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THE AFRICA DIAMOND JUBILEE

The outstanding event of Methodist history for the year 1909 is the campaign conducted by the Africa Diamond Jubilee Commission and the raising of more than \$300,000 for mission work upon the Dark Continent. When the campaign was launched in the city of Washington on January eighteenth, 1908, with an address by the then President Roosevelt, it took the most sanguine to prophesy that the amount asked would be fully realized. There were several reasons for this: First, we were in the midst of a financial depression. Second, we were facing a change in the National administration. Third, because of the slow growth of our missions in Africa some felt that the Church would be hesitant in answering the appeal. Perhaps no similar Commission ever entered the field with sterner difficulties to face. The campaign demanded of its leaders wisdom, but it called for herculean strength and almost superhuman energy. That the Commission has succeeded is a tribute to its organization, to its energy, to its wisdom, to its devotion to the one work in hand. It shows that the Church is not non-responsive to an appeal that has merit; that Christian men and women are willing to give and to give largely even tho there may be a financial stringency. But more significant is the fact that the Church means to attack the problem of the redemption of Africa in a vigorous and statesmanlike way. Whatever we may say about the population in North Africa, the Transvaal and the Southernmost extremity of the continent, Africa stands preeminently as a continent of the black man. This is the black man's native heath. He is there in predominating numbers. The redemption of Africa means the redemption of the many millions of Negroes who live there, and this more than \$300,000 given by the Church is a pledge of its faith in the possible redemption of Africa's native sons. It is the reecho of the prophecy that Ethiopia shall stretch forth her hand unto God.

Upon Bishop Hartzell, as chairman of the Commission, devolved the larger share of responsibility and service in the organization and the bringing to a successful close this movement. Of course, in all that the Commission did Bishop Scott was in the heartiest sympathy and in the closing days of the campaign he rendered effective service. To the Bishops and those associated with them the praise and the glory belong. The success of this campaign will not soon be forgotten. The money contributed will yield large returns in the spiritual birth of many a native African. It will gladden many a waste place of the once dark continent.

While the closing of the campaign is an occasion for rejoicing it does not mean cessation of work, for only \$75,000 of the entire amount raised is in cash; the remainder is in subscriptions and among those subscriptions is the \$25,000 allotted to our Colored Conferences. Of this \$25,000 only a small part has been raised. By every lofty motive we are under obligations to raise this sum. In the first place we have accepted the apportionment and the obligation is a moral one from which we cannot release ourselves, if we so desired. The full success of the Africa Diamond Jubilee will be measured by so much as we fail to raise of the amount allotted to us. The amount is absolutely necessary for the carrying forward of the work. It has been agreed by the Commission that \$10,000 of the amount allotted to us shall go for the establishment of the Professorship in the College of West Africa in honor of Bishop Gilbert Haven, the uncompromising and devoted friend of the Negro. Bishop Hartzell agrees that any amount raised or given by individuals, organizations or churches for the Jubilee Fund and designated as a part of the Gilbert Haven Scholarship shall be so received by Dr. Homer Eaton, the treasurer, and duly credited in the aggregate amount of

the Diamond Jubilee. But more than all we must raise this amount for our own spiritual growth; we must not be so self-centered as to be unable to give to this cause. If provincialism has any place among us it must be broken. We must have other interests than those centered in our own living and happiness. The Church expects us to raise this amount and we must do it; self-respect demands it.

We extend to the Commission our heartiest congratulations upon its most flattering success.

A SIGNIFICANT EMANCIPATION CELEBRATION

One of the indications of progress in the race situation in the South is the growth of the spirit of tolerance and the effort for mutual understanding between the races. And this is the reason why the race situation is not hopeless. Whatever may be the differences among men when they begin to recognize the rights of each other and begin to state their positions in a frank and sincere way there is always ground for hope, for the inevitable is that they will come to a common understanding.

An illustration of this truth is found in an Emancipation Celebration which was held in this city under the auspices of the Central Trades Union at the Longshoremen's Hall. Usually the celebrations among our people take the form of music and addresses, the address being delivered, in a majority of cases, by some member of the race. In the particular meeting to which we now refer, there were present beside speakers of the Negro race three representative white men of the City of New Orleans, who has been invited specifically to attend the "Forty-sixth Celebration of the Issuance of the Emancipation Proclamation." These gentlemen were, His Honor Mayor Behrman, Mr. Philip Werlein, president of the Progressive Union, Dr. J. H. Dillard, president of the Jeanes Fund Board, who in their official capacity represent the white citizenship of New Orleans. As individuals they touch that which is best in the social, civil, educational and political life of the white people of New Orleans. Their presence, therefore, was significant. Apart from the words which they uttered, their presence indicated that they wish the Negro well and wish them well on an occasion which celebrated the downfall of the slavery regime. These men in their presence and spirit spoke for the New South; the South which accepts the freedom of the Negro and which is willing that the Negro shall make the best of himself in the environment with which he is found and for which he is in no wise responsible.

Without in the least depreciating the helpfulness that has come to the Negro from other sections, the Negro in the South wants the confidence of the Southern white man, and his sympathetic co-operation to the end that he may enjoy here life, liberty and the pursuit of happiness. It goes without saying, therefore, that the presence of the Mayor of the greatest City in the South at an Emancipation celebration, held under the auspices of a Negro labor organization, presided over by a Negro, was most significant. This his Honor, the Mayor, did open and above board; for aside from the fact that there was present a representative audience, the reporters of the daily papers were there and the Mayor's presence and words of good will and of encouragement were given forth to the public. Among other things Mayor Behrman said:

"I believe it is the duty of any public official to attend any meetings of a large body of respectable citizens. I am here as a matter of public duty.

"Whatever may have been the differences before the issue of that Proclamation, there are no differences today. This is a united country. The people of the North and South think the same and are

working toward the same end, the betterment of their condition and localities. Every person, no matter what his condition, has his salvation in his own hands to work out. It is up to you my friends, to work along this line. This is a great and free country and everyone can work out his own salvation and become a good citizen. That's what the country wants. It wants good citizens, no matter what their color, race and condition is. There is plenty of room for us all and we can all work along the same lines."

He is right; the ultimate salvation of any people lies within their own native hands. Perhaps the most significant statement made by the Mayor was this:

"No man, no matter how powerful, can accomplish anything himself. He must have co-operation and we should all therefore get together and do what we can to make this what she will be, one of the greatest cities in the country. And you have made wonderful strides since the issue of that Proclamation. It is wonderful to think what progress you have made since 1863. But you could not have done that without the active co-operation of the best thinking people of this country. My plea to you is to keep that up. Work along the right lines. The city is doing what it can. They are putting up school buildings for your children. It is up to you and yours to take advantage of the facilities given you and educate your children."

The colored people of this city accept in full measure the proffer of the Mayor and are willing, as far as in them lie, to carry out in spirit and in life every item involved in the article of mutual co-operation.

Mr. Werlein, in urging the organization of banks and insurance companies said:

"The work the colored people have done since the time of emancipation has been very much the same as other races in new conditions. You set out to make homes and build up conditions, and you have been successful in all these things, because the industrial growth of the South is largely the result of your improvement. Without the colored people the South would not be what it is. Without the colored people New Orleans would not be what it is. If you were to leave this country we would take many, many years to overcome the loss. We realize this as well as you. All we ask of you is to consider that the same problem confronts you and us, how to deal fairly with you—to see that you do not undertake burdens for which you are unfitted.

"You are a new race. You have not been here as long as the white people and you cannot expect to do what the whites have done. You are coming to face the future in confidence. I believe the colored people can go on with the work they are doing. They are putting up office buildings. I do not think banks would be unwise. For them to go into insurance associations is not improper. You are entitled to take care of your own wealth. It is not necessary to trust that to the white brother. It is purely voluntary on your part. You would work for better independence, greater pride of race, better satisfaction in accomplishment."

Dr. Dillard reinforced the statement of Mayor Behrman and said:

"I came here without any intention of speaking, but merely to show my good will. I shall take these words—good will—for my text. We have just passed through the season of the year of which the word good will is the key note, because at this season of the year our Great Master came into the world to preach the gospel of good will. I believe it is the duty of every man, white and black, to do

(Continued on Page Eight.)

Life a Trust

By the Rev. Ezra Squire Tipple, D. D., Professor of Practical Theology, Drew Theological Seminary

Dean Stanley calls the parable of the talents one of the most important in the Bible, and anyone who was as familiar as he was with Westminster Abbey, where are monuments to England's most illustrious dead, to statesmen and soldiers, poets and preachers, explorers and reformers, to Wilberforce and Livingstone, the Wesleys and Sir John Franklin, Gladstone and the Earl of Shaftesbury, the inscriptions upon which land their high sense of responsibility, their fidelity, and their worthy achievements, could not well otherwise regard the parable, the natural teaching of which is that life is a trust, that we are accountable for the right use of our divine gifts (talents), and that there will come a time when upon every man's work there will be put a judicial estimate. The words of our Lord to the faithful servants, "well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord," are an epitome of the parable. Responsibility, a time of reckoning, judgment, these are all here. The beginning of a New Year is a good time to consider these important matters.

1. God's confidence in us makes life a trust which must be administered with fidelity, and which may not be betrayed without penalty. "The kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods." Something has been committed to our keeping; it is not ours, it belongs to another, and is to be used only in his service. God's confidence in us is astonishing. It is not surprising that we should have confidence in him. "There is everything to inspire it. 'The heavens declare his glory.' He is 'the confidence of all the ends of the earth, and of them that are afar off upon the sea: Which by his strength setteth fast the mountains; being girded with power.'—His promises are sure. We believe that he hears and answers our prayers. As John says 'This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.' (1 John 5, 14, 15). It is not strange that we should have confidence in God, but it is extraordinary that he should have such confidence in us. This story of the master who goes away and leaves us to do his work in the world shows how complete his confidence in us is. It is touching because it is so personal. Somehow Christ seems to have felt that he could be sure of us, that the work was safe in our hands. Who has not sometimes wondered that the Lord did not lay this responsibility upon angels or archangels rather than upon us? But from choice "he called his own servants, and delivered unto them his goods," having absolute confidence in us, for whatever there is in the term "goods," he intrusts it all without fear. Nothing is withheld. And then he goes "into a far country." There is no one who inspects our work; there are no paid overseers standing by us to see that we do our duty; there is no time clock to record the hours of our service. We are left entirely to ourselves.

What is expected of us, anyone may read. There may be difficulties in the Bible, some things hard to understand, but this is not one of them. The parable of the talents is no riddle. No one can excuse himself at the last with the plea, "I could not understand." There is no enigma here. Why, the man who hid his talent, who shirked his responsibility, who wasted his opportunity did not even try to cover his failure and shame with any such excuse. He knew well enough what he ought to have done, but he was "wicked and slothful"; not ignorant, but lazy and bad. He knew perfectly what was expected of him by the Master, but was disloyal and faithless to the trust committed to him. And we likewise know what is expected of us; we are to traffic in the gifts which have been bestowed upon us; and we are to transact all this business for God. The coming of the kingdom of God in the earth must be by and through our fidelity and zeal.

The parable of the talents stands midway in the chapter between the parable of the ten virgins and Christ's dramatic description of the final judgment. The two parables, both addressed to Christ's intimate followers and friends, touch, as Trench long ago pointed out, two essentially different aspects of the Christian life. In the one people are represent-

ed as waiting for their Lord, and in the other as working for him. The parable of the virgins puts emphasis upon the inner spiritual life, the parable of the talents upon external activity, Christian service, as it is now termed. "Lord, thou deliverest unto me five talents; behold, I have gained beside them five talents more." He had been at work. The report which he gave indicated that. And it was this rather than the result of his labor which won his master's hearty approval, for the two-talent man, the "average man," as Peabody styles him, the man with ordinary gifts and ordinary returns from them, who showed by his report like fidelity of toil, if not as large returns, received the same generous commendation. The glory of life is service, and the judgment of our lives will be upon the basis indicated by Jesus in the latter part of this chapter: "I was an hungered, and ye gave me meat: I was sick, and ye visited me; come!" or, "I was thirsty, and ye gave me no drink: I was naked, and ye clothed me not; depart!" It is evident that our service must be the right kind of service. In 1695 in Montreal, Jeanne Le Ber, the beautiful daughter of a rich merchant of that city, entered the Convent of Notre Dame. For nineteen years she lived a life of voluntary self-immolation. Alone in solitary confinement she lived, fasted, and prayed. In her spare moments, when she was not meditating or praying, she embroidered beautiful robes for the priests, which may be seen now in the cathedral in Montreal, and you are told with piousunction that six generations of priests have performed the sacrifice of the mass, robed in these marvelously beautiful vestments, and that the incense from the swinging censers of two hundred years has floated around them in clouds of glory. But there is another and better way of living than that: "A new commandment give I unto you, that ye love one another." Love is inclusive, rather than exclusive. It walks abroad in the market place rather than seeks the self-gratification of cloister silences; it searches out the needy, and poor, and helpless, and weak. Love is self-forgetful, for love is of God. And it is love which is the impulse to Christian activity and the dynamic of our zeal, as well as the barometer of our fidelity. "Inasmuch as ye did it unto," and "Inasmuch as ye did it not unto," are portentous sentences. Life is a trust. Talents have been given us for use, and that for other than personal use. We are accountable agents, and there is a time of reckoning.

2. That there is to be an accounting makes living a serious business. The counsel of Grotius, when a young man came to him for advice, "Be serious," was like an inspired utterance. When it is recalled what Christ said, and the way he lived, how else can living be regarded than momentous? "He that hath ears to hear let him hear,"—with what frequency our Lord used this solemn formula! "I must work the works of him that sent me"—it was this that gave the tone to his life. In all his teachings Jesus declares for the sacredness of life. And whatever He touched was transformed. At His word from the waterpots at Cana there flowed rarest, richest wine. There is nothing insignificant in life. There are no trifles. Rossini, in speaking of a chorus in G minor, tells that when he was writing it he dipped his pen in a medicine bottle by mistake and a blot resulted, and that when he tried to play the measure this blot took the form of a natural, showing him the effect a change from

G minor to G major would make. It was the merest trifle, yet making all the difference between gladness and sorrow. Everything has value when life is regarded as a trust. Nothing is so trivial that it does not hold wondrous possibilities. "The creation of a thousand forests is in one acorn" was Emerson's way of expressing this important truth. It was a single word in a sermon to which he was listening that brought about the conversion of Savonarola, the mighty Florentine preacher. A fluttering butterfly determined the career of the artist and naturalist, William Hamilton Gibson. A chance conversation between Hawthorne and Longfellow gave us "Evangeline." It was the suggestion of a passer by that led Milton to write his "Paradise Regained." Every day is fraught with eternal possibilities. You go out in the morning, and suddenly, unexpectedly, the whole course of your life is changed. There is the flaming of a star and you follow it to the Bethlehem manger; there is a smile from a friend and life becomes a new and beautiful song; a bush by the roadside glows with some supernal light, and from its shining depths the voice of God is heard, and the world for you becomes a new world. Moreover, every day is freighted with opportunities to influence others for good. Christ no longer walks among men as he walked by Galilee; no more is His voice heard in the house of Levi or Lazarus; no more can sorrow-stricken souls behold His falling tears; He has gone away. Now we are His witnesses. The burden of sympathy is upon us. The evidence of His power to exorcise evil spirits must be given by us. The Light of the World is gone into the heavens, and the dark places of the earth must be lighted through our shining. It follows, therefore, inasmuch as there has been laid upon us the solemn responsibility of representing Jesus Christ to men, and as it is ordained that we must give account of our stewardship, that living is serious business.

3. There is a day of review and award. Dr. John Watson has a sermon entitled "Divine Service a Speculation," on the text "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126, 6). But if ever there was a certainty it is here. There is nothing in the way of a "chance" in the service of Christ or in the service of Satan. The outcome is neither problematical nor fortuitous. "Whatsoever a man sows, that shall he also reap." "Be thou faithful unto death, and I will give thee a crown of life," are divine words: "There is laid up for me a crown of righteousness" was Paul's confident expectation. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised": so James believed, and with reason. God's workmen are assured of their wages. They receive them in part now and here. As Lowell wrote:

"Tis not the grapes of Canaan that repay,
But the high faith that failed not by the way."

And then there is this final adjustment of accounts. "My reward is with me," says Jehovah, "to give every man according as his work shall be." This certainty is so absolute that the beatitude follows as a matter of course: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14). "God may not pay at the end of every week, my lord," said Anne of Brittany to Cardinal Richelieu, "but He pays at the last." And He does.

Madison, New Jersey.

Liberia—A Study—VIII

By the Rev. Alexander P. Camphor, D. D., President Central Alabama College, Mason City, Birmingham, Alabama

III. The Beginning and Growth of National Life (Continued)

EFFORTS FOR INTERNATIONAL PEACE

The year 1851 also saw much strife in the interior and the colonist in Liberia and Maryland suffered much from the depredations from the marauding hands of warring natives. Roberts paid another visit to England in 1852 and likewise had an interview with French authorities. When he returned he announced that henceforth the Liberian Government would bend its efforts to prevent wars in the interior. He declared that he could stop the importation of fire arms but found his scheme did not work well as the natives continued to get their

fire arms from over the Sierra Leone boundary, where the regulation of course was not operative.

The Marylanders proclaimed themselves an independent nation, but apparently the matter was not generally regarded very seriously, the popular expectation being that it was only a matter of time when Maryland would become a part of Liberia. They resented any counsel emanating from Monrovia. Early in 1857 the State became involved in a sanguinary contest with the Greboes, which resulted in considerable loss of property and lives on both sides. Mt. Vaughn, the first station and mission home of the Protestant Episcopalians, then

the supervision of Bishop Payne, was completely destroyed. Finally the Liberians sent out a detachment of men under Roberts to help the Marylanders, which resulted in a treaty being signed between the two countries, and there was better feeling between the two all around. A treaty with the Greboes followed soon after. The annexation of Maryland came about immediately after this.

The first Liberian coins were struck in England in 1854, about the time that Roberts was carrying on negotiations looking to the annexation of Sierra Leone. The English could not be brought around to Roberts' way of thinking in this matter, however, and there was some opposition at home also.

ACCESSION OF BENSON

Stephen Allen Benson, a native of the United States, came to Liberia in 1832. He served the country as general and vice president and succeeded Roberts. Roberts had left him a large legacy of work to do, but a good foundation to build it on. Though he had left the executive mansion, Roberts did not cease to work for his country. He became principal of Liberia College and in 1862 went to Europe and came back with the commission as consul at Monrovia for Belgium. He made friends with Napoleon III, who showed his appreciation later by sending the new republic a large stock of war munitions and a gun boat. Unfortunately, about this time the Kroos massacred a French crew because they thought the French were getting ready to take some of their number to the West Indies as slaves, whereas the French merely wanted to ship them as laborers. It was all a mistake and the Liberians' government was later exonerated from all blame in the matter.

EXPLORING EXPEDITION

President Benson inaugurated his term by dispatching an exploring expedition to the interior. His two agents, Ash and Seymour, both Liberians, penetrated the Hinterland about 250 miles. While the scientific results of this expedition were meagre, the explorers brought back some interesting general observations.

The following extracts from two addresses by Englishmen from the files of the Royal Geographical Society, London, 1860 and 1861, show how this laudable effort of Liberians was regarded from such a distinguished source:

"A much more considerable exploring expedition has been sent out by the Liberians. It occupied at least six months, and appears to have been ably performed by the Liberian travelers, Seymour and Ash. Though making no pretensions to scientific acquisitions, they have furnished a very interesting narrative which is continued through many numbers of the *'Liberia Herald.'*

"In western Africa the energies of England during the past year have unhappily been more engaged in hostile collisions than in geographical research. The interesting republic of colored men in Liberia has, like our own Australian colonies, encouraged exploration into the unknown interior behind their settlements which produced the results obtained by Seymour and Simms, which were referred to in the last address. The first of these enterprising travelers penetrated still further into the interior, but he has fallen a sacrifice to the hardships and dangers to which he was exposed. He was a man whose name ought not to be consigned to oblivion.

... Although he did not pretend to assign or correct latitudes and longitudes, he was able to note the character of the country, its soil and productions, in a manner well suited to advance the interest of commerce and civilization."

Later Benjamin Anderson, also a Liberian, through the aid of Mr. Henry M. Schiefflin, of New York City, explored the Liberian Hinterland. Anderson's observations, made with scientific accuracy, are interestingly told in his book, "A Journey to Musardu." His map of the country together with his travels and expeditions stand as an enduring monument to his energy and patriotism. The country has greatly profited by his labor.

COMMERCE

There was the never-ending trouble with the natives, especially along the coast where difficulty was met in impressing upon them that stranded and wrecked ships were not gifts from the gods for their special enrichment. Commerce grew steadily, notwithstanding all difficulties, and by 1855 four steamships made regular stops at Liberian ports. There was also general growth; a hospital was established at Cape Palmas in 1858.

Naturally as the country grew, fresh questions were continually presenting themselves. Fortunately the slave question was practically solved. The palm

oil awakened interest, particularly in England. Companies were organized to export the commodity and many men with small capital started an independent line of business. Some of these people sought to evade the customs laws by establishing themselves at obscure points, and the time arrived when it became a problem to control this trade.

REVENUE TROUBLES

The troubles grew and grew, and mixed with it was the policy of England in extending her holdings. Finally the Liberian government took possession of a boat belonging to John Myers Harris, a trader, who was suspected of carrying on a stealthy slave trade, and who in addition refused to recognize the authority of the Liberian government. Almost immediately a British warship sailed down from Sierra Leone and forcibly took the captive away from the Liberians.

Much of the troubles had apparently existed from Sierra Leone, and finally Benson concluded to visit that place and arrive at some definite understanding as to jurisdiction over disputed lands between Sierra Leone and Liberia. He was listened to and referred to the home government. Harris continued to stir up trouble for Liberia and when England made concessions to the Liberians, Harris would not give in. Presently he grew so bold that he began to land goods clearly within the Liberian boundary and he was captured again. This time the English government did not interfere.

It had become clear long before this that the boundary question would have to be settled and a joint commission was convened at Monrovia, in March, 1862. Previous to this the home government had allowed Liberia the coast between a point east of Turner's Peninsula held out for the original proposition. No agreement was reached at this time, and this made Harris, who had gotten off with a fine, more offensive than ever. He became involved in an imbroglio with the Veys and it was necessary to send out the militia to quell the disturbance. One of Harris' factories was destroyed in the confusion and he coolly put in a claim which was apparently backed by the authorities at Sierra Leone.

This led to the appointment of another commission. Harris claimed \$30,000, and the biggest kind of a disturbance ensued. At the psychological moment Commodore Shufeldt, U. S. N., arrived and was appealed to by the Liberians. He consented to act as arbitrator and Harris' claim was pared down to \$1,500. The Sierra Leone people claimed a protectorate on the entire coast. More correspondence with London followed, and President Royce assented to the proposition that the Sulima river should mark the boundary. This did not close the question, however.

WARNER AND THE PORTS OF ENTRY

Daniel Bashiel Warner succeeded President Benson in 1864 and served two terms. He established a Ports of Entry law the year following his election and formulated a policy against the invasion of the country by the white people. This port of entry law provided that any African might become a Liberian and he restricted to six ports of entry and an area of six miles around each port. Custom houses were established at these ports. This brought another protest from the British as it restricted their trading with the natives along the coast. The Europeans did not hesitate to encroach upon the Liberian government by landing goods at points other than the regular ports of entry, but once in a while the ship became stranded. Then the natives would joyously pillage the wreck and leave the crew and passengers to reach a settlement in the most convenient manner possible. This, of course, resulted in more trouble for unhappy Liberia, which had to pay for these depredations in some cases and then go out and chastise the aborigines.

The population was augmented in 1865 by the importation of several hundred emigrants from the British West Indies. One of those who came was Arthur Barclay, who is now the 13th president of the Republic. Soon after, the civil war in the United States came to an end and movements having for their object the exportation or deportation of numerous people of color, began work. This opened the territory question again, information as to the extent of Liberian territory being sought by Americans who were interested in further colonization. It became necessary to find out something about the interior and it was then that Benjamin Anderson, who has been mentioned before, through President D. B. Warner secured the funds which made it possible for him to take his trip. He started

in February, 1868. He got a good general idea of the country and made some treaties with the natives. Anderson also explored a portion of the forest region in 1874. He did bring back data, and that permitted Liberia to fix a rather scientific Hinterland boundary.

James Sprigg Payne became president in 1868, and served one term, and his successor was Edward James Royce, who assumed office on January 1, 1870. He took the office at a time when the people were beginning to seriously consider the establishment of regular institutions. Many improvements were projected and it soon became apparent that to carry them out the country must borrow money. London was the place looked to for the funds and it was then that an English financial agent named Chinery, who was serving as the British Consul General for Liberia, stepped into Liberian affairs.

(To be Continued.)

A Word in the Interest of Peck Home

BY MRS. HILDA M. NASYMYTH.

Dear Brethren of the Louisiana Conference and Sisters of the Woman's Home Missionary Society of the Conference: I send you as a fellow-worker in a sister school, greetings and glad news. At the National Convention of the Woman's Home Missionary Society at Los Angeles, it was decided that Peck Home should be rebuilt, and I am quite sure many of you will rejoice for it is an evident fact that our model Homes as sustained by the Woman's Home Mission Society are leavens, slowly and silently working out a wonderful racial life, and race integrity, purity of character in womanhood and manhood as very few other institutions do or have done for any race or nationality. This being true, gladly we should welcome any friends who are interested enough in us to help us on in our struggle for the best things of life. It is true that the National Society will stand back of it, and give the largest amount of money necessary for the erection of this Home, but it is also true unless we give them heart and encouragement by having effective organizations in our churches at work helping to raise money to accomplish the task of building and furnishing the Home, they might grow weary of much doing. I wish to prevent it, and for that reason I urge you, dear friends, to do your full duty. Just a little money from each one would accomplish wonders. If you could know as I know how your bureau secretary, Mrs. E. L. Knostman, toils, prays, plans and figures for the establishment of that Home and for the development of our young girls in your conference, it seems to me, no sacrifice would be too great for us to make in order to give her the strength and encouragement that she needs in this great work.

I have personally seen the plans of this new Peck Home and I assure you when it is erected it will be one of the most commodious, sanitary and ideal institutions we have anywhere, and I write these lines to you to make you take heart and know that the day dawns, and calls for our young womanhood in your State and Conference.

Try and get your young girls to work in Queen Esther Circles. The latent energies lying dormant and still in the hearts of young women, if quickened and made to work would give to our work hundreds of dollars every year; for the young life once stirred becomes a swelling and tumbling torrent of endeavor for good, and as it leaps and bends and sways the heart and mind and life of the older ones and the younger ones too, it will be productive of large gains, not only from a financial viewpoint, but intellectual, spiritual, moral and temporal also. For instance, last year we begun active work as Queen Esthers in our Home. For only eight months we worked and raised more than \$200, and in addition to the enthusiasm that was created, young girls became better Christians, understood more of the needs not only of our own race but of the needs of all the people that live in America, their hearts were enlarged by their work, their enthusiasm in the interest of all mankind became more intense, and this year a number came back and as they paid their first month's schooling said, "I have brought Queen Esther dues also and I have brought it for the whole year."

Now, dear brethren and sisters, you can not afford to simply sit down and wait until the Home is erected, but you must help to erect it. Lay aside all hindrances of whatsoever nature and clasp glad hands and join in a solid army to help this work. Our Queen Esthers are going to furnish our room for you after you get the Home built, and we

(Continued on Page Six.)

THE CHRISTIAN LIFE

New Every Morning

Every day is a fresh beginning.

Every morn is the world made new;

You who are weary of sorrow and sinning,

Here is a beautiful hope for you—

A hope for me and a hope for you.

All the things are past and over,

The tasks are done and the tears are shed;

Yesterday's errors let yesterday cover;

Yesterday's wounds, which smarted and bled,

Are healed with the healing which night has shed.

Yesterday is a part of forever,

Bound up in a sheaf which God holds tight;

With glad days and sad days and bad days, which
never

Shall visit us more with their bloom and their
bilght,

Their fulness of sunshine or sorrowful night.

Let them go, since we cannot relieve them;

Cannot undo, and cannot atone;

God in His mercy, receive, forgive them!

Only the new days are our own,

Today is ours, and today alone.

Here are the skies all burnished brightly,

Here is the spent earth all reborn;

Here are the tired limbs springing lightly

To face the sun, and to share with the morn

In the chrism of dew and the cool of dawn.

Every day is a fresh beginning;

Listen, my soul, to the glad refrain,

And, spite of old sorrow and older sinning,

And puzzles forecasted, and possible pain,

Take heart with the day, and begin again.

—Susan Coolidge.

Week-Day Religion

By T. H. Darlow

Your good manner of life is Christ.—Pet. iii 16.

1. One of the rare blessings in this world is the grace of inward coherence. Human nature in most people seems to be constructed in a series of compartments, with slight connection. The ordinary man lives a kind of piecemeal existence which has no proper unity. His ideas are disjointed and fragmentary and inconsistent. His character shows like a bundle of shreds and patches. And his religion, thought it may be genuine enough as far as it goes, has severe limits to its practical application—like those Alpine plants which refuse to blossom either above or below certain levels on the mountain slope.

2. To this inward defect we may attribute the false and exaggerated distinction (though there is also a true distinction), which many Christians have drawn between things sacred and things secular. From the same source has proceeded the mischievous doctrine of a double standard of experience and duty in the Christian life—a higher grade for spiritual experts, "the saints," and "the religious," and a lower grade permissible for ordinary, commonplace Christians.

3. The root of the error in question consists in this: that we do not receive Christ's revelation of the immanence of God. Life and experience grow coherent as we realize that we have our being in Him who "is never so far off as even to be near." In the words of an American writer, "The measure of the possession of the religious spirit is the breadth and depth of man's consciousness of God's presence and power in the world; and the measure of a man's faith is his ability to realize God in the world about him; in the forces and forms of nature, in the relationships and occupations of man, in the great and small movements of history"—let us add, in the familiar services and simple pleasures of each common working day.

4. A majority of people, for example, find themselves condemned to hard labour for six days of every week, and so they suppose that the seventh day God reserves for them to think about their eternal rest. Whereas we ought to recognize that the Father of our spirits is seeking us and teaching us by all the commonplace details of our vocation through every hour, of dullest, dreariest labour. "Ledgers and lexicons, business letters, domestic duties, striking of bargains, writing of examinations, handling of tools"—He makes all these things the lessons of His truth and the channels of His blessing and the avenues of His access to the soul. As Henry Drummond used to say, "An office is not a place for making money—it is a place for making character. A workshop is not a place for making machinery—it is a place for turning out honest, modest-tempered, God-fearing men. A school of learning is not so much a place for making scholars, as a place for making souls. The family is a Divine institution, because home is a preliminary heaven, and the mind of Christ is to be learned

there. Tenderness, humbleness, courtesy, self-forgetfulness, faith, sympathy—these ornaments of the meek and quiet spirit are learned at the fireside, round the table, in commonplace houses, in city streets"—if we are ever to learn them at all.

5. A golden type of week-day religion is pictured in "The Practice of the Presence of God," by Brother Lawrence, a Carmelite monk in Paris two hundred years ago. He declared "that the most excellent method he had found of going to God was that of doing our common business without any view of pleasing men and (as far as we are capable) purely for the love of God. That it was a great delusion to think that the time of prayer ought to differ from other times; that we are as strictly obliged to adhere to God by action in the time of action, as by prayer in the time of prayer." Not being a learned man, Brother Lawrence had been set to work in the kitchen of the monastery, and he wrote of his occupation there "The time of business does not with me differ from the time of prayer; and in the noise and clatter of my kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquility as if I were upon my knees at the sacrament."

6. Thoughts like these may initiate us into the true sacramental idea of life, which can give dignity and coherence to every detail. It was no accident that Christ Himself—who was at once the highest and the lowest, who "became the Slave of slaves, and yet ceased not to be King of kings"—chose those two everyday acts which link us closest to the brutes, the act of eating and drinking and the act of washing, and transfigured them into the sacraments of His redeeming love. That Real Presence which priest and pyx can never localize is revealed in the giving of the cup of cold water, is known in the breaking of daily bread. Our humblest self-denials are transformed into fragments of the true Cross. Nay, our whole life is just a thought of the Eternal, in which, as we yield ourselves to Him, He expresses His will. And the narrow circumstances against which so often we chafe and complain and rebel, what are they but the very clasp and pressure of the Everlasting Arms?—In "The Upward Calling."

Practical Sermons

"The sermons on the evidences of Christianity that have most come home to me," said Uncle Eben, "have been preached by lay preachers in poor homes and lonely churches, by ignorant men and women and little children. You may upset a man's reasoning and find no end of faults in his theology, but a true Christian life is something you can't argue down." The sermons that are not in words, but in deeds and character, in years and uprightness, faithfulness and unselfish kindness are unanswerable. The man who works out Christ's teachings in his daily life is an eloquent preacher of the Gospel whatever his calling may be.—Forward.

What Shall We Do With It?

We have entered into the new year. What are we going to do with it? God has opened wide the door, and we have crossed the threshold into a new palace of many beautiful chambers. How are we going to use His hospitality? Let us do the worthier things this year, and every year. Let us perform the nobler service. Let us accumulate riches that are beyond reach of robber or corrupting taint of selfish rust.

"To lay up lasting treasure
Of perfect service rendered, duties done
In charity, soft speech and stainless days;
These riches shall not fade away in life,
Nor any death dispraise."

There is much to be done this year of grace, nineteen hundred and ten, and some if it must be done by you. It is altogether unlikely that you will do all you hoped or desired to, but that need not be a source of discouragement. A great poet once said that it is not what man does that exalts him, but what he would do.

The new year is here. We are standing on its threshold. We look down the long avenue of days and weeks and months. How inviting the view! How glad we should be that God permits our eyes to look upon it! How eager we should be to give response to His call for service and conquest! What shall we do with the new year—the best of all the years of time? Shall we not, lifting up clean hands and pure hearts, pledge ourselves to make the most of the year for God, for our fellow men and for ourselves? Such a high dedication will surely make for the greater glory of God and the larger good of man.—Epworth Herald.

On the Other Side

The story is told of a woman who had a rare rose bush. She watched and worked over it for weeks but saw no results of her labor. One day she found a crevice in the wall near the bush, and running through the crevice was a tiny shoot of her rose bush. She went to the other side of the wall, and there she found her roses blooming in all their splendid beauty. Some of us have to work on, year after year, seeing no results of our labor. To such comes the message: "Work on. Do not be discouraged. Your work is blooming on the other side of the wall." There is no such thing as wasted time or labor if we are serving Christ.—Great Thoughts.

Dr. Chapman's Message

As Evangelist Chapman was leaving Melbourne after his successful mission, he was asked by a reporter, "Have you any special message to give to the many converts all over Australia?" The reply he made is well worth remembering: "Yes, my message to the converts is this: Join the church at once; study your Bible; give yourselves to prayer; seek to win others for Christ." "And have you any special message to the church?" was the next question. "Yes," said Mr. Chapman, with much emphasis. "My message to the church is: Look after the converts; set them to definite work at once; keep the fire burning. If the above programme were diligently carried out by all our converts on the one side, and by our churches on the other, there would be no movement in the church but a forward movement."

Jesus in the Midst

"A French painter has recently made a sensation in Paris by the manner of his work. He fitted up a cab for a studio and drove about the streets, stopping here and there to make sketches of places and things he saw. People did not see him shut up in his cab, looking out upon them through his little window and taking his pictures of the nooks and corners and by-ways of Parisian life. He thus caught all manner of scenes and incidents in the city's hidden ways. He then transferred his sketches to canvas and put Christ everywhere among them. When the people saw his work, they were startled, for they saw themselves in their everyday life, in all their follies and frivolities, and always Christ in the midst—every kind of actual life on the canvas, and in the heart of it all—the Christ."

Suppose this painter were to visit our town this year, and photograph us in all the events of our home life, our church life, our civic life, what kind of pictures would he see? Whatever the kind, Jesus will surely be "in the midst" of every event of the day.

OUR YOUNG PEOPLE

Winter's Heart

By the Rev. W. J. Shaw

Out in the garden, where my roses sleep
Beneath the snow, and violets do dream
Of dewy morns, I delved today down through
The shining surface of the cold and found
The Winter's heart.

Than pots of gold more precious! than gems from
Far Golkonda fairer! O, could I show
The secrets hidden there, or reproduce
One note divine of that rich song that, as
I struck the spade into the silent soil,
Seemed to ring vibrant through the soul of things!

Its prelude low
As south winds blow.
Whispering faint and far,
Or sound of brooks
In shady nooks
Beneath the evening star,

Or chime of crickets in the corn
When fair September's day is born.

Deeper it rang
And sweeter sang
Through Summer's blue and gold—
The beat of rain
Upon the pane,
The thunder's organ rolled—
And horns of Autumn hunters blew
As the great anthem swelled and grew.

And so I see
That misery
And Winters of despair,
At heart do hold
The purest gold
And revelations rare.
The heart of Winter, sought, sweet—
The soul of sorrow, joy-replete!
—New York Christian Advocate.
Champion, New York.

Our States, Their Names and Nicknames

An examination of the names of our States and Territories and a glance at their derivation would serve to give a rough sketch of the make-up of our United States if no detailed history were obtainable in books. All the thirteen original States but Connecticut and Massachusetts have names directly borrowed from England; the central States and Territories, from Kentucky and Tennessee to Minnesota and Dakota, are of Indian nomenclature; while the names Florida, Texas, California, and Nevada perpetuate the recollection of former Spanish occupancy. Here is a list of the derivation of the names, with the nicknames of our commonwealths and Territories:

Alabama—The name is of Indian origin, signifying "Here We Rest."

Arizona Territory—An Indian word meaning "Sand Hills."

Arkansas—French and Indian word signifying "Bow of Smoky Waters." It is also named the "Bear State," from the number of these animals formerly found there.

California—From Spanish words meaning "Hot Furnace." Also called "Golden State."

Colorado—From Spanish words meaning "Colored." Called the "Centennial State," because admitted in 1876.

Connecticut—An Indian name signifying "The Long River." The nicknames are "Freestone State," "Nutmeg State," and "Land of Steady Habits."

Dakota—Indian word meaning "Allied."

Delaware—Named in honor of Lord Delaware. It is called "The Diamond State," from its small size and intrinsic value. Also "Blue Hen State."

Florida—From the Spanish, meaning "Flowery," so called from the abundance of flowers, and the day (Easter Sunday) upon which it was discovered. From its shape it is sometimes called "The Peninsular State."

Georgia—Named in honor of King George II of England. The nickname is "The Empire State of the South."

Idaho—Indian, "Gem of the Mountains."

Illinois—An Indian name signifying "A Superior Tribe of Men." The sobriquet is "Prairie State"; also "Sucker State."

Indiana—Is so called from the Indians. The nickname is "The Hoosier State."

Iowa—An Indian word meaning "The Beautiful Land." The fictitious name is "Hawkeye State."

Kansas—An Indian word signifying "Smoky Water." The sobriquet is "Garden of the West."

Kentucky—An Indian word signifying "The Bloody Ground," from its being a favorite hunting ground. The nickname is "The Bluegrass State."

Louisiana—Named in honor of King Louis XIV of France. Sobriquet, "Creole State."

Maine—So called from Maine, in France. Fictitious name is "The Pine Tree State."

Maryland—Named in honor of Queen Maria, wife of Charles II of England.

Massachusetts—An Indian name signifying "Blue Hills." The fanciful name is "The Bay State."

Michigan—An Indian word meaning "The Lake Country." It is nicknamed "The Lake State"; also "The Wolverine State."

Minnesota—From an Indian word meaning "Whitish or Sky-colored Water." It is called "The Gopher State."

Mississippi—An Indian word meaning "Father of Waters." Nicknamed "The Bayou State."

Missouri—An Indian word meaning "Muddy Waters."

Montana—Latin for "Mountainous Region."

Nebraska—An Indian word meaning "Shallow Water," the Missouri and Platte Rivers being of little depth.

Nevada—Spanish, signifying "Snow Clad."

New Hampshire—Named from Hampshire County, England. The sobriquet is "The Granite State."

New Jersey—Named for a grantee, Sir George Carteret, governor of the Isle of Jersey. The sobriquet is "The Jersey Blue."

New Mexico—Spanish; named from the country of Mexico, meaning "The Place of Aztec—God of War."

New York—Named in honor of the Duke of York and Albany. It is called "The Empire State."

North Carolina—Named, with South Carolina, names are "The Old North State," "The Tar State," and the "Turpentine State."

Ohio—An Indian word signifying "Beautiful River." Nickname, "Buckeye State."

Oklahoma—Cherokee for "Home of the Red Men."

Oregon—Name derived from the Spanish for "Wild Thyme," which is abundant there.

Pennsylvania—"Penn's Woodland" is the signification; the grantee was William Penn, and the country is covered with forests. The sobriquet is "The Keystone State," from its central position, like keystone of an arch.

Rhode Island—Named from the Isle of Rhodes in the Mediterranean. Rhode signifies "A Rose." Nicknamed "Little Rhody."

South Carolina—Named in the same manner as North Carolina, which see. The sobriquet is "The Palmetto State."

Tennessee—Derived from Indian words signifying "River of the Big Bend." It is nicknamed "The Big Bend State."

Texas—Spanish; said to signify "Friend." It is nicknamed "The Lone-Star State."

Utah—Named from the Ute Indians.

Vermont—From the French; signifying "Green Mountains." It is called the "Green Mountain State."

Virginia—Named for Elizabeth, queen of England, the "Virgin Queen." It is nicknamed "The Mother of Presidents"; also "The Old Dominion."

Washington—Named for the father of his country.

West Virginia—See Virginia. It is nicknamed "The Panhandle State."

Wisconsin—Named from its principal river, and that from the Indian name meaning "Wild Rushing Water." The fictitious name is "The Badger State."

Wyoming—An Indian term meaning "Large Plains."

"How to Keep Well"

"How to Keep Well" is the subject of a poster which the school authorities of Cincinnati are placing in every school room. The instructions are as follows:

AIR

Fresh air and sunshine are necessary to good health.

Cold or damp fresh air does not harm if the skin is kept warm.

Night air is as good as day air; breathe only through your nose.

Avoid hot, crowded, dusty, dark, or damp rooms. Let in fresh air and sunshine.

Form the habit of sitting, standing, and walking erect; and of breathing deeply.

FOOD

Remember that plain foods are the best.

Eat slowly and chew thoroughly.

Drink water freely, but not ice water.

Have your own drinking cup.

EXERCISE AND REST

Regular exercise is essential to good health.

Go to bed early, and have the bedroom windows open at all times.

Never sleep in a damp bed.

CLOTHING

Wear only loose clothes.

Wear no more clothing than you need for warmth. Avoid wet feet and damp clothing.

CLEANLINESS

Consumption and other diseases are spread by careless spitting.

Spitting on the floors of rooms, halls, stores, and cars will dry and be breathed in in the form of dust.

Keep clean. Bathe frequently. Wipe dry the body quickly after your bath.

Keep your finger nails clean, and wash your hands frequently. Always wash your hands before eating.

Clean our teeth after each meal and before going to bed.

Do not hold money, pencils, pins or other things in your mouth.

Do not lick your fingers while turning the pages of a book or counting money.

All children should observe the preceding rules both for their own sake and for the sake of others. They are necessary safeguards against consumption and other dangerous diseases. Nearly all children's diseases are infectious.—"Western Christian Advocate."

Fully Appreciated

Raymond, age five, returned from Sunday-school in a state of evident excitement. He strutted around the room as if about to burst with importance. The sympathetic eye of his mother was not slow to observe this.

"What's the matter, Raymond?" she asked.

"Oh, mother," exclaimed the small boy, sparkling, "the superintendent said something very nice about me in his prayer this morning."

"What did he say?"

"He said, 'Oh, Lord, we thank Thee for Raymond.'"

—Woman's Home Companion

HOW TO HEAR GOD'S VOICE

The Epworth League Devotional Meeting Topic for January 16, 1910

(Acts 22. 17; John 8. 43, 47; Rev. 1. 10.)

By HERBERT SCOTT

The Theme and the Scripture

Acts 22. 17. The background of this verse gives us the elements of obedience and courage as conditions for the hearing of God's voice. The question "What shall I do, Lord?" asked on the road to Damascus, and the courage to go back to Jerusalem as the apostle of the church he had so bitterly persecuted, were good preparations for the reception of divine messages.

"While I prayed in the temple." The place and the act were favorable. It is as we bring our spirits in tune with his Spirit by meditation and prayer that we hear his voice most clearly.

John 8. 43. There must be sympathetic attention before the words of Christ can be received and understood. It is not so much the keen mind as the right heart that is needed for the reception of divine truth.

John 8. 47. The message here is the same. "He that is of God" will be in a sympathetic, receptive attitude, and can thus "hear the word of God;" and "Ye are not of God" indicates that they had not this attitude and, therefore, could not hear his word.

Rev. 1. 10. "In the Spirit" is thus the most propitious condition for hearing God's voice, and "on the Lord's day" should be an added influence in the same direction.

All of these texts agree in this, that the condition of hearing is the desire to hear. The man who is in rebellion against God has so broken connection with him that he is in a poor position to receive revelations from him. In Isa. 55. 2, we are exhorted to "hearken diligently" that we may hear. In Job 11, 7, the question is asked, "Canst thou by searching find out God?" and the answer has come back many times, "No." But John tells us (1 John 4. 7), "Everyone that loveth . . . knoweth God."

The Meaning of the Theme

OUTLINE

1. *Hear God's Voice through the Bible.* The Bible is the record given us by those who have heard God's voice most clearly. It contains the message God has spoken to those who lived closest to him. It contains above all, a record of the life and teaching of Jesus Christ—the most perfect revelation God has made to man. We cannot conceive of one earnestly striving to hear the divine voice who does not search the Scriptures through which that voice has so clearly spoken.

2. *Hear God's Voice in the Example of Godly Men.* We have records of moral and spiritual

struggles and decisions of Christian men. These men have generally come to practically the same conclusions in regard to the great and essential matters, however widely they may have differed in non-essential details. The practically unanimous conclusions of the wisest and best men of the Christian Church upon the great moral and spiritual problems of life we may generally recognize as the voice of God to us. This does not mean ecclesiastical authority, nor that the voice of the majority is the voice of God, but, rather, that God has always spoken through the wisest and best men to the rest of the world.

3. *Hear God's Voice in Consecrated Reason.* God created the mind, and he created it for our use and guidance. "Come now, and let us reason together, saith the Lord" (Isa. 1. 18). If we are so created in the image of God, and our minds are so patterned after God's mind, that we can "reason together" with him, then our mental processes must lead in the same direction with his, and we can follow with confidence the conclusions of our consecrated rational natures. Often this is the only guidance that God gives us. When we have used our best judgment in determining the path of duty, our moral decision is the voice of God to us. The most earnest men of the world have accepted the voice of moral judgment as the voice of God, and have felt as bound to follow it as if it had been spoken from the skies.

4. *Hear God's Voice in the Soul.* God speaks immediately to the souls of men. It is the influence that comes into our lives in the silent hours of meditation and prayer. When our consecration is complete, and every obstacle has been removed, we may draw very near to him and hear his gentle whisper, and the still small voice will speak to us. This is emotion; it is impulse; and it is divine. In reason we are in the image of God. In our spiritual natures we are the children of God.

There must be a word of precaution here. Many who have accepted an inward impulse as the voice of God have fallen into fanaticism and excess. "Beloved, believe not every spirit, but prove the spirits, whether they are of God" (1 John 4. 1). Are such impulses approved in the Bible? Have the wisest and best in the Christian Church recognized such impulses as from God? Are they reasonable? As we apply these tests to the impulses we receive, we shall distinguish those that are from God, and shall avoid the errors and excesses into which some have fallen.—From "Notes on the Epworth League Devotional Meeting Topics."

A REMINISCENCE

By Mr. Mr. James Lyon

About twenty-five years ago or more our Mission opened work in the large native states of Rajputana. Ajmere was made the centre. Good and able missionaries were sent. First one and then a second, then a third and a fourth, but the work did not open and no converts were gathered in even after twelve years work. As a consequence a feeling of discouragement regarding the work there prevailed and it was said, "the best thing to do is to sell out and withdraw." Better counsels, however, prevailed, and we did not withdraw. At that time the writer was working in the city of Hyderabad Deccan. Our annual conference met there and he was asked by Bishop Thoburn to go to Ajmere, Rajputana, and take up the work. On arrival after looking over the field, every thing seemed hopeless and dark and every avenue closed. There were mountains of difficulties reaching up to the clouds and four good men appeared to have failed there after twelve years of hard work, and it seemed the writer would also fail. We betook ourselves to prayer and to God's word for light on the subject. We asked the question, "Can God save these poor heathens just as He saves people at home?" God answered, "All things are possible to him that believeth." Our attention was also directed to the 4th chapter of Zachariah and sixth verse. "This is the word of the Lord unto Zerubbabel not by might, not by power but by my spirit, saith the Lord of hosts. Who art thou O great Mountain. Before Zerubbabel thou shalt become a plain and he shall bring forth the head stone with

shoutings of Grace unto it." That verse at that time seemed to be written for the occasion and we saw that God the Holy Spirit was to do the work and that we were simply to fall in line by allowing Jesus to baptize us with the Holy Spirit.

In order to get alone with God and seek and obtain this baptism we put up a small hut on the roof of the Mission House and got into it and waited upon God. On account of stubbornness and unbelief the waiting was long but we persevered and the baptism came and the Holy Spirit was received by faith. The specific command of the Master is "Tarry until ye be endured with power from on high." We obeyed. Then followed an overwhelming love for the poor heathen all around and a strong desire for their salvation. Again we waited upon God until God gave the victory. We were filled with faith, a mighty faith, that laughed at impossibilities and cried, "it must, it shall be done." We told our Hindustani brethren what God had done for us and asked them to wait upon Him till they were filled. They waited and were filled. In the name of Jesus we went forth as sure of victory as we were of our own existence. We received no gift of tongues nor any miraculous gifts of healing powers to work miracles in healing the sick or in opening blind eyes, but we received what was really of far greater importance, power to preach the Gospel with the Holy Spirit sent down from heaven, power to witness for Jesus and power to endure hardness and hardships for Jesus. And as a result

many eyes that were spiritually blind were opened and many were turned from darkness to light and from the power of Satan unto God. We went from town to town and from village to village preaching Jesus and calling upon the people to repent to forsake their idols and sins and come to Jesus. Our progress was like a triumphant march. God blessed the preaching of the word wherever we went and in a few months the converts were numbered by hundreds and a few years after by thousands. But we were forced to move slowly, the people were very ignorant and full of superstition and when the priests of heathenism saw that the hope of their gains was going they became angry and stirred up the people against us and the converts. Some well meaning Christian people seemed to join with them and raised a cry that the converts were merely baptized heathens.

PERSECUTION

The devil soon began to stir up the people to persecute the new converts. The following is an instance. In a large village, owned by a native chief or Thaker, we had a number of converts. A good number of his people having become Christians. This news spread to the court of the Thaker and he forthwith decreed that this thing, the religion of Jesus, should spread no further. So without the slightest reason or provocation he ordered the arrest of the leading Hindustani Christian of his village and put him into jail and literally made him fast in the stocks. We thought that such persecution was entirely a thing of the past.

We wondered what to do. The case was a critical one. Here was a poor man, a new convert thrown into jail, his life was threatened and he was commanded under pain of death to forsake Jesus and return to the worship of the false gods of his fathers. What marvel if this man only converted a month ago should under such pressure deny Jesus or for the sake of his wife and family should temporize and thus ruin his own soul and give a bad name to the whole work. But God stood by him and he boldly confessed Christ in the presence of the Thaker and his court and was willing rather to die than forsake Jesus. Immediately we set to work to get him released. Queen Victoria was reigning, was Empress of India, and this town formed part of a Hindustani state or kingdom under her protection. After the terrible Indian mutiny the Noble Queen made a great proclamation that henceforth no one should be molested on account of their religion. Her majesty had an Ambassador at the court of Jaipur to whom the following telegram was sent: "Sir. The Thaker of the town of Sali, State of Jaipur, is persecuting the Hindustani Christians unto death and is thus trampling under his feet the benign laws of the Queen Empress of India. Be so good as to attend to the matter as soon as possible." On receipt of the said telegram the Ambassador immediately telegraphed to the tyrant to let the Hindustani Christians alone. The British Ambassador after fully inquiring into the matter had the Thaker tried, disgraced, and fined. He afterwards went on a long pilgrimage to wipe out the disgrace and on his return made friends with the writer presenting him with a choice piece of a wild boar as a sort of peace offering. The persecution greatly strengthened the new converts.

A Word in the Interest of Peck Home

(Continued from Page Three.)

pledged a small amount to help erect it this year at the convention, and if we in the southland will do our duty, I am sure our friends in the north will stand by us to the last.

In the main, these words are written to the ladies of the Conference, but our laymen and ministerial brethren may also be profited by reading this appeal. A brighter day is dawning, is already here, and if we will be faithful to those who are faithful to us and true to those who have given their life for us for no other compensation than for the love of Christ and His name, and for the glory of a pure and chaste womanhood, we will reach the very zenith of our ambitions and our labors, for we only wish the best for our boys and girls.

No one is more interested in this great work than your Bureau Secretary, Mrs. E. L. Knostman. Put yourself in communication with her, get her idea of what she wants to do for you and for your Conference in particular, and I am sure that as workers together with God, we will see our Home and help to train and culture girls and men who shall stand as pillars, pillars of this American commonwealth.

January 6, 1910

SOUTHWESTERN CHRISTIAN ADVOCATE

Heroism and Adventure of Negro Young People--- In School

By J. Beverly T. Shaw, A. M., Ph. D.

Civilization is progressive discontent. The Negro has never been a savage or a heathen on the American continent. Being thrown in contact with civilization from the very first, he imbibed, or absorbed enough of it to become to some extent civilized. He has therefore never been satisfied with his previous condition in this country; or even with his present condition, where that condition is one of involuntary servitude, of circumscribed possibilities, of limitation not self-imposed, of ignorance and superstition. Moreover, the very circumscription and limitation of one individual by another arouses in the other curiosity, which is the first incentive to learning. Thus it happened that as in former days the Negro was forbidden under penalty to learn from books, there was awakened in him a desire for book-learning that is indescribable. When the opportunity came there was a rush to the schools and to the books that amounted almost to a stampede. I have seen scores of Negroes gathered around a good penman simply to see him write. I have seen dozens of Negroes gathered at the home of a rural school teacher to hear a newspaper read. I see every day father and little son or daughter, husband and wife, all in school together. There is one man here in the first grade of the English course that is 50 years old. Applications to attend school at night are so numerous as to be annoying, and the heroic self-denial and self-sacrifice of the average young Negro in getting an education would make the stories of young Abraham Lincoln and James A. Garfield very common. There are more than twenty young men in Meridian Academy, who, being too poor to buy umbrellas or overcoats, rubbers or raincoats, can be seen going to their work without these things in the stormiest, roughest, most rainy weather—and get for the work only their meals—in order to be in school. I know a young man who has both consumption and heart disease, that by working many odd hours, pays the school expenses of himself and an orphan nephew. These cases can be multiplied many times. They are so common that they excite no special interest.

This is not the mere plodding of mediocrity. I know one young man who supported himself by working as a telephone lineman and as a porter on a sleeping car, and by teaching at odd times, that

graduated with the highest honors from the college course of one of our best universities and from Gammon Theological Seminary, and has done two years of post-graduate study in the Boston University School of Theology. I could fill all the space that this article can command with the names and addresses of Negro young people, who, pinched by poverty, even hunger, have made their way to positions of importance and usefulness.

But to be courteous to those who allow the space and merciful to those who may read this, a short sketch of one young man is all that can be presented here.

This young man was born in Pontotoc, Miss., December 21, 1863. His father moved to Holly Springs, Miss., in order to educate his children in one of our schools, in 1869, and there the young man entered the primary grades of Shaw University, now Rust University. He assisted his father in the care of the family by blacking shoes when not in school from 1876 to 1882. He was graduated from Rust University in 1886. He taught mathematics in Rust University until 1890. He was then made head of the department of Mathematics in Central Tennessee College, now Walden University, and taught successfully there from 1890 to 1896. He is now president of one of our Methodist schools, and is easily in the front rank of the Negro college Presidents in America. During the twelve years in which he has been President, the enrollment of the school has increased from 280 to 654. The value of the plant has increased from \$40,000 to \$150,000. I refer to M. W. Dogan, A. M., Ph. D., President of Wiley University, Marshall, Tex.

If I were sure that it would stimulate the young people that may read this article to greater effort to make the most of themselves, I would tell them the story of the young man, who, starting from Memphis, Tenn., in 1896, having in his possession only fifteen cents, walked forty miles before breakfast in order, as General Forrest might say, to "Git thar fustest" and get the contract to teach a summer school so as to be able to get back to college in the fall. Such an experience is hardly out of the ordinary to Negro young people in their struggle to better their intellectual condition.—Meridian, Miss.

New Provisions for Conference Claimants

By the Rev. J. B. Hingley, D. D.

There are three new elements in the plan of Methodism to provide for Conference Claimants (1) a new financial method; (2) a new method of distribution; (3) a new revenue.

1. The New Financial Method supplants the old plan of the annual collection for Conference Claimants, at one time known as the "Fifth Collection." The benevolent collection feature has been done away with and it is now incumbent on the church stewards to provide for the SUPPORT of the Conference Claimants, just as it is their duty to provide for the other "Ministerial Support," that of the pastor, district superintendents and Bishop. A preacher, though superannuated, has "an inherent claim to support" which the church meets through its stewards. The principle governing the support of superannuates does not vary a hair's breadth from the principle of support as applied to the pastor, district superintendent and Bishop.

2. The New Method of Distribution is that by annuities based on years of service. The old pauper plan of providing for superannuates because they are poor is passing away as far as the annual conferences are concerned, and it is expected that at the earliest possible day all annual conference funds shall be distributed on the basis of years of service. The general or connectional moneys coming from the Book Concern and Chartered Fund can be distributed in no other way.

3. The New Source of Income is that which will reach the conferences through the Connectional Fund, which is the fund annually contributed by all Methodism for distribution to the conferences through the Board of Conference Claimants. This is the entire church and by it the Methodism is manifested among the

several conferences and the several charges; the annual conferences contributing, each paying five per cent of its revenues to the Connectional Fund; the annual conferences contributing, by each taking a benevolent collection for the Connectional Fund (the present apportionment for each charge is an amount equal to one per cent of the pastor's salary). Further, the income derived from the Permanent or other funds or annuities in the hands of the Board of Conference Claimants is distributed through the Connectional Fund.

The treasury of the Connectional Fund is emptied on the 31st of each December and the money is distributed to the annual conferences, special regard being paid to the needy and pioneer conferences. The moneys thus received by the annual conferences from the Connectional Fund must be distributed to the "special cases" or as they used to be called "necessitous cases," which consist of those claimants whose annuity is insufficient for their needs. The plan may be thus expressed.

Reverent Destroyers

Those theological teachers who are governed by evolution theories and scientific methods in interpreting the Bible, by which they are casting discredit on very much in the book, are frequently saying that their treatment of the Bible is a "reverent" one. Every one of that class of men makes such a claim. It may be seen in all of their writings. They appear to think that a profession of devout reverence for the Bible counts for very much in their favor; and such a profession does exert a strong influence upon young people, and also upon those adults who let others think for them. But

the real fact is, those men are "reverent" destroyers, though the term is somewhat contradictory. They are certainly destroying the faith of many people in the true Bible. It could not be otherwise, for whoever believes what those men teach must, of necessity, disbelieve large portions of the Bible. Many of the victims of these heresies, believing that those men are "reverent" interpreters of the Scriptures, will argue that it cannot be possible that such teachers would lead them astray, or would do the least harm to the Bible. O, no, they would not do such a wicked thing as to destroy anyone's confidence in the Holy Scriptures! Are not those theological professors the true and steadfast friends of God's word? Why, those wise teachers say that they are so working upon the Bible as to make it a much more valuable and believable Bible than it ever was before! Is it not perfectly safe for one to accept the "reverent" claims of such professed lovers of the Bible? Not at all! What does one's profession of reverence for the Bible amount to, when he is all the while questioning the divine inspiration of the book, and denying the credibility of many of the records of miracles, and throwing doubt upon Christ's deity? Talk about reverence in such ones for God's Holy Word! Do you not know that even the devil has had spells of trying to appear very reverent? Did he not pose as a reverent person at the very time that he was beguiling Eve? He did. How reverently conservative he was then! And there were times when he assumed the attitude of reverence towards Christ. O, the "reverent" destructionists of our day!—C. H. Wetherbe.

Shut Thy Door

Souls often grow lonely in a crowd, and starve in the midst of temples, worshippers and ordinances. God would have us alone with Him sometimes. Coming to church is not coming to Christ. "Enter into thy closet and . . . shut thy door."

Shut out nonsense, business, care and pleasure. Shut out flatteries and frowns. Shut out strangers and acquaintances. Shut out friends and foes. Shut out this world, and open the window that looks out upon the next.

Give the mind rest. Give the ear quiet. Give the tongue silence. Give the heart meditation. Give the soul communion with God; look up, there are blessings waiting for you. Listen; God speaks in His still small voice. Ask; God waits to hear. See that your soul is at peace with God. See that no shade of sin hides from your sight the Heavenly Father's face.

Settle the question of peace, pardon and duty in secret before the Lord; then bring everything that concerns your heart and life, for time or for eternity, and lay it before the mercy seat. "In everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God; and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—H. L. Hastings.

A Perfect Life

In our joyful expectation at the Christmas season, however, there are two thoughts of peace. There is this peace in the midst of conflict, peace in spite of trouble, the peace of the armed man forced to defend the right. And there is peace to be attained, a joy that is set before us, the hope that maketh not ashamed. Beyond the struggles of this present time a rest remaineth for the people of God. We are working toward a perfected life, toward the fulfillment of that prayer which Christ himself taught his disciples, that God's will may be done on earth as it is in heaven. Our present joy leads on to final overcoming. The Christmas thought looks backward; but looks forward, too. It reaches toward the glorious attainment of Christ's purpose and unshadowed joy when we shall know even as we are known.

The battlefield is therefore the necessary place of present Christian peace. And that peace is attainable by every disciple. It springs from within, where we have made room for the presence of God, not from without. The secret of peace is not in circumstances, it is in going where Christ leads. He will bring us to the common field of work and trial. But through whatever experience of trouble we may pass, we shall never be dependent on outward things.—Selected.

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

A SIGNIFICANT EMANCIPATION CELEBRATION

(Continued from Page One.)

what he can to promote good will between the races. Mr. Werlein and Mr. Behrman have come here tonight and are showing their good will by doing so. I believe that no great trouble in the world has ever been solved by ill will. I believe that Jesus knew that the only way to approach any great question is to approach it with a feeling of good will.

"As a Southern white man I face, I think, a fact which I believe to be true: that there is not going to be any deportation or immigration of the Negro population of the South.

My experience is that the South is seeing an increase of good feeling between the two races and not an increase of bad will. What better proof could we have than tonight when Mayor Behrman comes down here. So I give you this New Year wish, that through the new year there may be an increase of good will among all the people of this country."

Addresses were also made by the Rev. W. S. Chinn, pastor of Mallalieu Methodist Episcopal Church, this city, and the editor of the SOUTHWESTERN CHRISTIAN ADVOCATE.

To the Rev. Mr. Chinn, who was the directing spirit in this celebration, belongs much of the credit for its success.

Take it all in all this was one of the most significant Emancipation celebrations that we have attended and we are profoundly grateful for having had the inspiration of the presence of these men and for the kind words of good will and of good cheer and of encouragement. When white men and Negro men have grown large enough to respect each others rights, and after having stated each to the other their own positions then in the spirit of mutual tolerance seek to reach a common ground upon which they may stand, a better day will dawn upon the South and friction will cease and the good time of peace on earth will appear. We are in need of strong white men who are willing to face whatever opposition there may be involved and take a position to the effect that the Negro has rights, that he is to be helped to make the best of himself possible, that he is to have a square deal in the community where he lives. Such an element in the race situation will spell much for the happiness and the growth of our Southland.

NEGRO MELODIES

The recent reports emanating from the city of Washington brings to the attention of the people in general throughout the country the Negro's attitude toward those soulful and inspiring melodies which have been handed down to us by our forefathers. They were born in days that tried men's souls. They are expressive of bondmen's aspirations and of their hopes, and of their mental agonies. And though they were slaves, these melodies show them men with minds to think and to hope. By high authority these plaintive melodies form the basis for the only real American music. There is a swing about them "a twist and a turn," as Dunbar would put it, that is peculiarly distinctive. While there is much crudeness, and at times foolishness, in some of the melodies, yet in the best of them there is enough theology to construct a religious system.

Strange enough, in spite of the real spirit of these melodies, there are Negroes who are opposed to singing them. Every now and then some Negro

tries to give evidence of his culture and of his growth by denouncing the use of these melodies. It appears that in Howard University, as in many of our universities, these melodies are sung on special occasions to the delight of the audience. A little stir was created recently in this institution, a result of some student reporting that there was a protest by the entire student body against the use of these melodies. It turned out, however, that this statement was erroneous, for the faculty, including the president, the dean and the students, are in accord with the use of these melodies, which should be so dear to the heart of the entire Negro race.

Why should we want to get away from them? They are ours. We have actually seen Negro congregations sulk and grow cold upon the request for one of these old time songs. As a matter of fact, many of the younger generation have such a distaste for them that they can neither interpret the music nor catch the spirit which brought these melodies into life and gave them the distinct power which they have. We once heard an address by Dr. H. H. Procter, of Atlanta, Georgia, upon the "Theology of Plantation Melodies," in which he discussed thoroughly the origin, the spirit, the purpose and the construction of these folk-lore songs. And none who heard this strong and comprehensive message could further entertain doubt as to their place in racial development. We could wish that this address of Doctor Procter could be read or delivered to the hearing of all our people. There is no reason for discarding these melodies. If some of our people could have heard, as we did, the mighty chorus of thousands of voices in Philadelphia, led by Charles Alexander, the famous Gospel singer, singing "Give Me That Old-Time Religion," they would have been put to shame for their opposition to these songs. Instead of their being discarded they should find a welcome place in the religious and musical life of our people.

The *New York Times* in discussing plantation melodies goes astray. *The Times* says:

"These 'old plantation melodies' were never conceived by the ancestors of the Howard University youths. Speaking of them broadly, they were not composed even by any Southern whites, and they represent neither the regrets nor the aspirations of the slaves. They are the products of Northern men, composed in a maudlin vein to touch the sympathies of Northern audiences, and there is no imaginable reason why the educated colored youth of our time should treat them with respect. As a matter of fact, the Negro has no folk songs. The 'Swanee River' and 'Massa's in the Cold, Cold Ground' are no more representative of him and his ancestry than the banjo is. The Negroes have music in their souls and melodious voices, and perhaps the genius of composition. But these trivial melodies did not originate with them, do not speak for them and should not be imposed upon them by pedagogues, however admirable otherwise."

It is up to the *Times*, then to explain the origin of these melodies. A little study of them will reveal actual conditions in Negro life before the war and, happily for us, there are those living who can bear testimony to the authorship of many of these melodies. As a matter of fact when the Negro is singing at his best he turns out these melodies by the yard. We have heard them extemporized again and again. Often a singer comes into a community and starts an entirely new melody. He will not have gone more than a strain or two before the entire audience has caught on and the singing is in swing. The effort to rob the Negro of the glory of these songs is entirely interesting.

The *Florida Sentinel*, whose opinion in anything concerning the race is to be regarded, believes that these songs should be preserved and that there should be no effort to discard them. Referring to the particular incident before us, the *Sentinel* says: "President W. P. Thirkield, of Howard University, is wholly correct in his suggestion that the Negro has every reason to be proud of the religious songs bequeathed by our forefathers, and Howard University does herself credit when she steps aside for a moment from the beaten path of routine labors to lend its cultured voice to the singing of those old tunes that speak a volume of history to the mind that can grasp the lofty spirit and the pathos of hope that they carry. We part with history when we part with the 'folk-song' which the Negro of the South reveres next to the Bible itself."

Of General Interest

GLADSTONE'S CENTENNARY

The year 1909 marked the one hundredth anniversary of a number of the world's noted men. Among these William Ewart Gladstone looms large. On December 29 his centennary was commemorated in many countries. A number of memorial meetings were held throughout Great Britain. The principal meetings occurred at Westminster and at Hawarden, where Mr. Gladstone died in 1898.

THE AMERICAN BUSINESS MAN

The constant trend of American ideas toward materialism has been greatly deplored by leading thinkers at home and is the object of much caustic comment abroad. In an address delivered before the Southern Educational Association, Dr. Charles W. Elliott, President Emeritus of Harvard University, defended the American business man against the charge of materialism so often alleged against him. He said in part:

"In the last ten, or shall I say the last five years, business men have come into a new view of business itself. We used to hear the question frequently asked, 'Have I not a right to do what I will with mine own?' This question is now answered universally, 'No; not so.' The leaders of business recognize today that their possessions are the result of social influences, and that a duty of service to their fellow-men as broad as possible faces them. So we find the business man himself taking the humanitarian view of his business."

IN 1909

During the year 1909 there was a further restoration of confidence from the shock of 1907 and on the whole there was general prosperity. There was no great war during the past year, but important political events have happened in Spain, Turkey, Germany, France, Russia and in England.

Nineteen hundred and nine will also be known in history as the year in which the North Pole was discovered. The success of the Wright brothers and other aviators and the flight of Bleriot across the English channel have turned the world's attention to the conquest of the air, and with greater assurance of victory than ever before.

In this country a larger amount has been given to charity than in any previous year, as will be seen by the following:

"The total public benefactions in the United States during the last twelve months was \$141,250,000, an amount just \$40,000,000 greater than any previous year in the history of the country, according to statistics compiled by a New York newspaper. The amount this year was over twice as large as was given away last year, following the panic of 1907.

"The principal benefactors in 1909 have been the late John S. Kennedy of New York, \$26,550,000; John D. Rockefeller, \$12,825,000, and Andrew Carnegie, \$6,056,500.

"Of this total amount given in 1909 over a third was given specifically for educational work."

May the year 1910 be marked by increased good will among the nations and fair and square dealing among individuals.

THE COST OF LIVING

The new year brings with it many vexatious problems the solution of which will tax the minds of statesmen and philosophers. But of all these problems the one in which more people are interested is that which has to do with the increased cost of living. The American workingman is no doubt the best paid in the world. And during the past few years there has been a tendency towards an increase rather than a decrease in wages. This increase in wages has not, however, kept pace with the increase in the cost of food and clothing supplies. So the average man is alarmed at the size of his bills for ordinary household expenses and is wondering what the end will be. There are, of course, natural causes for an increase in the cost of food supplies, such as the increase in population by immigration and otherwise, and the drift of population from the rural districts to the cities. Another cause now frequently mentioned is the extravagance of our method of living.

There was launched in Washington ago an organization known as the "Trust League," whose object

of articles of food within reasonable limits by refusing to purchase them when they rise above certain levels. This plan is in successful operation in Germany. In view of the anti-boycott laws the legality of the proposed movement is being questioned.

Secretary of Agriculture, Wilson is gathering data showing the difference in the cost of foodstuffs at wholesale and retail and is making an effort to determine whether farmer, middleman or merchant is getting the profit.

In the meantime it will be well for the masses to further amend their New Year resolutions by resolving to practice self-denial and stricter economy.

People of Interest

Bishop Hartzell sails for North Africa this month.

Dr. J. H. Fitzwater is the new superintendent of Findlay, O., District.

Bishop John L. Nuelsen is our youngest Bishop; Bishop Hughes comes next.

Bishop and Mrs. Bristol sailed from New York December twenty-fourth for Panama.

Bishop Oldham will attend the Ecumenical Missionary Conference to be held in Edinburgh in June next.

Dr. A. B. Leonard, foreign missionary secretary, will visit our missions in Europe during the spring of 1910.

Bishop Quayle is to hold an evangelistic mission in March in Smithfield Street Church, Pittsburgh, Pennsylvania.

Mr. John R. Mott, according to the *Christian Guardian* of Toronto, is the greatest missionary leader of the world.

The *Church Evangel*, published at Covington, Ky., is edited by the Rev. J. W. Robinson of our Ninth Street Church.

Mr. Cornelius W. McDougald, a Negro, has been selected to serve as a Deputy Assistant District Attorney of New York.

Albert I, nephew of the late King Leopold II, the new King of Belgium, was crowned Thursday, December twenty-third.

Bishop Robinson has four daughters now at work in India in the interest of our Woman's Foreign Missionary Society.

Dr. J. O. Spencer is making an effort to raise a fund of \$15,000 for Morgan College, Baltimore. Mr. Carnegie has promised fifty thousand dollars.

The Rev. E. J. Cox is Superintendent of the Chattanooga District, East Tennessee Conference. In the appointments recently published his name was unintentionally omitted.

In memory of Sir George Williams, founder of the Young Men's Christian Association, a monument is to be erected in London at a cost of \$800,000.

Mrs. Julia M. (Dyckman) Andrus, wife of the Hon. John E. Andrus, of Yonkers, N. Y., member of the local Book Committee at New York, died on Friday, December twenty-fourth, at her home.

The Union Savings Bank of Vicksburg, Mississippi, with Mr. J. G. H. Bowman as president and Mr. T. G. Ewing as cashier, is enjoying prosperity. This bank has been doing an increasing business for a number of years.

Miss Theodora J. Franksen, of Chicago, totally blind since she was eight years old, a student at the University of Chicago, was elected to the Phi Beta Kappa Society, an honor conferred by the University for high scholarship.

Miss Helel M. Gould offers a teachers' Bible to any member of the Young Women's Christian Association who will recite without error the passages from the Bible which are indicated in the Scripture passage memorizing leaflet of the association. The time limit is September 1, 1910.

Dr. Daniel W. Shaw, pastor of Centennial Methodist Episcopal Church, Baltimore, began his series of illustrated sermons on "Bunyan's Pilgrim's Progress," Sunday, January second. The paintings used by Doctor Shaw come from the great scenic painting house of Philadelphia.

An interesting note in the *Western Christian Advocate* reads: "Forty-ninth Avenue Methodist Episcopal church, of Chicago, the Rev. Alfred [name] pastor, has installed a 'Chest of Joash' at [name] altar. As the result of one month's [name] taken out recently."

[name] of Cincinnati, Ohio, the Supervision of the Women's

an's Home Missionary Society, is to visit the work in the South, and will be on the Woman's Home Missionary Society program of the coming session of the Little Rock Conference, at Van Buren, Ark.

Dr. J. M. Buckley, editor of the New York *Christian Advocate*, has resigned the presidency of the Methodist Episcopal Historical Society of New York because of the press of engagements. Doctor Buckley has been president of this society since its organization. He has been elected honorary president.

Contrary to the popular opinion, Miss Mary McArthur, President of the Women's Trade Union League of Great Britain, declares "it is the working women who make the best wives," and "the best mothers, too," and Miss McArthur has been in close contact with working women for ten years.

The "Colonial Dames' Scholarship" at the University of Chicago, yielding annually the sum of \$300, has been awarded to Paul Moser, of Chicago, for excellence of work in American History in the Junior Colleges of the University. The scholarship is provided by the Colonial Dames of America in the State of Illinois.

The Board of Sunday Schools plans to conduct in California a series of conventions during February. The speakers are: Secretaries Downey and Blake, Bishop Hughes and Mrs. Lamoreaux. The dates are as follows: Sacramento, February 3-6; Oakland, February 6-8; San Francisco, February 9-11; Fresno, February 13-15; Los Angeles, February 17-20.

The following are some of the large amounts reported recently from our colored conference for the Africa Diamond Jubilee Fund: Salesburg District, Delaware Conference, Dr. P. O'Connell, District Superintendent, \$60; Ohio District, Lexington Conference, Dr. E. A. White, District Superintendent, \$87.45; Marshall District, Texas Conference, Rev. J. O. Williams, District Superintendent, \$50.

The Rev. C. I. Withrow, A. M., is meeting with large success at Newport News, Va. A new brick church is contemplated. Brother Withrow has addressed the local Y. M. C. A. twice in a few weeks and delivered the Emancipation address at the Third Baptist Church, Hampton, Va., on January first. Dr. D. W. Boyd has provided Pastor Withrow with a horse and buggy to use in his work.

According to the *National Magazine*, the highest salaried woman, at present, doing departmental work in Washington is Miss A. H. Shortridge, of New York City. The State Department recently recognized her services by promotion to a salary of \$2,500 per annum, the highest pay ever given to any woman worker by Uncle Sam. Miss Shortridge began with a position of \$900 a year and has gradually worked her way up by efficient service.

President Taft sent to the Senate three appointees as ambassadors, Hon. Robert Bacon, of New York, as ambassador to France; Mr. Richard C. Kerns, of Missouri, as Ambassador to Austria; Hon. Henry Lane Wilson, of the State of Washington, now Minister to Belgium, to be Ambassador to Mexico. There were also eleven Ministerial appointments, and a large number of secretaries of Embassy or Legation. The appointees were confirmed.

It is commonly understood that a prophet is without honor in his own home. We know of no man who has better local standing in his home community than Dr. A. F. Owens, of Mobile, Alabama. Doctor Owens has resided in Mobile for a number of years, at present he is Dean of the Phelps Bible Training School of Tuskegee Institute. Recently the School Board of Mobile decided to name its colored schools in honor of colored men, and accordingly one of the schools was named the "A. F. Owens School," a very fitting tribute to a worthy man by the people who have known him all his life.

Dr. C. B. Spencer, editor of the *Central Christian Advocate*, preached the opening sermon and delivered the opening address at the "Jubilee" of Claflin University, Orangeburg, South Carolina, celebrating the fortieth year of the history of the Institution and the twenty-fifth year of the presidency of L. M. Dunton. The Board of Trustees presented President Dunton with an elaborate loving cup and Mrs. Dunton with a fine hand painted center table. The Board of Trustees, with the cooperation of the District Superintendents of the South Carolina Conference, decided to undertake to raise in South Carolina an endowment fund of fifty thousand dollars for Claflin University.

News Paragraphs

It is interesting to note that one inhabitant in thirty in the great Northwest is a Methodist.

Football is under the ban in the public schools of New York City by a vote of the Board of Education.

Tuskegee's present enrollment is the largest in the history of the institution, 1,083 boys and 541 girls.

The Chicago School Board wants \$18,000,000 for its work in 1911—\$4,000,000 for buildings and \$14,000,000 for current support.

Men are at work at the United States Geological Testing Station at Pittsburg seeking information as to why the death roll of our coal mines leads that of all coal-producing countries. They have discovered that coal dust in itself is highly explosive. The testing of the explosives that are used to bring down the coal is their principal work.

A plan for the teaching of morals in connection with the regular work of the schools is the experiment that is to engage the attention of Superintendent Brumbaugh of the Philadelphia public schools. If the plan works it will be recommended to the schools of the country and Mr. James T. White, a New York millionaire, will meet the expense.

Postmaster General Hitchcock has reported a deficit of \$17,479,770, the largest deficit in the history of the postal service. The rural delivery has now an annual expenditure of over \$350,000,000. Employees in the service now number 323,000; post-offices under operation 60,144; carrier deliveries are made in 1440 cities and towns and on 40,628 rural routes.

The nineteenth annual session of the Tuskegee Negro Conference will be held at Tuskegee Institute, Alabama, Wednesday, January nineteenth, nineteen hundred ten. The Workers' Conference, composed mainly of teachers and others interested in the educational, moral and civic uplift of the Negro people, will be held on the following day, Thursday, January twentieth, nineteen hundred ten.

The Association of Presidents of Methodist Colleges and Secondary Schools, is to be held under the auspices of the Ohio Wesleyan University, January 20-21. Preparations are being made on a large scale for the same. There will be college chapel exercises each morning and afternoon sessions in the college buildings, a dinner at Monnett Hall, a dinner at President Welch's home, a concluding banquet at the Hotel Chittenden, Columbus, and an educational rally at night in the Board of Trade Auditorium of that city.

Newspaper compilations of mob laws invoking during the past year indicate that there were seventy lynchings, more than in any year since 1904. These crimes occurred in 12 States and New Mexico. The only lynchings north of the Ohio river were those during the Cairo, Ill., race riots. By States the lynch record is as follows: Georgia, 11; Texas, 10; Florida, 8; Louisiana, 7; Mississippi, 7; Alabama, 6; Oklahoma, 5; Kentucky, 4; South Carolina, 3; Arkansas, 3; Illinois, 2; New Mexico, 2; Missouri, 1; West Virginia, 1.

Recently the question was raised by the government whether Syrians and Armenians did not come under the ban of being "Asiatics," and hence not free whites. Judge Lowell of the United States District Court holds that Western Asiatics have become so mixed with Europeans during the past twenty-five years that it is impossible to tell whether they are white or "yellow," and that until Congress makes the statutes more specific the court will not deny citizenship to aliens on account of color. He says also, that if the ban is to be placed on all Asiatics it is "hard to find a loophole for the admission of Hebrews," against whom no objection has been raised.

Fifty thousand dollars additional for the funds of the American University, at Washington, D. C., is the latest good news. Still rising is the tide of giving to this enterprise. Another philanthropist from the central section of the Union has recorded his faith in the undertaking which at the national capital is to be the bulwark of Protestantism and Christian Americanism. With keenest interest for years this friend has followed the development of this institution. Now is announced this happy outcome of his sympathy, and \$50,000 more can be set down in the assets of the American University. As time goes on there is a steady swelling of the ranks of believers in this cause. A further announcement he made concerning this munificent benefactor and the purpose of the giving.

Personal and General

With pleasure we present to our readers a likeness of the Rev. G. T. Wooten, pastor of Methodist Episcopal Church of Wichita, Kansas, and also a



THE REV. G. T. WOOTEN

likeness of the cosy church edifice which he has built since coming to Wichita. The subject of this sketch was born in Warren County, Tennessee, in 1866, and at the early age of nineteen began teaching school. He saved his money until he had enough to enable him to attend the Normal, at Nashville, where he finished. With his parents he moved to Baxter Springs, Kansas, and from there he went to Missouri, where he took up teaching which he followed successfully for fourteen years. He joined the Methodist Episcopal Church in 1900, and went into the ministry. He has done splendid work. He was pastor at Bonner Spring and Mound City, Kansas; at the latter place he built a fine church. He was sent to Denver, Colorado, where he founded the nice brick church there. Then, on account of poor health, he asked to be transferred and went to Oswego, Kansas, where he more than doubled the membership in two years. In Rosedale, Kansas, he erected a fine brick church and, on account of ill health asked to be sent to Hastings, Nebraska. At the last Annual Conference Mr. Wooten was sent to Wichita. He found but few members and felt much discouraged, but trusting in God he went to work and now in less than one year he has a membership of thirty-five and a new church building. Beyond all question he is a preacher sent by God himself for "by their works ye shall know them." The city, the race, and the community need more men of this type. He has lived and worked on a small salary—but his works will follow him.

The members and friends at Eola, Louisiana, surprised their pastor, Rev. S. Green, recently. The party was led by Bro. Wesley Coleman and Sister Fannie Jackson. Pastor Green is very grateful for this expression of confidence and love.

Rev. T. A. Hampton, of Wiley Circuit, Fort doche, La., thanks the young ladies of his community for the successful Japanese fair held October 16. The following ladies contested for a prize: Misses Winey Porter, \$1.75; Peggie Morgan, \$2.25; Anna Miles, \$4.15. Total \$8.15. The latter winning.

A camp meeting was conducted at Bayou Chute, Louisiana by the pastor, the Rev. W. C. Archer and District Superintendent, the Rev. T. J. Johnson. Rev. H. T. O. Abbott preached the closing sermon. Raised \$63.65.

The Rev. J. W. Weakley's address is now Calvert, Texas, instead of San Antonio.

In the report of the Woman's Home Missionary Society of the Atlanta Conference, published recently in this paper, the name of Mrs. Minnie Simms should have appeared as secretary, instead of Mrs. Minnie Queen.

Mrs. J. A. Y. Dickens, in company with her sister, Miss Ora Lee Cappage, and her little daughter, Howard D., spent the Christmas in Memphis, Tennessee, visiting relatives and friends.

Mrs. Sallie A. Ramsey, the evangelist and honored member of Wiley Methodist Episcopal Church, Shelbyville, Indiana, has returned from a trip East. Mrs. Ramsey conducted services in Boston, Massachusetts; Providence, Rhode Island; Brooklyn; New York City, and Buffalo. She visited also Niagara Falls. On her return the ladies of the church under the leadership of the pastor's wife, Mrs. Nettie Allen, tendered Mrs. Ramsey an elegant reception. A full house greeted the evangelist. Among the guests from out of the city were: the Rev. and Mrs. J. T. Leggett, of

Rushville. A splendid programme was rendered. Prof. L. R. Lewis, master of ceremonies. Mrs. Nettie Allen's opening address, relative to the evangelist and the love the Church bears her, closed with an appropriate poem: "Give Them the Flowers Now." Other speakers were the Rev. and Mrs. J. T. Leggett, Mr. and Mrs. A. B. Russell, Prof. L. R. Lewis; after which the evangelist took the audience over her eastern trip. A choice repast was served.

The wife of the Rev. B. F. Woolfolk, of the Upper Mississippi Conference, is suffering from appendicitis, for which she has been operated upon.

Among the leading young men of Sardis, Mississippi, is Mr. J. Andrew Y. Dickens, of the Methodist Episcopal Church, and a splendid church worker. Mr. Dickens is spending awhile in Tennessee, Arkansas, and Louisiana, visiting friends and relatives. He will return home about January fifteenth.

At the National Convention in Los Angeles, California, the work of the Woman's Home Missionary Society was grouped together into "General Division." Each Annual Conference executive board was to form a committee of five to consider the interest of the Society in connection with the General Division. In the recent meeting of the Executive Board of the



THE NEW METHODIST CHURCH AT WICHITA, KANSAS

Little Rock Conference Mrs. Cox, wife of President J. M. Cox, of Philander Smith College, was elected chairman of the Conference General Division Committee.

The Rev. A. G. Glenn has removed from Mobile to Eutaw, Alabama.

Our membership at Warren, Arkansas, is anxious to rebuild the church destroyed by fire the night of December eighth. The pastor, the Rev. M. A. Green, asks the aid of the ministers in this effort, as his membership is but thirteen.

HAVEN ACADEMY.

We cannot allow the year to go out without speaking of the Haven Academy, Waynesboro, Georgia, under the management of Prof. E. T. Barksdale, A.B., as principal, which school opened October 4 with indications of a great year's work.

The opening exercises were favored with the following distinguished ministers as speakers: Rev. J. C. Williams, Rev. R. R. O'Neal, Rev. E. D. Giddens and Rev. S. C. Walker, of Augusta, Georgia.

The enrollment far surpassed that of last year. The school is making rapid progress along all lines. It has just been seated with new desks; the painter has just completed the painting of the building; a building for industries is being built which we hope will be completed soon.

We feel that to meet the demands of the seven thousand school children here in this one county (Burke) not speaking of the adjoining counties a great many improvements must be made. We are in need of a dormitory and must have it before we can do much real work.

Since our opening we have been highly favored with the presence of Dr. G. W. Arnold, D.D., Secretary of the Stewart Missionary Foundation for Africa; Dr. P. J. Maveety and Dr. M. C. B. Mason, Corresponding Secretaries of the Freedmen's Aid Society; Dr. Bennett, Freedmen's Aid School Inspector; Bishop John W. Hamilton, D.D., L.L.D. Indeed it was more than a treat to the school.

Let all of the teachers of the Savannah Conference keep the school in mind, remembering that it is our only Conference school, that you are to meet at the Haven Academy May 20, 1910 with your subscriptions. Let us make our school second to none; one that we can feel proud of at any time.—James Jackson, District Superintendent, Waynesboro District.

THE GULF TEACHERS' ASSOCIATION.

The Gulf Coast Teachers' Association, held at Gulfport, Mississippi, Saturday, December 4th, was a pleasant and profitable day for the citizens of Gulfport and the teachers of the three coast counties, Jackson, Harrison and Hancock.

The teachers and the citizens of this prosperous city, that nestles so snugly on an arm of the Gulf were made reciprocally happy thru each others presence. President J. W. Randolph opened the meeting with a most instructive and encouraging address to the teachers; followed by the welcome address by Miss Alice Moffitt. "Ways and Means for Doing Best Professional Service" was discussed enthusiastically by Profs. I. W. Crawford, H. C. Heidelberg, G. W. Brown, A. E. Perkins, Rev. C. W. Thomas, Mesdames Annita Brown, M. L. Brown, and Miss Lula D. Hill, and William Overton. At 2 p. m. a hearty repast was enjoyed by the teachers, just prior to which a photograph of the Association was taken. At 3 p. m. the Association listened to a most interesting and able address delivered by Prof. J. J. Dawsey, County Superintendent of Education of Harrison County. At 8 p. m., in the spacious Woodson Hall the teachers re-assembled. Music was rendered by Mrs. G. A. Pickett, Mrs. J. H. Perkins, Miss N. B. Wiley and Mrs. G. W. Paynter. Humorous recitals were rendered by Prof. A. E. Perkins and Miss Annita Brown. Prof. H. C. Heidelberg sang a solo as did Miss M. M. Young. Each performer received hearty applause; there could be no disguising the fact that the audience was being highly pleased with the renditions.

The teachers were pleased to welcome among their number as new members the Misses Trotters, Mrs. M. L. Brown, and Miss Ednah M. Walton, of Dayton, Ohio; and now principal of the primary department in the Biloxi school. Also Miss E. M. L. Webb, who spoke on Industrial Education in an able and impressive manner. Miss Webb, who is the recently elected teacher of Industry in Harrison County under the Anna T. Jeanes Fund is an instructress of wide reputation. This was followed by remarks from Dr. E. W. Taylor. The house then listened to one of the most eloquent and logical addresses by Hon. F. B. Smith of New Orleans, La. His very subject was eloquent: "The Concentration and Federation of the Forces in the Call to Service for the Uplift of the Individual." When the orator crowned his address with the words: "The noble and helpful life, the life of service; the one for which Lincoln lived and Lovejoy died is the ideal one," the house broke forth in tumultuous applause.

The writer has not listened to such a masterly oration in many a day; this was said by scores who sat wrapt under the charm and magic of his delivery and the depth and beauty of his argument. The Association after extending a vote of thanks to the hospitable citizens of Gulfport adjourned to meet at Scranton in February.—A. E. Perkins.

Altruism

May every soul that touches thine,
Be it the slightest contact, get therefrom some good.
Some little grace, one kindly thought,
One aspiration yet unfelt; one bit of courage
For the darkening sky, one gleam of faith
To have the thickening fogs of life;
One glimpse of brighter sky beyond the
mists,
To make this life worth while
And heaven a surer merit.

Gleanings from the Field

ALABAMA

Newberg and Walthall.—I held two revival services on this charge which resulted in 32 conversions and accessions to the church. The people worked hard to send their pastor to the Conference. The Rev. R. E. L. Beasley, of Marion, rendered valuable services in the meeting one week. We paid the Rev. H. N. Brown, D.D., our beloved District Superintendent, in full, \$100, his claim.—E. Frazier, pastor.

KANSAS

Kansas City.—While the Rev. and Mrs. O. A. Johnson sat alone in the parsonage Saturday night Nov. 20, we heard the approach of many people. They entered our home, marched around our big center table and laid thereon pound after pound until the table actually groaned beneath its weight. Their coming was a complete surprise to us, but our hearts were cheered. Talks by Mesdames Sadie Burton, Tina Flistow, C. Anna Yarnell, Anna Hall and Carrie Pool. Mrs. Johnson replied. Short talks by Mesdames Miller, Burton, Johnson and Carter were followed by an address from the pastor. Bravo! the trustees of our church here have determined that their pastor and wife shall no longer carry water from the neighbors a block away. They are now placing a well near the parsonage. The same has been needed for ten years. Our third quarterly meeting was held December 12. The Rev. R. Davis and congregation of Nineteenth and Woodland, Kansas City, were with us. Dr. A. H. Higgs, our District Superintendent, presided. All the departments of our church here are moving off nicely.—O. A. Johnson, pastor.

KENTUCKY

The following children of the Pewee Valley, Kentucky, public school gave a large supply of vegetables on Thanksgiving Day for the benefit of the Colored Orphan Home of Louisville, Kentucky: Mary Lizzie Roney, Horace Roney, Lavinia Roney, Esther Samuel, Virginia Samuel, Lillie Mae Reed, Charles Reed, Mattie Hinkle, Rosa Hinkle, Geneva Davis, Elwood Davis, Willie Sutton, Bessie Sutton, Hattie Gale, Mary Oglesby, Gertrude Oglesby, James Carr, Lizzie Kennedy.—Mrs. Maggie C. Slaughter, teacher.

LOUISIANA

Wiley's Circuit.—On Thursday, November 25, Thanksgiving Day, the people of this circuit observed. Dinner was prepared by members and friends.—Mrs. Thomas Mason, Mrs. George Williams, Mrs. John Miles, Mrs. Alphonse O'Neale, Mrs. Mary E. Miles and others. A cake was presented on an elegant piece of china to the pastor, the Rev. T. A. Hampton, by Mrs. R. J. Joseph. Sermons were preached by the Revs. C. H. Vaughan of the Baptist church; D. W. Williams, J. B. Williams and H. Y. Crump. Collection, \$5.00.—T. A. Hampton, pastor.

Campti.—Give honor to whom honor's due, and it is due the members and friends of St. Paul Methodist Episcopal church, Campti, for the work they have done this year. They have built a neat five-room parsonage, which was much needed, at a cost of \$180.00. It is one of the best on the District. It is finished inside and neatly papered; painted on the outside. This church has also one acre of land. It has been fenced in this year at a cost of \$25.50; we have lamps for \$8.00. Paid the

District Superintendent \$60.00 and will make a round report at the Conference of 1910. We want to thank the Ladies Aid for the valuable service rendered the trustees and pastor in the forwarding of the work. The names are as follows: Priscilla Lenoir, Blanche Foulkner, Zeffia Warmisley, V. Griffens, G. Adams, Laura Toone, Phillis Brown, and others. God bless them.—J. C. Brown.

Woods.—Our Fourth Quarterly Conference was held October 2-3 with the Rev. J. O. Brown, District Superintendent, presiding. This was the best session of the year. All claims paid in full, with an advance of \$3 over last year in Benevolences. Brother Brown preached two strong sermons; administered the Lord's Supper; baptized two infants. I was called home recently and en route I preached for Pastor C. L. Angum at Mt. Nebo Methodist Episcopal Church. They gave me a purse of \$4.91 and at the close of service the Home Mission sisters tendered a reception. Mrs. Jennie Matthew spoke on behalf of the ladies; Brother W. L. Williams on behalf of the church. The writer responded. At Bastrop Rev. S. McGruder had a crowded house waiting for me and I preached to them. A purse of \$3.10 was given me. I take this method to thank them.—L. H. Smith, pastor.

Robeline.—The Robeline circuit is alive. Recently the young people gave a "concert" and netted a good sum for the church. Also at Victoria the writer organized an Epworth League with 20 members. Much good is expected from this place.—James E. Harrison.

Bastrop.—I have served as pastor in North Louisiana on the Monroe District for ten years. At my first appointment, Florence and Harrisonburg, I found one man who was a Methodist. The Baptists predominated at these places the white people of this place did not know and opposed it. Notwithstanding the opposition I stood the test and bought and paid for two lots, built a church 25x50 and a parsonage 12x16 and a back room 10x16 and added 37 members. I remained at this point four years. In 1904 I was appointed to Bastrop and there conducted a great revival. In 1905 I was appointed to Mt. Sinia. When I went there the church was at a low ebb; the membership was scattered. I succeeded in getting them all back to the church and stayed there two successful years. In 1907 I was appointed to Mt. Nebo where I am serving my third year. When I came to this place their church was not finished, and was \$1,113 in debt. I paid the debt and called the church and completed the tower. It is today the finest church on the Monroe District with not a dime of indebtedness. I did all of this work on a very poor salary and there has not been one word said against my morals. After suffering all of these years there ought to be place in the Louisiana Conference that will give me ease out of the rural district.—C. L. Angum, pastor.

Fordoch.—We had a fine time recently. The Rev. J. J. Obee the District Superintendent was here on a flying visit and preached an able sermon. It took great effect upon his hearers. The Rev. C. D. C. Bryan, the pastor of Melville and Woodside, was with us and preached a sermon which was highly appreciated by all.—T. A. Hampton.

Marthaville.—A feast in the wilderness was held at this place October 13-17, 1909, and it was a grand success.



We had refreshments on the grounds and a stand for the church. There was preaching every night for three nights. The ministers who helped in the meeting were the Rev. George Thomas of Robeline; the Rev. N. R. Randolph of Sodus; the Rev. J. C. White of this town. The Rev. J. S. Jones, of Shady Grove. We closed in Sunday the 17th with the Sacrament of the Lord's Supper administered by the Rev. N. R. Randolph and Rev. J. S. Jones, George Thomas and the pastor. We baptized one at the altar and 31 persons partook of the Lord's Supper. The total amount raised, \$31.10. The Revs. N. R. Randolph and J. S. Jones preached the closing sermons Sunday night. We are coming up to the coming Louisiana Annual Conference with our colors flying.—Edward W. Jackson, pastor.

Clinton.—The Fourth Quarterly Conference of St. Paul charge has been held. Notwithstanding the church having been blown down by the storm, September 20, the pastor and members are still encouraged and holding services in one of Mr. David Johnson's houses. The officers were present with written reports and members pledge themselves to see to it that the pastor, F. D. Bowers, comes to Conference with full apportionment of Benevolent money. Collection for the quarterage \$7.—F. D. Bowers, pastor.

Fordoch.—The seven weeks contest between the seven classes came off on Sunday, October 24, 1909, with results as follows: Class No. 1, Will Turner, \$15.00; No. 2, T. J. Johnson, \$2.85; No. 3, George Williams, \$9.00; No. 4, Austain Miller, \$3.70; No. 5, John Miles, \$14.45; No. 6, George Porter, \$6.30; No. 7, J. G. Governor, \$4.05. But No. 1 won the annual subscription of the SOUTHWESTERN CHRISTIAN ADVOCATE. No pastor in the Louisiana Conference would be ashamed to serve this charge. Our collection amounted to \$54.10.—T. A. Hampton, pastor.

Jones Creek Circuit.—October 17th was a successful day with this charge both spiritually and financially. Tribe 1-4 raised \$11 and tribe 2-3 raised \$10; total for that day \$22.50. Brethren I am glad to say that every cent of my Benevolent money is raised.—J. A. Barnes, pastor.

Cheneyville.—This charge is very prosperous. In September five were baptized and added to the church. The following reports were made in the tribes of the rally: Judah, Jerry Ford, leader—Rev. J. W. Pierce, preach-

er, \$51.45; Joseph, Hays Phronney leader. Brother Jackson and Rev. M. L. Baldwin preachers, \$62.20. Total \$125. This is said to be the best rally ever given here. There was never such a crowd as on this occasion. Rev. J. W. Pierce and his congregation from Bunkle turned out in full; likewise Edgefield congregation was out in full force and rendered great service. We expect to close up one of the best of our Conference years.—W. H. Lang, pastor.

Glencoe.—The Fourth Quarterly Conference of this charge was held October 9-10, by the Rev. B. M. Hubbard, D.D., District Superintendent. Reports showed that every interest of the church were advancing. The church had been struck by the terrible hurricane of September 20; the small church in Glencoe was blown down and the large church at Freetown Windows had been blown out on the south side and the comb of the church blown off. Yet the faithful members had been strengthened by the love for the church to organize themselves by the kindly advice of their pastor to meet the situation. This band is under the leadership of Sister Victoria Diggs, Sister Emma Bell and Sister Priscilla Cyrus. They have already realized the sum of \$23.05. October 15 they started three carpenters to work on the parsonage. A new roof has been put on the rear; the outlook is promising. On the 10, the Rev. T. Williams, the pastor of Godman, accompanied the District Superintendent. Rev. T. Williams preached a forcible sermon, text: 1 John 3:1. The experienced and thoughtful superintendent gave forceful remarks concerning the church work in a general way. The collection for the day was \$18.45. Paid the pastor \$115.55; District Superintendent, \$18.45; other purposes, \$36.75; total, \$170.75 for the quarter.—T. P. Norris, pastor.

Berwick.—The District Superintendent, B. M. Hubbard, held his Fourth Quarterly Conference at Mason's Chapel. Reports were encouraging. He preached an excellent sermon at 11 o'clock on Sunday. Miss Agnes Coleman and Miss Sarah Menahan, two energetic young ladies gave an entertainment recently for the trustees of Mason's church. They reported \$112. May the Lord bless them.—O. Harrison, pastor.

Mason's church. They reported \$112. May the Lord bless them.—O. Harrison, pastor.

Conference Notices

Special Notices

This is to certify that the Rev. R. B. Williams, a member of the Lincoln Conference, is hereby notified by the said Conference, should he fail to make his next Annual Report to the Lincoln Annual Conference on or before the 24th day of next March, 1910, at North Topeka, Kansas, will be tried, and may be located without his consent. Done this 9th day of December, 1909, for the Lincoln Conference, by J. J. Cabell, District Superintendent of the Topeka District, Lincoln Conference.

Recent District Meetings

LITTLE ROCK CONFERENCE.

The Executive Committee of the Woman's Home Missionary Society of the Little Rock Conference met in Little Rock in special session November 27. The corresponding secretary made her report of the National Convention which was held in Los Angeles, and was received with great appreciation by those who were present. Our president, Mrs. Nellie Eden, of Hot Springs, having resigned during the year, Mrs. M. F. Thornton, of Forrest City, was elected in her stead, and Mrs. L. M. Whitehead, of Fordyce, was elected vice president. Miss Nancy Greer, who had been recording secretary for a number of years, being now with her husband at Gammon Theological Seminary, her sister, Mrs. G. W. Gates, of Brinkley, was elected. Mrs. H. M. Nasmyth was appointed Mite Box Secretary; Mrs. A. N. Grant, of Canfield, Ark., secretary of literature. The special committee that the National Board asked to be appointed to consider the interest of our work in connection with other conferences adjacent, was appointed, consisting of Mesdames J. M. Cox, Lottie Stephens, Mrs. Morris, of Cotton Plant, Mrs. Nellie Eden of Hot Springs and Miss Bessie Higgins of Pine Bluff. All seemed interested in the work. The Young People's Work has taken on new life and this conference was awarded the banner at the National Convention for the largest proportionate increase of members and finances. This is a great inspiration to the Young People and we hope that all of our friends will stand by us. Deep interest was expressed in the work

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is the one unfailing scientific dressing which instantly relieves and permanently cures all burns, cuts, lacerations, bruises, sprains and wounds of every kind. Pain leaves at once because the air is excluded, and the oil covering acts as an antiseptic. The quickest, safest, most reliable remedy known—HUNT'S LIGHTNING OIL. 25 cents and

ALL DRUGGISTS Always
A. B. RICHARDS MEDICINE CO., Sherman, Texas.

at Adeline Smith Home, and all members present were urged to give support of this institution; \$60 has already been given to help on our "repair fund." Our annual meeting will be held in Forrest City. After business had been dispensed with, and the ways and means and plans for the general interest of the Society had been discussed most thoroughly and heartily by all the Board adjourned by singing "Together Let Us Sweetly Live."

HOLLY SPRINGS DISTRICT.

Holly Springs District of the Upper Mississippi Conference and Sunday School and the Women's Home Missionary conventions convened at Duck Hill, Mississippi, November 23-28, 1909, with the District Superintendent, Dr. N. R. Clay, in the chair. All the pastors except one were present.

Notwithstanding the short crops and a hard year, the reports showed the district to be in advance of any year in its history. More than the full apportionment for benevolences had been raised, and in addition to that more than \$60 was raised for the African Diamond Jubilee. Dr. J. T. Docking, president of Rust University, was with us and on Tuesday night delivered an able address on Rust University.

More than the full apportionment for Rust was raised. The District Women's Home Missionary Society organized one year ago with Mrs. Macon Taylor president, is doing fine work. The convention raised \$30 for the girls Home at Rust. Mrs. G. H. McEwen, corresponding secretary of Annual Conference, Women's Home Missionary Society, delivered an able address.

The District Sunday School Convention with Prof. J. H. Phillips, president, was a decided success. Some of the papers read by the young people were the best we have ever heard. The convention raised \$40 for Rust University.

We have on the district a great many faithful local preachers who love the church and have done their part in helping the District Superintendent and pastors to bring the district up to its high standing. They came together at the District Conference and raised quite a sum for missions. We are pleased to say that the District Superintendent is held in the highest esteem by the pastors and laymen; in token of this they presented him a purse with which to purchase a suit of clothes for Conference.

We were favored with the presence of the following distinguished visitors: Dr. J. T. Docking, president of Rust University; Rev. W. Scott Chinn, representative of the SOUTHWESTERN CHRISTIAN ADVOCATE; Dr. H. B. Hart, District Superintendent of the Greenville District, and Rev. J. M. Walton, pastor of the Methodist Episcopal Church, Winona, Miss. Dr. Hart and Rev. Chinn preached able sermons to the District Conference. Rev. J. M. Walton spoke on the African Diamond Jubilee. The following pastors preached during the Conference Rev. W. H. Gilliam, P. A. Lemons, G. Spencer, S. Houston, J. M. March, D. P. Shaw and J. H. Tolbert.

Rev. J. R. Nevils and his people, Methodist and Baptist, deserve mention for the royal way they cared for the Conference.—J. M. Marsh.

GREENWOOD DISTRICT.

The annual session of the Missionary Convention, and the second Semi-Annual session of the Greenwood District Conference, which convened in Haven's Memorial Methodist Episcopal

THE ANNOYANCE OF FLATULENCE

Many People are Annoyed With Gas in the Stomach and Intestines.

Flatulence is due to the presence of gas in the stomach and intestines, which often rolls about, producing borborygmi, or rumbling noises in the intestinal system, and causes the victim of this trouble considerable embarrassment, when such noises occur while in company.

An analysis of gas from the stomach shows that it consists to a great extent of nitrogen and carbonic acid. It is therefore probable that some of the gas in the stomach consists simply of air, which has been swallowed, although for the most part, the source of flatulence is the gas given off from the food in the abnormal processes of decomposition.

In cases of chronic gastric catarrh, the secretion of gastric juice in the stomach is deficient, the food is digested slowly, and fermentation occurs with the evolution of gas.

Swallowing air, however, plays a more important part in causing flatulence, or gas in the stomach and intestines than is generally supposed, and while food may be swallowed without carrying air into the stomach with it, fluids, especially those of a tenacious character, such as pea-soup, appear to carry down a great deal.

Flatulent distension of the intestines occurs when a large amount of gas or air, either swallowed or evolved from the stomach into the intestines through the pylorus. The enormous distension of the intestines and dilation of the stomach with gases, and the rapidity with which such flatulence occurs, has long been a puzzle to medical men, and has led some to think that the only possible explanation thereof, is a rapid evolution of gas from the blood.

In the treatment of gas in the stomach and intestines, charcoal is considered by most physicians as the leading and most effective remedy. Carminatives, or medicines, such as peppermint, cardamom, sodium bicarb., etc., which expel the gas from the stomach in large volumes through the mouth, are resorted to by some people, but their use is disagreeable, and the frequent expulsion of gas through the mouth, most annoying, and after taking a remedy of this kind, one is compelled to remain out of company the rest of the day, on account of the continued belching of air.

STUART'S CHARCOAL LOZENGES do away with the necessity of undergoing the disagreeable experience of belching or expelling stomach gases through the mouth, by completely absorbing every particle of gas or swallowed air in the stomach, and also in the intestinal system, which prevents colic, and over-distension with accumulated air.

These wonderful lozenges should be used for all cases of flatulence and decomposition of food in the stomach, as well as for bad breath resulting from catarrh, decayed teeth, or stomach trouble.

Purchase a box at once from your druggist for 25 cents, and send us your name and address for free sample. Address F. A. Stuart Company, 200 Stuart Building, Marshall, Mich.

church, at Winona, Miss., November 30th, December 5th, 1909, were indeed the greatest in many respects in the history of the District. The Rev. S. H. Nevils, District Superintendent,

was in fine trim; he knows how to preside over a body of ministers and delegates. All of the pastors answered the roll call except four. Brothers S. D. Troupe and E. J. Turner, who were reported sick, O. W. Crump, who was unavoidably detained, and D. W. Calvert.

J. W. Winbush was elected secretary, with W. F. Isalah, A. E. Franklin and J. M. Walton assistants. W. S. Lenke, statistical secretary, B. F. Penney and H. Y. Saulter, assistants. Quite a large number of visitors were introduced to the Conference. Rev. I. L. Thomas, A. M., D. D., of Baltimore, Mo., Field Secretary of Board of Home Missions and Church Extension, was introduced and delivered a matchless address touching every phase of this work of Home Missions and Church Extension Board. He is such a brotherly man, the humblest minister among us can approach him. Paid him \$86 for his cause. Miss M. Ella Becker, superintendent Elizabeth L. Rust Home, Holly Springs, Miss., was a most pleasant visitor. She gave a glowing account of the work that is being done through her instrumentality; 47 girls are under her supervision and quite as many turned away for the lack of room. She is deeply in love with her work. God bless Miss Becker. Mrs. G. A. McEwen, corresponding secretary Woman's Home Missionary Society, in the bounds of the Upper Mississippi Conference, was present and took great interest in the women's work.

Mr. H. J. Mason, of the staff of the SOUTHWESTERN CHRISTIAN ADVOCATE, who does not spend his time in speech making, but in doing business, has endeared himself to the brethren, secured fifty cash subscriptions to the paper, is always welcome. Revs. W. H. Gilliam, M. H. McEwen, D. D., J. W. Boyd, W. H. Golden, F. H. Bunton, E. M. Byrd, J. R. Nevils, J. J. Olive, pastor of Baptist church in city, Revs. H. B. Hart, D. D., District Superintendent Greenville District; N. R. Clay, D. D., District Superintendent Holly Springs District; Dr. J. T. Docking, A. M., Ph. D., president of Rust University, is a great man. He captured the entire District Conference; he is at home upon the platform; paid \$90 to the "Rust Fund." Greenwood District has raised the cry, 1,000 students and \$1,500 for Rust next year. The district has steadily grown until it has taken its place in the forefront. Rev. S. H. Nevils is completing his sixth year with universal satisfaction throughout the bounds of this progressive district. The pastors' reports show the district to be at high water mark. Benevolences rank above any previous year; \$1,000 reported. Many precious souls have been brought to the folds of the Conquering King.

The District Missionary Convention was largely attended, mainly by the young women from all parts of the district who read papers which showed to what extent the Missionary interest is developing in the bounds of the many charges and stations; \$50 was raised for the great Missionary cause. The young people are greatly aroused and will do much in the cause of missions.—J. W. Winbush, Reporter.

CLARKSDALE DISTRICT.

The twelfth session of the Clarksdale District, Upper Mississippi Annual Conference, convened in Magnolia Methodist Episcopal Church on the Clarksdale Circuit, November 25-28, 1909. The Rev. B. F. Woolfolk, D. D., District Superintendent, presided. W. Weatherby was elected J. W. Terrell and assistants; J. P.

Pages 13 + 14

Missing

...Conference, which convened in
Haven's Memorial Methodist Episcopal

the history of the District. The Rev.
S. H. Nevils, District Superintendent,

J. W. Terrell and
sistants; J. P. ...

Southwestern Christian Advocate

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Crescent City Notes

District Superintendent and Mrs. Hubbard take this means to thank the Rev. R. A. Taylor for the fine brace of ducks sent during Christmas.

Malden Church.—Sunday night, Jan. 2, 1910, was a great spiritual meeting with us. The crowd was great, while the Rev. H. C. Armistead preached with great fervor. Brother Armistead is an ex-pastor of Malden and knows well the flock. He always brings words of cheer and encouragement. The sacramental service was very impressive. The church is spiritually alive. Collection \$10.35.—Calvin S. Stanley, Pastor.

Williams Church.—On Wednesday night, December 29th, a grand reception was tendered Dr. A. P. Camphor, President of Central Alabama College. Dr. Camphor was sent out from this church as a faithful worker and since leaving here has spent twelve in Africa as a missionary, and his success there, together with books written by him, reflect great credit not only upon this church and the Louisiana Annual Conference, but also upon the race. It was with much joy that the members and friends turned out to honor this distinguished visitor. Short speeches were made by John Mathews, Wm. Mathews, L. Brazley, Hon. C. C. Wilson and Dr. R. E. Jones. Dr. Hubbard, a class mate of Dr. Camphor, was master of ceremonies. We were glad to have with us the Revs. Lawless and Dunn. This reception was in the hands of Miss Floreuce Mayo, Mrs. Silvia Obee and others as committee. They did their work well. We take this method of thanking the members and friends, through Mrs. K. Esters, for a fine Thanksgiving turkey, and Mrs. A. E. Brazley and friends for a fine Xmas turkey. We are grateful to the members and friends for their continued tokens of esteem and appreciation. Last Friday night (watch meeting night), was the greatest in years. Mr. Augustus Terance was happily converted and joined the church.—J. O. Richards, Pastor.

WOMAN'S HOME MISSIONARY SOCIETY, LOUISIANA CONFERENCE.

The Board of the Women's Home Missionary Society of the Louisiana Conference will meet Thursday, January 13, 1910, at 3 p. m., at the residence of Mrs. D. O. Mead, 337 Adam street. Members are requested to be present without fail, as this is our last meeting before Conference; he glad to have the entire Board meet that we might prepare for our Conference Anniversary.

Mrs. D. O. Mead, President, (Miss) Emma Bessie, Recording Secretary.

Malaria Cause Loss of Appetite.

The Old Standard Grove's Tasteless Chili Tonic drives out malaria and builds up the system. For grown people and children. 50c.

CARD OF THANKS.

Through the columns of the Southwestern Christian Advocate, we desire to return our warmest thanks to the friends of Orangeburg, South Carolina, and the ministers of our great Methodist Episcopal Conference that was in session there during my husband's illness, for the kindness and sympathy extended to us during our stay in their midst. He is still sick, but, as we reflect upon the many deeds of sympathy and the love of citizens and ministers, it gives a silver lining to the dark cloud that still hangs. May God's richest blessing rest upon each of them.

Respectfully,

(Mrs.) M. S. McLeod,

Dillon, S. C.

DISTRICT SUPERINTENDENT COULTER.

The world as well as the church is looking for clean leadership. By having pure leaders in both church and state, we are hastening the coming of the King. The Fort Smith District of the Little Rock Conference has had a part in this great religious awakening. There have been more conversions in the last two years than in all the previous years of its existence. First of all the district is managed by a pure leader in the person of Dr. H. P. Coulter, who is thoroughly consecrated to his work; a man who believes in God, and righteousness, one who leads lovingly; one who has won fame on his merits. This is evidenced by the fact that Campbell College of Jackson, Mississippi, during its last commencement conferred upon him the degree of Doctor of Divinity. When we take under consideration the meager salaries paid to the ministers of the Little Rock Conference, we can say as did Bishop McCabe at Pine Bluff, they must be self sacrificing ministers. The Rev. Dr. Coulter, champion of the district, is a great man. He has wrought well. He is a gospel preacher of no mean ability. Bishop Berry made no mistake when he appointed him to lead the forces of the Fort Smith District. Reverenced and beloved by all with whom he comes into contact; with such leadership and Godly example exhibited in the life of this great man, the world and the church may soon look for the coming of the King of Glory.—Wm. White.

Hicks' CAPUDINE Cures Sick Head-ache.

Also Nervous Headache, Travellers' Head ache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by drug gists.

AN APPRECIATION.

It sufficeth to say, under his faithful management we have in operation one of the best chapters in the State. Brother Elerbe is very active in planning and very faithful in working his plans. He started the first of this year, with about ten members and to-

Cure Your CATARRH Now!

Don't be a slave to it another day! Conquer it before it gets the upper hand of you. The longer you put off looking after it, the harder it will be to drive it out of your system. If you keep on neglecting it, the first thing you know you'll be all eaten up with Catarrh.

It's a horribly loathsome disease—is Catarrh. It makes you an object of disgust to your friends—though they're usually too kind to tell you so. As a matter of fact your hacking and spitting and constant nose-blowing fairly make them sick. They turn away nauseated by your foul, fetid breath. Such things hurt you tremendously, not only at home but also with outsiders—with the people you meet in daily life.

But Catarrh is more than a loathsome trouble—it's a fearfully dangerous one. People make a terrible mistake in saying, "Only Catarrh." It isn't "Only Catarrh"—it's CONSUMPTION if you don't stop it in time. Once the minute, abnormally active and poisonous Catarrh germs get a foothold in the lungs, there's no hope whatever for you. You're doomed to a Consumptive's grave—there's no escaping it.

Cure your Catarrh now before it becomes consumption. Don't be discouraged if other doctors or the widely advertised so-called "Catarrh remedies" have failed to help you. Seek aid at once from one who thoroughly understands all about Catarrh and its cure. Accept the generously proffered help of Dr. Sproule, B. A., the greatest Catarrh Specialist the world has ever known. He will give you



Don't be a nuisance to your friends, And that's just what you are, With hacking, spitting, and a breath Made loathsome by Catarrh.

MEDICAL ADVICE FREE

THIS FREE COUPON

entitles readers of this paper to medical advice on Catarrh absolutely free of charge.

Is your throat raw?
Do you sneeze often?
Is your breath foul?
Are your eyes watery?
Do you take cold easily?
Is your nose stopped up?
Does your nose feel full?
Do you have to spit often?
Do crusts form in the nose?
Are you worse in damp weather?
Do you blow your nose a good deal?
Are you losing your sense of smell?
Does your mouth taste bad mornings?
Do you have a dull feeling in your head?
Do you have pains across your forehead?
Do you have to clear your throat on rising?
Is there a tickling sensation in your throat?
Do you have an unpleasant discharge from the nose?
Does the mucus drop into your throat from the nose?

NAME

ADDRESS

and explain to you just how you can be cured. For years he has studied the causes and cure of Catarrh. Today he is recognized as the leading authority of the age on this common but dangerous disease. His success in conquering it is unparalleled; yet with all the benevolence and openheartedness of a good as well as a great man, he now offers, free of charge, the benefits of his amazing skill and knowledge to all who need his help. He has saved thousands from Catarrh after all other treatments had failed to help them. They came to him sceptical and unbelieving, he cured them and their cures have been PERMANENT. He will send you the names of people, living right near you, who will tell you how successful he was in their cases. Without its costing you a cent he will gladly give you the most valuable and helpful counsel. Don't miss this golden opportunity. Answer the questions yes or no, write your name and address plainly on the dotted lines, cut out the Free Medical Advice Coupon and send it at once to

CATARRH SPECIALIST SPROULE,
(Graduate Dublin University, formerly surgeon British Royal Navy).

432 Trade Building, Boston.

THE CHICAGO HOTEL, 204 S. Rampart,

And the Annual Conferences M. E. and A. M. E. Which Will be Held a Week Later,

All Pastors, Lay Delegates and their many friends will be expected to stop at the hotel, unless otherwise provided for. This hotel is controlled by church influence.

MISS E. B. SMITH, Sec'y and Treas.

A. O. SMITH, Pres.

day the chapter has over a hundred. Through the Epworth League young people are being kept and saved from much sinful and worldly amusement. It makes the young people very helpful to the pastor and in every department of the church. God bless our Epworth League and faithful president, W. C. Elerbe and cabinet.—J. P. Robinson, Pastor.

Died

MRS. ELLA LIPSCOMB.

Mrs. Ella Lipscomb, wife of the Rev. Mr. Lipscomb, died at Edwards, Miss., November 26, 1909, in full triumph of faith. She leaves a husband and four children to mourn their loss. The funeral was conducted by the Revs. J. M. Shumpert and W. L. Mealey.—W. L. Mealey.

WALKER.—Miss Louise Walker, a member of St. Paul Methodist Epis-

copal Church, Laurel, Mississippi, and secretary of the Sunday School, died October 27, 1909.

TEXAS

Batson.—We pulled off a three weeks' rally the 21st night of November and raised \$23.15. The two contestants, Sister Coney raised \$18.15; Brother Willis Turkney, \$10.00. After the money was counted each contestant turned the same over to the church. We are few in number, but we are willing workers in Christ's cause.—Edward Summers, pastor.

PILES CURED AT HOME BY NEW ABSORPTION METHOD

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 176 South Bond, Ind.

Southwestern Christian Advocate

ROBERT E. JONES, Editor
EATON & MAINS, Publishers

NEW ORLEANS, JANUARY 13, 1910

Vol. 44--No. 2

A FAR-REACHING AND NECESSARY MOVEMENT

One of the most practical movements for the uplift of the Negro is the Negro Rural School Fund, made possible through the gift of one million dollars by Miss Anna T. Jeanes, a Quakeress of Philadelphia. The significance of this movement is not to be seen at a glance. The wisdom of Miss Jeanes in comprehending the needs of the Negro race is no less worthy of note than her splendid gift. Much has been said as to the Negro moving into the cities. Contrary to popular opinion the Negro is still a rural people. Constituting as he does one-ninth of the total population of the country he makes up only about one-fifteenth of the urban population. The Negro is one-seventh of the rural population. As a matter of fact the Negroes are less numerous in proportion in the large cities than in the small towns. It is in this rural population where ignorance is the most dense. The attacking of the educational problem among the rural Negro population is getting at the tap root of the race's intellectual life. This is actually reaching the unreached Negro. It is of no little concern that the rural Negro is uncontaminated by the vices of the city and is, therefore, a splendid subject upon which to work.

The rural schools at their best are poor, but rural schools especially for colored people, in the majority of cases, are hardly worth the name. The terms are not only short, the teachers poorly paid, and for this reason oftentimes very inefficient, but there is an absence of the educational atmosphere. The school buildings, in the majority of cases in the rural districts are poorly constructed, poorly ventilated, poorly lighted, poorly kept, with the most meagre equipment. The environment of the school, therefore, is anything but inspiring. To get the best out of a child there must be an educational environment or atmosphere. This is just what the rural school lacks most. The truth is, in many cases in spirit, in ideals, in results, the rural schools for Negroes are not schools—they are hardly good excuses. It was this situation that appealed to this far sighted philanthropist. No gift in recent years in the interest of the Negro is capable of so much real good as that which seeks the development of the idea which was in the mind of Miss Jeanes.

The fund has been entrusted to the care of a most representative board. Among the members of this board are: President W. H. Taft, Dr. Booker T. Washington, Dr. H. B. Frissell, Mr. Andrew Carnegie and Dr. James H. Dillard, who is president and general agent of the Board. Besides Dr. Booker T. Washington there are four colored men on the board: Bishop Abraham Grant, Major R. R. Moton, the Hon. John P. Napier and the Hon. Robert L. Smith.

In the carrying forward of the wish of Miss Jeanes a delicate situation was encountered. The rural schools for Negroes are, for the most part, in the South, and it is in the rural districts where the opposition to Negro education is strongest. It is practically easy to set up in a town an independent

school, but it is a very difficult proposition to seek to better the rural schools which have the sanction of constitutional authority and under the direction

and whose interest in the development of a lowly people more unselfish. This one man alone turned loose to do what good he can for the uplift of the Negro will transform educational ideals in many communities.

One of the principles adhered to in this movement is that nothing shall be done to lessen the responsibility of regular school officials. The rural schools, as poor as they may be, are recognized as public schools. With this as a basis and with the sympathetic cooperation between the Negro Rural School Fund and the public school authorities it is the hope that the rural schools may be developed in efficiency.

The Negro Rural School Fund has several methods:

First, the plan that is known as the Henrico Plan. On page three of this issue is an article by a teacher who has done work in Henrico county, Virginia, and whose splendid work has given name to this particular method. This plan in brief is that a teacher gives her time to visiting all the schools of a county. The reading of the article to which we have referred shows the many ways one teacher may improve schools in a county. In this particular case the teacher is a constant supervisor besides introducing simple manual training.

Second. The plan of locating a teacher at some central school as headquarters and having that teacher do extension work among a number of schools that may be within easy reach, the number of schools varying from three to six.

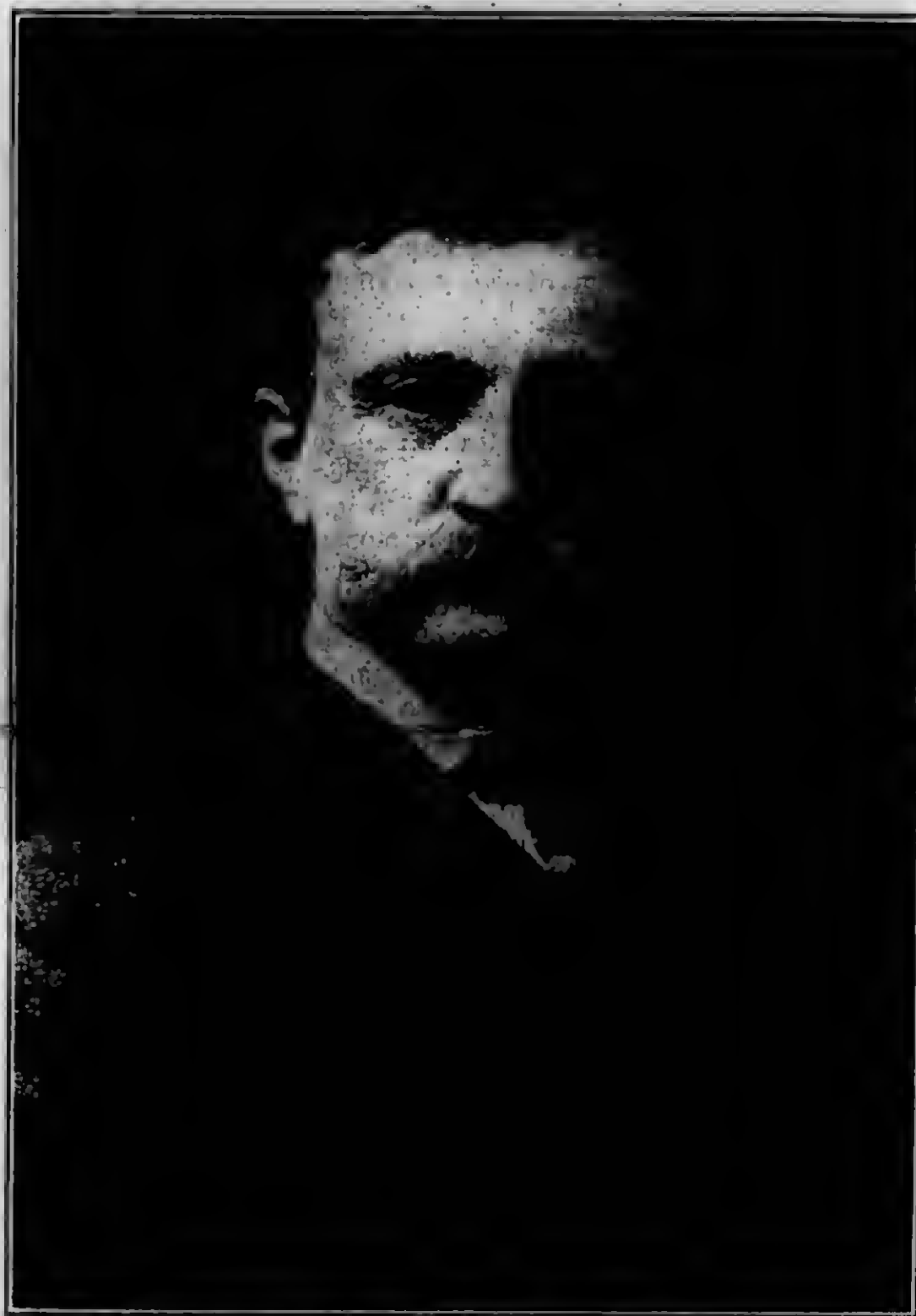
Third. Cooperating with the regular school authorities for the lengthening of the school term and the increase of the teaching force. For example, the Negro Rural School Fund agrees to add so much to the apportionment of a particular school for the lengthening of the term, provided the public school authorities make a like apportionment. This method accomplishes two things: First, it increases the length of term and second, it encourages local interest in Negro education, which is very essential.

Fourth. Helping the people to help themselves. One of the most practical methods of the Negro Rural School Fund is to stimulate the people to do as much for themselves as possible in the lengthening of school terms, in the improvement of school buildings and in the raising of salaries so that more efficient teachers may be employed. It is readily seen that a small amount judiciously placed can help many schools.

Fifth. The plan of putting a man into a county, whose duty it is to go into each school district, organize the people for home and school improvement, and do whatever may seem possible for improving public sentiment for better schools. Such a worker would also be a supervisor of the schools.

We have devoted considerable space to this movement for the reason that we believe our people should become familiar with the spirit and purpose of the movement that has been set in motion.

(Continued on Page Eight.)



DR. JAMES H. DILLARD,

Formerly Dean of Tulane University, New Orleans, now President and General Agent of the Negro Rural School Fund—Anna T. Jeanes Foundation

of duly elected or appointed officers. This is the situation that had to be met; it took wisdom to meet it. The Board was not only wise, but it was fortunate in his selection of the man who should take the lead in this movement. The selection of Dr. J. H. Dillard, formerly dean of Tulane University, of this city, was in every way ideal. In the first place Doctor Dillard's rank as an educator is undisputed. His position in the social, educational and civic life of the South is secure. The election of Dr. Dillard gave the Negro Rural School Fund at once an entree into the confidence and the sympathetic cooperation of all educational interests in the South. But more, Doctor Dillard is on record, for many years prior to his acceptance of this position with the Jeanes Fund, as being in sympathy with the educational development of the Negro. In the election, therefore, of a man of the type of Doctor Dillard—forceful and scholarly, with high and unquestioned prestige among Southern people, the Board was wise and fortunate. We have yet to meet a man whose personality is more charming

The School in the Background

By Dr. James H. Dillard, President of the Jeanes Fund Board—An Address at Meeting of National Association of Teachers in Colored Schools—Asheville, N. C., June 24, 1909

For a few minutes this morning I desire to make a plea for the School in the Background. This is my subject: "The School in the Background."

Before beginning what I have to say on this subject, I desire to express my appreciation of the invitation to address this body of teachers, composed of earnest men and women who are engaged each day in the year in the effort to uplift a race, and who have met here in this convention to council together concerning the best ways of pressing forward in this uplift.

I cannot keep from expressing my sincere admiration for the devotion, oftentimes the most self-sacrificing devotion, which I have seen during the past year in the labors of the teachers who are engaged in this work. You yourselves and the hundreds like you, who are not here, are working on courageously in the midst of many difficulties, and your persistent energy is such that it must command the respect and admiration of all who admire determination and courage.

I do not hesitate to say that a part of your difficulty arises from a mistaken judgment on the part of some, and a mistaken prejudice on the part of others, in regard to the education of the Negro race. I shall not take the time from my subject to argue this point here this morning. The fact that education is good for every living being, and not only for the individual being, but for every one who comes in contact with that being, has been told over and over. But what I do wish to say is this, that I believe the number of white men in the South who entertain the judgment, or the prejudice, which is adverse to Negro education, is decreasing, and is sure to decrease more and more. More and more it is going to be seen that the economic progress of the South depends largely upon the education of the Negro. More and more it will be seen that justice is not only the best policy, but that it is the righteous course to be pursued in all great problems. More and more it will be seen that all great human problems can be settled aright, not in the spirit of hostility, but in the spirit of good-will. So I would venture to remind you this morning of that which I know, and of what you yourselves know, that there are in every state of the South thousands of the most earnest and most truthful white men, who wish you well in your effort to lift the race to higher planes of intelligence, and efficiency, and character. And, furthermore, let me say that it is inevitable that the policy of these men will more and more prevail.

One of the needs, perhaps the most immediate need, for the spread of the good policy for which the best men stand, consists in the very practical and urgent demand for longer terms in the public rural schools provided for Negro children. And this thought brings me directly to my subject, for these public rural schools are the Schools in the Background. Sometimes, as you know, these schools are open but two, three, or four months in the year. In this way states and counties are actually wasting a great deal of the money that goes for Negro education. The shortness of term is almost sure to imply shortness in the quality of teaching, and the combination of these two shorts is too often a sheer waste of money. It is time that the sensible people in many counties should speak out on this matter, and show the better course adopted in other counties.

Probably very few of those who are here today have even yet sufficiently realized the fact that these country public schools, lying out in the background, are bound to constitute the basis for the education of the masses of the race; and it is true for the Negro race as it is for any race, that the lowest can not be left behind without damage to the highest. It will pay the officials of the county, it will pay both the white people and the colored people of the community, to give more attention to these rural schools; it will pay to have a school-improvement league for each one of these schools; it will pay you, who are perhaps teaching in schools that are more favored, to give more attention to these schools, six, eight, and ten miles off.

I would remind you that private enterprise and private philanthropy can not possibly perform the gigantic job of educating the masses of the children in any country. Public education must depend upon public schools provided by public taxation. I do not for one moment mean to underrate the great

and important services of the schools that have been established by private initiative, the schools that have been supported by wise philanthropy, the schools that are maintained under the auspices of religious associations. There have been times and places, there still are places, where such schools have been, and still are, the only dependence for the education of the Negro children of the district. But the fact which I wish to emphasize is this, that these schools can reach but few in comparison with the great number of children that must be educated, and that popular education must depend upon a public school system supported by taxation.

To my mind the greatest of educational problems today, is to get public attention riveted upon the wretched condition and the pressing needs of the rural public schools. I do not by any means say that this is the only educational problem. The schools of higher grade must be maintained, not only for the sake of the great work which they are doing directly, but also because upon them we must depend for the supply of the teaching force of all these schools. But I repeat that the most pressing educational need is the improvement of the schools which are to reach the most ignorant masses, that is, the public schools out in the open country.

That these schools have received little attention, and almost no supervision, you know as well as I. During the past year I have visited a number of them, but I need not describe here to you the conditions I have found. The encouraging feature is that in many places organizations are being formed for school improvement, and that in some places considerable progress has been brought about. A tantalizing feature of the situation seems to be that, whereas in so many places the money spent seems almost wasted, it is evident that the spending of a little more by the state or county might make the work effective. In thousands of instances, the patrons of these country schools are assessing themselves for the purpose of lengthening the term, one, two, or three months, and this is well; but this uncertainty of the extension does not seem to me likely to bring about to any great extent, a radical or permanent improvement in the way of securing better teaching. It is idle to talk about securing proper teachers, with a term of three or four months plus the uncertainty of an additional month or two.

Even with the terms as they are, these Schools in the Background might be immensely improved by supervision. They need criticism, they need good suggestion and encouragement. They need some one to come, if only once or twice a month, to say that it would be a good idea to get a nail and hammer and fix this bench or window, some one to suggest that the school room, however mean, be kept free from littered paper, some one to give a new idea about the method of teaching, some one to assist in the organization of improvement associations.

It has sometimes seemed to me that some central school in a county, having a good length of term, and employing teachers who have had the benefit or moral training, might perform a great service by now and then, sparing a teacher to visit these outlying schools. I do not know how practicable this would be, but it has occurred to me a number of times that much good might possibly be done in this way. I mention it here because I know that you are interested, not only in the building up of the particular school with which you happen to be connected, but that you are interested in the good of all.

There is another improvement in the rural schools which is sure to come in time. It is a change that will come in all the schools, in town schools as well as in country schools, and in schools for white children as well as in schools for colored children. I mean the introduction of simple and useful forms of manual work. This is a reform which has gradually been making its way in the educational world for a number of years, and it is a reform that will be accomplished; because it is not a mere fad, but is based on sound reason and experience. I remember hearing a lecture on this subject twenty-five years ago, and I remember how little impression it made upon me at the time; but the lecturer used one expression which stuck in my mind. He said, in our educational methods we have got to get back of words to things. This simple sentence contains a good deal of the whole argument, or at least half of it. The more I thought of that sentence, and

the more I thought of my own education, the more I saw that this had been the fault of the process. I saw that I had studied words and books, without being led or instructed in the way of thinking back of words and books to the actual things of life. I do not believe that teachers have yet hardly more than begun to realize how faulty our education is in this respect. The facts which children study about in history, they think of as being in a book, not as events that happened in this plain, commonplace world. You remember the boy who studied about poetry and prose in his rhetoric, and was amazed to find that he had been talking and writing prose all his life. The story is also quite true about the boy who thought that France was yellow and Germany red. I have myself to this day a sort of notion that Russia is pale pink. Even in arithmetic children often deal with the subject as if it were a kind of hocus-pocus manoueuvering with figures that have very little to do with the things about them.

Now one great value of manual training is that it gets children in the way of dealing in school with things, and of seeing that such actual dealing with things is a part of education. This practical work puts a new light even on the book studies of the child, and this is why we can hear the almost universal testimony that the introduction of manual work in schools helps the other studies.

From the educational point of view, it does not much matter what the form of the training may be. The value lies in the actual doing of something which will connect the pupils' school work in his mind with the actual things of life. But, while we are doing things, we might as well be learning to do useful things. The educational value is not necessarily lessened, and there is the immense additional advantage of valuable instruction in the way of doing useful things. The particular kind of manual training might very well vary in different localities, but there are certain simple and very inexpensive forms that can be almost universally adopted. Girls can be taught to sew and mend neatly. Boys can be taught to use a few tools accurately. Both boys and girls can be taught how to plant seed and attend intelligently to the growing of plants and vegetables. Then at various places local occupations will suggest themselves, and it is easy to see how the instruction in these practical things, while really giving life to the whole process of education, may have a most beneficent influence upon the life of the whole community by teaching how to do intelligently and efficiently the things that have to be done.

There is another feature of this manual work in schools which must not be overlooked. It is the fact that children, as a rule, like it. Any one who has dealt much with children knows two things about them: first, that the normal child likes to make things; and, secondly, that he likes to be useful. Children naturally like to do things and to be serviceable, and it is a shame and a mistake that our school training has hitherto brought these qualities so little into play. God knows better than we know. He has implanted these tendencies which ought to be trained in any sane system of education, and we, instead of such training, have been for the most part confining our whole educational system to a process of book-learning, most of which seems to the child's mind something absolutely remote from the life around him.

There is need of a genuine revolution in all the primary schools. We need to bring these schools more in touch with life. There is need for a double work. The school must be brought in touch with the community, and the community must be brought in touch with the school. It is in this way that the improvement in rural conditions, which has been so much talked about in recent years, can be brought about along educational lines, and also to a considerable extent along economic lines. The school-improvement league, which should be formed in every community, must be influenced by the new spirit in the school, and must become the centre for encouraging improved conditions in all the homes, however humble, in that community.

In this country today, and especially in this southern country, where the population is so largely rural, we must more and more come to see how significant and how momentous is this problem of the proper development of the rural school. We must more and more come to see how inevitably the future welfare of the masses of the people will depend upon these schools, and the influence that shall go out from them, these schools out in the open country, in

(Continued on Page Four.)

Message of the New Year

By Dr. W. R. Pettiford, President National Negro Bankers' Association

OUR BUSINESS INSTITUTIONS

The establishing and maintaining of business institutions among us will give an opportunity of getting a specific education in certain lines, also developing our executive ability. Many of the best informed people in business matters get their education in the commercial world. The leaders of the race need multiply these enterprises for the reason that they offer the benefits of a general education, and employment for our young people. On the basis of merit, as well as to give us a system of circulation for our money that we may retain in a greater measure the profits of our consumption. The people that handle our trade get these benefits, and what they are getting we are needing. It is up to the good leadership of the leaders to meet this demand of the present civilization. But mark you, we can never have successful businesses until we can educate the colored women to turn their influence toward Negro enterprises. For the reason that the women control our trade. If she is disposed to ignore the places of business of the Negro, and giving the profits of our trade to the other business men, this is the final disposition of it. We have large money in banks and other places, but because the women have not yet seen fit to help build up places for their own people, it remains out of circulation as far as we are concerned. The millions belonging to Negroes in banks would soon find a medium for circulation in grocery stores, dry good stores, etc., if they could rely firmly on the assistance of the women. Therefore attention is called to the preachers, teachers, as well as to the men and women of other classes to the importance of educating all to do their duty in rendering this service to the race.

Again, the financial benefit derived from our trade is enormous. It has been closely calculated that the profits on the trade of Negroes in Jefferson County (my home county), amount to \$1,137,000 annually. If it amounted to a million in one-half of our counties it would total \$35,000,000 annually, and no doubt this would be true of most of the Southern States. The only way this money can be brought into circulation and put into channels that profit would accrue to us is to establish and maintain businesses among ourselves, and bring our people to the point of supporting them.

SETTLEMENT WORK

It is high time that our pastors should utilize their consecrated and educated women to conduct a permanent settlement work in their community. We mean by settlement work to have those members visit homes of the less fortunate, who are not inclined to attend churches, and discuss methods of Christian life and economics, and help them along those lines. Reading clubs should be organized by these settlement workers in various points where these non-church goers live, and train them, from time to time, to have more respect for religious services, which will result in their going to church. In these services should be executed a short program where short talks could be made upon the needs of these places. I think that it will result in the creating of a desire for worship. A discussion in some home newspaper should accompany these meetings as it would mould sentiment for their help. This work furnishes opportunity for the intelligent, Christian inclined members under the supervision of the pastor.

We would be glad if all pastors who would advocate this work would write us a card at 217 N. 18 St., Birmingham, Ala., that we may have a continual correspondence concerning the character and success of this work. These men of God are called upon to establish such relations between themselves and God, between themselves and men under the direction of the Spirit, so as to win the sympathy of the people that they may bring them under their Christian influence. It is left to the ministers to lead the people to comply with the marriage laws, which will save them from damaging the reputation of the race, as well as the character of the parents of children born out of wedlock.

The minister's duty is set forth in Acts 20:28 which shows it is of a twofold nature. First to take care of himself, which he understands applies to the developing and informing of his mind on all subjects,

which he is to teach, the preserving of good moral character, and habits, making his social life morally pure, and his administration intellectually refreshing, and at the same time caring for the church and using its members as soldiers fighting to extend the kingdom of Christ, and himself as general, leading the way; and as laborers, and he directing their work to save men. The preachers should remember at all times that they are the chief agents under the holy Spirit's direction to acquaint men with God, that they may be saved.

RECOMMENDATIONS

We need meetings where we can do a more effective work of education which may be had by reading and discussions.

Therefore I respectfully recommend that there be commercial and economical conferences held three or four times a year in each county where the colored population would justify it, in which the following subjects may be discussed:

(1) How to win the sympathy of colored women for colored business people, since they as a rule control the trade in dry goods, groceries, and furniture of our families.

(2) How to improve the health and sanitary conditions of our people, with a view of reducing the large death rate.

(3) The best methods of teaching our people the art of saving money, and concentrating it in their banks and businesses.

(4) How we may get the intelligent and educated people to do more for the uplift of the unfortunates of our race.

(5) How to eliminate the errors from our religious services, and transmit to our children pure Christian worship.

(6) The methods to be pursued in securing a proper respect for the sacredness of the marriage laws.

(7) How to instruct our backward people on the simple laws of the States and the importance of obeying them.

(8) How to maintain by principle, good feeling between the races.

Birmingham, Ala.

A Brief Report of the Manual Training Work Done in the Colored Schools of Henrico County, Va., for Sessions 1908-1909

Having taught manual training in Mountain Road School for sixteen sessions, I was recommended by the Superintendent of Henrico county as supervisor of the work for the entire county. My work began October 26, 1908, under the auspices of the "Negro Rural School Fund," Dr. James H. Dillard, of New Orleans, La., president. This work should begin in the primary grades and continue as long as the children remain in school. The destiny of our race depends largely upon the training the children receive in the school-room, and how careful we should be! The great majority of the children in the country schools will never reach a high school; therefore, we must meet the demands of the schools in the rural districts by introducing this phase of training in every school-room.

It must be impressed upon the minds of the pupils that "Cleanliness is next to godliness"; and when this law of hygiene is obeyed they have conquered a great giant. They must also see that their school-room is neat and attractive, with curtains at the windows, pictures on the walls, stoves kept neatly polished and the grounds neat and clean; have a book on the "Laws of Health" hung in the school-room, and each child be made to make himself familiar with it. The teacher should also give instructions along those lines which will be of great benefit to the scholars, because the teachers are the models for the school-room.

My first step was to organize School Improvement Leagues. The constitution says that the grounds must be beautified and everything done to make an attractive school. Each scholar is expected to pay the sum of five cents per month, and from time to time give entertainments to strengthen the treasury, but they must have a tendency to elevate the community morally and educationally.

During the term Mr. Wood gave me one thousand plants of hedge and twenty shade trees, of which I have distributed in each district. Hon. John Lamb, of Washington, D. C., sent seeds for the school gardens. Mr. Horace Peterson, of Glen Allen, gave shucks to five schools for mats.

The schools are progressing nicely, and with a few recommendations for next term, I will give a report from each school.

I recommend—

I. The time given for manual training be six hours a week instead of three, and that time divided in periods to suit the teacher.

II. That the schools furnish their cooking materials, and that the community may feel that they can order bread, cakes, etc., to be cooked at school, and the proceeds made go into the school treasury.

Improvements Made at Each School

BROOKLAND DISTRICT

Barton Heights School—Principal, Mary M. Scott

Fenced in the yard; granolithic walk; set out hedges, trees and rose bushes; whitewashed the trees

and fence; taught sewing, needlework, carpentry and shuck mats. Amount collected during the term, \$50.05; expended, \$10.95. Balance in the treasury for next term to fit up kitchen, \$39.10.

Jeter's School—Teacher, Mildred A. Cross

Enclosed the school with hedges; set out trees and flowers; taught sewing, making mats and carpentry. Much interest is being manifested in the school garden. Amount collected, \$22.23; expended, \$6.63. Balance in treasury, \$15.60.

Pole Road School—Principal, Emma J. Washington

Set out hedge; built a large pavilion; whitewashed the trees; planted flowers; taught domestic science, sewing, fancy work, laundry work, paper cutting, mats and carpentry. Much interest is being manifested in the school garden. Amount collected, \$25.00; expended, \$10.00. Balance in treasury, \$15.

Mountain Road School—Principal, Margaret L. Brooks

Whitewashed trees; taught domestic science, sewing and carpentry; kept the yard in good condition. Amount collected, \$23.00; expended, \$12.63. Balance in treasury, \$10.37.

Brookland School—Teacher, Lucy Wallace

Planted trees, flowers and hedge; taught sewing and paper cuttings. Amount collected, \$10.00; expended, \$2.00. Balance in treasury, \$8.00.

FAIRFIELD DISTRICT

Woodville School—Principal, Ernestine Christian

Set out hedge; whitewashed fence; planted trees; taught sewing, making mats, bead work and carpentry. Have a stove and cooking utensils ready for a kitchen. Amount collected, \$7.85; expended, \$2.85. Balance in treasury, \$5.00.

Benedict School—Teacher, Marion Steward

Taught sewing, making baskets, mats, boxes and carpentry. Amount collected, \$3.02; expended, \$3.02. Balance in treasury, —.

New Bridge School—Teacher, Radlia Steward

Taught sewing, making baskets, mats, boxes and carpentry. Amount collected, \$8.38; expended, \$8.38. Balance in treasury, —.

Boa Swamp School—Teacher, Annie M. Whiting

Planted trees and flowers; taught sewing and making baskets. Amount collected, \$3.00; expended, \$1.00. Balance in treasury, \$2.00.

Seven Pines School—Teacher, Corinne Stately

Planted trees and hedge; built wood-house, bal-

(Continued on Page Five.)

THE CHRISTIAN LIFE

Disappointments

"Jesus answered and said unto him, What I do thou knowest not now, but thou shalt know hereafter."
—John 13:7.

So hard to have the plan upset,
That's mapped with patient care!
So hard to see the schemes reset,
We made with many a prayer!
Yet, better far if scheme and plan
Are altered to God's will;
He knows the future days, and can
Give rest as we "stand still."

We err in thinking time is lost
If waiting days be long;
But he who waits will reap the most
Of peace, with joy and song!
God nothing does, or lets to be.
But what we each would do
If we could see as well as He
The goal God leads us to.

Our selfish pride and ignorance
Full oft obscure the way
That's strewn with God's beneficence,
Through each and every day.
If faith would follow His command,
And leave without a fear
Each plan and purpose in God's hand,
Our way would then be clear.

"What now I do thou can'st not tell,"
So runs the eternal word;
"But afterwards, when all is well,
Thou shalt know," saith the Lord.
Let quietness and confidence
Then stand through stress and strain,
Remembering that omnipotence
Can heal the heart of pain.

We do not well when we have planned
To have no cloud; but light;
We journey to the pilgrim's land,
The fair, sweet home of light;
If disappointments block our ways,
And storms beat o'er our sea,
List to the Master's voice, which says:
"My child, leave all to Me."

—John A. Stokes.

Christian Thoughts

Courtesy After Christ's Pattern.

A lady spoke with astonishment of the lack of sympathy and regard for others shown in the church to which she had lately come.

"To be sure," she said, "I have never known but one church, and our pastor there was a wonderful man. He impressed upon us from our childhood that we must be loving, that nothing else could be of the spirit of Christ."

"There was a girl," she mentioned later, "in our young people's society who was very stupid and really disagreeable, and when her turn came to lead the meeting, instead of scowling and holding back, the members would whisper to each other through the week: 'You get up something for Sunday night; we must help her out and make her meeting nice.' That sort of thing was what we were invariably trained to."

Truly a beautiful training. And if we have no St. John of a pastor to train us thus, we have St. John himself to talk to us if we will let him, and the great Teacher, whose other name is love; and to Him we can also talk ourselves and gain from Him by secret communion a lovelier character than the loveliest human helper could give us, and then neglect and discourtesy will be beneath us.—Epworth Herald.

Living in Heaven.

On the steamer "Etruria," coming from Liverpool, as we neared New York, a group of us were adjusting our watches for the last time to the changes in the ship's time. It was home time! A New York physician, who was one of the group, who had been taking a three months' post-graduate course in London, pulled out his watch, and said, "My watch has not been changed this voyage, and you see I have New York time." When asked how that was, he replied, "All the time I was gone I never changed my watch to English time, but kept New York time, so I could follow my wife and children all through the day. I could tell when they arose, about the time they breakfasted, and when the children went to school, and when they returned." He was five hours behind the time. He was living in New York while he was in London. So may the Christian live in heaven while diligent

and faithful in duties of this life.—Charles J. Boppell.

Character Requires a Still Air.

There may be storm and upheaval around, but there must be peace within for the soul to thrive. But anxiety is the reverse of peace. It teases the mind with questions it cannot answer; it broods over possible evils; it peoples the future with dark shapes; it frets the sensibilities with worrying conjecture. It spoils the present by loading it with the evil of to-morrow. Its tendency is, by dwelling on evil, to make us cowardly and selfish. Character cannot grow in such an atmosphere. Hence, as a matter of fact, we seldom find any great height and sweetness of character in an anxious minded person, for the simple reason that it has no chance to when one in wise and righteous ways has learned to trust in God, and so has come into peace, then the seeds of all grace and beauty spring up, and spread out their leaves in the calm, warm air, and blossom out into full beauty, fed from beneath and above. It was to secure such atmosphere, for an end so eternally important as this, that Christ spoke these words: "Take no thought." Oh, how wise the teaching! How blessed to be able to receive it!—Rev. T. T. Munger.

"In That Hour."

In the early days of my ministry at Carr's Lane I had a very difficult piece of counsel to give in my church. I had to give counsel in a case for which I felt I had no requisite experience, and upon my word there depended so much. Just in the midst of my perplexity I came to London with my revered and now glorified friend Dr. Berry. On the way up I told him my perplexity, and I said to him, "Now, Berry, what would you do if you were in my place?" He said, "I do not know, Jowett. I am not there, and," he continued, "my dear friend, you are not there yet. When has the advice to be given?" I said, "Friday," and that was Wednesday. "You will find that when Friday comes the Lord will not be wanting"; and I think I may say that on Friday the Lord was not wanting, and I saw my way clearly to unravel a great perplexity, and to give advice to the man, who has been fruitful in good living.—Rev. J. H. Jowett, M.A.

Pleasant Thoughts.

Make yourselves nests of pleasant thoughts, taught in early youth, what fairy palaces we may build of beautiful thoughts proof against all adversity—bright fancies, satisfied memories, noble histories, faithful sayings, treasure-houses of precious and restful thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us—houses built without hands, for our souls to live in.—John Ruskin.

Bad Habits Leave Their Mark.

One of our friends recently built a house in which the walls of some of the rooms were to be of smoothed mortar, tinted. As the newly-laid mortar dried out and whitened a number of dark brown spots, nearly half an inch in diameter, appeared, greatly marring the white surface. The mason who plastered the walls was called in, and on digging out the blemishes, found in each a quid of tobacco. It was learned that the helper who mixed the mortar chewed tobacco and had thrown his exhausted quids into the mortar bin. These quids, thoroughly saturated with lime, were not seen by the mason who plastered the walls, but as the moisture dried out the tobacco again showed its natural color and left its stain.

So, in our lives, every evil or bad habit, great or small, leaves its mark somewhere. While many consider the use of tobacco merely a useless and expensive habit, its evil effects constantly crop out. Perhaps it may go far afield, as in this instance, and yet leave a stain on a life otherwise pure or a weakness on a physique otherwise strong.—Union.

Boy Wanted.

A minister was studying over his evening sermon—a temperance sermon. His telephone bell rang, and he heard through the receiver: "This is the Tivoli saloon. Send down one of your boys right away." "What's that you say?" gasped the astonished minister, "We want a boy right quick; hustle him down to the Tivoli saloon." "Look here," thundered the preacher over the wire, "I want to tell you that you'll not get any boy from me! I'll fight you everlastingly before you get any boy of mine." "Why, isn't this the Red Line Messenger Office? I want a messenger-boy." "No, it isn't; it's the Presbyterian manse." "Well, well, parson, don't be miffed. It was just a mistake." "It surely was an awful mistake," was the answer, "and I'm going to fight you just as I said." And the preacher had a vivid illustration for his sermon that night.—Ex

A good deal of the trouble of this world arises from the fact that some folks like to have gardens, while others prefer to keep hens.—Nixon Waterman.

Write it on your heart that every day is the best day in the year. No man has learned anything rightly, until he knows that every day is Doomsday.—Ralph Waldo Emerson.

There is no dearth of kindness
In this world of ours;
Only in our blindness
We gather thorns for flowers.
—Gerald Massey.

The School in the Background

(Continued From Page Two.)

the open country where we want them to be, where they are needed, where they must remain, and where they must be improved.

I have said no word about the splendid gift of that little Quaker woman of Philadelphia, in whose wise purpose I know that all who are here today are interested. The donation is not large, when we consider the immense territory for which its use is intended. Other gifts for philanthropic and educational purposes have been far larger. Previous educational gifts, whether for white or colored schools have been spent mainly for large schools, or schools in towns and cities. It seems to me that the thought of this quiet woman, in making this donation and establishing this foundation, at this present time for the purpose of stimulating and assisting the improvement of the schools in the background, was a genuine inspiration, for which all well-wishers of humanity should be profoundly grateful.

HOW TO HAVE A CONSCIENCE VOID OF OFFENSE

The Epworth League Devotional Meeting Topic for January 23, 1910

(Acts 24. 16; 1 Tim. 1, 5-19; 1 Pet. 3. 15, 16.)

By E. L. EATON.

The Theme and the Scripture.

The original word for "conscience" in these and other New Testament texts, means, literally, "a knowing with oneself," and is used once by John, three times by Peter, and twenty-six times by Paul. The word means "self-knowledge," or "self-inspection," and has reference chiefly to a man's knowledge or inspection of his own moral conduct and character.

Consciousness is the notice which we take of our mental states. When we think, we may or we may not be conscious; but when we think, and think that we think, then only do we become conscious. In a similar fashion conscience is the notice which we take of our moral states, or of the moral quality of things. Conscience is the moral sense, a faculty of the soul. It not only takes notice of our moral states and of the moral quality of things, but it produces an experience of pleasure in that which is morally right, and a feeling of pain in that which is morally wrong.

Therefore to have "a conscience void of offense," in the meaning of our texts, evidently means to live a blameless life, to so live that our character and conduct win the constant approval of our moral sense. That is the only happy life, for thus our moral acts become a constant source of satisfaction and pleasure instead of pain and remorse.

The Meaning of the Theme.

This theme practically places before us the whole subject of man's moral nature. His spiritual nature is the product of divine grace, and is the special bestowment of the Holy Spirit; but man's moral nature is an inheritance in which every man—saint or sinner—is equally interested.

1. Is there a natural conscience? Is this conscience the common inheritance of all men? Did anybody ever think it right to hate his mother, or wrong to

hate an enemy? Did anyone ever think it right to reward a good deed with a bad one?

2. Can the conscience be educated? Paul speaks of an enlightened understanding. The conscience is not the subject of education in quite the same sense that the intellect or understanding is. Conscience is dependent upon the understanding. It approves what we believe to be right; it frowns upon what we believe to be wrong. The Hindu mother throws her babe into the Ganges because her conscience tells her to do so; the Christian comes along and pulls it out because his conscience tells him to do so. Both believed what they did was right, and both acted rightly because both obeyed their conscience; but one was a benighted understanding and the other was an enlightened understanding. If their intellects had been equally informed, their acts would have been the same instead of diametrically different.

3. Consider the abnormal conscience—the seared conscience, the guilty conscience, the weak conscience, the vicious conscience. What course of conduct will produce any one or all of these effects?

4. What course of conduct will restore a defective conscience to its normal condition?

5. Does the heathen conscience ever prompt its owner to go as far as does the Christian's conscience—to love our enemies, to reward evil deeds with good ones, to extend mercy to those who have wronged us?

6. Is the perfect conscience satisfied merely to be in a state "void of offense"? Is not this a passive state? Is it not possible to go beyond that, and to have an aggressive conscience, such an one as Jean Valjean had, which compelled him to make every possible sacrifice to right a wrong, such a conscience as the martyrs had, such as the reformers have?

7. The punishment which conscience inflicts is remorse. What can take remorse from the soul? What is the difference between repentance and remorse? Which exerts the most salutary influence upon the heart, repentance or remorse? Which did Judas feel?—From "Notes on the Epworth League Devotional Meeting Topics."

Appeal of the General Committee and Board of Foreign Missions to the Members and Friends of the Methodist Episcopal Church

Our Motto: The World for Christ.

This is at once the motto and the prayer of every sincere Christian.

It is all-inclusive. It means self, and country, and the whole human race.

We know what Christianity has done for America, and it can do the same for India, Africa, China, and Korea.

Patriotism is a great thing, but philanthropy is greater. The former is limited to one's own country; the latter includes the best and the worst, and the whole of humanity. Patriotism unless reinforced by philanthropy, is narrow and selfish—harmful to the progress of the race rather than helpful.

The problem to be solved includes the 1,050,000,000 non-Christian peoples who have never heard the gospel message.

The Methodist Episcopal Church must take its part in the solution of this tremendous problem.

The world cannot be saved piecemeal. It must be saved as a whole. Jesus said: "God so loved the world," "The field is the world," "Go ye into all the world." The scope must not be narrowed by a single square foot.

The agencies by which the Methodist Episcopal Church must do its share in evangelizing the non-Christian world are the Board of Foreign Missions and the Woman's Foreign Missionary Society.

Let us thank God for America with its multiplied thousands of Christian temples and altars, but let us not forget the lands where pagan temples and shrines, and Mohammedan mosques are even more numerous. Here there are 40,000,000 who profess the Christian faith and here Christian prin-

ciples dominate our civilization, while there, pagan superstitions, and Mohammedan cruelties oppress and degrade the people.

In 1908 the Methodist Episcopal Church expended in America more than \$30,000,000 for religious purposes, and it is none too much. During the same period in foreign lands we expended only \$2,015,000, which was far too little. During 1910 we ought to reach the standard erected by our General Conference, \$4,000,000. We spend \$10 per capita at home annually for church purposes, and sixty-six cents per capita abroad. Not a dollar less at home, but millions more abroad should be the watchword.

The heartbreaking call "Come over and help us" is home upon every breeze that sweeps the oceans that separate us from non-Christian lands. What answer will the Methodist Episcopal Church make in 1910? It is cause for hope and thanksgiving that the laymen of the church are stirred as never before. The great conventions that are being held are making the very atmosphere electric with foreign missionary enthusiasm, and many are giving in hundreds and thousands who have heretofore given only paltry sums.

Let every pastor, congregation, Sunday School, Epworth League, individual member, and friend of the Methodist Episcopal Church adopt and proclaim our motto, "The World For Christ."

(Signed)

A. B. Leonard, Corresponding Secretary.

Homer C. Stuntz, First Assistant Cor. Sec.

S. O. Benton, Recording Secretary.

Homer Eaton, Treasurer.

For and on behalf of the General Committee and the Board of Foreign Missions of the Methodist Episcopal Church.

A Brief Report

(Continued From Page Three.)

fry; bought a large bell. Amount collected, \$10.35; expended, \$4.00. Balance in treasury, \$6.35.

TUCKAHOE DISTRICT

Westwood School—Teacher, Virginia A. Taylor
Planted trees and flowers; whitewashed; taught sewing, shuck mats and carpentry. Amount collected, \$12.00; expended, \$2.00. Balance in treasury, \$10.00.

Green's School—Teacher, Pearl B. Rowe
Planted trees and flowers; taught sewing and needlework. Amount collected, \$9.00; expended, \$6.00. Balance in treasury, \$3.00.

Zion Town School—Teacher, Amanda Brown
Cleaned up an acre of ground and turned it into a lawn; taught domestic science, sewing and needlework. Much interest is being manifested in the school garden. Amount collected, \$29.47; expended, \$16.69. Balance in treasury, \$12.78.

Carbon Hill School—Teacher, Mabel V. Harris
Plowed up ground and made a 20-foot walk; planted trees, rooted up stumps; taught domestic science and sewing. Amount collected, \$14.18; expended, \$4.00. Balance in treasury, \$10.18.

Springfield School—Teacher, Bessie B. Langhorne
Planted trees, flowers and hedge; taught domestic science, sewing and carpentry. Amount collected, \$15.00; expended, \$3.10. Balance in treasury, \$12.00.

Quiocasin School—Teacher, Mattie E. Tyler
Plowed up ground and made a 30-foot walk; planted trees, set out hedges; put benches in the yard; taught domestic science, sewing and carpentry. Amount collected, \$15.34; expended, \$3.00. Balance in treasury, \$12.34.

VARINA DISTRICT

Sydney School—Teacher, Martha Ross
The chairman of Varina Board, Mr. S. C. Freeman, knowing how hard the teacher and patrons were working to build up their school, sent a good many workmen that he employed at Curl's Neck Farm, to the school and fenced in the yard, put up belfry and bell, graveled the walk, built a porch, made benches and set out hedges, free of charge. He also assisted many of the other schools whenever called upon. Taught sewing and needlework. Amount collected, \$5.30; expended, \$1.50. Balance in treasury, \$3.80.

Bethel School—Principal, Estelle Ford
Made a 10-foot walk in front of school with flower borders; taught sewing and making shuck mats. Amount collected, \$9.42; expended, \$1.91. Balance in treasury, \$7.51.

St. James School—Teacher, Susie Monroe
Planted trees and flowers; taught sewing. Amount collected, \$10.00; expended, \$1.05. Balance in treasury, \$8.95.

Chatsworth School—Teacher, Blanche M. Kenny
Owing to teaching in a recent place could not do any planting, but taught agriculture in the school-room; also taught sewing and making baskets. Amount collected, \$3.00; expended, \$1.10. Balance in treasury, \$1.90.

Gravel Hill School—Principal, Minnie B. Jackson
Fenced in the school grounds; planted trees and flowers; taught domestic science, sewing and needlework. Amount collected, \$40.80; expended, \$3.00. Balance in treasury, \$37.80.

Number of schools	22
Number of visits during term	190
Amount collected	\$331.49
Amount expended	108.81
Balance in the different treasuries to date	
for stoves and cooking utensils next term.	222.68

I am indeed proud of the interest manifested by each teacher in carrying on the manual training work. Every school, without any exception, took hold of the work willingly and cheerfully. One can but admire the energetic efforts put forth by each teacher to carry out every suggestion that pertained to the advancement of the work. I hope by the beginning of next term kitchens will be built in all the schools.

Respectfully submitted;

VIRGINIA ESTELLE RANDOLPH.

The Day of Prayer for Colleges—A Request

Thursday, January 27th, will be the day appointed by the General Conference as the Day of Prayer for Colleges throughout the bounds of our Methodist communion. This event should engage the serious attention of every member of the church. The colleges are in a marked degree our recruiting stations. A table, carefully compiled by Mr. Charles H. Fahs, shows that of the men sent to the Foreign Mission Field by our Parent Board in the last five years, sixty-one per cent were graduates of our Methodist colleges, a little less than three per cent graduates of other denominational colleges, while only about nine percent were graduates of State colleges and three and one-half percent graduates of other non-denominational colleges. This is surprising when one considers the great activity of the Y. M. C. A. and the Student Volunteer Movement in the State institutions. In the *Christian Student* for May, 1909, is an article on "The College and the College Man in Foreign Missionary Achievement." It shows that the college has been the birthplace and the nursery of foreign missionary movements; that the college man has been the typical foreign missionary leader; and that the college man has been the chief factor in shaping the Christian ideals which have conquered and are conquering the heathen world.

The principle holds in the home field. Not long since the writer had occasion to examine the roll of one of the most influential conferences in the great Middle West. He found that fully one-half of the ministers in that conference were graduates or former students of the Conference College and that many of them had there been converted. But in our day, the Christian college is almost equally the training place of our most intelligent and influential laymen. Between fifty-five and sixty thousand young people are now in our Methodist colleges. Is it therefore not entirely appropriate to ask that the Church prayer-meeting of the week, January 23-29, shall everywhere be made a time of prayer for our colleges?

By unanimous vote at its recent session, the Board of Education ordered the publication in pamphlet form of these articles and figures on the relation of the colleges to our missionary service.

They are well worth careful perusal in connection with the present Laymen's Missionary gatherings. This, with Dr. Johnston's pamphlet on "Are Denominational Colleges a Necessity?" may be had for five cents each or for \$3.00 per hundred from the Board of Education. It would be a valuable service if every pastor would send for these pamphlets, give the essence of the matter in a fifteen or twenty-minute talk at his prayer-meeting, and then let a volume of prayer go up for these colleges and academies. Better still if he would follow this up by distributing a hundred or more of these pamphlets among his people. May we not have ten thousand prayer-meetings for our colleges the last week in January? May not the Church, in every college town, be anew impressed with the fact that no greater trust can ever be committed to it, no greater opportunity ever be given to it as a church, than is offered in the five hundred young people, more or less, which the church has committed to the care of that college community! What sublime possibilities are there? What seed sown for future spiritual harvests? May the Church not cheaply harter this precious birthright privilege!—Thomas Nicholson, Corresponding Secretary of the Board of Education, New York City.

Annual Meeting of the Board of Education

It was a matter of common report that the December meeting of the Board of Education was the most significant and the most successful in the history of the Board. Nearly every member was present. The days were crowded full of important business; the discussions were earnest and valuable, and the policies contemplated were of far-reaching importance.

Two events of especial significance occurred. On Thursday afternoon, Dr. Wallace Buttrick, the secretary, and Dr. E. O. Sage, the assistant secretary, of the General Education Board (popularly known as the "Rockefeller Board") accepted the invitation of Secretary Nicholson to address the meeting. At the request of Dr. Buttrick for a statement concern-

ing the work of the Board, Bishop McDowell gave a concise and forceful presentation of the history, present ideals, and contemplated work. The visitors expressed great interest. Following this, Dr. Buttrick spoke at some length on educational policies and on the possible relations of our own Board to the great foundations. His address was replete with valuable suggestions and was in such excellent spirit as to win unstinted praise from the members of the Board of Education. Dr. Sage exhibited sample reports showing the methods of investigation and the general plan of work of his own board. A recess of fifteen minutes was then taken, giving opportunity for personal felicitations and acquaintanceships.

Among the notable statements of Dr. Buttrick was one in explanation of the fact that Mr. Rockefeller thought it wise always to condition his gifts on the raising of two or three dollars by the local constituency to the one he might give. He stated that in the early days of the foundation, Mr. Rockefeller said to the Board, "I am exceedingly anxious to do my whole duty, but I am equally anxious not to do the other man's duty." He thought that the constituency of a college which did not show sufficient interest in and loyalty to the institution to give more than it asked outsiders to give, could hardly be trusted to take care of what was given.

The other event was the banquet given by the Methodist Social Union of New York to the Board at the rooms of the Aldine Association, on Thursday evening. It was one of the largest gatherings in the recent history of the Union. Many representative men were present. The addresses were of a high order and must have increased in the minds of the Methodists of New York the sense of the value of our educational institutions to the Church.

Appropriate resolutions regarding the death of Bishop Goodsell were adopted and many references to his valuable services were made at various times during the sessions.

Judge H. C. M. Ingraham, the vice-president of the Board, presided with his accustomed dignity and efficiency. The following officers were elected for the ensuing year: President, Bishop W. F. McDowell, LL. D.; First Vice-President, Judge H. C. M. Ingraham; Second Vice-President, Rev. W. V. Kelley, L. H. D.; Recording Secretary, Rev. E. S. Tipple, D. D.; Treasurer, Mr. J. Edgar Leaycraft.

The report of the Corresponding Secretary showed the total receipts for the year to have been \$172,351.54. Of this \$111,486.99 was appropriated to loans to students, 2,260 young people having been aided, an increase of 187 individuals over any previous year.

One year ago the Board, with great reluctance, made appropriations to Southern Schools. Inasmuch as no special appeal had been made for the Aid of Institutions for some years (though such a collection had been authorized in the original charter of the Board and had been sanctioned by each General Conference since) it was feared that grants made before the money was raised would lead to a serious deficit. It was with applause that the Board received the statement of the Corresponding Secretary that every obligation for Southern Schools had been met, with a slight cash balance in the treasury; and, further, that the proportion of traveling and office expenses naturally chargeable to the Aid of Institutions Fund had been taken from that source before the balance had been made up, so that the Children's Day Fund had been sacredly preserved for its intended purpose.

After the business statements, the Corresponding Secretary in his report dealt with some of the great educational problems of the Church and with some of the most vital questions of denominational educational policy. The Board was so impressed with this part of the report that, by unanimous vote, it requested the publication in full, and also the treatment along similar lines by the secretary of several of the topics in the church papers during the coming year. By vote, at another session, the secretary was requested to publish in pamphlet form for general distribution the article in the *May Christian Student* on "The College and the College Man in Foreign Missionary Achievement," with some added tables which had since been prepared.

So much business of great importance was transacted that we can only present the briefest summary. The accounts had been audited by expert accountants who presented a detailed statement of receipts,

expenditures, examination of all securities, and all transactions of the Board, and this business method was heartily approved.

The report of visitation of Southern Schools received most careful attention from the general committee having in charge that matter and then from the Board, and the appropriations were made with great care. The general policy adopted will be given in full and careful statement in the February *Christian Student*.

An important report of the Committee on Religious Work was duly considered; the general plan proposed by the committee was received with favor, and the subject was referred back to this committee and the Committee on General Reference with power to act.

Important action regarding the relation of Soule College, Dodge City, Kansas, to the Methodist Episcopal Church was taken, the result of which will be published later.

Some very important matters relating to methods of making loans to students through the colleges, loans to foreign students, and on general questions of loan collections were discussed, various significant policies decided upon which will be put in print, and some further matters referred to committees for careful consideration during the year.

The Corresponding Secretary was requested to have printed in pamphlet form the previous charter, the amended charter, and the present charter of the Board, together with the action of the General Conference and the by-laws, when formulated and adopted by the Executive Committee, for the information and use of this body and the general information of the Church.

New Orleans University

The "after Christmas" enrollment promises to be large.

Among recent chapel visitors and speakers have been Dr. Yates, of Gammon Theological Seminary; Professor Griggs, lecturer and author; Dr. Lucas, Missionary Field Secretary; Dr. Baketell, of the Sunday School Department of the Church; Revs. Hines, Schassler and Lefeste, of St. Charles Avenue, Franklin and Eighth Street Methodist Episcopal Churches respectively. The chapel of the University is conspicuous for the large number of representative persons who visit it.

Dr. McGhee, of New Orleans, is slated to address the Students' Temperance Association.

Mrs. Knostman, of the Woman's Home Missionary Society, and Miss Inez Godman, daughter of the late ex-President Godman, are guests of the University.

Christmas vacation was a school day and a half. The Annual Athletic Concert, scheduled for January 21st, in the University Chapel, promises to be an attractive affair.

The Louisiana Conference Anniversary, January 26, will have as chief speakers, Professor C. W. Bennett of Piqua, Ohio, and Dean R. T. Fuller, of Flint Medical College. The President of the University will preside; and several ministers and officials will participate. The choir of the conference church and the Department of Music of the University will join in providing the musical part of the programme.

Much interest attached to the Christmas programme of the different classes of the English School. The generous distribution of gifts betokens the excellent spirit as between teachers and students.

What reason have we to think any other station in the universe more sanctifying than our own? There is none, so far as we can tell, under the more immediate touch of God; none, whence sublimer depths are open to adoration; none, murmuring with the whisper of more thrilling affections, or ennobled as the theater of more glorious duties. The dimness we deplore no traveling would cure; the most perfect of observations will not serve the blind: we carry our darkness with us; and instead of wandering to fresh scenes, and blaming our planetary atmosphere, and flying over creation for a purer air, it behooves us, in simple faith, to sit by our own wayside and cry, "Lord, that we may receive our sight."—James Martineau.

Home Mission and Church Extension Day

Wheeling, W. Va.—Simpson Methodist Episcopal Church, Wheeling, W. Va., Sunday, November 14th, was Home Mission and Church Extension Day. Dr. L. L. Thomas, Field Agent of the Board of Home Missions and Church Extension, preached at 10:30 a. m. An appreciative audience was present at this service. No one who professed being a Christian went away from this service without experiencing a great spiritual uplift and benefit and those who were present who were unsaved were impressed with the strange power of Gospel preaching. Dr. Thomas discussed the subject of the "Trial of Abraham's Fifth," taking as his text Genesis 22 Chapter, 7, 8, 9 verses. "Everything of value," said Dr. Thomas, "must be tested before it is used." And after giving several illustrations from practical life, he concluded by giving three tests of the Christian Life, viz: (a) Loving one's enemies; (b) Enduring persecutions; (c) Holding one's peace. At 4 p. m. Dr. Thomas addressed a meeting of men only. This class was organized over two years ago by the pastor. Fifty men are enrolled. Thirty-seven of these were present Sunday to listen to Dr. Thomas, who took as his theme, "The Influence of Association." He spoke as a brother to his younger brothers and while there were both old and young men present yet all felt the truth of the arguments presented by the speaker and as each truth was driven to the heart, the men could but declare that they had been helped. As an evidence of their delight and helpfulness brought about by Dr. Thomas' address, the men unanimously voted to turn over the entire collection to the cause of Home Missions and Church Extension. Living as we do among the hills of West Virginia, and especially in the city of Wheeling, which is somewhat out of the way of the travel of many of the church officials, whenever we do get hold of any church officers from the bishops down, we get a great deal of service out of them. Thus at 7:45 p. m. a larger audience than that of the morning greeted Dr. T. Thomas. After the regular Sunday Epworth League Devotional meeting the evening service began. At this service Dr. Thomas gave an interesting, instructive and enthusiastic address upon the subject of Home Missions and Church Extension. As the speaker spoke of the needs in the home of field missions many eyes were filled with tears and all hearts were moved as never before. A collection for Home Mission and Church Extension was taken at this service.

On Monday night, November 15th, Dr. Thomas delivered his lecture, "John Smith and Ike Jones." The portrayal of character which the speaker made will remain indelibly upon the minds and hearts of those present. As an evidence that Dr. Thomas' visit to us was in every way inspiring and helpful, the pastor was able to give to Dr. Thomas \$25 for the Board of Home Missions and Church Extension with more to follow. The willingness with which our people responded to the appeals for Home Missions and Church Extension proves very satisfactorily to us the magnitude of the work our field agent is accomplishing. His visit to us has proven helpful and if more of the officers of the church would make a visit to our West Virginia hills, Methodism among our people would become more widely known and consequently better understood and loved. On Tuesday morning November 16th, Dr. Thomas left Wheeling for Columbus, Ohio. We pray God's blessing upon him and his efforts to build up the kingdom of the Master in the home land.—J. Sylvester Carroll, Pastor.

Personal and General

For evangelistic work address the Rev. Wm. Bartley, No. 963 N. Main street, Paris, Texas.

The Rev. R. N. Jones, of Laurel, Miss., was the recipient of some splendid gifts recently, coming in a surprise party. Among the gifts were chickens, groceries, money and wearing apparel. The sisters of the church, as is usual, led this magnificent gathering.

Mr. J. H. Brown, one of the leading members of Newman's Chapel, of this place, and one of the most successful farmers in Jefferson county, suffered a loss of \$2500 by a Christmas fire. His beautiful home built at a cost of \$1,700, and its contents all were destroyed in the fire. Also a beautiful office and smokehouse with nearly all contents. The loss was partially covered by insurance.

Emancipation Celebrations

On Monday, January 3rd, the colored citizens of Hazlehurst, Miss., were treated to quite an interesting programme in commemoration of the issuing of the Emancipation Proclamation. Through the never tiring zeal and manly determination of Rev. W. A. Oates, an appreciative audience was present. The programme was interesting as well as instructive and showed that much time and thought had been spent by the speakers, principal among whom was Prof. E. L. Gordon, of the Jackson Deaf and Dumb Institute at Jackson, Miss. After presenting some historical facts concerning the wonderful achievements of the Negro, he concluded with an earnest appeal to the young men, to be men indeed. The substance of his address was that the man of independent mind could not be allured by any sort of circumstances; stone walls are powerless to confine his immortal spirit; poverty cannot discourage nor wealth enervate him. He was responded to by Profs. G. N. Smith and E. L. Parrish. Much credit is due Mrs. W. A. Oates for the rendition of the beautiful recitation "Black Brigade." The church choir furnished some excellent music. The Rev. W. A. Oates is pastor.—H. Huff.

The 47th Anniversary of the Emancipation was celebrated at Ocean Springs, Miss., on Saturday evening, January 1, 7:30 p. m., with appropriate ceremonies. The exercises were held at the New Odd Fellows Hall and were presided over by Col. T. I. Keys. The Rev. Edgar Smith invoked Divine blessings upon the occasion, and the choir, under the direction of Miss Amella Keys, who presided at the piano, rendered excellent music. The principal speakers on the occasion were: The Hon. Mr. Weed, Mayor of Ocean Springs; the Hon. Thos. I. Keys, Postmaster; R. F. Bialock, principal Public School, and the Rev. J. E. Holmes. The hall was brilliant with the colored elite of Ocean Springs and everybody expressed them-

selves as having been well pleased with the program. The following officers were elected for the ensuing year: Col. Thos. I. Keys, Chairman; the Rev. J. E. Holmes, Secretary; Mrs. R. F. Bialock, Corresponding Secretary; Mrs. Louisa Smith, Treasurer; the Rev. Edgar Smith, Chaplain; Miss Amella Keys, musical director. Resolutions were passed endorsing the Semi-Centennial Emancipation celebration in 1913.—J. E. Holmes.

The Forty-seventh Anniversary of the issuing of the Emancipation Proclamation was commemorated in due form and with appropriate exercises at St. James Methodist Episcopal Church, New Iberia, La., January 1, 1910, at 7:30 p. m. The church was beautifully decorated with American flags and hunting, and was crowded with many of the leading citizens. The great audience entered fully into the spirit of the occasion and received the program with enthusiasm. The presence of the local members of the Grand Army of the Republic gave additional inspiration to the occasion. Prof. R. C. Barrow, principal of the City Public Schools, and the Rev. D. M. Seals deserve great praise for the success of the occasion. A thank offering of more than \$10 was raised. Mr. E. S. Gullet was master of ceremonies. The following program was rendered: Organ voluntary, Miss A. L. Parson; Chorus, by St. James Choir; Vocal Solo, Miss L. M. Marida; Reading of Proclamation, Bertha Griffin; Vocal Solo, Mrs. Louisa Comeaux; Recitation, Mr. Romanta Seals; Select Reading, Mrs. T. N. Balque; Duett, Mrs. Messiah and Mrs. Johnson; Introductory Remarks, Prof. R. C. Barrow; Instrumental Solo, Miss Bertha Griffin; Vocal Solo, Miss Louise M. Johnson; Welcome Address, Mr. W. J. Miller; Cornet Solo, Mr. Joseph B. Adams; Vocal Solo, Miss Rosa A. Seals; Annual Address, Prof. M. S. Davage, A. M.; Ante Bellum Days, Mr. Wm. Johnson, and members of the Grand Army of the Republic.

National Woman's Christian Temperance Union

The National W. C. T. U. Convention which met in Omaha, Nebraska, October 22-27, was the "best yet." The past year has been fraught with many blessings for the organization, but no department realizes greater cause for rejoicing than the Department of Work Among Colored People. Two new colored unions joined our ranks, Arkansas and Florida. Texas Thurman sends in the best report of all the colored State organizations, which was largely due to the splendid work of Mrs. M. J. Turner, of Conroe, Texas, our vice-president-at-large. Texas had the largest colored delegation any State has ever sent to the National. The following were the delegates which so creditably represented the womanhood of the colored people of Texas: Mrs. M. J. Turner, vice-president-at-large; Mrs. C. Eugene Johnson, Conroe, recording secretary; Mrs. J. Mercer Johnson, Houston, college "Y" secretary, and Miss Eliza Champ, Wiley University, Marshall, delegate-at-large. The State president, Mrs. Eliza E. Peterson, Texarkana, was overjoyed to see such an earnest crowd come all the way from Texas, Mrs. Turner hearing her own expenses, except four dollars, the two Mrs. Johnsons hearing half theirs, and Miss Champ hearing her fare found-trip from Chicago. No women were more attractive or amiable than these Texas Thurman white-ribboners. They spoke at four churches on Sunday and all had money to turn over to the National on Monday which caused the members of the white W. C. T. U. to comment most kindly on their effort. No sect, no race, no color was considered. Our own women were all moved to speak of the beautiful spirit that existed among women from all sections of the country, but they specially admired our Southern white women who are part and parcel of this grand organization which shuts the door of hope in the face of no woman, whatever her race, color or previous condition. The colored demonstration on Demonstration Night received the unanimous verdict that it was the best in the history of the department, while all said it was one of the best of the evening. Our demonstration was specially blessed in having Miss Champ sing for us. The women were lavish in their words of praise and had her sing a number of times afterward and always with great satisfaction. Texas Thurman union was on the program Jubilee Night and the State president did not forget the white W. C. T. U. wom-

en of her State and the excellent prohibition Democratic voters who helped in opening the way for her people when saloon men's threats and money had well nigh closed the door before her in many prohibition campaigns. Neither did she forget Mrs. Helen M. Stoddard, ex-president of Texas white W. C. T. U., who now writes for the *Galveston News*, *Dallas News*, *Waco Times-Herald*, and the *Argosy*, the organ of the and Miss Fannie L. Armstrong, press superintendent, Federation of Woman's Clubs. These women made many a dark hour bright with hope for the colored work in its early days. Mrs. Zehner, that magnificent prohibition advocate, was also remembered. Mrs. Stoddard and Mrs. Zehner were there to see Texas Thurman represented with five delegates on the platform, and could rejoice in their 744 paid members, because they have helped in more ways than they know their sisters of the less favored race in Texas.

The National President, who is a Maine woman, to Mrs. Peterson complimented the Texas Thurman delegation. Ohio brings up the best report and largest paid membership of colored unions of any State where there is no separate colored State organizations. Altogether the colored constituency of the W. C. T. U. will reach upwards of nearly 3,000 paid members.

Read This Slowly and Think

Does my life please God?
Am I studying my Bible daily?
Am I enjoying my Christian life?
Is there any one I can not forgive?
Have I ever won a soul to Christ?
How much time do I spend in prayer?
Am I trying to bring my friends to Christ?
Have I ever had a direct answer to prayer?
Is there anything I can not give up for Christ?
Just where am I making my greatest mistake?
How does my life look to those who are not Christians?
Is the world being made better or worse by my living in it?
Have I ever tried giving one-tenth of my income to the Lord?
Am I doing anything I would not do in others?
—Canadian Churchman.

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

A FAR-REACHING AND NECESSARY MOVEMENT

(Continued from Page One.)

through the wise and generous gift of a godly woman.

We are also moved to the consideration of this subject because of the far reaching influence it must have upon the rural school life of our people, and because this movement will accomplish its largest result when it has their active and sympathetic cooperation.

Lastly, we are moved to the consideration of this movement because of the significance of the appointment of a Southern white man of such high ideals as the directing force. When Southern men become interested in a broad and patriotic way in the moral, the educational and spiritual uplift of the Negro then the prophet may well declare that the day of the salvation of the Negro is at hand.

NEGRO ENUMERATORS TO BE AP- POINTED

Perhaps no class of our population should be so much concerned as to the accurateness of the Census of 1910 as the Negro. It will mean much to him in every way. In the Census of 1890 the Negro made a very bad showing from which he has never entirely recovered. It was not the fault of the Negro, however. It was subsequently proven that that Census was very defective in many regards.

Census Director Durand has made an important step toward the accuracy of the Census of 1910 particularly as it concerns the Negro. Mr. Durand has determined to appoint as far as practicable Negro enumerators to take enumerations among Negroes. This order on the part of Mr. Durand has the approval of Secretary Nagel of the Department of Commerce and Labor. In Mr. Durand's letter to the day of the salvation of the Negro is at hand.

"It is exceedingly important to the interests of the people of the United States and particularly to the people of the Southern States that the coming Census should give complete and accurate information with regard to the Negro race. It is probable that the Census will show approximately 10,000,000 of that race in the United States. In large districts in the South, Negroes constitute more than half of the population; in fact, in many of the enumeration districts established by the Census Bureau, they will constitute from 75 per cent to nearly 100 per cent of the population.

"Negroes can doubtless obtain the information required by the Census from members of their own race more accurately than white enumerators. In various of the Southern cities the Boards of Education regularly employ Negro enumerators to take the school Census of the Negro population. This is true, for example, in Montgomery, Alabama, and in Savannah, Georgia. This practice shows that the white men of the South themselves recognize the desirability of employing Negroes to do work of this character among their own race.

"You are therefore hereby directed to select Negroes as enumerators of the Negro population, so far as competent Negroes offer themselves for the position, in those enumeration districts in which a large proportion of the population, say two-fifths or more, consists of Negroes.

"On the other hand, I do not consider it desirable that in the South Negroes appointed as enumerators should be authorized to enumerate white families. It is certain that in many, if not most, parts of the

South Negro enumerators would not be able to obtain as accurate statistics regarding the white population as white enumerators could. It will therefore be necessary in many enumeration districts to appoint both a white enumerator and a colored enumerator in order that the entire population may be properly enumerated."

Here is a chance for competent Negroes to patriotically serve their country and their race. The examination tests will not be hard. To this examination we will refer more at length in the next issue of this paper. But we are exceedingly anxious that competent Negroes shall make application to the Supervisors of the District in which they live for the position as enumerators among their people. A list of Supervisors and their addresses for most of the Southern States will be found on another page of this issue. To secure the type of enumerators wanted some who are already busy should adjust their business affairs so as to be able to serve their people in this capacity. It goes without saying that the colored people will be more responsive and more accurate in giving information to one of their own race. Those who apply must have, in the first place, absolute honesty; this must be their reputation in the community. They must also have the tact to avoid friction between the races. This is important. Besides these two qualifications the applicant should write legibly and possess the ability to read and understand the difficult questions to be asked of the people. With these qualifications any person with a common school education ought to be able to pass the test. We are profoundly grateful to Mr. Durand and to his associates for the opportunity that will be given our people to serve, and we sincerely trust that there will be no lack of applicants.

All applications for positions as enumerators must be placed with the Supervisors by January 30.

Of General Interest

COLD WEATHER

Hoar frosts, snow and icicles are becoming common sights in Dixie, even as far South as the Gulf freezing temperatures have been reported. In the North blizzards have been more frequent and severe than in years. These cold spells have caused great suffering among the poor. By tying up traffic and the complete disarrangement of railroad schedules coal famines have been threatened in several places. In the South the cotton farmer smiles even though he shivers; for he hopes that each cold spell brings with it destruction to his deadly foe, the boll weevil. Thus far no damage has been done to the orange orchards and palm gardens as would be the case if these freezes occurred in February or March.

FOOD COST AGAIN

It is an old saying that "misery loves company." Poor people who are having a hard time making ends meet because of the increased cost of living will be interested in knowing that the Government is experiencing the same kind of trouble. The War Department has announced to Congress that there is a deficiency of \$1,595,635 for the subsistence of the army during the present year. This deficiency is due largely to the increased cost of food supplies. Senators Elkins, of West Virginia, and Crawford, of South Dakota, have introduced resolutions calling for an exhaustive investigation into the matter by a committee of senators. Secretary Wilson as was said last week, is already making investigations along this line. This activity will no doubt add many recruits to the proposed National Anti-Trust League. It is said that the promoters of this organization have received letters from all parts of the country pledging support. During the past week hogs were sold at prices which were the highest with one exception since the Civil War. Pork will take its place along with turkey as a luxury.

AVIATION

The year 1910 promises great progress in the science of aviation. Hubert Latham made a sensational flight in Paris, on January 7 attaining an altitude of approximately 3500 feet. There is little doubt but that the aeroplane will surpass the dirigible balloon as an engine of war; for as army officers are agreed, it will be a difficult matter to destroy

an aeroplane flying at a high speed at the altitude attained by Latham. In Los Angeles, California, a great Aviation meet began January 10. Curtiss, Paulhan and a number of less prominent aviators are making flights. The prizes offered in the various contests will aggregate \$80,000. It would not be surprising, if, under favorable weather conditions, new world records would be established. But aviation is claiming its martyrs. Leon De Lagrange, the French Aeronaut was killed while making a flight at Bordeaux, France. De Lagrange ranked high among the world's aviators. On December 30, last year, in a flight of over 124 miles he established the world's record for speed, having averaged approximately 49 miles per hour. His death is an occasion of profound sorrow in France.

MONEY SENT ABROAD

The thrifty foreigner who comes to America and by hard work and rigid economy is enabled to lay aside something for a rainy day, as a rule does not entrust his surplus earnings to American banks nor invest his surplus capital in American enterprises. For some reason he prefers to send it back to the land of his birth. In 1909 \$76,622,629 was sent abroad and since 1890 the immense sum of \$640,640,817 has found its way into various European cities. The amount sent out increases in proportion to the arrival of immigrants. It is noticeable that foreigners in sending money prefer money orders to checks and drafts on banks. It has been suggested that in the event of the establishment of Postal Savings banks much of this money will be kept here, as the foreigners seem to distrust American banks. There are three ways besides the regular trades relation by which American capital thus finds its way into Europe: the marriage of American heiresses to poor noblemen; the foreigner sending home his surplus earnings and the great number of American tourists who annually visit Europe.

PANAMA CANAL

On January 5 a bill introduced by Representative Mann providing for the administration of the Panama Canal Zone was passed by the House. This bill authorizes the President to have the Panama Canal completed and to appoint a Director General. This will have the effect of doing away with the Canal Commission. The judicial power of the Zone will be invested in one Circuit court and in such inferior courts as the President may constitute. Trial by jury will be granted in all criminal prosecutions. This centralizing of the government of the Zone in the President of the United States caused a spirited resistance on the part of the Democrats. Congressman John W. Langley of Kentucky who has recently returned for a visit to the Panama Canal Zones states that the work is progressing admirably and that the systematic organization of the work is marvelous. He estimates however that the Canal will cost nearly \$500,000,000 to complete it, which will amount to about \$5.00 for every man, woman and child in the United States. One regrettable feature of the work however is that out of the forty thousand men on the pay roll only six thousand are Americans.

TENSE POLITICAL SITUATION

It is agreed that not in years, not even during the days of the strenuous Roosevelt, has the political situation in Washington been so tense as it now is. A correspondent to the *Chicago Tribune* writing on conditions says that the sea of Republican politics has become a "mad, seething, swirling whirl-pool." He pictures President Taft as struggling in the "treacherous waters with eyes fixed upon the harbor of his legislative hopes." "Such a situation," continues the writer, "is unparalleled in Republican politics. Never has a President been elected with such a tremendous majority and found within nine months of his inauguration the party divided, drifting, a prey of interests and subject to cold scrutiny of the people." January 7 will be a day long remembered in the annals of American politics. On this day President Taft dismissed from office Chief Forester Gifford Pinchot and two of his subordinates. The President in giving reasons for this drastic method or procedure declared that the dignity of the office which he had been chosen to fill had been attacked and that he would be unfaithful to his trust if he submitted longer. On January 6

Mr. Pinchot addressed a letter to Senator Dolliver which was read in the Senate in which he further criticized Secretary Ballinger, commended the stand which L. R. Glavis who had been removed from office some time before had taken, and also took upon himself the responsibility for the attack upon Mr. Ballinger. The dismissal of Forester Pinchot has stirred up the entire country. The consensus of opinion seems to be that the President's action was the only one possible under the circumstances. However, it is freely predicted that the consequences will be far-reaching. Many are wondering what will be the attitude of Mr. Roosevelt on his return from Africa. Mr. Pinchot was devoted to the Roosevelt policies and many consider him a martyr to them. On January 7, too, the insurgent Republicans in combination with the Democrats administered their first defeat to Speaker Cannon. The Republican party as it now stands is rent with factional strife not only in Washington but in other sections of the country, as for example in Iowa. In the meantime Democracy is rejoicing and is hoping for a working majority in the House in the elections of November next.

BOOK COMMITTEE MEETING

The Book Committee will meet in annual session, Wednesday, February 9, 1910, at 10 a. m., in the Book Concern Chapel, 220 West Fourth Street, Cincinnati, Ohio. The Sections, and Standing Committees as far as necessary, will meet on Thursday evening, February 8, at 8 o'clock, in the place of entertainment provided by the Publishing Agents.—Richard Dymond, Honorary Chairman; Alpheus S. Mowbray, Secretary.

After consultation with the various parties concerned, Dr. J. T. Docking announces it has been thought best to fix March 5, 6, 7 and 8 as the date for the next meeting of the Freedmen's Aid Presidents. The meeting will be held at Walden University, Nashville, Tennessee, on the above dates. The recording secretaries, Drs. Mason and Maveety with Prof. Bennett and the Executive Committee of the Association are preparing a very instructive program which will soon be issued and it is hoped that all of the Presidents of the Freedmen's Aid Schools and all the Deans with all the acting Principals will be present. Further notice with the program will be issued later.

The American Bible Society announces to all its friends that subscriptions to the Endowment Fund now reach the sum of \$462,604.78, of which \$215,649.89 have been paid in, leaving \$37,395.22 still to be subscribed. The responses to appeals thus far is encouraging. Mrs. Sage has consented to a brief extension of the time in order that, if possible, we may secure the whole amount of \$500,000, thus obtaining the endowment of a million dollars. Pledges need not be paid at once, but the friends should make them at once.

APPOINTMENTS UPPER MISSISSIPPI CONFERENCE 1910-11

ABERDEEN DISTRICT.

F. H. Henry, District Superintendent.

Aberdeen, J. M. Marsh; Aberdeen Circuit, S. M. McLeod; Athens Circuit, W. C. Cornwell; Bigbee Valley, T. B. Barnes; Brooksville Circuit, T. L. Ingraham; Caledonia Circuit, G. W. Baker; Columbus, C. W. Walton; Columbus City Mission, R. L. Leu; Columbus Circuit, N. B. Blackman; Hickory Grove, Supplied by C. I. Ashford; Macon, C. E. Moody; Macon Circuit, L. F. White; Mashulaville, A. E. Franklin; Shugulak, L. F. Jones; Strongs Circuit, W. H. Whitlock; W. Baldwin and Centerville, J. H. Wesley; West Point, J. A. Slate; West Point Mission, to be supplied.

CLARKSDALE DISTRICT.

C. W. Butler, District Superintendent.

Clarksdale, M. C. Pulliam; Clarksdale Circuit, D. D. Shelly; Carrollton, W. S. Leake; Clearmont and Lombardy, B. L. Roberts; Coahoma, G. W. Weatherly; Bedford, A. B. Blewett; Duhlin, to be supplied; Lambert and Marks, Supplied by N. P. Orr; Winter City, S. H. Nevils; Money, W. T. Wright; N. Carrollton, E. M. Byrd; Phillip and Shiloh, J. B. Starkey; Shellmound, W. H. Golden; Tunica, William Bell; Webb, Wilson Newell.

GREENVILLE DISTRICT.

H. B. Hart, District Superintendent.

Cleveland Mission, D. E. Simmons; Belzona Circuit, Thomas Moseley; Doddsville Circuit, supplied by J. W. Dudley; Duncan Mission, supplied by B. Studymeyer; Greenwood, M. C. McEwen; Gunnison Circuit, J. E. Ford; Greenville, J. W. Terrell; Hollandale, supplied by W. H. Jordan; Heads Circuit, A. Wilson; Heathman, supplied by A. L. Williams; Indianola, F. G. Williams; Inverness, J. P. Watson; Itta Bena, W. C. Clay; Leland and Burhon, supplied by B. T. Tucker; Morgan City, J. S. Pleasant; Morehead Circuit, A. Marsh; Ruleville Circuit, C. A. Jordan; Stephenville Circuit, E. H. Holmes; Shelly and Mound Bayou, C. W. Evans; Schlater and Lake Henry, E. D. Reid; Shaw Mission, A. Saulsberry.

HOLLY SPRINGS DISTRICT.

N. R. Clay, District Superintendent.

Abbeville, J. H. Talbert; Abes and Coopers, supplied by S. Dargins; Alesville, P. A. Lemon; Batesville, G. Spencer; Blackwater and Lyn, supplied by I. S. Nelboro; Byhalla, J. W. Golden; Chopletown Mission, supplied by J. W. Isalah; Grenada, J. W. Winbush; Grenada Circuit, E. J. Turner; Hernado, Love and Coldwater, G. W. Hunt; Holly Springs, B. F. Woolfolk; Holly Springs Circuit, S. T. Walker; Alice Broache, supplied by J. W. Wade; Oxford, J. C. McGee; Oxford Circuit, R. H. Jackson; Cotton Point, W. F. Burton; Mt. Pleasant, S. Houston; Potts Camp, J. W. Jones; Ripley, W. C. Hilliard; Ripley Circuit, F. S. Smith; Water Valley and Waterford, W. N. Redmond; Orrwood Mission, supplied by W. M. Miller.

STARKSVILLE DISTRICT.

J. H. Everett, District Superintendent.

Ackerman, J. Burton; Belle, W. M. Chappell; Bradley, G. H. Harvey; Cedar Bluff, S. D. Hutson; Crawford, B. J. Roberson; Eupora, J. M. Thompson; Eupora Circuit, supplied by L. V. Kinard; Fentres, to be supplied; Hopewell, J. M. Nevils; Liberty Hill, D. M. P. Hazeley; Louisville, E. D. Montgomery; Maben, Wm. Maxwell; Mantee and N. C., supplied by B. J. Marshal; Maple Springs, W. M. R. Lester; Noxapator Mission, supplied by B. Black; Patrick, supplied by W. C. Conner; Rock Hill, B. A. Boyd; Starkville, E. C. F. Troupe; Starkville Circuit, O. Gillespie; Weir, D. Greene; West Point Circuit, W. C. Weatheral; Whites, E. D. Cameron.

WINONA DISTRICT.

W. H. Gilliam, District Superintendent.

Durant, F. J. Tolbert; Duck Hill, H. N. York; Elliott, D. Vandiford; Ebenezer, A. G. Marshall; Goodman, N. H. Williams; Kilmichael, D. A. Bragg; Kosciusko, T. W. Davis; Kosciusko Circuit, to be supplied; Lexington, O. W. Crump; Owens, H. Y. Saulter; Pickens, J. R. Nevils; Sallis, D. L. Tubbs; Tchula, J. H. Gaston; Valden, Wm. Campbell; Valden Circuit, G. Orange; Valden Mission, J. J. Johnson; Winona, J. M. Walton.

Our representative could not secure the appointments of the Tupelo District, Rev. E. F. Scarboro, District Superintendent. They will appear next week.

SUPERVISORS OF CENSUS

It is important to those of our people who desire to make application for positions as enumerators of Census to know the name of the supervisor, for this reason we are giving the name of the supervisors in the states where our circulation is largest. Application should be made direct to the supervisor.

ALABAMA.—First district, Laurence W. Locklin, Mobile, Mobile County; Second district, William C. Swanson, Montgomery, Montgomery County; Third district, Joseph H. Adams, Ozark, Dale County; Fourth district, George W. Parsons, Talladega, Talladega County; Fifth district, William P. Cobb, Tuskegee, Macon County; Sixth district, Simeon T. Wright, Fayette, Fayette County; Seventh district, James J. Curtis, Haleyville, Winston County; Eighth district, Thomas P. Wood, Hartsells, Morgan County; Ninth district, John T. McEniry, Bessemer, Jefferson County.

ARKANSAS.—First district, George T. Breckenridge, Paragould, Greene County; Second district, Charles G. Henry, Newport, Jackson County; Third district, Elisha E. Ammons, Jasper, Newton County; Fourth district, Robert J. White, Paris, Logan County; Fifth district, Tom D. Brooks, Russellville, Pope County; Sixth district, John W. Howell, Hot Springs, Garland County; Seventh district, Samuel R. Young, Hope, Hempstead County.

FLORIDA.—First district, Henry W. Bishop, Eustis, Lake County; Second district, Le Sueur Gauden, Jacksonville, Duval County; Third district, Thomas D. White, Chipley, Washington County.

GEORGIA.—First district, Francis X. Douglass, Savannah, Chatham County; Second district, Eugene L. Raincy, Dawson, Terrell County; Third district, George E. Ricker, Fitzgerald, Ben Hill County; Fourth district, Edward T. Moon, La Grange, Troup County; Fifth district, Livingston F. McClelland, Atlanta, Fulton County; Sixth district, Harry Burns, Macon, Bibb County; Seventh district, Louis H. Crawford, Dalton, Whitfield County; Eighth district, Willis B. Adams, Elberton, Elbert County; Ninth district, James R. Allen, Talking Rock, Pickens County; Tenth district, Joseph M. Lee, Augusta, Richmond County; Eleventh district, Alexander P. Perham, Sr., Waycross, Ware County.

LOUISIANA.—First district, John A. Wogan, New Orleans, Orleans Parish; Second district, Walter Y. Kemper, Franklin, St. Mary Parish; Third district, Raymond T. Clark, Crowley, Acadia Parish; Fourth district, George J. Reiley, Clinton, East Feliciana Parish; Fifth district, Charles H. Trousdale, Monroe, Ouchita Parish; Sixth district, Orlin M. Grisham, Winfield, Winn Parish.

MISSISSIPPI.—First district, Samuel D. Chamberlin, Shuqualak, Noxubee County; Second district, Rufus F. Gillespie, Coldwater, Tate County; Third district, William A. Shelby, Rosedale, Bolivar County; Fourth district, James E. Landrum, Kosciusko, Attala County; Fifth district, Samuel F. Thigpen, Bay Spring, Jasper County; Sixth district, Nathan V. Boddie, Gulfport, Harrison County; Seventh district, Lemuel P. Conner, Natchez, Adams County; Eighth district, James B. Yellowley, Jackson, Hinds County.

NORTH CAROLINA.—First district, Jeremiah C. Meekins, Sr., Columbia, Tyrrell County; Second district, James M. Mewhoorne, Kinston, Lenoir County; Third district, Henry F. Brown, Comfort, Jones County; Fourth district, William C. Pearson, Raleigh, Wake County; Fifth district, David H. Blair, Winston Salem, Forsyth County; Sixth district, Irvin B. Tucker, Whiteville, Columbus County; Seventh district, A. Hurner Grant, Jr., Mocksville, Davie County; Eighth district, James I. Campbell, Norwood, Stanley County; Ninth district, J. Yates Killian, Newton, Catawba County; Tenth district, John W. Norwood, Waynesville, Haywood County.

SOUTH CAROLINA.—First district, William J. Storen, Charleston, Charleston County; Second district, George Waterhouse, Beaufort, Beaufort County; Third district, William W. Russell, Anderson, Anderson County; Fourth district, George M. Pritchard, Greenville, Greenville County; Fifth district, Robert L. Douglas, Rodman, Chester County; Sixth district, James L. Michie, Darlington, Darlington County; Seventh district, Ernest M. Du Pre, Columbia, Richland County.

TENNESSEE.—First district, Samuel H. Thompson, Chuckey, Greene County; Second district, Alfred J. Agee, Jackboro, Campbell County; Third district, John H. Early, Chattanooga, Hamilton County; Fourth district, Reese Q. Lillard, Lebanon, Wilson County; Fifth district, John B. Stong, Shelbyville, Bedford County; Sixth district, Harry A. Luck, Nashville, Davidson County; Seventh district, Marion Richardson, Lawrenceburg, Lawrence County; Eighth district, Sidney E. Murray, Huntingdon, Carroll County; Ninth district, Vincent A. Biggs, Martin, Weakley County; Tenth district, John W. Farley, Memphis, Shelby County.

TEXAS.—First district, John B. Stephens, Mount Pleasant, Tiltus County; Second district, Sam Bronson Cooper, Jr., Beaumont, Jefferson County; Third district, James B. Hanes, Kaufman, Kaufman County; Fourth district, O. F. Johnson, Sherman, Grayson County; Fifth district, John F. Worley, Dallas, Dallas County; Sixth district, Andrew F. Wood, Corsicana, Navarro County; Seventh district, James W. Madden, Crockett, Houston County; Eighth district, Boone Cross, Houston, Harris County; Ninth district, Eugene T. Long, Hallettsville, Lavaca County; Tenth district, Thomas L. Wren, Austin, Travis County; Eleventh district, George H. Boynton, Hamilton, Hamilton County; Twelfth district, Samuel Davidson, Fort Worth, Tarrant County; Thirteenth district, Lewis Lindsay, Gainesville, Cooke County; Fourteenth district, Nathan M. Washer, San Antonio, Bexar County; Fifteenth district, Lawrence B. Bennett, Mission, Hidalgo County; Sixteenth district, John B. Littler, Big Spring, Howard County.

The Mansfield School

No better evidence of the interest of Negro education in the state of Louisiana is found than in the establishment of Mansfield Academy by the Rev. T. J. Johnson, District Superintendent of the Shreveport District and his associates. This school is located at Mansfield, La. The picture accompanying this mention shows the general outline of the building. The building has been completed and is 2 1-2 stories

Rev. T. J. Johnson, has a right to be proud of its name as the record-breaker in point of self-help. "Nothing of the kind has ever been achieved by our people alone before—a district high school, in the name of the Methodist Episcopal Church, located in the town of Mansfield, La., near the K. C. depot, a splendid site. Our pastor at St. James, Shreveport, is its proud architect. It contains eighteen



and cost about \$3,000. The money for this enterprise was raised by the Methodists on the Shreveport District with the assistance of their white friends. The school is in operation and is up-to-date; has an enrollment of 109. Besides the English branches—music and millinery are taught. Dr. S. J. Shallowhorne is principal, Mrs. T. J. Johnson, assistant principal and Miss Adel Simpkins teacher of primary grades. T. J. Johnson and the ministers of the Shreveport District are to be most heartily congratulated on their success.

HONOR TO WHOM HONOR IS DUE.

BY THE REV. G. A. PAYNE

The Shreveport District School, with its able leader, in the person of the

MY PLAN FOR THE PAYMENT OF THE ENTIRE DEBT OF THE NATCHEZ CHURCH, 1910.

2700 shares and 2700 Associate Members for Natchez Church.

To the Mississippi Conference and Friends of our Church at Natchez: We are still burdened with a part of that old debt of \$6,000. We still owe \$2,700. This must be paid this year, 1910, or we will lose this two-story brick building, parsonage and grounds. The little membership of 80 or 90 can't pay it. Our plan is to divide the debt into 2,700 shares and get 2,700 associate members for Natchez Church, who will pay for one or more shares. Will you be an Associate Member? How many shares will you take? Kindly contribute \$1, \$2, \$3, \$4 or \$5. Board of Directors: L. W. Price, Ph. B.; G. W. Smith, D.D.; Wm. M. Morris; S. H. Cannon, J. B. Brooks, and A. J. McNair, D.D., District Superintendents; L. W. Price, Treasurer, with J. R. Ross, Trustee and pastor of Natchez Church. Payee Vouchers given to pastors under head of "Other Benevolences." Shall publish same in SOUTHWESTERN. We must save our church in Natchez and let our Methodism live in that historic city. We ask the Bishop and his wife, the District Superintendents and their wives, the pastors and their wives, the Sunday Schools, Ep-

rooms in all, eight of which are 16x20. The building being three stories high, with modern improvements, will compare with any building of its kind. Our pastor at Mansfield, the Rev. W. L. Dyas, deserves no little praise for his wise management during the absence of our beloved District Superintendent, upon whose pocket, shoulder and heart the greatest burden rested. Best of all, they will complete the building with only \$300 indebtedness on it. When we learn the all important need of such buildings in this and other parts of the State, where our people are forced to attend other schools or none, we will give all praise to our able leaders.

worth and Junior Leagues, and the Ladies' Aid Societies to take as many shares as possible.—L. W. Price, District Superintendent.

DEDICATION OF COLORED PUBLIC SCHOOL, SCRANTON, MISS.

Permit me to say through the columns of your much read paper, a few words in regards to the Dedication of the Colored School Building of our city, Thursday, November 25, 1909, 7:30 p. m. Long before the hour arrived for the exercises to begin, the house was filled to overflowing with a representative crowd of both white and colored citizens to witness this affair.

After singing "America" by the audience, followed by prayer by Rev. N. T. Hunter, the principal explained the object and then a very well timed program was rendered. The Board of Trustees, Board of Aldermen and City Schools were all ably represented, and we were made to feel glad by the encouraging words given us by our white friends in our efforts to build up among our people a creditable school, and inculcate among our people every where a spirit of thrift and economy and right living. Then came the climax of the hour when Prof. I. W. Crawford, principal of the Gulf Port public school, spoke for 50 minutes on the "Educational Needs of the South-

ern Negro. Next in order came one that needs no introduction to the legal profession of the city of New Orleans, in the person of Hon. James M. Pierce, who spoke briefly but gave much wholesome advice to our people along the lines they needed advice most.

From every viewpoint we are glad to say that this meeting had added in a material way to our work and to the colored people generally, and we feel from freely expressed opinions of our white friends, that they too saw the Negro in a different light from that they had ever expected to see him, and really feel in a better mood for aiding us along educational lines.

We are glad to say that we have raised in the last five years something like \$600 with the children and have lost no time with our class work, showing to the world that we are trying in a small way to play our part in this life as far as we are concerned.—H. C. Heidelberg, Principal.

Grace Methodist Episcopal church celebrated its forty-first anniversary November 21. The Rev. W. A. Holmes, pastor, in the program arranged for preaching by the writer at 5 a. m., my himself on special request of the Board meeting, at 11 a. m., and by Rev. Sammons, pastor First White Baptist Church, at 2:30 p. m., and for a sacred concert at night. From the beginning of the first service to the winding up of the last much interest was manifested with increasing attendance, till a large overflow was assigned to the gallery at night. About \$100 was realized by the regimental rally on pastor's salary. A strong resolution was read by Miss Bessie Cobb setting forth the high esteem in which the pastor is held by the young people of the church and pledging themselves to full loyalty to the church and willingness to do their best in church work under his administration should he be returned for another year. The resolution was adopted by a vote of the congregation at large. Pastor Holmes is well versed in the government of the church and is a strong preacher. In this his fourth year, much has been done; debts paid membership increased; all Benevolences raised, Sunday School flourishing, Epworth League at work. A strong paper commending and endorsing his administration was also adopted by the leaders and Stewards Board and asking his return for another year. Said paper was forwarded to the Bishop.—A. N. Jackson.

ATLANTA CONFERENCE.

The sixth annual session of the Atlanta Conference, Woman's Home Missionary Society, was held in Ariel Bowen Methodist Episcopal Church, Yale, Ga., Nov. 11, 12 and 13. The first business session opened Thursday afternoon at 2:30 o'clock. Mrs. E. H. Oliver presided; devotions were in charge of Mrs. Mary Melton, the conference organizer. After the organization the delegates and visitors were introduced by Mrs. S. J. Beauford. The Rev. S. J. Beauford, pastor of the church, and District Superintendent C. L. Johnson conducted a sacramental service at the close of the meeting.

Dr. J. A. Rush delivered an address at 8:30, which was indeed interesting. During the session very instructive talks were given by Miss Flora Mitchell, Mrs. L. J. Price, Mrs. J. A. Rush, Mrs. G. W. Arnold and others, also the Revs. King, Griffith and Oliver.

Mrs. L. H. Price, the treasurer, reported money raised during the year to the amount of \$278.81. The various

The Way to Cure All Skin Diseases

The Prescription is Simple: Purify the Blood by Using Stuart's Calcium Wafers—and the Rest is Easy.

If people only realized the utter absurdity of attempting to cure a pimply, blotchy, unsightly complexion by means of the many irrational and illogical methods employed in "beauty parlors," and also in the boudoir, thousands of dollars which are wasted every year—literally thrown away—would be saved, and the complexion rendered clear and free from blemishes through constitutional treatment, at about one-tenth of one per cent of the cost of the "fancy" and exceedingly expensive local "treatments."

The idea of massaging the cheeks, and attempting to rub in a so-called "skin-food," is the height of nonsense. Nature never intended the skin to be fed from the outside, but from the inside exclusively, and it is the blood which really feeds the skin, builds it up, and supplies it with nutriment absorbed from the digestive system. There is really no such thing as a "skin-food," any more than there is a "heart-food," or "lung-food," or a "brain-food."

The skin is a water-proof, air-proof envelope over the muscular system; and it has no power to absorb cold creams, or any other medicaments when rubbed over its surface. While, of course, steaming the face, or massaging with electricity, or by hand, will draw the blood temporarily to the surface and produce an artificial glow, which may last half an hour or so, but such treatment brings no lasting benefit, and will never cure wrinkles, pimples, pustules, blackheads, or other facial blemishes.

Besides, the frequent treatment of the skin in the way which "beauty doctors" have—those kneading, rubbing, "cooking" methods, making the face for the time being as red as a boiled lobster, also have the very undesirable effect of increasing and strengthening the hair-growth on the cheeks.

The only logical treatment in acquiring and maintaining a perfect complexion, devoid of all blemishes, such as blotches, pimples, roughness, chapping, scaly patches, etc., is to go after these troubles from the inside—to strike at the foundation, the origin of the complaints—and that means, in other words, to thoroughly purify the blood, by using STUART'S CALCIUM WAFERS.

These powerful little wafers as soon as taken into the system, exert their wonderful, blood-purifying effects, and they never let up for a moment, until every atom of impurity in the blood is eliminated, and, in addition to that, they also build up the blood, and strengthen the circulation through the skin's surface, and thus render wrinkles and skin blemishes impossible of existence.

Secure a 50c box at once from your druggist, and send us your name and address for free sample. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

secretaries' reports gave evidence of much work done, still there is a great work before us. There were pledges for the new building to the amount of \$125.00. Amount collected during the session \$68.91.

Resolutions were adopted thanking the pastor, his wife and little flock for their hospitality, and of sympathy with the faculty and students of Spellman Seminary in the death of Miss Giles.

The annual address was delivered by Miss Bessie Garrison. The annual sermon was preached by Dr. J. P. Wragg, Sunday morning 10:30. At 3:00 P. M. Mrs. J. A. Rush led the Young People's Rally.

Officers for the ensuing year were elected as follows: President, Mrs. E. H. Oliver; vice president, Mrs. L. J. Price; corresponding secretary and treasurer, Miss Flora Mitchell; re-

ording secretary, Mrs. I. G. Penn; secretary of Young People's Work, Mrs. J. A. Rush; conference organizer, Mrs. Mary Melton; mite box secretary, Miss Bryant; secretary of supplies, Mrs. Mary Crawley; secretary of temperance work, Miss S. E. Abbott; secretary department of home guards and mothers' jewels; Miss Mary E. Madison; district secretaries Atlanta District, Mrs. Minnie Queen; Griffin District, Mrs. G. W. Arnold; Rome District, Mrs. J. W. Swain.

The next meeting will be held next September at Grantville, Ga. The exact date will be announced later.—Mrs. I. G. Penn, Recording secretary.

Recent District Meetings

ABERDEEN DISTRICT.

The District Superintendent, the Rev. F. H. Henry, was on time, and held the chair and saw that things went right. Rev. Henry is one who knows how to bring things to pass. All of his brethren love and obey him. It is the consensus of opinion that this district conference and convention was the best ever held in the district. G. W. Baker was elected secretary and reporter and Rev. L. F. Jones was elected statistical secretary. The different topics were ably discussed by the brethren, none of the speakers were lost for words. The District Superintendent read an able report of the district. It showed marked progress on all lines of work. The pastors were all present and made good reports. Space will not permit us to give the names of the visiting pastors and friends, but we must mention Dr. Docking, our president of Rust University at Holly Springs, Miss. He brought us many good words of cheer. The pastors and local preachers gave \$85.00 to Rust. The Rev. W. Scott Chinn of New Orleans was with us and very ably represented the Southwestern Christian Advocate, 75 cash subscriptions to the same made glad his heart.

The following brethren preached during the conference and convention: The Rev. Dr. C. W. Walton, Sol. Othomas, E. D. Bounds and C. E. Moody. Our next district conference will convene at Life Boat M. E. Church, on the Aberdeen Circuit, Aberdeen, Miss. The Rev. J. W. Boyd is closing up his second year's work here in West Point. He and his people are in love and fellowship with each other. We know this from their kindness shown this conference. God bless Bro. Boyd and the good people of West Point. Many of the visitors say they will be glad to come to West Point again. The choir deserves great credit and praise for their good music. District Superintendent F. H. Henry is a grand man, his spirit of brotherly kindness so influenced the pastors and delegates that harmony and good feeling always prevailed in his meetings. Everything seems to be in good shape on the Aberdeen District.—Geo. W. Baker.

TUPELO DISTRICT.

The second session of the Tupelo District, Upper Mississippi Conference, convened at New Albany, Mississippi, November 25th to 29th, 1909. With the Rev. E. F. Scarboro, District Superintendent, in the chair. The former secretary was re-elected. The first day and a half was spent in the work of the Woman's Home Missionary Society, and the Sunday School convention. The Woman's Home Mission received several splendid reports from the local auxiliary. Mrs. Dr. N. R.

Clay, one of the Annual Conference officers, was present and spoke to the delight of all. This society collected \$15.30 for the Rust Home. Mrs. E. F. Scarboro was elected District President of the Woman's Home Mission Society. The second day was devoted to the work of the Sunday School Convention. In discussing the topics several well prepared papers were read by young ladies from various parts of the district. The Rev. J. T. Cannon was elected District President of the Sunday School Convention. The convention was favored with the presence of the Rev. W. Scott Chinn, of New Orleans. Both his address and sermon were inspiring. He secured a goodly number of subscribers for the Southwestern. The reports from the pastors, leaders, District Stewards and delegates show that the district is steadily advancing. The report of W. C. Hilliard, the statistical secretary, was very encouraging. Prof. E. H. McKissack was a pleasant visitor. He spoke to the delight of all present. He was highly pleased with the loyal support the pastors of the Tupelo District are giving Rust University. The following brethren preached acceptably during the Conference, viz: the Revs. J. J. Johnson, M. Young, L. W. Mosley, W. C. Hilliard, A. A. Wright, C. E. Moody, F. T. Campton, E. D. Turman, Dr. W. C. Clay and J. C. McGee. Bro. M. Young having passed the required examination was recommended to the Annual Conference for admission on trial. The statistical report shows that there are 45 churches, 3,186 members, 553 conversions, Rust Fund \$248. Total Benevolence with one leading charge unheard from, \$812. The pastors and delegates presented the District Superintendent with a purse of \$17.30 as a token of their love and appreciation for his faithful service. The presentation speech was made by Dr. Clay. Too much praise can not be given to Dr. N. H. Williams, the pastor, and his good people and friends for the royal entertainment given the pastors and delegates. Thus closed a profitable session of the Tupelo District Conference to convene its next session in St. James Methodist Episcopal Church at Amoy, Mississippi.—G. J. Dobson.

STARKVILLE DISTRICT.

The Second District Conference, of the Starkville District convened in the beautiful town of Eupora, November 25, with the District Superintendent, the Rev. J. E. Everett, in the chair. The good people received the delegation with open arms and did all within their power to make us welcome. Prof. Wm. Ford voiced the sentiments of the people in his welcome address which was responded to with very appropriate words by the Rev. F. H. Bunton. Among the many distin-

guished visitors were Dr. Docking, president of Rust University, who in his attractive way, turned all hearts to Rust and its needs. The District showed its appreciation of him and the cause he represents by giving over \$100.00. The Rev. H. B. Hart, District Superintendent of the baby district (Greenville) preached Thursday night one of the best sermons of the week, and proved to all who heard that the Church has the "right man in the right place." Mr. H. J. Mason, the "Southwestern man" spoke for the paper and received 75 subscriptions. Dr. G. G. Logan spoke Friday night at the banquet, and his remarks were timely. Mrs. Dr. McEwen, secretary of the Woman's Home Missionary Society spoke in interest of her cause, and organized in this District. Her work is beginning to bear fruit. Miss Olivia M. Anderson, of Kosciusko, was elected president of the Society of Starkville District, and each pastor pledged his support in organizing auxiliaries on each charge. The Rev. Mr. Thompson knows how to make things go. Through their love for him the people of Eupora gave the Conference a crowded house each service. Raised during the week, \$300. God bless Eupora.—Olivia M. Anderson.

INDIANA DISTRICT.

The Sub. District Convention No. 1 of the Indiana District, convened at New Castle November 10th and 11th. In the absence of Dr. W. W. Lucus, the District Superintendent, Dr. D. E. Shelton called the convention to order. Mrs. Monon Ramey, of Rushville, was elected chairman. The Rev. H. H. Hinton, District Missionary Secretary, was the acting secretary. Miss Hazel Hollins was elected treasurer. A large delegation consisting of pastors and delegates from nearly all of the eleven charges, were present. The welcome address to the convention was extended by Mr. Martin Dean, of New Castle. Response by the Rev. H. H. Hinton, of Connersville. The missionary sermon was preached by the Rev. J. T. Leggett, of Rushville. Many wholesome and instructive papers were read: "Japan," by Mrs. J. S. Bailey; "The American Negro," Rev. J. S. Board; "China," Mrs. Rosezella Jones; "The Negro in Northern Cities," Rev. H. H. Hinton; "Korea," Mrs. Monon Ramey; "The Work of the Freedmen's Aid Schools," Rev. J. S. Bailey; "Our Duty to Missions," Miss Hazel Hollins; "Mexico," Rev. James Allen; "India," Mr. Russell Leonard; "Our Present Day Ministry," Rev. W. Singleton; "Africa," Rev. J.

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The mineral wealth of the South has hardly been scratched. Untold millions in gold, silver, iron and copper mines await the fortunate man or men who discover their true location.

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For nearly a quarter of a century I've been studying and curing Deafness and my treatment, famous throughout the country for its success, is the result of an immense amount of study and scientific investigation. I am giving away these Deafness treatments free, at great expense to myself, because I believe it is my duty to use my large means as well as my knowledge to aid my fellowmen.

If you suffer from Deafness in any degree—if there is anything at all the matter with your hearing—if there are buzzing, ringing sounds in your head or ears—SEND AT ONCE FOR A FREE DEAFNESS TREATMENT. Write to me today and tell me about your trouble and let me do everything I can to help you get rid of your Deafness.

Don't let your Deafness run on any longer when such genuine and valuable help is yours just for the asking! Don't be discouraged if other treatments and other specialists have been unable to cure you. My treatment has done wonders in just such cases, for it's different from the others and the results are different. It gets at the REAL cause of the trouble when all the others fail.

Accept my offer today and start at once on the road to perfect hearing. Just send your name and address on a postal or write a letter, and I will forward you the FREE TREATMENT without delay. Address Deafness Specialist Sproule, Trade Building, Boston, Mass.

E. Burton. These papers were ably discussed by the members of the Convention. Among the visitors introduced who spoke to the Conference were the Rev. Chas. Jones, of Milford, Ohio, and the Rev. S. Ferguson, Conference Evangelist. On Thursday night Dr. D. E. Skelton delivered his famous lecture, "Get a Mule." A large audience was present and seemed much animated after listening to this splendid lecture. The financial report from the charges showed an increase of \$25 over the same time last year and it was ascertained that from the District to date \$224 had been raised for mission. The Rev. W. Singleton and his good people deserve much praise for the hospitable way by which they entertained the Convention.—H. H. Hinton.

GEORGIA

Jessup.—Our Annual Conference was a success. In our little town everything went on peacefully. Never in the history of the church has any Annual Conference been cared for better. The white brethren are talking about the great church and the wonderful impression created. The Rev. W. W. Clemons is the man for Jessup. The church will grow under such able administration. Improvement made: The old church that stood 26 years without any improvement; now fifteen feet have been added and neatly painted; parsonage painted and celled; a veranda has been added. God bless this young man.—R. D. Murgin, V. L. King, R. B. Hopps.

Conference Notices

Special Notices

To whom it may concern: The Lexington Conference will convene at Scott's Methodist Episcopal Church, Maysville, Ky., March 30, 1910. We are preparing for all Ministers, general officers and regular delegates, free of charge. Please don't bring your wives without writing me, as special arrangements will have to be made. The Board of Examiners will hold its session Tuesday at 2.30 p. m., March 29, 1910. All persons coming before this board should be present. The homes will be open to ministers and delegates March 29th.—R. F. Broadus, Pastor.

Maria A. Fox, Secretary.

LOUISIANA CONFERENCE.

The T. & P. Railroad will give the ministers a special coach January 24, 1910; leaving Shreveport at 7:55 p. m., attached to their regular train for New Orleans, to attend the Louisiana Annual Conference. We hope all the preachers on this road will take advantage of this first class coach. This will put us in the city Tuesday morning at 8 a. m. This arrangement was made through the agent here, Mr. J. K. Walker.—W. R. Butler, 622 Caddo Street, Shreveport, La.

LOUISIANA CONFERENCE.

EXECUTIVE BOARD OF PREACHERS' AID SOCIETY.

The Executive Board of Preachers' Aid Society, Methodist Episcopal Church, Louisiana Annual Conference, will meet January 25, 1910, at the office of SOUTHWESTERN CHRISTIAN ADVOCATE, 631 Baronne Street, New Orleans, Louisiana. Let all members be present at 1:30 p. m. sharp. By order of the president, P. W. Clark.—W. R. Butler, Secretary.

MARSHALL DISTRICT.

To the Laymen: Brethren, being elected president in the Annual Conference, I take this method of informing you of the importance of beginning to plan to meet the financial demands of the Church and putting forth efforts to carry them into effect

as we want to lead in the Annual Conference this year.—B. C. Clemmons, Hughes Spring, Texas.

MISSISSIPPI ANNUAL CONFERENCE.

I wish to state through the paper that quite a number of our preachers wives are writing me to get Conference homes for them. I owe it to them to say that either they will have to stay home, or their husbands; that is if they expect free homes. I wish to say to the Conference brethren to leave home or at least Jackson so as to reach Canton in the day. No one will be met at night.—J. C. Houston, Canton, Mississippi.

BENNETTSVILLE DISTRICT.

FIRST ROUND

Dillon, Jan. 1-2; Dunbar, 7; Clio and Tatum, 8-9; Bennettsville, 13; North Marlboro, 15-16; Smyrna, 20; Cheraw Station, 21; Cheraw Circuit, 22-23; Chesterfield, 29-30; Ashland, Feb. 4; Hartsville, 5-6; Society Hill Mts., 11; Darlington, 12-13; Bishopville, 18; Bethune and McBee, 19-20; Darlington Mts., 25; Darlington Circuit 26-27; Jefferson, 28. Dear Brethren: In the wise providence of God we have been called to be co-laborers together in carrying forward the work of the Bennettsville District which has been so well begun and continued for six years with such signal success. We feel very keenly the responsibilities and duties which the office to which we have been so recently appointed brings to us. We therefore realize the fact that to assume such duties with an expectation to succeed we must implicitly rely upon Him Who said to His Disciples, "Go ye into all the world and preach the gospel to every creature." We must be contented to follow whosoever He leads us. We wish it distinctively understood in the outset by the pastors and laymen of the District that we consider ourselves only an humble servant of the Master, an instrument in His hand in promoting His Kingdom and that we have come among you not to be served but to serve. Let our District's watchword be, "to the front." A revival of religion in every charge that will reach every home in the community, thus new life and energy will be infused in the prayer meetings, class meetings, Sunday Schools and Epworth Leagues, giving health and permanency to the Christian Church and to our

Methodism. Let us labor not only to hold our own or do as much as was done in past years but for an increase in all the benevolent collections and ministerial support. Let us put the SOUTHWESTERN CHRISTIAN ADVOCATE in every Methodist home on the District. May the greatest possible success attend your labors during the year, to this end.—H. C. Asbury, District Superintendent.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address: Mrs. M. Summers, Box 176, South Bend, Ind.

Recent District Meetings

GREENVILLE DISTRICT.

The thirty-ninth session of the Greenville District Conference convened in its semi-annual session at Indianola, Miss., Nov. 18; Dr. H. B. Hart, District Superintendent, in the chair. All pastors were present except one. A goodly number of local preachers, exhorters, district stewards and class representatives were present. The Revs. G. Orange, E. H. Holmes and C. W. Evans elected secretaries; J. A. Slate, J. S. Pleasant and J. E. Ford statistical secretaries. The District Superintendent's report was encouraging and shown that neither pains nor expense had been avoided by him to "deliver the goods" wholesale, and the reports of the pastors, with few exceptions, showed that the spirit of delivering had been general throughout the entire district, and splendid returns from the same spiritually and financially. Sweeping revivals throughout the district this year, and nearly two hundred conversions, most of which were added to our membership. Two deeds to church lots were presented at this conference—Leland, under the faithful care of the Rev. B. T. Tucker, and Hollandale, under the Rev. W. H. Jordan. The benevolent causes are far in advance of any previous year. Pastors in some charges are paid in full. Several charges report benevolence in full. District Superintendent paid in full, save four appointments, where his fourth quarter has not yet been held. The Rev. Dr. B. F. Wool-

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folk, District Superintendent of the Clarksdale District, was a pleasant visitor; his brotherly handshakes, strong speeches, logical and spiritual sermons made lasting impressions. Rust University was ably represented. Rev. Dr. J. T. Dockings, president, graced the conference with his presence on Friday and spoke to a large audience. Every one was greatly impressed by this great and good man. We feel safe in saying his appointment was divine. Seventy-five dollars was given him for the school, and this district pledges to stand by Rust by raising money and sending students. The address of welcome was delivered on behalf of business men by Hon. T. S. Crawford, teller of the Penny-Savings Bank. Response by J. A. Slate; on behalf of citizens by Prof. I. A. Gentry, principal of the Indianola Graded School, and J. E. Walker, M. D., also by Dr. B. F. Woolfolk and District Superintendent Hart. Mr. H. J. Mason, of the Southwestern, was introduced and ably represented the paper; as a result fifty-four subscriptions were secured. This is the largest number ever secured from the district at one time. There are now more than two hundred subscribers in the district. Dr. Hart is a tireless worker, an optimist in the highest sense; he never expects failures; has traveled throughout the district preaching, lecturing and encouraging pastors and people, and has made

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many friends in other denominations. Surley he is the man for this district. The Rev. W. M. Bell, pastor at Indianola, entertained this conference here, where we have not even a foot of land, a church or bench, and one would never think this during conference, unless he referred to it. Our church was organized here this year and we predict a great church here in the near future. The good Baptist people gave their church to us during the conference and entertained many of the delegates. Bro. Bell's deportment has been such that white friends rendered great assistance to help care for the large delegation. He and the people of Indianola deserve great credit. This was a great conference from every view point. The following preached during the conference to large and attentive audiences: Revs. J. W. Dudley, G. Orange, J. E. Ford, Dr. B. F. Woolfolk, B. T. Tucker, T. B. Barnes, J. W. Golden, C. W. Evans, R. L. Lee and J. S. Pleasant. Recommended for reception on trial: A. Marsh, C. E. Lamar, J. W. Dudley, M. E. Perry, B. T. Tucer, B. Studemeyer and W. H. Jordan. For orders: B. T. Tucker and W. H. Jordan. Cash collections during the conference \$258; \$72 was raised to pay on church lot in Indianola. The next session will be held at Ittabena. The town of Indianola contains some of the best and most energetic colored people in the State, as shown by their tasty and beautiful homes. Hon. Mr. W. Cox is cashier of the bank and has the good will, confidence and respect of both races. Dr. J. E. Walker ranks high in his profession. Prof. Gentry, as an educator, is highly honored. Mr. Chandler, as a mechanic, has the right of way in his line of business. Mr. Rasbury, as general manager of a large plantation, is highly respected and enjoys the confidence to the extent that for seven years his checks have been honored when given for thousands of dollars without question. There are others too numerous to mention, but to say there are more fine and costly homes owned by our people here than of any other town in the State of its size is not the least bit too strong. In token of respect and faithful service, the conference presented Dr. Hart with a purse of \$32.50; it was a surprise and taken up in about twelve minutes—during his absence. The presentation was made by Dr. Woolfolk in his most charming way. Dr. Hart in a few words thanked the conference, saying by way of conclusion: "I've simply tried to do my duty." Thus goes into the hearts of those present as well as on pages of history the best session of the Greenville District Conference ever held.—J. A. Slate.

WHY IS SUGAR SWEET?

If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not taste dissolve in the mouth, but do dissolve readily in the acids of the stomach. It is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years. Price 50c.

Gleanings from the Field

LOUISIANA.

Melville.—On November 6th we had our Thanksgiving day at Melville. The white citizens gave us the plaining mill to hold our services in. It was my plan to have the other two churches unite with us, and have a grand time. The other pastors failed to unite with us. The white people and a few colored made up a purse of \$5 for a dinner. This being the last Thanksgiving

celebration ever held in the town of Melville by colored people. I had to work to gather the people together. During the day they seemed to care nothing much for it. Those who appeared on the program: Pastor C. D. C. Bryan, the Rev. E. McGee, Prof. J. H. McGaffey, principal of the Melville school, and the school children. The pastor stated the object of the meeting. The President's Thanksgiving Day proclamation was read. Prof. J. H. McGaffey made a very interesting address on "Thanksgiving." Remarks by Brothers E. McGee, Daniel Johnson and Rev. James Caport of the Baptist church. Closing remarks by the pastor. He left then for Woodside or the old Summer chapel, where the same programme was carried out. The Revs. Tom Pharris and Woods and Ed. Edwards took active part in the meeting. Their addresses were good. We had a glorious time at Sumner. Pastor Bryan turned his address into a sermon. They gave for Mission \$2; pastor \$2, and 120 pounds for pastor. Most of the people at Sumner have moved away. The boll weevils cleaned up the cotton and they made no cotton this year at all. The people have been hard pressed; not able to help themselves. They have gone out on the cane farms laying pipe and are trying to help the church. The pastor has had a hard time until lately. The clouds seem to be lifting.—C. D. Bryan, pastor, Box 153.

Mandeville.—I take this method in giving thanks to the members and friends for the surprise given me on Xmas. Many pounds and also a nice quilt was given by Mrs. Cecile Cologne, Mrs. Josephine Soumas and Mrs. Christine Williams. Leader of this movement was Mrs. Mary Brown, and others.—C. W. Kershay, pastor.

Robeline.—The fourth quarterly conference was held Dec. 27-28 by the Superintendent, the Rev. T. J. Johnson, who preached two good sermons. All the brethren were present with good reports, which show that the work is in a good condition along all lines and we will be able to make a good report at the annual conference. Paid the Superintendent in full.—George Thomas, P. C.

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Whether from Malarious conditions, Colds or over-heating, try **HIGH'S CAPSICUM**. It reduces the fever and relieves the aching. It's liquid—10, 25 and 50 cents at Drug Stores.

MISSISSIPPI

Brashtown District.—I have built a nice church at Brashtown; it will be worth \$400 when finished. We are doing a good work this year, although I am in school every day.—J. McRae, Pastor.

Laurel.—Under the administration of Rev. R. N. Jones our St. Paul Church of Laurel, Miss., is fast forging to the front. Owing to the hard work of our pastor, who is one of the most energetic and consistent workers of the Mississippi Conference, St. Paul is in an excellent condition. We have raised almost \$700.00 on our new church, which we propose to have of stone structure, as well as keeping up our pastor's and P. E. salary. Bro. Jones knows how to work. He has awakened interest in our Church and Sunday School and has added to it many souls as well as financial gain. In fact he is an all around Christian worker and his people trust that the conference will send him back to us for another year.—Hattie L. Andrews.

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M. W. DOGAN, President.

terly conference of the Ocean Springs Circuit has passed into history, and the Superintendent, the Rev. S. H. Cannon pronounced it among the best. Every officer was present and reported. Each chairman of the various committees on benevolence, etc., was present with a good report. The Superintendent preached an able sermon on Friday night, Dec. 3, choosing as a subject: "A promise from God." Text: Acts, 27 Chap. 23rd v.: "For there stood by me this night the angel of God, whose I am and whom I serve." We paid the Superintendent in full. We will pay the pastor and raise the balance on benevolence. The conference voted unanimously for the return of the present pastor.—Jesse E. Holmes.

West Point Charge.—We are now closing a most excellent year's work: 50 additions; \$300.00 raised for all purposes and every department of the Church looked after. The ladies' rally on pastor's salary by clubs was a success. Club No. 1, A. Biers, \$1.30; Club No. 2, M. Hampton, E. Loggin, \$15.50; Club No. 3, M. Hatfield, \$4.60; Club No. 4, Sister Smith, \$4.50; Club No.

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5, E. Wells, \$5.00; Club No. 6, Sister Kemp, \$4.50; Club No. 7, D. Lewis, \$7.00; Club No. 8, Drake and V. Crowel, \$15.00; Club No. 9, M. Adams, \$7.00.—J. W. Boyd, pastor.

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If you are a school teacher and want to earn some extra money after school hours, write A. R. Stewart, Tuskegee Institute, Ala.

Gleanings from the Field

ALABAMA

Fourth Street Epworth League.—The above named league is one of the strongest leagues in the Atlantic Annual Conference. For three years this league has stood at the head of the Gainsville District, and not only that, but has headed the Atlanta Annual Conference. I beg to say that I have taken this league at heart, and for the three years I have been president I have worked day and night to make it a successful league; and so far, by the help of God, and my gallant officers, we have done great work. The league is now working in harmony with the Church, and with the aid of our enthusiastic pastor has added many souls to the kingdom of God. This league bought from Eaton & Mains one year supply of literature, and is now ready to send in for another supply. The league also made the choir of Fort Street present of a set of new Hymn, 12 \$4.20. Raised this year \$116.28. Dr. E. R. Miller, our most able pastor, is now doing some great work for this league. Mrs. H. C. Henderson, superintendent of the Junior League is also doing great work. Of about 48 most all attend every Sunday afternoon. Yours in Christ. H. C. Henderson, President; Bennie Cunningham, Secretary; E. R. Miller, pastor.

ARKANSAS

Bledsoe.—Our fourth and last quarterly conference was on Nov. 9-11. The Rev. L. G. Hodges, District Superintendent, presiding. All officers were present with written reports, which showed an advance on all lines. Twenty-seven persons were happily converted this quarter, and twenty-three joined the Methodist Episcopal Church. Ninety dollars was raised this quarter; paid the District Superintendent in full for the year. At 7:30 P. M. the District Superintendent preached to a crowded house. Text, Luke 23:43: "To-day thou shalt be with Me in paradise."—B. F. Young, Pastor.

Warren.—Sunday, Nov. 7, was a high day at Nindes Methodist Episcopal Church, Warren. We held the first of our rallies at 11 o'clock. The pastor preached and a good collection was taken. At 3 o'clock the Rev. Mr. Shumpert, pastor of the African Methodist Episcopal Church, and his congregation were with us. Mr. Shumpert preached an able sermon to a large audience. He is a good preacher and a Christian gentleman.

GEORGIA

Waynesboro.—I take this method to thank the members and friends of Haven Memorial Church for their tokens presented me just after class meeting on Tuesday night, Jan. 4th, 1910, consisting of groceries of every description to the amount of several dollars and some cash. The surprise was gotten up by Mr. and Mrs. Davis, C. M. Newman, Mr. and Mrs. Brown, Mr. and Mrs. Casey, Mrs. Lewis, Mrs. Bell, Mrs. Jones, Mrs. Washington, Mrs. Jackson, Mr. W. E. Carpenter, Mr. F. Wimberly and many others, also Miss and Mrs. Cherry. The pastor gave a short talk to the happy crowd.—J. C. Williams.

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KANSAS

Wichita.—We as members and friends of Cabbell Methodist Episcopal Church on 15th and Wabash, are still rejoicing over the grand opening held November 7th for the benefit of helping raise the necessary money to pay for our new church. Therefore we wish to express our gratitude for the kind assistance that was given by all who were present. On Friday night, November 19th, the Rev. G. T. Wooten, the pastor of the church above mentioned, was very much surprised when a large crowd of members and friends came to the door of the study singing. The pastor arose and opened the door and there were showers of blessings spread on the table. Those that were present: Mesdames McClellon Griggs, N. D. Briley, Mickleberry M. Jones, M. J. Dancy and Mrs. Duffey. Misses Deborah Mickleberry, Jesse Mickleberry, Lulla Mickleberry, Messrs Mickleberry, Jeas Waller, Howard McDonnell and McGloster.

KENTUCKY

Lexington.—The 20th anniversary of Scott's Methodist Episcopal Church closed Monday, November 1, with a grand concert by the Taft Band, and the Barbers' contest. A large sum of money was raised, and the church extends its sincere thanks to all who took part in this celebration. On Thursday night Mrs. B. J. Ward, of Washington, addressed the Woman's Home Missionary society. On Tuesday night Rev. W. H. Riley, ex-pastor of Lexington, made an address. Sunday night we had a platform meeting with short addresses by some of the older members and some of the old soldiers. May the grace of the Lord Jesus Christ be around us always and forever. Good crowds attended. Two subscriptions to SOUTHWESTERN; raised \$120. The church was much revived and much will result from the meeting. When all members have paid in their \$1.25 or 5 cents per year, the amount will be more than \$200.—Bertha Morton. The Rev. R. F. Broadbans, Pastor.

MISSISSIPPI

Vernon.—We had a rally on the first Sunday in December. The Sisters' Rally Willing Working Club. They raised as follows: Sister Callie McCallum \$9.63, Sister Annie McCallum \$6.00, Sister Martha J. Jones \$4.50, Sister IDnnah Jenkins \$4.00, Sister Martha J. Pool \$2.63, Sister M. Spencer \$1.75; total \$28.51. These sisters are trying to pay off. May the Lord bless these sister on this charge.—J. Butler, pastor.

Escatawpa.—We closed out our revival at this place with 61 added to the church; conversions 31. The people of Escatawpa were stirred as never before. Men and women from 20 to 55 years of age were converted. This church is both spiritually and financially alive. The meeting closed with a class leader rally for the support of the pastor. Class No. 1, Mrs. S. V. Bardwell, \$21.25; No. 2, A. Jackson, \$7.30; No. 3, Mrs. E. B. Lee, \$13.66; No. 5, Mrs. Bethe Robinson \$8.55; No. 4, W. Underwood, \$6.60; No. 6, Mrs. Mollie Bryan, \$8.25. Total for the rally, \$72. Class No. 1 for their faithful work won the prize. Presented to the church a nice communion set which was highly appreciated by the church. The revival at Davis Chapel was a success; eight conversions and addi-

Not Sisters

Now and again you see two women passing down the street who look like sisters. You are astonished to learn that they are mother and daughter, and you realize that a woman at forty or forty-five ought to be at her finest and fairest. Why isn't it so?

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tions to the church and a collection of \$19.00 was raised for the pastor. The good people of Scranton raised for the pastor in their rally \$12.20. The work is spiritually and financially alive.

Stewards and leaders are working faithfully to pay up the pastor and Superintendent for the year and send him to the Conference with clear reports.—A. Lee, Pastor.

Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

MRS. ELLA LIPSCOMB.

At Edwards, Miss., November 26, 1909, occurred the death of Ella Lipscomb, wife of the Rev. W. N. G. Lipscomb, pastor of the Methodist Episcopal Church at Edwards, and a member of the Mississippi Conference. She was converted under the pastoral labors of Brother Lipscomb, at Liberty, in 1874, and a faithful and consistent Christian she lived until the day of her death.

For thirty years she was a kind and devoted wife and loving mother. She was ever ready and willing to go with her husband to every appointment where he was assigned by the Bishops, and was interested in the work of the Church and the cause of Christ. For several months however her health had begun to fail and slowly declined until the morning of November 26, when the weary wheels of life stood still in the M. E. parsonage, surrounded by her husband, children and many friends.

About twenty-five minutes before she died she said to her husband: "I can't talk like I want to, but everything is all right with me and my God. I have not waited to pray when I got sick. I have done that long ago." Then she began to sing, "Take Me Jesus, Take Me," and she slept away peacefully.

On Sunday morning, November 28, at 11 o'clock, the M. E. Church at Edwards was filled to overflowing. Dr. J. M. Shumpert, pastor of Central M. E. Church at Jackson, preached the funeral sermon. Rev. Lipscomb and family have the sympathy of all the people in Edwards, regardless of denominations.—J. M. Shumpert, pastor.

THE REV. J. D. ARNOLD.

The Rev. J. D. Arnold of Jonesboro, Ga., died July 28, 1909. He was a superannuated minister of the Savannah Conference, one of the old, faithful ministers, who seemed to be set apart for God, and the great Church, for which he lived and died. He was pastor of some of the best charges in the Savannah Conference. He was faithful to his Sunday School and weekly meeting as he was to Sunday service. He led a Christian life. The funeral service was conducted by Revs. R. R. O'Neal, M. M. Alston, J. E. Watkins, P. H. Travis, R. T. Adams and G. Y. Flemister. All the pallbearers were ministers. Besides his wife he leaves two children. He was born in 1837, and died in 1909, aged 72 years.

CROSBY.—Charlotte Crosby, of Harrisburg, Texas, a member of the Trinity M. E. Church, after a long spell of sickness. She fell asleep in Christ on the 27th day of November, 1909. She said that she had made all things right with God, and told her husband and friends to meet her in Heaven. She was 48 years old. She leaves a husband and three children.—Wm. Casey, pastor.

FRANCISCO.—Brother Oliver Francisco died at his residence, Jackson Miss.

TO YOUNG WOMEN

You may be laying up for yourselves much future suffering, by not treating your ailments promptly, (before they have a chance to become chronic), with that well-known female remedy, Wine of Cardui,—about which you have so often heard.

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Try if that famous medicine, Cardui, which has helped so many others, will help you.

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Read what Mrs. Mary Hudson, of Eastman, Miss., says about her young sister: "While staying with me, and going to school, my young sister was in terrible misery. I got her to take a few doses of Cardui and it helped her at once.

"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine.

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Nov. 11, 1909, at the age of 112, and was buried from Central M. E. Church, Dr. J. M. Shumpert, pastor, preaching the funeral sermon. Bro. Francisco died in the faith and left a rich testimony of his acceptance with the Lord. He joined the Methodist Church many years ago and lived a consistent Christian life. He went through the Mexican War with his young master, Col. J. D. Stewart. He was highly respected by all who knew him, regardless of race or color. He leaves a wife, several children and many friends. "Servant of God, thy glorious warfare is past; the battle is fought, the race is run and thou art crowned at last."—J. M. S.

NIEL.—Claudie Niel, of Roanoke, Ala., died Nov. 31, 1909. She was a faithful member of Bethel M. E. Church. She was a girl of only fourteen bright summers, and was loved by all people, both young and old. She was away from home at the time of her death. From the home of her uncle she was brought back home, where many friends joined the bereaved family in their sorrow. She leaves a mother, brother and three sisters. The funeral sermon will be preached later on account of absence of her pastor.—Thomas J. Nelson.

REEVES.—Jessie Reeves, one of the oldest members of Providence Church, Flouvoyn, La., passed into the beyond Dec. 13, 1909. He served as class leader and trustee and steward for thirty-seven years. A wife, two devoted daughters and a son mourn their loss. The Rev. W. R. Butler of St. Paul Church, Shreveport, La., conducted the services. The Rev. W. R. London, Brother Reeves' former pastor, gave a sketch of his life and called him a perfect Christian.—F. R. Butler, pastor.

GREENE.—On October 18, 1909, at Crawfordville, Ark., Emma L. Greene, the daughter of Mr. A. L. and Mrs. Lulu B. Greene, departed this life. She was born near Aberdeen, Miss., Sept. 14, 1884, and was converted August 13th, 1899, under the pastorate of Rev. S. M. Stokes. Miss Greene was a faithful member of Memorial Chapel M. E. Church for ten years. She was the organist of that Church.

Marriages

NEELY-GRIGGS.—On Dec. 28, 1909, Mr. Felon Neely and Miss Sarah Griggs, both are members of the Church at Scooba, Mississippi, and are members of the Jubilee Choir.—P. R. Conrad, pastor.

JONES-HOWARD.—Wednesday, Dec. 1, 1909, By the Rev. Jesse W. Gilder, the Rev. W. M. Jones, of the Baptist Church, evangelist and president of the State B.Y.P.U., and Miss Rosana A. Howard, of Thompson, Tex. The bride is the winsome grand-daughter of Mrs. Rose White, a loyal member of St. Matthew Methodist Episcopal Church. The bride also is one of St. Matthew's staunch members. The Church was beautifully decorated with palms, ferns and evergreens, white and Marechal Nell roses. The arch under which the couple stood was a thing of exquisite beauty. Rev. Gilder is a gifted decorator. The banquet table was beautifully decorated with a large jardiniere of ferns in the center, while a violet bouquet graced each place at the table, which accommodated fifty at each sitting.—M. W. Shanks.

She was the teacher of the Bible Class in her Church; also she taught in many prominent places in Crittenden County, where she lived. She lived a consistent Christian for ten years. She graduated from the normal class of Rust University in the year 1904. Then she went out and taught in the above named county for awhile, and then returned to Rust University and took up the college preparatory. She graduated from that department in May, 1907. Miss Greene was greatly loved by all who knew her. In the summer of 1909 Miss Greene went to Sapulpa, Oklahoma, for work. She made her grade and got license to teach in the State of Oklahoma. She obtained good work, but her health became impaired so much so she had to return home, where she died. Her funeral was largely attended. The Rev. W. M. Speed had charge of the services and was assisted by the Rev. Paul Johnson of the A. M. E. Church. She was laid to rest in the St. John's Cemetery.—A. L. Greene.

BRYANT.—Dockes Bryant, a member of Jones Chapel, at Winona, Miss., departed this life Dec. 4, 1909. She lived a conscientious Christian life and passed into the heavenly home at the age of 87 years. Many friends and relatives grieve because of her going.—W. S. Leake, pastor.

BROWN.—Laura Brown, of Batesville, Ark., a faithful member of the Methodist Episcopal Church for many years, passed into her heavenly home recently. She was sick for several years, but every time you talked with her she had faith in Jesus. She leaves a mother, one brother, two sisters and a host of friends and relatives to mourn their loss.—T. J. Thompson, pastor.

MORRIS.—Joe Morris, an honored member of the Union Springs M. E. Church, died Dec. 14, 1909, at Union Springs. The funeral was largely attended by both white and colored. Dr. Crawford, pastor of the M. E. Church South, made an address touching on the faithfulness of this character. The funeral sermon was delivered by Elder Cain Rogers. The

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deceased leaves a wife, one son and two daughters. Mrs. W. L. Davis, one of his daughters, whose husband is at present a student in Gammon Theological Seminary was at his bedside when he died. The deceased was 70 years old and was buried by the Masons. R. E. Beasley, pastor.

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Gleanings from the Field

ARKANSAS

Bingen and Murfreesboro.—Our third quarterly conference was quite a success. Dr. W. R. R. Duncan, our District Superintendent, was at his best in all of the services. On Saturday, at 2 o'clock, the Doctor called the conference to order and at the roll call the majority of the conference brethren were present with good round reports. Sunday sixty-three partook of the Lord's Supper. The Doctor was paid in full up to date. We are now looking forward to the fourth quarter and to the annual conference. Now is the time to do your best, brethren. This is our fourth year with you; let us make it our best. Your humble servant wants to make a round report at the annual conference. He cannot do so without your help. Let us pull up in our benevolences. Let us do more for the Southwestern Christian Advocate also. No one can so ably defend his Church and its cause as one who studies and reads its organ. Therefore, let us read and study more that we may intelligently stand up for the cause which we represent. The Southwestern Christian Advocate does not stand for the Methodist Episcopal Church only, but in the defense of the entire Negro race. For this cause, if nothing more, the paper should be placed in every Negro home. No man can be a constant reader of the paper without becoming a better citizen of his country. It condemns all evils, whether they be of race or nationality. Subscribe for the paper brethren. There is no excuse. God bless The Southwestern Christian Advocate. Our people have just put two coats of paint on the church at Bingen and are not satisfied with this, but are now raising means to paint the church on the inside. This work has been largely done under the leadership of Sister Larty Scroggins as president of Ladies' Aid Society. The good people of Murfreesboro have raised \$26 on ceiling our church there. We will soon have a neat and comfortable church at this place. The young people should have credit for their faithful and energetic work along these lines. May the Lord be praised for the good fathers and mothers and friends who have so faithfully stood by us in our work for

these four years, and may His blessings ever rest upon them.

McMinnville.—The last session of the Tennessee Conference sent the Rev. Dr. J. W. Richmond back to us as pastor of Clark, having been away from us for sixteen years. He was warmly received by white and colored. Dr. Richmond came to us in the year 1890 and found our church burned to the ground and the people in great confusion. He took the house out of the ashes, built the walls, stayed with us three years, and it has ever been said since that, McMinnville has one of the best brick houses of worship and the best trained people on the Tennessee Conference. We thank the Bishop for sending Dr. Richmond to us, for it is well known that we have one of the finest preachers in the State, and we think as good throughout the Church. Our first quarter was on the 18th and 19th of December with W. R. Smith, our beloved District Superintendent, presiding, and notwithstanding a dark, cold—very cold—day, with the largest fall of snow in four years, and our assessment more than ever before, we paid our Superintendent in full, \$17.50.—J. S. Nance, pastor.

SOUTH CAROLINA

Ladson.—Wesley Methodist Episcopal Church at Ladson, on the Charleston District, is alive. With the help of God and the faithful sisters, we have rebuilt the church and it was rededicated this year by our worthy Superintendent, J. B. Taylor, and our beloved pastor, the Rev. Stewart Simmons. On the pastor's last appointment, Sunday, Oct. 10, 1909, the sisters raised on his salary \$34.76.—J. E. Edwards, pastor.

TEXAS

Jefferson City.—Saturday and Sunday, Dec. 4-5, our first quarterly conference convened in Boyd's Chapel. The Rev. W. A. Webber, District Superintendent, presiding. Several presented good reports. The services of the Sabbath were good. At 11 o'clock the Superintendent preached a strong sermon from Matthew, 17 Ch., first 12 verses. At the close of the sermon, which was greatly enjoyed, the Lord's Supper was administered to quite a number. At night the discourse was from Matthew, 5 Ch., 12 verse. Collection, \$14.61, and a subscription of \$26.50 to pay off a little debt. God bless our little flock this year and help us to do much to advance the church and the subscription to the Southwestern.—Samuel DeLanny, pastor.

Shilo Circuit.—The fourth quarterly conference was held at David Chapel Nov. 13-14, by the Rev. Dr. W. H. Jackson, was a success. The Superintendent delivered two stirring sermons, subject of the day's discourse, "Grace and Salvation;" subject at night, "Lord, Who Shall Abide in Thy Tabernacle?" District Superintendent was paid in full. Raised on all lines \$31. Of the Rev. Dr. Jackson every member of the great old Methodist Episcopal Church should be proud.—Mrs. P. L. McCowen.

Bagwell. I came to my new work a few days ago and the officers and members all met us pleasantly. We had a good watch meeting. On Sunday, the 2nd, we had a crowded house and a good service. We have our work well in hand and are planning for a round report. Collection \$16.—W. A. Parks, pastor.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
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NEW ORLEANS, JANUARY 20, 1910

Vol 44--No. 3

OUR FREEDMEN'S AID SCHOOLS WILL BE EMBARRASSED

The biennial meeting of the University Senate met in Baltimore, Maryland, December 15-16. Of the sixteen members of the Senate fourteen were present. In addition, Dr. Thomas Nicholson, Secretary of the Board of Education, and Dr. John F. Goucher, President-Emeritus of the Woman's College, were in attendance and participated in the discussions.

The Senate is charged with fixing and maintaining the educational standards of the Methodist Church, particularly with reference to its colleges and universities. Their actions at this session have settled some disputed questions. They have determined that after 1912 no institution shall be officially recognized by the Church as a college or university, which does not require four years preparatory work for admission to the Freshman Class, four years of collegiate instruction for the Bachelor's degree, and which does not possess at least six teachers giving all their time to college as distinguished from preparatory or professional work, at least fifty students regularly enrolled in the college department, and at least \$100,000 of productive endowment. After the year 1916 at least \$200,000 of endowment must be had in order to maintain college rank.

The last requirement as to endowment will work a hardship to all our Freedmen Aid Schools. It will degrade every college and university we have in spite of the splendid classical work that is being done. We have no doubt but that monetary standing has something to do with the efficiency of a college, but it does not figure so largely in the final estimate as the endowment requirement of the Senate would lead one to think. It is highly important for the constituency of our territory that the Schools of Freedmen's Aid Society measure up to all the requirements of the Senate. This has been the purpose of those in charge of these institutions. But to require that each university and college must have at least an endowment of \$100,000 eliminates every school in our territory with one stroke. It will be exceedingly embarrassing to the alumni, to the faculty and to the student body of our institutions in the South if the grading of these institutions is held strictly to the endowment proposition.

"A MAN FOR A' THAT"

Kansas City, Missouri, had recently a most remarkable election. The Metropolitan Street Railway Company asked for a forty year's franchise. It is said that this syndicate used money quite freely for the corruption of voters and made special effort to secure the support of the Negro. It is said, however, that the Negro manfully refused all monies and any alliance with the Street Railway. So much is said as to the inefficiency and the corruptibility of the Negro as a voter that we desire to call special attention to this matter. The *Kansas City Star* thought the incident worthy of editorial treatment and said:

"Among the young lawyers who enlisted in the fight for Kansas City at much personal sacrifice was one named Hueston—William C. Hueston. He made effective speeches and devoted days to organizing the district in which he was assigned to work by the Republican City Committee and the Committee of One Hundred. The returns from the precincts of his parish showed the effectiveness of his efforts.

"It happens that 'Billy' Hueston has a black skin. It happens that the men whose votes he appealed for on behalf of the city are of the same color. But that fact in no wise detracts from the fine quality of

citizenship of Hueston and such as he. There are plenty of Negroes in Kansas City who are making a brave fight for civic decency among their own people. Good citizens!

"A man's a man for a' that!"

THE SEPARATE CARS IN NEW ORLEANS

One of the abominations of the city of New Orleans is the almost total disregard of Act 64 of the Louisiana Legislature of 1902, whereby the street railways were required to provide separated accommodations for the races. As a matter of actual practice this law applies only to the Negroes who are required to take seats behind the screens which are at the rear of the car, and not infrequently the space allotted to the Negro is inadequate to the number of Negro passengers. It may be remarked that this is true even in the case of all passengers. But we have seen repeated cases where there was room in the cars unoccupied and still Negroes were standing. But this seems to be the least important of serious objections. In the crowded hours of the day when traffic is most congested, is the time when the Negro suffers most. Occupying the rear seats as they are forced to do, they are literally crowded out by white passengers who take up even the standing space allotted to Negro patrons, while there would be plenty of standing space in the other part of the car. What is most objectionable are the insults and indignities and discomforts to which our women are subjected. White men have no hesitancy in crowding us out and standing within such proximity and in such attitude as to offer insult to any decent Negro woman. We insist that if we are to have separate cars they be separate in fact. If we are to occupy only the space allotted to us, then the whites should occupy the space allotted to them. If this were done the situation would at least be more comfortable. It does appear to us that in the sense of justice and business consideration any corporation would be willing to see to it that we get as much for our money as under the law they could give. It is manifestly unfair to subject Negro patrons to such treatment as they are now forced to endure.

PULPIT MANNERS

A reverent and dignified attitude of a minister in the pulpit has much to do with the impressiveness of a religious service. We do not minimize, of course, the importance of the sermon and the prayer and the song in the religious service, but the success of these and the success of the entire service as such is dependent upon what is commonly known as "pulpit manners." When a minister enters the pulpit he should be dignified and self-possessed. There should be no looseness and swagger of the body, no jerking around of the pulpit furniture, but a calm demeanor which will be an object lesson to the entire congregation. One of the most objectionable mannerisms that is to be noticed among ministers is their irreverent attitude during prayer. Often when some other minister or some member of the congregation is praying the pastor is looking for the scripture lesson, or the next hymn, or he may be adjusting things around the pulpit. As a matter of fact, he should be as devout in prayer as any member of the church, and there should be no whispering either on the part of the pastor or the choir. These things not only detract but they are very poor examples for the membership. We have known ministers to engage in a conversation during prayer as to the next item on the program. These details should be settled before hand, but whether they are or not they should never be settled during

prayer. The minister should go into his pulpit knowing exactly what hymns are to be used and what scripture lessons are to be read. This will save time and avoid confusion.

Coarse jokes have no place whatever in the pulpit, if jokes of any kind should be indulged in during a religious service. Light sayings and slang break the solemnity of the hour, produce irreverence on the part of the worshipper and destroy the sanctity of the sanctuary.

It is a safe rule to state that the minister should never leave the pulpit from the time he enters it until the benediction is pronounced. There may be times when he is called upon to go out of the pulpit, but as a rule he should not. We have known ministers when called upon to leave the pulpit instead of going through the gate of the chancel rail to the aisle of the church, to jump deliberately over the rail. This is not only an ungainly sight for a congregation, but it makes a very bad impression and destroys altogether the dignity of the minister.

QUALIFICATION FOR CENSUS ENUMERATORS

We are exceedingly anxious that a sufficient number of our people who are fully qualified for the responsibilities of the position shall apply to the supervisors of their various districts for places as enumerators. While there will be a remuneration for those who are appointed, we are more concerned as to the results that will be attained. We fully believe a more accurate and painstaking census will be secured from our people if the enumerators are taken from our race. Applications should be made direct and at once to the supervisor in your district. These districts embrace the regular Congressional districts, and by them any person should be able to tell who is the enumerator in his district.

"By January 30, all applications for the positions of enumerators in the Thirteenth Decennial United States Census must be filed with the supervisors of census for the supervisors' districts in which the applicants reside. Between that date and February 5 the supervisors will send out cards to applicants informing them where they are to report for the 'test' to be held in every one of the 330 supervisors' districts on February 5 only.

"Census Director Durand emphatically states that persons desiring to hold such positions should not stand in fear of the 'test' to be made. Any person of average public-school education who can write plainly and reasonably fast will go through the 'test' with 'colors flying.' In fact, the 'test' is intended simply to help the supervisors pick suitable persons and to enable the Director of the Census to exercise intelligently his power of approval of those whom the supervisors designate for appointment.

"It will involve the filling in of either a sample population schedule, by those who will make the count in the cities, or of both a sample population and agricultural schedule, by candidates who will enumerate the country.

"To prepare the way and to insure every applicant being given a fair chance, the supervisors will send in advance to each and every candidate a set of printed instructions for filling in these sample schedules.

"We consider that a very important point," said Acting Census Director Willoughby today, "not only in treating these candidates fairly and giving them a chance to answer the questions properly, but also as a means of education of the candidates who are afterwards to be appointed.

"They will study more thoroughly the instructions for filling in these schedules if they realize

(Continued on Page Eight.)

Liberia---A Study---IX

By the Rev. Alexander P. Camphor, D. D., President Central Alabama College, Mason City, Birmingham, Alabama

III. The Beginning and Growth of National Life (Continued)

THE LOAN.

Now, it appears, Chinery had more than a bowing acquaintance with certain financial institutions and negotiations were started through him for a loan of \$500,000. The selection of bankers was unfortunate. By the terms of the agreement a rate of 7 per cent was charged and the country obligated itself to give \$500,000 worth of bonds for \$350,000. The bonds were to run for fifteen years. The loan was guaranteed by the customs. Many of the citizens of Liberia did not look upon this as a particularly "gilt-edge" business proposition and a protest was made. President Roye was in England on the boundary dispute before mentioned, and took no part in floating this loan but he did approve it before the matter could be acted upon by the Legislature.

Roye Impeached.

After that, the impression became general that Roye was ambitious to be dictator of the country, and it was also hinted that he had profited by the deal. The murmurings of discontent grew to a rumble which grew in intensity when it became apparent that Roye wanted to extend his term to four years—in fact Roye made an announcement to that effect and prepared to carry it out by force and arms. His supporters seized a building and the storm ensued. Roye's house was looted and a fight ensued in the course of which there were several casualties. The President and one of his sons were imprisoned. The Legislature was convened and Roye was, October 26th, 1871, impeached and a provincial government was instituted. Roye met a tragic and inglorious end. The unhappy termination and grim fate of President Roye fills a melancholy and unfortunate page in Liberian history.

The loan proved to be a most disastrous affair. Originally it had dropped to \$350,000, but the deduction of three years' interest brought it still further down to \$245,000 and of this latter sum a portion was represented by trades goods and about \$60,000 in dubious paper and bills which called for high discount. Roye is believed to have secured a large amount of the money. Others, it is believed, shared with him in this. In all the Liberian Government which had obligated itself to pay back \$500,000 and interest really got about \$135,000.

Chinery Punished.

Neither Chinery or the bankers themselves appear to have profited by the transaction in the long run. Chinery was deprived of his position as Consul-General and his successor sued him in behalf of the Liberian Government.

Joseph Jenkins Roberts was again elected President from January 1, 1872, and served until 1876. He died on February 21st, of that year, having retired in favor of James Spriggs Payne. The loan had continued to engross the attention of the country and efforts were made to repudiate it. There was no question, however, but that the country had actually received and spent about \$135,000. In the period between 1885-1891, the matter was taken up by Consul-General Henry Hayman, who went to great pains to straighten it out, and finally, thanks to his efforts, President Arthur Barclay, then Secretary of the Treasury, saw the consummation of an agreement by which the government acknowledged a loan of between \$350,000 and \$400,000 and agreed to pay progressive interest at the rate of from three to five per cent. This was accomplished in 1898.

President Gardner.

William Gardner was the next President. He took office in 1878. He immediately took up the matter of the settlement of the boundary dispute with England. A commission charged with this duty met in Sierra Leone on January 1st of the following year. A long and unsatisfactory controversy followed and no definite result was reached. The same year the Kroos pillaged a German vessel which

went ashore and maltreated the seamen who were cast ashore. Adding insult to injury, they were compelled to sign a statement formulated by one of the Kroo boys who had a smattering of education, to the effect that they had been kindly treated. They were sent on their way—not rejoicing.

This resulted in a visit by a German warship, which bombarded the offending Kroo village and then presented a claim for \$4,500 against the Liberian Government, which was only paid after much trouble and many threats. Two British ships underwent much the same experience and a force of Liberian soldiers was sent out to punish the offenders. More wars with the natives, a bad epidemic of smallpox in Maryland, and influx of burrowing fleas, all contributed to make the era decidedly unhappy for the struggling nation. One good step forward was made, however, when the country joined the Postal Union in 1879.

Boundary Dispute Again.

The everlasting boundary question came to the fore again in 1880 when Sir Arthur Wavelock, who had just taken hold as governor of Sierra Leone, undertook by coercion to bring the British protectorate up the River Mafa near Cape Mount. Wavelock was also anxious to collect Harris' big claim. He sent four warships down to Monrovia in March, 1882. President Gardner appointed Dr. Edward W. Blyden, Liberia's and Africa's greatest scholar, to treat with Wavelock. By the terms of the agreement they reached Liberia agreed to pay claims of Harris and others and abandoned her rights to territories west of the Mafa River, Wavelock agreeing to intercede with the home government to make the boundary line on the Mano River. Britain was to reimburse Liberia in all amounts she had spent in the past acquiring the property which England took. The Liberian Legislature, however, rejected his proposal and the people called for arbitration. When a ratification of the treaty was not forthcoming, Wavelock tried more coercion with his gunboats.

Here the logic of the Liberians began to assert itself. They asked why, and if the land that Britain claimed was really hers, she asked the Liberians to pay for depredations caused thereon by the natives. They further asked why, if Liberia admitted the indemnity claimed she should be despoiled of the lands she owned. The Legislature stood firm, whereupon Wavelock calmly took possession of the lands.

This episode so upset President Gardner that he resigned. His term was completed by Vice-President A. F. Russell, and in 1884 Hilery Richard Wright Johnson became President.

Johnson in negotiation with the British government finally established the boundary at the River Mano which gave back some of the land of which the country had been despoiled. Liberia also received \$23,750 which was supposed to reimburse her for monies paid out originally in the purchase of the land which Great Britain appropriated in this matter.

Along in 1885 the French began to make extensive claims along the coast. These claims were, in many cases, based on the most vague foundations. Great Britain had been holding France in check in her demands. Finally, in 1891, the French announced their boundary was drawn at the Cavalla. No one offered to help Liberia and she had to conclude a treaty with France on that basis.

President Johnson retired from office on January 1st, 1892, becoming Postmaster General. His successor was Joseph James Cheeseman, who died in office in 1896. Vice President William David Coleman became President, to which office he was later elected. His term ran out in 1900.

More Fighting With the Natives.

Some of the hardest fighting that the Liberians experienced came in 1893, when the French by their incursions stirred the Greboes up to an extent that they attacked Liberian settlements near Harper. The natives gave the Liberians a good tussle but were eventually vanquished. There was more trouble

with the same tribe three years later, but it was quickly settled.

As the country grew and governmental policies broadened, Liberians began to look more to their questions of commerce and to the advisability of admitting Europeans to the country. There were mines and other valuable natural resources that required capital to make them a commercial possibility. Manifestly European capital must be given inducement to come and privileges likewise.

Commercial Progress.

The prospects as far as rubber industry was concerned, began to look very promising along in the latter eighties and concessions to export rubber subject to the royalty to the government before mentioned, were made to a London firm. The Germans began to establish factories along the coast in the nineties. The tendency of the Germans was to domineer over Liberia, and they made several covert attempts at gaining control. The Germans, however, were mainly instrumental in getting good steamship transportation for Liberia and stimulated the English to renewed activity in that line.

Native Labor.

African labor also began to attract attention, and the Europeans soon appreciated the industrial possibilities of the Kroos. These hardy fellows, who had never been enslaved, were very handy with a boat and they were very glad to ship in a vessel of the navy or a merchantman. As land laborers they did not perform particularly good service.

It did not take the foreigners very long to find out that the Kroo "boys" had a very thorough appreciation of any attempt to impose upon them. The result was that the ship owners and others who found it convenient to employ Kroo labor also found it convenient to treat them pretty fairly, otherwise they discovered that a most efficient boycott was being operated against them and it became impossible for them to get men.

President Coleman's resignation in 1900, soon after the election and before the inauguration of his successor, Garretson Wilmot Gibson, was brought about by the public disapproval that marked his attempt to extend the influence of the country by sanguinary expeditions against the tribes of the interior.

President Gibson found some knotty commercial propositions to handle as soon as he took office, among them being the transfer of the charter of the Union Mining Company, to an English syndicate. It was held that such a transfer involved the consent of the Government. Eventually the transfer was sanctioned by the Legislature and the company was authorized in addition to carrying out its mining ventures, to do a general banking, railway and telegraph business; a rather sweeping measure. The company sent out several expeditions which made valuable observations on the country.

President Barclay.

President Gibson retired on January 1st, 1904, in favor of Arthur Barclay. President Barclay's official career is most interesting, for it exhibits similarity to the career of a successful and enterprising employee in a private business. He literally "rose to the oóce." He was born in 1854 in Barbados, coming to Liberia in 1865. He was the first clerk in the House of Representatives, being appointed in 1878. He then became in succession, Judge of the Court of Quarter Sessions; Sub-Treasurer in Mesurado County; Postmaster General, and Secretary to the Treasury.

The new President took up the matter of extension of Liberian rule over the country almost as soon as he assumed office. He called the kings and chiefs together in congress at Monrovia. He sent out representatives to raise the Liberian flag and try to break up the tribal wars and pave the way for an inland commerce. All these efforts resulted in better trade conditions. He did not particularly favor the importation of Negroes from the United States, but rather looked upon Liberia solely as a country for the Negroes, natives and all, who already dwelt there.

"O, Lord, take my heart, for I cannot give it; and when Thou hast it, O, keep it, for I cannot keep it for Thee; and save me in spite of myself, for Jesus Christ's sake. Amen.—Fénelon.

The Board of Sunday Schools Department of Methods

In harmony with its purpose to render the Sunday Schools of Methodism distinct and definite service, the Board of Sunday Schools has organized a Department of Methods, and is especially fortunate in being able to announce that Mrs. Antoinette Abernethy Lamoreaux, of Chicago, has consented to take charge of the new department. The department will deal with the questions of organization, grading and teaching, and also with the problems that constantly confront every teacher in the management of the class and in dealing with the individual scholar. In fact, everything that concerns Sunday School methods, in or out of school hours, may unhesitatingly be submitted. No problem will be considered too large nor any detail unimportant. The aim will be to give to every inquiry the most painstaking and careful consideration, and to each inquirer the counsel of a competent and capable expert in Sunday School matters.

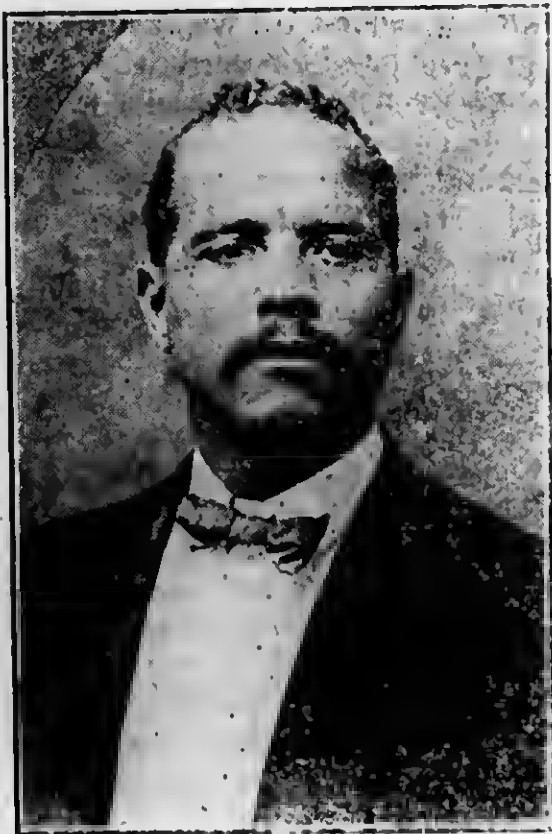
The ability and fitness of Mrs. Lamoreaux for this special service are well known to all who are familiar with the modern Sunday School movement. Her addresses at institutions, conventions and schools of methods are amongst the most notable features of such gatherings and her recent book, "The Unfolding Life," has shown her to be unsurpassed in the interpretation of the psychology of youth. Mrs.

Lamoreaux, however, is not merely a theorist. Her experience covers every department of the Sunday School, and her wide travel and powers of keen observation and insight have made her familiar with the virtues and defects of Sunday School methods throughout the country. Her acceptance of the headship of this new department is an assurance that it is under the guidance of a leader whose skill and ability have been tested in the school of experience. That it will be conducted with the utmost efficiency is unquestioned. The Board is glad to be able, through the Department of Methods, to put the Sunday Schools of Methodism in possession of the ripe wisdom and the practical experience of so accomplished and gifted a leader as Mrs. Lamoreaux.

Our officers and teachers are cordially invited to submit their inquiries, perplexities and problems to the Department for suggestion, guidance and solution. All correspondence should be addressed to the Board of Sunday Schools, 57 Washington Street, Chicago.

Mrs. Lamoreaux has also consented to give a part of her time to Institute work under the auspices of the Board, and arrangements have already been perfected whereby she will give a series of addresses during the present year in Colorado, California, Wisconsin, Ohio, and at some of our conferences and Theological Schools.

One Pastor's Work for Education



REV. J. F. BARNES

The work of the pastor is manifold. Among his many duties is the special interest in the educational institutions. He is an apostle of education whatever else he may be. With our own people at this particular stage of our development the pastor should lay emphasis, and lay it strong, upon the necessity and the value of Christian education. In this regard the pastor's influence is not easily measured. To illustrate: The Rev. J. F. Barnes is the popular pastor of St. James Methodist Episcopal Church, Beaumont, Texas. He became interested in education and in the enrollment of students at Wiley University. The picture below shows how admirably he succeeded. These twenty-six young men and women registered last Fall at Wiley University, all coming from Beaumont. Eight of these are graduates of the Beaumont High School and eighteen have signified their intention to finish the regular college course. Brother Barnes has much to his credit as a successful pastor, but this is an achievement of which he should be proud. We are presenting, also, in this connection a picture of Brother Barnes.



BEAUMONT'S REGISTRATION AT WILEY LAST FALL

Sanitary Talk

By John A. Kenny, M. D., Resident Physician Tuskegee Institute

Now is the time to kill the flies. The common house fly is one of the worst enemies to health we have. He breeds in filth, such as manure heaps, unclean barn yards, stables, pigpens, toilets, garbage cans and heaps of old rubbish. He is not very discriminating about his food. He will feed on the refuse of the above-mentioned places for a while, and then with legs, wings and belly loaded with this filth and thousands of germs, many of which are disease-breeding, will fly away to your kitchen, or dining room, or bed chamber. There he will walk over your meats, fruits, vegetables, bread and over the sleeping baby's lips, leaving behind him a trail of this filth and these germs, many of which are deadly. Thus, he spreads diarrhoea, dysentery, typhoid fever, tuberculosis and other dangerous diseases. The fly that falls into the pitcher of milk and is thrown out has possibly had washed from his body sufficient dangerous germs to poison the entire household.

Abundance of flies means much filth. The two mean prevalence of disease. Therefore, clean up! clean out!! keep clean!!!

Attack them in their breeding places. Cut off their sources of supply. The female lays her eggs in accumulated filth. They hatch in about ten days. Hence, if the rubbish is disinfected and removed or destroyed once a week, we destroy a generation of flies. By so doing we stop the breed and at the same time cut off their food supply. Then they will seek the interior of your homes. Screen all of your doors and windows and keep them out. Keep your kitchen and dining rooms clean. Cover up everything that is eatable. Don't let soiled dishes or kitchen utensils stand for a minute.

Where there are earth closets, use pails, plenty of dry earth, lime, ashes, and fly proof covers. Starve out the flies; then put down fly paper and fly poison, and they will flock to it.

Even more essential now to take these precautions than in early summer, because the cool weather of approaching fall and winter will run them to your dwellings for shelter and food. Will you continue to furnish board and lodging for some of your deadliest enemies? Statistics from some of the large cities prove that the above classes of disease increase many fold in the fall months when the first cool weather drives the flies in, and before it is sufficiently cold to kill them. Away with the deadly House Fly! Civilization, Decency and Health all demand that he must go.

There is often in one kind word, one look of sympathizing affection, or one small act of disinterested love, more of real nobleness of spirit than in actions which have rung in the ears and found an echo in the hearts of admiring thousands.—Great Thoughts.

THE CHRISTIAN LIFE

The Call of the New Year

Quit you like men, be strong;
There's a burden to bear,
There's a grief to share,
There's a heart that breaks 'neath a load of care—
But fare ye forth with a song.

Quit you like men, be strong;
There's a battle to fight,
There's a wrong to right,
There's a God who blesses the good with might—
So fare ye forth with a song.

Quit you like men, be strong;
There's a work to do,
There's a world to make new,
There's a call for men who are brave and true—
On! on with a song!

Quit you like men, be strong;
There's a year of grace,
There's a God to face,
There's another heat in the great world race—
Speed! speed with a song!

—William Herbert Hudnut.

The Unknown Hymn

"When they had sung an hymn, they went unto
The Mount of Olives"—ah, if we but knew
The secret of that unknown hymn, which came
Between Christ's feast of love, His cross of shame!
What was the song that in that upper room
Rose full and sweet within the gathering gloom?
Could we but know, what comfort it would be
When we, too, tread toward our Gethsemane,
When friends betray even in the hour of trust,
When wrong and hatred crush us to the dust,
When all our way is darkness, and we go
Toward Calvary with bleeding feet and slow!

Nay—if we knew it, could we, would we sing?
We, who lament at each small chastening,—
We, who so seldom and so feebly raise,
Even in joyful hours, a song of praise,
How should so brave, so high a triumph-song
To our unworthy lips and lives belong?
It is the Victor's hymn, who to the grave
Could walk in strength, a mocking world to save
Not for our lips so glorious a strain;
Before Christ's cross its secret must remain.

—Priscilla Leonard, in *The Outlook*.

The Great Refusal

By T. H. Darlow, M. A.

When the young man heard that saying, he went
away sorrowful: for he had great possessions.—
Matt. xix. 22.

1. Our Lord attracted the young, partly because He Himself never grew old. He died in early manhood; and His chosen friends were all, so far as we know, comparatively young. Those venerable apostles in Raphael's cartoons—grey-bearded fathers of the Church—are quite unlike the sun-burnt fishermen, the fiery sons of thunder, the keen-eyed tax-collector, the enthusiastic zealot, who gathered round Jesus Christ when He began to be about thirty years of age. No antiquated rabbi would have drawn this ruler, who comes running with youthful reverence as he puts his question: "Good Master, what good thing shall I do, that I may have eternal life?"

2. Doubtless he expects some sententious precept—a rule for right action, a guide to the highest morality. He is told, in effect, that goodness consists not in doing this or that, but in the life of the all-perfect God. And then, seeing the perplexity in His young disciple's countenance, Christ turns this inquirer for a new commandment back to the old familiar Hebrew law, to test his obedience to what he knows already. The ruler can answer, honestly, that he has been scrupulous to keep the letter of the ancient prohibitions. And yet he is ill-content and eager for something higher. He looks up into the Lord's face and asks, half wistfully, half complacently, "What lack I yet?"

3. The Master and the disciple came very near together at that moment. We read, what is said of only a few persons in the Gospel story, that "Jesus beholding him, loved him"—and gave him his great opportunity. "One thing thou dost lack," the Lord replies, "and it is here, if thou hast faith for the perfect way. Sell all that thou hast and give to the poor, and come, and take up the cross and follow Me." On common lips such a precept might sound fantastic and unreal, a call of little meaning though the words are strong. But Christ spoke not as a lawgiver, but as a comrade. It was no cold, abstract commandment when He, whose life was one entire sacrifice of self, looked with personal affection into the face of this young man kneeling at His feet, and answered his question with a challenge: "Come to be My companion. Enter into My lot. Think of men with My thoughts. See them with My eyes. Love them with My heart. Serve them by My side. Give thyself away after My example. Hast thou great possessions? I, too, was rich, yet for man's sake I became poor."

4. The Word was piercing as any two-edged sword. It laid bare the secrets of the ruler's spirit. It proved that his heart was not noble enough for such a call. He made the great refusal. He chose

rather to have many servants than to be the servant of many. He went away very sorrowful, and he left behind him One who was more sorrowful still. Who can forget Watts' wonderful picture of this man with great possessions—the reluctant, dejected figure, with face averted, and one hand thrust backwards on whose finger blazes a huge red gem?

5. We may best realize the inwardness of our Lord's answer by the help of illustrations. Imagine some young artist questioning Turner: "What shall I do that I may paint an immortal landscape?" And Turner might say: "Thou knowest the textbooks, the theory of perspective, the rules of the schools." And when the student replies: "All these have I practised from my youth up," the great master might say: "Throw thy whole soul and heart into this one thing; come and learn the secret of Nature's beauty along with me." Or again, imagine some young composer inquiring of Beethoven: "What shall I do, that I may write an immortal symphony?" "Thou knowest the rules of harmony and counterpoint," is the answer. "All these have I practised from my youth up; what lack I yet?" And the master might say: "Thy very correctness is thy snare. Come and follow the genius of music wheresoever she leads the way." Such illustrations point towards the secret of goodness, as Christ taught it. Like great music, or great art, it does not consist in doing this thing or avoiding that: it is not a question of "things" at all. Goodness consists in an inspiring passion which will make its own rules and show you, day by day, what good thing you ought to do.

6. While Christ calls each of us to the perfect life of unselfishness, the outward form of our devotion will vary with our characters and circumstances. Ardent Christians, like Francis of Assisi, have heard in their Master's command to the young ruler, a Divine call to strip themselves of all personal property, and they have lived literally as mendicants on earth that they might more closely imitate Christ. Yet it is far easier to criticise such a sacrifice than to enter into our Lord's own personal feeling about money. As soon as we find out that we are setting our hearts upon any kind of earthly possessions, that discovery becomes a Divine voice which commands us instantly to share those possessions with the needy. To lay up treasure on earth, in Christ's sense of the words, means to have our very souls made one with things corruptible, so that we ourselves become cankered and corroded and consumed with the slow fire of the rust of selfishness—a fire which is not quenched.—In "The Upward Calling."

The Generosity of God

Everything which God does is on a generous scale. It is so in nature. He is generous in the creation of flowers and plants and trees; so also in creating birds and beasts and men. His generosity is specially seen in His grace. His promises are many; His mercy is infinite; His salvation is incomprehensible.—Exchange.

The Glory of Life

The glory of life comes in through its duties done rather than from its prizes won. Dean Farrar once said most truly and helpfully: "A life spent in brushing clothes, washing crockery and sweeping rooms—a life which the proud of the earth have treated as the dust under their feet, a life spent at the clerk's desk, a life spent in the narrow shop, a life spent in the laborer's hut, may yet be a life so ennobled by God's loving mercy that for the sake of it a king might gladly yield his crown." The very angels of Heaven mayhap envy us our present opportunities of serving a great God in little ways.

Forgiveness

One of the best Christian gifts is forgiveness. If it should so happen that any reader of this line finds lingering in his heart some grudge against a fellow creature, we pray him to put it hastily out. We say, "Forgive us our trespasses as we forgive those that trespass against us," and often in our thought that present tense is thrust along till it really becomes future. But in Luke, though the present is used, the connecting participle is much stronger. The petition here is: "Forgive us our debts, for we (habitually) forgive every one that is indebted to us." All of which clearly means that we are not to come to God with this request till we have from the heart forgiven all who have offended us. The man or woman who does not forgive can not be a Christian.—Ex.

"The Winds of God"

The Rev. E. W. Work, D.D., speaking on the subject, "The Winds of God," said: "There is somewhere a high tableland of the soul whence there blows now and then upon our life a breeze of inspiration. We hardly understand it, but we know that our life must be breathed into or inspired. There are high moments of the soul, when every sluggish element is set in motion, when all that is within us is awake and eager to be at work. It is the spirit of God rebuking our indolence and bidding us go forward. After faith and conviction there must needs come inspiration and feeling. Blow, O winds of God, upon the sails of our faith, that we may feel and stir and be inspired to do our best! Let no man despise those high moments of his Christian life when feeling grows strong and there is a 'sound of a going.' Better a cockleshell that moves with wind and wave than a painted ship on a painted ocean."

The Man I Like

I like the man who faces what he must,
With step triumphant and a heart of cheer;
Who fights the daily battle without fear;
Sees his hopes fail, yet keeps unfaltering trust
That God is God; that somehow, true and just,
His plans work out for mortals; not a tear
Is shed when fortune, which the world holds dear,
Falls from his grasp: better, with love, a crust
Than living in dishonor: envies not,
Nor loses faith in man; but does his best,
Nor ever murmurs at his humbler lot,
But, with a smile and words of hope, gives zest
To every toiler; he alone is great
Who by a life heroic conquers fate.

—Sarah Knowles Bolton.

We are our best when we try to be it not for ourselves alone, but for our brethren; and we take God's gifts most completely when we realize that he sends them to us for the benefit of other men who stand beyond us needing them.—Phillips Brooks.

We are here on earth to be trained to give and not to grasp. We gain most by giving most. We lose by grasping. If we blindly refuse to give and insist on grasping, God comes to us as a wise father comes to take from us our joy, but that by giving to Him we may receive more joy.—John Hopkins Denison.

Upper Mississippi Conference

Proceedings of the twentieth session of the Upper Mississippi Conference which convened in Kosciusko, Miss., Jan. 5th, 1910, in John Wesley Church, Bishop W. F. Anderson, D. D., LL. D., presiding. The devotional services were conducted by Rev. O. Gillispie, after which Bishop Anderson, assisted by the District Superintendents and Rev. T. W. Davis, pastor in charge, administered the sacrament of the Lord's Supper. The former Secretary, the Rev. C. E. Moody, called the roll and one hundred and eleven members and eight probationers answered to their names, E. O. Troupe having deceased. On motion of D. A. Bragg, C. E. Moody was unanimously elected secretary and P. A. Lemons, J. M. Thompson, G. Orange, G. W. Baker, J. M. Walton and E. J. Turner, assistants. D. J. Dobson was elected statistical secretary and F. G. Wilborn, E. C. F. Troupe, J. W. Terrell, A. E. Franklin, J. A. Slote, R. L. Lee, W. C. Conwell and D. D. Shelley, assistants.

D. Green was elected treasurer and J. T. Cannon, C. W. Butler, N. L. Lacky, D. P. Shaw, E. H. Holmes, F. J. Talhert and D. A. Bragg, assistants.

Prof. Boyd, Superintendent of the City Schools, delivered the welcome address to the delight of all. Mr. E. R. Graham of the Book Concern, was introduced and addresses the Conference in the interest of the Book Concern. The Conference adopted resolutions touching the death of Bishop D. A. Goodsell, and Bishop Galloway of the Methodist Episcopal Church, South. The District Superintendents read splendid reports which showed that much improvement had been made along all lines of church work. The amount of five hundred and thirty (\$530) dollars was apportioned to the Upper Mississippi Conference for Episcopal fund.

Dr. C. T. Thomas, pastor of the Presbyterian Church, was introduced and made some very encouraging remarks. Rev. R. A. Tucker, pastor of the Methodist Episcopal Church South, was introduced. D. M. C. B. Mason, corresponding secretary of the F. A. Society, was introduced and made a strong appeal to the brethren in behalf of this great society. Dr. J. T. Docking, president of Rust University, was introduced and represented in strong terms Rust University. Among the many good things that he said was that the watch-word was five hundred students for Rust University this year. Eighteen hundred dollars was ordered raised for Rust University this year.

On Thursday night Dr. M. C. B. Mason delivered his famous lecture, "Africa in America and Africa Beyond the Seas," to a packed house.

On Friday morning Bishop Anderson addressed the Conference on the subject, "Books Which God Wrote." He said that there were three books which God wrote, first, the Book of Nature, "The Heavens declare the glory of God and the firmament sheweth his handiwork." Second, the book of the written word, the testimony, "He said that conversion was turning toward God, and that regeneration was being born in God." Third, the Book of Human Life. He said the only way to kill a man that was against you was to kill him with kindness, thus you would be heaping coals of fire upon his head.

Dr. R. E. Jones, editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, was introduced and delivered an able address in the interest of the SOUTHWESTERN CHRISTIAN ADVOCATE.

Dr. W. W. Lucas, Field Secretary of the Foreign Missionary Society, was introduced and spoke in the interest of the cause that he represents. Dr. Lucas is a natural born humorist and he kept the congregation laughing from start to finish.

On Friday night Dr. W. W. Lucas addressed the Conference in the interest of Foreign Missions. He made a lasting impression on the minds of his hearers. Dr. Lucas is a great speaker.

Saturday morning Bishop Anderson addressed the Conference on the following subject, "God, Our Helper."

J. W. Golden, F. S. Smith and L. A. Armstrong were admitted into full connection. Dr. I. L. Thomas, Field Agent of the Home Mission and Church Extension Societies of the Methodist Episcopal Church was introduced and made a strong appeal for the cause that he represented.

Miss M. Ella Becker of the Elizabeth L. Rust Home of Holly Spring, Miss., also Miss Barber, the assistant matron of Rust University, was introduced and spoke in the interest of the Woman's Home Mission-

ary Society. Miss Bessie M. Garrison, Organizer of the Woman's Home Missionary Society of the Methodist Episcopal Church, was introduced and spoke in the interest of the work that she represented. Mrs. B. H. Fergusson, President of the Woman's Home Missionary Society of the Upper Mississippi Conference, was introduced and she addressed the Conference. Prof. Singleton, Principal of the C. M. College, and Prof. H. M. Thompson, Dean of the Baptist Industrial College, were introduced and they made some very appropriate remarks.

Sunday was a great day in Zion. At 9 a. m. the Love Feast was conducted by W. H. Golden, W. H. Whitlock, O. Gillispie and Moses Adams. This was quite a spiritual benediction. After Love Feast the Memorial services were conducted by the Rev. O. Gillispie. The committee on memoirs made their report, after which the following brethren made very appropriate remarks: N. H. Williams, F. H. Henry, W. H. Whitlock, N. R. Clay and E. O. Woolfolk.

At 11 a. m. Bishop W. F. Anderson, D. D., LL. D., preached an able sermon from the following text: Gallatians 2nd chapter and the 20th verse, "I am crucified with Christ; nevertheless I live; yet not I but Christ liveth in me, and the life which I now live in the flesh, I live by faith in the son of God, who loved me and gave Himself for me."

His theme was, "The attainment of Christian Character."

The following were ordered deacons: E. D. Montgomery, J. H. Wesley, R. L. Lee, A. A. Wright, B. T. Tucker, H. H. Jordan, A. Marsh, W. N. Redmon, E. D. Simmons, A. G. Marshall, J. W. Jones, C. I. Ashford, A. Wilson, W. M. Millenner, J. W. Isalah, Thos. Moseley and M. C. Pulliam.

At 2:30 p. m. the following were ordained Elders: E. D. Montgomery, J. H. Wesley, A. A. Wright and S. Hunter. At 7:30 a. m. Dr. I. L. Thomas, Field Secretary of the Board of Home Missions and Church Extension, delivered an able address in the interest of the Board of Home Missions and Church Extension Society. Bishop Anderson won his way into the hearts of the brethren. He made an indelible impression upon their minds. The brethren are a unit in singing his praise. Indeed this was a great Conference. The Treasurer of the Board of Stewards reported that one thousand five hundred and twenty-four (\$1524) dollars had been collected and paid out to the superannuated preachers, widows and orphans. The Conference treasurer's report showed that more than five thousand six hundred (\$5,600) dollars had been collected for Benevolent purposes. The Conference passed resolutions asking the return of Bishop Anderson. Thus passed into history one of the sessions of the Upper Mississippi Conference.—C. E. Moody, reporter.

An Ode to My Home

BY S. A. BEADLE.

My Country, God bless thee! God bless thee my home!
With harvest and plenty, they dark fertile loam;
The brooklet that hickers from hills far above,
And dances and dallies through vales that I love,
May it go purpling on, the sun on its sheen,
The cress and the fern on its banks growing green,
The mead ever verdant where graze gentle kine,
And wide roam the herds of my neighbor and mine.

Thou dearer and grander than all other earth,
With clime sweet and balmy, fair land of my birth,
More valiant may thy youth grow, stalwart and
have,

Till ne'er a poor laggard, nor coward, nor slave,
Is seen in thy valleys, nor met on thy hills,
Where bubbles the brook or the bright dew distills,
Oh! Country of mine, may thy humblest son be
Ever true to thy genius, both happy and free.

May palsied the hand grow, that strikes not for thee,
When traitors would spoil thee, thou land of the free;
And the alien who dares to invade thy domain,
By the sword let him fall, and from sleep with the
slain,

Let him never awake in the morning to greet
The daisies that bloom o'er his dank winding sheet;
And freedom, my country's great boon to the world,
Let me die on the day that thy banners are furled.

—Jackson, Miss.

Fiftieth Anniversary of the Freedom of the American Negro

Editor SOUTHWESTERN CHRISTIAN ADVOCATE:

I have received so many letters recently regarding the proposed celebration in the year 1913 of the fiftieth anniversary of the freedom of the American Negro, that I deem it wise to ask you to permit me to use your columns in making some reply to these letters rather than in trying to answer each one individually.

Attention has already been called to the importance of some kind of a celebration to take the form of an exposition or something else. Of course, in order to have such an exposition, it is of the first importance that it have the recognition and support of the United States Government as well as that of as many States as possible, for without the influence and help of the central government it would hardly be possible to have an exposition that would reflect credit upon our race.

Having all this in mind, the whole matter of such an exposition was carefully put before the President of the United States, and after considering the whole subject with great care, manifesting the deepest interest, it was thought best by President Taft and others who consulted with him, that in order to secure the confidence and support of the American people that the whole matter ought to be taken up in a dignified, orderly way and that this could best be accomplished through the appointment of a preliminary and temporary commission by the President, authorized by Congress, such commission to be composed of men of such ripe and wide experience and reputation that their recommendations would carry weight. It would be the purpose of such a commission to study carefully the whole subject, and if deemed wise to recommend the holding of such an exposition, to map out a general and comprehensive scheme for same. This would prove the basis for an appeal to Congress and to State Legislatures and philanthropic individuals for such support as would create an exposition that would command the respect and confidence of the world.

Accordingly, a bill has been prepared and introduced into both the House of Representatives and the U. S. Senate carrying out the suggestion of providing for the appointment of a commission. President Taft further manifested his interest in the proposed exposition by referring to it in the most complimentary way in his recent message. It is believed that the bill introduced into Congress will pass early in the present session.

In order to insure the success of the exposition, it is important that we proceed carefully and systematically. No hasty, ill-considered plan will command the respect and confidence of the American people.

I wish to say in this same connection that it is important that the race be patient while these plans are maturing. In the end it will be found that every element of the race will receive proper recognition and be given an opportunity to take part in the exposition. So far as the selection of individuals to take the leadership in the matter is concerned, nothing definite has been done; only preliminary committees have been selected with a view of getting matters in shape to present to the President. After the passage of the bill now before Congress and the appointment of the commission by the President, there will be plenty of time for all organizations, denominations and institutions to receive proper recognition, and I am sure that this will be done.

Nothing can be gained, but much lost, by any attempt to take short cuts and by doing those things that call attention to little side issues that have no possible chance to succeed. We need in this matter the united effort of all elements of the race, and the evidence so far points to the fact that the race is more united on this project than it has ever been on any other of similar magnitude, and we hope that this union of the masses of the people will continue.

I wish also to add that most careful consideration, before any decision is reached, will be given to the claims of every city or locality that is interested in having the proposed exposition located in its midst.

Other information as progress is made from time to time will be given.—Booker T. Washington.

Tuskegee Institute, Ala., Dec. 21, 1909.

THE NEW ACTS OF THE APOSTLES

The Epworth League Devotional Meeting Topic for January 23, 1910

(Matt. 28. 20; Acts 18. 10)
(Missions)

The Theme and the Scripture

Matt. 28.20. Here is the commission; it leaves the Christian no alternative. We are under bonds, as surely as were the Christians of the early church, to spread the tidings of the salvation that is in Christ to everybody we can reach. And we are to teach them not merely a few selected parts of the gospel but all of it, "all things whatever I command you." That text alone is sufficient excuse for all forms of missionary effort, all forms of social service, all forms of teaching and healing and preaching and helping. There were deacons and deaconesses in the old church, as there are in the new; revivals and ministrations to bodily needs are not modern Christian inventions.

Acts 18. 10. The promise of immunity from all real harm is God's pledge to every servant of His, from Paul down to the latest convert. Not always by the same means, not always with the same outward results, but always in His own perfect way: God has kept His people and has saved them from the power of the evil that sought to destroy them.

The First "Acts"

The book of Acts has been called the first volume of missionary history. It tells of the beginning of the great endeavor to win the world; and it tells of the perils which came to the early church and its leaders.

To read the book of Acts is to get into the very heart of the missionary movement. Here we find active, eager evangelism; messengers of the gospel speed from city to city and from country to country. And here we find peril, persecutions, and even martyrdom.

God is always with His servants. He delivers them from danger in marvelous ways. He rescues them from the madness of their enemies and sets them forward upon their work. If the time comes when death is not simply to be faced, but to be endured, He is present to give his martyrs grace and strength. He was as truly the protector of Stephen when to Him was given the vision of the Son of man at the right hand of God as he was the

protector of Peter when he was led from the prison.

So God's two ways of defending His own are revealed in the book of Acts: one is to save the servant from danger; one is to save him in danger, by giving him grace to endure to the uttermost.

The Acts in Our Day

Modern missions furnish material for another volume of the Acts of the Apostles. The pioneer missionaries in a most true and spiritual sense have been in the apostolic succession. Like the earlier apostles, they have gone from city to city and from country to country declaring the gospel. Like them, they have met peril, persecution, and even martyrdom.

And in it all God has been with them. He was with Patton in the danger of the South Sea Islands; with Mackay alone in Africa; and when the cataclysm came in China the missionaries and the native Christians found it to be a new revelation of the presence of God. Some He delivered from death, to some He gave grace to die for Him. He was present with all who looked earnestly to Him. The danger and perils of modern missions have been the means of giving the whole church a new sense of the nearness of God.

The Future

Doubtless the future has its perils. Doubtless other days of persecution are to come. New names will be added to the list of martyrs. As we face the challenge of the peril of the future we face it with the stimulus of a great past. How the multitude of those who have suffered hardship and peril and have found God near, seem to say words of cheer to those who must face these things in the days to come! "Fear not," they seem to say; "be of good courage, for God is always near." And the message of the Master Himself is the word he spoke to one who was to suffer much, "My grace is sufficient for thee."

From "Notes on the Epworth League Devotional Meeting Topics."

Episcopal Visitation

PLAN OF EPISCOPAL VISITATION, JANUARY-JUNE
CONFERENCES IN THE UNITED STATES.
SPRING CONFERENCES, 1910.

CHRONOLOGICAL

Upper Mississippi	Kosciusko, Miss.	Jan. 5	Anderson
St. John's River	Enstls, Fla.	Jan. 13	Berry
Mississippi	Canton, Miss.	Jan. 19	Neely
South Florida, Miss.	Orlando, Fla.	Jan. 20	Berry
Arkansas	New Orleans, La.	Jan. 26	Neely
Louisiana	Mena, Ark.	Jan. 26	Smith
Florida	Ocala, Fla.	Jan. 27	Barry
Little Rock	Van Buren, Ark.	Feb. 2	Smith
Porto Rico Mission	San Juan, P. R.	Feb. 3	Hamilton
Hawaiian Mission	Honolulu, Hawaii	Feb. 3	Hughes
New Jersey	Atlantic City, N. J.	Feb. 9	Spelmeyer
Kansas	Atchison, Kans.	Feb. 9	Smith
Central Penn.	York, Pa.	Feb. 10	Cranston
Washington	Salisbury, Md.	Feb. 10	Hamilton
Southwest Kansas	Wichita, Kans.	Feb. 10	McDowell
Philadelphia	Reading, Pa.	Feb. 14	Wilson
South Kansas	Fort Scott, Kans.	Feb. 16	Smith
Delaware	Philadelphia, Pa.	Feb. 17	Anderson
Washington	Pittsburg, Pa.	Feb. 23	Warren
Illinois	Topeka, Kans.	Feb. 24	McDowell
New York		Feb. 30	Warren
Baltimore	Baltimore, Md.	Feb. 30	Goodsell
Lexington	Maysville, Ky.	Feb. 30	Cranston
New York, East	Middletown, Conn.	Feb. 30	Moore
Wyoming	Binghamton, N. Y.	Feb. 30	Berry
St. Louis	El Dorado Spgs., Mo.	Feb. 30	Spelmeyer
Northwest Kansas	Plainsville, Kans.	Feb. 30	McDowell
New England, S.	Attleboro, Mass.	Feb. 30	Neely
Newark	Newark, N. J.	Feb. 30	Anderson
New Hampshire		Feb. 30	Quayle
North Indiana	Bluffton, Ind.	Apr. 6	Cranston
East German	Lawrence, Mass.	Apr. 6	Moore
Central Missouri	Kansas City, Mo.	Apr. 6	Spelmeyer
New England	Westfield, Mass.	Apr. 6	Wilson
Troy	Saratoga Spgs., N. Y.	Apr. 6	McIntyre
Eastern Swedish	Providence, R. I.	Apr. 7	Neely
Northern New York	Watertown, N. Y.	Apr. 13	Goodsell
Maine		Apr. 13	Quayle
Vermont	Island Pond, Vt.	Apr. 13	McIntyre
East Maine	Calais, Me.	Apr. 20	Quayle

SOUTHERN AREA CONFERENCES

North India	Bareilly	Jan. 5	Warne
Malaysia	Singapore	Jan. 6	Oldham
Northwest India	Nuttra	Jan. 13	Warne
South India	Vikarabad	Jan. 27	Warne
Rohitay	Poonan	Feb. 4	Warne
Philippine Islands	Manila or Dagupan	Feb. 17	Oldham

EUROPEAN CONFERENCES

Bulgaria		Apr. 21	Burt
Italy	Florence	May 11	Burt
France Mission	Chambery	May 19	Burt
Switzerland	Basel	June 2	Burt
South Germany	Freudenstadt	June 8	Burt
North Germany	Bremen	June 15	Burt
Denmark	Velle	June 23	Burt
Norway	Haugesund	June 29	Burt
Sweden	Orebro	July 27	Burt
Finland and St. Petersburg	St. Michel	Aug. 4	Burt

MEXICO CONFERENCES

Mexico	Penbla	Feb. 24	Nielsen
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CHINA

West China	Chengtu	Jan. 10	Bashford
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SOUTH AMERICA

North Andes, Miss. Conf.	Lima, Peru	Jan. 10	Bristol
Chile	Valparaiso	Feb. 3	Bristol
Eastern South America	Rosario, Argentina	Feb. 2	Bristol

KOREA

Korea	Seoul		Harris
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Adopted by the Bishops at Binghamton, New York, November 1, 1909.
L. B. WILSON, Secretary,
10226 Arch Street, Philadelphia, Pa.

Recent District Meetings

HOLLY SPRINGS DISTRICT.

The Sunday School Convention of the Holly Springs District convened November 24, in the Methodist Episcopal Church at Duck Hill, Mississippi. Prof. J. H. Phillip, Sunday School District Superintendent, occupied the chair and proved to be well fitted for the position. He is highly appreciated by his supporters. Delegates were present from almost every station, circuit and mission on the District, and made good reports; thus showing advancement on all lines. Each delegate seemed to have been deeply interested in his work and ably discussed some very important subjects. Dr. James T. Docking, President of Rust University, was introduced and spoke words of cheer which were full of helpful information and enthusiasm. The ministers and delegates heartily responded to the call of Dr. N. R. Clay, and placed in the hands of Dr. Docking \$61.25 for Rust University. Under the wise leadership of Dr. Clay the ministers and delegates are encouraged to life high the banner and sustain the old watchword, "Go forward." The Rev. Dr. H. B. Hart, District Superintendent of the Greenville District, preached a stirring sermon to the delight of all who heard him. Other able divines preached during the week. Duck Hill is a very small town, but the people were ready and glad to receive us. No people can be more hos-

pitable than the good people of Duck Hill. They cordially invite us to come again.—J. M. Golden.

VICKSBURG DISTRICT JOINT CONVENTION.

During the session of the Vicksburg District Conference, held at Fayette, Aug. 26-29, there was organized a "Ladies Aid," "Woman's Home," Epworth League, Junior League and Sunday School Convention. This convention to meet in the City of Natchez during the week before the 3rd Sunday in September, 1910. We want to make it a success. The Ladies Aid is a newly organized society in the church, and it should rank side by side with the Sunday School and Epworth League. Now, since the Sunday School was organized for the moral and religious instruction of young people, and the Epworth League for the purpose of promoting intelligent and vital power among the young people of our church, and training them in works of mercy and help, therefore they are to the church just as planting seeds are to farmers: the more carefully they select and attend to their growing crops the better seeds they will have to germinate the next season. So when we cultivate more interest and see to the promotion of the young people in these societies, morally, religiously, socially and intellectually, the better and stronger will our

churches be in the future, because they are going to lead this glorious old church on and on, until God says enough. And again, if these societies be looked after more carefully, and brought together in these conventions to discuss and learn more concerning their duties, dear brother pastors, members, Epworth Leagues, Ladies' Aid, Junior League, presidents and Sunday School superintendents, it will not be a struggle every year to pay your pastor, as it is now, and they will get better salaries, have better churches in every respect. Being a local preacher on the Cary Charge it is my ambition and has been for some time to be a man for God, because "God wants a man." Now, dear brethren, let us see to it that this convention be a success. Wake up our dead leagues, arouse our Sunday Schools and help the women in our Ladies Aid Society. We cannot but look for success in our convention with such officers as we have—the popular pastor of Bolton, the Rev. C. H. Brown, as president, and the hard working, patient, self-sacrificing pastor of Cary, the Rev. A. H. Lathan, 1st vice president; Mrs. C. F. Dryden, 2nd vice president; A. C. Smith, secretary; I. G. Rollins, assistant secretary; Lulu B. Perkins, treasurer; C. L. Brown, reporter. Let every Sunday School scholar attend his school, for we must have delegates from each of these societies. Let us be up and a doing.—Geo. W. May, Corresponding Secretary, Blanton, Miss.

WOMAN'S HOME MISSIONARY SOCIETY.

SOUTH CAROLINA CONFERENCE.

The State Officers of the Woman's Home Missionary Society met in connection with the Annual Conference of the Methodist Episcopal Church in South Carolina. The meeting was held in the home of the treasurer, Mrs. L. A. J. Moorcr, with Mrs. M. S. McLeod, the president, in the chair. After devotions, Miss Bessie M. Garrison, organizer for the Colored Conference was introduced. Her address on this occasion was pleasing, helpful and inspiring. When the accounts were gone over it was found that the treasurer had collected \$91 for the year. The following officers were then elected: Mrs. M. S. McLeod, president, Dillon; Mrs. Eugene Dible, first vice-president, Camden; Miss Sarah Bowler, second vice-president, Florence; Mrs. M. Cottingham, corresponding secretary, Seneca; Miss P. Mouzon, recording secretary, Spartanburg; Mrs. W. G. Valentine, mite box secretary, Greenville; Mrs. B. F. Witherspoon, temperance secretary, Miss Bessie Green, literature secretary, Summerville; Mrs. L. A. J. Moorcr, treasurer, Orangeburg. We are still in our infancy as this is our first year, but with Divine approval we expect to expand and grow in usefulness as the years come upon us.—L. A. J. Moorcr.

Pale, Delicate Women and Girls.

The Old Standard Grove's Tasteless Chili Tonic drives out malaria and builds up the system. For grown people and children. 50c.

The New Coke Methodist Episcopal Church at Louisville, Ky.

"Awake, O Zion put on thy strength" was the command given by our efficient pastor, the Rev. J. H. Ross, a few months ago. And truly when the membership heeded the call, and through the guidance of the Almighty, the old walls of Coke Methodist Episcopal Chapel, Louisville Kentucky, were torn down. On November 8, 1909, the *Ground Breaking Exercises* were held and a very interesting program was rendered. Our District Superintendent, the Rev. W. H. Tate, R. L. Dickerson and W. B. Harris were present with us and spoke very encouragingly of the future prospect of the work. Like the people who were directed to go around the walls of Jericho, shouting and blowing horns, and the walls would come down, so we through faith came out of our old building having no where to go. But we believed that God would lead the way. And too, our Quarterly meeting was to be held on the 14th of November. This, however, did not induce us to stay, so we came out. For one Sunday we were without a place to worship. We never lost courage, however, and during the following week the Rev. C. C. Bates, pastor of the Lampton Baptist Church, one of the largest colored churches of the city, opened his doors to us and gave us free access to hold our class service or any other special service we may have. Hence, on the 14th of November we held our Quarterly meeting services in the Baptist Church. This was something unheard of in the history of the churches in the city, but still we had a good, spiritual meeting and collected \$35.00 that day. May the Lord bless the Rev. C. C. Bates and his membership for their true Christian hearts. Ever since then success has crowned our efforts and at present we are worshipping in a house of some members of the African Methodist Episcopal Zion Church. Thanksgiving Day was a great time with us. The Auxiliaries of the church served all day and realized \$22.00. Next we come to what we consider a great victory—that of laying the cornerstone of the New Coke Methodist Episcopal Church—an event for which we have looked forward to the past twenty-five years. Well we might say, "Praise God from whom all blessings flow." Despite the inclement weather, on Sunday, December 5, the cornerstone of New Coke Church was laid by the pastor, assisted by the Revs. R. L. Dickerson, of Jackson Street Methodist Episcopal Church, and W. C. Statesman, of Jeffersonville, Indiana. The services, which were very impressive, were witnessed by a large crowd, many of whom expressed themselves as having never before seen a Corner Stone Laying.

The following program was rendered. Devotional Exercises conducted by Rev. J. H. Ross; Psalm 132, minister and congregation responsively; Epistle, 1 Cor. 3: 9-23, by the Rev. R. L. Dickerson; Address by the Revs. W. C. Statesman and R. L. Dickerson; "Modern Israelites" an original poem, Miss May L. Woolfolk; Collection; Corner Stone Laying, pastor, officers and ministers present. The collection for the occasion was \$89.25. Surely the Lord is with His people. The work of the Church will still go on and we hope in the near future to present to the public a nice new brick edifice, which is to cost \$5,500. Much credit is due Brother Curtis O'Neal, chairman of trustee board, for the earnest and business like way in which he has conducted the affairs up to this time. May our worthy pastor, the Rev. J. H. Ross, still be encouraged to lead the army on to victory, as God leads him.—May L. Woolfolk.

Memorial Services in Honor of Bishop Daniel A. Goodsell—Pitts Chapel, Springfield, Mo.

Pitt's Chapel, Methodist Episcopal Church, held memorial services in honor of Bishop Daniel A. Goodsell, Dec. 12, 1909, this being the church in which Bishop Goodsell held the Central Missouri Conference about 14 years ago. The people had not forgotten the Christ-like spirit with which he governed the Conference. The pastor used the words as found in St John 1st chap., and a part of the 6th verse, "A man sent from God," from which he made some very appropriate remarks. Also Mr. T. M. McKinney, chairman of the trustee board, made a very tender talk. Miss Blanch E. Johnson presided at the organ. The song that Bishop Goodsell asked to be sung during the Conference 14 years ago, was sung and many other suitable hymns. The service was a very impressive one. He is not dead but sleepeth. The service closed by singing the song requested by Bishop Goodsell in the Conference held in this church in

1895. "Beloved, now are we the sons of God." We believe he knows and is like Him that gave his life a ransom for many.—W. J. DeBoe, Pastor.

Lexington Methodism

BY THE REV. W. H. RILEY.

The city of Lexington, Ky., has a population of about 50,000. This population is made up of Jews and Gentiles from every clime under the sun. These nationalities and races get on nicely; politically, socially and otherwise. Our city will be called a city of churches, for all creeds are here represented. And although the saloons are somewhat in the majority the influence of the churches is being felt. For our Sunday law is being nicely observed. Among the churches that are bringing things to pass our Methodist churches are second to none.

Centenary church, with Dr. G. V. Morris as pastor, has just closed a splendid revival. The church was greatly revived and quite a number were added to the church. Although Dr. Morris is beginning his seventh year as pastor of this church, he starts in a new man and everything about the church is moving forward on right lines.

Asbury church, with Dr. H. W. Simmons as pastor, is doing good work on every line. Benevolent money is being collected, Sunday School work is moving forward and all services, Sunday and week day, are well attended. The church is now planning and looking for a good revival.

Gunn Tabernacle church, with W. H. Riley as pastor, is at high water mark. A splendid revival is now in progress. The church is all aglow with holy fire. Gospel workers from this church are doing house to house work with good results. The community is greatly stirred. Twenty persons have been added to the church. Older members of this church say that the church never enjoyed a better year. The Sunday School and work in every department of the church is up to the standard. Lexington Methodism is out on the firing line and is doing her best. The church is justly proud of us.

Clarksdale District

The Woman's Home Missionary Society Convention of the Clarksdale District, Upper Mississippi Annual Conference, convened in Magnolia Methodist Episcopal Church on the Clarksdale Circuit November 24, 1909. Devotional services conducted by Mrs. A. B. Blewett, president. Mrs. Willie Murrell was elected secretary; Mrs. A. B. Turner, assistant. The president delivered a very creditable address; her report was full. All reports showed that this organization was not asleep, but the good women in this District are doing their part in the various charges. These faithful women on the firing line are raising money for the pastor, District Superintendent, Benevolence and the indebtedness of the Church, and without these faithful workers the pastor would find it much harder to accomplish his work in the various fields where he is assigned from year to year. The only a few charges in the District have organized this Society, yet these representatives reported \$21.00 for Benevolence, and the pastors and District Superintendent are standing by these faithful few in words, prayer, and whatever is necessary to help them to succeed.

Those who read papers of commendation, namely, Emma Moore, Faele B. Rose, Willie Murrell, Mattie E. Horton and C. A. Vasser, and the following pastors who took part in the discussion, J. P. Watson, W. H. Golden, E. D. Reid and J. W. Terrell. At 11 o'clock a. m. a splendid sermon by W. H. Murrell. This convention infused into each delegate a spirit of usefulness, and they decided to do more real work for this worthy cause, for the year 1910. Officers for the ensuing year: Mrs. A. B. Blewett, president, Bedford, Miss.; Mrs. A. B. Turner, vice president, Shellmound, Miss.; Mrs. Isabella Ervin, secretary, Minter City, Miss.; Mrs. J. E. Harden, treasurer. Thus closed a splendid convention.—J. W. Terrell, reporter.

The Rev. M. Adams, an honored and useful veteran of the Upper Mississippi Conference, passed his eightieth milestone November fifteenth, and is enjoying good health. Father Adams baptized last year one hundred and twenty-nine children.

Personal and General

The Rev. P. H. Jenkins' address is Bryan, Texas, Box 34.

We are sorry to learn of the illness of the Rev. H. W. Woods, our pastor at Biloxi, Miss.

A new boy entered the home of the Rev. and Mrs. J. H. Wells at Hickory, North Carolina, Saturday, December eighteenth.

Mrs. Wallace, wife of the Rev. J. R. Wallace, of Reidsville, Ga., spent the holidays in Brunswick with her mother and other relatives.

The present address of the Rev. W. L. Duncann, Superintendent of the Beaumont District, is 914 Neches and College streets, Beaumont, Texas.

The Rev. G. H. Barnett is proving his fitness for the work at Millican, Texas, and has already established himself in the confidence of the people there.

The home of the Rev. W. M. Starrs and all contents was destroyed by fire recently. The Rev. J. L. Carr of Sayreton, Alabama, writes us that Brother Starrs and his family are in need. We trust that his brethren and friends will come to his aid, sending all communications to Mrs. L. M. Starrs, R. F. D. No. 6, Box 153, Birmingham (Alabama).

Dr. W. S. Sherrill, District Superintendent of the Little Rock District, was presented a fine umbrella by the young people of Batesville, Ark., as an appreciation of his services as District Superintendent. This is Dr. Sherrill's last year and the people are sorry to lose him. He is indeed a leader. The District has almost doubled in strength under his administration.

Mr. Clark R. Johnson, a faithful member of Moore's Methodist Episcopal Church at Belton, South Carolina, the Rev. T. C. Frazier, pastor, has attained the ripe old age of eighty-six and is still enjoying good health. He, says his pastor, is "strong enough and has religion enough to even go to church through the rain." Mr. Clark has children, grandchildren and great-grandchildren to the number of two hundred sixty-two.

"The New Odd Fellows Hall recently built at Ocean Springs, Mississippi, by the Grand United Order of Odd Fellows, No. 4884, is a 'thing of beauty.' Its water works, its electric lights and its various compartments make its appointments perfect in every detail. The corner stone was laid on the second Sunday in December, 1909. The Rev. E. B. Topp, of Jackson, Miss., conducted the services. Notwithstanding the very inclement weather, the crowd was large and the collection good. Messrs. Randolph and Alexander of Biloxi, both colored men, had the contract, while the whole work was under the supervision of Mr. Tilton C. Carter, who watched the construction from the foundation stone to the laying on of the last shingle. Mr. Henry Carter also rendered valuable services in the erection of this building. All residents of Ocean Springs, irrespective of color, are proud of this magnificent building," writes the Rev. J. E. Holmes.

EDITOR SOUTHWESTERN CHRISTIAN ADVOCATE:

"A Negro wins before the Mississippi Supreme Court," published in number 43, contributed much to the happiness and pleasure of Palen Memorial Church in general, and of the students of Haven Home in particular. Haven Home is an institution of our church for the education and training of girls and young ladies. The school is situated in this city, has sixty boarding students and a goodly number of day pupils from the city. The faculty consists of seven lady teachers, whose work in the uplift of our people is telling. The school is under the superintendency of Miss Viola E. Baldwin, whose watchful eye has overlooked the interests of the school so well and so long. We consider the success of the court case mentioned above a star in the crown of the winner, and a triumph for fair play and justice to the humble and lowly. This success shows a sense of right and a love of justice in the Supreme Court of Mississippi. The school waved a vote of three cheers for the winner, and many grateful thanks to the noble Supreme Court. Honor to whom honor is due.—Observer.

Savannah, Ga.

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to Eaton & Main, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

QUALIFICATION FOR CENSUS ENUMERATORS

(Continued from Page One.)

their chances of appointment depend upon that study than if they were appointed first and had to do the studying afterwards. You will see, therefore, that this test is not an appalling thing. It is not for the purpose of keeping people out of the places. It is applied simply to enable the Director to eliminate those who are plainly incompetent. Any person of good judgment and ordinary common-school education—for the work requires some little thinking power—can easily pass the test.

"Between February 5 and February 22 the supervisors will go through the 'test' papers, satisfy themselves as to the qualifications of those who have passed, and make their designations or recommendations to the Census Director. The next step will be the Director's approval, and then the supervisors will issue the commissions to the enumerators.

"Director Durand expects to have the army of 67,000 or more enumerators picked, tested, designated and commissioned by the middle or latter part of March. From then on until April 15, the supervisors will send the enumerators circulars and books of instructions concerning the meaning of the schedule questions and the way the enumerators should write in the answers obtained from the people of the country.

"Application forms, with complete directions concerning the method of preparing them, can be secured by writing at once to the supervisor named in the list appended whose district embraces the place of residence of the applicant."

BANKS AMONG NEGROES

The Forsyth Savings and Trust Company of Winston-Salem, N. C., began business May 11, 1907. To December 1, 1909, the cash and other kinds of business transacted amounted to over \$400,000. The bank pays 4 per cent. interest on all deposits. J. S. Hill is president and F. M. Kennedy, cashier.

The Mechanics and Farmers Bank of Durham, N. C., was launched August 1, 1908. At the end of twelve months of business \$230,000 had been placed on deposit. The amount of business done within the same period was \$1,250,000. The officers of the bank are: R. B. Fitzgerald, president; John Merrick, vice-president, and George W. Adams, cashier.

W. R. Pettiford, the founder and president of the Penny Savings Bank of Birmingham, Alabama, authorizes the following statement concerning the business done at the close of November 16, 1909:

"This bank has an authorized capital stock of \$100,000.

RESOURCES.

Cash in Vault	\$ 20,731.39
Cash in Other Banks	26,379.12
Loans and Discounts	134,320.69
Stocks and Bonds	100.00
Real Estate	90,009.88
Furniture and Fixtures	3,386.02
Overdrafts	1,429.45
Total	\$275,996.53

LIABILITIES.

Capital Stock	\$ 42,018.50
Undivided Profits	3,773.83
Due Depositors on Demand	143,212.88
Due on Certificates	70,262.18
Rediscounted Notes	10,693.39
Dividends Uncalled for	435.18
Bills payable	5,330.98
Savings Account	269.18
Total	\$275,996.53

"In 1907 this bank had 9,112 depositors, which number was reduced by the financial panic to 8,000, the present number of depositors.

"We have built 1,525 homes for our depositors and we have handled one million and ninety-nine dollars (\$1,000,099)."

The number of banks owned and controlled by Negroes are in the neighborhood of fifty at present. They are being established almost at a rate of one every month in the year. A bank was opened in Anniston, Alabama, last month, and steps are being taken to start one in Mobile and one in Montgomery the beginning of the ensuing year."

Of General Interest

STATEHOOD

The bill granting separate Statehood to the territories of New Mexico and Arizona, one of the recommendations of President Taft in his message to Congress was passed by the House of Representatives for the third time, Monday, January 17. There was practically no opposition to the bill as it was passed amid applause. The bill provides the limitations that are to prevail in the power of the States to legislate, restricting the sale of liquor among the Indians and providing for State organizations. There are reasons to believe this time that the bill will also pass the Senate.

DENVER'S PECULIAR EXPERIENCE

A very unusual, and in fact, unprecedented thing occurred in the city of Denver, Colorado on last Saturday, January 15, when that city for the first time in its history breakfasted without the morning paper, the cause being a disagreement between the publishers and local organization of International Pressmen's Union. The failure to reach an agreement in the conference, which extended way into the midnight hours on Friday last, resulted in the very unpleasant experience of a great city having no morning paper. The trouble arose over the demands of the local organization for a seven-hour instead of an eight-hour day, and an increase of one dollar a day in wages—the change to date from March the first last, which was agreed to. But moreover, the pressmen demanded time and a half for the extra hour they had worked each day since last March. This demand was refused. The aggregate cost upon the new basis for the four local dailies since last March would amount to between fifteen and twenty thousand dollars.

GENERAL REFORM EFFORTS

There is an apparent dissatisfaction over the present way things are being run in several of the world's governments—notably in the United States and England. In Washington for the past fortnight the insurgent row has occupied a very prominent place in the Congress of the United States. An effort is being made to curb the power of certain autocrats who are thought to be using their influence in the interest of the people's foes. There is also some talk of a dogged opposition to any attempt to put into force the strictly Taft policies as differentiated from Roosevelt policies. But it is expected that most of the recommendations of the President will receive favorable consideration, the conservation bill taking precedence over all other features. In the British Parliament there is also being waged a mighty struggle for the ascendancy in power. The Liberals have been putting up a stiff fight to retain the gain secured in the 1906 elections. So far the elections show that they have a safe majority. Should the liberals remain in power many needed and helpful reforms are to be expected.

PROPHECY FULFILLED

Truly, there shall be wars and rumors of wars. This prophecy is finding ample fulfillment with each passing day. There is a good deal to be credited to the fact that a lot of the would-be wars as well as rumors are newspaper creations; and yet it is also a fact that there must first be the suggestion; which finds abundant material in the evident restlessness of the people everywhere and the increasing earnestness with which the nations continue to strengthen and build up their navies. There has from time to time been more or less talk about Germany's going to war with Great Britain; and in spite of the recent reports that the hatchet had been buried at last, Germany has kept up her

naval program of construction and reconstruction. Not only is she building larger and better ships but she has gone to work and fortified Heligoland and is working night and day on a harbor there. And too, the fact that Germany is the commercial and political rival of Great Britain makes the situation even more tense; for it is Great Britain alone that stands in the way of the realization of Germany's dream of world power and domination.

THE BALLINGER-PINCHOT MELEE

There seems to be some kind of an ever-recurring element in the unfortunate controversy between Ex-Chief Forester Pinchot and Secretary of the Interior Ballinger which causes it to keep bobbing up in spite of much effort to down with it. It would naturally have been thought that the removal of Forester Pinchot from office would put somewhat of a quietus on the affair; but it appears to have some of the qualities of a bad fire: when you think you have it squelched it invariably breaks out at a new place. Mr. Ballinger is now to face a new charge of having used federal funds for defraying private expenses of his nephew. An affidavit making this charge was filed by Representative Hitchcock of Nebraska against the Secretary of the Interior and other officials alleged to have been connected with the misdemeanor. Perhaps by the time the investigating committee has done its work there will be other new and startling revelations brought to light. There is a bare possibility, however that the matter will not be altogether settled during this session of the Congress. This is ostensibly so since the conference report adopted by the Senate permits any official or ex-official "concerned" to appear either in person or by counsel. The chances are that some will likely appear not wholly by matter of choice.

THE WHY OF HIGH PRICES

So deeply concerned has the public in general and certain ones in particular become over the continual increase in the cost of living that efforts are being put forth to ascertain just what is the cause. The St. Louis Globe Democrat has had a special representative interviewing men of business and seeking out as far as possible the real cause of such high prices on food stuffs. In his report issued in the Sunday number of the Globe this representative gives some interesting as well as instructive facts. The chief reason though for the steady increase in the cost of living as pointed out by some of the wholesale and retail dealers of St. Louis in their interview with this representative is the working of the inexorable laws of trade; one of which is that when the means of consumption become greater than the sources of production the result is increased prices in products. The concerted opinion is that the real cause is ultimately traceable to the producer himself. The tendency of the population to quit the farms and flock to the city. And, therefore, now as there has always been, an earnest appeal is made to remain on the farm. This is the only logical remedy for the alarmingly intense conditions that now exist and which bid fare to grow worse unless steps are taken to prevent. A "back-to-the-farm-movement" is the urgent cry. The country needs more producers. The steadily increasing population is unequallying the supply and demand.

The Bluff City Savings Bank, Natchez, Mississippi, issues a calendar this year that delights the eye. The picture portrayed is "Glorious Solitude," from the original painting by Thomas Moran, one of the pioneers in American landscape painting. It is a splendid portrayal of the beauty, grandeur and simplicity of our Western mountains, and lovers of nature, especially, will appreciate the gift. The officers of this progressive, Negro bank are: J. B. Banks, M. D., president; Prof. S. H. C. Owen, first vice-president; W. L. Barland, second vice-president; J. H. Ross, cashier.

The Southwestern Presbyterian in referring to the work that has been done by Stillman Institute, at Tuscaloosa, Alabama, incidentally pays a high tribute to Dr. William H. Sheppard, who has been a successful missionary upon the continent of Africa for a number of years. The Southwestern Presbyterian says: "If the Stillman Institute had done no more than to raise up our missionary Sheppard and make him in Africa a bulwark against Belgian cruelty as well as a powerful preacher of the gospel, it may well be praised. It has done this and more; very much more."

IMPORTANT STATISTICS

The Methodist Year Book for 1910 gives the following tabulation concerning the membership and the official benevolences of the Methodist Episcopal Church:

MEMBERSHIP AND PROPERTY.

Bishops	31	
Ministers: On Trial, 1,853; Effective, 14,039; Supernumerary, 884; Superannuated, 2,821	19,597	
Local Preachers	15,030	
Lay Members: Probationers, 328,696; Full Members 3,113,935	3,442,631	
Sunday Schools	34,994	
Sunday School: Officers and Teachers, 367,911; Scholars, 3,368,162	3,736,073	
Epworth League: Senior Chapters, 13,427; Junior Chapters, 6,127; Senior Members, 573,317; Junior Members, 235,646	808,963	
Baptisms: Children, 106,037; Adults, 130,772	236,890	
Deaths: Ministers, 336; Lay Members, 44,476	44,812	
Churches	30,075	
Parsonages	13,577	
Value of Churches	\$174,039,922	
Value of Parsonages	29,809,909	\$203,849,831
Indebtedness of Churches and Parsonages	14,510,766	
Paid for Building and Improving	7,409,153	
Paid on Old Indebtedness	2,337,289	
Deaconesses: Licensed, 1,068; Unlicensed and Probationers, 286	1,354	

OFFICIAL BENEVOLENCES.

Missions: Foreign; Church	711,688	
Sunday Schools	294,196	
Special Gifts	230,086	\$1,235,970
Home Missions and Church Extension: Church	\$581,934	
Sunday Schools	246,335	
Special Gifts	43,837	872,106
Woman's Foreign Missionary Society		601,072
Woman's Home; Missionary Society: Cash	\$360,825	
Supplies	76,223	473,048
		\$3,146,196
Board of Education: Church: General Education	\$42,955	
Sunday Schools	3,445	
Children's Fund	78,695	125,095
Board of Sunday Schools: Church	\$38,085	
Sunday Schools	17,594	55,679
Board of Conference Claimants; Connectional Fund	\$21,730	
Permanent Fund	48,427	70,157
Freedmen's Aid Society		128,889
American Bible Society		38,497
Freedmen's Aid and Southern Educational: Church	\$6,446	
Sunday School	1,080	
		7,526
Education: Public Collection		7,187
Total Official Benevolent Collections		3,579,226
Ministerial Support: Bishops	\$131,841	
District Superintendents	886,854	
Pastors	13,724,409	
Conference Claimants (Conference Collections)	434,911	15,178,015
Current Expenses: Sexton, Light, Fuel, Sunday School, etc		6,319,734
General Conference Expenses		19,487
Central Office Expenses, Epworth League		16,131

Returns of five Conferences and Missions not reporting and fourteen Conferences held late in November and in December, are taken from 1908. Final official returns in the General Minutes of the Fall Conference change the above figures slightly.

Our receipts represent Conference Collections and vary from the receipts reported by the Benevolent Societies for their respective fiscal years. For the latter see the reports of these Societies in Chapter V.

People of Interest

The assignment of the Rev. D. P. Shaw to Sardis should have appeared in the appointments of the Upper Mississippi Conference, Holly Springs District, published in this paper last week.

Bishops Foss, Wilson and Berry participated in the programme of the one hundredth and twenty-fifth anniversary of old St. George church, Philadelphia, on December twenty-seventh.

Dr. B. M. Hubbard, District Superintendent of the North New Orleans District of the Louisiana Conference, delivered the formal opening day address at Gammon Theological Seminary upon the subject "The Call to and the Preparation for Life's Work." Doctor Hubbard is an alumnus of the institution, class '96.

Dr. Alexander P. Camphor, president of the Central Alabama College, Birmingham, Alabama, was in the city recently visiting relatives and friends. He received a most cordial welcome and we were glad to again thank the Doctor for the splendid serial now running in the SOUTHWESTERN on "Liberia—A Study."

Mrs. T. J. Johnson, of Mansfield, wife of the Rev. T. J. Johnson, District Superintendent of the Shreveport District, was in the city recently to the marriage of her niece, Miss Meothilde Cabriere, and Dr. Joseph Mitchell, a practicing physician of

Cuthbert, Georgia, in the chapel of their alma mater, Straight University, Wednesday evening, December twenty-ninth.

Dr. I. L. Thomas, Field Secretary of the Board of Home Missions and Church Extension, preached at Central Methodist Episcopal Church, Jackson, Mississippi, Sunday morning, the sixteenth instant, and lectured at 3 p. m. The following Monday night Dr. M. C. B. Mason delivered his famous lecture on "Solving the Problem in Dixie." Dr. J. M. Shumpert is the progressive pastor.

The death of Bishop Goodsell, has made necessary the reassignment of Conferences under his care, as follows: Bishop Moore has been assigned to the presidency of the Northern New York Conference. Bishop Wilson to that of the Baltimore Conference. Bishop McDowell will have supervision of the Rock River and Northwest Indiana Conferences and Bishop Spellmeyer of the Illinois and Central Swedish.

We are in receipt of a unique calendar, bearing the greetings of the Bank of Mound, Mississippi. The picture is significant: Bales of cotton are piled high and in front of the stacks stand Mr. Isaiah T. Montgomery (one of the founders of Mound Bayou), and a Negro youth, to whom he says, "As long as there are mouths to be fed, backs to be clothed, and lands to be tilled, the place of the farmer in the hearts of the American people will be supreme."

Dr. J. Mercer Johnson, Superintendent of the

Houston District, Texas Conference, is at the bedside of his mother, who has been very ill in Little Rock, Arkansas. While on this trip Dr. Johnson delivered his splendid lecture on "Toussaint L' Ouverture," before the students and faculties of the following colleges: Philander Smith, Little Rock Arkansas Baptist College, Shorter University, all in Arkansas; Wiley University, Bishop College and Phillips University in Texas.

Mrs. E. W. S. Hammond, who has taught English and elocution for several years in Walden University, is a graduate of New Orleans University, where she also studied elocution. She also completed the course in the Chicago School of Elocution. She is winning laurels as a teacher of elocution, and is rated as a reader and impersonator of marked ability. Her services are in great demand. The Nashville Glibe says: "Mrs. Hammond is rated as one of the best elocutionists of the country. She can hold any audience under her grasp while she portrays in words the many scenes of real life."

Bishop Scott visited the Gilbert Academy, Baldwin, Louisiana, some days ago, and speaks in highest terms of the manner in which the work at that school is being carried forward. Prof. J. M. Matthews, the principal of the school, is having a really brilliant and successful administration. There is perfect harmony between the Principal and other members of the faculty and the pupils seem happy and contented and are evidently enjoying their work. At the time the Bishop was there some of the buildings had suffered from a severe wind-storm but he felt confident that the school would not be adversely affected by it, and that Prof. Matthews would soon have matters in shape again.

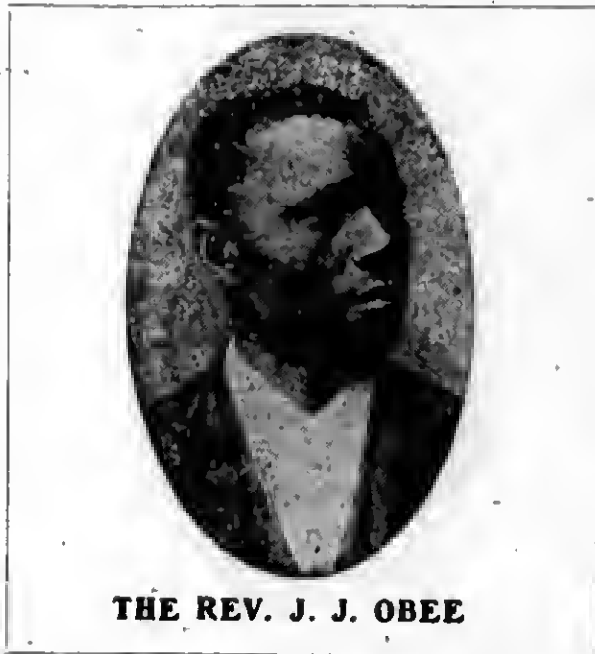
R. L. Kearney, of Greenville, N. C., is the inventor of a patented improvement in plows. It is a boltless combination plow. The work of three plows is accomplished in one. A cotton plow with double front points and shares or wings, sweeps and half sweeps of various shapes and sizes, best adapting them to all stages of growing crops. It has also a complete set of castings which constitute it a turning plow with three sizes of wings, the smallest making it suitable for breaking very hard or rough land. All parts are changeable. The position of handles and beam may be changed to suit the requirement. Only one stock, beam and handles are required, and upon these may be fitted any shape or size castings to meet the demand of the work at hand.

There has been no little discussion before the General Committees of the Church with reference to the consolidation of the *World Wide Missions*, the official organ of the Board of Foreign Missions, and the *Christian Republic*, the official organ of the Board of Home Missions and Church Extension. At the recent session of the managers of the Board of Foreign Missions held in New York City a report was received from the Joint Committee on Periodicals of the Home and Foreign Boards, recommending that the two papers be not merged, but that their cost be reduced to the lowest point consistent with efficiency. It was voted that in order to reduce expense *World Wide Missions* shall consist of twelve pages each month, instead of sixteen, except during the months of July and August, when it shall consist of eight pages. The decision not to merge the two papers was reached because of practical difficulties in connection with postal rates, because of the difficulties of editorial control, and because the scheme adopted will be as economical for the Board of Foreign Missions as the merging of the two papers.

The following are the appointments of the Tupelo District, Upper Mississippi Conference, the Rev. E. F. Scarboro District Superintendent. (Appointments of other Districts appeared in last week's issue.) Algona, L. W. Mosley; Amory, G. J. Dobson; Bell Circuit, supplied M. Young; Bellfontain, J. W. Johnson; Corinth, B. T. McEwin; Corinth Circuit, N. H. Isom; Houlka Circuit, W. S. Gillespi; Houston, J. T. Cannon; New Albany, L. A. Armstrong; Nettleton, D. D. Reid; Okolona, J. J. Johnson; Okolona Circuit, A. A. Wright; Pontotoc, J. W. Byrd; Pontotoc Circuit, F. T. Compton; Quincey Circuit, G. W. Logan; Sherman, R. B. Buchanan; Timberville and Calhoun, A. D. Sherman; Tupelo, W. F. Isaiah; Union Grove, H. A. Robinson; Verona Circuit, E. O. Woolfolk; N. L. Lackey, Conference Evangelist; B. F. Ponney, Conference Evangelist; J. B. F. Shaw, Principal Meridia Academy; W. T. Askew left without appointment to attend one of our schools.

Newman Memorial Church, Alexandria, La., Dedicated

The present congregation was first known as a Methodist Church or Society, in 1807, and was organized by Rev. Samuel Small, and known as Murray Street Methodist Episcopal Church. Rev. Small served in this charge three years and built the old frame church which served the people for nearly thirty-six years. During the forty-three or four years of the existence of this church, eighteen ministers have served us, as follows:



THE REV. J. J. OBEY

Revs. Small, three years; John Lee, one year; E. Haywood, two years; Chris. Hunt, two years; George Washington, one year; Wm. Murrell, three years; J. F. Marshall, three years; S. E. H. Moran, three years; M. S. Davage, two years; A. J. Ford, five years; C. D. Shallowhorn, one year; Z. T. Gayden, two years; W. J. M. Price, one year; E. B. Richards, one year; J. J. Obee, two years; C. H. Monroe, two years; P. W. Clark, four years; R. C. Worsham, four years.

During all of these years the preaching of the Gospel by these men of God has made Methodism a name to conjure with, and has served to keep the fires of religious fervor burning brightly. This old corner has been a lighthouse upon the religious sea, warning all men and women of the shoal of sin found along the pathway of life.

The trials and disappointments incurred in the erection of a new building for this congregation were many, and were sufficient to discourage a more sturdy set. In 1898 a brick foundation was put down and a cornerstone laid by the Grand Lodge of Masons, which was in session here June 24, 1898. After three or four years of halting, reconsideration and indecision, this foundation was dug out, and under the pastorate of Rev. P. W. Clark, with Henry Eckley, J. B. Lefargue, Dr. J. P. Jones, Jno. Barrett, J. E. Hines, M. A. E. Thomas, George O'Quane and Esau Hadnot as trustees, the present edifice was erected in 1902. The struggle to get the church built was very great, but the struggle in the past seven years to get it paid for has been the greatest effort ever recorded in the history of a congregation. With a membership scattered, equandered and discouraged, the present trustee board, in cooperation with the Rev. P. W. Clark as leader and pastor, set about the great task before them in 1903 to reunite and reassure the people and thus pay the debt of the splendid building we now dedicate to the service of God. After three years, the Conference removed Rev. Clark and sent us the present servant of God, the Rev. R. C. Worsham. How well he has wrought can best be told by the rejoicings heard here on the night of November 21, 1909, and by the purpose that calls up this great meeting. The church cost \$4,500. Rev.

Clark left a debt of \$2,300. Since then the present pastor, Rev. R. C. Worsham, has paid this \$2,300. The greatest event that has come to a church in the city of Alexandria among Negroes was the day when our trustees' board was able to render the following report:

Report of the Board of Trustees of Newman Methodist Episcopal Church, 1909:

Alexandria, La., Dec. 12, 1909.

To the District Superintendent, Pastor and Members of Newman Memorial Methodist Episcopal Church:

Greetings.—It becomes my very pleasant duty to report to you the condition of our church as to its property and its general standing, and the work accomplished during the past year. As president of your trustees' board, I am proud of the opportunity to do business, for as loyal a congregation as you are. I am also proud of the opportunity to testify to the faithfulness and Christian character of the gentleman who has been the spiritual advisor of this people for the past four years.

In a rally held Dec. 12 this church raised \$731, which cancelled the balance of all outstanding claims against the church. Dr. I. W. Young reporting the result of this effort to the membership, said:

It becomes my very pleasant duty to report to you the condition of our church as to its property and its general standing, and the work accomplished during the past year. As president of your trustees' board, I am proud of the opportunity to do business, for as loyal a congregation as you are. I am also proud of the opportunity to testify to the faithfulness and Christian character of the gentleman who has been the spiritual advisor of this people for the past four years. There is no better man in the conference than he. He is a peer in



NEWMAN MEMORIAL

this conference and deserves the support, honor and encouragement of this people and the whole conference.

The following is a statement of the money raised during the year on your property and for its purpose:

Total raised for trustees.....\$731.00
Paid out as follows:
Semi-annual interest on note to pay.....\$ 22.00
Last note on sidewalk in May..... 27.90
Insurance on church

We are pleased to report to you once property 14.00
Paid to sexton to November 1st 30.00
Paid on lights 15.20
Paid on last note in full 592.00 703.10

Balance on hand.....\$28.00

Balance of \$28.00 donated to Steward's Board for pastor's salary.

Your property includes one church building, one remnant of a house called a parsonage, and the land upon which it stands all free of debt to date.



THE REV. R. C. WORSHAM

in our lifetime that your property is out of debt of any kind whatever. As your financial agents we are proud of the opportunity to congratulate you upon your splendid efforts and your grand achievement in paying for a church which has been built in this generation.

In looking over the minutes of this conference I notice churches that were built further back than my knowledge goes and they are yet in debt. Notably among them is the church at Baton Rouge which now has to be rebuilt,

The American Excess Of Good Living

The Principal Cause of the Great Prevalence of Indigestion and Dyspepsia.

Man inhabits every part of the globe where external influences can be successfully resisted. Food is an important element in effecting this, and nature has provided for it accordingly. The colder the climate the more animal food and oily substances are required; the warmer a preponderance of vegetables and fruits is necessary in one's diet.

The whale-blubber of the fur-clad Eskimo, and the rice of the nude African, are as much necessities of locality, as matters of choice. The same indications exist in civilization. Thus, the diet in America and England is essentially different from that in Italy, Spain and Egypt.

The effects of universal communication are nowhere more obvious than on the luxurious table. To furnish the refined cuisine, all climates, both sea and land, are laid under contribution, and the stomach is expected to digest, without assistance everything that is put into it. Combining together such varied products, and the neglect of the relation between climate and food, are very active causes of dyspepsia.

The heavy substantial dishes of this climate accord badly with the thermometer at ninety degrees; and an inflexibility in regulating the kind and quantity of food is a cause of a large proportion of the ill health and stomach troubles among the English and Americans.

Thousands of people who have suffered from stomach trouble, and a general ill-health resulting therefrom, because of a badly regulated diet, and the ingesting of an excessive amount of food at the table, have obtained speedy and permanent relief by means of a simple expedient—that of using one or two of STUART'S DYSPESIA TABLETS after each meal, or whenever any of the well-known symptoms of indigestion are present.

These powerful digestive tablets contain every element that exists in the stomach to digest the food, and in the exact proportion as found therein. They take the place of the natural digestive juices when the latter are deficient in quality or quantity, and do their work for them, removing the indigestion by digesting the food, and resisting, strengthening and purifying the digestive tract.

There is no other digestive remedy on the market which has been found equal to Stuart's Dyspepsia Tablets; none which is so rapidly and powerfully efficient, or which removes discomfort, banishes stomach-pain, and relieves and cures all of the symptoms of dyspepsia and indigestion in so thorough and pleasant a manner as these marvelous little tablets, a single grain of which is capable of digesting 3,000 grains of any and every kind of food.

All persons who are annoyed with stomach trouble of any kind should use Stuart's Dyspepsia Tablets, which will remove such trouble in a very short time. Purchase a box from your druggist, and send us name and address for free sample. Address F. A. Stuart Co., 150 Stuart Building, Marshall, Mich.

they indeed need to be complimented and deserve a high place in the estimation of this membership.

Thanking you for the support and confidence that you have given us in the past and striving always to merit

due to the storm that swept over the country last September.

We wish to congratulate all of those who worked so valiantly in the last rally, but we would be less than ingrates if we did not especially mention the work of Sisters L. A. Eckley and A. E. Young in taking the lead in the past years and keeping the fire a-burning and encouraging and assisting the members to do their duty. When we stop to think that by their efforts they would bring up as much \$200 and \$300 from outside sources,

your heartiest approval for work well done.

By the concurrence of the full board. We are yours for the cause of Christ, Isaac W. Young, M. D., Pres. Wm. Houston, Secretary.

The following named trustees' board has worked valiantly and ardently for the past three years, and are due great credit for the work accomplished: Wm. Murray, J. B. Lafargue, J. E. Smith, Jno. P. Kelso, I. W. Young, M. D., F. D. Cokley, Wm. Kelso, Wm. Houston, Jas. L. Smith.

With perfect organization of church Sunday School, officers and members, cooperating with a true upright

Christian minister, sent from God, and preaching an unadulterated Gospel with power, and with spirit, we have run the race thus far successfully, and are destined under like conditions, to soar to greater heights of Christian advancement and religious awakening.

The church was dedicated last Sabbath; the Rev. J. J. Obee, District Superintendent, preaching in the morning; the editor of the SOUTHWESTERN CHRISTIAN ADVOCATE in the afternoon, and the Rev. P. W. Clark at night. The dedication services were conducted in the afternoon in the presence of a large audience. Collected for the day \$86.00.

Gleanings from the Field

KENTUCKY

Lagrange.—At Kynett Chapel the third quarterly conference was held here Nov. 13-14. The Rev. P. T. Gorham, District Superintendent, was present. All members of the conference were present with reports. The reports show great improvement in every department of the Church. The Rev. P. T. Gorham was paid \$15. Sunday at 11 o'clock and 7 P. M. the Rev. Gorham preached two able sermons. At 2:30 the pastor led a praise meeting; 3 o'clock the Lord's supper. Raised during the day \$24.85. All claims have been looked after. The Rev. G. W. Powell is the man for Lagrange Church; under his able administration the Church has been revived, old debts have been paid, and at the same time we have bought a parsonage lot at the cost of \$150. We have a nice three-room house on it, which I hope will be completed in a few days. The Church is greatly improved, as we have put in new lights, large stoves and have done a great deal of work on the building. Our pastor, the Rev. G. W. Powell, was sent to us last April. The Church is alive now and coming to the front. The greatest work in its history is being done this year.—Henry Thomas.

LOUISIANA

Pleasant.—I take this method to thank the young men of Pleasant Hill for the gift of a \$7 pair of shoes and

Quickly Cured.

Instant Relief, Permanent Cure—Trial Package Mailed Free to All in Plain Wrapper.

We want every man and woman, suffering from the excruciating torture of piles to just send their name and address to us and get by return mail a free trial package of the most effective and positive cure ever known for this disease, Pyramid Pile Cure.

The way to prove what this great remedy will do in your own case, is to just fill out free coupon and send to us and you will get by return mail a free sample of Pyramid Pile Cure.

Then after you have proven to yourself what it can do, you will go to the druggist and get a 50 cent box.

Don't undergo an operation. Operations are rarely a success and often lead to terrible consequences. Pyramid Pile Cure reduces all inflammation, makes congestion, irritation, itching, sores and ulcers disappear—and the piles simply quit.

For sale at all drug stores at 50 cents a box.

FREE PACKAGE COUPON

Fill out the blank lines below your name and address, cut out coupon and mail to the PYRAMID DRUG COMPANY, P. O. Box 154, Pyramid Bldg., Marshall, Mich. A sample of the great Pyramid Pile Cure will then be sent you at once by mail, FREE, in plain wrapper.

Name

Street

City and State

a hat. Jerry Bryant, chairman; Clifton Allen, secretary; Anthony Johnson, treasurer; Wilcox Bryant and Arthur Jones.—N. R. Randolph, Pastor.

Springfield.—The Fourth Quarterly Conference of this charge was held Jan. 2nd, the Rev. W. J. M. Price in the chair. F. B. Forsythe was elected secretary. All members of the Quarterly Conference were present. The Rev. W. J. M. Price, known how to handle the work entrusted to his care; he leaves no stone unturned, but carefully looks into every interest of the church. He finds the Rev. B. F. Branch, pastor, at his post of duty, in the midst of hardships and suffering Pastor Branch has ever stood firm, presenting every claim. We trust to send him to the Annual Conference with a good report.—F. B. Forsythe.

Benson.—On Dec. 3 there was a feast in the wilderness given by Beathel Methodist Episcopal Church for the purpose of paying off their pastor, the Rev. J. J. Haskin. The same was conducted by Mr. Z. Bristol, C. Adams, Bettie Thomas, Julia Drain, Wallie Williams, J. Flecher, H. Bordright, Jessie James, John Woods. Sermon by the Rev. M. Jones. Amount raised \$35. This is the fifth year of Rev. Haskin's pastorate here and we ask him return.—Julia Drain.

Crowley.—At Trinity Methodist Episcopal Church the concert given recently by Miss E. Johnson, Sunday School Superintendent, was a great success. Miss Johnson knows how to reach the children. Simon Taylor, William Love and Mr. Sydney were very active. There was sweet singing by the little Crowley girls. Our pastor was with us; \$595 was raised. The Sunday School is in good shape.—E. Johnson.

Rickens.—This charge consists of three churches, viz. Union Spring Ridge and Richland Chapel. For the past month there seems to have been a general awakening. The religious services have been impressive and inspiring. Bro. J. B. Scott, of Union; Bro. Jas. Campbell, of Spring Ridge, and T. H. Green, of Richland, led in the class leaders rally, which amounted to \$14. After preaching on Sunday night at Union and receiving many congratulations from our many friends here, we thought all was over until after the Annual Conference. But to our surprise on Monday night as we were getting ready to start to the Annual Conference a storm struck the parsonage and a band of singers composed of old and young, entered the parsonage and deposited several pounds of the choicest groceries, some money, a few pieces of tableware and some needed wearing apparel for the pastor, which made us feel that surely God is in this place. We can only say come again, and if we are sent back we will come gladly.—W. F. Isalah, Pastor.

Good News for The South. HEALTH SPECIALIST SPROULE.

The Great Catarrh Specialist Explains HIS METHOD of TREATMENT



HEALTH SPECIALIST SPROULE, B. A.,
English Specialist in Catarrh and
Chronic Diseases.

Nineteen years ago a young, but highly honored Surgeon in the British Royal Navy astonished his friends by suddenly leaving the service and entering on private practice. That Surgeon was the now famous Catarrh Specialist, Sproule, B. A. His keen brain had early seen in the then new disease Catarrh a menace to the life and happiness of the civilized world. While other physicians were neglecting it as unimportant Specialist Sproule studied its nature and the means of cure. He labored in office, hospital and laboratory. He mastered the subject.

As Specialist Sproule had foreseen, Catarrh spread with frightful rapidity. Twenty years ago Catarrh was almost unknown. Now no age, sex or condition is exempt from it. No climate or locality is a cure for it. Catarrh is to be more dreaded than yellow fever or smallpox. It is, in the large majority of cases, the forerunner of Consumption. Vital statistics show that deaths from Consumption in this country have increased more than 200 per cent. in the last five years. Nearly all of these cases have been traced back to Catarrh as their starting point.

Health Specialist Sproule makes the treatment of Catarrh a specialty. He cures Catarrh. Specialist Sproule, the first to make Catarrh a specialty, has perfected the only scientific, constitutional and PERMANENT cure. The widely advertised so-called "Catarrh cures" do not and never can cure Catarrh. They often do harm by driving the Catarrh germs deeper into the system. CONSUMPTION, BRONCHITIS, PAINFUL STOMACH DISORDERS are liable to result.

Catarrh is a disease of the mucous membrane and is curable only through the blood. and by medicines prepared for each case. Medicine that will cure one will often harm another. Specialist Sproule's method drives every germ out of the body. It clears the head, stops the hawking and spitting, sweetens the breath, strengthens the eyes, restores the hearing. It purifies and enriches the blood. It invigorates and tones up the entire system. It gives new life, energy and ambition. The hardships of life seem easier to bear. Work becomes a pleasure. The man feels as if made over.

Specialist Sproule's name is revered as that of a benefactor in thousands of homes. If you have any symptoms of Catarrh, the doctor earnestly invites you to write to him and tell him all about it. It will cost you nothing. He will give you the most valuable

MEDICAL ADVICE FREE

He will diagnose your case without charge and tell you just what to do to get cured. Do not delay. In such cases every moment is precious. Do not neglect yourself. Anorexia all do not give yourself wrong treatment. The results may be fatal.

The most prevalent form of Catarrh results from neglected colds.

1. Do you spit up slime?
2. Are your eyes watery?
3. Does your nose feel full?
4. Does your nose discharge?
5. Do you sneeze a good deal?
6. Do crusts form in your nose?
7. Do you have pain across the eyes?
8. Does your breath smell offensive?
9. Is your hearing beginning to fail?
10. Are you losing your sense of smell?
11. Do you have up phlegm in the morning?
12. Are there buzzing noises in your ears?
13. Do you have pains across the front of your forehead?
14. Do you feel a dropping in back of throat?

If you have some of the above symptoms your disease is catarrh of the head and throat.

Answer the above questions, yes or no, write your name and address plainly on the dotted lines, cut out and send to Health Specialist SPROULE, B. A., (Graduate in Medicine and Surgery, Dublin University, formerly Surgeon British Royal Naval Medical Service) 432 Trade Building, Boston. Be sure and write today.

When catarrh of the head and throat is left unchecked it extends down the wind-pipe into the bronchial tubes, and in time attacks the lungs and develops into catarrhal consumption.

1. Do you take cold easily?
2. Is your breathing too quick?
3. Do you raise frothy material?
4. Is your voice hoarse and husky?
5. Have you a dry, hacking cough?
6. Do you feel worn out on rising?
7. Do you feel all stuffed up inside?
8. Are you gradually losing strength?
9. Have you a disgust for fatty food?
10. Have you a sense of weight on chest?
11. Have you a scratchy feeling in throat?
12. Do you cough worse night and morning?
13. Do you get short of breath when walking?

If you have some of these symptoms you have catarrh of the bronchial tubes.

NAME

ADDRESS

Campbell.—We, the old and poor members of St. Paul Methodist Episcopal Church at Campbell, La., take this method, through our beloved pastor, to thank Mr. G. Haynes, the cashier of Campbell State Bank, and merchant of said town, for a generous supply of groceries, such as 5 sacks of flour, 20 pounds of sugar, 10 pounds of lard, 5 pounds of coffee. God bless our pastor and good white friends.

Maringoulin.—The pastor called the meeting to order Dec. 23, and the Rev. D. S. Coats lectured for 20 minutes on the suffering condition of our people. His words were heard by a large audience. Good results will follow. At the conclusion of his lecture the household of Ruth of Maringoulin No. 3157, G. U. D. of O. F., paid off the claim of Sister Arrey Given, a member of the above named church, who died Aug. 18, 1910, to her son, Mr. Joseph Joyers, \$200.—A. B. Venable.

Pineville, La.—Our pastor was the recipient of a nice pair of shoes for New Year's from Mr. Fred Williams and brothers G. W. Holmes, Leonard Compton, Peter Good and J. H. Green.

Abbeville.—The Fourth Quarterly Conference was held at King Memorial Methodist Episcopal Church. The Dis-

trict Superintendent, the Rev. P. W. Clark, presiding. Nov. 5 and on the 7th the people of Gueydan claimed to have heard the best sermon ever delivered in that city; for 45 minutes he held his audience entranced with his wonderful gift of eloquence. The churches have prospered greatly this year. We have doubled our membership, have paid some debts and have some cash in treasury to meet the next note. The church at Gueydan will soon be clear of debt. We plan to build a new house there in the near future with the aid of our worthy District Superintendent, the Rev. P. W. Clark, to whom must be credited the growth of the Lake Charles District. To every needy appeal out of his salary he has given, thereby enabling some of us to hold on and make something out of nothing. We cannot tell of his goodness, not even in part. We purpose to report all claims with money results at the forthcoming Conference.—A. J. Smith.

Hicks' CAPUDINE Cures Sick Head-ache.

Also Nervous Headache, Travelers' Head-ache and aches from Grip, Rheumatism, Neuralgia, Pains in the Back, Stomach Troubles, Headaches, etc. Effects immediately. Sold by Druggists.

**Southwestern
Christian Advocate**
631 BARONNE STREET.

PUBLISHED EVERY THURSDAY.

Entered at the Post Office at New Orleans, La., as Second-Class Matter.

TERMS:

Per Year\$1.25
Six Months75
Three Months50
Invariably in advance, \$1 a year to pastors.

KEEP WATCH ON THE DATES.

Subscribers will find opposite their names on the address label, when their subscription expires. Timely renewals will save missing any papers.

When change of address is desired, be sure to give the old as well as the new address.

There are four ways by which money may be sent by mail at our risk—Post Office Money Order, by Bank Check, or Draft, or an Express Money Order, and, when none of these can be procured, in a Registered Letter.

You can buy a money order at your post office payable at the New Orleans post office.

If a Money Order post office or Express Office is not within your reach, your postmaster will register the letter you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Crescent City Notes

The Rev. E. Baptiste, of Plaquemine has been ill for eight weeks, and is here under treatment in the Charity Hospital, this city, since December 28th. We are glad to learn that he is improving.

Dr. W. W. Lucas, Field Agent of the Foreign Missionary Society, Methodist Episcopal Church, is to lecture in Central Methodist Episcopal Church Monday night, January 24th on the subject "Love and Marriage." Dr. Lucas is popular in New Orleans as a lecturer. The Rev. H. H. Dunn has secured also several good vocal and instrumental numbers, and this splendid program may be enjoyed for the sum of fifteen cents.

Woman's Home Missionary Society of the Louisiana Conference will celebrate its Fourth Anniversary Thursday, Jan. 27th, at 3 p. m., in connection with the Annual Conference session in First Street Methodist Episcopal Church. Mrs. E. L. Knashman, Bureau Secretary, is in the city and will address the meeting in the interest of the missionary work and the necessity of rebuilding Pack Memorial Home. Members and officers of

the Board and local workers are requested to be present on that day.

MRS. D. C. MEAD, Pres.
MISS EMMA BESSIE, Rec. Sec.

At Haven Chapel, Joliet and Plum Streets, Monday, January 24, at 7:30 p. m., will be heard some of the ablest representatives of the Church, among whom will be the Rev. M. C. B. Mason, D.D., founder of Haven Chapel and now Senior Secretary Freedmen's Aid Board, Cincinnati, Ohio; the Rev. W. W. Lucas, D.D., Field Agent, Board of Foreign Missions and other general offices. District Superintendent W. J. M. Price, Master of Ceremonies. The interior of the Church having been completed, same will be formally re-opened, and the Unveiling of a historic tablet will also take place on that occasion.—Dr. Pierre Landry, pastor.

The ladies of the Conference Board, Woman's Home Missionary Society, Louisiana Conference, in their regular monthly meeting held January 13, adopted a resolution to the effect that as Mrs. E. L. Knostman, Bureau Secretary West Southern States, having met with a serious accident upon her immediate arrival here, that we profoundly regret such accident, and hereby express our sympathy for her at this time. Also we do appreciate, and express our high estimate of the faithful and successful manner in which she has labored for the rebuilding of Peck Home in the city of New Orleans, and that we pledge our earnest support toward the rebuilding of the Home. Submitted: Miss C. Hayman, corresponding secretary; Miss E. Bessie, recording secretary.

Williams Church.—We had a grand time at our note burning a few nights ago. It was a joyous affair. A debt of ten years standing has been completely wiped out; all local and incidental expenses paid. The membership in these four years has been more than doubled. Dr. B. M. Hubbard, our District Superintendent, was master of ceremonies. The following spoke telling of the great good accomplished: John Mathews, Henry Parker, William Mathews, Hon. C. C. Wilson, the pastor and the District Superintendent. Our Fourth Quarterly Conference on the 14th of January, was a great Conference. After a few complimentary remarks, touching the pastor and work by Wm. Mathews,

THE BIG STORE.

Dryades, Euterpe and Polymnia Streets.

Chas. A. Kaufman Co. Ltd.

What others Advertise We Sell for Less

We never allow any store to undersell us at any time. All merchandise is sold under the Chas. A. Kaufman's Co. Gilt edge Guarantee

"Satisfaction or Money Refunded."

Johu Mathews, H. Parker, P. Johnson, L. Brazley and Hon C. C. Wilson, the work and reports were highly commended by our District Superintendent.—J. O. Richards, Pastor.

INQUIRY.

I wish to inquire for my people. My father was named Allen Brooks. My mother was named Jane Brooks. I had a brother named Allen but was called John. My sisters were named Nancy, Martha, and Frances Brooks. There were two others but I did not know their names. There was also a brother who came to Texas named Louis Brooks. I left them in Georgia having been sold to a widow woman called Widow Lathers, who lived in Clinton, Georgia. My name was Mary Ann Brooks before I married. Any information will be thankfully received. My address is Mary Ann Hart, Winchester, Texas.

FOR HEADACHE—HICKS' CAPUDINE

Whether from Cold, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

SAN ANTONIO DISTRICT.

Happy New Year to all the ministers and their families and to the laymen on the San Antonio District, and to the West Texas Conference. Lets make 1910 a year of business. Yours very truly.—A. M. Mason.

**Conference
Notices**

Special Notices

SAVANNAH CONFERENCE.

The Board of Conference Claimants are hereby notified to meet in Cordale, Ga., Feb. 17, at 10 o'clock a. m., 1910. G. W. Moore, Chairman.

CENTRAL MISSOURI CONFERENCE BOARD OF TRUSTEES.

The Conference Board of Trustees of the Central Missouri Conference are asked to meet in Centennial Methodist Episcopal Church, Kansas City, Mo., on the fifth day of April, 1910, to look after business. The members of the Board are: W. H. Smith, W. H. Wheeler, J. M. Harris, J. M. Smalley, W. H. H. Brown, T. H. Lockwood, Geo. W. Reeves, chairman.—G. W. R.

LITTLE ROCK CONFERENCE.

All who expect to attend the session of the Little Rock Conference, Van Buren, Ark., Feb. 2, are hereby notified to get a receipt for fare paid. Keep receipt and present it to the secretary of the Conference and if the required number of receipts is received by the secretary, each one presenting a receipt may return for one cent a mile. Arrangements are now being completed. We expect to ask for a special coach for the ministers, which will leave Little Rock Tuesday morning, February 1. All blanks will be distributed Tuesday afternoon in Van Buren.—J. L. Wilson, Sec.

PASTORS AND SISTERS OF THE MARSHALL DISTRICT, WOMEN'S HOME MISSIONARY SOCIETY.

Dear brothers: in lining up your church work for this year, 1910, don't fail to put Woman's Home Missionary Society in line. Push and help by your wards from the pulpit; they mean much to any work of the church. Now please let us have them by way of encouragement. We want to do a full year's work and can't hope to have success without your good will and help. I know we shall have your help, but this comes as a reminder to you. Sisters, begin now to rally your forces; don't wait until the last of the year and then have no report. I am



RED EAGLE

This is the Liniment that sells at sight and enables you to pull in the fifty-cent pieces like wild-fire. This Liniment is strong, powerful and penetrating, can be used on your stock with the greatest success. No home should be without a bottle of RED EAGLE INDIAN BRAND LINIMENT. We want Agents in every locality for this great Liniment, and you do not have to be a traveling agent.

OUR OFFER TO AGENTS. In the first shipment we send you sixteen bottles of L. A. Knight's RED EAGLE INDIAN BRAND LINIMENT and five bottles of L. A. Knight's RED EAGLE INDIAN BRAND COLD AND COUGH SYRUP, which sells for \$10.50; you keep \$5.25 for yourself and send us \$5.25. In the box of medicine we will add, free, three bottles of Liniment to cover express charges. No money required in advance, we trust to your honor—act quick—today and be sure of securing the agency—just fill out application blank below and mail today.

SPECIAL! To those accepting the agency at once we will send a beautiful large picture of Red Eagle, lithographed in eleven different colors. It is a reproduction from the original painting produced by a master in art—the picture has no advertisement on it whatever, and will beautify your home.

(A few words about Mr. A. H. Bonn, the artist who painted RED EAGLE. Mr. Bonn has made a unique position for himself in the art world by his strong character paintings of Indians. In the reproduction of this work unlimited colors have been used to give it the richness, beauty and quality of the original painting. It is full of life, snap and go of the original painting, and artists pronounce this reproduction as startlingly like the original painting. It is, therefore, a treasure of no small value.)

NOTICE! Do you know under our offer you can get the medicine for use in your family, thereby getting it at agents price, and you can sell enough to your friends and neighbors to pay for the medicine. We make this special offer on account of a great many who do not want to be an agent, but would like to have the medicine at wholesale price—DO IT NOW, fill out the blank below and send it in at once. Address, L. A. KNIGHT CO., 119 N. Second Street, ST. LOUIS, MO.

FILL OUT BLANK BELOW, Cut Out This Advertisement and Mail to us Today.

L. A. Knight Company,

119 N. Second Street, ST. LOUIS, MO.
Kindly Send Medicines According to Offer Made Above.

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R. F. D. No. Box No.

sure you don't want to fall, but you will if you put your work off until the last of the year. Let me beg you work now while it is day.—Mary A. Johnson, District President.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chance are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

District Rounds

CLARKSDALE DISTRICT.

FIRST ROUND

Carrollton, January 21-23; North Carrollton, 22-23; Shellmound, 29-30; Towne's Chapel, February 4-6; Philipp, 5-6; Money, 12-13; Minter City, 19-20; Bedford, 26-27; Webb, March 5-6; Dublin, 8; Lambert and Marks, 9; Claremont and Lombardy, 12-13; Clarksdale, 19-20; Clarksdale Circuit, 26-27; Coahoma, April 2-3; Tunica, 9-10. Dear Brethren: I hope that you will begin the year's work with faith in God and with a determination to do more this year than you have ever done. Begin early to plan for Easter. On that day aim to raise all of your Benevolences. Put your Sunday Schools and Epworth Leagues to work. Aim to put the SOUTHWESTERN into every home.—C. W. Butler, District Superintendent.

HOLLY SPRINGS DISTRICT.

FIRST ROUND

Byhalla, January 22-23; Oxford, 28-30; Oxford Circuit, 29-30; Abbeville, February 5-6; Pott's Camp, 12-13; Alesville, 19-20; Holly Springs, 25-27; Holly Springs Circuit, 26-27; Ripley, March 4-6; Ripley Circuit, 5-6; Grenada, 11-13; Grenada Circuit, 12-13; Batesville, 18-20; Sardis, 19-20; Herando, 26-27; Mt. Pleasant, April 2-3; Olive Branch, 6; Cotton Plant, 9-10; Abes and Cooper, 12-13; Water Valley and Waterford, 23-24. Brethren: Last year has gone into history as a record breaker on the District. Let us equal if nothing more that year's work. Try to raise all your Benevolences on Easter. God bless you.—N. R. Clay, District Superintendent.

GREENVILLE DISTRICT.

FIRST ROUND

Morgan City, Jan. 22-23; Belzora Ct., 29-30; Inverness Ct., Feb. 5-6; Moorhead Ct., 9; Doddsville Ct., 10; Ruleville Ct., 12-13; Inclianola Ct., 19-20; Heathman Ct., 21; Freenwood, 26-27; Stephenville, March 5-6; Shaw Mission, 8; Cleveland Mission, 9; Greer-ville, 11-13; Leland Ct., 12-13; Hallardale, 15-16; Itta Bena, 19-20; Schlater, 22-23; Shelby and Mound Bayou, 26-27; Duncan Mission, 28; Heads Ct., April 2-3; Gunnison Ct., 9-10. Dear brothers: We did well last year in our work. We must do more this year because our District is larger. Let's make this the banner year. Please raise all of your Benevolent on Easter and send it in to the treasurer. Remember, brothers, we have pledged Dr. J. T. Docking one hundred students from the Greenville District to Rust this Conference year. We have also pledged Dr. R. E. Jones that we would stand by the SOUTHWESTERN CHRISTIAN ADVOCATE. Please have a revival in your charge.—H. B. Hart, District Superintendent.

WINONA DISTRICT.

FIRST ROUND

Winona, Jan. 21-23; Duck Hill, 28-30; Elliot, 29-30; Willichal, Feb. 5-6;

Valden, 11-13; Valden Mission, 12-13; Valden Circuit, 19-20; Hesterville, 26-27; Durant, March 4-6; Sallis, 5-6; Goodman, 12-13; Pickins, 19-20; Lexington, 25-27; Owens, 26-27; Tchula, April 2-3; Koscisko, 8-10; Kascinska Circuit, 9-10; Ebeneza, 16-17. Brethren, I want you to remember first of all that I am your brother and that I love you and your families. But also remember that I mean work, work, work. Let us raise all our Benevolence on Easter. With much gratitude to Almighty God, our heavenly Father, for the victories of last year, let us have for our motto, Many souls, a round report of Benevolence and large subscription to the SOUTHWESTERN. Send at once and get programs for Easter. Make it a big day.—W. H. Gilliam, District Superintendent.

Gains 30 Pounds In 30 Days

Remarkable Result of the New Flesh-Bulder Protone, in Many Cases of Run-Down Men and Women.

Prove It Yourself By Sending Coupon Below For A Free, 50c Package.

"By George, I never saw anything like the effects of that new treatment Protone for the building up of weight and lost nerve force. It acted more like a miracle than a medicine," said a well known gentleman yesterday in speaking of the revolution that had taken place in his condition. "I began to think that there was nothing on earth that could make me fat. I tried tonics, digestives, heavy eating, diets, milk, beer, and almost everything else you could think of, but



Any Man Or Woman Who Is Thin Can Recover Normal Weight By The Remarkable New Treatment, Protone.

without result. I had been thin for years, and began to think it was natural for me to be that way. Finally I read about the remarkable successes brought about by the use of Protone, so I decided to try it myself. Well, when I look at myself in the mirror now, I think it is somebody else. I have put on just 30 pounds during the last month and never felt stronger or more 'nervy' in my life."

FREE PROTONE COUPON

It will cost you nothing to prove the remarkable effects of this treatment. The Protone Company will send to any one a free 50c package of Protone if they will fill out this coupon and enclose 10c in stamps or silver to help cover postage and packing, and as evidence of good faith, with full instructions to prove that it does the work. They will also send full instructions and their book on "Why You Are Thin," free of charge, giving facts which will probably astonish you. If you want to put on more flesh fill out the following coupon today. Free 50c package can only be had by writing direct to Detroit.

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Oldest Negro Institution of High Grade in Texas.

Enrolled last year, 670. Graduates of all departments in demand. One half of the pupils enrolled this session in the preparatory, normal and college courses. A large dormitory in course of erection. Work done by members of industrial classes. Grounds and buildings lighted with electricity from our own plant. Different industrial departments directed by efficient instructors. Five graduate teachers instruct in the music department. Department of nurse-training in successful operation. A hospital on the grounds open to students. Professors and instructors are graduates of leading colleges. Harvard, Syracuse and University of Chicago represented on our faculty.

M. W. DOGAN, President.

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And the Annual Conferences M. E. and A. M. E. Which Will be Held a Week Later,

All Pastors, Lay Delegates and their many friends will be expected to stop at the Hotel, unless otherwise provided for. This Hotel is controlled by church influence.

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HOW COLORED SCHOOL TEACHERS CAN EARN EXTRA PAY.

If you are a school teacher and want to earn some extra money after school hours, write A. R. Stewart, Tuskegee Institute, Ala.

Gleanings from the Field

MISSISSIPPI

Oak Grove and Fernwood Charge.—We have done very well on this work this year, added to church 12, improvement on building of church \$1,800, over all previous years. Our Fourth Quarterly Conference was indeed marvelous. The Rev. G. W. Smith, District Superintendent, preached and lectured to the satisfaction of all who heard him; also laid the corner stone of our Oak Grove Methodist Episcopal Church. Money raised during session \$182, most of which was applied to expenses of building. We have some money in treasury at Fernwood for building purposes. Notwithstanding this being a small charge we are on the upward march. A nice program was rendered during the year by the Willing Workers club to pay for chairs. They raised for that cause \$22.50; Elders' club raised \$10.50. I am doing my level best for our Benevolent cause. I have several dollars in hand and am still working for more. I am doing all I can for the Southwestern. Secured some subscribers during the year and now am ready for the rally.—J. A. Tatum, Pastor.

Biloxi.—Our Fourth Quarterly Conference was a splendid one. All committees reported. Mrs. Julia Nickerson, Neeley Biggs and Emma Brown, Edna Smith, Ed Johnson. Raised the Mission money this year. We have had good success in this city this year. The Rev. H. H. Cannon has given much time to this work and his dear old wife, Mrs. Cannon, has often brought joy to our church and people. We are proud of Bro. Cannon. A storm struck the church on the night of our Fourth Quarterly Conference.—H. W. Woode.

Liberty.—On the night of Jan. 8 the sisters gave a birthday entertainment and presented to the pastor a purse containing \$11. In the company were: Bro. C. B. Foust, Ada Smith, Annie Stoford, Bessy Carter, Mary Smith, D. Houston, Clara Foust and Rester Foust. I am coming to Conference with many new subscriptions for the paper.—I. S. Thomas, Pastor.

MISSOURI

Fulton Charge.—Thanksgiving day was observed in compliance with the President's request by pastor, the Rev. W. H. Smith, and members of St. James Methodist Episcopal Church. The pastor preached an excellent sermon from the text Philippians 4th ch. and the 6th verse. At twelve-thirty the committees spread a well filled table containing choice provisions of many kinds, which was enjoyed by all who were present. At night a grand musical concert was given by Misses Mana Bell and Beatrice Shoal. Financial results for the day was \$33.70.—Mildred Jeffere.

Centennial Methodist Episcopal Church, the Rev. R. Davis, pastor.—The District Superintendent, the Rev. A. H. Higgs, held his third quarterly meeting Sunday, Dec. 5, preaching two very able sermons morning and evening at the above mentioned church. The collection for the day was \$65 despite the extreme inclemency of the weather. Especial mention should be made of the great work that the Rev. Mr. Davis is doing for Centennial Church, and the community. Although he has been here but seventeen months he has raised over two thousand dollars and paid it on the debt of the church. Yet not only in this material sense is he strong, but spiritually he towers as a power for good. One hundred and ninety-one

souls have been added to the church by his effective ministrations. He is indeed a shepherd of his people. In the home he carries consolation to the distressed, and a pleasant word of good cheer to the discouraged.—Preston Overton.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children. 50c.

NORTH CAROLINA

Mt. Airy.—Splendid revivals have been held on this work and the circuit is glowing with new life. The administration of the pastor, the Rev. J. H. Watson, proves satisfactory to the membership. The Rev. C. S. Briggs held the third quarterly meeting and preached twice—strong, helpful sermons. Mrs. Watson, wife of the Rev. J. H. Watson, lectured before a crowded house the night of December 15 on "Temperance," and so pleased her audience that she was asked to repeat the same.—D. A. Kects.

Advance.—The Rev. L. G. McDonald and wife were very pleasantly surprised with a "pounding" since coming to this new work. It was very nice and came in a good time. May God bless the good people of Piney Grove Church. The first quarter was held with good success. District Superintendent M. M. Jones paid out in full.—L. G. McDonald, pastor.

Lowesville Charge.—The first quarterly conference met at Ebenezer Saturday, October 30, the Rev. H. L. Ashe, District Superintendent, presiding. We paid D. S. in full (\$27) and paid pastor \$10. This year we hope to put new life into the Sunday School and Epworth League. We wish also to have the Methodist Brotherhood and the Ladies' Aid Society flourish and grow. At the last conference Mt. Holley was taken off and put on Macpelah Charge. This, of course, has reduced our membership, but we expect nevertheless, to accomplish the same results with this smaller membership.—G. F. Hill, pastor.

OKLAHOMA

The first church dedicated in the State of Oklahoma is the new Light Methodist Episcopal Church at Earlsboro. Bishop William A. Quayle, D. D., promised to dedicate for us and set the time. But on account of other engagements he could not be with us on the day appointed. The Revs. W. F. Smith, D. D., District Superintendent of Guthrie District, and the Rev. D. G. Franklin, D. D., of the Muscogee District, were present. The Rev. D. G. Franklin, D. D., was asked to preach the sermon, which he did, to the delight of all. The sermon on that occasion will long be remembered in the hearts of the people. So the church was dedicated, and we hope to give more to the good Lord out in this western country. The following are the contributions: John Edginton, \$5; John Winrow, \$1; J. W. Sparks, \$1; G. V. Gross, \$1; J. C. McClure, \$1; Sister Wiley Gross, \$1.50; Prof. J. H. Terrell, \$1; J. W. Perry, \$1; C. D. Davis, \$1; J. D. Gibson, \$1; Rev. Fulbright, 50 cts.; Prof. J. M. Seay, 50 cts.; A. J. Logan, 50 cts.; C. J. Goldin, 50 cts.; Mrs. H. Seay, 50 cts.; M. R. Logan, 50 cts.; J. D. Hollis, 50 cts.; Miss E. Gross, 50 cts.; Sister Edginton, 50 cts.; Rev. Scott Rush, 50 cts.; Rev. T. Y. Hood, 25 cts.; A. Kennedy, 25 cts.; J.

Remedies are Needed

Were we perfect, which we are not, medicines would not often be needed. But since our systems have become weakened, impaired and broken down through indiscretions which have gone on from the early ages, through countless generations, remedies are needed to aid Nature in correcting our inherited and otherwise acquired weaknesses. To reach the seat of stomach weakness and consequent digestive troubles, there is nothing so good as Dr. Pierce's Golden Medical Discovery, a glycerio compound, extracted from native medicinal roots—sold for over forty years with great satisfaction to all users. For Weak Stomach, Bilioussness, Liver Complaint, Pain in the Stomach after eating, Heartburn, Bad Breath, Belching of food, Chronic Diarrhea and other Intestinal Derangements, the "Discovery" is a time-proven and most efficient remedy.

The genuine has on its outside wrapper the Signature.

Dr. R. W. Pierce, M.D.

You can't afford to accept a secret nostrum as a substitute for this non-alcoholic, medicine of known composition, not even though the urgent dealer may thereby make a little bigger profit.

Dr. Pierce's Pleasant Pellets regulate and invigorate stomach, liver and bowels. Sugar-coated, tiny granules, easy to take as candy.

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Progressive Superintendents will find this book very useful and wellnigh indispensable. It contains notes and reviews of the lessons, helpful hints and suggestions and other material which will aid the Superintendent in making his administration successful. It also contains Calendar; List of Lessons, Opening Service, Lesson Service, Closing Service, Ten Commandments, Apostle's Creed, Weekly Reports, Roll of officers, Roll of Teachers, Etc. Bound in leather 25 cents, net postage, 3 cents.

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M. Webb, 25; Sister Mattie McClendon, 25; Sister Logan, 50; Sister Goldon, 25; Sister Maudie Kenedy, 25; J. M. Gross, 25; Sister M. Robenson, 25; Sister M. Strong, 25; Miss Annie Hood, 25; and Mrs. H. L. Henry 25. Grand total, \$27.41. Trustees of the church, Perry Eave, Wiley Gross, John Edginton and Mosee Hamilton. —J. D. Gibson, Pastor.

'Phone Main 2252.

Drive Out Rheumatism

Rheumatism is in your blood, is living in your veins like a hungry wolf in a sheep-fold, destroying your peace, devouring your energies, torturing your tissues, obstructing your joints, ENDANGERING YOUR HEART, and you must CONQUER it or it will conquer YOU. You must drive it out. You cannot COAX rheumatism out through the feet or skin with plasters or cunning metal contrivances. You cannot TEASE it out with electricity or magnetism. You cannot IMAGINE it out with mental science. Hoping, wishing, longing, praying, fasting, dieting, sweating, bathing or rubbing won't drive Rheumatism from your body. RHEUMATISM IS URIC ACID IN THE BLOOD and if you want to drive it out of the blood you must go after it and get it. This announcement shows you how to do it. Read every word it says and then DRIVE OUT RHEUMATISM.

I Want A Letter



from every reader of this paper who is afflicted with Rheumatism, Lumbago or Neuralgia, giving me their name and address, so I can send each one free a one-dollar bottle of my Rheumatic Remedy. I want to convince every Rheumatic sufferer at my expense that my Rheumatic Remedy does what thousands of so-called remedies have failed to accomplish—actually cures Rheumatism. I know it does. I am sure of it and I want every Rheumatic sufferer to know it and be sure of it, before giving me a penny profit.

Kuhn's Rheumatic Remedy goes INTO THE BLOOD to find the Rheumatism. It meets it there and DRIVES IT OUT and that is why it cures Rheumatism.

Rheumatism is Uric Acid and Uric Acid and Kuhn's Rheumatic Remedy cannot live together in the same blood. The Rheumatism has to go and it does go. My remedy cures the sharp, shooting pains, the dull, aching muscles, the hot, throbbing, swollen limbs, and cramped, stiffened, useless joints, and cures them quickly.

I Can Prove It All To You

If you will only let me do it. I will prove much in one week, if you will only write and ask my Company to send you a dollar bottle free, according to the following offer. I don't care what form of Rheumatism you have or how long you have had it. I don't care what other remedies you have used. If you have not used mine you don't know what a real Rheumatic Remedy will do. Read our offer below and write to us for a Free One Dollar Bottle immediately.

W. Kuhn

Regular \$1.00 Bottle FREE TO TRY

We want you to try Kuhn's Rheumatic Remedy, to learn for yourself that Rheumatism can be cured and we want no profit on the trial. A fair test is all we ask. If you find it is curing your Rheumatism or Neuralgia, order more to complete your cure and thus give us a profit. If it does not help you, that ends it. We do not send a small sample vial, containing only a thimbleful and of no practical value, but a full-sized bottle, selling regularly at drug stores for one dollar each. This bottle is heavy and we must pay Uncle Sam to carry it to your door. You must send us 25 cents to pay postage, mailing case and packing, and this full-sized One Dollar Bottle will be promptly sent you free, everything prepaid. There will be nothing to pay on receipt or later. Don't wait until your Heart-Valves are injured by Rheumatic Poison, but send today and get a One Dollar Bottle free. Only one bottle free to a family and only to those who send the 25 cents for charges.

Cut Out and Send Us This Coupon

Kuhn Remedy Co., Dept. J., 2100 North Ave., Chicago.

Gentlemen:—I suffer from Rheumatism and want a DOLLAR BOTTLE of Kuhn's Rheumatic Remedy free as advertised. I ENCLOSE 25 CENTS to pay postage, packing, mailing case, etc. The dollar bottle must be sent entirely free, everything prepaid and nothing to pay on receipt or later.

Name _____

Town _____

State _____

Street or

R. F. D. Route _____

Could't Work For A Year.

UNION CHURCH, PA.—I take great pleasure to let you know what Kuhn's Rheumatic Remedy has done for me. Before I began to use it I could hardly raise my hand above my head and I had not worked for a whole year. I got back the use of my hand and was able to go to work immediately after using the first bottle. It is a wonderful remedy.

THOMAS O'BRIEN.

Now Sound As A Dollar.

RENFIELD, IOWA.—Before I had taken all of the first bottle of Kuhn's Rheumatic Remedy I felt better and when I had taken three bottles I felt WELL. I stuck to it however, until I had used six bottles, to make sure. Now I make my hand in the hay field. I have waited some time for the Rheumatic pains to return, but I am as sound as a dollar.

L. A. FORD.

No Sign of Rheumatism.

UTICA, N.Y.—I had Muscular Rheumatism in my right arm so badly that I had to give up my work. I read about Kuhn's Rheumatic Remedy and sent for a free trial bottle, which did me much good. After taking two bottles I went to my usual work and have worked ever since. Altogether I have used five bottles of Kuhn's Rheumatic Remedy and I feel that I am ENTIRELY CURED, as it has been months since I have had any sign of Rheumatism.

J. NIELSEN.

202 Nielsen St.

Completely Cured.

CHICAGO, ILL.—I suffered with Inflammatory Rheumatism in my right shoulder and Kuhn's Rheumatic Remedy has completely cured me. It is surprising how easily it cures this disease. I have never heard of anything that can compare with it.

A. N. BEALS, 160 Laflin St.

Was Confined To His Bed.

ST. PAUL, MINN.—For seven months I had been suffering with Rheumatism and was confined to my bed most of the time. Kuhn's Rheumatic Remedy was recommended to me and after using a full treatment I was entirely cured. For more than a year I have seen no sign of its return and fully believe that I have been permanently cured. It has made me many dollars by allowing me to keep on working without being laid up every few days, and I cheerfully recommend it.

ARTHUR P. PATTON, 29 Front St.

Man and Wife Both Cured 5 Years Ago.

HARVARD, ILL.—After suffering with Rheumatism in my knee and hip for more than twenty years and scarcely a month passing without trying some remedy or preventive, I finally



had Kuhn's Rheumatic Remedy brought to my notice by a friend who had used it. I took it and was cured. My wife also used it and was cured of Rheumatism in her arms and shoulders. After five years we are both still as enthusiastic in its praise as on the second night

after beginning its use, when we were permitted for the first time in years, to enjoy an entire night's rest free from the nerve-racking pains of Rheumatism. I heartily recommend Kuhn's Rheumatic Remedy as a permanent cure for Rheumatism and Lumbago to all sufferers. It deserves every good word that may be said of it.

DAVID COVENTRY.

Had Doctored For Twenty-Five Years.

MANCHESTER, TENN.—I can say that I am glad that I saw the advertisement of Kuhn's Rheumatic Remedy. I had doctored for twenty-five years for Rheumatism and could not get a permanent cure, only being relieved for a few days. When I first felt this terrible disease I thought I had sprained my leg, but the next day the pain left me, so I worked on. In a few days the same pain came back and I went to a doctor, who said I had Muscular Rheumatism. At that time I was a plasterer by trade



and possibly this kind of indoor work brought on the Rheumatism. I had to walk a great deal of my time with a cane, and lots of nights I could not lie down until midnight, on account of the misery in my limbs. By bathing the limbs in hot water, the pain would be eased a little and I would drop off to sleep. Thirteen years ago I left Indiana and came South for my health. At first I got better, but then it came back on me again, worse than ever. I went to our doctor and all he could was to give me quieting powders that scarcely contained opiates. By taking two of them at bedtime I could rest, but I had to omit them as I saw they would kill me. When I answered the advertisement of Kuhn's Rheumatic Remedy I had tried so many different kinds of medicine that I didn't have any confidence at all in the medicine. But the trial bottle came and I commenced taking it. After I had taken one-half the bottle I said, "Well, here is something helping me" and by the time I had taken all of the bottle, I went back to work. I sent and got three more bottles of Kuhn's Rheumatic Remedy and took same. Since taking this medicine I have done all kinds of work and can plow all day. My doctor told me there wasn't any cure for my Rheumatism, but I know better now. There has been several people around me here inquiring what I did for my Rheumatism, and when I tell them of your remedy they want it. I shall always praise this wonderful Remedy, what it has done for me. I am sixty-three years old, and am a veteran of the late war.

SUBVETUS GERARD.

Chronic Rheumatism For Thirty-Five Years.

STROUTS, OHIO.—When I commenced using Kuhn's Rheumatic Remedy I was completely crippled with Rheumatism, especially my hands and limbs.

It had been years since I was able to lift anything. At times I would not be able to walk for several weeks. I had been a sufferer from Chronic and Muscular Rheumatism for over thirty-five years and had spent all kinds of money trying different remedies advertised, and each one failed, so I did not have much faith left when I wrote for the trial bottle of Kuhn's Rheumatic Remedy. After using same I saw marked improvement and by the time I had used six bottles I was COMPLETELY CURED. I never felt better than I do now. I am fifty-five years old and feel like a woman twenty years younger.

MRS. A. ANTHONSON.

Perfectly Cured After Fifteen Years' Suffering.

LAMAR, S. C.—After having Rheumatism for fifteen years, trying several physicians, paying out lots of money and deriving no benefit whatever, I saw Kuhn's Rheumatic Remedy advertised and sent for a free trial bottle. I used the trial bottle and felt so much better that I ordered a full treatment. After using three more bottles, I found myself perfectly CURED of Rheumatism. I have waited about eight months before calling my cure perfect, thinking that the Rheumatism might return, but it has not. I am fifty-two years old, raised on a farm, and am now running a farm in the country, a saw-mill and cotton gin. When I commenced taking Kuhn's Rheumatic Remedy I also suffered some with indigestion. I have not taken a dose of Kuhn's Rheumatic Remedy for eight months and have not felt the least effects of Rheumatism, nor have I had an attack of indigestion. Today I feel perfectly well and weigh 224 pounds. When I began using it I could hardly get up the steps or into bed without help. Now I am all right and can run a foot race.

W. D. JOY.

Kuhn Remedy Company, 2100 North Ave., Chicago, Ill.

Southwestern Christian Advocate

ROBERT E. JONES, Editor
EATON & MAINS, Publishers

NEW ORLEANS, JANUARY 27, 1910

Vol 44--No. 4

ONE QUARTER OF A CENTURY OF SERVICE

By so much as men and women get out of themselves and overleap the bounds of the provincialism in which they were born, by so much may they lay claim to the divinity of manhood, and by so much do they interpret the life of the Divine Christ and His mission to earth. We owe something to society, and that something as taught us in the life of Christ was essentially unselfish. The Christ life is the most unselfish life of which the world knows. And by so much as we can bring into play the grace of unselfishness, by so much do we embrace the first fundamental qualification for a Christian worker, and by so much do we approach the statue of the perfect man.

When the history of the world shall be rolled up as a scroll its brightest and most interesting pages will be those giving a record of man's effort for man. The Missionary Movement is the highwater mark of manly endeavor. It is the most unselfish devotion to society of all of our philanthropic and utilitarian movements. The effort on the part of the Christian people of this country to lift the Negro is the direct result of the Missionary spirit. In this splendid work the Methodist Episcopal Church has been in the very forefront. It has given of its millions of treasure, but its best gifts have been its consecrated men and women—men and women who love the hardship of service rather than the luxury of ease; who prefer rather to share the discomforts and the privations of a lowly people than the joys of a home social life. To these men and women who have come South and maintained Christian institutions and Christian churches, particularly those who came when the coming meant a sacrifice, when their presence was unwelcomed, when they were spurned and hissed, shunned and snubbed, to these and their successors the Negro owes unbounded and abiding sense of gratitude. In this class we name two of God's saints—Dr. and Mrs. L. M. Dunton, of Claflin University, Orangeburg, South Carolina.

Dr. and Mrs. Dunton came into the Southern work thirty-seven years ago; twenty-five years ago they began work at Claflin University. Their names are synonymous with the name of the institution which they have so splendidly served. They have builded their lives, and their ideas and ideals, not only into the walls, and the shrubbery and the campus of that magnificent institution, but into the five hundred graduates who have gone out under their signature and blessing, and the thousands of undergraduates who have been touched and uplifted by their holy influence. When they went to Claflin University the total assets of the institution amounted to \$40,000. It was then

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With the splendid work that Doctor Dunton has done as the president of Claflin University we must consider the growth and standing of the South Carolina Conference, for Claflin and the South Carolina Conference are inseparable. Most, if not all of the strong men of the South Carolina Conference are the products of Claflin University

Drive Out Rheumatism

Rheumatism is in your blood, is living in your veins like a hungry wolf in a sheep-fold, destroying your peace, devouring your energies, inflaming your tissues, abstracting your joints, ENDANGERING YOUR HEART, and you must CONQUER it or it will conquer YOU. You must drive it out. You cannot COAX rheumatism out through the feet or skin with plasters or cunning metal contrivances. You cannot TEASE it out with electricity or magnetism. You cannot IMAGINE it out with mental science. Hoping, wishing, longing, praying, fasting, dieting, sweating, bathing or rubbing won't drive Rheumatism from your body. RHEUMATISM IS URIC ACID IN THE BLOOD and if you want to drive it out of the blood you must go after it and get it. This announcement shows you how to do it. Read every word it says and then DRIVE OUT RHEUMATISM.

I Want A Letter



from every reader of this paper who is afflicted with Rheumatism, Lumbago or Neuralgia, giving me their name and address, so I can send each one free a one dollar bottle of my Rheumatic Remedy. I want to convince every Rheumatic sufferer at my expense that my Rheumatic Remedy does what thousands of so-called remedies have failed to accomplish—actually cures Rheumatism. I know it does. I am sure of it and I want every Rheumatic sufferer to know it and be sure of it, before giving me a penny profit.

Kuhn's Rheumatic Remedy goes INTO THE BLOOD to find the Rheumatism. It meets it there and DRIVES IT OUT and that is why it cures Rheumatism.

Rheumatism is Uric Acid and Uric Acid and Kuhn's Rheumatic Remedy cannot live together in the same blood. The Rheumatism has to go and it does go. My remedy cures the sharp, shooting pains, the dull, aching muscles, the hot, throbbing, swollen, limbs, and cramped, stiffened, useless joints, and cures them quickly.

I Can Prove It All To You

If you will only let me do it. I will prove much in one week, if you will only write and ask my Company to send you a dollar bottle free, according to the following offer. I don't care what form of Rheumatism you have or how long you have had it. I don't care what other remedies you have used. If you have not used one I don't know what a real Rheumatic Remedy will do. Read our offer below and write to us for a Free One Dollar Bottle immediately.

W. Kuhn

Regular \$1.00 Bottle FREE TO TRY

We want you to try Kuhn's Rheumatic Remedy, to learn for yourself that Rheumatism can be cured and we want no profit on the trial. A fair test is all we ask. If you find it is curing your Rheumatism or Neuralgia, order more to complete your cure and thus give us a profit. If it does not help you, that ends it. We do not send a small sample vial, containing only a thimbleful and of no practical value, but a full-sized bottle, selling regularly at drug stores for one dollar each. This bottle is heavy and we must pay Uncle Sam to carry it to your door. You must send us 25 cents to pay postage, mailing case and packing, and this full-sized One Dollar Bottle will be promptly sent you free, everything prepaid. There will be nothing to pay on receipt or later. Don't wait until your Heart-Valves are injured by Rheumatic Poison, but send today and get a One Dollar Bottle free. Only one bottle free to a family and only to those who send the 25 cents for charges.

Cut Out and Send Us This Coupon

Kuhn Remedy Co., Dept. J., 2100 North Ave., Chicago.

Gentlemen:—I suffer from Rheumatism and want a DOLLAR BOTTLE of Kuhn's Rheumatic Remedy free as advertised. I ENCLOSE 25 CENTS to pay postage, packing, mailing case, etc. The dollar bottle must be sent entirely free, everything prepaid and nothing to pay on receipt or later.

Name _____

Town _____

State _____

Street or R. F. D. Route _____

Could't Work For A Year.

UNION CHURCH, PA.—I take great pleasure to let you know what Kuhn's Rheumatic Remedy has done for me. Before I began to use it I could hardly raise my hand above my head and I had not worked for a whole year. I got back the use of my hand and was able to go to work immediately after using the first bottle. It is a wonderful remedy.

THOMAS O'BRIEN.

Now Sound As A Dollar.

REDFIELD, IOWA.—Before I had taken all of the first bottle of Kuhn's Rheumatic Remedy I felt better and when I had taken three bottles I felt WELL. I stuck to it however, until I had used six bottles, to make sure. Now I make my hand in the hay field. I have waited some time for the Rheumatic pains to return, but I am as sound as a dollar.

L. A. FORD.

No Sign of Rheumatism.

UTICA, N. Y.—I had Muscular Rheumatism in my right arm so badly that I had to give up my work. I read about Kuhn's Rheumatic Remedy and sent for a free trial bottle, which did me much good. After taking two bottles I went to my usual work and have worked ever since. Altogether I have used five bottles of Kuhn's Rheumatic Remedy and I feel that I am ENTIRELY CURED, as it has been months since I have had any sign of Rheumatism.

J. NIELSEN.

202 Nielsen St.

Completely Cured.

CHICAGO, ILL.—I suffered with inflammatory Rheumatism in my right shoulder and Kuhn's Rheumatic Remedy has completely cured me. It is surprising how easily it cures this disease. I have never heard of anything that can compare with it.

A. N. BEALS, 160 LaSalle St.

Was Confined To His Bed.

ST. PAUL, MINN.—For seven months I had been suffering with Rheumatism and was confined to my bed most of the time. Kuhn's Rheumatic Remedy was recommended to me and after using a full treatment I was entirely cured. For more than a year I have seen no sign of its return and fully believe that I have been permanently cured. It has made me many dollars by allowing me to keep on working without being laid up every few days, and I cheerfully recommend it.

ARTHUR P. PATTON, 29 Front St.

Man and Wife Both Cured 5 Years Ago.

HARVARD, ILL.—After suffering with Rheumatism in my knee and hip for more than twenty years and scarcely a month passing without trying some remedy or preventive, I finally had Kuhn's Rheumatic Remedy brought to my notice by a friend who had used it. I took it and was cured. My wife also used it and was cured of Rheumatism in her arms and shoulders. After five years we are both still as enthusiastic in its praise as on the second night



after beginning its use, when we were permitted for the first time in years, to enjoy an entire night's rest free from the nerve-racking pains of Rheumatism. I heartily recommend Kuhn's Rheumatic Remedy as a permanent cure for Rheumatism and Lumbago to all sufferers. It deserves every good word that may be said of it.

DAVID COVENTRY.

Had Doctored For Twenty-Five Years.

MANCHESTER, TENN.—I can say that I am glad that I saw the advertisement of Kuhn's Rheumatic Remedy. I had doctored for twenty-five years for Rheumatism and could not get a permanent cure, only being relieved for a few days. When I first felt this terrible disease I thought I had sprained my leg, but the next day the pain left me, so I worked on. In a few days the same pain came back and I went to a doctor, who said I had Muscular Rheumatism.



At that time I was a plasterer by trade and possibly this kind of indoor work brought on the Rheumatism. I had to walk a great deal of my time with a cane, and lots of nights I could not lie down until midnight, on account of the misery in my limbs. By bathing the limbs in hot water, the pain would be eased a little and I would drop off to sleep. Thirteen years ago I left Indiana and came South for my health. At first I got better, but then it came back on me again, worse than ever. I went to our doctor and all he could was to give me quieting powders that surely contained opiates. By taking two of them at bedtime I could rest, but I had to quit them as I saw they would kill me. When I answered the advertisement of Kuhn's Rheumatic Remedy I had tried so many different kinds of medicine that I didn't have any confidence at all in the medicine. But the trial bottle came and I commenced taking it. After I had taken one-half the bottle I said, "Well, here is something helping me" and by the time I had taken all of the bottle, I went back to work. I sent and got three more bottles of Kuhn's Rheumatic Remedy and took same. Since taking this medicine I have done all kinds of work and can plow all day. My doctor told me there wasn't any cure for my Rheumatism, but I know better now. There has been several people around me here inquiring what I did for my Rheumatism, and when I tell them of your remedy they all want it. I shall always praise this wonderful Remedy for what it has done for me. I am sixty-three years old, and am a veteran of the late war.

SURVETUS GERARD.

Chronic Rheumatism For Thirty-Five Years.

STRUTHERS, OHIO.—When I commenced using Kuhn's Rheumatic Remedy I was completely crippled with Rheumatism, especially my hands and limbs. It had been years since I was able to lift anything. At times I would not be able to walk for several weeks. I had been a sufferer from Chronic and Muscular Rheumatism for over thirty-five years and had spent all kinds of money trying different remedies advertised, and each one failed, so I did not have much faith left when I wrote for the trial bottle of Kuhn's Rheumatic Remedy.



After using same I saw marked improvement and by the time I had used six bottles I was COMPLETELY CURED. I never felt better than I do now. I am fifty-five years old and feel like a woman twenty years younger.

MRS. A. ANTHONSON.

Perfectly Cured After Fifteen Years' Suffering.

LAMAR, S. C.—After having Rheumatism for fifteen years, trying several physicians, paying out lots of money and deriving no benefit whatever, I saw Kuhn's Rheumatic Remedy advertised and sent for a free trial bottle. I used the trial bottle and felt so much better that I ordered a full treatment. After using three more bottles, I found myself perfectly cured of Rheumatism. I have waited about eight months before calling my cure perfect, thinking that the Rheumatism might return, but it has not.



I am fifty-two years old, raised on a farm, and am now running a farm in the country, a saw-mill and cotton ginner. When I commenced taking Kuhn's Rheumatic Remedy I also suffered some with Indigestion. I have not taken a dose of Kuhn's Rheumatic Remedy for eight months and have not felt the least effects of Rheumatism, nor have I had an attack of Indigestion. Today I feel perfectly well and weigh 224 pounds. When I began using it I could hardly get up the steps or into bed without help. Now I am all right and can run a foot race.

W. D. JOY.

Kuhn Remedy Company, 2100 North Ave., Chicago, Ill.

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ROBERT E. JONES, Editor
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A Study of Life

By the Rev. George C. Wilding, D. D.

What a wonderful word is that little term, life. What a world of meaning lies hidden within it. What a library stands upon its shelves. Volumes of emotion, feeling, imagination, thought, ambition, desire, effort, failure and achievement. What an endowment is life. Of course such a treasure can come from no one but God. And coming from Him it is a gift. It is beyond all possible purchase. We are too poor to buy it if it were for sale.

What a thing it is to live and to be conscious of the thrill of life. What a joy swells and throbs in all life, in all forms, and on every level. Even in a plant, a tree, a flower, life has rare charms, peculiar grace and attractive expressions of beauty. In all of God's living creatures, the insects, birds, fishes and animals, life has unique and wondrous forms of grace, symmetry, strength and loveliness. But human life rises above all of these lower and humbler grades of life, and assumes forms of dignity, and even majesty. What a complex and perfect bit of machinery is the human body. And yet this body is a pitiful thing without life in it. The real beauty of it all is the life that touches it with color and movement.

And our life is lived and enjoyed in the midst of such favorable and pleasing surroundings. What a beautiful and genial old world this is in which we live. What beauty and variety in the changing seasons, in morning and evening, in day and night, in storm and calm, in rain and sunshine and in hill and plain.

And living in this little, old world of ours, we have so many forms of life to enjoy. There is at the base the physical life to enjoy, and God means that we shall enjoy it, hence the great importance of self-control of living clean and temperate lives, so that we may have a good time living in these bodies of ours even down to old age. It pays big to be moderate in life, and, as Paul puts it, "Keep the body under," and let the higher faculties, that sit in the pilot house, steer the craft along the stream of life and keep off of the rocks and snags. The care of the body, in the matter of eating, drinking, sleeping, working, etc., is coming to be more and more an item of Christian duty.

If a man lives in his own house he readily sees the wisdom of keeping that house in a good state of repair. Every board must be kept nailed fast and tight. The windows must be kept whole and clean, and must fit neatly. The roof must be looked after constantly, defective shingles replaced by good ones, and every few years a new roof must be put on the house. The foundation is of the greatest importance and must be kept solid and firm. And, at intervals of a few years, the entire house must be painted, within and without. In cities, of course, the plumbing must be looked after or there will be leakage of gas and water, and trouble, danger and ruin will follow. If the house is to be attractive within the walls, by some process, must be kept clean and beautiful. If this house of ours is in a cold climate the stoves, grates or furnaces must be kept in order, and be fed with fuel; and the chimneys must be sound and whole, or fire may arouse us at any hour, of day or night.

Now if we are willing to take all of this care, and go to all of this expense, in order to keep in good order a frame or brick house, that we may dwell in it with a degree of comfort, how much greater care should we take of these wonderful bodies of ours, the symmetrical little houses in which we are to live for an entire life time on this earth. It stands us in good stead to look well after our bodies and see to it that they are in the most perfect condition possible, so that we may meet the demands made upon us, day by day, in the ordinary lines of duty. To be in perfect health, free from aches and pains, is not a small matter. It is well worth all that it costs. All excess and extravagance is to be avoided. There must be a divine calm over the body, as there was over Gallilee, in order that appetite, passion, and lust be kept in check; the proper passions controlled wisely and the improper and unworthy ones entirely subdued and burned out.

We all know enough to understand that this is not an easy job—far from it. To conquer, means a daily and determined effort and battle. But the victory once gained will be worth all that we paid for it. And we are urged to "Fight the good fight of faith."

"Sure, I must fight if I would reign.
Increase my courage, Lord,
I'll bear the toil, endure the pain,
Supported by thy word."

There is a world of health and strength and struggle in that one little item of self-control. No wonder that the wise man, so long ago, said: "He that conquereth his own spirit is greater than he that taketh a city." In self conquest we store up power for future use. The self-mastered man becomes a real storage battery of vitalized power. Every time a man loses his temper and flies all to pieces, he flings away and wastes enough of precious power to have run him for a week. So that really every time one of us gets violently angry we shorten our lives by several days of valuable existence.

Then for an hour's pleasure or enjoyment we seem to be willing to burn up life's noble and valuable tissue, as though we never expected to need it again. Yet, by so doing we are pulling down this little house about our heads. It not careful, soon will be without a home to live in. By all means, do not do it in God's name. God asks no man to violate the laws of health in order to serve Him. These all are His laws. What would He gain if we broke one of His laws in order to obey another? We should be making no headway whatever.

The law that He has written in our bodies is as much His law as that law He has written in the Old Book. The law in our body is just as white and holy as the law in the Book. If this be so it is just as wicked to break the law in our bodies as to break the law in the Book. It will do us all good to read this over several times, and to keep on thinking about it.

We preachers need to think of this and take it to

heart. I am inclined to think that a goodly number of preachers burn out before their work is done. They have been reckless in the expenditure of strength, and careless in attending to the needs of the body, and looking to its proper protection, after these generous expenditure of power. Many promising young preachers are lost annually to the church who, with a reasonable amount of care, might have lived twenty to thirty years longer. It is possibly true that few men die before their time, but I am pretty sure that a good many preachers kill themselves before their time.

Compare these two houses for a moment: Some day, if we wanted a piece of glass to scrape an axe handle, that we were making, we would not be foolish enough to go and knock a window out of the house to get the glass, but, we would be patient and search about until we found a bit. If we wanted a choice bit of wood to make an arrow for one of the children, we would know better than to climb up and pull a shingle from the roof. If the fire was getting low none of us would run out and tear a board loose from the side of the house. We would find wood a little further away. Would we give the clock to the baby because it cried for it? Hardly.

And yet many of us treat this little house in which the soul dwells, but little better than this. It is often made a tool or plaything, and regardless of consequences, we use it for the fun or sport of an idle hour. This is strictly true of all who live for mere sport or pleasure. It is specially true of the devotee to tobacco; of the glutton and all who live simply to eat; of the drunkard, and all who are on the road to that station; and also of all of the slaves of lust and passion, whither they be members of the church or just plain, outside sinners. When a man is consciously breaking God's law He does not stop to take note as to whether he be a preacher, a church officer, a quiet church member, or an outsider.

Bertha Amboy, N. Y.

On the Top of Japan

By President John Wier, M. A., D. D.

New Orleans University

Fuji the magnificent! The objective point of the healthy tourist. From the sea, as from one of thirteen provinces, Fuji presents one of the most impressive of the planet's prospects. The superlative art subject. Object of religious veneration from the hairy Ainu aborigines to the staid Shintoist and bell-ringing Buddhist. Named by the primal soil occupiers and exalted in their crude beliefs, she has come to be the symbol and representative of the most intense in Japanese life. The acme of the nation's aesthetic, the *creme de la creme* of her nature's lavished bounties.

Fuji is a cone rising 14,000 feet above the surrounding level. Towards the end of August, 1895, in company with a Californian, I made the ascent of Fuji. A bit of my experience may be of interest to readers of the SOUTHWESTERN.

Four hours by train from Tokyo we reach Göttemba, "the palace place," from an ancient daimyo residence. It is near the mountain's base. Here we secure guides, horses, rugs and sandals for the ascent. "Have European saddles?" The initiated declines with thanks. The dromedary gait of the Japanese horse renders the "pura" or pack much more comfortable. We mount our steeds and are off for the ascent. Through four miles of maize and heans and mulberry (for this is a region of silk worm cultivation) we reach an open and gently rising country of excellent pasturage. Four miles more and we are at

THE FIRST STOPPING PLACE

And glad we are for the tea, cakes and cold water so promptly and politely offered. Through two miles of forest, the grade rapidly increasing, we halt at Tarobo, "where the goblin was worshipped." It is the place of commerce. Stuffs, mountain woods, insects, cuts, minerals are exposed for sale. We examine and may purchase, if permitted to descend. Up another mile through an expanse of scoriae, dotted with a species of thistle, No. 2 station comes in view, a *chalet* or hut 6,500 feet from the base. Dismissing our horses, for they can go no further, we rest for the night in preparation for our next day's twelve hours' climb. These Fuji huts, of which there are nine on this trail and four on the top, are built under the surface of the mountain with only

the roof above ground. Approaching one, the timbers of the roof appear white-washed but they are merely bleached by the elements. Around the top is built a wall some four feet thick and three high, of huge blocks of lave. It is a fortification against

THE TERRIFIC GALES

which sweep the mountain. During a storm these few huts are the only places of safety. Caught beyond their reach the traveler can be hustled baseward or buried in the drifting scoriae. The evening suddenly lowers the temperature. We dress up to go to bed. We stretch on the ground, two rugs under us, and one over us. There is but one opening serving for door, window, chimney and ventilator. These huts supply tea and rice. We have brought some European food and herein we were wise. There is a plentiful supply of hot water, so we enjoy a well earned meal. "Please write your names and addresses on this," says our host, as he presents a sheet of white paper about a foot square.

IS HE BOOKING US?

Our names on it, he tacks it to a beam over head beside many others, saying, "I will give you this paper on your return from the summit." What does he mean? At every hut where a traveler stays over night and sets out for a point higher, his name, address and description are taken so that should he not return at the expected time a search party is sent after him. That row of papers beside our own told of those who had gone up only to perish. At 2 a. m. we renew the trail on foot, and for three hours in the darkness follow our guides. The world is a blank, but new heavens are revealed to us. Constellations play with our vision. Wandering stars sparkle impatiently and dart and fall at pleasure. At 2:30 the moon appears. It is the last quarter and seems like a partial eclipse. The slowly crossing stars recall the transit of Venus, as I saw it in Bermuda. The utter loneliness is indescribable.

At daylight we are at Station No. 4, an elevation of 9,000 feet. We stop to breakfast and to see the sun rise. Sunrise on Fuji, in the land of sunrise, is a sun view scarce equalled. A strange stillness prevails. The whole canopy prepares for the event. Seas succeed seas of blood and gold and silver. Suddenly the huge claret ball rolls above the horizon and moons and stars retreat before the ack-

nowledged king of day. Sublimity sublime! Below, the expanse of cloud like a continent of snow-banks. Above, the crystal sky where the golden monarch moves alone. Behind, the castellated, scintillant peaks. On the sides, the cindered surface of the impassioned mountain. No marvel that nature-objects have had so large a place in the world's worship.

Our guides lead us to a precipice one hundred yards from the path running sheer down two thousand feet. We are held close by our guides, for well they knew the possibilities of a gust of wind. On our left we have an excellent view of Fuji Lake at an elevation of 8,000 feet.

IT IS AN AUGUST DAY

in a burning land, yet we are passing through snow banks. Off towards the lower slopes are the marvelous ice caves formed by an accumulation of immense snow drifts which had been overwhelmed by huge masses of scoriae during some far back disturbance of the volcano.

From this point to the top we have perpendicular toiling over the bronzed and red serrated shoulders of the monster, reaching the loftiest peak at 10:30 a. m. We are 14,000 feet above the surrounding level, but from Gotemba on that level at the mountain's base our trail has been twenty-five miles.

The Salvation of the Child

By the Rev. J. H. Lovell, B. D.

It was in a series of revival meetings, when in an after-Sunday School service held especially for the children, the writer received an impression which has caused him to attempt an article under this subject.

The children had taken the front seats and sat listening attentively while their pastor talked to them out of God's word, trying in a simple way, and by the use of very common-place illustrations to show them how they might give their hearts to God, obey His word and acknowledge Christ as their Saviour. Finally the pastor made this appeal to the children: "If there is any one who feels that he is a Christian, let him stand up and say so." Immediately a little boy five or six years old sprang to his feet and responded firmly, "I do." Of all the conversions the writer has ever witnessed of adult people, even of hardened sinners, nothing ever seemed quite so impressive and heart-reaching as the earnestness and the air of perfect understanding manifested by that little boy as he uttered those significant and weighty words. Of course other boys and girls followed his example. And all who were present seemed to be thrilled with the Spirit as He calmly and sweetly, with electric subtlety, pervaded the whole audience. Everybody seemed to be conscious of the fact that there was a mighty working of spirit-power in those young hearts. The older Christians arose and testified that it was wonderful. When the meeting finally closed some of the older boys were seen with tears in their eyes, although unable to give utterance to their feelings, evidenced unmistakably that their hearts had been strangely warmed.

Doubtless many can tell of these glorious meetings with the children. But in many places as we have observed from time to time, children thus awakened find serious embarrassments at home. Often when a child goes home, feeling that he has entered into a new experience, and tells the parents, "I am a Christian," the dear mother and father are unable to give the child a single word of instruction or even a word of encouragement. Why? Because they have been wont to say, when it comes to church and religion, that "children don't know what they are doing." (Yet they admittedly know something about everything else, especially the abundance of damaging "stuff" that is picked up on the streets and around the public "hang-outs.") So many people, while they are not willing to say that if the child die its soul will be lost, yet they are equally unwilling to admit that the child is, by the benefits of the atonement of Jesus Christ, a

Fuji is a volcano long quiescent, but by no means dead. The intense heat in portions of her western top and threads of smoke say she is not extinct. Should her coming history be as lively as her past there will certainly be a new and modern Japan. We examine the crater which is 2000 feet in diameter and near a thousand feet deep.

WHAT A CAULDRON

It has strewn its lava and covered the country for a forty mile radius.

Notwithstanding the important place Mount Fuji has occupied in Japanese song, literature and life, nothing very trustworthy is discoverable as to the times of the volcano's activity. Poetry speaks of her eruptions at a period corresponding to our 13th century. Authors and travelers of the 9th century leave faint records of the smoke of Fuji. That she has been one of the world's greatest volcanoes is unmistakably evidenced. Our descent is made by a more direct route, sometimes through ankle deep of lava, where snow shoes would be more suitable than boots or sandals. Including our eight hour night in the mountain hut we have "done" Fuji in thirty-one hours, with no experience of the inconvenience which comes to so many in the rarified atmosphere.

member of the kingdom of Grace. And not only are the privileges of Christianity, and the encouragements and incitements to embrace it, withheld from the child in the home, but too often the child is given a "back seat" so to speak in the church, especially when it comes to the exercise of Christian activities pertaining to spiritual understanding. Somehow the child does not receive usually a very cordial welcome to share proportionately with the older people; and if he shows an unusual inclination to be forward in religious activities, he is liable to be looked upon with that degree of askant surprise that tends to dampen the ardor of his aspiration. Hence the child is made to feel that his proper place in the church is back near the door, and that it does not matter if he should slip out and play till the old folks are through with the meeting. In other words, he is kept waiting (and too often there is no hurry about it) in the "ante-room" until the time when he may be initiated, going through a kind of a machine, as it were, under the old "mourners' bench" regime, until he can "come through" out of the confusion of long prayers, moaning, singing and patting. And then he may not be too heartily welcomed into the Christian fellowship unless he is able to put up a pretty good show of a shout, exercising violently both his voice and his limbs. We dare not say that these conditions are true in every locality, or even with all the people in any locality, but we can safely say that in many places, even though the people are not openly outspoken, it may be observed that there is a strong prevailing under-current of opinion that accords with the facts as above stated. Why wonder we then that the children are not saved? That the young men as they grow up grow away from the church? Do not these conditions furnish some answer to the complaints that the "young people are going to the bad and we can't do nothing with 'em?"

May it be allowed me, now, to state, out of my very limited experience and my observations of reading and study, two or three thoughts on the Economy and the Expediency of Saving the Child.

My first thought is that children who are encouraged and instructed in the word of God accept the Gospel by the exercise of faith, with comparative ease. The young mind has not learned these long, circuitous, rambling lines of thought, has not learned that complex, tangled and mysterious web of deception, falsehood, evasion, equivocation, etc., that the older mind has to contend with. The mind is simple, the methods of reasoning are simple, hence the simplicity of the Gospel meets with ready responsiveness. And we do not forget that Christ Himself made a little child the criterion in exemplifying the type of subjects fitted for the kingdom: "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven."

Then after the child has accepted Christ, if we

would but take it up in the same systematic way, the training of the young soldier in the principles of Christianity, in the development of the new life, and in the recognizing of the revelations of the Christ life, could all be accomplished just as easily as the child's literary training. In fact one would so compliment the other that both would proceed with greater facility.

Another economic feature is, that by saving the child, he is never out of harmony with the doctrines and policy of our church. He does not become estranged to them and then on coming into the church in after years—if perchance he should come—have to get acquainted with them and learn to adapt himself to them. On the other hand, taking up where his parents have taught him the catechism and the "nature and end" of baptism, he will simply grow up in the knowledge and love of all the ways and workings of the Old Church. We shall have then a man or a woman firm and stable in character, constant in devotion to the church—not spasmodic or erratic, not easily drawn away from the old path by some external excitement.

It appears therefore that the saving of the child is the ideal way of building up the kingdom. Of course we dare not say that the church is to withdraw her efforts from the salvation of adults; yet is it not plain that larger and more satisfactory results would be realized if we should lay the greater stress on the infant salvation? Is it not true that where Christianity is established the parents, the teachers and the ministers could bring to bear a wonderfully powerful agency in the salvation of our people by consecrating their efforts upon the saving and the training of the child?—training the child even from the cradle that he will realize his vital and spiritual relation to the church (and let the church heartily recognize this relation). And as the child cannot remember his physical birth, even so let him be unable to remember just when he formed his relation and attachment to the church. Still let him be taught to seek that personal self-consciousness of his acceptance with God, by a personal acceptance on his part, of the Gospel and of Christ as a personal Saviour—by a voluntary submission to Christ and a solemn determination and declaration to follow Him in obedience to His every command. Neither should we think that this experience will be long delayed. For if we as Christian instructors constantly keep before the child the amazing goodness and love of God, and the wonderful sacrifice He made for our salvation, there is a responsiveness in that little soul which will soon yearn and cry out to know such a kind and beneficent Being for itself, and to pledge all the effort of its own life and being in gratitude and recompense for such gracious benefits. Moreover there will be born in that little heart an ardent desire to tell this glad news to every one around, adding to the sum of peace and happiness among his little comrades, while his own soul is being flooded with that strange sweet joy of the love of God.

Saving the child means not only the salvation of a soul, as is often said, "so as by fire," but it means also the salvation of a life which may abound in noble deeds of Christ-like service, and fruits of His goodness, mercy and love.

If we should set out to work earnestly, vigorously and incessantly on this plan for a generation to come, it seems to me that the Old Church would be supplied with a more devoted and consecrated ministry, a more constant and stable laity, more permanent and established resources, and more progressive agencies for the evangelization of the world and the hastening of the triumphant kingdom of Christ.

Reidsville, North Carolina.

How true it is that, till God speaks to the heart of man, man cannot understand the language of God which is uttered around him, and over him, and beneath him! As there are times when we stand in the midst of nature as if we were in a church, when a joyful song of praise is springing from each breast, and we cannot help but sing also, being drawn into the stream of devotion and carried along with it—so at other times know how mute all creation seems to us, as though all pursued its way alone without a hand in heaven to guide it! All depends upon whether God speaks in us.—Frederick A. G. Tholuck.

THE CHRISTIAN LIFE

Right Triumphant

I must believe that black deceit
Shall see its banner furled,
And from the field wrong shall retreat,
Else why is there a world?

I must believe that God His grace
To man doth freely give,
Else wherefore struggle in the race,
Else wherefore seek to live?

I must believe Eternal Good
Is the Creator's plan,
Else how can it be understood
Wherefore He fashioned man?

I must believe that all and each
Shall spirit be, not clod,
And heaven shall lie within our reach,
Else why is there a God?

I must believe these yearnings for
A higher, holier goal
Shall draw us to a fairer shore,
Else why has man a soul?

Written for the Western Christian Advocate by
Susie M. Best.

The Shepherd Psalm

By Bishop William A. Quaple

David, poet laureate for religion, has written a song. This is his laureate poem. If there be a sweeter one written by any poet, certain it is none ever penned was read by so many, loved by so many, leaned on by so many. Sometimes a single, floating spar tells of a wrecked ship. So one floating phrase tells of a life which otherwise had been clearly forgotten. One psalm fluting from a poet will serve to keep his memory young while earth endures. This Shepherd Psalm is such. Poet David can stay. Nobody but will want his company after this.

Burns comes in among us with his laverock note and his plowed-up daisy flower, and he may sit down. He is wanted here. He is rural. The smell of the new-plowed field is on his garments; the clean dirt of the plowing is on his hands. The page on which is written "The Daisy" is punctuated with ink spots of the earth out of which the daisy grew. Burns has the plow breath in his song and the plow soil on his feet, and you may settle to it that the world loves the plowman and his field ridged with the windrows of fresh-turned soil.

Poet David, come and stay. You have brought a nosegay for the heart. You have seen many things. You have remembered all you saw. You bring us memory of the far fields, and the Bethlehem hills, and the bleating lambs, and the anxious mothers, and the swift green of pastures wet with dew and fresh winds blowing gently at evening and at morn, and the shepherd with his rod and staff. You have written a pastoral poem which puts Theocritus to defeat. That lark of Greece never caroled like this.

Poet David has written a poem for the heart. And can we wonder? Have we not seen what a roomy heart he had? Men competent for heartbreak are competent for poetry. Heartbreak is poetry. All who practice poetry may not be able to write poetry. David can do both, and has done both. He has gotten things by heart. To him, as to all poets, the pungent appeal was the heart appeal. The logicians may out-argue the poets, though the poets convince us, as the logicians fail to do.

Often, as a preacher, I have asked varying companies of Christians what portion of Scripture was their favorite, and so very many answered: "The Shepherd Psalm." And why? Because it was the answer for the heart. Heart hunger is there writ down. It is David's heart which is out upon the hills. He is out looking for a Heart-Shepherd. He is out, and the Heart-Shepherd has come out to him. A heart at rest is what makes the Shepherd Psalm so calm. The Shepherd, and his one lost lamb—aye, the Shepherd and his whole glad flock. The psalm says: "My heart, thy Shepherd is God; fret not nor fear. No now or then holds any loss to thee. Thou art safeguarded against the stress of winter weather and the burning heat of any tropic day. By night, by day, thy safety is assured. Thou hast no need to bleat like a lost lamb, motherless. Thou has no need to keep an all-night vigil against the prowling lion and shambling bear. Thou hast a Shepherd, and his name is God."

We call this poem a psalm; and we do well. Psalm it is. It sings itself. You need no tune to

be set; for the poem is its own melody. Read this poem you cannot; sing this poem you must. I hear the dreaming of David's harp. I hear the drip and drip of its exquisite and tearful tune. I hear the hum of David's voice, harp and voice at song; and leaning to catch the tune and words I hear:

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters.

He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.

So soon ended, sweet musician? Sing it again. End not so soon. We answer to thy wonder-call. You bring a sob into our throats and triumph into our hearts. Sing, sing once again, "The Lord is my shepherd." Not all the lyrics in "The Princess," although those songs as dreamy sweet, are as sweet as this laureate lyric of David. The song of the Shepherd.

And is this not strange that in this poem, written by a warrior king, there is no hint of kingship or soldiery? No clash of arms, no tinsel of a crown. Life grows too big for remembering things like that when it enters into the presence of the Shepherd. There is a word of enemies, and there is an anointing the head with oil in remembrance, doubtless, of the day when from the sheepfield Samuel summoned the ruddy lad and poured the coronation oil upon his abundant locks of gold, but through all there is the breath and memory of the sheep and the shepherding. David, king, furrowed with care and cut deep with the sword of mighty achieving, harks back to the shepherd boy, and the harp, and the flock and the sunlight on the meadow, and the quiet stream where waters murmured not at noon, but fell fast asleep like a shepherd boy in the sun. Had Poet David written a kingly ode, the few would have read it. He has written a quiet pastoral, and it is read by all the world.

This poem rests the heart like a touch of prairie wind. The king's court and the obsequious throng, and the rush of battle, and its hazard and victory, forgot, forgot! They have slipped away like rain down a leaning leaf. The sheep and the shepherd. The Shepherd and his sheep. No want anywhere. Quiet everywhere. Balm by dark or day. The leading in the holy paths of righteousness. The independency of foe so that there is sitting down at a spread table where the foes are thick. The valley of the shadow of death shined across by the Shepherd's presence: the calm comfort of his rod and staff—they comfort me.

Goodness and mercy following while the Shepherd goes ahead; and then the dwelling in the

house of the Lord forever. The Shepherd and the sheep, folded and at peace.—In *Union's Herald*.
Oklahoma City, Oklahoma.

Only a Naught

"I am just a little Naught," cried our dear friend, despondingly, as she heard of the achievements of others. "Only a Naught! Oh, dear!"

"Oh, no," said a comforter. "You forget that a Naught is indispensable—that we cannot do without it. Add it to one and you have a ten; to ten, and you have a hundred. If you cannot have a Naught to add to a hundred thousand where would be your million? It is only when a Naught stands entirely alone and inactive that it seems to be useless. I say seems to be, for even then it fills an important place—a place that nothing else can fill. It makes it of great value, however, to add it to numbers in arithmetic and to people in work."

We have known a man who in intellect was almost a Naught, yet he went to the weekly prayer meeting regularly, and there in his simplicity said his "Now I lay me down to sleep," and his child-like faith inspired others, so that the Naught became of great value, more value than we perhaps can realize.

If a Naught stands alone and inactive, it is as one waiting to be of use, but if it stands beside some helpful figure, and peradventure with some other of its kind, it becomes of great value. If it sits in a pew in church, though it may say nothing, seem to do nothing, it swells the numbers, makes the congregation larger, and helps the pastor beyond man's estimate.

A dear invalid, who has lately died, had grown so helpless that she could not even feed herself, and yet she was of use in the household in many ways. She drew out the tenderness and love that enrich the giver and the receiver; and each one was glad to minister to one who had been a succorer of many. Oh, the dear invalids; how many times they do more good than those in active service! Are they Naughts in usefulness? We say, No; oh, no!

Many a one whom we deem small and insignificant is quietly being of great use.

"Let us never any creature of the human kind despise,
Lest we be slighting heaven's courier hidden in disguise."

—Anna D. Warner, in *Christian Intelligencer*.

Challenge to the Soul

BY RALPH WELLES KEELER

To see opportunity and seize it although the hand be torn by the thorns; to make vision the inspiration of purposed practical life; to recognize others as human like myself; to live the ideal to which I think my neighbor ought to attain; to be advocate of the good, the beautiful, and the true rather than caustic judge of error; to interpret my spiritual experiences into terms intelligible and real to those who watch my goings—this is life's solemn challenge to my soul this day. With prayer for strength and guidance, I pass the challenge on.—Ex.

Brooklyn, N. Y.

The Things That Count

Not what we have, but what we use;
Not what we see, but what we choose—
These are the things that mar or bless
The sum of human happiness.

The things near by, not things afar;
Not what we seem, but what we are—
These are the things that make or break,
That give the heart its joy or ache.

Not what seems fair, but what is true;
Not what we dream, but good we do—
These are the things that shine like gems,
Like stars, in Fortune's diadems.

Not as we take, but as we give;
Not as we pray, but as we live—
These are the things that make for peace,
Both now and after time shall cease.

—The Outlook.

OUR YOUNG PEOPLE

Childhood

By Mrs. Effie T. Battle

Childhood days are golden treasures
That doth brighten every life;
O how precious is their mem'ry
In the after years of strife.

Childhood paints the skies with wonders,
Fills the air with myriads bright.
Finds perfume in every flower,
Deems the earth a world of light.

Childhood sees not earth's rough places
But its paths are filled with flow'rs;
In the cloud it sees the rainbow
And forgets the time of showers.

In its realm it knows no falsehood,
On the face sees but the smile.
Innocence is its companion,
Fancy doth its hours beguile.

Memory, keep within thy casket
These fair scenes of childhood bright,
And in hours of gloom and sadness,
Bring these visions to our sight!

Like the brilliant hues of sunlight
Doth the clouds with silver line,
So through cares and disappointments
These fair visions will entwine.

Okolona, Miss.

Washington, the Young Surveyor

It was well toward the last of February, one hundred and seventy-five years ago, but in a latitude where perhaps the apricots were in flower and the crocuses were thrusting their yellow heads out of the damp earth, that a child was born. Doubtless someone came to the father and announced, "It is a boy"; and there was joy in the household. The mother looked tenderly on her little babe, and prayed that God would be his guide; but she did not now, and none else knew that she had on that twenty-second of February, 1732, achieved the independence of America. She knew that she was a happy young mother, but she never thought that she was the mother of Washington! She little dreamed that, through her, the twenty-second day of February was to become immortal.

The boy is usually said to be the father to the man, and you may be sure that if Washington had not been a good boy he would not have been the good and great man he became. His conduct as a boy and all his early career were but guide-marks to his great and glorious manhood.

Washington's father died when he was but eleven years old, and his early training developed largely upon his mother. Mrs. Washington was a wise and energetic woman, and the future "Father of His Country" was taught to be obedient, prudent, economical, and industrious. These were important lessons for any boy to learn.

His school education was limited, but he improved what opportunities he had. His only teacher was a man by the name of Hobby, the sexton of the parish, who kept a small country school not far from Washington's home at Fredericksburg. Under the old-time pedagogue he learned reading, writing, arithmetic, bookkeeping, and surveying. His school books show what a careful and painstaking student he was.

He was fond of mathematics, and made a special study of surveying. Many of the plans that he made at that time are still in existence, and are shown to visitors at Mount Vernon as mementos and souvenirs of the great man's life.

Though George loved books and study, he was fond of outdoor life. He was a strong, healthy boy, and early became proficient in wrestling, running, leaping, and throwing stones at a distance. Once, it is said, he threw a stone across the Rappahannock River, opposite his mother's house, a feat that no one else could perform. A favorite amusement of his was playing soldier, and he was so quick and prompt and energetic in all his actions, and withal so just and well informed, that he was invariably elected captain in all their childish games.

Young Washington was fond of horses, and nothing gave him greater pleasure than to have an unruly one to manage. He broke all the colts on their large estate, and never found one he could not master. When he was about fourteen, his mother owned a valuable three-year-old that had never been broken to the saddle. One day he and his companions succeeded in getting a saddle upon the back of the spirited animal, and Washington mounted and dashed away. It was a terrible struggle, and Wash-

ington nearly had his own back broken. But he clung like a centaur and could not be unseated, though the fiery three-year-old broke a blood vessel in his frantic efforts to get free, and dropped dead.

Mrs. Washington was, of course, sorry to lose her valuable colt, but she forgot her loss in the pleasure she received at Washington's telling the adventure and confessing the mishap.

Truthfulness was a prime virtue in Washington's character. He was never known to lie, or attempt in any way to deceive. His playmates always knew that when he said a thing he meant it.

Washington's eldest brother, Lawrence, was a captain in the English navy, and his accounts of sea-faring life were so stirring that young George wanted to be a sailor himself. Lawrence encouraged this, and his mother reluctantly gave her permission.

A commission as midshipman was procured, and Washington packed his trunk and was on the eve of departure. But at the last moment, seeing his mother's grief, his heart was touched, and he gave up his cherished plan and remained at home. This thoughtfulness and love for his mother characterized Washington through his whole life.

The home of Lawrence Washington was at Mount Vernon, and George was often a visitor there. Near by was Belvoir, the home of a planter by the name of Fairfax. The latter's older brother, Lord Fairfax, the owner of a vast tract of country between the Potomac and the James, was a guest at Belvoir. He saw young Washington and became interested in him.

One day he said to George: "George, I have been studying you, and have made up my mind that you are just the person to survey my lands beyond the Blue Ridge."

George was completely thunderstruck at the old lord's declaration.

"Me," he gasped, "why, I am only sixteen years of age."

"I don't care if you are no more than twelve. You are my man. When will you be ready?"

"In two weeks," replied Washington.

It was in the early springtime, when this sixteen-year-old boy and his companions started on their adventurous enterprise. Washington's friend, young Fairfax, two other white men, and several Indian guides formed the little party. They were absent about four months.

They camped out in storms, they swam their horses across swollen streams, they shot deer and wild turkeys, and then kindled a fire in the midst of the forest and broiled their game upon sharpened sticks. One night their camp caught fire and they came very near being burned to death in their sleep. On another occasion they met a party of Indian warriors just returning from battle. The painted braves showed the scalp of an enemy they had taken in the fight. They danced around the campfire, brandishing their weapons, and filling the woods with their horrid yells. But the boy of sixteen sat gravely by and wrote an account of the occurrence, which was included in his report of the undertaking.

This surveying tour was performed satisfactorily by the young adventurer. "The territory he explored comprised nearly a fifth part of the present State of Virginia. It was then a wilderness, the haunt of wild beasts and the hunting grounds of Indians. Washington surveyed the whole tract, set up bounds, established distances, and divided it into smaller tracts for settlements. So thoroughly did he do his work that to-day, if there are any disputes, reference for decision is always made to the original bounds and lines established by the young surveyer, the boy Washington.—*The American Boy.*"

Scrubbing

BY ROSE E. WAKEFIELD

I had only had a class a couple of weeks, and I really didn't know what manner of girls they were, but our Sunday School picnic gave me a splendid chance to investigate.

After a fine lunch on the green grass I drew my Sunday School family aside and proceeded to find out, as deftly as I might, what kind of material I was supposed to work up into creditable womanhood.

Molly Baxter, who was apparently the class spokeswoman, suggested that each girl report to me on her specialty—what she could do better than anything else.

"You'll know then what we are good for," she said with a laugh.

You may be sure I stepped briskly into the chance, and Molly led off:

"I'm good for the fastest typewriting in town," she said gaily.

"And I'm good for keeping books."

"And I'm good for practising three hours a day."

At this point there was a lull in the proceedings. Apparently the shyer girls were meditating upon their talents, but finally Bertha Wilson said quietly:

"I can make my own dresses."

I felt like saying "My! but in these degenerate days you are a clever girl," but, of course, I remained discreetly silent; and Annie Brown was the next girl to report.

"I make the bread and pies and cake for our family, and mother says I'm not such a bad little cook," she said modestly.

And then Grace Kitchen spoke up bravely.

"I don't know that I've any talent, unless it's minding the children and darning the family stockings."

This left only a queer, stunted-looking home girl whom I had entered in my new class book as "Martha Jones." Never a word had she spoken since my arrival, and on this picnic day she was as mousey as usual.

"Well, Martha," I said, "what can you do? I know you can do something special."

There was silence, and I didn't know whether to be glad or sorry when careless, outspoken Molly Baxter said:

"Oh, I guess Martha's only good for scrubbing."

My first thought was one of indignation at Molly's slurring tones, but quickly I saw my chance, and if that new class of mine, in the future days, ever failed in sorting out the values of life, I don't think it could be for lack of plain words from me. I told them it would be a mighty queer world if nobody was willing to scrub; that we couldn't get along with just stenographers and sewers and music people, that we really must have scrubbers.

Wasn't I right?

I told them that scrubbing, if well done, would rank in the kingdom with any other deed of valor.

Wasn't I right?

And finally the spirit of love and tenderness descended upon us all, and I believe a special halo came to rest that day upon the head of a certain little scrubber named Martha Jones.

Toronto, Ontario.

No nobler figure ever stood in the forefront of a nation's life.

Washington was grave and cautious in address; his manners were simple and unpretending, his silence and the serene calmness of his temper spoke of perfect self-mastery; but there was little in his outer bearing to reveal the grandeur of soul which lifts his figure, with all the simple majesty of an ancient statue, out of the smaller passions, the meaner impulses of the world around him:

"first in war, first in peace, first in the hearts of his fellow countrymen."

—Green's History

HOW TO WATCH

The Epworth League Devotional Meeting Topic for February 6, 1910

(Mark 13. 33-37; Col. 4. 2)

The Theme and the Scripture

Mark 13. 33-37. Jesus often referred to his coming again (see Matt. 24. 30-37; 25. 31; Acts 1. 11). We do not need to discuss the questions which group themselves about the Second Advent, but it is perfectly certain that there is more than one coming of our Lord. He came from death in the resurrection; he came according to his promise in the person of the Holy Spirit at Pentecost. He came in judgment upon Jerusalem when it fell. In our own lives there are repeated advents of the Christ. Whenever a crisis comes he comes. He comes to help us meet it, and to use it as the door into a higher life. At the last he will come to judge the world. And so, in some sense or other, it is always proper to say one to another, "The Lord is at hand."

But the coming of Christ is not only sure. It is usually unexpected and unannounced. He expressly declared that no one knew the time of his coming to judge the world, but he put the largest possible emphasis on the fact that he would come. And so for every Christian there is the constant duty of watchfulness and expectation. He is to look always for his Lord.

Col. 4. 2. Prayer and watchfulness are properly united. To continue in prayer is to be in the spirit of fellowship with Jesus Christ. There will be no anxious, fearful watching when one is constantly in communion with his Lord, but that fellowship will often be so intimate and real that no new manifestation of it can take a Christian unawares. For that reason he can watch in prayer, with thanksgiving.

The Meaning of the Theme

The Christian will watch, by seeing and recognizing every duty that faces him. To state that truth is to say nothing new, but what a transformation would be wrought in us if we really accepted it as binding upon ourselves! The finger of duty points

to something yet undone, and the voice of duty speaks, "Do the next thing." What is the next thing in your life? Is there any piece of Christian service and faithfulness which has not been accepted and accomplished? If so, be sure that that is the one thing which this theme enjoins. You may not be called to some great and spectacular service, but you are called to do the thing which lies nearest.

The Christian will watch against his enemies. Every one of us is surrounded by foes, and, indeed, we ourselves are made up of a host of conflicting and turbulent purposes, desires and inclinations. From some unexpected quarter the attack, whether it comes from inside or outside the citadel, is likely to come at any moment. There is no safety except in constant alertness. We are often our own worst enemies.

But the best form of watchfulness is not a nervous, troubled looking forward for some strange and sudden manifestation of Christ's presence. It is not the gazing into the heavens for signs, or into the record of current events for portents, but the faithful, steady doing of one's appointed task. To do that as in the presence of the Master is the surest way to be ready for the Master's presence. He who serves, not with eyeservice as a man-pleaser but with a devotion and joy that over the task by any new revelation of God. More than that, he will make new revelations possible which could not come to those who either do not care about Christ's coming, or who are too concerned about it to think of anything else.

The way to watch, then, for the coming of Christ is to take up one's life in point of faithful performance, and to give it over to Christ in point of perfect dedication. Whatever gifts we have of power, or goods or skill, are to be used as tools with which to make ready the world for new advents of our Lord and Saviour Jesus Christ.—From "Notes on the Epworth League Devotional Meeting Topics."

The Negro and Tuberculosis

By J. A. Kenney, M. D.

Tuberculosis has been termed the scourge of the human race. I am making it more specific and calling it the scourge of the Negro race, for regardless of the inaccuracy of most statistics concerning the Negro, it is generally agreed that the percentage of deaths among Negroes from tuberculosis is two or more times as great as that of any other people except the Irish, whose death rate from tuberculosis is about two-thirds that of the Negro.

It is said that tuberculosis was almost unknown on the West Coast of Africa and the interior of that continent until it was carried there by members of the white races. It is also a general remark, and frequently made by close students of the subject, that tuberculosis was comparatively rare among the Negro slaves of the South prior to the Civil War. At present the prevalence of this disease among our people and the high death rate from the same are so alarming as to invite the attention of thinking people all over the country.

The questions naturally present themselves: What has wrought this change? Why was the Negro in barbarism and slavery free from the "Great White Plague," and the Negro in freedom leading all other races in susceptibility?

Dr. Charles Wardell Stiles (famous for his valuable discoveries and work in connection with hook worm disease) recently pointed out in an address before the American Association for the Advancement of Science, that the Negro and white races infect each other with diseases to which they racially have become more or less immunized.

This then seems a clear case where the white man has infected the Negro. In his native haunts the disease was a stranger to him until imported by the whites. In this country with the white man's freedom and civilization, the Negro leading all other people with the disease. Again, why should the Negro in freedom suffer more from the disease than the Negro in slavery? To answer these questions in a brief manner I should say first, as with any other disease when it first attacks a virgin race, it

runs riot until the law of the survival of the fittest establishes a sort of immunity. Tuberculosis is now on its rampage with the Negro race. Second, the simple life though strenuous, which the Negro was forced to live during his slavery was more or less opposed to tuberculosis. Open air, simple food, houses so constructed as to furnish free ventilation whether he wanted it or not, exercise—these conditions usually obtained during the days of slavery.

With freedom came a complete change of environment in many cases. From the simple life of the farm, the Negro rushed to the city with its dives and dens of sin and immorality, over-crowded houses, closely built, with poor ventilation, late hours, over-feeding, with improper food, indigestion, drunkenness, venereal diseases, bad drainage, and as a rule the class of employment which would more likely cause him to become infected. These are the evils which the great blessing of freedom brought, and the conditions under which tuberculosis thrives.

Much has been written and said on this subject. Much more needs to be done. From every pulpit, class room, lecture platform, should be taught the "Gospel of Good Health and Right Living." Every newspaper and periodical, whether lay or scientific, should herald forth the message that our people are dying too fast from this disease—that most of these deaths are preventable—that taken in time the disease is curable; that we should return to the simple life, dress simply, eat plain, wholesome, nutritious food, instead of gormandizing upon the numerous preparations which bring on indigestion, and faulty elimination of poisonous products which debilitates the system and render it easy prey for tuberculosis as well as other diseases. Teach our people to live more in the open air, to sleep and work in plenty of fresh air, to never remain in a room that is closed, or without ventilation, to avoid over-crowding and promiscuous snitting. In short, when our people are taught to follow the simple laws of hygiene and sanitation, tuberculosis will cease to prey upon the race as at present.

Tuskegee Institute, Ala.

A New Plan for Teacher Training

BY DR. O. S. BAKETEL

It is important that the Board of Sunday Schools of the Methodist Episcopal Church in living its new life should not only follow the old methods, so far as they are good, but introduce and foster any new ones that may show signs of usefulness. This it has sought to do. Not bringing new things for the sake of doing it, but that they may be of help to the great constituency who are ambitious to become "workmen that need not to be ashamed."

One of the most important of the new things is the plan for the training of Sunday School teachers and workers. Some of us can well remember how in the long ago, we organized the "Normal Class," and tried hard to keep up the interest for three or four months; how there was great enthusiasm at the "start," but not much at the "finish." This may have been due largely to the poor and uninspiring teacher, who was not sufficiently well equipped with knowledge and tact to keep the interest up to a high level throughout the entire term. Yet with all the handicaps that had to be met, the movement of those days did a great deal of good, and many hundreds of teachers are in service today who are better informed and more serviceable than they could have been without it. But this must be agreed, it was not so much the class work, as it was the individual effort of the students in the home study, where they brought out the lessons that gave them the knowledge they possess.

Believing that this plan of personal effort is a good one, the Board of Sunday Schools has established a training department in which each individual and the teacher constitutes the school, all there is for that lesson. The instruction comes from one great center while the students are all over the country. It is a *Correspondence Training School for Sunday School Workers*, with its headquarters at 57 Washington street, Chicago.

Are you a teacher in any one of the departments of the Sunday School, with a desire to be better fitted for your work, and wondering how it can be done, then here is your opportunity.

The course consists of three books, "The Worker and His Bible," which is a book of 236 pages and contains twenty chapters. Five chapters are given to general subjects concerning the Bible and Bible study, eight chapters to an outline treatment of the Old Testament, and seven chapters to the New Testament.

Then follows a series of books that covers each of the departments in the Sunday School; for example, one for the Beginners, another for the Primary, for the Junior, etc., seven in all. No one is expected to take all these, but only the one in the special course they elect to study.

The last book is "The Worker and His Church," an interesting history of Methodism.

For every student the first and last book must be studied. For the second the one belonging to the special department. The recitations will be conducted on recitation sheets sent out from the office at Chicago, and when a book is completed a written examination will be given each student, the papers being sent to the pastor or some responsible person who will see that the work is done in fairness.

Already many have enrolled and the outlook is very gratifying. This plan should appeal to thousands of the Sunday School workers connected with our colored churches. District Superintendents should acquaint themselves with it and then lay it before every Quarterly Conference. Pastors should urge it upon all their teachers and Superintendents and then all should proceed to enroll and take up the work.

The expense is, for registration, one dollar, for the three books, one dollar and sixty-five cents. Write to Dr. D. G. Downey, 57 Washington street, Chicago, where all information can be obtained and books secured.

You will feel yourself growing in your work, and your life broadening and deepening.

Your work will be a perpetual tonic to you. There will be no drudgery in it.

You will go to your task with delight, and leave it with regret.

Life will be a glory, not a grind.—Great Thoughts.

Dr. J. A. Rush—An Appreciation

Dr. J. A. Rush, our esteemed pastor, has, most favorably and conscientiously, served this Church for the year 1909, and has led us onward and upward to a higher degree of Christian ethics; and this same Rev. Rush caused, by our help, to grow in influence along the lines of Christianity, intellectuality and finance, more than it ever has before in the history of the Church; he has been so *very, very*, successful in holding revivals, thereby strengthening the Church, numerically and spiritually, and while adding new converts, new zeal, new energy and confidence and trust to a high degree has been shown. True confidence and trust prevail under his wise administration, because of his untiring and never ceasing efforts to do something uplifting to the general Church. He has been most wonderfully blessed in his undertakings concerning the rebuilding of the Church and Church property since he has been with us, and we have risen continuously in the eyes of the public under this same leadership. Our pastor is in great demand, and held in high esteem by all denominations, in and out of the State and throughout the South, and his advice is sought and taken in civic affairs, in Church and State. He has successfully raised and paid off all indebtedness of the Church, and

has continually ministered to the wants and needs of the congregation by baptizing the converts, marrying the young, consoling the broken hearted, burying the dead, and, last, but not least, for eleven years he has stood in the pulpit and preached Jesus and Him crucified to a dying generation. And he has dealt fairly and squarely with all things during the administration; and his character is above reproach, and his deportment clear, and he has caused more to be done for the Church than anyone else. We, this Fourth Quarterly Conference of the Central Ave. Charge, Atlanta Conference, do tender him our full appreciation and cooperation, and also, at the same time, de heroby approve of the present administration. And be it further resolved, that we will continue to show our approval and hearty support to the same leadership, by petitioning the District Superintendent and the Presiding General Superintendent of the Atlanta Conference to please if possible, return to us for another year, our pastor, the Rev. J. A. Rush, D. D.

Signed:

O. P. Floyd, Geo. L. Pace, R. F. Spann, W. H. Greenwood, for the Conference, which unanimously adopted them.

E. E. Trammell, Recording Steward.

SPLENDID SUNDAY SCHOOL COMMENTARY.

Among the recent outputs of the National Baptist Publishing Board in the way of Sunday School helps is the National Baptist Sunday School Lesson Commentary. This book is in its 7th volume and is published annually by this concern, being edited by R. H. Boyd, D. D., LL. D., Secretary National Baptist Publishing Board with the Rev. W. S. Ellington, B. A., D. D., associate editor.

The book for 1910 embraces the usual far-seeing, far-reaching helps for the Sunday School workers. Both editor and associate editor have made it what cannot be claimed for other commentaries, strictly orthodox and purely baptistic. The splendid feature is that each lesson has both the authorized and revised texts. It is suggestive, illustrative and fully comprehensive. In getting out such a book, the Negro Baptists have demonstrated what Negroes can do in the literary work with the Bible in their Sunday Schools.

The commentary contains the lessons and motto texts for 1911, which really puts the book twelve months in advance. All of the work done on this period is by Negroes who are now past masters in their professions.

PARSONAGE NECESSITIES

I want to suggest an idea to the presidents of Ladies' Aid Societies, and also to other good women of the Methodist Episcopal Church, "The Necessities of the Parsonage." Now each year that we have a new preacher, there's a great responsibility in moving him to his work. Why not supply each year this extra expense in parsonage furniture, such as bed clothing, chairs, dishes, cooking stoves and in fact everything that we use in our own homes. There's not an industrious woman but who strives to make her home comfortable. Then let us devote our efforts in making happy the homes of preachers' wives who

have probably sacrificed good comfortable homes to share their husband's work for the Master. So let us take steps to supply the parsonages with the comforts needed, and the expense of moving preachers will be lightened. —Mrs. P. L. McCowen, Flox, Texas.

THE SAVANNAH CONFERENCE LAYMEN'S ASSOCIATION.

With the avowed object of interesting all of our laymen in the general affairs of the church, a number of laymen assembled at the seat of the Annual Conference at Jessup, Ga., December 3, 1909, and organized a laymen's association. The following laymen were elected officers of the association: President, S. A. Hull, 1920 Stonewall St., Brunswick, Ga.; Secretary, E. F. Barkedale, Principal Waynesboro Academy, Waynesboro, Ga.; Treasurer, Boston Millikin, Jessup, Ga.; Vice-Presidents, J. H. Hodo, Lagrange District, Lagrange, Ga.; C. O. Sexton, Waynesboro District, Waynesboro, Ga.; G. O. Clark, Waycross District, Waycross, Ga.; Miss Arrah Sawell, Savannah District, Brunswick, Ga. The purpose of this association, as it is laid down in our constitution, shall be to advance the local and Conference interest of the church and to enlist all laymen in the general activities of the denomination. —S. A. H.

PATTERSON, LA.

The Board of Trustees have met and we have cleared every thing except the moving of the land that we had first bought. Now we only ask the brethren of the District to do as they promised in May, 1909, at the Convention. At that time each pastor promised to remit to the charge of Patterson \$1 within thirty days. Those who have responded are: L. S. Smith, H. A. Sorrell, J. Ben, S. L. Thomas, P. C. Coton, \$1.00 each; S. R. Sott, 50c. Now, dear brethren, each pastor promised a Patterson Day in his church; the District Superintendent promised \$5.00. —Dave Spruiling, Chairman of Trustee Board.

Inquiries

I have lost trace of a brother and a nephew. My brother's name is Marion Potter. When last heard from he was in Holquin, Cuba, about four years ago. Our father's name was James Potter, and our mother's name is Martha Potter. Our father died March 14, 1892. Any information concerning my brother will be thankfully received.

My nephew's name is John Ellis Potter, and when last heard from was in Texas.

His father's name is James Potter and his mother's name was Harriet Potter. His mother died about two years ago.

Address information to M. B. Potter, R. F. D. No. 4, Box 38, Wadley, Ala.

I desire to find my sister whom I haven't heard from in sixteen years. When last heard from she was in Shreveport, La. Her name is Jane MacFarlan and her husband's name is Jake MacFarlan. She has three children whose names are Mary, James and Isaac MacFarlan. Any information of her whereabouts will be gladly received. Write to

Mrs. Patsy Benniman, Scooba, Mississippi.

I wish to inquire for my relatives through the SOUTHWESTERN CHRISTIAN ADVOCATE. I wish to find a cousin by the name of Jack Shaw, or any of his family. They left me in South Carolina, Lawrence District. They left the first of 1865. My father's name is Alex Shaw. Any information will be thankfully received by

W. H. Shaw, R. F. D. 1, Box 2, Ackerman, Mississippi.

AN APPEAL.

Helena, Ark., Jan. 4, 1910.
To the many members, friends, churches and conferences of the Meth-

odist Episcopal connection. Having been appointed by Mrs. E. Duncan, president of the Ladies' Aid of the St. Paul Methodist Episcopal Church, as traveling solicitor for said work, I earnestly appeal to you in behalf of this department of the church, to help us in raising the balance of interest due Dr. E. C. Morris, in order that we retain the deeds on said property. We have two-thirds of the principal promised, but the \$150 interest on the spur of the moment is more to raise than \$3,000 in three years time. One friend promised \$50 but utterly failed in the very pinch of time. I make this appeal through the columns of this paper. I trust God and yet will I pray that He will find us a friend, or many friends who will cow and pay. O, help the struggling faithful few. The church extension should buy such property as this, especially in a place as large as Helena. We will never again be offered so many pearls for so few dollars. That the few members have done what they could is why I asked God. What more could I do to help them with their load. I have obeyed Him. I'll leave the rest to Him and the friends of the Methodist Episcopal Church. I hope to meet you in some of your meetings and tell the story of this cross. Yours for God and His cause.

Hattie W. Hatton, Box 64,
Sec. of Ladies' Aid, Hel.

NOTICE.

A pastor in a North Dakota city with a population of 8500, splendid climate, parsonage, salary of \$1,800, prerequisites amounting to \$50 per month, great Conference, and everything to make a first class charge, would correspond with a brother in the territory of SOUTHWESTERN CHRISTIAN ADVOCATE relative to an exchange. Address "F. M. D." care of SOUTHWESTERN CHRISTIAN ADVOCATE.

Gleanings from the Field

ALABAMA

Brewton.—Our first quarterly conference was held Jan. 1, the Rev. P. G. Goin, our beloved District Superintendent presiding. The brethren were all present with written reports. Sunday night the Rev. P. G. Goin preached at 7:30 p. m. and our hearts were made to rejoice. We paid the District Superintendent up in full; he is the man for this District. On Jan 5th about 9 o'clock we heard many sweet voices singing at our door and when opened we found the members of the Ladies Aid Society with many pounds of choice groceries. Leaders: Mesdames Chiora Cheatham, president; Mrs. Carter, secretary; Mrs. Lulu D. Murphy and others. Many thanks to the Ladies' Aid Society. —G. W. Reeves, Pastor.

Oxford.—The attention of the Anniston District pastors is called to a meeting held by the District Superintendent January 3-4 at St. John Methodist Episcopal Church, Sanniston, Ala. We ask each pastor to see to it that his Sunday School is carrying out the plans that the discipline requires in raising your mission moneys that every pastor will be able to raise his full claim for 1910 and make a round report at the Annual Conference. —Mrs. E. J. Fisher.

Knoxville.—The first quarterly conference was held at Saint Paul Methodist Episcopal Church, Jan. 8th. Our most worthy, beloved and brotherly District Superintendent, the Rev. J. W. Martin, was with us and his pres-

ence brought new light to our church as this was his first visit here. The Superintendent seemed to have the church and its great cause at heart. Everybody is rejoicing over his splendid lecture, and the noble manner in which he handles his business. He seems to have a brotherly love for the pastors and members, forgetting self, looking out for his fellow men and unto Christ as his leader. He preached on Sunday a stirring sermon. Great results are expected under the leadership of our new District Superintendent. We raised \$17. —J. W. Knox, Pastor.

ARKANSAS

At 7:30 at night we had a good meeting; the Rev. J. N. McDuffy, of the Baptist Church, preached a good sermon. —M. A. Green, pastor.

Park Place.—Our fourth quarterly conference was held at Haven Methodist Episcopal Church November 7, with the Rev. L. G. Hodges in the chair. All reports showed an increase on all lines. At 11 o'clock the District Superintendent preached to the delight of all. At night a good sermon by the Rev. Mr. Humphrey, of the African Methodist Episcopal Church. Collections were as follows: Superintendent \$10.00; paid pastor this quarter \$85.00; benevolence \$12; for conference minutes 80c. and other expenses \$5.00. —James R. Green.

Malaria Makes Pale, Sickly Children.
The Old Standard Grove's Tasteless Chilli Tonic drives out malaria and builds up the system. For grown people and children. 50c.

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to Eaton & Main, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

ONE OF QUARTER OF CENTURY OF SERVICE

(Continued from Page One.)

together in one quarter of a century of achievement for the uplift of a lowly people.

In the midst of the surroundings where they have spent the best years of their lives, Doctor and Mrs. Dunton have built their home—Dunwalton. It breathes in every nook and corner in the sublimest poetry, the ideal of the Christian home—substantial and spacious and artistically furnished and decorated. It is just such a quiet nest as these two saints deserve—they deserve all that wealth and friends can do for them. That which makes this home the more interesting is that it was planned by Mrs. Dunton and the plans were executed in a very large measure by the boys of the institution. All the interior wood working and such of the decoration that Mrs. Dunton did not do was done by colored boys who a few years ago, born in rude homes knew nothing of art of home construction and of home decoration. The walls are a wealth of beauty; they breathe forth life and thought in a vigorous manner as the result of the artistic touch of Mrs. Dunton, who studied several years in Paris and is an artist of no mean ability.

What is also interesting in the character of Doctor and Mrs. Dunton is that they have not only built their home where they are to spend the closing days of their lives, but they have selected the spot in the midst of the school surroundings where their bodies are to be laid to rest awaiting the final resurrection.

The day cometh when the country will reflect upon the unselfish, the intelligent, the wise, the patriotic and the Christ-like service of Doctor and Mrs. Dunton, and when some interested friend shall inquire as to where their final resting place may be the response will come that he and his loved one lie buried in the midst of the people whom they most unselfishly served. This last incident is characteristic of the man and his wife who for thirty-seven years, without blow of trumpet, and without self-aggrandizement, in the lowly spirit of the Master whom they follow, have served our people in the South. The entire race owes them a debt of gratitude.

The final investigation of the recent lynching of a Negro at Clarksdale, Mississippi, is interesting. It was assumed by the mob that the Negro had murdered a white man. But the Grand Jury unanimously acquitted the deceased Negro of the charge and stated that they were convinced that the white man who was killed met his death at the hands of another white man who had been drinking. As usual, the Grand Jury observed, although there were hundreds of persons who witnessed the lynching, not one could testify to a single man who participated in the cowardly crime. The Grand Jury, however, uttered this strong sentiment: "We are firmly convinced that 90 per cent of the community feel as we do, that the lynching of this poor, miserable and innocent Negro was a most damnable and cowardly act, and that a great majority of such acts are brought about by the negligence and drunkenness of some cowardly official."

Boley, Oklahoma, is an irrefutable example of the ability of the Negro for self government. This town has now a population of 6,000, with three colleges, one brick high school, six churches, two banks, two cotton gins, one bottling works, one newspaper, seven brick buildings, four hotels, one telephone system, one telegraph office, three blacksmith shops, seventy-five business houses, one canning factory, two lumber yards, one brick yard, one architect, seven physicians, two drug stores, three lawyers, two jewelers and a successful board of trade.

ADVOCATE BUILDING FUND

Previously acknowledged, \$1,028.65.

TENNESSEE CONFERENCE.

Nashville District, W. R. Smith, District Superintendent, \$5.00.

EAST TENNESSEE CONFERENCE

W. T. Marley, \$1.00; T. W. Russell, \$1.00; T. H. Austin, \$1.00; W. R. Burger, \$1.00; H. G. Harrison, \$1.00; P. W. Smith, \$1.00; P. P. Brooks, \$1.00; W. E. Mitchell, \$2.00; E. H. Forest, \$2.00; G. T. Wright, \$1.00; R. D. Washington, \$1.00; \$13.00

UPPER MISSISSIPPI CONFERENCE

C. W. Evans, \$1.00; E. H. Holmes, \$1.00; Prof. S. J. Hunter, 50 cts.; T. W. Davis, \$1.00; W. C. Conwell, \$1.00; Jno. Mayo, 50 cts.; J. W. McKinney, 50 cts.; H. B. Hart, \$1.00; G. Orange, \$1.00; Joe McGhee, \$1.00; Wm. Campbell, \$1.00; E. C. F. Tronpe, \$1.00; W. C. Clay, \$1.00; R. L. Lee, \$1.00; C. W. Butler, \$1.00; N. R. Clay, \$1.00; M. Adams, \$1.00; H. Kimbraugh, \$1.00; Katie Baker, 50 cts.; Y. H. Henry, \$1.00; S. M. McLeod, \$1.00; Mrs. S. E. Spinks, \$1.00; B. L. Roberts, \$1.00; J. H. Everett, \$1.00; S. H. Nevils, \$1.00; Mrs. S. H. Nevils, 50 cts.; D. B. Mallard, \$1.00; Lizzie Fullilove, 50 cts.; Mrs. Henrietta Allen, 50 cts.; P. H. Jackson, 50 cts.; B. T. McEwen, \$1.00; J. W. Winbush, \$1.00; H. A. Johnson, 50 cts.; J. T. Cannon, \$1.00; W. H. Golden, \$1.00; E. D. Montgomery, \$1.00; \$31.50.

LOUISIANA CONFERENCE

W. H. Jones, \$1.00; J. F. Marshall, \$1.00; R. C. Worsham, \$1.00; F. T. Chinn, \$2.00; T. H. Munson, \$1.00; J. O. Brown, \$1.00; Wesley Church, H. Daniels, \$5.00; First Street Church, Hy. Taylor, \$4.05; W. J. M. Price, \$1.00; La Harpe Church, J. E. Rolax, \$1.00; William Chapel, J. O. Richards, \$1.00; Mallalieu Chapel, W. Scott Chinn, \$1.00; Thompson Chapel, D. J. Price, 50 cts.; Malden Chapel, C. S. Stanley, 50 cts.; \$26.05.

Of General Interest

THE NEW COMET

Astronomers are somewhat at a loss to ascertain just what heavenly body it is that has been showing itself in the Western skies during the past few days. According to analysis of photographic observations made at the Flagstaff, Arizona, observatory the unsuspected celestial "wanderer" differs from most comets: Instead of having a bright series of hydro-carbon bands it shows light hydro-carbon bands with a pair of intensely bright sodium lines. The new comet is said to resemble the one of 1882. It has been appearing in the West about six o'clock in the evening, and may be seen with the natural eye.

FLOODS IN PARIS

Paris is suffering a somewhat serious alarm on account of the floods caused by the very high waters of the Seine River. The waters are already higher than at any previous time except during the floods of 1615 and 1802, and all indications are that it is still rising. The most prominent districts of the city are overflowed. The foundations of many buildings and particularly the famous Eiffel Tower are infiltrated and the structures are in danger of collapse. Transportation has been stopped resulting in the increased prices of food. Twenty-five thousand laborers, it is estimated, are out of work on account of the floods. President Fallieres and Premier Briand made a tour of the inundated districts in an automobile. Premier Briand introduced a bill appropriating \$400,000 for the relief of the sufferers. An immense amount of property as well as live stock is reported destroyed. Schools in the flooded districts have all been closed and traffic in general is wholly inoperative.

DOCTOR COOK'S NEW MALADY

It has been a question of much uncertainty since the rendition of the decision of the Copenhagen University committee upon the records of Dr. Cook's polar exploration to know just where he is staying. It is reported now that he is an inmate of one of the many sanitariums in Heidelberg, afflicted with a very severe illness, caused by the excessive consumption of alcohol during his arctic travels. The name given his complaint by the doctors

is alcoholic psychosis; the commonest form of which is drink madness. But in the case of Dr. Cook the malady has assumed a more singular form and is dubbed "idee fixe," a disease because of its harmlessness in the first stages and its plausibility is extremely difficult to gauge later on. The subsequent records of Dr. Cook, supposedly his original data, submitted to the Copenhagen committee were also passed on as showing no evidence of Dr. Cook's having reached the pole. Mrs. Cook is reported to be residing at Heidelberg and as being allowed to see her husband from time to time.

MARRIAGE AND LONG LIFE

Doctor Jacques Bertillon, of Paris, who is recognized as the greatest living authority on sexes urges marriage as an aid to long life. He makes the assertion that mortality is not as great among people who marry as among those who remain single; and he cites figures to prove his assertion. A married man or woman, he says, has three chances to one, to live, to that of a bachelor or spinster. He urges widows and widowers under sixty years of age to try married life again. And the young men he advises to marry in order to do well. Mr. Bertillon gives as a reason for the longer period of life among married folks that married life is more regular. That the physical life, like the moral life, among married people is healthier, quieter and more natural. To prove his assertion he gives the following French statistics: For one year which he selected, deaths per 1,000 men, among bachelors between 35 and 40, were 19; while those of married men were only 8; between 55 and 60 the figure was 41 for the same age the mortality was correspondingly 12 and 8 between 35 and 40, and 24 and 18 between 55 and 60. The death rates among widows and divorcees were, respectively 12 and 21 per 1,000 women.

MEAT BOYCOTT

The protest against the steadily advancing prices in edibles has become so sharp that it has assumed the proportions of a boycott and in many places throughout the country the people are actually banding themselves together for a concerted and more vigorous fight against existing prices. Preachers in many prominent pulpits are urging their congregations to take actions. In Memphis it is reported that ten thousand have tentatively agreed to abstain from the use of meat for thirty days. Petitions are already being circulated and more than six hundred names have been secured. The situation is being watched by other countries—notably Germany. The Germans feel that the proposed wide-spread boycott in America will result favorably for their government in the tariff negotiations with the United States. A special cablegram to the Sun from Berlin in commenting upon the possible affects among other things has this to say: "The newspapers, although they refrain from commenting on the situation in the United States, print long cable dispatches about the movement and are following the situation closely. Its importance both in stiffening the back of the German government and in lessening the disposition of the American government to support the meat trust interests at the risk of a tariff war, is generally recognized."

NICARAGUA'S TROUBLES

The Madriz regime does not appear to be altogether a quiet one. Affairs in the South American republic are yet turbulent. The town of Managua is now experiencing a strict rule of martial law and censorship. The keys to the safe in which is deposited twenty thousand dollars in gold are in the hands of the police. President Madriz promises not to confiscate this money; but there is a probability of his asking it as a war contribution. The conservative prisoners, although entertaining no good feeling towards the Liberal government in general, admit that Madriz has a high personal character and personal honesty. The Associated Press, however, is of the opinion that the chances for peace are slim, in view of the fact of the resuscitation of the conservatives. Minister General Baca sent a message to congress requesting the adoption of a measure legalizing the paper money issued by the unsuccessful revolutionary party of 1906 and of which Baca was the provisional president and Madriz his chief lieutenant. Baca also asks that pensions be granted to the revolutionists. It is said that the chief Masonic lodge of Nicaragua has asked for the punishment of Gen. Medina in retaliation for the shooting of the American Groce, who was a member of the order. Admiral Kimball

of the American Squadron warns all Americans to abstain from taking part in political controversies or from violation of the laws of neutrality towards the factions in arms; and declares he will not extend protection to any so-called American interests having no existence in law or right.

People of Interest

Bishop Warren was eighty years old on January fourth.

Bishop Warren is announced as commencement speaker at Cornell College, Mt. Vernon, Iowa, next June.

President George F. Bovard, of the University of Southern California, is president of the Southern California Historical Society.

Bishop and Mrs. Lewis reached San Francisco Sunday, January ninth, where the Bishop addressed the Preachers' Meeting the following Monday.

Dr. J. B. Simmons, a successful practicing physician of Milledgeville, Georgia, who died recently, had accumulated about \$20,000 in the last fifteen years.

Mrs. Mattie B. Yates, wife of Prof. W. J. Yates, of Gammon Theological Seminary, died in Cranston, R. I., Sunday, January ninth, after an illness of five years.

Among the guests at the diplomats' reception, given at the White House, Washington, a few days since, were the Hon. H. Paulens and Mme. Sannon, the Haytian Minister and his wife.

Miss Gertrude E. Curtis, of Bradford, Pennsylvania, who graduated from the Philadelphia Dental School with high honors, is said to be the first colored woman to begin regular practice in dentistry.

Mrs. Ella Flagg Young, Superintendent of the Chicago schools, has been elected to the presidency of the Illinois State Teachers' Association for the present year. Mrs. Young is the first woman ever selected for such a position.

Bishop Bristol's effective plea for missions in South America "The Land of the Southern Cross," has been delivered by him in many places in this country during the past few months. The Bishop is now en route to South America.

Dr. L. W. Munhall, by unanimous vote of the devotional committee of the Ocean Grove Camp Meeting Association, of which Bishop Luther B. Wilson is president, has been invited to again take charge of "The Greatest Bible Class in the World."

The Rev. Dr. John M. Moore, of St. John's Church, St. Louis, Missouri, will edit the *Daily Christian Advocate* during the General Conference of the Methodist Episcopal Church, South, which convenes at Asheville, N. C., Wednesday, May 3, 1910.

"The Pioneers of Mound Bayou" is the subject of an interesting article by Hiram Tony, in the January number of the *Century Magazine*. The article is well illustrated and what the Negro in Mound Bayou, Miss., has done "in the matter of self colonization" makes good reading.

Mrs. Maude Ballinger Booth, wife of the head of the Volunteers of America, has provided a house in New York called the Rain Bow House where the wives of criminals will be supplied with work, thus enabling them to support their families while their husbands are serving jail sentences. On the upper floor are nurseries where the children are cared for during the day.

The ministers who pass through Baldwin, La., en route home from the Annual Conference are cordially invited to stop and visit Gilbert Academy, Tuesday, February 1st. Special arrangements are being made to entertain them. This invitation is extended to all other friends and ministers who can make it convenient to be present on this occasion.

The Woman's College of Baltimore is rejoicing over the payment of \$25,000, sent by devoted friends of the College, who live in Canada. It is hoped that the announcement of this gift may prompt many other persons to make inquiries about the work of the Woman's College, and that they may be led to contribute to the support of this increasingly valuable Christian work.

The information has just been given that during his last illness Bishop Goodsell requested Bishop McDowell to take charge of the Conference over which he had presided in the fall. The arrangement therefore made by Bishop Goodsell will be continued in force, and Bishop McDowell will have

under his care the Central Swedish, Illinois, Northwest Indiana and Rock River Conferences.

Among our visitors this week of the General Officers of the African Methodist Episcopal Church, which closed its session in St. James Church, this city Monday, were the Rev. Dr. Frank McDonald, editor of the *Western Christian Record* of Kansas City, Missouri; the Rev. Beckett, editor of the *Voice of Missions*, New York City; the Rev. John Hurst, Financial Secretary of the Church, Washington, D. C.; Miss E. Marie Carter, General Representative of the *African Methodist Church Review*, and Miss Mamie Washington, daughter of the Rev. J. W. Washington, of this city.

Another Negro bank has flung open its doors for business. It is "The Safety Banking and Realty Company" of Mobile, Alabama. The first day's deposits (January 8th) amounted to \$1,890.91. The bank has an authorized capital of \$50,000, with \$26,045 paid in. Its president is Henry N. Newsome; cashier, James R. Knox; manager of the Real Estate Department, Wm. J. Robinson; stenographer, Miss Sarah J. Duncan. The bank will do business in its own quarters, a three-story brick building, 256 St. Michael street, which the directors recently purchased.

Five thousand dollars in cash toward the opening Fund of the American University at Washington, D. C., has just been given by Mrs. Sarah M. Billings, of Wellsboro, Pa. Having a heart of love for all wise Christian benevolence, this elect lady is interested profoundly in the educational enterprise at the National Capitol. In making this gift Mrs. Billings urges the speedy completion of the work needed for opening the University. Increasing numbers of friends now are expressing this same desire and prayer. This new gift, as generously and disinterestedly made, will inspire many, we feel sure, to crystallize their wishes into offerings.

The Rev. Dr. Alpha G. Kynett, Recording Secretary of the Board of Home Missions and Church Extension, was engaged in a campaign in the interests of the Board of Home Missions and Church Extension, in Detroit and vicinity from January 9th to 17th, inclusive. He spoke at some nine of the Churches in Detroit and immediate vicinity, addressed the Ministerial Union, composed of Protestant Preachers of Detroit, also the Methodist Preachers' Meeting on the theme of Home Missions and Church Extension. Detroit Methodism is engaged in an effort, which will doubtless succeed, to secure a guaranteed fund of \$10,000 per year for the next six years for City Mission and Church Extension work, and in the meantime proposes to take generous care of the general work of Home Missions and Church Extension.

News Paragraphs

It is stated that one Methodist in every ten in the world lives in Ohio.

There is in Harvard University a Methodist club with a membership of about fifty.

The State Auditor of Virginia reports that the Negroes of that State own in personal and real estate \$13,500,000.

According to recent statistics Mobile, Alabama, has thirty-two Negro letter carriers and a superintendent of carriers.

A Building and Loan Association has been organized by Negroes at Muskogee, Oklahoma, with a reputed capital of \$50,000.

A Panama-Pacific International Exposition will be held in San Francisco, 1915, upon the completion of the Panama Canal.

The Women's Missionary Societies of the Methodist Episcopal Church are credited with raising \$1,200,000 during the year 1909.

The new battleship Utah, recently launched, which is almost 32,000 tons displacement, will be more powerful than any battleship now afloat in the world.

MISSISSIPPI CONFERENCE APPOINTMENTS, 1910

BROOKHAVEN DISTRICT

P. H. REMBERT, District Superintendent.
Barlow, Robert B. Davis; Bowerton, Aaron Davis; Bridgeville, Moses White; Brookhaven, W. L. Marshall; Brookhaven Circuit, Aaron Johnson; Byran and Gaulman, Robert M. Phillips; China Grove, G. W. Moody; Columbia, J. E. Coleman; West Columbia

Circuit, Emmuel M. Dukes; Crystal Springs, L. L. Shumpert; Crystal Springs Circuit, W. H. Perkins; Expose and Oakvale, to be supplied; Fernwood and Oak Grove, J. E. Thomson; Florence, Andrew Reid; Hazelhurst, R. H. Patton; Hub, David Ray; Kennolla, William Payne; Lampton, H. J. Jordan; Liberty and Norfield, J. A. Tatum; Mendenhall Mission, to be supplied; Rockport, to be supplied; Star, Alexander D. Smith; Summit and Magnolia, Frank Smith.

GULFPORT DISTRICT

S. H. CANNON, District Superintendent.
(P. O. Handsboro, Miss.)

Augusta, Stephen McDavis; Basin, H. W. Wood; Bay Saint Louis, J. I. Garrett; Biloxi, James Robinson; Bond, G. W. Coleman; Dellsie, P. F. Robinson; Esatawpa, Anderson Lee; Gulfport, St. Marks, Simpson Jossell; Gulfport St. John's, to be supplied; Handsboro, W. H. Smith; Lumberton, E. H. Langston; McHenry, J. J. Young; McLean, Wm. R. Walker; McNeill, to be supplied; Moss Point, J. C. Houston; Ocean Springs, J. E. Holmes; Pass Christian, J. B. Brooks; Pearlinton, R. L. Carpenter; Sumrall, F. L. Wood; Wiggins, to be supplied.

HATTIESBURG DISTRICT

D. F. DUDLEY, District Superintendent

Bay Springs, Joshua A. Jordan; Bentleys Chapel, Edward Ford (P. O. Hattiesburg); Collins and Sanford, Henry J. Grant; De Soto, J. E. Webb; Ellisville, R. N. Jones; Ellisville Circuit, R. B. Taylor; Enterprise, Nelson Toole; West Enterprise, A. C. Lacy; Hattiesburg, I. L. Pratt; Hattiesburg Mission, to be supplied; Heidelberg, B. W. Robinson; Laurel, W. A. White; Liberty Hill, Archie C. Smith; Magee and Mount Olive, Thomas A. Carter; Matthewsville, Cornelius Washington; Psalming, J. A. Patterson; Qultman, E. P. Chapman; Richton, B. J. Cooper; Shubuta, G. W. Arnold; Shubuta Circuit, C. W. Ivy; State Line, D. D. Armstrong; Summerland and Taylorsville, to be supplied; Turnersville, Robert S. Hammond; Ucuttle, to be supplied; Vernon, Jeremiah Butler; Vossburg, to be supplied; Waynesboro, N. D. Hopkins.

JACKSON DISTRICT

A. J. McNAIR, District Superintendent.
(P. O. Jackson, Miss.)

Benton, P. H. Davis; Brandon, R. P. Threlkeld; Canton, N. N. Sidney; Canton Circuit, P. W. Baldwin; Carthage and Greenwood Chapel, J. C. Rucker; Couprie, J. K. Comfort; Craig, W. L. Lamb; Flora and Betonla, to be supplied; Jackson, Central, G. W. Smith; Jackson Mission, to be supplied; Jackson, Pratt's Chapel, R. L. Tate; Morton, R. B. Anderson; Pelahatchie, Haney May; Rosneath, P. A. Taylor; Silver City, to be supplied; Wsseton, I. S. Thomas; Yazoo Circuit, to be supplied; Yazoo City, St. Stephen's, W. P. C. Morrison.

MERIDIAN DISTRICT

J. M. SHUMPERT, District Superintendent.

Chunkey, June Williams; Coy, G. W. Adams; Daleville, H. R. S. Erby; De Kalb, D. R. Bentley; Forest, N. W. Ross; Forest Circuit, D. D. Dukes; Fort Stephens, C. G. Gavin; Garlandville, Handy Roundtree; Hickory, A. M. Trotter; Lake, H. E. Morgan; Landerdale, Robert Howze; Lillian, R. L. Brooks; Meehan, W. F. Hughes; Meridian, Haven Chapel, D. L. Morgan; Meridian, Rose Hill, N. E. Goodloe; Meridian, Saint Paul's, Wm. McMorris; Meridian, South Side, John W. Isabell; Meridian, Meridian Circuit, W. L. Mills; Mount Rose, E. A. Wilson; Philadelphia, A. B. Britton; Scooba, P. R. Crump; Stelio, William Emerson; Tomola Circuit, Val Trotter; Trenton, J. W. Little; Vale, Kelley Roberts.

VICKSBURG DISTRICT

L. W. PRICE, District Superintendent.

Augulla, Amos Holland; Bolton and Edwards, S. A. Cowan; Cary, A. H. Lathan; Centerville, to be supplied; Clark, to be supplied; Clinton, Wiley McNeil; Fayette, C. H. Brown; Hamburg, C. H. Johnson; Harriston, A. M. Quinn; McNair Circuit, John H. Cook; Meadville and Monroe, W. M. Harman; Milesville, to be supplied; Natchez, William A. Oats; Newtonia, Lymns Speed; Oak Grove, to be supplied; Springhill, to be supplied; St. Paul Circuit, W. N. G. Lipscomb; Union Church, S. H. Glenn; Valley Park, to be supplied; Vicksburg, J. C. Hibbler; Vicksburg Circuit, John W. Hill.

SPECIAL APPOINTMENTS

W. W. Lucas, Field Agent of the Board of Foreign Missions, member of Meridian, St. Paul's, Quarterly Conference.

Gleanings from the Field

GEORGIA

Baxley.—We have a splendid team in our District Superintendent, Drs. E. D. Giddens and A. M. H. Evans, pastor, that can't be excelled. Bro. Evans has been returned to us the second year to our hearts delight, and Bro. Giddens the third year as District Superintendent. Our quarterly was held Jan. 1st and 2nd, and a most wonderful quarterly it was. Paid District Superintendent in full, \$16.25; total collection \$25. Peace and harmony prevailed. Assessment for pastor \$500 and house. We sent in a full and round report last year and this year our determination is to excel. Sunday at 11 o'clock after a glorious lovefeast led by Bro. Stripling and Sellers, the District Superintendent, Dr. Giddens, preached a powerful sermon at night. He excelled himself; 24 psalm 8-10, subject, "Living in God's Kingdom and under His dominion."—Alice B. Cooper.

Commerce.—On January 10th a great storm struck the parsonage of the Methodist Episcopal Church at 10 o'clock p. m. The door was opened, a great crowd rushed in, led by Bro. E. L. Adams, and they placed on the dining-room table a great feast of good things. A purse was presented the pastor which contained silver coin. A very touching prayer was offered by Mrs. M. E. Bailey, after which a short talk by the Rev. W. M. Bailey. Participants, E. L. Adams, Mrs. E. L. Adams, Mrs. Loucinda Mayfield, Bro. Thomas Borders, Mrs. Emma Borders, Mrs. Mary Lowe, Misses Willie Lowe, Ethel Lowe, Gertrude Bryson and others. —L. L. Mayfield, W. M. Bailey, Pastor.

Waycross.—We have just closed a year of abundant and successful labors led by our beloved pastor, the Rev. Wm. Daniels, who has entrenched himself strongly in the hearts of his people. Our working force is not very strong in number, but possesses as fine qualities of loyalty, love and generosity as may be found in Methodism anywhere. Besides adding to the church twenty-four precious souls during the year, we have paid off old debts, repaired the parsonage, insured our property, paid the District Superintendent \$70, pastor \$422, Benevolences \$80, with a total of \$871.78 for all causes. On class night after a glorious meeting, while the pastor was dreaming of Conference, to which he was bound the next day, his slumbers were disturbed by a sweet song at

his door. He has been a Methodist preacher long enough to suspect what that song meant and there was no delay in opening the door. Sisters, Blossom Fuller, Mary McDonald, Minnie Mann, Ida Watson, Pearl Watson, Lizzie Martin, Lizzie Thomas, Lulu Mitchell, Lizzie Harper, Sadie Thomas, Lucinda Scott, Bythe Grady, Emma Becham, Brothers E. L. Simmons, John Woodard, E. A. Bing, Tom Harper, Jenks McDonald and many others filed in and laid a mountain of money and almost anything that can be named between socks and suits on the dining table. Of course the pastor was happy and so expressed himself.—Geo. O. Clark.

Charleston.—Our fourth and last Quarterly meeting was held November 6-7, by District Superintendent James Jackson. Reports indicated progress in all lines. Our pastor, the Rev. S. P. Bryant, has been striving hard to accomplish the work given him to do. Our old church was destroyed by fire but we are rebuilding. The fourth quarter was held in the new church where, on Sunday, a host of people gathered to hear the sermon delivered by the Rev. James Jackson. Collection amounted to \$103.75.—Moses J. Lanier.

Millen.—A host of friends, led by the Rev. L. W. Coats, B. L. Clark, the Rev. S. C. Mabry and B. W. Geer, visited the parsonage inhabited by the Rev. A. P. Gilliard and wife, the present pastor of Trinity Methodist Episcopal Church, and left many good things for their comfort. After several sweet songs we had prayer and they retired. May the good Lord bless these good people who have already given us a token of their love.—A. P. Gilliard, Pastor.

Woodbine.—I entered upon my new work on the Woodbine circuit Dec. 10th. My popular District Superintendent, Dr. E. D. Giddens, held my first quarterly Dec. 11-12, at Cohesburg, Ga. The weather was bad, but our quarterly was a success. Assessed for pastor \$200 and all over that they can pay. We have a new church let in Woodbine. Listen for us on this charge the Conference year.—G. W. Rutland, Pastor.

KANSAS

North Topeka.—The members of Asbury Methodist Episcopal Church are sparing no pains preparing and repairing their church for the entertaining the coming Annual Conference which is to be held here next March by Bishop William F. McDowell. The church and trustees have raised and put a substantial foundation under the parsonage, put on a new porch and newly painted it. With these improvements we have a parsonage which is second to none in Topeka among the colored. We also re-instated our electric light system. We have also put in new windows of frosted and painted glass, a new pulpit set, newly carpeted the aisles and also put in two large new heaters at \$25 each. Total repairing of church and parsonage up to date, \$600, and still we have more repairing to do. The good Lord has wonderfully blessed the church and members.—L. E. Ayes, Pastor.

Chetopa.—Our Third Quarterly Conference was held Nov. 6-7 at St. Paul Methodist Episcopal Church, by the District Superintendent, the Rev. Dr. D. G. Franklin. Mrs. J. E. Green was elected secretary. Every interest of the church was looked after with care and all officers presented written

reports. The Conference was a success in every way. Paid Superintendent in full \$10. The Doctor preached able sermons Sunday and Sunday night, that filled our hearts with joy. Five infants received baptism. At 2:30 o'clock the Lord's Supper was administered and 80 communed. We think our District Superintendent is the man for our District.—Mrs. J. E. Green.

KENTUCKY

Smithland.—The Rev. R. D. Hines, our present pastor, came to us nine months ago. He found our ranks considerably divided although some were doing our full duty by our church. Under his able administration the church has united its forces and is now marching Zionward. Our revival meeting was held in October, conducted by Evangelist Dollie Lewis, of Jeffersonton, Ky. Eleven persons were saved and joined the church, making thirteen additions this year. The Rev. H. W. Tate, our District Superintendent, was with us December 18, 19, 20, holding the fourth conference for this year. The reports were far above the average. The following amounts have been raised: For pastor, \$290; District Superintendent, \$60; assistant pastor, \$61.62; Benevolence, \$30; Sunday School, \$26; Trustees, \$153.50, making a total of \$621.13. Two more rooms have been added to our new parsonage. Brother Hines wants to take the best report up to Maysville to the Annual Conference on the 30th of next March that has ever gone up from old Mt. Zion.—G. C. Parker.

MISSISSIPPI

Rulesville.—My Fourth Quarterly Conference convened at Rulesville Nov. 6, with the Rev. B. F. Woodfolk, D. D., in the chair. The majority of the brethren were present with written reports. All declared this to be the best quarter in the history of the charge. The Superintendent was at his best on Sunday at 11 o'clock and preached a stirring sermon and at night preached another good sermon to a crowded house. Collection for the quarter was \$58.50. Paid pastor this quarter \$65.15; paid Superintendent in full, \$39.60; total, \$104.75. Received into the church this quarter five members. The circuit is alive, spiritually and financially.—C. A. Jordan.

TENNESSEE

Lawrenceburg Circuit.—We gave a rally both at Lawrenceburg and West Point, as follows: Amount at Lawrenceburg \$36.00, West Point \$46.75; the young men gave \$2.55 of this for shoes, and a lady gave \$2.00 for other items.—J. W. Richmond, pastor.

Farmington Circuit.—I entered upon my work the second day after the adjournment of the Conference, the people were looking for me. Knowing where I left off it was no trouble to start off, which we have done nicely. The outlook is good for a glorious year. The members have erected a neat four-room parsonage. It is built on the latest style, and is furnished with all conveniences. Our first Quarterly Conference convened Jan. 1-2, with the Rev. S. M. Utly, A. B., in the chair. He preached three wonderful sermons. Collection during the quarter \$21.05. Notwithstanding it has been bad ever since we have raised for all purposes \$67.25. We have only ninety members on this charge, but they are as true as steel; they have church pride. We are re-organizing all the departments, with Baren and Hampton at the head of the Sunday Schools; Mrs. Mattie B.



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Winston and Mr. Jos. Mahoney at the head of Ladies' Aid Society; Mrs. C. P. Baren and Casander Hamilton, Jr. Superintendent, Winston Harvey, Baren Pucket, Maley Hampton, class leaders. The work must go on. We are planning to remodel the church this year. Look out for a list of new subscribers.—R. A. Dowell, Pastor.

White Pine.—This is my second assignment to this charge. My first quarterly meeting was held December 11-12, W. A. Weher, District Superintendent, in the chair. Reports from all officers showed the work in good condition. At 11 o'clock and at 7 p. m. the Superintendent was at his best. He was paid off in full. At Bellmound, Dec. 25, on French Broad River we had our Xmas programme. The clubs presented, Miss Tanple Wimphus, \$2.03; Miss Dora Fane, Mr. Wiley Jobe, \$1.92; Mrs. Ida Fane, Mr. John Martin, \$1.75; Mrs. Deller Cuberson, Mr. Tosh Balenger, \$1.32; Mrs. Mollie Nickels, Mr. Luther Fane, \$1.10; Mrs. Jenie Cuberson, Mr. John Paterson, \$1.00; Mrs. Mary Balenger, Mr. Fred Jobe, 40 cts.; Mrs. Bettie Moore and Mr. Guss Moore, 50 cts.; total \$10.02.—A. Rea n.

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TEXAS

Houston.—At Stone Street Church Sunday, Jan. 2nd, the Rev. W. H. Poston preached at 11 a. m. a strong sermon that seemed to reach every heart present. At the 3 o'clock general speaking meeting two persons joined the church and one was happily converted. The Lord's Supper was administered to 75. The people gladly welcomed Pastor D. C. Hawley on his return from Conference. Collection \$22. The members were glad to know that Sister Hawley, who has been very sick during the past three months, is improving. The visit of members and friends during the Christmas season with about twelve baskets of all kinds of good things, helped and encouraged her greatly. This was followed by another generous pound party. The pastor held his first board meeting Jan. 3rd; he has started well the year's work. The writer is a local preacher and a member of the Houston District Conference. The Rev. D. C. Halley, my pastor, is striving hard to help me on my mission work this year. I ask all to pray for my field of labor as this is my first work.—Wilson Miller.

Hufsmith Circuit.—The First Quarterly Conference was held Jan. 8-9 at Salome Methodist Episcopal Church. Our new District Superintendent, the Rev. W. Hartley Jackson, D. D., presided to the satisfaction of all. He made a perfect organization of this work, as it is new in name. The Doctor's quarterly lecture on the workings of our church was the best ever heard in this neck of the woods. He made a big hit for the Southwestern and every officer promised to subscribe. The Rev. Jas. Hants, our excellent pastor, has things well organized. The elder preached a glorious sermon that will live long in the hearts of this people. Paid him in full \$20. We are now building a beautiful four-roomed parsonage.—G. F. Smith.

VIRGINIA

Rock Bridge.—We are moving on slowly, but, I hope, surely. We have had revival services at all the points on this circuit with good results. Epworth Leagues and Ladies' Aid Societies, at the Baths and Fairfield, are at work as never before. We are now holding a meeting here at Buena Vista, Va., with telling results—three reclaimed. Large gatherings nightly, both colored and white attending. The Rev. J. L. Garfield, the great evangelist of Pittsburg, Pa., is conducting the meeting. He is a great preacher. He is a credit to any creed or church who can secure his service. He is a Baptist minister. This church to succeed must have preaching every Sunday, prayer and class meetings weekly, Sunday School, Epworth League and Ladies' Aid Society to do these things. The pastor needs to be here all the time. Then, too, the debt must be paid to save the Church and the people for God, and our Methodism. There is no time to lose. Here is, indeed, a fine field in which to work. This is the opportune time for our cause to spread here. Put three hundred dollars here and put a man of broad experience, a Gospel preacher of business qualities, and a Christian gentleman, at this place, and with God's help, the success here is assured. There are six or seven hundred colored people here and others coming, but the minister must be here all the time to hold what we have. Will the Home Mission and Church Extension consider this point and save this new Church. It has

electric lights installed, a good and sweet-sounding bell. This church, if cared for now, will repay every cent the Church spends on it in a few years.—J. R. Davis, pastor.

Buena Vista.—The People's Memorial Methodist Episcopal Church. For twenty years strong efforts have been made to build a Methodist Episcopal Church in this place, but utterly failed. After being away for eight years I was reappointed to this place. I found the members here needing and wanting a church, but no officers or records of any transactions whatever. I got some of the members together and began to talk Church to them, and they were glad to hear of it, but had no money to build with; no lot to build on. I waited for the \$3000, the price of the lot sold, but as yet no money came, only promises. The person who sold the lot said he had \$1500 to pay over any time, but it failed to come. In order to build a church, I sold two lots I owned for years here, and bought a lot for the Church with my own money; paid for it myself without one cent from the members or trustees or committee. And by soliciting, etc., and my own earnings, which are not much, I have met as many of the obligations as I could, and sometimes I am almost without bread to eat. Still I am doing all I can for the good of the Church. I have only a few persons to help in the struggle with the remaining debts. And notwithstanding this, the person who sold the lot in question, has tried for six months to induce this Church, through the 1st, 2nd and 3rd quarterly conferences, to grant or give a deed for about one-quarter of the purchase price, and unofficially at that. The Church is not responsible for any deed, for I have never authorized any such sale nor has the Church received the purchase price. The responsible one is the seller of the lot. These statements are made because so many different things—yea, conflicting—have and are being said about the former lot and this Church.—J. R. Davis, pastor.

Pittsville.—Christmas has been an exceptionally busy season with us. On Christmas morning we had our first snow and before the day ended fully five inches of it lay on the ground. We had a glorious Christmas Sunrise Prayer Meeting, notwithstanding; and as we had planned for a rally throughout the holidays, the good people of the Pittsville Charge did not stand back on the weather. On Christmas night our Christmas tree entertainment was held. The children acted their part well and would have made a very favorable impression in any city. Mr. Archie Lipscomb deserves credit for his participation in the entertainment. The number of good presents on the tree for the pastor proved to him that his labor among his people is appreciated. On Sunday, Dec. 26, at 11 A. M., the pastor preached a Christmas sermon and at night, to a good crowd; a special sermon, subject, "God's plan for the Negro Race." On Wednesday, Dec. 29, the coldest day this winter, we had a gala day at Sandy Level. The people turned out in full force and everything passed off nicely. Amounts raised—Ridgway, \$53.00; Sandy Level, \$7.00; total to date, \$60. There is yet another Church to report. We have secured one new subscriber to the Southwestern. I offered my photograph as a rally prize to those who collected \$2.00, and Misses Lou Anna English, Bettie English,

THE ANNOYANCE
OF FLATULENCEMany People are Annoyed With
Gas in the Stomach and
Intestines.

Flatulence is due to the presence of gas in the stomach and intestines, which often rolls about, producing borborygmi, or rumbling noises in the intestinal system, and causes the victim of this trouble considerable embarrassment, when such noises occur while in company.

An analysis of gas from the stomach shows that it consists to a great extent of nitrogen and carbonic acid. It is therefore probable that some of the gas in the stomach consists simply of air, which has been swallowed, although for the most part, the source of flatulency is the gas given off from the food in the abnormal processes of decomposition.

In cases of chronic gastric catarrh, the secretion of gastric juice in the stomach is deficient, the food is digested slowly, and fermentation occurs with the evolution of gas.

Swallowing air, however, plays a more important part in causing flatulence, or gas in the stomach and intestines than is generally supposed, and while food may be swallowed without carrying air into the stomach with it, fluids, especially those of a tenacious character, such as pea-soup, appear to carry down a great deal.

Flatulent distension of the intestines occurs when a large amount of gas or air, either swallowed or evolved from the stomach into the intestines through the pylorus. The enormous distension of the intestines and dilation of the stomach with gases, and the rapidity with which such flatulence occurs, has long been a puzzle to medical men, and has led some to think that the only possible explanation thereof, is a rapid evolution of gas from the blood.

In the treatment of gas in the stomach and intestines, charcoal is considered by most physicians as the leading and most effective remedy. Carminatives, or medicines, such as peppermint, cardamom, sodium bicarb., etc., which expel the gas from the stomach in large volumes through the mouth, are resorted to by some people, but their use is disagreeable, and the frequent expulsion of gas through the mouth, most annoying, and after taking a remedy of this kind, one is compelled to remain out of company the rest of the day, on account of the continued belching of air.

STUART'S CHARCOAL LOZENGES do away with the necessity of undergoing the disagreeable experience of belching or expelling stomach gases through the mouth, by completely absorbing every particle of gas or swallowed air in the stomach, and also in the intestinal system, which prevents colic, and over-distension with accumulated air.

These wonderful lozenges should be used for all cases of flatulence and decomposition of food in the stomach, as well as for bad breath resulting from catarrh, decayed teeth, or stomach trouble.

Purchase a box at once from your druggist for 25 cents, and send us your name and address for free sample. Address F. A. Stuart Company, 200 Stuart Building, Marshall, Mich.

Beatrice Jackson, Lillie Lipscomb and Maggie D. Jackson, all of Ridgway, were the prize winners. The Pittsville Charge is marching on.—E. Adolph Haynes, pastor.

Portsmouth.—We are having a good success in our new mission at Portsmouth; seven conversions since Conference and a lively Sunday School. Mr. Burt Ransom, a local preacher, is a strong helper in the work.—O. J. Betha.

Brownburg.—In spite of the bad weather we had a very pleasant Christmas. We realized Christmas week for all purposes \$100. Our watch meeting was a very spiritual one, and well attended. The charge is in a prosperous condition, spiritually and financially. Our third quarterly conference was well attended; our beloved Superintendent, the Rev. W. C. Thompson, B. D., preached a stirring sermon. He is much beloved by the people. He is the man for the place. Money raised at quarterly conference, \$150. Christmas gifts presented to pastor and family amounted to \$30 from members and friends. Amount raised for Benevolence \$100. Conversions, 25.—J. H. Lewis.

WASHINGTON.

Washington.—The pastor and family of the Ebenezer Methodist Episcopal Church tendered a surprise. On Thursday evening, Nov. 24, 1909, a host of Ebenezer's good people took the parsonage by storm and deluged Dr. and Mrs. S. H. Brown with many good things for their Thanksgiving dinner. Mrs. Ora Smith, in a neat and appropriate speech, made the presentation to the pastor, who in return thanked the ladies for their kind remembrance. Miss Mamie Ware was the prime mover.—L. H. Brown.

WEST VIRGINIA

Hilton.—The Wesley Chapter Epworth League No. 23,876, of this place, elected the following officers for the year 1910: Myrtle E. King, pres.; J. H. Strong, 1st vice; G. M. C. Brumley, 2nd vice; T. C. Carell, 3rd vice; H. B. Strong, 4th vice; Lizzie Carell, treas.; Harrison Strong, sec.; Samuel L. King, Junior, supt.—S. L. King.

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General Passenger Agent,

DALLAS, TEXAS.

Conference Notices

District Rounds

TUPELO DISTRICT.

FIRST ROUND.

Okolona, Jan. 28-30; Okolona Ct., 29-30; Amory, Feb. 5-6; New Albany, 12-13; Houlika, 17; Timberville, 18; Houston, 19-20; Algoma, 24; Pontotoc Ct., 25; Pontotoc, 26-27; Quincy March 5-6; Corinth, 11-13; Corinth Ct., 12-13; Bell, 19-20; Bellfontaine, 26-27; Verona, April 2-3; Union Grove, 9-10; Tupelo, 16-17. Brethren, the church believes in you. Don't disappoint her. Start now.—Edward F. Scarborough, District Superintendent.

STARKVILLE DISTRICT.

FIRST ROUND.

Weir, Jan. 29-30; Ackerman, Feb. 5-6; West Point Ct., 12-13; Crawford, 19-20; Patrick, 10; Bradley, 26-27; Mahen, March 5-6; Rock Hill, 12-13; Liberty Hill, 19-20; Starkville, 25-27; Starkville Ct., 26-27; Belle, 30-31; Louisville, April, 2-3; Maple Springs, 5-6; Hopewell, 7-8; Eupora, 9-10; Eupora Ct., 12-14; Mantee and N. C., 14; Cedar Bluff, 16-17; Noxapater, later; Feutress, later. Dear co-workers, push your Benevolence, raise all of your Benevolence on Easter and children's days; put the SOUTHWESTERN CHRISTIAN ADVOCATE in every home; plan for great revivals. Yours faithfully.—J. H. Everett, District Superintendent.

ABERDEEN DISTRICT.

FIRST ROUND.

Jan. 15-16, Aberdeen Ct.; 21-23, Aberdeen; 29-30, Athens Ct.; Feb. 5-6, Strong Ct.; 11-13, West Point; 19-20, Columbus Ct.; 25-27, Columbus City Mission; 26-27, Caledonia Ct.; March 5-6, Brooksville Ct.; 11-13, Columbus; 19-20, Shequalok; 26-27, West Baldwin and Centerville; April 2-3, Macon Ct.; 8-10, Macon; 9-10, Mashilaville Ct.; 16-17, Hickory Grove Ct. Dear brethren: Please allow me to congratulate you for your faithfulness during the past. Now let us take fresh courage and face the future with a will to succeed. Go in with a determination to have a great revival, improve your churches, raise all of your Benevolence on Easter the 27th of March; begin now; muster your forces and get them in line for battle. Since you are a man you cannot afford to fail to come behind.—F. H. Henry, District Superintendent.

BIRMINGHAM DISTRICT.

FIRST ROUND.

Village Springs, Jan. 22-23; Lehigh and Bradford, 24-25; Seefville, 26; Brownville and Irondale, 29-30; Blount Springs and Colony, Feb. 5-6; Warrior and Bangor, 10-13; Avondale, 17-20; Mason City, 18-20; Cardiff, 25-27; Corona, 26-27; Bessemer, March 5-6; Pratt City, 7-8; W. Birmingham, 9-10; Tuscaloosa, 12-13. Dear brethren of the Birmingham District: Let us plan to use ALL of Easter Sunday and Children's day and the other days that belong to our Benevolent system for Benevolences alone. Some of our brothers divide the day between themselves and the church. Brethren, this is wrong to the church and the people are not rightly educated. We must make this the banner year. Let's have all our Benevolences raised and reported by the District Conference, which convenes in August at Tuscaloosa. Remember our educational rally. We are at the head now. Let's

stay. We must stand by President Camphor and Central Alabama Academy. Brethren, begin now; work hard. Give yourselves wholly to the work of the Gospel ministry and this will be the best year of your calling. Your brother.—J. W. Thomas, District Superintendent.

BENNETTSVILLE DISTRICT.

FIRST ROUND.

Ashland, Feb. 4; Bishopville, 18; Chesterfield, Jan. 29-30; Darlington Ct. Feb. 26-27; Dunbar, Jan. 7; Little Rock, Dec. 31; Society Hill, Miss., Feb. 11; Bennettsville, Jan. 13; Cheraw Sta., 21; Clio and Tatum, 8-9; Darlington, Miss., Feb. 25; Hartsville 5-6; North Marlboro, Jan. 15-16; Spears, Jan. 14; Bethume and McBee, Feb. 19-20; Cheraw Ct., Jan. 22-23; Darlington, Feb. 12-13; Dillon, Jan. 1-2; Jefferson, Jan. 28; Smyrna, 20. Let our district watchword be, To The Front. A revival of religion in every charge that will reach every home in the community, thus new life and energy will be infused in the prayer meetings, class meetings, Sunday Schools and Epworth Leagues giving health and permanency to the Christian Church and to our Methodism. Let us labor not only to hold our own or to do as much as was done in past years but for an increase in all the benevolent collections and ministerial support. Last but not least let us put the SOUTHWESTERN CHRISTIAN ADVOCATE in every Methodist home on the District. May the greatest possible success attend your labors during the year to this end. We pray God's choicest blessings upon you.—H. C. Asbury, District Superintendent.

WINSTON DISTRICT.

SECOND ROUND.

Madison, Jan. 22-23; Walnut Cove, 29-30; Dennis, 29-30; Mount Alvy, Feb. 4-6; Mount Alvy Cir., 7; Advance, 12-13; Winston, St. Paul, 14-20; Winston, St. James, 15-20; Winston, Mt. Pleasant, 18-20; Kernersville, 26-27; Midway, March 5-6; Thomasville, 12-13; Salisbury, 14-15; Denton, 16; So. High Point, 17-20; High Point, 18-20; Liberty, 26-27; Randerman, April 2-3; Asheb, 9-10. The fourth Sunday in March is Easter. Do your best to raise your full Benevolent assessment on that day. Let all the churches and Sunday schools observe Easter. Let the Stewards push the pastor's salary now so that we will not get behind. Make a canvas for the SOUTHWESTERN this quarter. Let us put the paper in all the homes of our members. Now is the time to plan work and pray to make this year the best in the history of our ministry.—M. M. Jones, District Superintendent.

MALARIA CAUSES LOSS OF APPETITE.

The Old Standard Grove's Tasteless Chilli Tonic drives out malaria and builds up the system. For grown people and children. 50c.

Gleanings from the Field

GEORGIA

Charleston Charge.—The Woman's Home Missionary Society of Thomas Grove Methodist Episcopal Church, was called to order by the president. Prayer by G. H. Lanier. Paper by Miss H. B. S. Lanier, "Why Should We Have Missions;" paper by Miss Murrell Lanier, "The Need of Missions;" paper by Miss H. M. C. Lanier, "What Our Missions Are Doing."

Sparks Charge.—Our first Quarterly Conference convened at Nashville, Ga., Jan. 112. It was a splendid success on all lines. Superintendent Bridges

FREE TO YOU—MY SISTER



Free to You and Every Sister Suffering From Women's Ailments.

I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—yes, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whitish discharge, Ulceration, Displacement or Falling of the Womb, Prolapse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 15 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your own entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sticks and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address

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presided with grace and dignity. We have never raised the District Superintendent money on this charge before at the first quarterly; we raised \$23; his claim was \$18. The pastor received \$5 over. This charge feels very grateful to Bishop Hamilton for giving to us the Rev. J. H. Grant; he is a strong man and he, together with Elder Bridges, Sparks will be made to lead the District. The committee on estimating the pastor's salary made it \$600, and we will pay him every cent of it.—Janie Hennegans.

Blackshear.—The Epworth League at Scott's Chapel, which for a time seemed dead, has taken on new life and energy. The league was reorganized Wednesday night, Jan. 5, 1910, and on Sunday evening following the organization the officers were installed and inducted into their respective offices. We feel assured that with such efficient and capable officers as are at the head of the league this year and with the aid and timely direction of our estimable pastor, the Rev. D. H. Martin, that victory will be ours. We don't mean to be isolated from the outside world any longer, but intend from time to time to let other leagues know what we are doing spiritually, intellectually and financially. Thus we most earnestly solicit the prayers of our sister leagues that our league here may be a success and be the means of saving and bringing many of the young people of the town to Christ.—Jas. Green, pres.; J. O. Lee, sec.

LOUISIANA

Grand Bayou Circuit.—I take this method to thank the members and friends of Grand Bayou for a twenty-five dollar suit of clothes for Conference. Please accept this as my sincere thanks.—I. B. Henderson, Pastor.

Waxla.—St. Paul Methodist Episcopal Church is moving along nicely. Every interest of the church is being looked after by the pastor. We want to send our pastor to Conference in good shape and we ask his return for another year.—Mrs. Caroline Hardy.

Fairfield Charge.—We are rounding up a very good report at this place. The pastor's salary is far in advance of last year; also our Benevolence is much more than last year. We gave the pastor a suit of clothes, hat, suit and shoes for the Conference and he is now at home in Baton Rouge with his family to spend a few days before the session begins. We are moving upwards and the congregation desires the return of its present pastor.—Jas. Hutchinson.

Shreveport.—Under the auspices of the Booker T. Washington Lyceum, Emancipation Day was befittingly celebrated. The exercises held at St. Matthew Church at 3:00 o'clock were of a high order. The principal features were the "Reminiscences of Slavery," related by Mr. York Beatty, and the oration of Dr. W. R. Butler. For forty minutes Mr. Beatty held his hearers rapt while he, in his own pleasant manner, related his experiences in the days of slavery. Dr. Butler delivered the oration of the evening in his own forceful and brilliant style, and commanded the strict attention of the audience. His logic and diction were convincing and the grace and manner of his delivery stamps him as an orator of no mean ability. Dr. Butler is recognized as one of the greatest pulpit orators in the Louisiana Conference. Those whose good fortune it was to hear him on Emancipation Day will never forget the sound advice he gave. Miss Myrtle Beatty rendered a charming vocal solo, and the meeting adjourned. Antioch Baptist Church at 7:30 the meeting was called to order by the president. Invocation by Dr. W. Hicks, A. B. The president introduced Dr. D. A. Smith, Master of ceremonies. Dr. Smith suggested that one of the old songs, as sang by our fathers and mothers, be sung, and urged the audience to keep the old songs of the race, that they were as essential to the race as the songs of the white race are to them. Dr. Hicks led in singing: "I Didn't Hear Nobody Pray." Mr. P. W. Kinchen, the orator of the occasion, was introduced, and with his logic and pathos and individuality held his audience spellbound for fifty-five minutes as he showed the different emancipations, even that of the sinner being emancipated from his sins. He is a deep thinker, a sound reasoner and fluent speaker. After a good collection the meeting was dismissed.

MISSOURI

Joplin.—In recent years Joplin has been favored with successful revivals, among the Christian people of the white citizens. The uniting together of the various churches and denominations in securing the very best evangelists that could be had to conduct their revivals has been the means of many souls being saved; but never before in the history of Joplin has such a stand for Christ and His kingdom been taken as is now assumed. The ministerial alliance under the presidency of the Rev. Frank Neff,

of the First Methodist Episcopal Church, has been successful in securing the Rev. W. A. "Billy" Simlay, the Baseball Evangelist, who is now carrying on one of the greatest revival meetings that has ever been held in any State or locality by any one. Under a specially constructed tabernacle built by Mr. Gill, Mr. Simlay's business manager, specially for the meeting, the battle for "Joplin for Christ" is now being waged. The seating capacity of the tabernacle is 6,500, and an orchestra stand for 500. Hundreds of people are being turned away night after night. The weather is favorable and the meetings grow in interest as the days go by. Rev. Simlay without question is the greatest revivalist and evangelist of the present age, and is making his power to draw men be felt throughout the United States. Thousands of men and women are being brought to Christ here in Joplin homes are being habituated with the Holy Spirit as never before; families are being made happier, churches are being increased in membership and ministers are rejoicing as the result of Mr. Simlay's presence in this city. Not only are the white citizens and churches being aroused in this splendid work, nor is Mr. Simlay and his workers confining themselves to the white congregation of this city. Great things are happening among our own people, and the colored ministers and church people are joining hands with the effort that is being put forth, and are receiving assistance from the white ministers of the different churches, and financial help from the Sunday executive committee toward securing a noted colored evangelist to conduct a series of meetings for our own people. Among the white ministers greatly interested in the welfare of our people at this time, are the Rev. Frank Neff, pastor of the First Church and president of the Ministerial Alliance, who is serving his second year as pastor and whose service has been crowned with greater success than any other previous pastor. Rev. Neff is considered the most brilliant speaker in any Joplin pulpit and is admired and loved by all who know him, both white and colored. He has rendered valuable service to our church here.

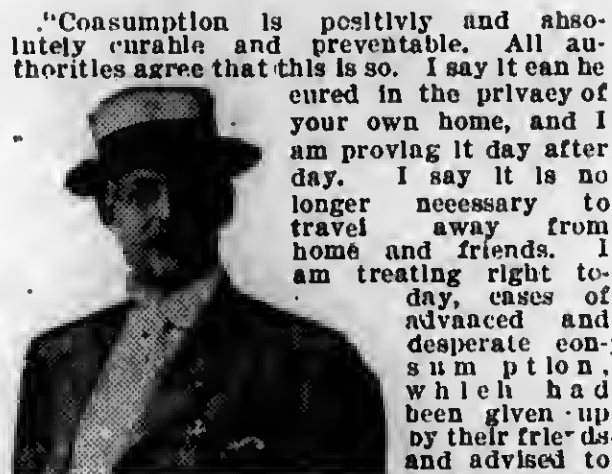
Second in recognition as a thorough Christian gentleman not only by every member of his own race in this city and in his church, but by every one of our own people who know him, is the Rev. Winfield M. Cleveland, pastor of the First Presbyterian Church, who is just entering in on his second year as pastor of this church. Rev. Cleveland is known throughout the city as the man who carries the biggest heart that can very well fill the small place provided for it. He is loved and esteemed by every one of our own race and is highly esteemed by the session and members of his own church here, where he is doing greater work than has been done by any previous pastor of this church.

Rev. C. M. Davenport, of the First Methodist Episcopal Church South, can not be forgotten for his splendid support given us. He is recognized as a broad-gauged man, and is loved by every one. The Rev. F. F. Walters, of the First Christian Church is a power in his church and as an evangelist and pastor is making things go. Our people esteem him very highly for his interest in us. And last but not least come the Rev. W. F. Parker, pastor of the First Congregational Church, who is greatly loved by our people as well as the members of his own church where he is creating new life as never before.

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Please send me your large trial package in plain, sealed wrapper, that I may try it and see for myself if it will do what you claim it will. I enclose 20c to help pay for packing, etc.

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These men are God-sent blessings to Joplin and this community and they are giants in God's hand and with such men to burden themselves with cares for our own people as they are doing in this great battle that is not being fought here, there is no reason that success should not be ours. The Rev. A. J. Williams, our own pastor of Trinity Methodist Episcopal Church, and the Rev. C. W. Newton, of Handy Chapel, African Methodist Episcopal Church, with their members have united to secure the Rev. J. C. Howard, of Kansas City, Mo., who has a national reputation as an evangelist, to begin a six weeks' meeting here at once. The city has been districted in to eight districts for cottage prayer-meetings under the leadership of S. M. Clark, who has appointed the following leaders for each district, as follows: 1st, J. A. Holt; 2nd, Mrs. S. Houston; 3rd, Mrs. M. O. Davis; 4th, Mr. R. A. Beachum; 5th, Boyd H. Jones; 6th, Mr. G. Young; 7th, the Rev. C. W. Newton, and 8th, the Rev.

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TEXAS

Hufsmith.—Our first Quarterly Conference convened Jan. 8-9 with Dr. W. H. Jackson in the chair. All officers except two were present with good reports. In spite of the bad weather, cold winds and frost, the members attended services and were delighted with the eloquent words that fell from Dr. Jackson's lips. The people are certainly proud to have their pastor, the Rev. Jas. Rants, returned to them, in so much that they have part of the lumber on the ground to build a parsonage. We are hoping peace and love will prevail. Paid District Superintendent \$20. Hufsmith and Springfield are alive under leadership of our pastor, the Rev. Jas. Rants.—Gilbert Smith.

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Gleanings from the Field

ARKANSAS

Loanoke and Richwoods.—St James Methodist Episcopal Church rendered an excellent program on Thanksgiving Day, Nov. 25. Rev. J. A. Smith, pastor in charge, preached an excellent sermon on "Thanksgiving." Mr. J. F. Moses delivered an address on the history of Thanksgiving. Miss Sarah Moses read a paper, "Why Should I Be Thankful;" and Mr. Benjie Moses gave a reading on the purposes of "Thanksgiving." A small contribution of \$6.00 was raised for beautifying the Church, and the congregation adjourned greatly interested in Thanksgiving.

Batesville.—Our fourth quarterly conference convened at Batesville, Arkansas, in the Methodist Episcopal Church, Nov. 15. Dr. W. S. Sherrill, D. D., in the chair. All officers present with good reports. Everything showed an advance over last year. The District Superintendent preached two able sermons Sunday and Sunday night. Paid the District Superintendent in full. This closes the greatest quarterly conference in six years. On our arrival at the parsonage a great storm took place, led by Sister Lizzie Brown and a host of the members of the Church. They brought a choice supply of groceries, which gladdened the hearts of the pastor and his family. Come again, kind friends.—F. J. Thompson, pastor.

Caddo Gap.—The fourth quarterly conference for this charge was held Nov. 13-14, with the Rev. Dr. W. R. B. Duncan in the chair. This seemed to have been the best quarterly conference held recently. The Superintendent preached twice during the day and secured four subscriptions to Southwestern. The spiritual condition of the charge is hopeful; four conversions an delight additions this quarter. Paid the Superintendent \$50.30 for the year. We have raised \$600 and are rebuilding our Church that was destroyed by the storm, and it is near completion. Our people are poor, but they are doing what they can. They were not able to pay their accounts on account of shortness of crops.—G. W. Thompson.

Texarkana.—Dec. 6, 1909, was our fourth quarterly conference, with the Rev. W. R. Duncan, D. D., in the chair, and all officers present but three with written reports. The work showed increase on all lines. In spite of the inclement weather we paid the Superintendent in full. Sunday and Sunday night Dr. Duncan was at his best. He preached two wonderful sermons. He said that Texarkana is soon to be the head of the Clow District. When he went to the parsonage and found a \$500.00 parsonage, with \$35.00 worth of furniture and the parsonage heated with gas, and cooking with the same, he was very much elated and remained with us five days, looking after deeds of Church property. The total collection up to date for all purposes is \$780.00. We are preparing to bring the annual conference a great many subscriptions to the Southwestern. When the preachers are passing Texarkana stop and see us.—F. J. Jacobs, pastor.

Little Rock.—Our fourth quarterly conference for the year ending Nov. 13-14, 1909, showed an increase along all lines. Dr. H. P. Coulter, District Superintendent, preached at 11 A. M.; P. W. Webb preached at 3 o'clock P.

M. Paid District Superintendent in full for this quarter. Raised for all purposes \$90.00.—W. B. Smith, pastor.

COLORADO

Denver, Scott's Chapel.—The Rev. J. J. Cabbell, District Superintendent, held our Third Quarterly Conference November 20 and 21. The reports were the most optimistic since the organization of the Mission five years ago. The permanency of our church in this city is assured. We have held two revivals; three converts were the results of the first and one of the last. The church is alive spiritually and financially. A gain of three members has been made during the quarter. Thirty-six have been added to the church roll since last March. We are on the upward march. The Benevolent collections so far indicate that every claim will be raised and a little above on the missionary claims. Scott's members though few in number are loyal to every interest. Our white churches are coming to our rescue. Our great Trinity Methodist Episcopal Church threw open her doors for our Mission to give a musical recital on December 16. The best talent in the city appeared on the program. The Azalia Hackley Choral Society had charge of the program. We have planned to raise \$300 to make the last installment on our mortgage for this year. This will leave the notes reduced from \$2,000 to \$1,500 since our coming here last March. The Stewards are keeping up with the pastor's salary. The District Superintendent has been paid in full up to this date. We raised \$24 on Sunday of the quarter. The Trustees, under the leadership of Mr. W. S. Evans, have built a coal house at a cost of \$100. Mrs. W. A. Bobo, District Superintendent of the Junior League, has organized a thriving Junior League. We have both Leagues organized now and they are doing good work. The Sunday School under the watchful care of Mr. G. W. Anderson, Superintendent, is coming to the front since the change from afternoon to morning. Mrs. Mary E. Evans, president of the Ladies' Aid Society, planned and generated a very successful Thanksgiving dinner; total raised for this dinner \$35.15. The Ladies' Aid Society is keeping up the current expenses of the church and helping the Parsonage Committee to pay off its debt.

Mrs. Dora E. Wallace, the faithful helpmate of the pastor, is always at her post of duty. She is present at all the meetings of the auxiliaries of the church and lends invaluable assistance. The District Superintendent preached two strong sermons and lectured to the young people to the delight of all who were privileged to hear him. We wish to call attention to our pastors, who are constantly losing members coming westward, to notify us and send their church letters that we may come in possession of our own. Our people are constantly drifting this way and are going into the other churches because this has been neglected. We thank the Rev. W. H. Logan, of Houston, Texas, for his notifying us of one of his most substantial members who moved to our city and who sent her letter without our requesting it. Let others follow this good example. Scott's Chapel is destined to become one of the great

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churches of the West and in a few years will become self-supporting if the same progress is kept up.—James N. Wallace, Pastor.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

THE REV. W. H. GALLION

The Rev. Dr. W. H. H. Gallion died Jan. 9, 1910. He was about 60 years old. He had traveled in the active ministry 31 years. He joined the Conference at Vicksburg in 1878. He was faithful in the discharge of his duty, always doing the best he could under the circumstances. Dr. Gallion was a preacher of great power. So gifted was he in the work as a winner of souls until the Conference at one time sent him out as its evangelist. He served in this capacity with credit both to himself and the church. He took sick last April and it was found he had organic heart trouble. He lingered from that time until he died on Jan. 9, 1910. He leaves a wife and a host of friends to mourn their loss. His remains were laid to rest in the cemetery at West Point, Miss. The funeral was attended by Revs. F. H. Henry, J. D. Zoobor and Dr. Wicks.—F. H. Henry.

REESE.—Rachel Reese, better known as "Aunt Rachel," of Covington, Ky., died Monday, Oct. 11, 1909, at the ripe old age of 79. The funeral services were well attended by relatives and sympathizers. There were many fitting floral tributes. Her testimonies in the class room and all church gatherings were a source of inspiration to her hearers. From her lips fell words of encouragement, cheer and hope in the blessed Master. She would tell her Christian associates that she professed religion when a girl 11 years old, when the shackles of slavery held the American Negro fast and deprived him of his civil and religious rights. But she was continuous in her efforts to do the will of the Father, and with her hope anchored in the Christ was always vigilant, ever mindful of duty and striving hard to overcome. Ninth Street Methodist Episcopal Church has been deprived of the presence of this Christian character who though practically unlearned was an ardent worker in the cause of religious service. She was a Christian and did what she could.—H. H. Gooch.

DAVIS.—Paulina Davis died Dec. 17, 1909. She was a faithful member of Pine Grove Methodist Episcopal Church, Star, Miss., age 60 years. She died in the full triumph of faith, leaving a husband, a number of great grandchildren and a host of friends.—A. D. Smith, Pastor.

DRUMMOND.—Sarah Drummond departed this life Dec. 10, 1909. She was a faithful member of Simpson Memorial, New Orleans. Her sweetness of spirit, her patience in affliction, and her beautifully smiling face were indeed a charm to all who came in contact with her. A large number of friends and a husband are left to mourn. The funeral was largely attended and conducted by the pastor, H. Taylor, assisted by the Rev. Pierre Landry.

RUPPSON.—On Dec. 7, 1909, Mr. Sam Ruddison passed into life eternal. The deceased was a class leader and steward of Simpson Memorial, New Orleans, and always filled his place

HER DUTY

"I feel it my duty," writes Mrs. Martha Dingus, of Lykins, Ky., "to inform you what Cardui has done for me. I have been a chronic invalid for years. I reckon I have had about every ailment that women are heir to. I have doctored a great deal with a great many doctors, as we have traveled a great deal in search of health, yet received but little benefit and got no better.

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in the church. He leaves a wife and many dear friends to mourn.

MERSHELL.—Susan Mershell, a true Christian, passed to her heavenly home Nov. 28, 1909, leaving one daughter and many friends to mourn their loss.—S. Greene.

HARVEY.—Saturday morning, Dec. 4, 1909, Henry S. Harvey passed into the beyond. Brother Harvey was a member of Kynett M. E. Church, Brookhaven, Miss., and had been a Christian for more than half of his life. He was recording steward, class leader and teacher of second Bible class in his church. His complaint was heart trouble. So often he came to the church complaining of impaired health, but he said he was determined to do his duty and when he felt he wanted to fall at his post. Brother Harvey was very prominent in the Odd Fellows and United Woodmen's Societies. He leaves a devoted wife and a loving daughter, who was at Rust University, Holly Springs, Miss., completing her last year, normal course. A father, several brothers, sisters and other relatives, and a host of friends, mourn his going. His mortal body was laid to rest in the honors of his Church, the Woodman's and Odd Fellow's Societies. His funeral was conducted by the pastor, assisted by Rev. J. H. Cook, of Crystal Springs, Miss. Rev. Cook said for more than twenty years Brother Harvey had asked him to preach his funeral when he died. His age was 44 years and 10 months. He had been married 20 years and 10 months. During this time the Lord blessed him and his wife with one child—Miss Clara Harvey. During all the years the husband and wife lived together they lived as a loving husband and a devoted wife.—W. L. Marshall.

RILEY.—The Rev. D. Riley, one of the oldest members of our Riley Chapel, at Handsboro, Miss., was called from labor to his reward. Bro. Riley was the founder of our Zion in this place, which stands as one of the strongest points on the Gulf coast. He leaves four sons and their wives, two grandsons and their wives, and a host of grandchildren and friends to mourn their loss.

Marriages

ANTHONY-DREW.—On Jan. 6, 1910, the Rev. J. H. Anthony and Miss Mamie L. Drew, at the home of the bride's parents, Corrigan, Tex. The Rev. Mr. Anthony is a most excellent and refined Christian gentleman, and a graduate of New Orleans University, New Orleans. At the last session of the Texas Annual Conference he was appointed pastor at Conroe, Tex. Miss Drew is the daughter of the Rev. Edward Drew, now pastor at Nachadoches, Tex. She is a very excellent Christian lady, a great church worker, and is splendid parsonage timber for a Methodist preacher's wife. They are now at home at the parsonage in Conroe. Dr. W. Hartley Jackson, District Superintendent, officiated. We are quite proud of our pastor and gave them a splendid reception on their arrival.—Mrs. A. L. Scott.

RODGERS-GOLOSMITH.—Mr. Linzie Rodgers and Mrs. Millie Goldsmith, at her residence in Hattiesburg, Miss., with a few friends to witness, by the Rev. I. L. Pratt, Dec. 30, 1909. Mr. Rodgers is a quiet Christian young man. Mrs. Rodgers is a faithful worker and member of the Methodist Episcopal Church.—Emma D. Pratt.

MOORE-THIGPEN.—A pretty home wedding was performed by the Rev. I. L. Pratt Dec. 29, 1909, at the residence of the late Mr. Jake Thigpen, Hattiesburg, Miss., when his daughter Clara was married to Mr. Henry C. Moore, of Sumrall, Miss. Miss Clara is one of our best girls, and comes from a fine family. Mr. Moore has indeed won a prize in securing the hand of Miss Clara as a helpmeet. Mr. Moore is an alert young man, having built and furnished a beautiful home for his bride at Sumrall. Both are faithful members of the Methodist Episcopal Church. Their many friends wish for them a long and happy voyage. They left for Sumrall, their future home, the next day.—Emma D. Pratt.

CHENAULT-WITHERS.—At Gallatin, Tenn., Jan. 6, 1910, Mrs. Lottie H. Chenault and Mr. Louis Withers. Mrs. Chenault has rendered valuable service as teacher in the city school at this place for 20 years, while Mr. Withers is an industrious, energetic, honored citizen, and has accumulated considerable property. Mrs. Chenault owns one of the most beautiful homes among our people in Gallatin. At the appointed time, at the home of the bride, with relatives and a few friends present, the bride and groom marched into the parlor and were met by the Rev. D. T. Burch, who read the ceremony. They are both members of the Methodist Episcopal Church, honored and respected by all. Their many friends wish for them much happiness in the future.

BOLDEN-LONG.—At St. Peter Chapel, Maringouin, La., Dec. 23, 1909, Mr. Alex. Bolden and Miss Luborther Long, an esteemed young lady of Maringouin and the daughter of Mr. and Mrs. Gordon Long. The ceremony was read at the above named church by the Rev. A. B. Venable, pastor. Valuable presents were given the young couple.

RICHARDSON-BARBENE.—Mr. Jessie Richardson and Miss Annie Barbene, by the writer, Dec. 19, 1909, at the residence of Mr. Rodgers, Hattiesburg, Miss. Mr. Richardson is quite an industrious young man, Miss Barbene is

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CARMICHAEL-TAYLOR.—Mr. Will Carmichael and Mrs. Bell Taylor married at the Methodist Episcopal parsonage, Hattiesburg, Miss., Dec. 3, 1909. Mrs. Carmichael is a helpful church worker. The Rev. I. L. Pratt officiated.

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Crescent City Notes

Thomson Church.—The Revs. Thos. McCarey and Nolon McNeal of Lobdell, La., both preached good strong helpful and encouraging sermons Sunday at 11 a. m. and 7:45 p. m. for us. We heard them gladly.—D. J. Price, Pastor.

Personals

The Rev. J. D. McCain, of Waxia, spent a few days in Baldwin recently where he has entered his daughter, Miss Lillian A., in Gilbert Academy. He was the guest of the Rev. O. F. Harvey. Mrs. McCain, wife of the Rev. J. D. McCain of Waxia, has been spending some time in Bunkie.

The Rev. J. A. Holliday, of West Point, Ga., begs to acknowledge his appreciation of the storm that swept through his home January 21st and left in its wake groceries and gifts of all kinds. The friends participating in this affair are too numerous to mention, but as leader of them was Maria Fanning ably assisted by many loyal members of the Rev. Holliday's church.

The Rev. S. Robinson, of Morganza, La., was merrily surprised by some of the trustees, friends and members of his church. They brought many pounds of groceries and presented a neat little sum of money. The friends came to the parsonage in an ox wagon which made the occasion all the merrier.

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Gleanings from the Field

ALABAMA

Oneonta.—I am in my new field and at work. Upon our arrival we were met by several of the members, who gave us a warm reception. Sunday we had a very nice service, though the weather was very cold. Monday night we met the leaders and Stewards in a good spirit. After discussing many things it was decided we would at once do some work on the parsonage; for two days we worked earnestly and now we are in a very good house. On the 11th as we sat quietly in the parsonage a host of friends came to our door and in their midst our beloved Rev. J. W. Thomas, District Superintendent, and wife. When they had retired we found the table loaded with many good things. God bless these good people. We pray for them earnestly and ask them to come again.—J. T. M. Willis, Pastor.

ARKANSAS

Forrest City.—Our Quarterly Conference was held on the first Friday in the New Year. The Rev. F. G. Hodges, District Superintendent, presided. Paid District Superintendent in full, and pastor, the Rev. J. W. Jackson. Bro. Jackson is now very ill. We pray for his recovery. The Rev. F. G. Hodges, better known as the Emergency Preacher, is greatly loved by all; when we want a special sermon or in case of emergency, we call upon the Rev. F. G. Hodges and he never fails.—Thornton.

Marriages

ARMSTRONG-ROBINSON

Shubura, Miss., Dec. 30, 1909, the Rev. D. D. Armstrong, our pastor at Wagusboro, Miss., and Miss Russa Robinson. Miss Robinson is one of our best girls and a member of the St. Luke Methodist Episcopal Church. Quite a number witnessed the ceremony. The Rev. G. W. Arnold officiated.

BAEWER-EDWARDS.—Mr. Joe Brewer and Miss Nancy Edwards, on Dec. 19, 1909, at the home of the bride's aunt, Mrs. Nancy Fleming, in Wacon, Miss.—L. F. White, Pastor.

LONON-GAIR.—On Nov. 24, 1909, Mr. Hamton Lonon and Miss Susie L. Gair. The groom is the son of the Rev. H. Lonon, our pastor at Mount Zion, Lu., his bride is the daughter of

the Rev. H. C. Gair, our pastor at Wesley Methodist Episcopal Church, Wilson, La. The ceremony was read at the home of the bride by the Rev. John H. Wise.

ARMELENE-BARNABEE.—On Sept. 23, 1909, Mr. George Armelene and Miss Lodee Barnabee at the residence of the bride, in Prevost, La. The Rev. T. P. Norris officiated.

(Received in January.—Editor).

DOTY-POWELL.—September 23, 1909, Mr. Henry Doty and Miss Elizabeth Powell, at the bride's residence. Many friends witnessed the marriage at Masson, La.

WILSON-JONES.—November 25, 1909, Mr. John Wilson and Mrs. Mary Jones at the bride's residence, Musson, La., in the presence of many friends. The Rev. A. B. Venable officiated.

WILSON-HALES.—At Grand Bayou, La., Mr. Thomas Wilson and Miss Ellen Hales, the 23rd of December, 1909.

HASKET-BROWN.—Robert Hasket and Miss Lonie Brown, on January 1st, 1910, by the Rev. I. B. Henderson.

BERRY-LASALE.—At 8 o'clock the night of January 13, 1910, at St. Paul Methodist Episcopal Church, Waxia, La., witnessed a modest yet very attractive wedding occasion. The church was beautifully decorated. The contracting parties were Mr. Joe Berry and Miss L. Lizzie Lasale. Mr. Berry is a prominent young man. His bride is from Washington, La., and she is a great worker in the church. Mr. and Mrs. Thomas Hardy are faithful members of St. Paul. The church was crowded with white and colored. The Rev. J. D. McCain read the ceremony.—Miss A. D. Pierce.

Died

THE REV. ELIAS MAYS.

The Rev. Elias Mays, born March, 1831, in Montgomery, Ala. Died at Bryan, Tex., Jan 5, 1910. He was one of the ministers of the Texas Conference when it was organized. He was a member of the 16th and 21st Legislatures of the State of Texas. The deceased was appointed a minister to Hayti but declined the honor. He came to Bryan, Tex., in 1873. Just before he died he sang, "I love thy Kingdom, Lord, the house of Thine above," etc. He leaves a number of children and a host of friends. He was an old member of Lee Chapel Methodist Episcopal Church, and was the second pastor of this church.—P. H. Jenkins, Pastor.

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BISHOP CYRUS DAVID FOSS

Bishop Cyrus David Foss, for more than thirty years a Bishop of the Methodist Episcopal Church, passed to his reward on last Saturday from the Hahnemann Hospital, Philadelphia, Pennsylvania. Almost two years ago Bishop Foss was stricken and his death was expected at that time. He survived the attack and for the past year has enjoyed fairly good health. He has been able to preach, and address public gatherings. One week ago he suffered a stroke of paralysis while upon a street car and was removed to the hospital where he died.

He was the son of the Rev. Cyrus Foss, of the New York Conference, and was born in Kingston, New York, January 17, 1834. He graduated from Wesleyan University in 1853 and was the valedictorian of his class. He entered the itinerant ministry in the New York Conference in 1857, and was stationed at Chester, Orange County, New York. He was licensed to preach, however, before he left Wesleyan University.

The first three years after his graduation he spent at America Seminary serving the first two years as Professor of Mathematics and the third as Principal of the institution. He remained at Chester two years and was then transferred to the New York East Conference. He was in Brooklyn from 1859 to 1865, serving Fleet Street, Hanson Place and South Fifth Street, which is now St. John. He was pastor of churches in New York City from 1865 to 1875, serving St. Paul two terms, Trinity and St. James. After one year's service at St. James he was elected president of Wesleyan University and here he remained for five years until his election by the General Conference in 1880 to the Episcopacy. In 1904 at the General Conference held at Los Angeles he was placed upon the retired list, having served twenty-four years as an effective General Superintendent. Bishop Foss's Episcopal residence from 1880 to 1888 was in Minneapolis, Minnesota. In 1888 he was assigned to Philadelphia and here has lived since. In 1888 he was elected president of the Board of Church Extension, and upon the organization of the Board of Home Missions and Church Extension was elected president of the Board. In 1908 he was succeeded by Bishop Wilson as president of the Board of Home Missions and Church Extension.

Wesleyan University conferred D.D. upon him in 1870; Cornell College, Iowa, conferred L.L.D., upon him in 1879 and Pennsylvania University conferred a like honor in 1889. He the author of "Religious Certainties" and "From the Himalayas to the Equator."

In 1886 he went to London as Fraternal Delegate from the Church in North America to the British and Irish Wesleyan Conferences, and the same year held Conferences in Italy, Germany,

Switzerland, Norway and Denmark. In 1897 he went to India, China and Japan on a tour of Episcopal visitation to the Missions of those Confer-

eration in the pulpit that added force to the strength of his scholarly utterances. As he waxed warm in address he was eloquent, and at times overpowering. No man of his day was more acceptable upon the platform, among the Board of Bishops, than he was. He read the Episcopal Address at the General Conference held in Los Angeles in 1894, and was warmly congratulated upon the message in which all the Bishops had a share, but which was more largely the product of his own mind. He was a scholar by training and for this reason was chosen president of Wesleyan University, upon which he put his stamp. He believed in all the fundamentals of the Christian faith. In him there was no uncertain sound as to the varieties of religion. As an administrator he was conservative, prudent and safe, eminently successful in handling difficult situations and in the making of appointments. There were few of his appointments that did not meet with unstinted approval. As a man that was hidden behind a reserved exterior, a wealth of sympathy and friendship for his brethren. He commanded the respect and admiration of the citizens of Philadelphia without reference to denominational ties, and this was true everywhere that Bishop Foss was known.

He was a student of Missions and was therefore alive to every missionary movement of Christendom. The missionary enterprises of our Church received his warmest interest and support. He believed thoroughly in the work the Church is doing in the South for the Negro. This work he said was Christlike and patriotic. Whenever he could by word or pen keep the work among the colored people in the South he did so. Thousands of our people remember his sermons and addresses as an inspiration and hundreds of ministers count it a benediction to have had his hands placed on their heads.

And as educator, a preacher, a pastor, a Methodist Episcopal Bishop and an exponent of the truth in life and thought Bishop Foss' place in Methodist history is secure.

He goes hence to a rich reward which he so justly merits and the Church is all the poorer except in his life of breath, strength and beauty which will be ours as an abiding heritage.

THE LINCOLN BIRTHDAY COLLECTION

The strong owes something to the weak—something which, if neglected, makes the strong weak. Missionary endeavor is not a prerogative, but a compelling duty from which there is no escape. Christianity is a paradox—the more we send abroad the more we keep at home. If we attempt to keep within our own selves strength, culture and grace (Continued on Page Eight.)



BISHOP CYRUS D. FOSS, D. D., LL. D.

BORN
January 17, 1834
Kingston, N. Y.

DIED
January 29, 1910
Philadelphia, Pa.

ences. His trip covered over six months. Since his retirement upon the list of superannuate Bishops, Bishop Foss made a tour around the world, visiting India, China and Japan and on this trip he was accompanied by Mrs. Foss.

It was the custom of Bishop Foss to drop in in Philadelphia churches on various occasions unannounced and frequently unheralded. On these visits he won the affection and esteem of all the brethren. Philadelphia Methodism was exceedingly shocked and disturbed when he was retired by the General Conference in 1904. The thought that was a possibility had not occurred to them for he had never seemed more efficient as a Bishop and leader. Since his retirement he was in great demand among the churches in various forms of service and it was a delight to Philadelphia Methodism in general to pay him every respect.

Bishop Foss had poise, self-possession and delib-

Self Emancipation

By Secretary M. C. B. Mason, D. D.

Perhaps the most important work that the Freedmen's Aid Society has done for our people in the South is in training them to help themselves. No system of education, industrial or academic, that does not seek to develop manliness, self-respect, and self-reliance in the student is of any value. In the very nature of the case it is doomed to failure, and in the end will do the student more harm than good. Recognizing this fact the Freedmen's Aid Society from the very beginning has been training the people to help themselves.

Ten years ago the total sum contributed by the nineteen colored Conferences in our Church in the South, for the support of these schools, amounted in the aggregate to \$8,924.87. Last year these same Conferences gave \$27,689.67, an increase in ten years of \$17,764.80. The total contributions received direct from Conferences throughout the connection last year amounted to \$121,335.82, so that the amount given by the colored people themselves for the support of the schools among them is nearly one dollar in every four compared with what was received from the entire church.

Four self-supporting Conferences among the colored people in the South, based on the missionary appropriation, have been developed, the Delaware, Washington, South Carolina and Atlanta, which gave in the aggregate last year \$9,388 to the two Missionary Societies over and above the amounts given to them. These facts are not only encouraging, but as far as we know reveal the most conspicuous example of self-help found in any other missionary field in the Church, either at home or abroad.

Perhaps the most significant movement since emancipation among the colored people in any section of the country is the movement inaugurated by the South Carolina Conference to raise \$50,000 as an endowment for Claflin University. This action was taken at the recent session of this Conference in December, and the eight District Superintendents, all of whom are graduates from some one of the Freedmen's Aid Society Schools, met a few days ago at Claflin University and formulated plans for the raising of the entire amount within

two years. During the last four years the South Carolina Conference has contributed to the work of the Freedmen's Aid Society nearly \$28,000, so that the present movement is not without much hope for permanent success.

The whole church will follow with unusual interest this splendid movement of the South Carolina Conference with their prayers and good wishes.

The Texas and West Texas Conferences in local support for the Sam Houston College at Austin and Wiley University at Marshall, are also conspicuous examples of self-help. More than \$150,000 in buildings have been added to these institutions during the last six years, much of which was raised by these patronizing Conferences.

The Upper Mississippi, Louisiana, Little Rock, North Carolina and Atlanta Conferences are also doing much for the schools within their borders. The Washington and Delaware Conferences for several years have been giving their collections directly to Morgan College and during the present year are making a special effort to meet the Carnegie conditional gift of \$50,000 for that institution. The Central Alabama Conference during the last year showed unusual enthusiasm in helping to build a new Girls' Dormitory for the Central Alabama College at Birmingham. Under the leadership of the District Superintendents and President Camphor this Conference will soon take a proud place for self-help among our Conferences in the South.

The spirit of self-help among our students is also most encouraging. In all our schools there are scores of students who support themselves by working in families in the cities and towns where the schools are located, and in schools wherever they can secure work. Last year the students paid for tuition and room rent and incidentals \$84,889.54.

These facts indicate the real progress of the people and show unmistakably that we have permanently helped them when we have helped them to help themselves.

The Future Outlook for the Black Man

By Secretary P. J. Maveety, D. D.

I have now been studying the Negro and his outlook at close range for nearly three years. Previous to that, as a member of the General Committees for seven years, I had the opportunity of a second-hand knowledge through the reports of their representatives and the Bishops on these committees.

Over and over again, I am asked: "What do you think of the future of the Negro?" At first, I discreetly refrained from giving an opinion, and even now I feel that my closer contact only opens up the problem to me and warns me against dogmatic statement and conclusion.

There are a few things that have come to me and are borne in upon me with almost avionic force.

The black man is surely gaining in every direction—industrially, intellectually and morally.

When I meet the fine bodies of intelligent men and women who gather at our Annual Conferences, hear the reports of pastors and District Superintendents, and see the manner in which they carry on the business of the Conference, I am amazed that these people are but a single generation from ignorant and abject slavery.

I go from school to school and come into contact with college presidents, professors, teachers and students of this race, progressive, alert, scholarly. I am made acquainted with doctors, lawyers and business men of ability, prosperous and with elegant homes and cultivated families. When the question is put to me, "can the black man take on our civilization?" Why, he has already taken it on in its entirety. I know of nothing he has left out. He has even taken on, I am sorry to say, its shams and vices.

Some there are who see only the occasional vain dude or the silly woman with high heeled shoes and painted face, and are ready to say that our civilization with its boasted freedom, is spoiling the Negro. Forgetting the thousands of self-re-

specting, independent and honest colored people who live and move without attracting comment.

These last are the product of the schools and churches. They are multiplying rapidly. They constitute our hope for the future of the race. They demonstrate the capacity of the race for higher attainments.

These are the men and women through whom doors now closed are to be opened, through whom the race is to be leavened with all that is best in modern civilization.

The Christian schools and churches are at work adding to the numbers of these from year to year.

What can be the result? Only one conclusion is possible from what I see and hear. The colored man is surely coming to the front. Give him a little more time. Help him to those things that have already demonstrated their ability to lift him up and put him on his feet.

Encourage the good and wise leaders of the race, that they may multiply themselves until every village and hamlet in the South shall have at least a minister, a teacher, a doctor, a lawyer and a business man or two, graduates of our Christian schools, as examples and instructors through whom the masses of the race shall be brought to a self-respecting and independent Christian manhood and womanhood. This possibility seem to me within the sphere of prophesy through the forces now at work among the Negro people in the United States.

The Annual Meeting of the Sunday School Board of the Methodist Episcopal Church

BY THE REV. B. MACK HUBBARD, D. D.

The above meeting was held in the offices of Drs. David G. Downey and Edgar Blake, the efficient secretaries of the Board, 57 Washington street, Chicago, Ill., Jan. 19, 1910.

The Standing Committees met Tuesday, Jan. 18. Bishop W. Frazer McDowell, D. D., LL. D., the worthy president, presiding with grace and dignity, called the meeting to order at 10 a. m. Dr. Joseph Clark of the Board, conducted the devotional exercises. The afternoon session was held in parlor "B" in the University Club, where Dr. Downey had provided a sumptuous lunch for the Board. He knows how to provide. The University Club building is a magnificent building, in architectural design and artistic beauty, owned by graduates of various universities.

The roll call showed that five members of the Board were absent. However, reasonable excuses were given for their absence.

The joint report of the Corresponding Secretary, Dr. D. G. Downey, and the Assistant Secretary, Dr. Edgar Blake, was a revelation in detail of the great work done under the direction and supervision of the Board. The report showed that 24 Sunday School Missionaries had been employed, 430 new Sunday Schools had been organized, with more than 16,000 scholars; 47 new churches had been organized out of the schools. Over 400 had been enrolled in the Correspondence Course; with Dr. Barclay in charge of the Educational Department, Mrs. Lamoreaux in charge of the Department of Methods.

The secretaries have been abundant in labors in the office and on the field. The Board commended them, and reaffirmed its position of a year ago that Drs. Downey and Blake make a strong team of which the Board is justly proud.

Bishop McDowell in a humorous way, characteristic of himself, said in substance that he kept his eye on the secretaries lest they take on too much flesh and thus become incapacitated for their work.

The report of the Treasurer, Mr. E. R. Graham, showed that there had been an increase in the conference collections of 30 per cent more than the previous year.

All of the Standing Committees presented excellent reports, touching the work in all the departments of the Board. The Special School Hymnal, Dr. C. M. Stuart, chairman, reported progress.

The report of Dr. John T. McFarland, New York, editor of the *Sunday School Literature*, was a masterly putting of the New Series of graded lessons and the relation of the child to the kingdom of God. While the report of Dr. McFarland was being read by Dr. Stuart, there were frequent outbursts of applause. Dr. Stuart is a reader of no mean ability. Dr. McFarland was thanked for the sane and logical putting of the truth, and he and Dr. Downey were authorized to give as wide publicity to the statement of Dr. John T. McFarland as possible.

Bishop McDowell said that, "forty thousand copies of the report ought to be sent abroad." Mr. F. L. Brown, of the Board, was requested to prepare a statement as to the absolute importance of holding the "Boys" after passing the "Junior Grade."

The following visitors were in attendance: Dr. F. Munz of the German Literature; Dr. O. E. Baketell, special secretary of the Board; Dr. Barclay, of the Educational Department of the Board; Mr. Clark, president of the Chicago Methodist Social Union. Dr. U. F. Hawk, of the Fifteenth General Conference District, presented to the Board a box of choice apples, grown in his district, and requested that each member of the Board take at least two apples. A note of thanks was tendered Dr. Hawk, and requested him to continue the good work.

A vote of thanks was also tendered the chief clerk and the other ladies of the office for a vase of beautiful flowers that adorned the president's table.

The officers and the Standing Committees of the Board were re-elected.

The officers of the Board follow: Bishop W. F. McDowell, D. D., LL. D., president; Bishops Spellmeyer and McIntyre, vice presidents; Rev. Dr. W. O. Shepard, recording secretary; Dr. David G. Downey, corresponding secretary; Dr. Edgar Blake, assistant secretary. The form of annuity contract drawn by Attorney H. H. C. Miller and presented by Mr. Downey was approved. Dr. Downey is authorized to represent the Board in the Shaw will case in Baltimore, Md.

The impression is current that the Board of Sunday Schools is the Board of the Church.

THE CHRISTIAN LIFE

The Evening Prayer

In the twilight of my days,
In the evening of the years,
Life unto my saddened gaze
Seems a vision veiled in tears.
All the knowledge fades away
That I vainly thought to keep;
As a little child I pray.
Now I lay me down to sleep.

I have wandered far from Thee
Since that childish prayer I said,
And the lips that taught it me
Have been gathered to the dead;
Yet her face I seem to see
When the evening shadows creep,
And again, as at her knee,
Pray Thee, Lord, my soul to keep!

Softly fades the lingering light:
Lo! the last beam leaves the skies;
And I watch, amid the night,
For the evening star to rise.
Far beyond the bounds of space
I may drift ere day shall break:
Let me see my mother's face
If I die before I wake!

Darker grows the gathering gloom,
While my soul its vigils keeps
With the memories that loom
Up from Life's unsounded deeps.
When upon a sunless strand
I shall hear the surges break,
Ere I near the Nameless Land,
Pray Thee, Lord, my soul to take!

—Marie Conway Oemler, in *The Independent*.

Until the Pitcher is Perfect

Out of the pottery oven a young man was taking a beautiful piece of work. To the ordinary eye it was very nearly perfect in form, in coloring and in all its workmanship. But the young man who had made it saw something of imperfection about the pitcher, beautiful as it was. With the pretty thing in his hands he stepped to the door. There was a crash. The lovely pitcher fell to the ground, a little heap of broken fragments.

"Why did you do that?" some one who stood by asked. "I thought it a most excellent piece of work."

"It was not the best I could do! I never could be satisfied with it! Now I am going to make a better one!"

Then Josiah Wedgwood went back to do his best. Today the world prizes the Wedgwood pottery most highly for its beauty and perfection. The young man, who was not satisfied with anything but the best, put himself back to his work. From a humble workman he rose to be one of the greatest manufacturers of the world in his chosen line of work. But never would he permit a piece of inferior pottery to go from his factory. Those who worked for him knew it would be of no use to try to let poor pieces slip through.

"That never will do for Josiah Wedgwood," they would say. "If it should come into his hands he would only break it to pieces and perhaps discharge us."

Yonder is a young carpenter at work. Watch him a moment as he places his square across the end of a board and marks the line the saw is to follow in cutting it off. Close against the edge of the board he brings one tongue of his square. He knows that the slightest variation here will give him a catering line and spoil the work of the saw, for the board will not fit perfectly into the place for which it is intended. With steady hand he brings his pencil toward him, pressing hard against the other tongue of the square. Standing up, he looks the work over. Is the line true? Nothing else will do for this man, for he is on his way to the master carpenter's place. Every mark must be perfectly true, every cut of the saw as straight as a die, every mortice exactly on the mark.

Up to the well-trained ear of the locomotive engineer of the fast express comes the grating of a piece of steel on another metal bearing. The piston is working hard. Slight as the noise is he catches it and knows that the piston is wearing itself to pieces. Leaping from his place, he seizes an oil can and drops a little stream on the wearing metal. A smile lights up his face as he listens for the sound that disturbed him a moment ago and does not hear it. But why not let the steel wear? It is only a little way on to the end of the run, where another

engineer will relieve this young man? Does he need to be so careful? Listen to his answer: "I am working for the best place on this road. I must turn my engine over at the roundhouse in the best possible condition. I shall not be satisfied until I can do my work perfectly!"

In a great factory where bronze work is done an old man is polishing the surfaces of a beautiful door. Over and over again he pushes his polishing tools on the already smooth surface. No sooner is he done with this time over, than he goes back and begins it all over again. Every spot and place on the door is touched and retouched and you can see, even with your unskilled eye, that each time over leaves the door more beautiful.

"But how can you tell when to stop?" you ask the old man. There is a smile on his face as he says: "We just keep at it till there is nothing more we can do."

It is the keeping at it that counts. Josiah Wedgwood could not make a perfect piece of pottery at first. The young carpenter made many a wrong mark on the board before he reached the master mechanic's bench. For years the ambitious engineer toiled on until at last he stood at the head of his profession.

Whatever we do, the polishing must go on and on and on, over and over again, until the beauty of perfection at last appears in our work.

And, best of all, as we put ourselves into our everyday work, earnestly, patiently, wholeheartedly, the lines of our characters come out more and more clearly. Life must have the chiseling and the painstaking and the patience, but the end is so glorious that our hearts rejoice and are glad that we have been thus faithful.—In *The Classmate*.

How to Do It

1. Warmth is power.
2. Cut loose from "can't."
3. Cold people seldom win.
4. Throw formality overboard.
5. Adopt the short meter life.
6. Now clear the decks for action.
7. Do not mistake noise for power.
8. Be sure to honor the Holy Spirit.
9. The true revival begins in prayer.
10. Is everything now upon the altar?
11. The old-fashioned altar service will do pretty well yet.
12. The time for drilling and dress parade is past. Now it is action.
13. Use the sword of the Spirit. Its blade is two-edged and very keen.
14. Do you really want a revival in your church? Think it over.
15. The pastor is major-general. He commands the revival forces. Obey orders.—Ralph Smith in the *Evangelical*.

To-Morrow's Burden

It has been well said that no man ever sank under the burden of the day. It is when tomorrow's burden is added to the burden of today that the weight is more than a man can bear. Never load yourselves so, my friends. If you find yourselves so loaded, at least remember this: it is your own doing, not God's. He begs you to leave the future to Him, and mind the present.—G. MacDonald.

Arnold of Rugby

Of Dr. Thomas Arnold, the far-famed schoolmaster of Rugby, it has been said that while he has been followed by greater men, considered purely as schoolmasters, he has been followed by no one greater in depth of moral force and purity. Dr. Moberly testifies that at the beginning of the century the young men who came to Oxford from the great public schools were universally irreligious; but by the time of Dr. Arnold's death a wave of reverence and piety had passed over these schools, and the striking change was mainly attributable to the influence of Thomas Arnold.

He was a great moral reformer; but the true foundation of his power is evident in his daily prayer: "O, Lord, I have a busy world around me. Eye, ear and thought will be needed for all by work to be done in this busy world. Now, ere I enter it, I would commit eye, ear, thought to Thee. Do thou bless them, and keep their work Thine, that as through Thy natural laws my heart beats and my blood flows, without any thought of mine, so in my spiritual life may hold on its course at those times when my mind cannot conspicuously turn to Thee to commit each particular thought to Thy service. Hear my prayer, for my Redeemer's sake! Amen."

Dr. Arnold was in this respect an imitator of Christ.

A Shining Light

Our Master wants us to shine so as to make one little spot of the world brighter. Shining is always costly. Light comes only at the cost of that which produces it. An unlit candle does no shining. Burning must come before shining. We cannot be of great use to others without cost to ourselves. Burning suggests suffering. We shrink from pain; we do not set it down among the pleasant things of our life. We are apt to feel that we are doing the greatest good in the world when we are strong and able for active duty, and when heart and hands are full of kindly services. When we are called aside, and can only suffer, when we are sick, when we are consumed with pain, when all of our activities have been dropped—we feel that we are no longer of use, that we are not doing anything. But if we are patient and submissive, it is almost certain that we are a greater blessing to the world in our time of suffering and pain than we were in the days when we thought we were doing the most by our work. We are burning now, and shining because we are burning.—J. R. Miller, D. D.

Nuggets

The exhortation to do good unto all men "as we have opportunity" (Gal. 6:10) means a perpetual influx and outflow of helpful influence.

The Indwelling Spirit of the Lord satisfies believers who have it. "Satisfies" is a large word, as these same believers are ready to testify.

Growth in grace is the law of its life. It would be a false humility that would cause you to consider yourself an exception.

It is a truism that "truth in the inward part" is the basis of the whole superstructure of a life that is steady and strong and beautiful.

Professors of religion who are professors of the musical gift have a call to a special function that trains them for the special blessedness that is the reward of faithfulness.

For the hearts that are cut off or shut out from the human love for which they yearn there is one sure compensation if they will accept it: a love that is infinitely patient and tender from Him to whom all hearts are open.—Bishop O. P. Fitzgerald.

OUR YOUNG PEOPLE

You and I

All letters of the alphabet
The righteous way should choose,
But two of them, especially,
Should mind their P's and Q's.
A deal of trouble in this world,
And much that goes away,
Could be prevented easily
By these two—U and I.

If U and I are cross, you see,
There's bound to be a fuss;
If U and I untidy are,
Somewhere there'll be a muss;
If U and I are selfish, there
Will some one suffer wrong;
If U and I rob birds' nests, why,
The world will lose a song.

If some one feels dejected, or
'Tis cloudy for a while,
The sunshine may come back again
If U and I but smile.
If U should grumble, whine or pout,
Or I should snarl and fret,
A storm would soon be raging that
We could not soon forget.

So U, look out, and mind your ways;
And I must likewise do,
And keep a cherry corner where
The skies are always blue.
The A's and B's and E's and O's
Do work that's good and great,
But U and I can do the most
To keep this old world straight.
—Sabbath School Visitor.

The Lonely and Isolated Girl

"The girl who thinks constantly about self is a good deal like the girl who is constantly glancing at herself in the mirror," says Anne B. McCall in *Woman's Home Companion for January*. "Have you ever noticed how by and by people turn away from such a girl to some one whose eye can meet theirs self-forgetfully, some one whose attention they can keep? So the girl is finally left alone with herself and the mirror. In the same way the girl who falls into the habit of thinking of self is gradually left more and more alone, her life becomes gradually more and more isolated. Do you girls know what the world isolated really means? The word 'isola' is the Italian for 'island.' Isolated means to be like an island—cut off, that is, from the mainland. The life of the girl who talks and thinks about self is gradually more and more cut off from all the great wonderful mainland of human sympathy and interests. She is cut off from helping others as others are cut off from helping her. The world of joy and sorrow and interest and love goes on without her.

"Who are the most delightful and sympathetic people you know? The ones, I will warrant, whose lives are a part of the mainland of human life who, when they meet you, are not so eager to tell you of their health and their affairs as they are eager to know about yours. And the most entertaining and charming conversationalists? They are those who tell you about other people, not those who tell you about themselves; they are those who interest you in things outside themselves and yourself. And the most beautiful lives? The rule applies here, too. They are those which have forgotten themselves in love for others."—Ex.

Roosevelt on the Ideal Boy

Ex-President Roosevelt once outlined his ideal of a boy, and every boy among our readers will find it worth reading:

"My ideal of a boy is one who will grow up and be able to support himself and a wife and children. To be fit to be an American citizen he has got to preserve his self-respect and conduct himself so as to wrong no one else. Now and then you will hear the wise father, or one who thinks he is wise, dwell upon the fact that his boy is smart. If he means to be able, quick, and to be trusted, then all right; but if by smartness is meant, as is too often the case, the kind of adroitness that sheers off into trickery, or the kind of ability that is just off the line of honesty, then you should teach him that he is growing up to be an enemy of the Republic. Trickery is trickery, if it takes the form of doing a man out of his day's work or cheating in a grocery store, or swindling on a great scale, by stock gambling or the manipulation of railway securities."

Just One of the Little Heroes

The mother and the baby, the latter about three years old, were waiting at Illinois and Washington Streets, Indianapolis, for a car. Mother, with the keen eye of her sex, spied a milliner's show window and headed for it, leaving the baby standing on the curbstone.

Baby got interested in things himself. He stepped into the street and was heading directly in the path of an automobile when a newsboy saw him. The boy made a leap, grabbed the baby, and landed him back on the sidewalk just as mother recovered from her hypnotic trance before the milliner's window.

"Oh, my baby!" she cried. "I thought you were right behind me. You might have been killed."

The newsboy, in the midst of the excitement, got away before the mother could thank him. He wasn't thinking about thanks. His mind was on business, for when he rejoined his fellow-hustlers, he related his experience.

"De kid's mother was pikin' off de hats in de showcase, and de kid walked right out in de street an' was gittin' right where de autos would smash him w'en I nailed him. Say, wouldn't de kid 'a made a swell extry! All about de kid gittin' killed while his mother was rubberin'! Extry! Say, wouldn't dat 'a been some swell?"—Ex.

What Shall We Teach Our Children?

BY THE REV. WORTH M. TIPPY, D. D.

THE LIFE OF LABOR

Where was the Babe Christ born?

In a manger, in the stable of an inn, at Bethlehem.

Who were His parents?

They were humble but earnest people, who lived in the town of Nazareth, far from the capital.

Was Jesus one of the world's toilers?

Although the Son of God and the world's Redeemer, He learned His father's trade, became a carpenter, and worked at it until He began His ministry.

What did He do from this time until His death?

He worked very hard, traveling hundreds of miles on foot, teaching the disciples and the people, and healing thousands of sick folks.

What ought we to do?

To be workers ourselves.

To despise a life of idleness no matter what our wealth.

To respect all honest workers, whether toiling with their hands or with their minds.

To honor men who work with their hands equally with those who work with their minds, and those who work with their minds equally with those who work with their hands.—Ex.

Daughter's Decalogue

1. Love your mother above all women.
2. Don't have thoughts which she can not know, nor commit acts which she should not see.
3. Declare yourself in fault rather than lie hypocritically.
4. Be in your house the one who with love and merriment vanquishes bitterness and sorrow.
5. Strive to be modest before being beautiful, and always amiable.
6. Have sincere convictions, pure faith, solid knowledge and inexhaustible charity.
7. Work at home as if you did not have the help of your mother. Act all your life as if she were present.
8. Learn the art of hearing with patience; talking without anger; suffer with patience and be joyful without excess, and you will have nearly attained happiness.
9. Believe your home the best of homes, and consider your parents your best friends.
10. Treat and love every one, brothers, friends and servants, as sons. Remember that she who is not a good wife and who is not a good daughter, will never be a good mother.

Foreign Competition

Possibly it will be an incentive to our American boys and girls to read the following news items that appeared not long ago in the papers of this country:

"Stelious Vasil, a Greed lad of fourteen, who came to America two years ago, will graduate tomorrow as the valedictorian of Rockwell School, Cleveland, O. This is a double honor, as Rockwell's eighth graduate grade heads that of every other school in the city, having scored first in arithmetic, spelling, and history. Stelious stood 100 in arithmetic, history and spelling. Other foreign-born pupils were close seconds."

"Pauline Garb, fifteen years old, who came to America from Russia, passed through Ellis Island nine months ago as an unlettered immigrant, received first prize for excellence in the composition of English out of a class of 700 pupils at the graduating exercises of the Baron De Hirsch School, New York City, recently. She was absolutely ignorant of the English language on entering the school eight months ago. 'America' was the subject of the girl's composition."

One Cigar a Day

"How can you afford all these books?" asked a young man, calling upon a friend: "I can't seem to find spare change for even the leading magazines."

"Oh, that library is only my one cigar a day," was the reply.

"What do you mean?" inquired the visitor.

"Mean? Just this: when you advised me to indulge in an occasional cigar several years ago, I had been reading about a young fellow who bought books with money that others would have burned in cigars, and I thought I would try to do the same. You may remember that I said I should allow myself one cigar a day?"

"Yes, I recall the conversation, but don't quite see the connection."

"Well, I never smoked, but I put by the price of a five cent cigar every day; and as the money accumulated I bought books—the very books you see."

"You don't mean to say that your books cost no more than that! Why, there are dollars' worth of them!"

"Yes, I know there are. I had six years more of my apprenticeship to serve when you advised me 'to be a man.' I put by the money, which, at five cents a day amounted to \$18.52 a year, or \$109.50 in six years. I keep those books by themselves as the result of my apprenticeship cigar money; and if you had done as I did, you would by this time have saved many, many more dollars than I have, and would have been better off in health and self-respect besides."—Success.

WORLDLINESS AND TRUST

International Sunday School Lesson for February 13, 1909

Matthew 6: 19-34.

Golden Text: "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."—(Matt. 6:33.)

Time: The summer of A. D. 28.

Place: In a level place on a mountain side.

DAILY HOME READINGS.

Mo. Matt. 6: 19-24;—Tu. Hag. 1: 1-6;—W. Luke 12:16-34;—Th. 1 Tim. 6:6-21;—F. Luke 18 18-30;—S. Psalm 37. 1-20;—Sun. Psalm 37:27-40.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

"Put first things first," says one. This is just what Jesus meant when He said, "Seek ye first the kingdom of God, and his righteousness." Thus we see that it is the duty of all men to inquire what is the first object of human pursuit, and having ascertained what it is to rest not satisfied until it is possessed. The end and purpose of our being is the glory of God and that we must put the very first of all. Secondary things may at times engage our attention, but we should never forget the first thing. We should constantly bear in mind that we were made for God, and that He expects us to love, serve and praise Him. This is a reasonable expectation. Hence the exhortation of our Golden Text. What is the "kingdom of God?" It is "the rule of God over every part of our being, and over every aspect of our relationship." Paul says it is "righteousness, and peace, and joy in the Holy Ghost." Thus if we seek "the kingdom of God and His righteousness," we shall not need to be anxious for any needful thing on earth, for all such things shall be added to the grant of our chief desire.

Our lesson today is a continuation of the sermon on the Mount. Its theme is the chief object of human pursuit. In it the Great Teacher gives us to understand that the greatest thing a man can seek in this life is not wealth, honor, intellectual attainments, or fame, but "the kingdom of heaven." Thus seeking he finds the way to "all good on earth and in heaven," as well as the path to "a perfect life, perfect righteousness, perfect character, perfect happiness," and to God.

LIGHT ON THE TEXT.

19. *Lay not up.* Do not hoard merely for the sake of possession. *For yourselves.* For personal gratification. "One test of anyone is what he does with his time and earnings beyond what is necessary for his own living and work." *Treasure upon earth:* Material things. In the east gold, silver, precious stones, wine, coral and oil were regarded as great possessions and consequently treasured up. But whatever become the chief end of our living on which our hearts are set, constitute "treasures." *Where moth and rust doth corrupt.* The moth is a deadly enemy to clothing, while rust corrodes and consumes treasures hidden in the ground. *Where thieves break through and steal.* The Greek name for a burglar is "wall-digger." Robbers dug through the mud walls of houses for booty.

20. *But.* There is something better and more desirable. *Lay up for yourselves treasures in heaven.* Things earthly are transient, but things heavenly abideth forever. God wants us to be rich, not in things worldly, but in things heavenly. *Neither moth nor rust doth corrupt.* Heavenly treasure is beyond the power of earthly destruction or corrosion. Neither can thieves break through and steal them. It is subject to no accident, either of inward corruption or external violence.

21. *For where your treasure is, there will your heart be also.* The treasure is a test as to where the heart is. "The heart follows the treasure, as the needle follows the loadstone, or the sunflower the sun." How do we know where our heart is? Find our treasure.

22. *The light of the body is the eye.* As a lamp gives light in a room, so the eye gives light to our earthly tabernacle. "It gathers light from the external world of knowledge and pours it like a lamp, into the spacious residence of the soul." *If therefore thine eye be single.* If the eye is directed singly and steadily towards an object, and is in health, everything becomes clear, distinct and plain.

23. *If thine eye be evil.* "The eye which is

sharp for self-interest is dimmed for moral insight." *Thy whole body shall be full of darkness.* Darkness is a symbol of misery, adversity and death. Being thus filled the same shall grope in ignorance, uncertain as to truth and duty. * * * *how great is that darkness!* A false guide is worse than none. The light that misleads is worse than darkness.

24. *No man can serve two masters.* If they are one in thought and purpose he can, for then are they essentially one. But when the interest of the two are absolutely diverse, he cannot. *Either he will hate the one and love the other.* "The mind cannot exist at the same moment, in two different states." If one loves goodness, he must hate evil. *He cannot serve God and Mammon.* "Mammon" is a Syriac word meaning wealth or riches. The key-word is "serve." It is not wrong to be rich, but the serving of riches, instead of making them serve God and our less fortunate fellow men, is evil. But we may make God our Lord and master and Mammon, or riches, our servant.

25. *Therefore I say unto you, Take no thought.* Be not over anxious. That some foresight should be exercised no one will attempt to deny. We are made to look forward. But undue anxiety and care should be discarded. To worry about *what ye shall eat * * what ye shall drink * * what ye shall put on*, is a sin against God, a sign of distrust. It ignores His fatherly care. *Is not the life more than meat.* Is not the soul, the real man, more than that which sustains physical life?

26. *Behold the fowls of the air.* Birds. *For they sow not.* That is not their business. God in nature does the sowing. *Let your heavenly Father.* While they are His creatures, we are His children. *Feedeth them.* Maketh provision for them. *Are ye not much better than they?* Are we not of more

value than birds? Thus it is not a blind fate that cares for us, but a heavenly Father who knows His children, and how to care for them.

27. *Which of you by taking thought can add one cubit unto his stature?* A cubit means eighteen or twenty inches. "Stature" may mean "age." The meaning is "Anxiety, as to the world is needless, or neither adding to life, nor to the comfortable part of it, but is rather hurtful to both." "A man," says Bishop Hurst, "can no more create his bread for a single meal than he can create a planet." We should learn from the birds of the air to live by faith.

28. *Consider the lilies * * how they grow.* Look on things below as well as on things above. "Look for God when thou lookest at the dust. The dust alive with the life of God." Think of God clothing the grass of the field and forgetting His children! Impossible. Consider the lillies and have faith in God. *They toil not.* They cannot. It is not their nature. They simply live in the way God intended. So should we perform our part and leave the rest with God.

29. *Let * * Solomon in all his glory * ** "The petals of the flowers is a part of their nature, not robes that can cover a heart that is like a whited sepulcher."

30-31. Those verses give the conclusion of the Master's argument.

32. *After all these things do the Gentiles ask.* Those who are without the true religion.

33. *Seek ye first the kingdom of God and His righteousness.* Here is a summary of the whole matter—"God supreme and earth subordinate; His kingdom first, and all proper earthly good as an appendix. He who does this will be religious first, industrious and prudent next, and will place faith in his heart, instead of care. *All these things * ** All earthly things needful to our welfare.

34. *Sufficient unto the day is the evil thereof.* Let each day take care of itself. No day passes beyond "the sunset limit."

Charleston, S. C.

THE TRUE DIGNITY OF HUMAN NATURE

The Epworth League Devotional Meeting Topic for February 13, 1910

(Amos 9. 7; Psa. 87. 4.)

The Theme and Scripture

Amos 9. 7. With fine show of humanity we sometimes say, "God loves the black man as much as he does the white man." But there is a touch of pride in the very suggestion of humility; we use the white man as the standard, or master-pattern, to which all others are compared.

Amos sweeps all that aside. He reports God as saying, not that Ethiopia is as good as Israel, but that Israel is as good as Ethiopia. The change is real. God loves the white man as much as he loves the black man; he has his favored nations, but see how he groups them, Israel, Philistia, Syria. How Israel's lofty pride is struck when she is associated in the thought of God with such despised peoples as these!

The relation of this Scripture to the topic is plain. We are as good as the freedman, but we have had a better chance. Let him have his chance; and then, if our pride can stand it, let us give the black man his place among the favored peoples of the world.

Psa. 87. 4. Ethiopia comes to the fellowship of Zion together with Rahab (Egypt), Babylon, Tyre, and Philistia. That is to say, the kingdom of God is the exclusive privilege of no nation; Egypt brings to it her learning, Babylon her wealth, Tyre and Philistia her commerce, and Ethiopia her patience and endurance. In the kingdom all have need of each, and each is helped by all. Why should it not be so? And again, the modern meaning of the ancient word is seen—Give the Negro his chance.

The Meaning of the Theme.

This theme is meant to have special reference to our work in the South which is conducted in the schools and colleges controlled by the Freedmen's Aid Society. There is abundant hope for permanent success in this work. The South is belated, but not degenerate. Behind its black people are from five to ten generations of American-born ancestry. In the single generation since slavery they have clearly demonstrated their eagerness and capacity for education and the higher life.

The Society begins with its students where it finds them. It must provide education at a cost

much below its real value. This it does so effectively that it is possible for a student to go through every grade from the kindergarten to the professional school; and at every point there is industrial training, and the training of the religious nature as well as the culture of the mind.

The present need of the work is twofold. It needs the intelligent sympathy of the young people of Methodism, to whom this work of education should appeal with peculiar force. Then the work needs larger resources of every kind. The present equipment is inadequate for the students crowded into the schools. Openings for enlargement and advance cannot be entered. The Society hardly dares to assume any new responsibilities. It has reduced economy to a fine art; all its dollars to double duty; its teachers are working on mere fractions of the salaries paid for like work in the North and in the foreign mission field, and yet there arises on every side the insistent appeal of the increasing multitudes who are no longer content to sit in darkness.

What Has Been Done.

Many of the results of the forty-three years' work in this great field cannot be put into figures. It has been a civilizing and Christianizing agency during the dark days of the South's history. It has shared largely in saving the South from social and industrial chaos. A new moral life has been developed. The purity of the home and social life and a higher regard for the sanctity of the marriage vow are important evidences of permanent growth. Industry and thrift in the purchase of homes and farms are also evident.

Much still remains to be done, but the progress of the race has been so marked that there is no comparison between yesterday and today. Our graduates and students have carried the gospel of education, morality and industry into the heart of the black belt whenever they have gone to teach even three-months' school. They have thus reached hundreds of thousands of their own people, where our church's schools reach directly only a few thousand.—From "The Epworth League Devotional Meeting Topics."

The Board of Sunday Schools—Statement and Appeal

The Sunday School is the hope of the Church. Four-fifths of the membership of the Church is recruited from the ranks of the Sunday School. Pastors have reported 4,712,225 conversions in the Sunday Schools under their care during the years 1845-1909, an average of 73,600 per year. The statistics for 1909 report 154,346 conversions in the Sunday School and 63,047 net gain in the total membership of the Church. Methodism is also dependent upon her Sunday Schools for carrying forward her world-wide enterprises. During the forty years ending with 1909 the Sunday Schools have contributed \$12,501,000, an average of \$312,500 a year, to the cause of missions at home and abroad. The Boards of Home and Foreign Missions have united in asking the Sunday Schools for an offering of \$1,000,000 in 1910. The Board of Education has received from Children's Day offerings \$1,671,000, an average of \$41,000 a year since its organization. The dividends for the support of the superannuated preachers are measured by the Book Concern's profit on Sunday School literature. These facts amply verify the claim that the Sunday School is vital to the life and growth of the Church.

THE BOARD'S BUSINESS

It is the business of the Board of Sunday Schools to have general oversight of all the Sunday School interests of the Methodist Episcopal Church.

To establish new Sunday Schools.

To aid needy and worthy schools at home and in the foreign mission fields of the Church.

To educate the Church in all phases of Sunday School work.

To raise ideals and to improve methods.

To superintend Sunday School instruction.

To give impulse to the study of the Bible.

WHAT THE BOARD HAS DONE IN EIGHTEEN MONTHS

It has placed twenty-two Sunday School Missionaries in the field. These missionaries have established 430 new schools with 16,000 new scholars. Out of these schools have grown 47 preaching places.

It has held and is holding institutes and conventions that are District and Conference wide and is handling the whole question of the organization and administration of our Sunday Schools.

It has prepared and inaugurated a Correspondence Study Course for Sunday School Workers.

George R. Smith College

The Geo. R. Smith College was established in 1893 at Sedalia, Mo. Sedalia is located near the center of the State on the main lines of the Missouri Pacific, the Missouri, Kansas and Texas Railways, the Lexington and Warsaw branches of the former. It is noted for its beauty and healthful surroundings. Standing on the College campus any one can easily overlook the city, which presents a most beautiful scene. Nature never suggested a more beautiful location for a college than the one on which Geo. R. Smith College stands. This, however, has been supplemented by the artistic taste, skill and industry of all the able presidents who have marshalled its affairs. The student body has been drawn mostly from Kansas, Oklahoma, Illinois and the great State in which it is located, Missouri. We have always been grateful to the Board of Education for sending us such eminent presidents and efficient faculties during the history of the school. Never in the history of the school was it in such a prosperous condition as now under the wise administration of President MacIn and its able faculty. Electric lights have been installed throughout the building. The present enrollment is two hundred (200). There is perfect harmony on the part of the president, members of the faculty and student body. There is a healthy, intellectual, moral and religious condition prevailing in all of the departments. A general era of good feeling is prevalent among the ministry and city. These conditions were verified when on the suggestion of the president and faculty, a great rally was planned and successfully carried out to raise money for the much needed boy's dormitory, as follows: Raised by the students, \$516; by the charges of the Conference, \$581. Total, \$1,081. Adding to this what President MacIn has raised and the ministers have sent in from the various charges, the grand total for the new building fund for the college

It has helped maintain a thousand Sunday Schools in the home field.

It has given to Sunday Schools in the Foreign Mission Fields of our Church ten thousand dollars to support workers and to provide suitable requisites and literature.

WHAT THE BOARD NEEDS

The Board needs for the proper conduct of its vast and varied work not less than \$150,000 in every year. The collections for 1909 aggregate \$63,000. This is an increase of 30 per cent over the contributions of 1908 and of nearly 100 per cent over those of 1907. The Board of Sunday Schools earnestly appeals to District Superintendents, pastors, Sunday School Superintendents and to the Church membership everywhere to see that the full apportionment for this Board (1½ per cent of total ministerial support) is raised on every charge and promptly forwarded to the Corresponding Secretary.

RALLY DAY

We earnestly urge the observance of Sunday School Rally Day by every Sunday School in Methodism. We ask that the offering taken on that day be not diverted to any outside cause, but sent to the office of this Board for use in connection with our Forward Sunday School Movement at home and in the foreign field.

WHAT THE CHURCH CAN DO

If the Church will give to the Board of Sunday Schools the apportionment asked:

It can easily organize 1,500 new schools a year.

It can bring into these schools for religious instruction sixty thousand neglected children.

It can add 200,000 a year to the Church membership.

Impossible! does some one say? Trust the Board with the money asked for and test its premises by the result achieved. "By their fruits ye shall know them."

DAVID G. DOWNEY,
Corresponding Secretary.
EDGAR BLAKE,
Assistant Secretary.
W. F. McDOWELL,
C. M. STUART,
W. E. CARPENTER,
WESLEY SEARS,
W. O. SHEPARD.

since the adjournment of the Conference at Fayette, Mo., April 5, 1909, is \$1,781. Brethren, let's make it \$2,000 by April 6, 1910.

With President MacIn's blindness to anything that looks like failure at the head and Prof. P. M. Cason, who forgets to mention poverty in his appeals as Financial Secretary in the field, let us work and hope for great things for Geo. R. Smith College.—Jno. H. McAllister.

Sedalia, Mo.

The following is the result of a financial rally for Geo. R. Smith College, beginning October 27, 1909, and closing December 20, 1909, with P. M. Cason, Financial Secretary:

Rev. C. Tates, Wellington, Mo., \$5.00; Prof. A. H. Gravette, Louisiana, Mo., \$6.05; Miss Sadie Blanford, Geo. R. Smith College, \$9.40; Prof. J. H. Terrell, Oklahoma, \$10.00; Thomas Wilson, Sedalia, Mo., \$1.00; Lucretia Cason, Geo. R. Smith College, \$5.00; Mrs. Mattie Nelson, Sturgeon, Mo., \$3.30; Rev. J. D. Evans, Sturgeon, Mo., \$75 cts; Supt. J. J. Cabell, Topeka District, \$6.00; Blanche Jackson, St. Louis, Mo., \$1.20; Jennie L. Hayes, St. Joseph, Mo., \$5.00; Edward Knapper, Marshall, Mo., \$5.00; Nettie Wilson, Malta Bend, Mo., \$1.15; R. W. Sims, Holden, Mo., \$2.85; Magdelene Lewis, Fayette, Mo., \$5.30; Rev. A. R. Martin, Louisiana, Mo., \$15.53; Erasmus Hopkins, Sedalia, Mo., \$1.00; Rev. A. J. Williams, Joplin, Mo., \$3.00; Mrs. Rosa B. McGee, Lexington, Mo., \$8.80; Mrs. J. B. Epps, Lexington, Mo., \$15.00; Mrs. B. F. Bateman, Carthage, Mo., \$2.00; Rev. O. A. Johnson, Independence, Mo., \$1.00; Mrs. Carrie Pool, Independence, Mo., \$1.00; Mrs. Bell Miller, Armstrong, Mo., \$5.20; Cal Stevens, Springfield, Mo., \$20.21; Catherine Cook, Higbee, Mo., \$2.00; Lou Emma Abbott, Moberly, Mo., \$11.00; Mrs. Mary E. Deboe, Springfield, Mo., \$15.15; V. T. James, Geo. R. Smith Col-

lege, \$2.95; Mrs. A. H. Higgs, Marshall, Mo., \$7.60; Prof. A. C. Lewis, New Franklin, Mo., \$7.50; Miss Mary B. Winfrey, St. Louis, Mo., \$4.25; Rev. W. H. H. Brown, Butler, Mo., \$4.30; Frank Bright, Clarks-ville, Mo., \$2.00; J. R. Williams, Sedalia, Mo., \$10.00; A. H. Wheeler, Sedalia, Mo., \$5.00; Mrs. J. H. McAllister, Sedalia, Mo., \$6.05; Miss Estella Martin, Sedalia, Mo., \$10.00; Mrs. A. A. Henley, Sedalia, Mo., \$4.00; Mrs. J. M. Harris, Sedalia, Mo., \$6.00; Miss Maud S. Cravens, Slater, Mo., \$2.00; Rev. H. T. Reeves, Armstrong, Mo., \$10.00; Rev. W. A. Bohannon, Clinton, Mo., \$5.00; Mrs. J. M. Harris, Mexico, Mo., \$6.00; Wilbur Vivion, Moberly, Mo., 30 cts.; Mrs. Joanna Smith, Mexico, Mo., \$7.00; Mrs. E. C. Johnson, Springfield, Mo., \$2.20; Mrs. Bula Jenkins, Glasgow, Mo., \$3.65; Rev. B. F. Abbott, St. Louis, Mo., \$14.00; Mrs. Laura Bell, Fulton, Mo., \$1.50; business men and others by secretary, not stated in students' rally, \$127.40; P. M. Cason, cash from field work, \$10.75; from Musical Jubilee, Opera House, \$93.00. Total from field solicitors, \$520.34. Total from student solicitors, \$510.00. Grand total, \$1,030.34. There are several solicitors yet to be heard from.—P. M. Cason.

Bishop I. B. Scott in Nashville

Bishop I. B. Scott, D. D., LL. D., Missionary Bishop to Africa, spent the Xmas holidays in Nashville, Tenn., with his family and friends. The Bishop preached and lectured several nights to very large audiences in the largest churches of the city, also at Walden University to the young men and a special lecture was given at Meharry to the alumni. By special request he also preached Sunday, Dec. 27, 1909, at Jackson Temple to an overpacked congregation. The Bishop was never more at himself than on this occasion and the great sea of upturned faces were held spellbound with amazement and surprise the entire length and breadth of the discourse. Many comments of the highest order were given out to the daily press. His great bulk of information; his manly presentation and his delivery all had a telling effect upon the great congregation. Many were heard to say, "I never knew the Methodist Episcopal Church had a colored Bishop;" "It is impossible to size up the amount of good done by Bishop I. B. Scott in favor of the colored constituency of the Methodist Episcopal Church by giving the public the great advantage of his ability on these occasions. Sunday, Jan. 3, 10 at St. Paul African Methodist Episcopal Church, the Bishop drew upon the masses and as they had heard of his wonderful sermons and lectures at other churches, long before the usual hour for service the congregation poured into the church until every pew was taken and for the first time in many years standing room was at a premium. The pastor, the Rev. Samson Brooks, introduced the Bishop. The Bishop took his text and began what seemed an easy task to conquer the minds of the audience, meeting the most sanguine expectations of all who heard him. His voice, his pathos, his logic and the homogenous train of facts entirely closed out all room for criticism. He is a leader of men, a ready and pointed speaker, untiring in his efforts and exceeding zealous for the African cause.—B. J. Meredith.

Personal and General

The Rev. P. B. Bennett desires all correspondents to address him at Mexia, Texas, Box 89.

The Rev. and Mrs. C. G. Taylor, of Bedford City, Va., are rejoicing over the arrival of a little son January 14, 1910.

Mrs. Martha A. Sissie, president of the Lexington Conference Woman's Home Missionary Society, has her first letter to the workers of her conference in this issue.

Mr. B. J. Jordan, a former graduate of Meridian Academy, who is now taking his A. B. course at Philander Smith College, by common consent was licensed to exhort by Dr. J. L. Wilson, pastor of Westley Chapel, Methodist Episcopal Church, Little Rock, Arkansas.

Boonville, Ind., Circuit, enjoyed one of the greatest revival meetings in her history at St. Andrew's Methodist Episcopal Church. No conversions before in 10 years. The Lord is greatly blessing the literary city. Methodists and Baptists combined to bring about results. The Rev. J. F. White, pastor, was assisted by the Rev. R. M. Dehowy, of Morganfield, Ky.

Laymen, Texas Conference

My dear Brethren: We are glad to report that the Laymen's Association although just one year old, has accomplished many very praiseworthy advances during the past year. Our first annual meeting at Bryan, December 11, 1909, was well attended and much interest and enthusiasm was shown in the organization. Bishop Neely's address was inspiring and well received. Those on program spoke with hopeful enthusiasm. Great things are expected of the Association. The following statements are authorized by the Association:

1. The Association urges that the officials and members receive the new pastor or the old one with open arms, whether he suits or not. It is a fact that the Conference has sent him to that charge for at least one year, and as a loyal member you can not afford to see the church of your choice fail because of "likes" or "dislikes." The church must succeed, and you can not afford to hinder it. Laymen can make or unmake the pastor. Make your pastor succeed in spite.

2. That the official begin the year by pruning the church roll; cut off all dead heads. Do this after prayer and meditation. Do no rash act.

3. That the estimating committee and officials contract with the pastor for a salary they intend to pay. Then begin at once to pay it.

4. Make your plans as early as possible and keep them before the membership; keep nothing hidden from the members since they are to pay the bills.

Make monthly reports of amounts raised for various causes and disbursements. Call attention to deficiencies if any. Begin up and keep up.

6. Trustees and Stewards should have regular monthly meetings and accurate records kept. Do business like men. The business of no other organization is so poorly managed as many of our churches. Let us begin 1910 with a business record.

7. All committees appointed by the Quarterly Conference should be required to report at least once every month. If one chairman won't report appoint another.

8. Make it a business to have regular and stated periods to pay all bills. Be prompt with your obligation. Keep accurate records. Keep all bills, receipts, notes, checks, drafts, deeds, etc., in good and safe hands.

9. No member with good health and strength and a good job should pay the pastor less than 25 cts. per week and District Superintendent less than 25 cts per quarter.

10. Begin at once to assist the pastor in raising the benevolences.

We also urge an advance in the Conference Claimants collection. Do not put off your Wiley contribution to the last. The Boy's Dormitory stands unfinished and every dollar sent in now can be put to use.

11. We reserve this last and all important thought for your consideration, namely: The main object of the Church is the salvation of souls; the edifying of the saints, administering to the spiritual necessities of its members, making the world better, the spreading scriptural holiness among the people, the advancement of Christian education, etc. Let the members stand right by the pastor, support, encourage him in every effort along spiritual lines. The pastor can't do everything, he must depend upon loyal laymen to do their part. Will we do it? God help us to see our duty plain before our eyes and grant us grace to measure up to our respon-

To the Woman's Home Missionary Society, Lexington Conference

Dear Sisters.—Since the adjournment of our annual meeting last June, your humble servant and the other Conference officers have been corresponding continuously, and addressing the women, wherever we could without much expense. To date, we as cabinet workers, feel to have a very intelligent knowledge of the work of our respective departments. If your auxiliary has not been in touch with the district and Conference officers, it surely must be the fault of your auxiliary officers. We have discovered that some of our women can not be coaxed or exhorted to correspond upon the subject of the missionary society. Our Conference sessions is drawing nigh and we must be diligent if we expect our treasurer, Mrs. Annie E. Stanley, to give a correct report to the pastors of all monies you have collected. Please follow the directions you will receive from your Conference corresponding secretary, Mrs. J. P. Monroe. The Conference contingent money does not, in a great measure, correspond with the number of members you report to your corresponding secretary. Each year every woman reported should represent one dollar and ten cents. The ten cents is divided into three parts. Five cents per member is sent to your Conference treasurer. Two and a half cents per member is sent to your district treasurer. The other two and a half cents per member remains into your own treasury. So if you have not collected ten cents per member please do so at once, as our Conference contingent fund is very small at present. Unless we do our duty toward collecting the contingent money, we will have the same misfortune that we experienced last June, of not being able to meet the expenses of the convention. The Conference committee on programs has kindly given us Saturday afternoon of the Conference week (April 2), in which to hold our open meeting. Mrs. M. C. B. Mason our secretary of deaconess' work; Mrs. Annie E. Stanley, our Conference treasurer; Mrs. J. P. Monroe, our Conference corresponding secretary, and myself are planning to be present. Hoping you a splendid report for March, I remain. Yours for success,

Martha A. Sissle,
Conf. President.

A Word of Appreciation

Rev. H. B. Key, of Lauderdale, Mississippi, has lived in this community for upward of thirty years and has the confidence of the people of both races. His word is as good as his bond. He is an example for the progressive young men to follow. He can always be found on the side of right, striving at all times to better the condition of his people and to show by his life that many of the hard things said about Negroes are untrue. Yours for God and the Negro.—E. Nichols.

sibility as laymen. I am yours for success along all lines.—H. B. Pemberton, Pres. Texas Conference; J. H. Roberts, vice pres., Houston District; E. C. Clemons, vice pres., Marshall District; J. D. Butler, vice pres., Navasota District; E. D. Mayes, vice pres., Palestine District; B. F. Carter, vice pres., Huntsville District; N. J. Atkinson, vice pres., Paris District; I. H. Morris, vice pres., Beaumont District; J. W. Cornish, secretary; J. B. Randolph, corresponding secretary.

Epworthians of Central Missouri Conference

The Epworth League is still a vital force, and if properly utilized will prove a potent factor in assisting to solve some of the perplexing problems that are now engaging the attention of thinking people. If League work has lagged some during the winter let's begin to pull together the dry bones and beg the Holy Spirit to breathe life into them. Oh, we need to push the League work. The *Epworth Herald* is a great stimulator to activity in League and church work, and I regret that so few of our Leaguers read it. The late revival number of the *Herald* (last issue of December) is really a gem. The production from the pen of Bishop Berry deserves special mentioning. It has proven to be a great source of inspiration to the writer. Let the four vice presidents begin an active canvass for subscribers for the *Epworth Herald*. The District Presidents are requested to get in touch with the local presidents and report to the Conference President as to the general condition of the Leagues. Would like to have a word from you now and a full report at the Annual Conference. A word from the Conference League Cabinet would be refreshing. Endeavor to infuse enthusiasm into your respective departments. First vice presidents, you have a department that can be kept active all through the year, and thereby make it possible for the President to be in shape to make a league report at any time. This department is the chief corner stone of the League. See to it that the coals thereof are ever kept alive. Yours, To look up and lift up.—W. H. Wheeler, Conference League President.

The February Lippincott's

The Gold Bag. A Complete Novellette, Carolyn Wells; What is Wrong with Our Public Schools. II.—Education Outside of Books, Joseph M. Rogers; On Society's Fringe. A short story, Marion Hill; The Legacy. A short story, J. J. Bell; A Second Adam. A short story, Thomas L. Masson; The Proof, a Quatrain, John Kendrick Bangs; The Tug That Stood By. A sketch, John Trevor Custis; A Cat's Tale, a poem, Ella Wheeler Wilcox; Her Heart's Desire. A short story, Sarah Chichester Page; The Altruist. A Quatrain, Mahlon Leonard Fisher; The Birth of a King. A short story, Jane Belfield; Give Me Your Heart in February. A poem, Chester Firkins; Ways of the Hour; "St. Valentine's" by Thomas L. Masson; "Interpreting the Airship," by Clifford Howard; "The Water-Power and Coal Combines," by Willard French; "The Decline in Poetry," by Ellis O. Jones.

Better Public Schools Demanded

Ideal public schools are not likely to arrive much before the Millennium, but that a great deal to improve them can be done at once is pointed out in Joseph M. Rogers' able series of articles on "What is Wrong with Our Public Schools," now appearing in Lippincott's Magazine. The second of these articles—there are to be six—will be found in the February issue. It takes up the subject of "Education Outside of Books," and Mr. Rogers' treatment of his theme is masterly.

The February Century

The February *Century* opens appropriately with a portrait of the late Richard Watson Glider, for twenty-eight years editor of the magazine, reproduced from the painting by Cecilia Beaux; and the first feature of the number is Mr. Glider's last serious poem, "Love in the City." The magazine's tribute to Mr. Glider includes memorial poems by Elizabeth Stuart Phelps and Charles T. Rogers, and consideration of his public activities as follows: "As Poet," by George Edward Woodberry; "As a Moral Force in Politics," by Henry van Dyke; "His Philanthropic Work," by Jacob A. Riis; "His Relation to the Arts," by Cecilia Beaux; "His Editorial Relations," by his associate editor, Robert Underwood Johnson. There are further tributes of appreciation and regret from President Taft, Frances Hodgson Burnett, John Burroughs, Helen Keller, Hamilton Wright Mabie, Andrew Carnegie, and others who knew and loved the man and his work.

Mr. Camp's third article on football in his "American Sports" series is entitled "An All-time All-America Football Team," and in it he records for readers of the February *Century* his choice of an ideal team made up from all the teams which year by year he has previously selected—a choice which is likely to stir wide interest and discussion.

In "A New Departure in Photography" Robert Williams Wood, Professor of Experimental Physics in Johns Hopkins University, records his experiments in photography by the ultra-violet rays, or invisible light, presenting striking results.

The second paper in the "Holy Land" series by Robert Hichens and Jules Guerin casts upon the reader "The Spell of Damascus" through the author's charming style and the reproduction in color of three paintings made by Mr. Guerin.

Frank Greene's discussion of "Business Success and Failure," presents facts of significance and interest to all business men. The number has, besides, fiction, art pages, and papers of varied and novel interest. Mr. Cole engraves the famous and beautiful portrait of Madame Recamier by Gerard.

TEXAS

El Paso.—We are very proud to state that our most worthy pastor has been returned to us by our last Conference. We are glad for his return. The church is in a most wonderful and prosperous condition. There has been added to its membership four new members since our last Conference. The Sunday School is in a progressive condition under the management of its newly elected Superintendent who is doing all in her power for the success and upbuilding of the Sunday School and to make it one of the best Sunday Schools in the state. The Epworth League is moving along nicely. The Ladies' Aid Society has been reorganized and has elected as its officers Mrs. E. Riley, president; Mrs. S. A. Brown, treasurer; Mrs. W. H. Summers, secretary. Each member has put her shoulder to the wheel to work for the success and upbuilding of this most needful branch of our church. The spiritual and financial condition of the church and Sunday School is good.—(Mara.) W. H. Summers.

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to Eaton & Main, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

THE LINCOLN BIRTHDAY COLLECTION

(Continued from Page One.)

we will soon find that we are impoverished. The cruse of oil and the barrel of meal and the parable of the talents explain a fundamental principle that adheres in Christian life. We grow by the giving of ourselves. Too many regard the helping of the less fortunate of society as a sort of charity that may or may not be adhered to. As a matter of fact, the growth and the development of individual and national life depend upon the effort to help and uplift of those less fortunate.

So long as we have within the borders of our great country millions of negroes who are ignorant, possessed of low ideals, and who are just in the first stages of a great civilization our duty is undebatable. Our duty lies upon the very surface and is compelling. The Christian Church cannot rid itself of this obligation by any philosophic reasoning or sentiment. The need is real and apparent. The resources for the alleviation of conditions are at hand. These two must be brought face to face and in active co-operation. A church cannot afford to address itself to the missionary problem of Africa and the islands of the sea and not address itself to the same problem which is within arm's reach. The Negro in America is worth as much to the kingdom as the Negro elsewhere, and it costs less in men and money to save him.

The Freedmen's Aid Schools are essentially missionary posts. They are evangelical as well as educational, and they exist not so much for the spiritual culture of the men and women whom they touch as they do for the spiritual uplift. They do not exist for intellectual culture apart from the problem of making and of building a race.

It is gratifying to note that the great church has not lost its interest in this tremendous problem; a proof of this is to be had in the fact that there has been a substantial gain in the collections during the past year for this work. We are approaching Lincoln's birthday, a very appropriate time to take a collection for this important work. It was Lincoln who made possible the programme that we are seeking to carry out; without his first master stroke no such programme as we are now undertaking would have been at all possible, and without the present programme the great work of Lincoln would have been fruitless.

FOR THE PROTECTION OF COLORED WOMEN

Going North into the large cities for colored women is a dangerous proposition—and to reduce the danger as much as possible a National League for the Protection of Colored Women has been organized with the following officers: Mrs. Wm. H. Baldwin, Jr., chairman; Miss Elizabeth Walton, first vice-chairman; Rev. Henry L. Phillips, second vice-chairman; Miss Mary Hunter Pusey, secretary; Mr. Wm. Jay Schieffelin, treasurer.

Executive Committee: Miss Frances A. Keller, Mrs. Wm. H. Baldwin, Jr., Miss Elizabeth Walton, Mr. Fred R. Moore, Mr. Wm. Jay Schieffelin, Miss Mary E. Dreier, Mr. Alfred Manierre, Rev. Henry L. Phillips, Mrs. E. B. Leaf.

Finance Committee: Miss Mary E. Dreier, Mr. Wm. Jay Schieffelin, Miss Pendleton Kennedy, Dr. E. P. Roberts.

The general secretary is Mrs. S. W. Layten. The League is sending a timely note of warning to Northern cities in search of employment:

You who have lived in the country or in small towns know nothing of the dangers of the larger world. Here are some things you should understand before coming North;

1. Do not think of coming until you have learned to do good housework, as there is little demand for untrained women.

2. The wages are higher in the North, but so is the cost of everything.

3. The climate is very severe on the colored people, causing much illness, which is increased by the crowded tenements, where the air is bad, and temptations to vice abound.

4. Have extra money with you, securely hidden so that no one can steal it on the way. You will have to pay fare in the street cars, and for the cartage of your trunk to your lodging house, and for board at the lodging-house. You will find that you must use more money than you ever dreamed would be necessary.

5. The Employment Agents, North and South, are often dishonest and men of the worst character, who lure young women away from their homes, steal their money, and charge them exorbitant prices for transportation and lodging. Their money being gone, the men have the women in their power, and can take them to disreputable houses where they are used for immoral purposes, and end by getting into hospitals and prisons.

6. Have the address of the place where you mean to stay written distinctly on a card before you start, and keep this pinned on you. Only by this means can you find your way in the street cars and about the great cities.

7. Before making your plans to come North, write to Mrs. S. W. Layten, Secretary of the National League for the Protection of Colored Women, 43 East 22nd Street, New York City, who will write you directions about coming, see that you are met on arrival, and take you to a respectable lodging-house, where you can stay until you find employment.

Of General Interest

SENATORIAL ELECTION IN MISSISSIPPI

The thirty-seventh ballot in Mississippi's senatorial caucus has been taken with no election. Ex-Governor Vardaman still leads but is unable to secure the necessary majority. A controversy on political issues between Ex-Governor Vardaman and Mr. Leroy Percy, has added interest to the deadlock. Should the opposition unite Mr. Vardaman could be easily defeated. The thirty-seventh ballot stood: Vardaman, 69; Percy, 38; Alexander, 29; Kyle, 16; Byrd, 15; Scattering, 2; Total, 169; necessary to elect, 86.

EX-SHERIFF SHIPP, OF CHATTANOOGA, RETURNS HOME

After serving ninety days in prison at Washington, D. C., for contempt of the United States Supreme Court in the lynching of Ed. Johnson, Captain Joseph F. Shipp returned to Chattanooga, Tenn., last Saturday and was received by 10,000 citizens with the bands playing "Dixie" and "Home Sweet Home." The reception which was elaborate and enthusiastic, was intended to assure Captain Shipp of the sympathy of his friends and wipe out as far as possible, the stigma of serving a sentence in a Federal prison. As a matter of fact the whole celebration was in poor taste when considering the offense for which Captain Shipp was sentenced, and that it was ordered by the supreme tribunal of the land.

DOES A COLLEGE COURSE PAY?

The Bulletin of the Ohio Wesleyan University has gathered some interesting figures which answering decided in the affirmative the question. Throughout the history of the United States the college graduates have averaged one to seven hundred and fifty of the adult male population of the country. And yet from this small percentage of the population who were college graduates have come 32 per cent of all our congressmen, 46 per cent of our senators, 65 per cent of our presidents, and 73 per cent of the judges of the Supreme Court. Tables of Who's Who in America show that 69.76 per cent of the persons listed in the 1903-05 edition had the advantage of a college education; 55.76 per cent being college graduates, while 14.00 per cent had attended university or college but had not been graduated. Later lists are not found materially to change these percentages. The educational record, so far as it can be found, of the men of wealth whose names appear in the Financial Red Book of the United States, shows that the possibilities of winning wealth are 300 times as great among college-bred men as those of less mental training.

MEETING OF COLLEGE PRESIDENTS

The meeting of the College Presidents and School Principals Association of the Methodist Episcopal Church was held at Delaware, Ohio, on Thursday and Friday, January 20th and 21st. Nearly fifty members responded to the call, and were privileged to enjoy the cordial hospitality of the President and Faculty of Ohio Wesleyan University. It was evident from the beginning of the session that careful arrangements had been previously made by President Herbert Welch and his colleagues, and every facility and opportunity was provided for an enjoyable and profitable meeting. The program of the meeting announced such important topics as "Some Facts to be Considered in the Educational Policy"; "The Integrity of the College Course"; "Schools and Colleges under Methodist Auspices"; "The Place of Religion in College"; "The Support of Denominational Institutions"; "Athletics"; "Social and Home Adventures Offered to Students". There were several special and interesting features connected with the meeting. On Thursday morning, President Welch introduced the College Presidents Association to the great body of students who met in the Chapel of Ohio Wesleyan University, when President Eugene A. Noble addressed the college body. The devotional spirit of the students in Chapel was noticeable and commendable. On Friday morning the Association again attended the Chapel services, when brief addresses were made to the students by Bishops W. F. Anderson and W. F. McDowell, both of whom were formerly secretaries of the Board of Education and, also, by the present secretary of the Board of Education, Rev. Thomas Nicholson, D.D. One of the most important papers presented during the sessions of the Association was that by Professor William North Rice, of Wesleyan University, on "The College Course of Study." On Thursday evening, a general meeting was held at which the President of the Association, Dr. W. H. Crawford, of Allegheny College, delivered an excellent address that dealt with some of the questions that are essential to Methodist colleges. It is hoped that the president of the Association will present at each meeting an address to be known as the "President's Address," dealing in some formal way with the important matter of denominational education. Following Dr. Crawford's address, President Herbert Welch, of Ohio Wesleyan University, spoke felicitously and seriously in welcoming the Association. President William Arnold Shanklin, of Wesleyan University, responded on behalf of the Association, and delivered a choicely phrased and entirely pertinent address. The Association was particularly favored by having Bishop W. F. Anderson at the Thursday night meeting, when he made an address of power and attractiveness.

Two of the most important matters that were discussed at the meeting had to do with the standards and standing of Methodist institutions. It was clearly shown by Dr. J. F. Goucher, who had been invited as one of the speakers for this meeting, that there had been a gradual improvement in the educational qualifications and operations of Methodist institutions. The history of the College Presidents' Association and the University Senate was clearly presented. Two motions were then carried after animated discussion, one to appoint a standing committee of five members that was instructed to deal specifically with the question of college standards as related to courses of study in Methodist institutions, and also to investigate the academic standing of all schools under Methodist auspices. This committee is charged with the obligation to make a report at each meeting of the Association. A resolution, introduced by President Samuel Dickie, requested the appointment of a committee of five by the University Senate to take into account the standing of Methodist institutions and investigate the educational work that is being done by colleges and schools that are related to the Methodist Episcopal Church. It is hoped that the co-operation of these two committees will result in a general improvement of the work that is now being done by Methodist institutions of learning.

On Friday evening, the Association went in a body to Columbus, Ohio, where a dinner was served at the Hotel Chittenden. Following the dinner, an important meeting was held in the Board of Trade Auditorium, at which the speakers were, President A. W. Harris, of Northwestern University, Bishop W. F. McDowell, of Chicago, and Secretary Thomas Nicholson, of the Board of Education.

Complimentary resolutions were passed recognizing the service of President W. H. Crawford, of Allegheny College, who has been the president of the Association, and President L. H. Murlin, of Baker University, who has been Secretary and Treasurer of the Association. The new officers elected for the ensuing year are President, Samuel Plantz, Lawrence College, Appleton, Wis.; Vice-President, E. A. Bishop, Montpelier Seminary, Montpelier, Vt.; Secretary and Treasurer, E. A. Noble, Woman's College of Baltimore. It was voted to hold the next session of the Association at Green Castle, Ind., as the guests of DePauw University.

The comment heard at the conclusion of the meeting was unanimous that this session of the College Presidents and School Principals Association was the most important and far-reaching of any so far held.

People of Interest

Bishop John L. Nuelsen celebrated his forty-third birthday January nineteenth.

The corner-stone of the new college building of our church in Rome, Italy, was laid by Bishop Burt on January sixth.

Dr. D. W. Shaw of Centennial, Baltimore, is preaching a series of sermons on Pilgrim's Progress. These sermons are attracting large audiences.

The Rev. Wm. V. Kelley succeeds Dr. James M. Buckley as vice president of the Board of Foreign Missions, Dr. Buckley having been elected president.

Bishop John L. Nuelsen celebrated his forty-ary in Mexico, where he will preside over the Mexico Conference, which convenes at Pueblo February 24.

Bishop Bashford plans to sail from China for Edinburgh to attend the missionary convention about the last of May and return to China by way of the United States.

Dr. I. G. Penn delivered last Sunday to an audience that filled the auditorium of the Colored Y. M. C. A., a strong and helpful address on the "Practical Idealist."

Bishop W. A. Quayle will lecture next Sunday afternoon in First Street Methodist Episcopal Church, the Rev. W. R. Butler, pastor. The public is most cordially invited.

The Rev. Frank Smith, the Rev. W. H. Smith and the Rev. G. W. Moody were visitors of the Mississippi Conference to the Louisiana Conference which was held in this city last week.

Clafin University, Orangeburg, S. C., has just closed its twenty-sixth annual revival with ninety-eight conversions and fully ninety per cent of the entire student body professing Christians.

Bishop Mallalieu preached the morning sermon and delivered one of the addresses at the dedicatory services of the Charles Henry Fowler Memorial pulpit in the Metropolitan Temple New York City on Sunday, January 23.

Sailing on January 22 on the steamship Baltic was the Rev. Charles M. Worthington of the Malaysia Conference, returning to his field in West Borneo after a furlough of less than a year in this country.

The Rev. W. W. Beckett, editor of the *Voice of Missions*, and *Society of Missions* and the Rev. John Hurst, D.D., Financial Secretary of the African Methodist Episcopal Church remained in this city at the close of the Annual Conference of the Methodist Episcopal Church and will be among our Carnival visitors.

The great Baptist family lost one of its prominent men in the death of the Rev. Dr. A. N. McEwen, January the tenth in Mobile, Alabama, where he had held the pastorate of Franklin Street Baptist Church for nineteen years. Dr. McEwen was Secretary of the National Baptist Educational Board and a member of the Publishing Board from Alabama.

Dr. M. C. B. Mason's new lecture on the "Second Emancipation" captured the immense audience that filled First Street Church on Tuesday evening of last week to hear him. It is hard to state which is the best of Dr. Mason's lectures. Many think this new one is his best production. It is a broad, eloquent and a most interesting discussion of the race question of today. The vast audience was at the Doctor's command, to weep, laugh, shout and applaud as the occasion required. It is a great lecture.

Miss Nannie H. Burroughs, of Louisville, Kentucky, corresponding secretary of the Women's Baptist Convention, visited New Orleans recently delivering a number of addresses. She captured the city. Crowds flocked everywhere she was announced to speak and they went away helped and inspired. Miss Burroughs knows her people thoroughly. She knows their needs. She speaks plainly, eloquently and to the point. Her messages carry conviction. The gates of the Crescent City stand wide open at any time to receive Miss Burroughs.

News Paragraphs

The Epworth League of the Methodist Episcopal Church, South, has a membership of 122,000.

Iowa Wesleyan University includes among its courses in economics a study of the liquor problem.

Canada's immigration law requires every person entering the country to have \$300 in his possession.

According to calculations the people of Ohio spent \$10,000,000 less for strong drink in 1909 than in 1908.

President Taft will deliver the address at the dedication of the Carnegie Library at Washington Howard University, D. C., March 10.

The Sunday School Board of the Methodist Episcopal Church has authorized a new hymnal with Prof. J. R. Van Pelt of Mount Vernon, Ia., as editor.

The district superintendents of the South Carolina Conference, six of whom are graduates of Clafin University, are laying their plans to raise an endowment fund of fifty thousand dollars in the next two years for Clafin University.

During the first week in January Samuel Huston College, Austin, Tex., had a glorious revival. There were 23 converts. Of more than 200 boarders only five remain who are not professing Christians. With a larger teaching force, the college is in a prosperous and flourishing condition. The attendance is over 400.

APPOINTMENTS LOUISIANA CONFERENCE

ALEXANDRIA DISTRICT

J. O. RICHARDS, District Superintendent.
Alexandria, Henry Taylor; Alexandria Mission and Rapides, F. M. Washington; Boyce and St. Paul, Pompey Bibbs; Boyce and Village, A. P. Proctor; Boonville, M. P. Franklin; Cane River and Grand Ecure, Thos. A. Hampton; Campti and Union, J. C. Brown; Campti Circuit, to be supplied; Cheneyville and Lecompte, W. H. Lange; Clarence and Mt. Zion, W. J. Hampton; Colfax, B. F. Branch; Cotton Port and Evergreen, R. D. Johnson; Eola and Sunflower, A. B. Venable; Melville, Masan and Sumner, C. D. C. Bryan; Muson, L. L. Green; Marksville, to be supplied; Natchitoches, S. Carroll; Newton and Mt. Rose, G. G. Golston; Opelousas, E. Hutchins; Opelousas Circuit, W. L. Lemons; Pineville, H. J. Wright; Richland, W. M. Ector; Rigolettes and Kate land, S. S. Watson; Teche and Port barrow, D. A. Landry; Waxia and Palmetto and Big Cane, J. D. Casen; Washington, D. G. Taylor; Wiley and Lottie, S. A. Mason.

BATON ROUGE DISTRICT

HUBBARD DANIELS, District Superintendent.
(P. O. Baton Rouge, La.)
Albert Circuit, E. J. Harrison; Asbury, S. A. Mason; Baker, F. D. Bowers; Batchelor and Island, Eli Williams; Baton Rouge: Baton Rouge and Jordan, L. C. Thomas; Baton Rouge, Saint Mark's John McKee; Baton Rouge, Wesley, J. J. Obee; Clinton, J. E. Rolax; Conrad, R. A. Taylor; Deersford, I. C. Dougherty; Denham Spring and Saint Luke's, Robert Jones; Jackson, Jordan J. Woolridge; Jones Creek and Foote, J. D. H. Frazier; Lettsworth, J. D. Brightop; Lobdell and Wintersville, J. H. Thompson; Macedonia, W. L. Amos; Mount Carmel, J. L. Augustus; Mount Zion, to be supplied; New Roads and Morganza, Jones S. Barnes; Norwood, to be supplied; Pine and Beach Grove, A. M. Taylor; Plain View, to be supplied; Port Allen, W. S. Harris; Prairieville, to be supplied; Rosedale, J. W. Pierce; Rylander, to be supplied; Saint Paul and Vincent, Alfred Vincent; Saint Peter, J. H. Rylander; Shiloh, to be supplied; Slaughter and Lindsay, J. D. Banks; Stony Point Circuit, H. J. Robinson; Union, Nolan McNeal; Wesley and Wilson, E. L. Anglum.

LAKE CHARLES DISTRICT

VALCOUR CHAPMAN, District Superintendent.
Abbeville and Gueydon, Addison J. Smith; Briggs,

J. S. Weaver; Cades and Breaux Bridge, to be supplied; Campbell, David Garner; Crowley, I. L. Turner; Eunice and Rayne, S. S. Earls; Hubertsville, S. M. Haynes; Jeanerette, E. C. Goins; Jennings, M. R. Walker; LaFayette, C. O. Pardoe; Lake Arthur and Shell Beach, to be supplied; Lake Charles, J. W. Turner; Leesville, S. M. G. Taylor; Longville and Fulton, to be supplied; New Ibernia and Godman Memorial, D. M. Seals; Olivier, E. B. Richards; Patonville, to be supplied; Saint Martinsville, M. L. Baldwin; Saint Peter's, J. B. Johnson; Spring Creek, Norman Ford; Vinton, to be supplied; Welsh and Lacasine, David Harrison.

MONROE DISTRICT

Thomas H. Monson, District Superintendent.
Bastrop and Anderson, F. D. Thomas; Big Bend, to be supplied; Beulah and Farmerville, to be supplied; Bonita and Merrouge, E. V. Taylor; Casper, H. C. Wilson; Ferriday and Wildsville, to be supplied; Florence and Winnsboro, T. A. Bailey; Jones, J. R. Williams; Joyce, to be supplied; Lake Providence, Sumner McGruder; Minden, to be supplied; Monroe, St. James, J. O. Brown; Monroe, St. Paul, E. D. Powell; Mt. Nebo, L. L. Estervan; Mt. Sinai, G. W. Banks; Ruston, to be supplied; Tremont, to be supplied; Washington, W. R. H. Harrey; Waterproof, J. C. Clarke; Wood, to be supplied.

NORTH NEW ORLEANS DISTRICT

W. J. M. Price, District Superintendent.
Angle, B. R. Jackson; Bogaloussa, to be supplied; Camp Parapet, T. O. Oville; Central, M. C. Harrison; Covington, R. F. Long; Darrow, C. E. Bradford; Franklinton, D. D. Williams; Gretna, J. A. Lindsay; Kenner, Arthur Robinson; LaPlace, A. W. Goins; Luthcher, C. C. Landry; Mandeville, M. J. Dyer; New Orleans, Asbury, D. G. Pharris; New Orleans, Carrollton Mission, to be supplied; New Orleans, Haven, Pierre Landry; New Orleans, Mallalieu, F. T. Chinn; New Orleans, Malden, C. S. Stanley; New Orleans, Mt. Zion, T. A. Brown; New Orleans, Pleasant Plains, T. B. Cooper; New Orleans, Scott Chinn, Eugene Baptists; New Orleans, Simpson, R. C. Worsham; New Orleans, St. Matthew, Wm. Harrell; New Orleans, Thompson, D. J. Price; New Orleans, Union, P. W. Clark; Ponchatoula, to be supplied; Slidell, Frank Walker.

SHREVEPORT DISTRICT

B. J. REDDIX, District Superintendent.
(P. O. Shreveport, La.)
Allen and Saint Paul, James Robinson; Asbury and Horton, to be supplied; Belcher, Christopher C. Smith; Benson and Pleasant Valley, to be supplied; Bonchest and Holley, D. S. Kilbourne; Cain City, to be supplied; Columbus and Negrett, W. H. Simmons; Fairaid, G. A. Payne; Flournoy and Round Grove, George Thomas; Frierson and Kingston, G. W. Ogilvie; Gahagan and Mount Zion, Griffin G. Priestly; Grand Bayou and Scarboro, I. B. Henderson; Grand Cain, James and Jones, W. C. Turner; Jeweler, to be supplied; Johnson Church and Hays, to be supplied; Keithville and Fairview, J. A. Vincent; Lake End, to be supplied; Layshute, to be supplied; Logansport and Mount Zion, M. S. Goins; Longstreet, H. T. O. Abbott; Mansfield and Thompson, W. L. Dyas; Many and Fort Jessup, to be supplied; Marthaville and Shamrock, D. H. Young; New Light and Rocky Mount, to be supplied; Pleasant Hill and Saint James, N. R. Randolph; Provencal, to be supplied; Robeline and Victoria, David Shelby; Shady Grove and Saint Matthew, J. S. Jones; Shreveport: Daniel's Church and Wilson, E. W. Jackson; Shreveport, Johnson's and Hayes, H. B. F. Charles; Shreveport, Saint James, T. J. Johnson; Shreveport, Saint Paul's, C. W. Reeves; Vanceville and Scott, William Emmett; Zwolle and Bayou Scie, George Johnson.

SOUTH NEW ORLEANS DISTRICT

B. Mack Hubbard, District Superintendent.
Bayou Goula, W. A. Hilton; Beattieville, J. D. Willson; Berwick, Thomas Williams; Centerville and Verdunville, E. H. Hall; Crawford and Glencoe, I. R. Scott; Donaldsonville, Cornelius Spears; Franklin, D. S. Sloan; Garden City, William Porter; Godman, R. E. White; Hahnville and St. John, A. B. Harris; Houma and Dulac, P. C. Coulton; Morgan City, T. F. Robinson; Napoleonville, T. P. Norris; New Orleans, First Street, W. R. Butler; First Street Mission, H. J. Brown; Wesley, W. H. Logan; Williams, J. F. Marshall; Patterson, L. S. Smith; Plaquemine, J. A. Landry; Schriever, H. A. Sorrell; Thibodaux, J. D. Pool; Union and Sorrell, John Wise; Viron, A. C. Mitchell; Winsted, O. J. Harvey; Woodlawn, H. C. Gair.

Gleanings from the Field

ALABAMA

Mobile.—A large host of friends visited the parsonage the night of January 21st, bringing provisions, sufficient for our needs for some time, and a small purse. Among the leaders were: the Rev. J. Laise, Mrs. Prichett, H. Lang, and other members and friends of the church.—J. W. Landrum, pastor.

GEORGIA

After enjoying a lovely prayermeeting Wednesday night, January the twelfth, we returned to the parsonage and while engaged in our studies, about ten o'clock in the night, several voices burst forth in singing, "Bless be the Tie that Binds our Hearts in Christian Love." No one had informed us of what was expected to be done but we soon caught on. The music was all that one would wish to hear. We opened the door and invited the sweet singers in. We saw at once that there was a good time in store for us. There was a club of ladies led by Mrs. Mariah Fannings, loaded with a lot of good things for their pastor and his family. Mrs. Holliday led them to the dining room and I gladly followed and they laid their gifts upon the table. On opening the packages we found sugar, coffee, rice, peas, lard, butter, flour, dried fruit, canned goods, grits, handkerchiefs, and so on. The names of those composing the club are as follows: Mrs. Mariah Fannings, Mrs. Adlie Fannings, Mrs. Charlotte Fears, Mrs. Lizzie Craft, Mrs. Jane Crowder, Mrs. Fannie Crowder, Mrs. Lulu Harris, Mrs. Queen Sberrell, Mr. Fielder Greenwood, Mr. S. M. Bass, Mrs. Ida Bass, Mrs. Millie Melton, Mrs. Julia Wise, Mrs. Sarah Hardwick, Mrs. Fannie Hines, Mrs. Nellie Hollie, Miss Mattie Milton, Mrs. Sallie F. Croft, Mrs. Millie Sherrill, Mrs. Lucinday Webb, Mrs. Sarah Lockhart. Some of our good friends could not come but sent their gifts. We pray the blessings of the Master upon these good people. We learn that there is another cloud rising and another storm is nearing the parsonage. We are very grateful to our friends who remembered us Wednesday night, and are anxiously looking for those who are on their way. God bless you all. You are always welcome.—J. A. Holliday, pastor of Lanett Station.

KENTUCKY

Lexington.—The Fourth Quarterly Conference of Gunn Tabernacle Methodist Episcopal Church, of which the Rev. W. H. Riley, B.D., is pastor, has just closed. Good reports from every department of the church were made. The Quarterly Conference by unanimous vote asked the Bishops of the next Annual Conference to return to them as pastor Rev. W. H. Riley for another year.—(Mrs.) Rosie Evans.

LOUISIANA

Wiley.—Tuesday night, January 18th, the Rev. John Wesley Faulk, pastor of Lottie Circuit of the Gulf Conference, preached for us at this place. His subject was "Missions"; his words were inspiring and elevating. January the eighteenth was the 35th anniversary of the Rev. T. A. Hampton's service in the ministry. The good people gave a nice reception to the pastor. Mrs. Mary G. Smith was the promoter. After remarks by the pastor, cake and cocoa were served to the congregation. I thank Mrs.

Smith, Mrs. P. Williams, M. Dilworth, Mrs. Powell and others. Some money was turned in on the pastor's suit; among the donors were. Miss J. Rylander, Miss Erma Smith, Miss L. B. Smith, Mrs. A. Rylander, Mrs. Lillia Tillmon. We thank the good people for their generosity.—T. A. Hampton, pastor.

Aiden Bridge.—Our District Superintendent was with us on the 10th day and night of January and held his last quarter for the year. We had a splendid time. All the officers were out with good reports. The Superintendent delivered a stirring sermon and we paid him in full. He is a Christian man and the more we meet him the more we love him. His personality is charming. The Superintendent deserves no little praise for his great work on the Shreveport District. Now the Rev. Henry Henderson and his members are planning to do a good work this year for the up-building of his work. His class leaders and stewards are standing by the pastor. Pray for our success.—Amie Henderson.

Greenville.—Our First Quarterly Conference was held at Morgan City January 22-23. Dr. H. B. Hart, District Superintendent of the Greenville District, was with us. Dr. Hart was greatly pleased to meet all the stewards and class leaders who made their reports; raising his quarter on Saturday, and some money over. He was at his best and preached two very able sermons, by which all were greatly benefited. Total amount raised \$33.80. Morgan City is one among the best charges on the Greenville District and has in it some among the wealthiest laymen in the Upper Mississippi Conference. The pastor and members are working this year as never before.—J. S. Pleasant, pastor.

MISSISSIPPI

Inverness.—We are pleased to say that this charge is in better condition than any previous year. Our new pastor, the Rev. J. P. Watson, came to us January 15th, and preached at Hales Chapel on the 16th. We had a large gathering out. Pastor preached a strong sermon and all enjoyed it. We gave him \$15.65. After having spent the week with us, he preached at Union Grove and there he proved himself to be a man of power in the pulpit. We gave him at that place \$20.75. We are glad to have such a strong man. We desired to give him a box. The contents of the same were 96 pounds of grocery articles. Those who participated in contributing were: Petter Outlot and wife, L. C. Cotton and wife, J. J. Miller and wife, Bentley and wife, Green Sicom and wife, Sister Tatom, Will Frank, and wife, and there are others whose names we did not get. We are thankful to God and our District Superintendent for sending us this strong man. He never forgets to put the SOUTHWESTERN before us. — Will Franks and L. C. Cotton.

Biloxi.—Mrs. Ida Smith and her club presented to the pastor a \$36.00 Conference suit and lots of other nice things; the Stewardess Sisters presented the pastor a \$12.00 suit; the Woman's Home Missionary Society presented to him \$4.40 in cash. The people of Biloxi know how to send a preacher to Conference.—Henry W. Woods, pastor.

Ripley Charge.—I arrived on my work on the third Sunday in January

and was received with much kindness. In spite of the rain and bad weather we moved off nicely with the Rev. E. F. Scarborough, District Superintendent, at the head. He proved to be the right man for the place, and we think the Conference made no mistake in appointing him to the District. In the early part of the year death came to the home of one of our best men—Bro. R. Prince, whom all who knew seemed to love. He was a kind husband and father, and a true church worker. It seemed, as some said, we could not succeed without him, but God always has a man to fill the place of one. He takes, so the mantle fell upon his son, Bro. S. M. Prince, who though young has proved himself equal to the task and together with the other brethren has brought things to pass. We paid our Benevolence in full; paid District Superintendent in full; paid pastor four-fifths of his salary and through the kindness of the Woman's Home Missionary Society, its members together with other members and friends, gave the pastor a Conference suit of which I am justly proud. We had good revivals; 11 converted and added to the church, and the Sunday School and other subordinate societies of the church are in good shape. I believe we have the best Woman's Home Missionary Society in the Conference. During 1909 they raised more than \$100 for all purposes; paid out for Benevolences and other needy causes amount \$65.00; have a balance on hand of \$45.00. Thus closes a successful year on Ripley Charge.—W. C. Hilliard, pastor.

Benton Circuit.—I came from West Jackson, Pratt's Chapel to the Benton Circuit October, 1904, to carry out the unexpired term of the Rev. J. C. Houston; so I am closing up five years and four months on this great circuit. The Circuit has advanced on all lines of Church work; membership has increased over two hundred. We have now a membership of 493. The Sunday School has greatly increased in membership; officers and teachers, 18. We have two efficient Superintendents, J. O. Robinson, who was elected to succeed himself the fifteenth time; D. O. Wilburn, the sixth year. They have large enrollments. The parsonage has been greatly remodeled. The parsonage and both churches are insured for more than three thousand dollars. Mesdames L. P. May and S. A. Morton are both missionaries. For many years there were three churches on this circuit. Conference, January, 1909, took from this circuit Double Springs, and it was given to the Wiletton Circuit. So Benton has only two churches, Wesley and Mt. Pleasant. There have been 27 deaths in the five years. In 1908 the price of cotton was low, hence a great many of the members fell short in their accounts some one hundred dollars while others owed two, three and four hundred dollars, consequently that account was brought forward for this year's crop. Crops were shorter this year in this section of the country than they have ever been. The continued rain in the spring devastated the crops; this shortage has caused a deal of moving from one plantation to another and the debts to begin with has caused the church to suffer much along financial lines. We have purchased two organs, one for Wesley Chapel and one for Mt. Pleasant. Purchased three acres of land at Mt. Pleasant and have paid for the same. Gave the county one half acre more or less and have built a good school house on same. Have built one church worth \$2,000 and same is paid for. There is no debt on either the

church or parsonage. The new church Wesley was dedicated on the fifth Sunday in October by the Rev. J. C. Hibbler and the pastor. Benevolences have increased from \$45.00 to \$103. The Rev. J. C. Hibbler served the district for two years then the Rev. A. J. McNair came as Superintendent of the District for three years. All of those District Superintendents are great men and are much beloved by the people, but the people call for Dr. Shumpert the old war horse. We have had good revivals each year. I am proud to say that peace and harmony have prevailed with pastor and people during the five years. There are two Epworth League Chapters on the Circuit. The Mt. Pleasant League is second to none on the District. A. B. Harris and H. S. Whisenton are the presidents. All the officers and teachers of both Sunday Schools and Epworth Leagues are members of the Methodist Episcopal Church.—H. May.

Auquiliar.—A Holland.—Our Fourth Quarterly Conference met in Henry's Chapel November 21-22, with the Rev. L. W. Price, District Superintendent, in the chair. The reports of officers showed that quite a deal of progress has been made along all lines. In spite of many disadvantages that have come to our people through failure of crops, etc., there is a three-room parsonage being erected which we hope to soon occupy. The Rev. L. W. Price preached a splendid sermon during the Conference which was highly appreciated by all listeners. We raised \$89.65 for all purposes during the quarter. All have enjoyed the revival season which resulted in four conversions.

Caledonia.—G. W. Baker.—We are glad to have our pastor, the Rev. G. W. Baker, back again for another year. Rev. Baker is a good preacher and a loving pastor. He tries to bring things to pass, he has done a great work here for us. He has almost built us a new church here at Brownlee. We have raised more money for this circuit last year than ever before. We even determine to do a greater work this year than ever before. We think it quite a treat to have a man like Rev. Baker, a man who is up with the times, and tries to teach as well as preach. A great many of us have become more acquainted with the rules and regulations of the Church than ever before. The Ladies' Aid Society, under the leadership of Mrs. L. A. Guyton, has taken on new life. They met on the 16th inst. and raised a nice sum for the cause of the Church. Every thing bids fair for a great year's work.—William M. Guyton.

MISSOURI

Armstrong.—Sunday, January 9th, was a happy day with us. Dr. A. H. Higgs, our District Superintendent, preached three good sermons to the delight of all. One of the most impressive services of the day was the baptizing of the pastor's children, little Orintha and George William, by the District Superintendent, which took place at the morning service; raised for all purposes, \$163.78.—H. T. Reeves, pastor.

NOTICE.

A pastor in a North Dakota city with a population of 8500, splendid climate, parsonage, salary of \$1,800, prerequisites amounting to \$50 per month, great Conference, and everything to make a first class charge, would correspond with a brother, in the territory of SOUTHWESTERN CHRISTIAN ADVOCATE relative to an exchange. Address "F. M. D." care of SOUTHWESTERN CHRISTIAN ADVOCATE.

Gleanings from the Field

ARKANSAS

Paraloma.—My Fourth Quarter was held January 15-16. Our District Superintendent, Dr. W. R. R. Duncan, was at his post and wound up the business of the Conference year in good shape, and was well pleased with the work that had been done, and the interest manifested among the officials, not content with the present condition of things, but looking forward to a better year. He certainly gave us wholesome advice and pushed every claim of the church. We can truthfully say on this District that Dr. Duncan is the man for the place. Sunday at 11 a. m. how our hearts did burn while he preached from the text: "Come all Ye that Labor and are Heavy Laden and I will Give you Rest." We paid out in full, and he went to his next point. The pastor was not forgotten; on the night of the 15th at a late hour a band of good brothers and sisters came to the home of Bro. John Turner and stormed the pastor with many good things to the amount of \$7.39. Not content with that they reinforced and the following Saturday night came again with 86 brothers and sisters, young men and ladies, boys and girls. An interesting program was presented. Bro. L. E. Neal presented the many presents to the pastor to the amount of \$9.37. God bless the good people of Paraloma. They are always invited to come wherever this pastor may chance to be.—N. Bright, pastor.

WHY IS SUGAR SWEET?

If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not taste dissolve in the mouth, but do dissolve readily in the acids of the stomach. It is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years. Price 50c.

LOUISIANA.

New Orleans.—Malden Methodist Episcopal Church. Our Fourth Quarterly Conference was held January 11, 1910, with the Rev. W. J. M. Price, District Superintendent, in the chair. Officers were present with written reports, which showed a marked improvement on all lines. The work is in splendid shape, and after looking into the details of the work, the District Superintendent said many things commendable to the members and pastor. On the following night there was a church jubilee and a grand reception was tendered the trustees who worked so faithfully and succeeded in paying off the old debt that has been hanging on the church for more than a score of years. A splendid program was rendered. Among the guests present were: the Rev. J. E. Rolax, the Rev. A. Robinson, the Rev. G. Brown, Bro. F. Narcisse. The above named persons made short and very encouraging addresses. A splendid paper by the Rev. H. C. Armstrong, ex-pastor and founder of Malden, was read by Mr. H. C. Armstrong, Jr. Too much cannot be said in honor of the Rev. H. C. Armstrong, and the Rev. W. J. M. Price, District Superintendent, for it was largely through their advice and fatherly counsel that we were able to say, Malden is free of all debt. A large and handsome bouquet was presented by little Miss Beaulah Gadsbury, the popular little elocutionist. Just after the rendition of the program, the Red Ribbon Auxiliary of the church marched in and presented the pastor a handsome suit of clothes. The good people here are vitally interested in the work and it is safe to predict a bright future for

the church.—Calvin S. Stanley, pastor.

Wileys Circuit.—Sunday, January 15, our services at this place were splendid. At 11 a. m. the Rev. C. D. C. Bryan preached an able sermon. The spiritual tides flowed high at night. The Sacrament was one of old times; 56 came to take the Sacrament. Four were read in as full members; one infant baptized. Collection, \$9.90. The blessing of God upon this congregation for they are worthy to be served.—T. A. Hampton, pastor.

NORTH CAROLINA

Liberty.—Fairview Methodist Episcopal Church at Liberty, on the Winston District, is alive. On the 26th of December, 1909, I married Miss Hannah Brown, the daughter of Mr. and Mrs. Logan Brown, who was a member of the Baptist Church, to Mr. Ellison Gray a member of the Methodist Episcopal Church, at the home of the bride's parents. It was a grand affair and largely attended by white and colored. At the same point we were to hold our First Quarterly Conference, January 4-5, 1910. Being very rough weather we could not meet, so we collected what money we could raise for the District which amount was \$7.00. We have not paid all yet, but expect to raise the last dollar at Saint John. They raised \$10.00 for improvement of church. They bought two beautiful swinging church lamps.—L. W. Thomas.

OKLAHOMA

Purcell.—Our District Superintendent, Dr. W. F. Smith, came to us on the 12th of January and found us at work on our church. After we had put a new cover on it the windows were lacking, so he got busy, as he usually does, canvassed the town and had windows put in our church, and left plans on foot to have it papered at once. He preached two strong sermons and collected seventy-five cents from each member for missions, and four dollars from friends. Purcell will send up a grand report to the coming Annual Conference. Ellen Gipson, steward, A. Day, trustee, Mary Richardson, recording steward, Annie Poysse, treasurer, Mary Cox, class leader.

Boley.—Our Fourth Quarterly Conference convened in Prewett's Chapel January 22-23, with Dr. D. G. Franklin in the chair. All the officers were present and made reports with few exceptions. The trustees, H. Taylor, president, reported over \$200 raised for their department during the year. Woman's Home Missionary Society, Mrs. M. Cavil, president, Mrs. M. E. Talbert, secretary, Mrs. S. D. Hollan, treasurer, reported \$48 raised. Sunday School Superintendent, Prof. W. A. Kennedy, reported \$30 raised for current expenses, \$10 for missions. Recording Steward, Mr. Charles L. White, reported \$175 raised for pastor this quarter. The District Superintendent preached with usual power, to large and appreciative audiences. Collection for the day, \$31. The church work here is becoming more and more aggressive. We hope to go up to the Annual Conference with full reports. Our membership still grows.—A. W. Talbert, pastor.

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A CARD OF THANKS.

I wish to thank the good people of Amory for their kindness towards me during my husband's illness and subsequent death. I sincerely thank every member of the colored Woodmen of Amory Camp, No. 16, for the magnificent manner in which they remembered me during my husband's illness. I can't say too much for the good people of Amory. May the Lord bless them.

(MRS.) MARY E. ARMSTRONG.

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Marriages

FAULK-McNAIR.—In Dec. 23, 1909, Mr. Shepard Faulk of Fairmount, N. C., and Miss Sophronia McNair of Elrod, N. C., at the home of the bride's father, Mr. M. M. McNair, the Rev. L. Mitchell officiating.—L. L. McNair.

COOK-HARDIMAN.—On Tuesday night November 30, 1909, Miss Aimada L. Hardiman and Mr. Samuel Cook, at the residence of the bride's parents. The ceremony was solemnized by the Rev. S. F. Walker. The wedding march was played by the bride's niece, Miss Naomi Carew. The bride was a student at Rust University and District Secretary of the Epworth League of Holly Springs District. The groom is a prominent young man of Pieplant, Miss.—S. F. Walker.

REES-McKENZIE.—At 8 o'clock in the evening of the 21st of November, 1909, the St. Thomas Methodist Episcopal Church on the Waller Circuit, Waller County, state of Texas, Mr. Sol. Rees and Miss C. N. A. McKenzie, by S. A. Kelly. Mr. Reese is a teacher in the Sunday School, and Miss McKenzie is president of the Epworth League. A large number of friends and acquaintances were present. An elaborate dinner was served at the home of Mr. and Mrs. Reese to the party and a host of friends.

NEVILLS-BROUNT.—At the residence of Mr. and Mrs. Dave Brount, of Ethel, Miss., by the Rev. E. B. Montgomery, their daughter, Miss Cammie, and Rev. John Marcus Nevills, one of the leading pastors of the Upper Mississippi Conference, December 29, 1909, at 2:30 p. m. Miss Cammie is from one of the best families of her community, a member of the Mt. Livingston Methodist Episcopal Church, a teacher in the public schools in the county. The happy couple left for Kosciusko, Miss., their home, December 30, with the best wishes of their many friends.

HAMPTON-JOHNSON.—At the bride's residence, Boley, Okla., Mr. James Hampton and Miss Nicle Johnson, by Rev. A. W. Talbot. Mr. James Hampton is the son of the Rev. Hampton, a superannuate of the Upper Mississippi Conference. He is a young man of fine ability. Miss Johnson is a native of the Creek Nation, Okla., and owns a fine farm containing 160 acres of fine Oklahoma land. Their many friends wish them a successful sail over life's sea.—A. W. Talbert.

JOHNSON-YOUNG.—On the 29th of December at the home of the bride's

parents in Crawford, Miss., Mr. James Johnson and Miss Annie Young, by the Rev. B. J. Robinson. The couple stand high in the community. Both are foremost workers in our Sunday School.

WRIGHT-CARR.—By the Rev. B. J. Roberson, December 30th, Mr. Samuel Wright, of Whistler, Ala., and Miss Charity Carr, the Sunday School Superintendent at Crawford, Miss., and the daughter of Mr. and Mrs. Richard Carr. They left for their future home soon after the wedding.

PINKARD - GOODSON. — At Anniston, Ala., December 2, 1909, Miss Flora Goodson, and Mr. John Pinkard, by the Rev. J. N. Wright. The bride is a member of our Methodist Episcopal Church; the groom is a member of the Baptist church.—J. W. Wright.

CHANNERS-LEONARD.—At the home of Mr. and Mrs. Joseph Leonard, Edwards, Miss., Jan. 26, 1910, their daughter, Miss Eluta Leonard to Mr. D. C. Channers of Clarksdale, Miss. Miss Leonard is one of Edward's best type of young womanhood, she is a faithful member of the Methodist Episcopal Church, and is the secretary of the Sunday School. Mr. and Mrs. Channers left the same evening for their home in Clarksdale. The Rev. W. N. G. Lipscomb officiated.

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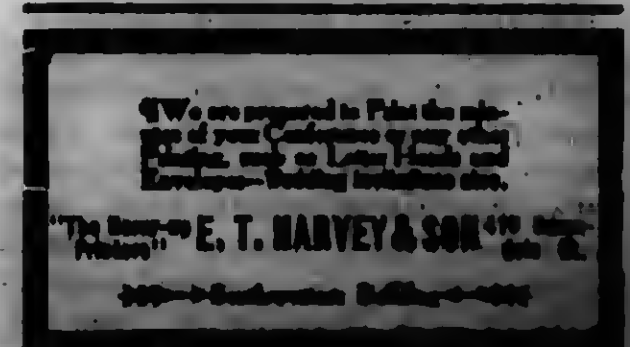
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Baltimore Letter

By the Rev. C. G. Cummings, B. D.

PUBLIC RECEPTION

On Monday, November 22, 1910, at Trinity African Methodist Episcopal Church, the citizens of Baltimore gave a reception in honor of Professors Joseph H. Lockerman and Mason A. Hawkins, newly appointed principals of the Teachers' Training School and the Colored High School. Addresses were made by Hon. H. S. Cummings, Rev. W. M. Alexander, D. D., and W. Ashbie Hawkins, Esq.

There were present two distinguished white citizens, Hon. F. C. Latrobe, seven times mayor of Baltimore, and to whom is due more credit than any one person for the fact that colored teachers are in charge of the public schools for our people. He referred to more than forty years ago, at that time a young member of the Maryland legislature, how he and four others kept that body in session all night fighting for provision to be made for schools among the colored people of the State.

Ex-Mayor Hooper, treasurer of Morgan College, and a member of the School Board, appealed for prayers and co-operation in their behalf for success. Music of a very high order was rendered by the church choir. Professors Lockerman and Hawkins are graduates of Morgan College. Farewell reception and presentation, Dr. Ernest Lyon, Minister to Liberia, was the recipient of a very interesting and enjoyable reception from Rev. W. H. Gaines, pastor of John Wesley Church, and congregation. A large and appreciative audience was present. Addresses were made by Hons. John C. Dancy, H. S. Cummings and Judge Miffin Gibbs, Washington, D. C. Dr. Lyon on behalf of the church was presented with a handsome umbrella. Ashury Church, through their pastor, presented Dr. Lyon with a beautiful silk American flag. Music was rendered by the church choir under the direction of Professor Perry Bian. Dr. Gregory made remarks which demonstrated his high esteem and affection for his former parishioners.

Christian Organizations: The Empty Stocking and Fresh Air Circle, Miss Ida R. Cummings, pres.; Mrs. Martha Thompson, vice-pres.; Mrs. Mamie R. Bruce, rec. sec.; Miss Annie Smith, asst. sec.; Mrs. F. K. Owens, cor. sec.; Mrs. Nellie Bragg, treas.; Miss Annie L. Martin, chairman ex. com., is one of the foremost philanthropic organizations among us.

On December 24th, at Grace Presbyterian Church, 1,300 poor children were given dolls, candy, stockings, etc., whose Christmas would have been dark and cheerless had not such provisions been made for them. Last summer outings were given to 165 children at the Circle's farm at Delight about 15 miles from the city.

From October, 1918, to October, 1909, more than \$1,728 was raised for this commendable work; \$800 is owed at present on the farm. Plans are about to be launched for the wiping out of debt. During the Business Men's League convention in August, 1908, this farm was dedicated by Dr. Booker Washington. The Y. M. C. A. under the direction of Secretary Debardeleben is making substantial progress. The greatest need at present is a suitable building in which the work can be carried on more successfully. Too much praise cannot be given to the women who are making the Y. W. C. A. a success in our city. The organization is hampered in its work on account of the lack of room. They desire to

buy the adjoining house so that they will have more room. Up to the present they have not been successful in their efforts. Interesting devotional services are conducted every Sunday afternoon. Mrs. N. E. Murphy, the president, has the heartiest co-operation of the best women of our city, and so that work goes forward steadily. The association has done especially excellent work in providing accommodation for strange young women coming to the city. Their property is worth \$4,000, and free of debt.

Election of officers. The preachers' meeting held an election of officers on Wednesday, January 12th inst. The result was, C. G. Cummings, president; W. H. Gaines, first vice-president; J. H. Jenkins, second vice-pres.; S. H. Norwood, sec.; Wm. M. Brown, asst. sec.; R. H. Adams, treas.; Editor D. W. Shaw, chorister, W. T. Harris; executive committee, N. M. Carroll, D. W. Shaw, H. A. Carroll, J. W. Laratt, W. H. Kent; usher, Nathan Johnson.

Unusual happenings: Dr. S. R. Hughes, D. D., District Superintendent of the Staunton District, in addressing the Preachers' Meeting Jan. 5th, made reference to two providential occurrences on his district.

The late Rev. B. W. Goodrich was sent to Luray, Va., at the close of the last Conference. He was only a few weeks at his post when illness, to which he succumbed in July caused him to give up the work. During his short sojourn with his people he imbued them with the purpose to build a new church to take the place of the old one. His enforced removal seemed to give a fatal blow to the project. Rev. N. J. Jones was sought by Dr. Hughes to supply the work. However, Dr. Hughes would only consent for him to go after he had promised that he would build a new church at once. Bro. Jones after much deliberation, consented to go with this understanding. He took up his task with only a handful of members. The District Superintendent pledged his support. A public meeting was called in the court house to which both colored and white were invited. The Superintendent in his address emphasized that the old building was a disgrace to the town and to both races. This town has a national fame because of the Laray Caves. It is visited by thousands annually. The pride of all was stirred and within sixty days following the public meeting a new church accommodating 500 was completed and it has a splendid congregation. Dr. Hughes made reference to the organization of the Mt. Hope charge. There were three Methodist women who had Baptist husbands, one a Baptist preacher, another a deacon, the third an officer in the Baptist church. These women requested him to organize them into a church, which he did, giving to each the necessary office for a church. They have planned to buy a lot for the erection of a church. Every indication is that there will be a strong church at this place before long. These noble sisters are Mrs. S. A. Washington, Mrs. Annie Banks and Mrs. M. E. Davis.

Fennell-Cummings nuptials. Metropolitan church, Rev. J. H. Holmes, pastor, was the scene of the largest and most beautiful wedding of recent years on Wednesday, January 12, 1910, 8 p. m. The bride was Miss Frances Estelle Cummings, daughter of Mrs. Henry Cummings, 1234 Druid Hill Ave. The groom was Mr. Joseph Fennell, one of Baltimore's most substantial and progressive citizens. The cere-

mony was performed by Rev. C. G. Cummings, B. D., brother of the bride, assisted by Drs. M. J. Naylor, N. M. Carroll and Ernst Lyon, Minister to Liberia. The pastor was detained at home by illness.

The bride's-maid was her sister, Miss Ida R. Cummings, and she was given away by her eldest brother, Mr. A. M. Cummings.

Mrs. T. B. Hilton, of Philadelphia, was matron of honor. Theresa Fennell, daughter of the groom, was flower girl. A beautiful reception was tendered several hundred guests at the bride's mother's residence. The bride was the recipient of nearly 300 handsome and useful presents. Their home will be 1509 Druid Hill Ave.

News from Lynchburg: Bro. W. H. Dean reports 12 conversions during week of prayer and 14 accessions; collection first Sunday in January \$78, without any special appeal. The Ladies' Aid has put gas in the parsonage as a Christmas gift.

Luncheon to Bishop Scott: The preachers of Baltimore and Washington have for some months been awaiting the opportunity to have Bishop Scott as their guest. Monday, 24th inst., was fixed upon as the time most convenient to the good Bishop. Several weeks ago joint committees of the Washington and Baltimore Preachers' Meeting were appointed to complete the arrangements.

Th preachers assembled at Sharp Street Memorial Church last Monday afternoon.

They sat down to a very excellent repast. There was an abundance of the season's delicacies for all. After luncheon there were short speeches.

Dr. E. S. Williams, District Superintendent, Washington District, was toastmaster. The toast: "Our Guest," was made by Rev. W. H. Gaines; "Our Duty to the Africa Diamond Jubilee," by Rev. B. T. Perkins; "The Negro in the Methodist Episcopal Church," Rev. W. C. Thompson. Dr. S. R. Hughes was called upon without any special subject upon which to speak. Responses of a fitting character were made by Dr. Ernest Lyon and Bishop Scott. It was a very delightful occasion, truly a "feast of reason and flow of soul." The following brethren were subscribers: E. S. Williams, B. T. Perkins, B. F. Myers, D. D. Terpeau W. S. Jackson, M. W. Clair Virgil Carter, Nathan Ross, L. E. S. Nash, J. S. Cole, W. C. Thompsons, G. H. Booze, S. H. Brown, T. H. Brooks, Washington Murray, W. J. Tyler, W. H. Barnes, Washington, D. C.; N. M. Carroll, H. A. Carroll, M. J. Naylor, W. M. Brown, J. H. Holmes, W. H. Gaines, C. G. Cummings, D. W. Shaw, R. R. Rigge, Jas. Wheeler, W. H. Kent, R. H. Adams, W. T. Harris, J. H. Goodrich, David Johnson, D. W. Hays, S. H. Norwood, J. C. Love, E. W. S. Peck, Alfred Young. Reception Committee: W. H. Gaines, W. A. C. Hughes, M. J. Naylor, D. W. Hays, Jos. Wheeler, N. M. Carroll.

The following committee of ladies prepared and served the luncheon: Mesdames Naomi Wright, Kate Bowser, Annie Washington, Charlotte Owens, Laura Garrett, Louise Scott, Jennie H. Ross, Mamie Hubert, Lydia Burke, H. Ella Orelton, Martha Henson, Estelle Young, Fannie Johnson, W. A. C. Hughes. Misses Gertrude Brown, Annie Colwell, Emma Mitchell, Blanche Smith, Frances Smith, Margaret Smith. Monday night there was a mass meeting in the interest of the African Diamond Jubilee. The large audience that filled the main floor of the auditorium was instructively and enjoyably entertained; \$69 was raised in cash for the work. Of this amount \$15 was contributed by S. H. Norwood, secretary of the Annual Conference.

District Rounds

ALEXANDRIA DISTRICT.

FIRST ROUND.

Campbell and Union, Feb. 13-14; Campbell Cir., 15; Clarence and Mt. Zion 12-13; New Town, Cir., 16-18; Cane River, 19-20; Natchitoches, 20-23; Colfax, 24-25; Pineville, 26-27; Alexandria, Miss., 27-28 and Rapides, March 3-4; Boyce and St. Paul, 5-6; Boyce and Village, 6-7-8; Regolets and Kateland 9-10; Richland, 11; Cheneyville, 12-13-14; Boonville, 19-20; Marksville, March 21; Cottonport, 22-23; Bunkie, 24-25; Eola, 26-27; Teche, 28-29; Opelousas and Cir., 20-30-31; Washington, April 2-3-5; Opelousas, 3-4-6; Melville and Woodside, 8-9-10; Waxia, 11-12; Willy and Lotta, 13-14; Muson, 16-17. Dear brothers: We are facing another year of great opportunities. The dis-

trict will be just what we make it. The fourth Sunday in March the 27th, is Easter. Let us make the best of it. Let us plan for the salvation of many souls. The SOUTHWESTERN in every home and the advancement on all lines. Yours for the work's sake.—J. O. Richards, District Superintendent.

Deaths

WASHINGTON.—James Washington, of Marche, Ark., was born somewhere between 1839-40, and died Jan. 22, 1910. He served in the Civil War, belonging to Company B of regiment 113. After being mustered out he went to Little Rock, Ark., and resided in and near said city in Pulaski county until his death. He married one

Miss Mary Garner, of Little Rock, Ark., and they took up their residence near said village, Marche, Ark., and acquired a home of 80 acres of land. To this union was born three children, each of which survive him. He was converted in the early years of our Methodism in the State, and united with Zion Chapel Methodist Episcopal Church, under the pastorate of our late pastor the Rev. Mr. Coleman. He served the church as trustee, steward, class leader and Sunday School superintendent, also remained custodian of said church deeds, and papers. He was a pious Christian, exemplary in life. A devoted husband, a father beloved and a loyal comrade. He ever desired to do some little deed to make others happy. He possessed a father's deep love for his children. He was neighborly, jovial, sweet disposed and full of sunshine, wit and

humor. His latter expression was, "The Lord is my shepherd and I shall not want." His funeral was conducted by the Rev. P. W. Webb, A. B., his ex-pastor. Thus passes another veteran from the old. He is gone, gone to be an angel. He leaves a wife, three children and many friends.—W. B. Smith, pastor.

LARRY.—Mrs. Mary Larry is no more. Her death was a sad one. She was murdered. The good Lord kept Sister Larry alive until the 24th of December that she might be able to tell who her assassin was. She died in full faith. She was a member of Griffin Methodist Episcopal Church. She was 35 years of age and a widow 15 years and a class leader. Her class was made up of the little children. She was also Sunday School treasurer.—Georgia A. Troupe, reporter.

Conference Notices

District Rounds

GULF PORT DISTRICT FIRST ROUND

McLain, Feb. 5-6; Basin, 7-9; Augusta, 10-13; Ragland, 14; Sumrall, 15-16; Lumberton, 17-20; McHenry, 23; Diggins, 24-25; Bond, 26-27; DeLisle, March 1; Gulf Port, St. John's, 2-3; Gulf Port, St. Mark's, 5-6; Bay St. Louis, 10-11; Pass Christian, 12-13; Pearlinton, 19-20; Biloxi, 22; Ocean Springs, 23-24; Handsboro, 26-27; Scranton, April 8; Moss Point, 9-10; Escatowpa, 10-11. Dear brethren: Let's plan for the battle at once. Let's remain faithful on the firing line as we did the year before. Your charge needs a revival; start now. What about your benevolent money? You failed to raise your apportionment last year. Organize your committees, apportion it among your committees; do it Sunday night. A dollar per member is required. The benevolent apportionment for the Gulf Port District: Augusta, \$68; Basin \$68; McLain \$68; Sumrall \$45; Lumberton \$68; McNiel \$30; Bond \$50; Wiggins \$35; McHenry \$30; Gulf Port, St. Mark's, \$68; Gulf Port, St. John's, \$40; DeLisle, \$35; Pass Christian \$100; Bay St. Louis \$50; Pearlinton \$40; Handsboro \$100; Biloxi \$40; Ocean Springs \$70; Escatowpa \$70; Moss Point \$160. Yours for the cause.—S. H. Cannon, District Superintendent.

VICKSBURG DISTRICT FIRST ROUND

Natchez, Feb. 5-6; Centerville, 8; Harriston, 12-13; Meadville, 15; Oak Grove Ct., 16; Fayette, 19-20; Newtonia, 22; Clinton, 26-27; St. Paul Ct., 28, March 1; Vicksburg, March 5-6; Bolton and Edwards 12-13; Union Church, 19-20; Clark, 20; Cary, 26-27; Anquilla, 28-29; Hamburg, April 2-3; McNair Ct., 4-5; Spring Hill Mission 7-8. My fellow workmen on the District: Let us consecrate ourselves, both soul and body, to God for a hard year's work. Easter, March 27th, is Benevolent Day. Plan to raise all your Benevolent money then. Let us pay the entire debt of Natchez church this year. Let us lead in the largest list of cash subscribers for the SOUTHWESTERN this year. Let us work and give life to all the departments of the church, the class leaders, local preachers, exhorters, Epworth League and Junior League, Sunday School, cradle roll and Ladies' Aid Societies. And above all, let us have a great revival on every charge and circuit. Let the Holy Ghost inspire and lead us. Victory is ours. Your fellow workman.—L. W. Price, District Superintendent.

BRISTOL DISTRICT SECOND ROUND

Gate City and Big Stone Gap, March 5-6; Castlewood, 12-13; Shell Creek, 19-20; Johnson City, 26-27; Greenville Cir., 2-3; Glade Spring, 9-10; Marion, 23-24; Wytheville, 7-8; Greenville, April 2-3; Bristol, 9-10; Abingdon, 16-17; Rural Retreat, May 1; Kingsport, 7-8. Brethren: Last year was a record breaker on the Bristol District; let us this year hold our own; raise all your Benevolence on Easter Day. Send it in to the treasurer; get another large subscription list to the SOUTHWESTERN.—I. R. Hill, District Superintendent.

HATTIESBERG DISTRICT FIRST ROUND

State Line, Feb. 1-2; Waynsboro, 3-4; Matthesville, 5-6; Liberty Hill, 8; Shubuta Ct., 9-10; Ucutta, 11; Shubuta, 12-13; Desota, 15; Quitman, 16-17; Enterprise, 19-20; West Enterprise March, 5-6; Vossberg, 8; Paulding, 9-10; Vernon, 11; Heidelberg, 12-13; Bay Springs, 16; Laurel, 17; Richton, 18; Ellisville, 19-20; Ellisville Ct., 21; Collins, Feb., 26-27; Magee, 28; Hattiesberg, March, 26-27; Bentley, 28; Sumerland, 29; Turnersville 30. Dear Brethren: Let us plan wisely and begin now so that we may get great results.—D. F. Dudley, District Superintendent.

JACKSON DISTRICT FIRST ROUND

Pelahatchie, Jan. 29-30; Brandon, Feb. 5-6; Central, 11-13; Pratt's Chapel, 19-20; Jackson Mission, 21; Canton, 25-27; Canton Cir., 26-27; Couparle, March 1; Carthage, 5-6; St. Stephen, 11-13; Wiseton, 12-13; Benton, 19-20; Yazoo Circuit, 26-27; Roseneath, April, 2-3; Greenhill, 9-10; Flora, 12; Morton, 16-17; Silver City March 31. District Stewards meet in Jackson, Central, Feb. 12, at 11 a. m.—A. J. McNairs, District Superintendent.

BROOKHAVEN DISTRICT FIRST ROUND

Crystal Springs Ct., Jan. 29-30; Bridgeville, Feb. 5-6; Crystal Springs, 12-13; Hazlehurst, 19-20; Barlow, 24-25; Bowerton, 26-27; Kenolid, March 5-6; Brookhaven Ct., 10-11; Brookhaven, 12-13; China Grove, 19-20; Liberty, 22; Oak Grove, 24; Summit and Magnolia, 26-27; Rockport, April 1; Columbia, 2-3; Expose, 5; W. Columbia Ct., 7; Hampton, 9-10; Hub, 16-17; Mendenhall, April 27; Star, 28. Brethren: I hope that you will begin the year's work with great faith in God, and with a determination to succeed on all lines. Have a great time on Easter. God bless you.—P. H. Rembert, District Superintendent.

MERIDIAN DISTRICT FIRST ROUND

Dekalb, Feb. 5-6; Lauderdale, 8; Scooba, 12-13; Tomola, 13-14; Hickory, 19-20; Chunkey, 26-27; Lake, 27-28; Haven Chapel, March 4-6; Rose Hill, 5-6; St. Paul, 11-13; Southside, 10-13; Forest, 19-20; Forest Circuit, 20-21; Lillian, 23; Mount Rose, 25; Garlandville, 26-27; Vale, 27-28; Meridian Ct., 31; Daleville, April, 2-3; Fort Stephen, 5; Philadelphia, 7; Coy, 9-10; Stelo, 9-10; Trenton, 16-17; Meehan, 16-17. Brethren will please take due notice and govern themselves accordingly: Let us make an effort to make this the most successful year for the cause of Christ and Methodism in the history of our Christian ministry. Your yoke-fellow.—J. M. Shumpert, District Superintendent.

LAKE CHARLES DISTRICT FIRST ROUND

St. Peter, Feb. 10-12; Jeanerette, 13-14; Hubertville, 15-20; Olevia, 17-20; Campble, 21-22; Briggs, 23-24; Abbeville, 25-26; New Iberia, 27-28; Cades, March 23; St. Martinville, 5-6; Lafayette, 8-9; Crowley, 10-11; Jennings, 12-13; Welsh, 13-14; Lake Arthur, 16-17; Spring Creek, 19-20; Longville, 22; Bonami, 23; Leeville, 24-25; Lake Charles, 27-29; Vinton, 30-31.—Valcour Chapman, District Superintendent.

SOUTH NEW ORLEANS DISTRICT FIRST ROUND

Union Sorrell, Feb. 17-18; Crawford-Glencoe, 19-20; Winstead, 21-22; Goodman, 23-24; Franklin, 25-27; Center-

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ville-Verdenerville, 26-27; Patterson, 28; Berwick, March 4-6; Morgan City, 5-6; Beatriceville, 10-11; Houma-Dulac 12-13; Schriever, 14-20; Thibodeaux, 19-20; Plaquemine, 26-27; Bayou Goula, 28-29; Virion, 30-31; Napoleonville, April 1-3; Woodlawn, 2-3; Donaldsonville, 9-10; Hahnville, 11-12; New Orleans First St., 13-17; Wesley, 14-17; Williams, 15-24; First St. Mission, 21-24. Dear brethren. Heed the call of duty.—B. Mack Hubbard, District Superintendent.

NASHVILLE DISTRICT.

SECOND ROUND.

Sparta Cir., March 5-6; Bon Air Mis., 7-8; Sparta Sta., 12-13; McMinnville Sta., 19-20; McMinnville Cir., 26-27; Dechard Cir., April 3-4; Manchester Cir., 9-10; Shelleyville Sta., 16-17; Eagleville, Miss., 18-19; Murfreesboro Cir., 23-24; Salem Cir., 30, May 1; Spencer, Miss., 4-5; Christiansa Cir., 7-8; Murfreesboro Sta., 14-15; Butlers Chapel, 14-15; Smyrna Cir., 21-22; Cainville Cir., 28-29; Nolensville Cir., June 4-5; Tullahoma Sta., 11-12; Clark Memorial, 18-19; Thompson Chapel, 19-20; Hubbard Chapel, 25-26. Dear brethren: Our summer District Conference meets at McMinnville, Tenn., on Tuesday after the fourth Sunday in July. Let each yearling please observe every general day in

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Deaths

ZENO.—Harry Zeno, an old citizen of Mandeville, La., died suddenly Dec. 28, 1909. He leaves two children, Martel and Zeno; also sisters, brothers, nieces, nephews, and many friends. The funeral services were conducted by the writer, assisted by the Rev. M. Lastea, Pastor of the First Baptist Church of Mandeville.—C. W. Kershaw, pastor.

TRIPLETT.—Mrs. Anna Triplett went Home Oct. 19, 1909. She was but 26 years old and a loyal member of Rock Zion M. E. Church, at Yazoo City, Miss.

BUCK.—Millie Buck, the wife of Brother Harrison Buck, and one of the oldest members of the Cookeville Methodist Episcopal Church, fell asleep in the arms of Jesus on the 3rd day of November, 1909, at 10 o'clock P. M. Her death was calm and evidenced the Christian's victory in death and hope of immortality. She served the Church long and was faithful for many years to her Church and Sunday School. She was over 70 years of age. Sister Buck lived a pure, Christian life. We all shall miss her, for all who knew her loved her. Sister Buck was brought into the State of Tennessee in the day of slavery from Eastern Virginia when a little girl. She was married to Brother Harrison Buck in her early womanhood. She was a true and faithful wife, and a devoted mother of seven children, all of whom are members of the Methodist Episcopal Church. Sister Buck loved all pastors and did all she could for them. She leaves a husband, two sons, four daughters and a great number of grand children and other relatives. The funeral was conducted by the Rev. Lewis Burks, the pastor, and the Rev. S. L. Seward, W. L. Dinton and D. Scott.—Lewis Burks, pastor.

ASHFORD.—Mary Ashford, a member of Union Methodist Episcopal Church, Pickens, Miss., after an illness of more than nine months fell asleep in Jesus Dec. 4, 1909. Mrs. Ashford was 31 years of age. She was a faithful member, a loving mother and wife. Her husband, six children and a host of relatives and friends survive. Peace be to her ashes.—W. F. Isaiah, Pastor.

HARVEY.—Julia Harvey, a faithful member of Mt. Zion Church, Clarence, La., died in the faith Dec. 20, 1909. She was born in Natchitoches Parish, La., 1840; died Dec., 1909. All who knew her loved her because of her goodness and loyalty to duty. Interment was made in the Chapman graveyard.

PRICE.—Lucy Price, of New Hope Methodist Episcopal Church, was born in South Carolina 80 years ago, and died at her home near Enterprise, Miss., Nov. 13, 1909. She was married to Madison Price in Alabama and moved to Mississippi, where they had lived for a long time and where her husband nine months ago preceded her to his eternal home. Mrs. Price joined the Methodist Episcopal Church while very young and remained always a consistent Christian. She and her husband were almost the founders of New Hope Church, in which she served and worshiped. She served her church in many ways, and at the time of her death had been church treasurer for more than 20 years. Deceased leaves 14 children, about 60 grand and great-grandchildren to mourn, as well as the entire community, both white and black. Her home has always been a welcome abode for the ministers. She lived to see all her children embrace the religion of her Lord, and members of the Methodist Episcopal Church. Our sister was a dear lover of the

Sunday Schools, the Epworth League and the old time class meeting. She was ill for more than a year, during which time her children and friends did everything possible to relieve her suffering. Especially does her son-in-law, Bro. Jno. Price, deserve praise and mention for the patient and untiring efforts to bring about her recovery and relieve her suffering. Verily it can be said, our loss is heaven's gain.

BURNS.—Silvry Burns died Jan. 3, 1910 at Greenwood, Mississippi, in full triumph of faith. The funeral was attended by W. M. Clark, local preacher at Greenwood. The deceased was born at Charleston, Ala. She came to Mississippi in the year 1868. Her age is unknown. Her youngest great-granddaughter is 26 years old.—W. M. Clark.

CRAWFORD.—Hannah Crawford, an honored and beloved member of Lee Episcopal Church, triumphantly departed this life December 16, 1909. She was about 18 years a member of the Methodist Episcopal Church. The deceased was born June 19, 1874, in Midway, Madison county, Texas. She was twice married. Four children of her first marriage mourn their loss. The oldest daughter is now one of the Sunday School teachers of Lee Chapel.—P. H. Jenkins, Pastor.

WALKER.—Bettie Walker, age 42, died at Bryan, Texas, Dec. 31, 1909.—The Rev. P. H. Jenkins, Pastor.

WADE.—Died, December 20, 1909, at Palmetto, La., Mrs. Mary Wade, wife of the Rev. Jack Wade of the Baptist Church, age 35 years.—J. D. McCain.

SMITH.—At Kernesville, N. C., in the month of December, there passed into the Beyond Mr. Matthew Smith, age 90 years, and his wife, Frankie Smith, age 83 years. Sad to relate these two old people were converted when they were old, the husband at 87 and the wife at 63. They were two of the oldest members of New Bethel Church. Two daughters and a son, together with many friends mourn their passing.—F. L. Bost.

TATOM.—Mr. Solomon Tatom, born in 1875, passed away December 26, 1909, at the age of 34 years. He was a member of Pine Grove Church at Rosehill, Miss., for five years. He leaves a wife, three children and one brother and two sisters and a host of friends to mourn their loss. His last words were: "Bless the Lord, Praise His Name." The funeral service was conducted by A. B. Britton, pastor, at Vale Circuit.—A. B. Britton.

HUNTER.—Mr. George Hunter, of Greenville, Ga., age 65 years and a faithful member of Rust Chapel, Methodist Episcopal Church for 25 years, died January 6 at 7 p. m. after an illness of one week and five days, and was laid to rest January 7. He was recognized as a good man by all who knew him. He leaves a wife, twelve children, six sons, six daughters and a host of friends to mourn his going.—S. L. Deas, pastor.

BANKS.—December 23, 1909, at Van Buren, Arkansas, Sister Martha Banks, a faithful member of Mount Olive, Methodist Episcopal Church passed away. She arose as usual and prepared breakfast and called her people in. Afterward she called for the doctor, and in a short while she changed worlds. Sister Banks was one of our most loyal members and always at her post when she was able. She told her children that she would not live to see Xmas. Her age was 59 years. She leaves ten children and a host of friends to mourn her passing on. The funeral was conducted by her pastor, assisted by Rev. J. H.

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Washington.—*Daniel B. Webster, E. F. Thompson, Wm. Cooper, Florence A. Parker, Rosa Parker, Bessie L. Moore, J. W. Holly.*

Crescent City Notes

A CARD OF THANKS.

I take this method to express my gratitude to the good people at Union Church for their kindness and appreciation while their pastor and especially to the many friends who contributed to the fine token of their love and esteem presented to me on Sunday night of January 30th.—J. T. Marshall.

Deaths

MRS. MARY A. WEAVER.

Mary A. Weaver, of New Roads, La., age 45, beloved wife of the Rev. J. S. Weaver, died Jan. 27th, 1910, in full faith in Jesus. Sister Weaver was a kind and loving wife. Her home was always a haven for the weary. During her six weeks illness she continued to battle for the Lord. Her comforts in the most painful hour were songs and prayers. She said to her husband that she was going Home. The Rev. Robt. Jones conducted the services, assisted by Revs. J. Ellis D. Lundy and L. C. Crier, of the Baptist Church. They spoke of her good life. The Revs. S. Parks and the Rev. C. Vial of the African Methodist Episcopal Church preached strong sermons. The church at New Roads was packed to its utmost capacity. Her life was the life of a Christian and everybody loved her. The deceased belonged to the Household of Ruth, and Tabernacle 74 New Roads. The choir directed by Wm. Yoist, rendered sweet music.—Benj. Stanly.

CROWLEY.—Mrs. L. Crowley, of Texarkana, Texas, on January 12, 1910, and her daughter January 13, 1910, wife and daughter of the late J. C. Crowley. The two funeral services of mother and daughter were held at the same time.—F. J. Jacobs, pastor.

DANIEL.—At Marrell, Ark., on the fourth day of January, 1910, the Rev. A. K. Daniels, a local preacher, died in full triumph of faith, leaving a wife, two children and a host of friends. Peace be to his ashes. The funeral was conducted by the pastor, the Rev. S. M. Cain.

VOUN.—A hero has fallen from our ranks in the person of Thomas Voun, who died at Lovelady, Texas, the morning of Jan. 5, 1910. Our brother is missed now, and will be more so as the year grows older. He left his family in a safe condition. One of his highest ambitions was to educate his children and train them for God and the church, and for usefulness in the higher walk of life. He was prompt in business, with every man with whom he dealt. All the bankers and business men of all ranks were proud to have him their customer. He could demand on his word what a mortgagor would not demand from others. God be thanked for such a life.—J. H. Anderson, Pastor.

NEWBY.—John M. Newby was born May 12, 1834, at Edinburg, Ind., and died Jan. 21, 1910, at the age of 75 years, 8 months and 9 days. At an early age he moved with his parents to Seymour, Ind., where the greater part of his life was spent. In the year of 1861 he was united in marriage to Mary M. Mitchell. To this union six children were born. In 1895 after the death of his wife, he came to Rushville, Indiana, to make his home with his daughters, where he has since resided. He had been in declining health for several years, and for a number of months has been confined to his room. He bore his sufferings with patience, never wavering in his

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belief that the Master's will was best. From early childhood he was affiliated with the African Methodist Episcopal Church in Seymour and since his residence here has been a member of the Second Methodist Episcopal Church. Bro. Newby was of a kind and benevolent disposition, which is shown by the protection given to four orphan children, whom he raised and loved as his own. He is survived by four daughters, one son, four adopted children and three grandchildren and a host of friends. Funeral sermon by pastor, the Rev. J. T. Leggett, assisted by the Revs. A. H. Shumake of the Baptist church, and W. Sleet of Connorsville, Ind. Miss Nannie K. Leggett rendered with beautiful pathos "In That City," and "When the Roll Is Called Up Yonder," assisted by the choir.

EVANS.—Mrs. P. H. Evans, of Inverness, Mississippi charge, died at Union Grove, September, 1909. She was a faithful worker in the Church. She died as she lived; faithful until death. Rev. G. H. Harvey was her pastor.—(Received in January, Editor.)

HARRIS.—On Tuesday, January 11, 1910, the shadow of sorrow hovered over our quiet little village of Darrow, La., as it was whispered Mrs. Ellen Harris, mother of the Rev. James Roberson, of Ebenezer Baptist Church had "crossed the bar." Truly it can be said "A mother in Israel" has fallen. Her locks were silvered with the frosts of ninety winters. For half a century she toiled in the Master's vineyard. She was an administering angel; ever ready to help the needy, never failing to console the down-cast and discouraged, and asking God's benediction upon them. This seems to have been her mission in life, 'till on the above date, she was summoned and with staff in hand, wended her way through the valley and the shadow of death. Many distinguished visitors attended her funeral by mark of respect. The Rev. Thos. Brown of Mt. Olive Baptist Church was master of ceremonies. The Rev. C. E. Bradford, by request of deceased preached the funeral sermon. Glowing tributes were paid her memory by the Rev. Allen Stephenson, president Second District Association; Moses Vincent, and E. Williams, of Donaldsonville, Revs. James Bruly, Isaac Haynes and Harvey White were among the eminent divines present. The membership of Haven Methodist Episcopal Church extends deep sympathy

to the Rev. James Roberson, son, and the congregation of Ebenezer Baptist Church.—Joseph A. Reddix.

McMURRAY.—Mrs. Lula McMurray of Anniston, Alabama, fell asleep in the arms of Jesus December 6, 1909. She leaves a husband, four children to mourn her passing. She was an exemplary Christian and a faithful member of Rising Star Methodist Episcopal Church.—J. W. Wright.

APPLEWHITE.—Carrie Applewhite, age 48, the wife of Brother Nelson Applewhite, a deacon of the Mississippi Conference of the Vicksburg District, died the first day of December at 11 o'clock at Meadville, Miss., and was laid to rest Thursday in the colored cemetery of Meadville. She was a good wife, a good mother and a good Christian. She was loved by every one and has been a member of the church for 21 years. Her husband and eight children and a host of friends mourn her passing. Mrs. Applewhite was a member of the Eastern Star at Fayette, Miss. The funeral was attended by the sisters of the Eastern Star. Her pastor, William Herman and the white minister of the Methodist Episcopal Church of Meadville conducted the funeral service.

LAMB.—Mrs. Louisa Lamb, the mother-in-law of the Rev. J. E. Ford, of the Upper Mississippi Conference, departed this life January 4, 1910, at Vaughn Miss., after an illness of one week. She was 59 years of age and was converted at 16 years of age, and joined Mt. Pleasant Methodist Episcopal Church and was a consistent Christian for 43 years. She was a woman of great character and died as she had lived. She leaves to mourn her going five sons and three daughters and three grand-children. Her funeral was conducted by her pastor, the Rev. H. May, of Benton Circuit.

BROWER.—Alvina Jane Brower, wife of Brother Noah Brower, passed to her reward Jan. 12, 1910, having passed her 70th mile stone. She was a member of the St. Luke Methodist Episcopal Church at Asheboro, N. C. She was a devoted wife and mother for more than 32 years. She was a quiet, unassuming, loving Christian woman, loved by all who knew her, both white and colored. The funeral was conducted by her pastor, the Rev. Jno. W. Simpson. She was laid to rest in the Mitchell cemetery, the old family grave. Sister Brower leaves a host of children and grandchildren.—J. W. Simpson, Pastor.

Southwestern Christian Advocate

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A TAG DAY FOR AFRICA

What do the Colored Conferences mean to do for the Africa Diamond Jubilee Fund? The answer to this question means much. It will tell our interest in missions. It will tell our interest in the mighty host of kith and kin beyond the sea who sit in the regions of darkness. It will tell the type of our own Christian experience. It will measure our Christian manhood and womanhood.

Whatever we are going to do for Africa must be done at once. There is no cause for delay. There are multiplied reasons for haste. The general membership of the church has acted so must we. There are other causes that demand our attention. Give Africa her chance. Do it now.

HOW? Set aside the fifth Sunday in April or July as Africa's Day. And when the day is agreed upon let it be observed sacredly. Let no cause interfere. Ask every man woman and child throughout our membership to give twenty-five cents to answer the special call for Africa. Put a white tag on each person who gives. The tag should be marked "Contributed to Africa's Redemption." You say the amount is too small? Let that take care of itself. Get each person in your membership and all friends to give twenty-five cents—others will want to give more, of course take all any person will give whatever the sum. But the poorest can give twenty-five cents, and if we can get an average of twenty-five we will make glad the heart of our Bishops and workers in Africa. There must be concerted action or else there will be a failure all along the line. If this plan strikes you favorably say so. **WRITE A CARD TODAY.** Give the plan a word of encouragement. Let our Superintendents, pastors, educators, and church officials speak out. We have said our say. You say yours. All pointed replies will be published. We mean business, do you?

A METHODIST AND THE POPE

Former Vice President Charles W. Fairbanks has been making a trip around the world. Last week he reached Rome and called upon King Victor Emanuel of Italy. Last Monday was the day fixed for Mr. Fairbanks to visit Pope Pius at the vatican.

When everything seemed satisfactorily planned the Vatican suddenly announced that it would be impossible for the Pope to receive the former Vice President if he carried out his announced intention to speak in the "American Methodist Church, because the Methodists had been active in proselyting among the Catholics."

The Pope missed his man if he thought that Charles W. Fairbanks, an American Methodist, would cancel an engagement to speak to the brethren in Rome, in order that he might see the Pope. Upon receiving the ultimatum from the Vatican Mr. Fairbanks immediately announced that he would keep his engagement at the Methodist Church. Which he did. God be praised! Bishop Cranston in his cablegram to Mr. Fairbanks not only voiced the sentiment of the members of the Methodist Episcopal Church but of the Protestant world when he said:

"Your dignified vindication of American toleration heartily endorsed by our clergy and people."

Within the full shadow of the Vatican the Methodist Episcopalians have a church and a college. And here the pure talk of the word is fed to the souls hungry for true salvation. It is this work that the Pope intended to insult by demanding that Mr. Fairbanks cancel his engagement to speak. Mr. Fairbanks is a lifelong member of the Methodist Episcopal Church and was educated in Methodist Episcopal schools. He could not forsake his faith,

he would not. The ultimatum of the Pope was a boomerang. Mr. Fairbanks' attitude was a courteous way to resent the arrogance of the Romish Pope, and Mr. Fairbanks is applauded by the Protestant world.

This incident shows the spirit of the Catholic church. The Ministerial Association of Washington, D. C., in a set of resolutions framed by a committee headed by Bishop Cranston of the Methodist Episcopal Church refers to the action of the Vatican authorities in this incident as "A characteristic expression of the real spirit of the Roman hierarchy." The Catholic Church gives no quarter to aggressive Protestantism, and is as intolerant at heart as in olden days. The appearance of tolerance is only a forced tribute to the strength of the Protestant Church.

Americans make too much over seeing the Pope any way and for that matter Americans are given altogether too much fawning in the presence of European dignitaries and titles. It is this weakness on the part of American tourists that lead the Vatican to presume to dictate to one of our first citizens. Let us cherish the hope that this dignified exhibit of American manhood by Mr. Fairbanks may be a wholesome example to other Americans journeying to Rome and likewise a wholesome lesson to the Pope and his successors.

IS THE NEGRO TO BE ELIMINATED?

The *New York Age* has been a consistent and faithful pro-Taft journal. It is today standing by the National Administration but *The Age* raises its voice high and strong in sounding a note of warning against the tendency of the present administration to eliminate Negroes from Federal patronage. *The Age* takes two incidents for its text which we give in the *Age's* own words:

"It is reported that Dr. John W. Prather, for the past six years an inspector at \$1,600 in the Immigration Bureau, and now located at Montreal, is to be reduced to a \$1,200 clerkship and transferred to this city. The reason assigned, it is said, by Commissioner General Keefe, is that it is impractical, because of his being a colored man, to utilize his services as an immigrant or Chinese inspector at that point."

Continuing the *Age* says: "And almost simultaneous with this story of Dr. Prather's reduction, because of color, comes the news that Jere Brown, for a dozen years Chinese inspector at his own home town, Cleveland, Ohio, is to be reduced from \$1,600 to a mere messenger at \$840."

If a man is to be eliminated because a few raise a howl about his race, for which he is in no way responsible, where would we end? For an example: New Orleans is enjoying a prosperous and progressive municipal administration under His Honor Mayor Behrman. He happens to be a German, no fault of his. The French element does not accept graciously the reign of government for the most part being in the hands of the Germans and Irish. Shall the Mayor be turned down because his race alignment is objectionable to some? The merest nonsense!

Why should a rule be applied for the elimination of Negroes from Federal patronage that could not be applied to other races? The truth is no other race would stand this color or race elimination. It is too unamerican to succeed so that no patriotic American should give it countenance.

It is all a scare crow that federal positions bring the races in to close contact and therefore if Negroes were appointed would foment trouble. There are scores of employments held by Negroes in the South where the relations between the races are just as close and as delicate as in Federal positions. Tell

the truth. White men want the Federal jobs because they pay well and therefore mean comfort and happiness for themselves and their families. If the dropping of every Negro from the government payroll would bring peace between the races we might consider the sacrifice—but every job held by a Negro placed upon the altar would not appease the gods of prejudice. He who thinks so is not familiar with the situation.

The action of Commissioner Keefe should not be tolerated by his superiors in office. The Negro wants office both for the honor and the remuneration. The Negro does not want a voiceless, voteless and jobless citizenship. He wants a square deal.

IS LIBERIA A FAILURE?

The little republic of Liberia is very much in the lime light these days. This is accounted for largely by the recent visit of the American Commissioners to that country and more recently by the announcement that the State Department at Washington would recommend substantial financial and moral help to this struggling nation. The *Times-Democrat* in opposing what seems to be the policy of the government to aid Liberia says: "Talk of the 'regeneration of Liberia' is something of a joke. An experiment from the beginning, it was long ago pronounced a failure."

Is Liberia a failure? We admit that the growth of the country has been quite slow that the resources have remained undeveloped, still there is much in the history of Liberia which shows strength of character and a prophecy of success. In the first place Liberia is a fairly stable government. It has stood for three quarters of a century in spite of the false prophets who said it would not stand. During all these years of its national existence Liberia has not had a revolution. Its government has changed hands many times in the regular constitutional way. Even one President was impeached without any serious upheaval. And there has been no blood shed except in war with aggressive natives. That this body of men have been able to make and repeal laws and elect men to succeed others in an orderly way is most significant. Liberia lives within her income and the national debt is not the result of extravagance but that of avaricious creditors. Liberia has maintained a public school system. While not as general as one could wish it has been able to produce its educated men in public affairs and thereby perpetuate the national spirit in morals, patriotism and in intelligence.

The regeneration of Liberia is not a joke. Liberia is a mission post. It is a post where Christian civilization may land day or night and find a cordial welcome. Liberia is essentially a landing place for an attack upon heathenism and herein lies Liberia's greatest service to civilization. Liberia is a demonstration of self government on the part of the Negro which may be pointed to with pride.

In some quarters Negroes are discussing the advisability of joining the Catholic Church to escape race prejudice. Hold on brothers—a word before you go. The Catholic Church in this section is sidetracking the Negro with great rapidity. One Catholic Church in New Orleans where Negroes were once welcomed and in which they have been married and from which their dead have been buried has now "Jim Crow" seats in the extreme rear for Negroes. Has it ever occurred to our Catholic friends that in spite of their devotion to the church and their large numbers that there are not more than four colored priests in the country. Don't be misled. Things are not what they seem almost anywhere you may go. Fight just where you are.

The Awakening of the African in Africa

By the Rev. J. Cephus Sherrill, D. D., F. R. G. S.

The awakening of the African in Africa cannot be said to be due altogether to missionary propaganda, though this agency has and is still contributing its quota to this great movement. But we should not lose sight of the fact that there are other agencies that are touching the African and arousing him from his state of lethargy and slumber of the centuries, to life and activity.

COMMERCE AS AN AGENCY

Commerce has proved itself a mighty factor in this great awakening. Hundreds of European ships hug the shores of that great continent fortnightly, seeking an exchange of manufactured wares with the African for his natural products. This movement has aroused the business side of his nature. He is becoming to know himself, and to learn something of the value of those products of nature over which he and his father have walked for centuries.

Again this agency has aided greatly in bringing about a better feeling among Africans themselves. In many sections where heretofore there has been a continued state of warfare among the tribes, these conditions are now changing to peace and harmony and there is co-mingling of the tribes in a commercial way which could not have been possible twenty-five years ago. Then he was continually upon the war-path, massacring helpless women and children, devastating and depopulating the country. The king and chiefs of different tribes are often calling assemblies for the purpose of settling any misunderstanding that may have arisen. Several days are sometimes spent in trying to adjust conditions, so that roads may be kept open and trade relations left undisturbed.

Quite often the agents representing the various European firms in the coast towns or interior villages are called out to take part in these palavers, which often result in the final adjustment of matters. These agents, if possessing diplomatic insight (which many of them do), hold the key to the situation. Now in speaking of commerce as one of the agencies that is arousing the African, and bringing him to that point where he is able to understand the necessity of his bestirring himself in order to adjust himself to the conditions that are transpiring in his own ancient land, we do not by any means overlook the fact that this great commercial movement in Africa is beset by many evils which are destructive to the native African and hundreds, if not thousands, are being engulfed in the whirlpool of vice and drunkenness. The great rum traffic that is being carried on by the so-called civilized and Christian nations on the continent is corrupting and destroying the African both soul and body. But the European merchants are in Africa for money. The various nations are seeking wealth to replenish their national treasuries, they are there for greed, there for gain.

But however dark this picture may seem, and however heart-rending this condition of things may be to those who sympathize and love humanity, still we should not despair. God still lives. He is watching Africa and shall ultimately overrule all forces of evil to the good of the African. But commerce with all of its accompanying evils has within it an educative and civilizing element, and wherever the African has come in touch with it, it has created within him a thirst for more. Hundreds of native boys are employed in European stores, shops and factories; thousands are employed on the great steamships discharging cargo brought from European ports, and reloading these ships with the national products of Africa, for the markets of the world. Thousands of these boys are also working in the coal, iron, diamond and gold mines of their own land, that are now controlled by European companies. They are astounded at the wealth that has laid buried during all these centuries, seemingly awaiting the arrival of the white man.

Now we said in another place that commerce had in it an educative and civilizing element.

May we not go further and say also a Christianizing element? For it is bringing the African to discuss among themselves and with others intelligently the dealings of God with the races. They are asking, "Why didn't God show all these things to the black man? Why did He wait for the white man? Does not God love the black man?" But our answer is, Yes, God loves the black man? But his

time hadn't yet come; it is just now beginning to dawn. The white man, restless, cold-blooded, revengeful, fearless, with an unswerving faith in himself and in his God, has proved more than any other race capable of grappling with the world's problems, and harnessing the forces of nature and making them the servants of men. As a soldier, prophet and missionary, God has sent him forth upon an errand of conquest, tempered to a degree with mercy, to teach and interpret his will to the world. While we must admit that it does not always turn out to be the divine will, but it is the best available at the present. Now we do not begin to say that all the Europeans at the head of these movements affecting Africa and the African are ideal saints; that class of white men seldom go out to Africa; but there are some good men among them, some Christian men, some with whom we are personally acquainted. Men who have an interest in the African. We know personally of one or two captains, purser and mate of Elder Dempster's steamship company, who have become interested in African boys and have carried them to Europe to be educated. Some of these Europeans are indeed corrupt and low; they seem to have no sense of morality. Such men are a curse to the African. To them there is nothing sacred in the character and virtue of African women. But, thank God, beneath all of this seething pool of corruption, sin, darkness and heathenism, truth, faith, love and righteousness are working their way to the light of a perfect day. Ere long there will be a mighty eruption like unto that of Vesuvius, which shall uproot the mountains of darkness, superstition and sins, and the chains of ignorance and fetichism shall be broken off of those two hundred sixty millions of the race. The dark curtain that has overhung that continent and people shall be rent asunder; the darkness shall disperse and there shall be noon at eventide.

THE PARTITIONING OF THE CONTINENT AMONG THE POWERS OF EUROPE AS AN AGENCY

There is another agency which is proving itself a powerful factor in the awakening of the African, which must not be overlooked in this connection, and that is the part taken by the various European nations in their endeavor to develop that great continent. The partitioning of the continent among the powers of Europe, although looked upon at the time with a suspicious eye by the world, is, however, proving to be a great force in arousing the latent energy of the African and developing the resources of that continent. The principle participants in this movement are England, Germany, France, Italy, Belgium, Spain and Portugal. But the nations upon whom rest the destiny of that great continent, whose movements are so far reaching in results and touching the African at so many points, are England, Germany and France. England has proved herself the greatest colonizing power in the world. Her humane methods in dealing with alien races has won for her the admiration of the world. France's experimental period has passed, and she has shown herself capable of colony building. Although her methods in governing and civilizing the African is quite different to that of England, and is thought by some of the best minds that they will prove themselves superior in the future. Germany, though a great energetic nation and possesses extensive territory, still she has yet to prove to the world that she has the ability to build successful colonies in Africa without constantly resorting to destructive and bloody force. But what is said of Germany at this point, may be said to some extent of all these nations, especially that of France, Belgium and Portugal. Belgium's rule in the Congo Free States has presented to the world one of the bloodiest pages in modern history. But this condition among the various European colonies founded for the governing of the African is due more to the class of men sent out, than the government they represent. Very often men are sent out as governors and commanders of armies who desire to become popular with the home government to be knighted, or receive some other high sounding title, often carry unnecessary expeditions into the hinterlands against the natives, devastating the country, leaving behind them a bloody trail that would shock the senses of Christian Europe. But we believe the nations of Europe who have interests in Africa to be alright at heart, and are deeply inter-

ested in the African, and as the country is developed desire to see the African lifted from the state of barbarism to that of a full fledged man in his own land, identifying himself with every movement that is to better conditions in his native land. It has been our privilege to come in touch with a few European statesmen who know the will and mind of their government, and are convinced of the fact that hand and hand with the development of that great continent, building railroads, threading the continent with telegraph wires, giving her cable connection with the outer world and dotting her rivers and lakes with steam and sailing crafts, must go the civilization and redemption of the African. And whatever mistakes may seem to be on the part of these nations which sometime bring hard criticisms, is due largely to the information received from those upon whom they have placed the responsibility of governing these colonies. We believe them to be willing to rectify any evil that affects the African unjustly when rightly informed. For some of them have indeed shown themselves willing to accept authentic information from any source that would throw light on conditions in Africa. However much the world may criticize England for her land grabbing spirit and her supposed mania for absorbing small and helpless nations, it must be said to her everlasting credit that wherever the lion has placed his paw upon the soil of alien races, the conditions of the people were lifted upon a higher plane of civilized life and the true manhood of the race left unimpaired. One has only to visit the west coast of Africa, and spend a few days at Bathurst, Gambia, Freetown, Serra Leone, the Gold Coast. In all of her colonies she establishes good schools, where African boys and girls are trained. Many of these are given scholarships to universities in England. Again in the English colony you will find the educated and trained African occupying positions in the colonial government. Secretary and clerkships, superintendents of departments, members of the legislative council, in charge of the post offices, bookkeepers and cashiers in banks, railroad engineers. We have seen the African manipulating the telegraph. We have seen him in the cab of a locomotive with his hand upon the throttle both in English and French colonies. These are a few of the things that have been done by the powers to awaken the African.

The native African under English rule, on account of the fine system of schools established in her various colonies, and the opportunity afforded the African to attend the universities and colleges of England, have given him considerable advantages over the African under French and German rule, or that of any of the other colonies established by European nations. Because in every English colony the educated African is in charge of the printing press where there are from two to three weekly newspapers published. Some of these are papers of considerable influence; papers like the *Serra Leone Weekly News*, *The Lagos Weekly Record* and *The Gold Coast Chronicle*, etc. These papers keep the English people and the government as well, informed as to conditions in the colonies. If there is an oppressive or tyrannical individual who happens to get in authority, the home government is informed of the people's grievances through these journals. The matter is soon taken up by the Liverpool and London press and discussed, and quite often an investigation takes place which finally results in the recall of the officer. Such has not been the case in these other colonies. The schools in these other colonies are all of a mere primary nature; there is nothing to really inspire the African at this time, such as we find in the English colonies. Until 1902-03 there was no native African printing press in the German Cameroonian colony. We do not know whether there is one yet. In 1902, on our return from Funchal Madeira Island to Monrovia, we came by a German steamer. We met on board a delegation of five intelligent, wealthy Africans of Cameroonian. We learned from them how some of the German authorities and merchants had been treating the people in that colony. So they had been sent to Germany to see the Emperor, and to state their grievance to him, which they did, and the Emperor recalled by cable one or two officers and expelled a trader or two from the colony. We were told that the Emperor became quite indignant on hearing of

the treatment of his black subjects, and said that the African was indigous to the soil, and if the colonies are to be developed and built up, it must be done by the training and encouraging of the African in a humane way. While there has been at times unnecessary bloodshed, massacre, execution and deportation of kings and chiefs, still there is in this agency an element of Christianity which, like leaven, will ultimately leaven the whole lump.

Under the influence of these agencies the African is learning the art of statecraft and the art of soldiery, both naval and land. These nations that are in the front ranks of the world's progress today, have learned this art from the nations that have played their part upon the stage and passed off and left their deeds recorded upon the pages of history as an inspiration to others.

May not the African now coming in touch with these forces and becoming skilled in their use, some day leap to the forefront among the more progressive races and do a work for the world that has not yet been done?

THE GREAT MISSIONARY PROPAGANDA AS AN AGENCY

Last, but not least, we come to speak a word about the great missionary propaganda as an agency. In speaking of commerce and the partitioning of the continent of Africa as mighty agencies in the awakening of the African in Africa, it was not meant to overshadow the missionary movement, but simply to bring these secular agencies to view, so that it might be seen that they have a special place in working for the uplift of this long benighted race.

But the missionary movement must have the first place among the agencies; it has in it the very embodiment of the thought and life of our Lord Jesus Christ. Though often handicapped, for the want of proper means, and true consecrated women and men to do its work, still it moves forward like a mighty tidal wave breaking in upon the strongholds of sin, superstition and heathenism, the walls of which have been made impenetrable by the age of centuries. This agency has in it the power of the Gospel unto salvation to every one that believes it. It touches the life of the African on all sides. All other agencies may civilize him, and develop somewhat the business side of his life, but the other civilizes, Christianizes and redeems the man from corruption and vice; inspires hope, faith and love in a soul that was once filled with war and murder.

Other agencies often pave their way to honour, glory and success by the forces of armies, massacring helpless men, women and children, and founding an empire upon human blood. But this agency is one of peace, sympathy and love. It follows in the wake of the blood-stained path of force, and like the Good Samaritan, preaches the Gospel to the poor and helpless; feeds and clothes the naked; binds up the wounds of the bleeding; cheers and comforts the dying.

The Relation of the Older People to the Sunday School

By S. C. Hardiman

We learn that the first overwhelming ambition of man was to make himself a despot, ruling over other men. For thousands of years the men called great were those who at the head of armies laid waste the life and wealth of others. Wanton, lustful, cruel, hellish ambition! Starting for no goal, and arriving at no end, for the men of earth conquered by a man must be immediately reconquered by another. Endless, aimless, useless, shameless butchery of life, light and progress. But the age is gone and the bones of the conquerors rot with the bones of the conquered, and the spirits of conquest have perished with the ephemeral brains that gave them expression.

The conquest over the material earth and the forces of nature have come to a more worthy end. Beginning with modern history, about four hundred years ago, we find its pace accelerated till the ambition of centuries is realized in a few brief years.

By taking into consideration the various appliances and uses of air, steam and electricity, we can but speak in the language of the student and say, "The end is not yet." Wonderful and marvelous altogether is man's conquest of the earth, the culmination of which we who live in the first decade of the twentieth century have been permitted to see.

Not alone is it that man flies or has found a life-

less spot of eternal snow, where there is no way to go but south, where there is no day and no night save the day and night of the year, and where the stars travel round and round but never rise nor set.

These things are but the prizes of the race. The great thing is that man has learned to run. He has stormed the citadels of nature and has only now to finish his victorious march in triumph. A march without hate or wanton waste; a march that once done needs never to be done again, but opens the way and frees all mankind for all time to come.

Shall we, like Alexander of old, cry out, "There are no more worlds to conquer!" Nay, for the rise of man is endless. Where now shall the ambition-fired soul turn? Ah, but it has already turned. Just as the awakening of man's conquest over nature occurred before the last awful climax of man's brute conquest over men, so has the race awakened to the newer task, the greater ambition that is to fire the youth of the future even before the final chapter of the great victory over material nature is over.

The era of a most wonderful age has begun. It is the age of spiritual understanding. An age when the faith of religion and the truth-seeking spirit of Christianity shall be turned to a common goal.

Back behind this agency are the churches of Christ, giving directions and sending forth men and women to do the most heroic service for God and humanity this world has ever known. Their motto is, "Africa for Christ in this generation." We are glad of the part our own great church has taken in the chorus.

Melville B. Cox paved the way seventy-five years ago and consecrated two hundred sixty millions of people to God, and the church with his own life. His dying words were, "Let a thousand fall before Africa be given up." These words still echo in the heart and ears of the Christian people of this land, while they vibrate and re-vibrate upon the waves of the seas as they lash the shores of Christian Europe and America.

In obedience to these memorable words, many have volunteered to enter the service of the Master, and have since fallen and sleep by this heroic side. For twelve years Bishop Wm. Taylor, the modern Paul, with a heroic band of consecrated workers besieged the strongholds of darkness and heathenism, and the effects of their terrific charge is still seen and felt. Some of our best native preachers and teachers to be found today are the result of their untiring labors. With the retirement of Bishop Taylor, Bishop Hartzell in 1896 was set apart and consecrated for this momentous task, and with him came to some extent a new era. Negro missionaries were given an opportunity to carry the gospel to their kith and kin beyond the seas. Under Bishop Hartzell the growth and extension of the work became so momentous that in 1904, Bishop I. B. Scott was set apart by the church and sent forth to aid in the supervising and leading forward in that great work. The sign of success is sure, door after door is opening for the reception of the Gospel. If there seems to be any signs of failure it is not due to those who are leading forth in this great struggle, but it is due to the fact that they are not sufficiently supplied with the munitions of warfare; for our success is daily becoming our embarrassment. What is needed at this crisis is money, and consecrated men and women. If the church will see to it that we are supplied with these, ere the close of this century Africa with her teeming millions, will be presented to the Master a redeemed and saved race. There is no race to whom the Christian world is so indebted as to the African. He has cleared the forests of America; he has aided in fighting her wars, and the cotton and sugar fields have been made sacred by his blood. The isles of the seas have heard his groans. The bleeding African, the degraded African, the humiliated and despised. Will not the good people of Christian America strip off the mantle of hate, take off the green glasses of prejudice, and pay the debt due him for his long and continued service for the world?

God has a place yet for this black man. He has not yet exhausted his plans in dealing with races. The greatest service which he is destined to do for the world, is to usher in the "millennium of Brotherly Love." The age for which the world is anxiously waiting and sighing.

One of the potent factors in the development of the spirit of Christianity is the work of the Sunday School. It has been generally conceded that the Sunday School is for children or the children's part of the church. But we wish to say it is the indispensable duty of the older people to give their presence with the children in the Sunday School.

The Sunday School is that department of the church more than all others which affords special attention to the study of the bible, where small and great, old and young come upon one common level and converse with each other in the study of God's word. The relation of the older people to the Sunday School is broad and far-reaching in its importance. It includes the duty or relation of parents to children, which is very strong and sacred. The highest ambition of most all parents is to see their children marching on the upward way of progress; but whether the child takes to that which is good or clings to that which is evil, is the development, to a great extent of the kind of training it received from its parents.

I have known parents who grew careless and non-attentive in the rearing of their children, also failing to use the opportunities afforded them to gain more knowledge of how to correct, chastise and instruct them in the right way; and when they had "gone to the bad," so to speak, making sorrow, grief and heartache for their parents, the older people would infringe upon the truth of the Holy Bible when it reads: "Bring your child up in the way you would have it go and when it is old, it will not depart from it." There is great truth in the words of Dr. Merideth when he says: "Weak, neglectful and indulgent parents sow ruin for their children and sorrow for themselves."

It is the duty of the older people to vie with the Sunday School children in their affairs, share their joys and sorrows with them. Let your association be of such as to win their love and respect, that your presence with them will be their fondest joy. Since the Sunday School is called the nursery of the church, the older people should give special attention in caring for these little plantlets, so that when they are transplanted into the orchard, which is the church, with its various departments, that they may make strong and stalwart Christians, working for God and humanity. Early learn the little ones the way and benefit of going to Sunday School. Don't send them alone, but merrily go with them, catch the little wayward boy who is idling away his time on the street or roadside and persuade him to go with you; therefore giving vent and prestage to the psalmist when he sings: "Take them by the hand and lead them to the Saviour."

The children need the counsel and wisdom of the older people, especially during the years of the inquiring age while their characters are being formed, that such good principles and traits be so riveted into their lives that the Sunday School and all other religious services of the church may become a yearning love and a fascinating pleasure rather than a task or a burden. By the proper affiliation of the older people causes the generation in the children, the spirit of Jesus in the heart, the practice of Jesus in the life and that outflowing Christly influence upon the community which should be the ultimate goal of every really good Methodist Episcopal Sunday School. The final purpose of a Sunday School is not large numbers nor varied and interesting exercises, nor wide-spread fame. Neither is it the teaching only of bible history, palestinian geography or sacred biography. The one supreme aim and the only worthy purpose of a good Sunday School is to evoke, develop and deepen the spiritual life of every member of the school. A school may be well equipped, may be finely organized, may have fine music, interesting exercises and a large enrollment, but if it fails to make the scholar's spiritual possibility a vital, personal possession, guiding the thought and controlling the life, it fails utterly.

A sunless land is a land void of bloom, flower and fruit. It is a land damp, dark and chilled, usually a region of ice and snow, with meagre living and cramped activities. The sun creates the condition in which man does his best work. At the rising of the sun all nature is given new life. Birds sing, animals bestir themselves and take on an air of satisfaction and anticipation, and man goes forth to his task with heart and hope. This first and most important thing in the spiritual life of the school is the generation of a spiritual atmosphere. Without this all our plans and schemes are merely plans and schemes—things mechanical.

(Continued on Page Ten.)

THE CHRISTIAN LIFE

The Indwelling Spirit

y T. Darlow, M. A.

The Spirit of truth dwelleth with you and shall be in you.—John xiv. 17.

1. In his *Studies on Theology* Dr. Denney has remarked that "the Holy Spirit occupies a place in the New Testament strikingly out of proportion to that which is assigned to Him in most books of theology." The disproportion appears conspicuously in modern religious writers and thinkers, and is perhaps not altogether absent from the valuable work just quoted. On the other hand, we find schools of teaching and types of piety so engrossed with this mystical side of Christian truth that they lose the balance and harmony of the Gospel. We have to remember that religion, as Newton said, "stands upon two pillars, namely, what Christ did for us in His flesh, and what He performs in us by His Spirit." Half the errors of the Church have arisen out of attempts—not always wilful or even conscious—to separate these two which God has joined together.

2. All devout writers draw a deep distinction between formal and experimental faith. It is the Spirit who quickeneth. Even the life-giving facts of the Gospel, received merely as external facts, may lie dormant and undeveloped in the soul. They can never germinate, apart from that Divine Helper who is compared in Scripture to the elemental influences of nature—the dew and the rain and the sunshine and the wind blowing where it listeth—without which no seed quickens into fertility.

3. This whole chapter teaches us that the mission of the Comforter is, primarily at least, to the disciples and the Church. And its verses use three different phrases—significant in variety—to describe the relation of the Holy Spirit to believers. First that relation of the Holy Spirit to the Church is described as a fellowship: He is "with them." (1. John xiv. 16; cf. xiv. 9 and xv. 27.) Secondly, it is described in a presence: He "abideth by them." (John xiv. 17-23.) Thirdly, "He shall be in them." (John xiv. 10, 17, 20.)

4. Hardly any thought seems to have inspired St. Paul with such awe as this—that we mortal men and women may become the very temple and habitation of the Holy Ghost. The mere prospect of His advent and entry into the soul makes us shrink back with the cry, "Depart from me, for I am a sinful man, O Lord." And the dreadful possibility and doom of sacrilege rose up before the apostle when he wrote: "If any man defile the temple of God, him shall God destroy."

5. Nevertheless, the alternative would be far more terrible still—for God to have abandoned His children, and deserted His world. This earth is no better than one vast orphanage, unless it be indeed pervaded by the presence of Him who has access to each soul that He has made.

6. The prime condition of the Spirit's indwelling is not left doubtful. Our power to receive the Divine revelation depends upon our obedience, proceeding from affection. Without that love which is dutiful in thought and deed, no man can welcome the Heavenly Guest. And the mission of the Comforter is not to make any man comfortable who lives in disobedience to what he already knows to be the will of God.

7. It has been pointed out that in the New Testament itself we possess today a great fulfilment of the promises that the Holy Spirit should bring to the apostles' remembrances the words and acts of Christ, and that He should lead them into the whole cycle of Christian truth. "The Gospels witness to the fulfilment of the first of these promises; the Acts, Epistles, and Apocalypse correspond to the second." And side by side with this abiding monument of the Spirit's work, we recognize also the continual miracle of the Spirit's indwelling, which is attested by the existence and permanence of the Christian Society. People often forget that Christianity is not hereditary. The Church would die out in a single generation if it were not constantly recruited by new conversions. And every

fresh sinner who is regenerated and converted into a saint becomes a living testimony to the Holy Ghost.

8. *In that day ye shall know that I am in the Father, and ye in Me, and I in you.* The assurance of faith does not mean that the believer certifies himself with regard to his own salvation: it means that the Spirit beareth witness within his spirit that he is indeed a child and so an heir of

A Few Simple Rules for Everyday Life

By Bishop Vincent

1. Let my first thought at waking in the morning be a thought of gratitude to God for the end of the night and the beginning of another day.

2. Let my next thought be a thought of aspiration, becoming a prayer and passing into a resolve that I will honestly try this day not to pronounce one word that wholly centers in self, concerning success, failure, foreboding, future plans, or expectations.

3. Nor one word of adverse criticism or fault-finding about anybody or anything.

4. In moments of depression I will try to look to God and to remember that the present mood, even if natural, is abnormal, and that the sun will rise tomorrow.

5. And I must remember that a true Christian life is, on the human side of it, a series of efforts, acts of will—a series of decisions; and that to make for oneself, and to induce in others, one right decision, is a good and wholesome thing.

6. But we may easily overstate the value of a single decision as though it settled matters beyond its own present moment. Sometimes it does, but all acts of will are not of equal value.

7. I must remember that the most effective decision a soul can make is that which places his personality in the hands of Christ—pronouncing in that act the "I will" of a complete surrender, establishing the lifelong habit of resting in Christ and of serving him.—In the *Epworth Herald*.

God. "It is the peculiar mission of the Holy Spirit to lead us into the knowledge and certainty of our happy estate in Christ—a mission on which His name of Comforter seems founded. . . Without the witness of the Comforter we can know nothing of love, joy and peace in believing, as these happy and holy affections depend for their existence and support upon evidence which it is His office to impart. Without the security which this communicates, there can be no sweetness in love, no foundation for joy, no possibility of peace; and until we receive this witness, we must live, as so many of us are content to do, a starved life, joyless, unloving, unassured, as unworthy of the privileges in which Christianity places us, as it is of the glorious prospects to which, on the warrant of those privileges, it conducts us."—In *"The Upward Calling."*

Wherever souls are being tried and ripened, in whatever commonplace and homely wars, there God is hewing out the pillars for His temple. Oh, if the stone can only have some vision of the temple of which it is to be a part forever, what patience must fill it as it feels the blows of the hammer, and knows that success for it is simply to let itself be wrought into what shape the Master wills.—Phillips Brooks.

How Much Shall We Do for Others?

It is said that in the olden days, if one was traveling through a strange country, if he should meet along the way one who may have been going in the opposite direction it was possible for the stranger to stop the one he met and compel him to become his courier. The law made it obligatory for the man who knew the way to turn aside from his own journey and go with the stranger just one mile. At the end of that mile he could stop and not be compelled to go one foot farther.

Jesus must have had this in mind and so said to His disciples: "Whosoever shall compel thee to go a mile with him go the second mile." The first mile was law, the second grace; the first mile you are compelled to go, the second mile you choose of your own accord to travel, and it is this second-mile Christianity which the world needs today, and second-mile living which would compel weary pilgrims to turn their faces Christward Who is Himself always the inspiration and example of the second mile.

The valley of the Nile is a fruitful valley not because the Nile flows through it, but because the Nile overflows it. It is only when your life overflows that power is in your possession. The world is sighing for this spirit of the second mile, which is the spirit of love.

Problems in our home may easily be settled on this basis. Children recognize the necessity for discipline. They have no regard for the home without it, but their little hearts long for the second mile.

Men are brought to Christ by the spirit of love in the preacher and his people and by the evident presence of Christ in the lives of those with whom they may casually worship. Going the first mile counts for almost nothing; going the second mile will invariably win out.—J. Wilbur Chapman. From *"Another Mile."*

Why Martha Got Cross

When we look at Mary and Martha, each engaged in her own way of pleasing the Lord, we almost instinctively commend Martha instead of the younger sister. What was Martha's mistake?

Martha's view of life put too high an estimate on purely temporal things. Bear in mind that it was not a question of dinner or no dinner in that house that day, but a question of how much dinner. You are not to suppose that Mary did nothing. When Martha came to Jesus she said: "Lord, dost Thou not care that my sister did leave me to serve alone? Bid her, therefore, that she help me." Here is reproach not only of Mary, but of the Lord Himself. He is the one who is primarily to blame. He is blamed by Martha, who loves Him and wants to serve Him. She has been laboring for Him to the point of distraction, and has now reached such a stage of peevish discontent that somehow she must express it even if she expresses it right to the Master's face. It would not be hard to imagine how that woman looked as she stood in the doorway and bitterly blamed her Lord for what her sister was doing. Can you not imagine the torture of mind through which she must have passed before becoming bold enough for that?

Is it not true that when our life of active service is crowded so full that there is no time left for quiet communion with God it has a tendency to breed peevishness and discontent? "There is so much to be done! I must keep myself keyed up to do it. I must work on while others—my sister, perhaps—take time to sit down quietly and commune with Christ when they ought with me to bear the burden and heat of the day." Then how unhappy one may become!

May I just say to you and to my own heart that when this spirit of hurry and peevishness takes possession of us it is because, not that others are doing too little, but we are trying to do too much? An hour with Mary at Jesus's feet would go far to make us change our whole view of others and of ourselves.—N. Fay Smith. From *"The Record of Christian Work."*

There is only one way to get ready for immortality, and that is to love this life, and live it as bravely and cheerfully and faithfully as we can.—Henry Van Dyke.

OUR YOUNG PEOPLE

A Valentine

By Frank H. Sweet

Marjorie found it in the land of dreams,
A valentine garden fair,
And she said: "I will pick a large bouquet
For the children everywhere."
Then the bluebells rang and the violets smiled,
And a rose bent over and kissed the child.

As she filled her hands from a valentine plant,
A robin chirped from its nest:
"Can't you make some, dear, of the sweetest flowers
For the ones you love the best?"
And the ribbon grass waved from a satin stalk,
While the candytuft trembled beside the walk.

So she gathered some flowers and made with care
Her valentines one, two, three;
And two she sent to a dear little girl,
And one she sent to me.
Mine was sealed with a sugar kiss;
I wonder if yours is just like this:
"The rose is red, the violets blue,
The pinks are sweet, and so are you?"

—From The Epworth Era.

The First Valentine

By Mrs. F. M. Howard

"Blue paper, Caleb, or white?" asked the young saleswoman, briskly.

"Blue paper is—more lovin'—don't you think, Hester?" stammered the customer, with an embarrassed grin.

"Perhaps it is. Here is some without any lines. You might draw something on it, with a verse of poetry. Girls like poetry."

"Gracious, Hester! I couldn't draw a barn door, and as for poetry—" a deep sigh finished the sentence. "Say, Hester, I've heard that you are a prime hand to fix up such things. Couldn't you do it for me?"

Hester smiled brightly. "Of course I can; but if I was the girl, I'd rather my valentine did his own writing."

"No, you wouldn't, if the fellow wrote such an awful hand as I do, Hester. Put it in strong, won't you. And, say, don't you think a heart, with a dart stickin' through it would be about right? That's what ails me."

Hester laughed merrily as she turned to her drawing materials. "All right, Caleb. I'll fix it so she'll understand. Come in for it tomorrow."

The youth departed with a satisfied smile on his sun-burned face, for with Hester to help him with his trembling avowal he had greater confidence. All this occurred many years ago, when letters went by stagecoach and envelopes even had not come into common use; and Hester Blake had acquired quite a reputation in her community as a purveyor of love secrets and tender missives. The little stationer's shop would make but a sorry figure in these modern days, but it was quite an ambitious establishment for the times, and Mr. Blake commanded all the trade there was in the township in his line of goods.

Business had been slack and money very close for some months past, and Mr. Blake was undeniably cross when he came into the shop from some outside errand and found his daughter busily engaged upon Caleb Grey's love missive, having cut into a sheet of his best fancy paper to supply the fiery red heart which adorned the top.

"My patience, girl! you'll ruin me with your hearts and darts," he exclaimed, angrily. "Can't you see that with the stock going down and no money coming in that there's trouble ahead?"

"But Caleb is a good customer, father, when he has money," Hester said, eagerly. "He is in love with pretty Dorothy Deason, and dares not tell her, he is so bashful. You were young once yourself, father."

"Well, Caleb had better get something ahead to live on before he makes love to any girl," replied Mr. Blake, still angry. "I like it not, Hetty, your wasting your time on other people's love-making. You would better be knitting or spinning for your own wedding chest, for it's little enough I am likely to add to it at this rate."

"I am sorry you are displeased, father," the young girl said, with a quivering lip. "I had hoped that I

helped enough in the shop to earn the right to do the little favors I can for my friends."

"You do, my lass," Mr. Blake replied, hastily, struck by the justice of the remark. "You are as good as a boy at the trade, every whit, and I wouldn't care how many of the valentine favors you did if ever a cent came in for it; but look at that paper; a shilling sheet spoiled to trick out one silly rhyme."

Fire flashed in the girl's bright, black eyes, quite drying the tears which had been there but a moment before. Seldom indeed had her father been so rude and unjust, and she resented it keenly.

"You have not thought so meanly of my work before, sir," she said, with a toss of her shapely head. "Even the minister praised my lines at his wedding feast, and you were not ashamed of me." Then a customer came in and no more was said.

"Never mind, Hetty, father is greatly troubled just now about the note coming due which he cannot pay, and it makes him cross and unreasonable. He is proud of you, little daughter, and boasts of your pretty rhymes in a way which would make you blush if you heard him." The mother's loving hand smoothed back the tumbled tresses, for Hetty had been crying on her shoulder, and the soothing voice and words carried healing to the wounded heart. "Whatever he may say, do not heed it, dear daughter, for he loves you well."

For long hours Hetty tossed upon her bed that night, thinking how she might earn a little to help her father, for she was a dutiful child, and all her anger had vanished at her mother's words.

Suddenly a wonderful thought came to her, so wonderful that with its inspiration she sat up in bed, clasping her small hands feverishly.

"I believe I can do it. It can at least do no harm to try."

She could scarcely wait until morning to begin the development of her new idea, and rhyme after rhyme came rushing into her lively brain, and detail upon detail came before her with its promise of success in her enterprise.

Mr. Blake was already ashamed of his harsh words, and in a humor as indulgent as he had been unjust, when Hester laid her plans before him. "I do not ask you to give me the materials," she said. "I have the gold piece which Uncle Ephraim gave me at Christmas, and I will pay you for all I use."

"Nay, little one, we will go partners if you wish. I should be ashamed to take money from my own willing-hearted girl. I was out of sorts yesterday, but things look clearer today, and your scheme has a pretty look to it, so go ahead."

Bashful Caleb came in the afternoon at an hour when he knew Mr. Blake was out, and was much pleased with the missive Hetty had prepared. "I brought something for ye, Hester," he said mysteriously, going to the door and bringing in a sack.

A snow-white hen stepped daintily out when the sack was untied, casting an inquiring eye about her.

"She's a fine new breed, and lays her egg every day, rain or shine. She's mighty tame, too, and I thought maybe you'd like her, and I'm obleeged besides."

"Of course I shall like her, Caleb, and I thank you," cried Hester, divided between a desire to shout or to laugh. It was the first fruit of her new idea, and she went proudly into the sitting room back of the shop to display her treasure. "Caleb says she is of blooded stock, and I am going to call her my good luck hen, mother—the first payment I have ever received for any of my work for others."

Hetty scarcely took time to eat or sleep for the next six weeks, and a goodly store of missives of all shapes and sizes filled a drawer of the bureau in her room. Every scrap of lace paper which had come into the stock for months had been treasured, and with this and the bright-colored and gilt papers which were even then made, a very creditable assortment of valentines had been evolved from her skillful hand and brain.

The little shop was gay with the new stock the week before Saint Valentine's Day. Valentines hung in the windows, a price placed upon each, and the new idea spread like wildfire. Every young man in the town and country wanted one for his best girl, and the girls were equally anxious for the missive which could tell so secretly and prettily their choice of a valentine, and shillings rattled into the till with a merry jingle, which did Hester's heart good.

"Penelope Hartley's cousin, from Boston, is visiting her mother," said Hester one evening as she came in from the shop, tired but happy, for the sales that day had been best of all, "and she says she is very sure my work would sell in Boston and other big cities. I gave her three of my best ones, and she is going to show them to her uncle, who has a great bookstore, and perhaps he may send me an order for next year."

"I hope so, Hetty," said her mother, with a pleased look. "Father is greatly delighted already. He says it will tide him over this tight place."

"O, mother," Hetty clasped her hands happily, "I had not hoped for anything so splendid as that. How glad I am!"

Hester's eager mind treasured up every scrap of verse, every new idea that she saw or heard of which could be used in the manufacture of valentines, for she was determined that another year should see a great advance in quality and quantity upon her first effort. The relief in her father's face more than repaid her for all her labor, and he no longer criticised or objected.

In due time a letter came from Boston, speaking very highly of the samples sent, and giving her a liberal advance order, and in addition a new idea; for the letter was inclosed in an envelope, the flap sealed with a wafer and stamped with a fancy design. Her alert mind grasped the convenience of the new device at once, for many of her best valentines had been nearly spoiled with much handling, and she carefully opened it out for a pattern and began the task of cutting and making envelopes for her fast-accumulating stock.

"You can see, father, how much it adds," she said, eagerly, as she exhibited her first completed inclosure. "If I could only get a little love stamp to seal them with!"

"I shall begin to think you can get anything you try for, my girl," said her father, with a pleased smile. "I'll send to Boston for one in my next order if you will write out just what you want."

The second year's sales went far beyond the first, and Hetty's venture was already a pronounced success. She could not begin to supply the demand for the third year's sales, for, encouraged by her success in Boston, she had sent samples of her work to other cities, and the orders came in surprisingly.

"If this keeps on I shall have to give up the shop and put in my time pasting envelopes for you," said Mr. Blake, laughingly, as a fresh order from a new source came in. Hetty laughed merrily; but he had spoken truer than he knew, for even after Hetty had hired several helpers the work grew so far beyond them that it was necessary to abandon the home plant and put up a building especially designed for the purpose, and so the first valentine factory in America was established, and Hetty and her father in time made a fortune from a girl's bright idea.—*The Classmate*.

"Give me, O God," she prayed, "power to make of all my sorrow music for the world."—*Elinor McCartney Lane*.

THE GOLDEN RULE—TEMPERANCE LESSON

International Sunday School Lesson for February 20, 1910

(Matt. 7:1-12.)

Golden Text: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."—(Matt. 7:12.)

Time and Place: Same as last lesson.

DAILY HOME READING

M. Matt. 7:1-12;—Tu. Rom. 14:7-13;—W. Luke 6:27-38;—Th. Gal. 6:1-10;—F. Luke 11:5-13;—S. Rom. 15:1-13;—Su. Luke 10:25-37.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

If men were less selfish they would be less miserable. While it may be true that "selfishness is a fundamental instinct of human nature," it is also true that those who live absolutely for self fall far short of the end and purpose of their creation and become ciphers, rather than integers, in the great problem of life. And it is because of this "instinct" that men, regardless of the rights of others, continue to multiply and keep in operation the saloon and kindred places of evil. Failing to "realize that the intemperate life is a life lived on the lowest plane of selfishness" thousands are daily wending their way to an untimely and dishonored grave. Forgetful of the fact that "no man liveth unto himself," thousands are daily giving away to selfish impulses regardless of the consequences to themselves or to others. This should not be. Indeed the time has come when the forces of righteousness should, as never before, assault the powers of evil. The saloon, gambling dens and other haunts of intemperance and vice must go. Every intelligent member of the Christian Church must recognize and admit the necessity of their abolition. They should not only wish to be free from the influence and effect of such evils themselves, but to also help make it possible for their less intelligent (weaker and less fortunate brother to be likewise. Acting along this line they will put into practice "The Golden Rule."

Our lesson today is based upon "The Golden Rule," or the Christian's law of reciprocity. This law, or rule of conduct, is applicable to all forms of life—family, national, social, religious, or political. It is a complete sum of all the rules contained in the Bible concerning our duty to our neighbor. To obey it out and out would soon bring the Golden Age.

LIGHT ON THE TEXT

1. *Judge not.* Do not express an unfavorable opinion of person or persons—do not be censorious. That it is natural for us to pass judgment upon others is not denied. Good people must condemn the wrong and publicly censure it. But Jesus would caution us against judging with an unkindly spirit. We must not be uncharitable. *That ye be not judged.* The law of reciprocity comes in here. All rash judgments will meet with due retribution.

2. *For with what judgment ye judge * * * it shall be measured unto you.* "As a rule, persons are readiest to condemn harshly faults or offenses to which they themselves are most liable." As nature gives back in proportion as we give, so society gives back as we give to it. Judging others is a boomerang.

3-4. These verses bring the matter directly home. He who is insensible to his own faults is certainly not competent to pass judgment upon or deal with the faults of others. A man should have his own errors and faults corrected in order that he may be able to see clearly, and then, to correct firmly and wisely the faults and errors of his neighbor.

5. *Thou hypocrite.* A form of condemnation made use of by the Master at various times. A man is a hypocrite when he proposes to be on the side of righteousness and tries to correct his neighbor's faults, and at the time makes not effort to cure his own faults. *Cast out the beam out of thine own eye.* We must prove our sincerity by our works. "The first duty of the warriors of the Temperance army is to practice not only temperance from intoxicating liquor, but, self-control over every appetite and passion of body or spirit." *Then shalt thou see clearly to cast out the mote out of thy brother's eye.* "The more nearly perfect our own lives are the more clearly will we be able to discern the good, as well as the evil in others."

6. *Give not that which is holy.* It is a difficult matter at times to be morally and spiritually useful to our fellows. In attempting to be so we are frequently misunderstood. In such instances our good words and works are like casting *pearls before swine*. Yet it is not to be understood that we are not to do anything for those who do not appreciate our efforts in their behalf. We must do what we can to lift them up. "We are to attend to our business and spread temperance truths everywhere, even if some do fall on stony ground."

7. *Ask.* This verse gives us three methods of praying. We are to earnestly express our desire to God both privately and publicly. Doing this implies faith in God's being, ability, and good will. *Seek.* Having made our requests known unto God it becomes our duty to do such things as may be necessary to accomplish our part of the prayer. *Knock.* God's treasure house is ever full. Knocking thereat we may rest assured that the door thereof will be opened and the pearl of great price will be intrusted to our care. God will answer prayer.

8. *For every one that asketh receiveth * * ** God is answering the prayers of His people all the time. True, the answer may not always come in just the way we expect, but it will come. Remember that God is more ready to give than we are to desire.

9-10. Here we have brought to our attention the great truth that as our earthly parent desires nothing but good for his children, even so does our Father in heaven desire nothing but good for those who live and serve Him. The proof of God's willingness to answer the prayers of his children is given by appealing to each parent's experience.

12. *Therefore.* Upon this principle "generalize this rule of conduct. *Whatsoever ye would that men should do to you, do ye even so to them.* This is commonly known as "The Golden Rule." Its meaning is plain. "Whatsoever as a fair and righteous man you would expect from others that do to others. What you feel would be right for you in their place, that concede ye to them in their own place. Make their case your own, and think them what you could fairly demand."—(Whedon.) *This is the law and the prophets.* This was not a new, but an old rule. It was enunciated in the second commandment: "Thou shalt love thy neighbor as thyself."

Charleston, S. C.

HOW TO PRAY

The Epworth League Devotional Meeting Topic for February 20, 1910

(Luke 11: 1-3; Mark 11: 24, 25.)

BY ELI PITMAN

The Theme and the Scriptures

The rabbis gave prayer formulas to their pupils. John Baptist taught his disciples to pray. The disciples of Jesus had been with him, had seen him, had heard him pray. It appeared to them as though it were friend talking to friend. Surely, there is some connection between his marvelous life in public and his constant habit of prayer. Would not the Master teach them his wonderful secret? And so they come to him, saying, "Lord, teach us, take us into your school, teach us to pray."

Quick was the glad response, and "the prayer that teaches to pray" came from the Master's lips, encouraging the definite act of prayer and suggesting great and profoundly significant ideas to be embodied in true prayer. Simplicity and brevity are taught in this first lesson, but "after eighteen centuries Christendom knows no expression of thoughts and feelings so full in so small a compass, so rich, so majestic in prayer and petition." (Geikie).

The prayer suggests, as does the passage chosen from Mark's Gospel, that the true spirit of prayer is absolute, undivided self-dedication to God, our Father, and complete harmony with the divine will. Six petitions are used, and first in order and in importance are those relating to God, reverence for the divine name, the coming of the kingdom of God, and universal obedience to the will of God. The desire for God's glory and the universal extension of His kingdom. Then follow the expressions of desire for personal blessing, for daily food, for pardon, and for divine help in spiritual struggle.

In the Sermon on the Mount Jesus had taught them of God's fatherliness and the certainty of answers to prayer, and he now repeats in these verses (Luke 11: 9-13) this teaching, especially emphasizing the Father's willingness to give the Holy Spirit to them that ask, and showing clearly our duty to ask and seek and knock.

Our reference (Mark 11: 24, 25) is preceded by the words "Have faith in God," teaching that in prayer all depends on our relation to God; but the passage itself makes it very clear that in true prayer our relations with our fellow men must be right also. Effectual prayer comes from a life given up to the will of God. Our daily life in the world is the test of our intercourse with God. Love to God and love to our neighbor are inseparable. The prayer from a heart that is either not right with God, on the one side, or with men on the other, cannot prevail. The life must have the constant fragrance of the spirit of forgiving love. This great prayer promise is preceded by "Have faith in God," and is followed by "Have love to men." Right relations to God above me and to living people about me are essential conditions of true prayer.

The Meaning of the Theme

"How to Pray." Is prayer a forgotten secret, as claimed by many today? No, not by multitudes. Still, many forget, and all need to constantly remember that the greatest thing anyone can do for God and for man is to really pray. It is not the only thing, but it is the chief thing. The greatest people of the earth have been and are the people who pray. We need:

A Proper Spirit and Motive. If a man is to pray aright, he must be right in his motives and desires. "If I regard iniquity in my heart, the Lord will not hear me." Unconfessed disobedience and sin closes the ear of God. We ask and receive not. We need very carefully to guard our spirits and to keep in an attitude of rightness toward God and man, that our prayers be not hindered.

A Proper Approach. True prayer is "unto God." Wendell Phillips once made, so said the reporter, "the most eloquent prayer ever offered to a Boston audience." But true prayer is not offered to an audience or congregation. In secret, or in public, prayer is "unto God," and "in the name of our Lord Jesus." By him, and by him only, we have access unto the Father. "No man cometh to the Father but by me."

A Proper Time. An essential of the Christian life is right habits of prayer. Making prayer a chief part of our life and service, answers to prayer should be a common and daily experience. A young man in India said: "I used to pray three times a day. Now I pray once a day, and that is all day." Feet busy, hands ceaselessly active, head full of matters of business, but the heart never out of communication with God. Nevertheless, special time should be set apart for prayer.

A Proper Place. One can pray anywhere—on the streets, in the store, at the office, on the train, in the kitchen. But it is absolutely necessary for us to go off, and in some quiet place be shut in alone with God. The Master Teacher of the art of prayer went off up into the mountain to pray, alone. "One of his first instructions concerning prayer was, 'Enter into thine inner chamber, and having shut thy door, pray.' Here in the inner chamber, the solitary place, is Jesus' schoolroom. Shut in with God, the world shut out, pray to thy Father who is in that secret place. The quiet place and time are needful to train the ear for quick hearing. We need trained ears. Shut out the noises of the world. Listen to the voice of God."

A Proper Persistency. "Because of his importunity he will rise and give," said the Master, as reported by Luke. "Have faith in God," said he when Peter drew his attention to the withered figtree.—From "Notes on the Epworth League Devotional Meeting Topic."

Mississippi Annual Conference

The Forty-second Session of the Mississippi Annual Conference convened in Ashbury Methodist Episcopal Church, Canton, Mississippi, Wednesday, January 19, 1910, Bishop T. B. Neely presiding.

The Conference convened at 8:30 o'clock and at the close of the devotional services and a fatherly talk from the Bishop the Conference proceeded to elect officers.

W. P. C. Morrison was elected Secretary, with power to choose his assistants, which he did. P. W. Baldwin was elected Statistician, with power to choose his assistants. J. I. Garrett was elected Treasurer and he chose his assistants.

The General Conference representation was almost complete. Drs. M. C. B. Mason, E. M. Jones, J. P. Wray, I. G. Penn, I. L. Thomas, W. W. Lucas, R. E. Jones, Professors Davage, Shaw and Docking, Mr. Graham of the Western Book Concern and Rev. Dr. Parkhurst, who gave a series of religious lectures each afternoon, were all present and ably represented their cause. On the second morning of the session the welcome address was delivered by the Rev. Mr. Lewis of the Methodist Episcopal Church Society and responded to by our own Dr. Lucas in a very happy and philosophical vein. Dr. Lucas is the right man in the right place. On Thursday night of the second day's session, Dr. Mason delivered his lecture, "The Second Emancipation," which was a masterful effort. The house was packed and at times the people were lifted out of their seats.

The Upper Mississippi Conference was represented in the person of Dr. A. B. Hart, District Superintendent of the Greenwood District, who came to us in the interest of those of our members who have recently moved to "the bottoms."

Africa was represented by Dr. Sherrell, a returned missionary, who thrilled the audience with his afternoon sermon on Sunday during the Conference. The Woman's Home Missionary Society was represented by Mrs. Dr. Mason, who left Miss Carrison to look after that department of the church among our Southern Conferences.

The Conference pledged its support to the Meridian Academy and sent Dr. Shaw away with the assurance of its support. After admitting four young men in full connection Bro. W. A. Oats was ordained an Elder, being the only one who had completed the studies of the fourth year. Bro. Oats is also a student from Gammon. There were some very important changes made in point of District Superintendents. Dr. J. M. Shromfort went on the Meridian District and Bro. McMorris who was there, went to St. Paul, Meridian.

D. Dudley went on the Hattiesburg District, and J. B. Brooks who was there went to Pass Christian.

P. H. Rembert goes to the Brookhaven District and G. W. Smith, who was there, went to Central-Jackson, and so the "Eagle" had stirred her nest. In all, the Conference was full of life, full in attendance, full of hard work, full of surprises. Bishop Neely is kind and fatherly in all of his deliberations and carries each item of Conference business through the ordeal of the most searching analysis. On Monday morning, January 24, Conference adjourned at 11 o'clock to meet next year in Hattiesboro, Miss.

JESSE E. HOLMES.

Personal and General

Prof. J. J. Evans organized the Progressive Fraternal Union recently at Boncheat, Louisiana.

A baby girl—Willie Elberta—Born January twenty-fifth, now brightens the home of Dr. and Mrs. D. A. Bethea, of Terre Haute, Indiana.

The Rev. J. W. Turner's address at Lake Charles, his appointment this year, is 220 Franklin street; his home address in this city is 4607 So. Franklin St.

The Rev. J. I. Garrett, who has been quite ill and confined to his bed at Jackson, Miss., since the conference, is improving slowly, but expects to be able to get around in a short while.

Changes of Address

The Rev. A. B. Venable, from Maringouin to Eola, Louisiana.

The Rev. I. S. Thompson, from Liberty to Yawoo City, Mississippi.

The Rev. Lewis S. Price, from Sylacauga to Alexandria City, Alabama.

The Rev. B. T. McEwen, from Aberdeen to Corinth, Mississippi, Box 277.

Day of Prayer for Colleges at Rust University

BY THE REV. J. W. GOLDEN

This old school that has stood as a beacon-light on the hill for the past forty years is having a year of unusual prosperity in all departments, and especially is this true in spiritual matters. Thursday, January 27, was observed as a day of prayer for colleges. The exercises began at 10:30 when the whole student body assembled in the beautiful chapel for religious service. The president, Dr. Docking, with the members of the faculty, were present. Several visitors were also seated on the platform. The sermon of the morning was preached by the Rev. Mr. Bradley, pastor of the Methodist Episcopal Church, South, in Holly Springs. After the sermon Mr. Percy H. Anderson, one of the most prominent white citizens in Holly Springs, who has been for many years a trustee of the University, made a very interesting address.

Again in the afternoon the students came together in the chapel when several of the local clergymen were present and participated in the service. The Rev. Dr. N. R. Clay led in the responsive reading and Rev. L. A. Shumpert of the Mississippi Conference led in prayer. Dr. W. C. Clay, the district superintendent, preached a most earnest and effective evangelistic sermon. This message was taken by the spirit of God direct to the hearts of the students, and at the close of the sermon about thirty young men and women came forward and knelt at the altar seeking the pardon of their sins. It was a great and a glorious sight and the whole student body was moved to tears. Surely a deep revival spirit pervades the whole school. Dr. B. F. Woolfolk, the local pastor, with other visiting ministers and the Christian workers of the students, gathered around the altar and earnestly prayed for the conversion of these students. It was a great day in Rust, and as Dr. Docking suggested, "this is only a token of greater things." It is the plan to have a special series of Revival Services sometime during February, when strong efforts will be made for the conversion of every unconverted student in the university. Nathalie Doxey, the music teacher, led in the singing which was hearty and inspiring, and altogether the day was one that will not soon be forgotten by the host of students now attending Rust University. For such sermons and for such thrilling scenes we are all thankful.

The Louisiana Laymen's Association

BY E. J. BORRELL

The Methodist Laymen's Association of the Louisiana Conference met at the Mt. Zion Church, New Orleans, on the morning of January 28, with President Reddix in the chair. The meeting was representative. The delegates, coming from the different parts of the state, showed that the association is reaching the better class of our people, for there were present prominent farmers, business men, teachers and doctors. Addresses were delivered by J. A. Reddix, M. S. Davage, A. W. Brazier and others. The association is planning a big meeting to be held in connection with the great World Sunday School Convention, in March. It is hoped that there will be, at least, three hundred laymen from all parts of the state at this meeting, as there are to be delivered speeches and addresses not only by our prominent men but by some of the most famous Sunday school workers in the world as well. Resolutions were offered, touching the death of Mr. M. S. Alexander, a prominent layman; and voicing sympathy to Miss M. J. Keller, of Lake Providence, who was unable to be present, owing to the illness of her mother. Another resolution of interest was that pledging the support of the laymen, to the local and general church to help make this one of the greatest years—both financially and spiritually—in the history of our church in this state.

Officers: Prof. J. A. Reddix, president; A. W. Brazier, M. D., Mr. I. M. Evans, E. J. H. Sorrell, I. W. Young, M. D., Mrs. B. C. Murry, vice-presidents; Mr. W. J. Walker, recording secretary; Miss M. J. Keller, assistant secretary; Prof. M. S. Davage, corresponding secretary; Mr. J. S. Scott, treasurer; E. J. H. Sorrell, reporter.

Washington Letter

BY TAM

The revival season is on and special services are being conducted in Mt. Zion, B. T. Perkins, pastor; Ebenezer, S. H. Brownz, pastor; Nash Meuil, B. F. Myers, pastor; Joae's Chapel, Elijah Ayers, pastor; Ashbury, M. W. Clair, pastor; Rockville, D. D. Turpean, pastor.

Haven Chapel, W. H. Barnes, pastor, is undergoing extensive repairs which will add much to its comfort and attractiveness.

Dr. E. S. Williams, District Superintendent reports the work in good condition throughout the district. A pleasing advance along all lines is expected.

Monday, January 10th, at the residence of Bishop J. W. Smith, D. D., a luncheon was served to the ministers of the city. This was an occasion on which the ministers of all denominations represented in this city sat together in one common brotherhood. Peace and harmony prevailed and we were all one.

Bishop Earl Cranston, LL. D., addressed the Washington Preachers' Meeting last week. Subject: "The Purity of the Church and Effectiveness of Ministry." The ministers and their wives were out in full and gave the bishop a royal greeting.

Ministers and Stewards of the Paris District

Texas Conference, met January 21-23, at St. Paul Methodist Episcopal Church, Clarksville, Texas, the Rev. S. M. Bolden, pastor, with the Rev. James I. Gilmore, their aggressive leader, in the chair. An organization was soon affected, with the Rev. S. M. Bolden secretary and W. J. King reporter to the SOUTHWESTERN. For this meeting a very excellent literary program had been prepared by our worthy District Superintendent to be had in connection with the business for which we had been called together. The subjects were practical and constituted five issues with which the church of God and the ministry have to deal. Although there were a number of absentees, the subjects were entered into with a zest and enthusiasm not often had. As we literally "drank together" in a spiritual way, discussing the evils which confront the church, and planning how to extend the kingdom of the Master on our district, we became aware not only of a closer link among ourselves, but there was a definite impression of a certain intangible Presence among us in the identity of that "Elder Brother," who promised wherever there were two or three assembled in His name He would be in their midst. Fired by the assurance of this Presence, the board resolved to begin an aggressive campaign for the salvation of souls. It was decided to hold tent meetings at specified places on the district, such meetings to be under the supervision of the district superintendent, assisted by the pastors of the district.

Assessments for District Superintendent remained same as last year. During the week sermons were preached by Revs. W. A. Parks and J. W. Gilder. The Biblical Institute, conducted by Dr. W. G. Alston, was the best ever had on the district, being both instructive and pleasurable. Persons visiting the board were royally entertained by Rev. S. M. Bolden, his amiable wife and their loyal members.—W. J. King.

Savannah District Stewards and Pastors Meeting

The above named body met at Jesup, Ga., January 20, 1910, our popular District Superintendent, the Rev. Dr. E. D. Giddens, in the chair. The Rev. I. T. Griner was elected secretary. The Rev. Dr. F. R. Bridges, District Superintendent of the Waycross District, was present and delivered a splendid sermon subject: "True Devotion and Church Loyalty." His lecture also was inspiring. Our meeting raised \$11.00 for our District Superintendent. Owing to the high cost of living the superintendent's salary was advanced. Peace and harmony prevailed. Doctor Giddens has learned the art of controlling himself first and sets the example of Godly piety for all, and he is thoroughly conversant with parliamentary ruling. Our district is forging its way to the front on all lines. We have a mission in fifteen new places, doing well. On our district, the Brunswick Mission, the Rev. A. N. Jackson, pastor, is doing well and is destined to be ere long one of our best points, as well as Woodbine, Ga., under the Rev. G. W. Rutledge.

(Continued on Page Ten.)

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to Eaton & Main, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

The way of the transgressor is hard and will ever be so. In every direction the transgressor may go he'll find his road hard and thorny. Change roads, brother, by changing life.

There is but one public school for colored people in Lafayette Parish of the State of Louisiana, but that one school is a good one, Prof. P. L. Breaux is principal. This school has been built largely under the direction of Prof. Breaux on the self-help plan. Mr. Breaux has labored at this place of eighteen years. This school shows what the people may do for themselves—for it was their money that made the enterprise possible. When the parish saw that the people really wanted a school it made an appropriation toward the enlargement of the building and the maintaining of the work.

The *Northwestern Christian Advocate* referring to the recent executive committee of the Methodist Federation for Social Service, which met in New York, with the largest attendance since the federation was organized, says: "After a thorough discussion of policy, in the light of the experience of the past two years, the original policy of the federation was emphatically reaffirmed. This declares the work of the federation to be educational and inspirational, using existing agencies rather than creating new machinery, developing itself with only a minimum of organization and always subordinating that organization to the actual work of social service. On account of the pressure of the work upon the present volunteer officers, as well as on account of the manifest intention of General Conference in committing definite tasks and inquiries to the federation, it was decided to secure a secretary to devote his whole time to the work as soon as the necessary finances can be secured. There need be no fears that another Church society is being formed, for this man will not promote an organization but social service. While the attempt will be made to secure some persons in every Annual Conference who will represent this interest and can be looked to for the carrying out of the plans of the federation, these conference branches will be rather informal and flexible."

The *Central* in a recent issue pays the following tribute to a worthy representative of our large connectional interests: "Dr. Thomas Nicholson, secretary of the Board of Education, is a providential man of the hour. We do not disparage the eminent men who preceded him in that office—Kidder, Goodsell, Payne, McDowell, Anderson—by saying so. We live in a different world from that of even a half dozen years ago. The entrance of the vast millions in the various Rockefeller and Carnegie foundations have called for a type of headship which is a contrast to that of a decade ago. One service these vast foundations has rendered is the acquisition and classification of information about every educational institution in America. We know who, what, where, these institutions, one by one, are; what they really are doing and with what results. For example, a college president—and one of the best—told us not long since, that when he called at the office of Mr. Carnegie to walk away with a library in his pocket, he found that that office knew far more about his college than he knew himself. We have heard like stories from several presidents. The secretary of the Board of Education today must be a statesman, as well as a financier and a theorist; he must understand the geography, the sociology of education, he must be at home in tables, maps, environment, and numberless other factors, as well as in the old fashioned ideals of culture. Such a man the church has in Dr. Nicholson. He is, moreover, from the West, from old Cornell, and later president of a college in the Dakotas. Dr. Nicholson is a master of information. And the prestige of our educational system is advanced by his mastery, his counsels and firmness. This is well known in places where it is well that it is well known."

Of General Interest

CARNIVAL DAYS

New Orleans, the Winter Capital of America, is the Mecca for thousands of pleasure seekers and those who would escape the chilling blasts of the frigid North. In addition to the usual Mardi Gras features, Paulhan, the noted French aviator who ranks among the world's greatest is making sensational flights in aeroplanes of various types and hopes to establish some new world's records. In the meantime the city, gaily decorated and brilliantly illuminated cordially welcomes the strangers within her gates and gives herself over to mirth and nonsense as she pays tribute for two days to His Majesty "Rex" King of the Carnival.

CATHOLICS NUMEROUS

According to the official Catholic directory there are 14,347,027 Roman Catholics in the United States which is an increase of 111,576 over the figure of the previous year. The total number of Catholics under the United States flag including of course our island possessions, is 22,587,079. There are 16,550 Catholic priests in the United States. This is a gain of 457. There are nearly 9,000 Catholic churches with resident priests, and more than 4,000 mission churches; 1,125 charitable institutions are supported by the church in this country. This includes 289 orphan asylums in which there are 51,541 orphans. There is also a large number of parochial schools, seminaries, academies and colleges. According to these figures Roman Catholicism is in a flourishing condition in the United States.

ENGLAND'S BOY SCOUT CORPS

"Catch the boy and you make a man" is the motto of Sir R. S. Baden-Powell, the originator of the boy scout movement throughout the empire of Great Britain. So interested has Gen. Baden-Powell become in the work of perfecting the organization and of widening its scope that he has resigned his commission as lieutenant-general. The plan is to interest the boys throughout the British Empire in military tactics. They are organized into companies and learn the rudiments of drilling, signaling and army discipline. They are also taught how to cook their food, read the time by the sun and other things which enter into a soldier's life. In looking after the boys Gen. Baden-Powell hopes to lay the foundation for a great army. Churchmen may learn a valuable lesson from the methods of Gen. Baden-Powell.

THE PROBLEM OF THE HOUR

Many of the problems which distressed the mind of the average man a few months ago have been forgotten in his well-nigh futile effort to make ends meet. And the main question now before the public is the high cost of the necessities of life. One of the solutions to this vexatious question, now being offered is that we should eat less. This is not a bad idea; for those skilled in dietetics often charge that many of the diseases to which mankind is heir are due to over-loaded stomachs. There is no doubt but that the average American could get along with considerably less meat. Some figures as to the world's consumption of meat are interesting. With the figures of the last census as a basis each inhabitant of this country consumed in a year one hundred eighty-five pounds of dressed meat. This average was surpassed in Australia and in New Zealand. In Great Britain, whose people are considered heavy meat eaters, the yearly average is 121 pounds, which is sixty-four pounds less than in this country. Then follow Germany whose annual meat per capita is 116 pounds; France, 78; Denmark, 76; Belgium, 70, and Sweden, 62. Thus it will be seen that in some European countries the consumption of meat per capita is one-half to one-third of what it is in America. In the meantime the whole matter is being investigated. But the farmer, the railroad, the wholesaler and the retailer are each in turn disclaiming responsibility and are saying: "Blame the other fellow. The fault is not in me."

General Booth, of the Salvation Army, is already laying plans for next year. He proposes to make an automobile invasion in China with a view to its spiritual conquest.

THE LOUISIANA CONFERENCE

The Louisiana Conference which was held in this city closing last week was a notable session. The attendance was large and interest high at all times. The entertainment was in the hands of First Street Church, the Rev. C. W. Reeves, pastor, assisted by the churches of the city. The churches proved themselves royal hosts and the vote of thanks to Pastor Reeves and the other pastors of the city was heartily given. Bishop Neely presided. There can be no storms or tangles when he is in the chair. He is a master hand in directing deliberative bodies. Many grave and vexing problems faced the Bishop—all of which were most carefully considered. Bishop Neely sounded the note for a clean ministry. His address along this line followed the announcement of the expulsion of W. H. Jones from the ministry and membership of the Church for gross immorality. The Bishop justly insists that God's men shall be good men.

A number of important changes were made in the appointments. The Rev. Dr. W. H. Logan for a number of years pastor of Trinity Church, Houston, Texas, has been transferred to this city and stationed at Wesley. The Rev. W. Scott Chinn has been transferred from the city to Tabernacle, Galveston, Texas. The Rev. G. A. Deslandes, pastor at Tabernacle, succeeds Dr. Logan at Trinity. Five new District Superintendents were appointed—namely: Rev. H. Daniels, Baton Rouge District; Rev. V. Chapman, Lake Charles District; Rev. J. O. Richards, Alexandria District; Rev. B. J. Reddix, Shreveport District; Rev. T. H. Munson, Monroe District. Bishop Neely is still in the city studying the local problems, some of which have vexed the church for years. Bishop Neely is interested in our Italian work which gives promise of large success. Other places are being considered for the strengthening and an enlarging of our work.

At the meeting of the Trustees of the Woman's College of Baltimore, held on Wednesday, February 2nd, it was unanimously voted to request the legislature of the State of Maryland to pass a bill changing the name of the institution from "Woman's College of Baltimore" to "Goucher College." The new name is a recognition of the devotion and high-minded service of the founders of the college, the Rev. John Franklin Goucher and his deceased wife, Mary Cecilia Goucher. The institution was founded in 1885. The name which it has borne from its foundation until the present time has been unsatisfactory for several reasons. First, the name of the college localized it in a way that misrepresented the institution. The fact that the college was located in Baltimore did not warrant an inference that it was primarily a Baltimore institution. For many years it had the unique distinction of being the only college, under the auspices of the Methodist Episcopal Church, devoted to the higher education of women. Its relationship was to the whole church, rather than to a place. During the passage of the years, the institution has become more localized because other woman's colleges have sprung into existence. These have been related to other places, and the result naturally has been that our institution has been catalogued and classified as the "Baltimore Woman's College."

Commander Peary proposes a dash for the South Pole by American explorers and as a British expedition is also being organized England forges a lively competition for the discovery of the Southern goal. Sir Ernest Shackleton, who holds at present the farthest South record, announces that he will not take a hand in the contest and Commander Peary declines command of the American expedition. The Peary Arctic Club offers the steamer Roosevelt on the terms that the National Geographical Society raise the first \$50,000 toward the expense of the expedition. Capt. Bartlett of the Arctic ship Roosevelt, and Prof. McMillan and George Borup, who were with Commander Peary, will probably be selected for the South Pole expedition.

Prairie View State Normal and Industrial College defeated Wiley University New Year's day on the Prairie View College campus by a score of 5 to 0. The game was stubbornly fought, until the last few minutes when Wiley saw that she was out-matched. President Dogan and Prof. White accompanied the Wiley eleven.

People of Interest

We know of no more capable, conscientious, unselfish, patriotic, and race-loving newspaper correspondent than Mr. Victor P. Thomas, a picture of whose strong face appears at the opening of this column. Mr. Thomas without remuneration con-



MR. VICTOR P. THOMAS

tributes weekly thoughtful letters to *The Freeman*, the *Illinois Chronicle* and other papers. Whatever he covers is well done. He is winning friends for himself and is doing the race a large service by using his spare moments in informing the world of the bright side of the life of the Negro in this section.

The Rev. J. M. Harris, D.D., pastor of our church at Mexico, Missouri, has a very popular lecture on "The Philosophy of Wedlock."

Dr. H. C. Jennings, of Cincinnati, dedicated, recently, the new church at Red Wing, Minnesota. The Doctor was pastor of this church over twenty years ago.

Mr. John S. Hughes, of New York City, and a prominent Methodist layman, has made a gift of \$20,000 to Syracuse University, of which he is a trustee.

The Board of Bishops of the African Methodist Episcopal Church meets this week in Vicksburg, Mississippi. The program opens with twenty-seven welcome addresses.

Mr. James O. Crosby, of Garnaville, Iowa, presented to Clark University, South Atlanta, Georgia, a thousand dollars as a New Year's gift to be added to the permanent endowment.

Bishop Honda, of Japan, is to come to America this year to the General Conference of the Methodist Episcopal Church, South, and for the Sunday School Convention at Washington.

Mrs. Theodore Roosevelt will sail for Naples, Feb. 15, on the "Hamburg," on her way to upper Egypt. According to news received from East Africa recently, ex-President Roosevelt will arrive at Khartoum, March 15. After remaining two or three days at a hotel in Khartoum he will meet Mrs. Roosevelt. He will be back in the United States June 1.

Bishop Quayle is a busy man. He is going all the time—abundant and fruitful in labors. He visited this city last week and delivered several lectures and on Sunday preached at three churches and addressed the Y. M. C. A. after the afternoon sermon for lagniappe. Bishop Quayle was gracious enough to call at the SOUTHWESTERN Building and visit the editor's room. Bishop Quayle also called upon his colleague Bishop Neely whose office is in the SOUTHWESTERN Buildings.

Four missionaries sailed from New York for the foreign field Saturday, January 22. On the steamship Carmania were the Rev. Edwin F. Frease and Mrs. Frease and the Rev. William E. Lowther, en route for North Africa. Dr. Frease, formerly of the Bombay Conference, goes to take up his work as superintendent of our American mission in North Africa. Dr. Lowther was a missionary in Malaya during the years 1902 to 1906. Since his return to this country he has held appointments in the Wisconsin Conference. Mrs. Lowther, who sailed for Germany, her former home, in November last, will later join her husband in Algiers.

Dr. G. W. Arnold, secretary of the Stewart Missionary Foundation for Africa has completed his eastern trip in the interest of the Foundation. The trip was made through the following States: Georgia, Tennessee, North Carolina, South Carolina, Virginia, District of Columbia, Maryland and Florida. All of the Freedmen's Aid Schools in this section were visited, and many large churches where chapters are organized. The work is in good condition, and there is increasing interest formed on every hand. Many young men and women gave their names to the secretary, desiring to take up missionary work when they finish school.

The funeral service of Bishop Cyrus D. Foss was held in Arch Street Church, Philadelphia, Pennsylvania. Prominent among those participating in the impressive service were Bishop Luther B. Wilson, Bishop William F. McDowell, Bishop Earl Cranston and Bishop David H. Moore. All the officials and prominent men of the Philadelphia Conference were in attendance, the ministers of that Conference forming a solid phalanx, ten rows deep, in front of the altar. The New York and Baltimore Conferences were represented, several colored Conferences and Associations, the Philadelphia Conference of Baptist Ministers and Wesleyan University, which institution Bishop Foss served five years as president. Addresses were delivered by Dr. Frank Mason North, Bishop Wilson and Bishop McDowell. The honorary pallbearers were sixteen prominent laymen of the Philadelphia Conference. The Rev. Dr. George H. Bickley, pastor of Arch Street Church, announced that so many resolutions had been received that it was deemed advisable not to read them at the service. The body of Bishop Foss was taken to Pawling, N. Y., for interment.

In the fall of 1907 two young men, a printer and a bookbinder, were sent out from the Methodist Church in Sweden to East Africa, to become workers in the Methodist Printing Press at Inhambane. In these two men Swedish Methodism was making her first offering of life to foreign mission work and their going was the cause of an aroused missionary enthusiasm in Sweden. The printer, then 20 years of age, was Carl Gottfrid Runfeldt. He was a native of Upsala, Sweden, had learned the printer's trade when a youth, and had then attended the Theological School in Upsala for two years, serving during part of this time as an assistant in pastoral work. He reached Inhambane December 6, 1907. In addition to superintending the Printing Department he soon undertook to help in other branches of mission work. While overseeing the work of the schools at Kambini last June he was taken ill with the dread blackwater fever. He recovered from this attack however and later spent some time in Umtali regaining his strength. On October 6, 1909, Miss Henny Anderson, of Sweden, sailed from Hamburg, for Inhambane where she was to become the wife of Mr. Runfeldt, and the marriage took place November 25. A cablegram from Inhambane now brings the brief and tragic message that Mr. Runfeldt died of blackwater fever, January 6. He was not yet 23 years of age.

The project for a union institution of higher learning, at Nanking, China, which should provide for the work of this character hitherto carried on by the Methodist Church, the Disciples of Christ, and the Presbyterian Church in Nanking, has at last been consummated. For more than two years the Christian College of the Disciples of Christ and the Presbyterian Academy have been united, and now Nanking University, hitherto conducted by missionaries of the Board of Foreign Missions of the Methodist Episcopal Church, has been added. The new institution is to bear the name of the University of Nanking. It has its own Board of Trustees, four from the Methodists, four from the Presbyterians, and three from the Disciples of Christ. These eleven trustees have elected as President of the new union institution the Rev. Arthur J. Bowen, who was already President of our Methodist college. The institution starts with a faculty of 12 foreigners and 18 Chinese teachers. The institution is to occupy the site hitherto occupied by Nanking University. A number of new buildings are to be added to the equipment. The financial arrangements for the maintenance of the University, including the support of the faculty and the securing of equipment, have provided for an equitable distribution of burdens on the three Boards involved. The first meeting of the Board of Trustees took place December 21, at Nanking.

News Paragraphs

Toledo, Ohio, has a newsboys' temple which is valued at \$110,000. In the Association there are 7,000 newsboys.

The law prohibiting the manufacture of intoxicating liquors in the State of Tennessee went into effect January the first.

About 60,000 children could not be enrolled in the New York city schools at the opening of the last term because of lack of room.

According to a recent report, the production of gold in the United States in 1909, amounted to \$99,232,200, which exceeds all records.

Yun-Hsiang Ts'ao, of Shanghai, has won the prize for English oratory at Yale University, the first honor of this kind to be won by a Chinaman.

The voice of Mme. Tetrassini the noted singer, brings her a yearly income of \$250,000. She says her voice belongs to the people but the people are paying the price.

The Saint Gaudens statue of Bishop Phillips Brooks on the grounds of Trinity Church, Boston, was unveiled recently. The service was conducted by Bishop Lawrence, of Massachusetts.

In the seventh annual meeting of the directors and stockholders of the One-Cent Savings Bank of Nashville, Tennessee, the cashier's report showed a clearance of nearly \$800,000 for the fiscal year.

The Gulf Conference finds the term District Superintendent unacceptable to its constituency and at its last session adopted a memorial to the General Conference asking the restoration "of the household word Presiding Elder."

The African Methodist Episcopal high churchmen of Atlanta, Georgia, are in a big muddle. What a pity! Brethren wash your soiled lives in the back shed and hang it up to dry at night. This policy would do the race more good.

The Negroes of Memphis, Tenn., have opened another bank. The Fraternal Savings Bank and Trust Company. The deposits for the first day amounted to \$11,000.00. When will the Negro in New Orleans and Louisiana, join the procession?

The American Foreign Mission Boards has appointed about 485 delegates to the World Missionary Conference at Edinburgh; of this number the Methodist Episcopal Church will send 87. The Methodists, all branches, will number 140 delegates.

The *Rhodesia Missionary Advocate* is the latest addition to the Advocate family and a royal welcome this new comer has at the hands of the older members of the family. It is vigorous in its first appearance and gives hope for a long and honorable career. God bless and prosper the *Rhodesia Advocate*.

The *Rhodesia Advocate* says: "For effectiveness in evangelizing one native well trained equals four whites." This is a most significant statement. The Gospel will spread in Africa in proportion as we develop a native ministry. "Black lips for black ears" is the method for the salvation of Africa.

We learn that arrangements have been completed whereby Liberia will get a loan of nearly \$3,500,000 beside large investments by business men: that Philadelphia bankers will open a bank in Liberia of which Mr. Fowler, one of the Commissioners sent by President Taft to Liberia is to be president. This is good news to Liberia.

The Manufacturers' Record states that in the first nine months of 1909 four hundred and forty-four new churches, valued at \$13,000,000, were under plan or in course of erection in the fourteen Southern States. The Record collected the following figures: Methodist, \$4,396,000; Baptist, \$2,708,500; Protestant Episcopal, \$1,840,500; Presbyterian, \$1,161,000; Catholic, \$930,000; Christian, \$569,000; Lutheran, \$270,500; Jewish, \$210,400; and various others, \$1,066,700. Texas was expending the most, over \$2,500,000. Oklahoma was putting \$467,000 into new church enterprises, about one-half of them Methodist.

Calhoun County, South Carolina, expends yearly an average of 53 cents for the education of the Negro children in that County. Is it any wonder that illiteracy holds a high hand in that State? Beaufort County spends an average of \$3.09 for each colored child while on the white children it spends an average of \$31.86. Let Senator Tillman harmonize this fact with his statement that South Carolina treats the Negro fairly.

Work Being Accomplished at Negro Farm School

I have been planning to write you for some time, but have delayed in order to get something definite about which to write. Now that we have been operating our school farm for two years and are getting things shaped up for better work, the thought came to me that you would be interested in knowing the results which were realized this past year.

With an average of 25 students, 13 working eight hours per day and going to school at night, and 10 going to school in the day, working after school is over. We have grown and harvested 500 bushels of corn, 100 bushels of cowpeas, 8 bales of cotton, 600 bales of hay, 50,000 head of cabbage, 4,000 pounds of turnip salad, 400 bushels of sweet potatoes, 100 bushels of okra, 2,000 dozen bunches of onions, 200 bushels of snap beans, 1,000 watermelons.

In addition to these farm crops we have made and sold in the city of Atlanta, 30,400 quarts of sweet milk, 5,000 quarts of buttermilk, 900 pounds of first class creamery butter, 1,000 pounds of pork, and have on hand 10 head of hogs to be slaughtered.

From the above farm products we have realized in cash \$4,233.70 for the year. The lowest point in cash receipts from the farm—\$213.60—was reached in December, 1909, and the highest point in cash receipts from the farm—\$500—for month—was reached in October. Thus we have an average of \$353 per month for the year 1909.

I call attention to this because it emphasizes two things.

1. The importance of diversified farming. By carefully planning the farm, the farmers may have cash coming in every day in the year, and in this way get freed from the credit system.

2. This \$353 per month is an exponent of what may be done on a school farm if properly equipped and operated.

It has taken about \$550 per month to operate the farm school; much of this amount has gone into permanent improvements, and teaching the boys how to become truckers, dairymen and stockmen. I firmly believe that by strict business methods and a proper correlation of educational principles, it is possible to endow an agricultural school out of the natural resources of a Georgia farm, if the farm be near a city like Atlanta, where we can find ready sale for any and everything from a bushel of turnip greens to a pound of first class creamery butter.

There is one other way we have had success with our work this year. We have organized a system of Farmers' Institutes in this section of the State. We held Farmers' Institutes in the following counties: Harris, Troup, Henry, Clay, Paulding, Campbell, Douglas, Charlton, Turner, Clarke.

In these institutes we have urged upon Negro farmers to take better care of their farms, to plant call a Round-Up meeting at the farm school with good results. At this meeting eighty Negro farmers were present, representing thirty-eight counties in the State; twenty-three Negro rural school teachers from thirteen counties and twelve preachers from ten counties. The following well-known white planters and professors who took part in the instruction of Negro farmers of Georgia: Hon. J. Pope Brown, State treasurer and one of the largest planters in the State; Prof. C. W. Willoughby, of Georgia Experiment Station; Dr. H. E. Stockbridge, editor of the *Southern Ruralist*; Mr. G. H. Hunnicut, editor of the *Southern Cultivator*; Mr. Loring Brown, proprietor of the Belmont Farm, and Mr. J. J. Morris, planter and seed corn grower; Prof. J. H. McClain, of Washington, D. C.; Mr. E. Gentry, of the Bureau of Plant Industry, Washington, D. C.; Prof. E. A. Louis, Assistant State Entomologist; Prof. P. N. Flint, of the Experiment Station, Griffin, Ga.

We are very much in need of an instructor who will be with students during work hours. It will take about six hundred dollars to employ a good man, who will help us. I am sending a clipping from Atlanta, Georgia, which shows what the white press think of our farm school.

The *Georgian* says:

"The *Georgian* desires to commend the practical work for the betterment of the Negro race in the South which has been accomplished on the school farm in connection with Clark University near this city, and which, on a scale somewhat limited, suddenly serves to forecast what may be expected from similar experiments.

"Under the directions of Professor P. C. Parks, 25 students were employed on the farm during the past year, thirteen working eight hours per day and going to school at night and ten going to school in the day and working in the field after school hours. With this

small squad to assist him, the director harvested 500 bushels of corn, 100 bushels of peas, 8 bales of cotton, 600 bales of hay, 50,000 head of cabbage, 4,000 pounds of turnip salad, 400 bushels of sweet potatoes, 100 bushels of okra, 2,000 bunches of onions, 200 bushels of snap beans and 1,000 watermelons.

"Besides these staple crops, the farm yielded 30,400 quarts of sweet milk, 5,000 quarts of buttermilk, 900 pounds of first class creamery butter, 1,000 pounds of pork, for all of which a market was obtained in Atlanta, and, moreover, at the end of the year there were ten head of hogs on hand to be slaughtered.

"From the various farm products there was realized in cash last year \$4,233.70.

"Or an average of \$353 per month.

"Two things are emphasized by this exhibit: First, the importance of diversified farming, and, second, the handsome revenue which, under well regulated conditions, may be expected from the school farm.

"Director Parks is firmly of the opinion that by strict business methods and proper correlation, it is possible to endow an agricultural college out of the natural resources of a farm set apart for this purpose, provided, of course, the farm be located near a city like Atlanta, where a ready sale can be obtained for farm products.

"In this level-headed suggestion there is food for thought offered to both races.

"The work of the agricultural department of this institution has been still further extended during the past year by the organization of a system of farmers' institutes in this section, the object of which is to encourage better methods, greater thrift and more intelligent farming operations and economics on the part of Negroes engaged in agricultural pursuits. The results have been most gratifying. Institutes were held in ten counties of the State. Besides, there was held what the director terms a 'round-up' meeting, in which 38 counties were represented. In the work of instruction assistance was rendered by numerous sympathetic white friends, including State Treasurer J. Pope Brown, who is one of the largest planters of Georgia; Professor C. L. Willoughby, of the experiment station, and numerous others.

"On account of the practical value of Director Parks' report upon the results of last year's work, the *Georgian* has reviewed it at some length, in the hope that the exhibit may prove stimulating and suggestive to students of the race problem at the South."

P. C. PARKS.

Savannah District Stewards and Pastors Meeting

(Continued From Page Seven.)

Our district nearly doubled its benevolence last year. Two charges—Boxby and English Eddy—are in the first class, Columbus having raised every dollar assessed for all causes. At Asbury, Savannah, harmony has been fully restored and will pay out of debt this year. Palen, Savannah, is now a station, under the Rev. I. T. Griner, and pays the pastor weekly \$10.00, and furnishes a parsonage at \$100 a year, making it a \$600 place. The Haven Home School, under Miss Viola E. Baldwin, and the Speedwell School, under Miss M. M. Troutner, are being well looked after. The Waynesboro Academy, Prof. E. T. Barksdale, principal, also was liberally provided for. The Rev. E. J. Kimball preached a most wonderful sermon on Wednesday night; subject, "The Sword of the Spirit." Our district pledged itself to stand by our magnetic leader, Dr. Giddens, in advancing the district in and for all causes, for we are proud of his inspiring leadership. The bishop's assessment and conference claimants were looked after. Jesus being the seat of our last session of the Savannah conference and the coming of Bishop and Mrs. Hamilton, left a most wonderful impression as a sentiment maker for our cause among both white and colored people here. The Rev. W. W. Clemmons and his good people cared for us sumptuously. Sunday was the greatest day in our Zion. Dr. Giddens preached at 11 a. m., a practical logical, eloquent discourse. At night the District Superintendent preached with even greater force; subject, "Living Under Our God's Spiritual Dominion." Thus closed one of our greatest meetings in the history of the Savannah district.—Victory King, reporter; I. T. Griner, Secretary.

The Relation of the Older People to the Sunday School

(Continued From Page Three.)

typed and void of life and power. Here eminently the letter killeth and the spirit giveth life. From the very first movement of the session, then, until its close the scholars must be made to realize that the main business of the school is Christ-likeness in thought, word, work and influence. The Master said of a certain sort of evil spirit that it went not out save by prayer. Of this spiritual atmosphere it must be said in sincerest truth that it cometh not in save by prayer. Intimate, vital communion with God through the spirit on the part of pastor, superintendent, teachers and older people in general is the absolute prerequisite. O, do not give the little wanderers up, if you forsake, who will save them?

Thinking in Marble and Working in Brick

While we live in our imaginations we have a grand time. We can build temples and palaces and create all kinds of imposing structures with the greatest facility; but the moment we step out of our imagination into the actual world we receive a shock.

We cannot do all the things to which the mind is oftentimes sympathetic. A serious man is conscious of the mockery between the infinity of his soul and the poverty of his opportunity. God has not placed us here to unfold all that sleeps in this wonderful personality. He says to us: "Do the one thing; do it well. I will find you a sphere by-and-by in which you shall develop every possibility of our complex being. It is a grand argument for another world that we are too big for this.

God says to you, as you feel the limitation of mind and the limitation of education and the limitation of opportunity: "It was well that it was in thine heart." Thank God, your heart is bigger than your circumstances. There is an irony in life that we never exactly get the sphere we want.

Ah, how many of us think in marble and work in brick! Many of us would like a large sphere and we are shut up to a little corner.

The individual is frail, feeble, failing, but there is a subtle law that links us together, that links one generation with another. You do not stand isolated; your work does not perish with you. People say sometimes: "Well, really, when you look at the world—here is London, eight millions of people! If you attempt to do anything what is it? You attempt to do good in America; eighty millions of people! Really, it is not worth talking about." Don't you trouble about what people say. You do it. "Oh," a man says, "what is the god? We are here today and gone tomorrow." Well, if we are here somebody else will be. But whatever good we do, every pure thought that we put into the world, every kind act, every generous gift, every bit of sweet influence, every vital prayer, will live and multiply in endless harvests until the sun goes out. And in far-off ages you will be gathering to your breast golden sheaves that have sprung from the seeds you sowed down here in a short life.

What one man cannot do another man can. You know we are always trying to make ourselves as much alike as possible, but God never meant us to be alike. Look at the flowers. What an endless variety. That is God's way. And it is just the same in the world, each man a creation. But God Almighty knows how so to govern us that if we only do a section He can make that work in with another individuality, and out of the mutuality of millions comes at last a perfect world.—W. L. Watkinson. From "A Sermon Preached at Northfield."

Every Christian should be in the cheering up business—and there is enough of that business truly to be done in the world. Many a man now toiling wearily at the sweeps, and depressed by the surrounding fogs, waits to hear some friendly voice ring out through the darkness, "I'll cheer you with this light, and walk before you to the harbor's edge!" Keep the lower bench lights of faith and hope and love brightly burning, for there is no telling what spray-drenched mariners may next need their cheer and comfort and revealing radiance heaving to the desired haven.—Rev. C. A. S. Dwight.

Gleanings from the Field

ALABAMA

Bessemer Charge, Morning Star.—At this point the Freedmen's Aid collection was taken January 3, 1910, according to the order of the resolutions offered in the annual conference held at Mobile, November, 1909. Amount raised, \$7.00.—V. D. Oatman, Pastor.

GEORGIA

Traders' Hill.—Our first quarterly conference was held January 15, the Rev. F. R. Bridges, our much loved District Superintendent, was present. Bro. Bridges exerted himself much on Sunday and preached a reviving sermon. We were made to rejoice. At night our hearts were much strengthened by his great feast. We hope the Lord to lead him. Our pastor, who is doing us good work, was present.—Louis Nelson.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address:—Mrs. M. Summers, Box 176, South Bend, Ind.

MISSISSIPPI.

New Albany.—The Rev. L. A. Armstrong and wife arrived on their new appointment Jan. 20, 1910, from Herando, where they spent a pleasant year, were met at the train by Bros. T. H. Doxey and H. B. Turner and conveyed to the parsonage where a reception was tendered them by the Ladies' Aid Society at 2:30 o'clock. Too much praise cannot be given to Mrs. T. H. Doxey, who was chairman on committee of arrangements. She spared no pains in trying to make the pastor and wife feel good. And on Thursday night January 27th, after prayer meeting, the pastor and wife were pleasantly surprised by a crowd that entered the parsonage, led by Sister Minna Mitchell, and laid on the table groceries of every kind. Prayer was offered by Prof. I. S. Brown. The pastor and wife take this method to thank the good people and ask them to come again.—L. A. Armstrong, pastor.

Oxford.—Our first quarterly conference of the Oxford Circuit convened at Lot's Chapel, January 29-30, with the Rev. N. R. Clay, D. D., in the chair. Quite a number of the officers were present with written reports. Notwithstanding that this is just after the adjournment of the annual conference we are all so highly pleased to have as our pastor the Rev. P. H. Jackson that we have already advanced on all lines. The following will show a slight advancement already made in our apportionment: Pastor's salary, \$553, advance over last year, \$103.00; District Superintendent, \$60.00, advance over last year, \$4.00. Southwestern subscriptions received in the quarter, 4. We have the right two men together now on the Oxford Circuit. Our pastor is a splendid business man and also a power in the pulpit. We are so thankful to have this good man as our leader this year. We have pledged to stand by the church on all lines. Look for great results. Dr. Clay was at his best Sunday at 11 o'clock; text Rev. 1st chapter, 20th verse; subject: "Pure Gold." Many partook of the Lord's Supper.

Starkville.—I take this method to give credit, honor and thanks to the popular pastor of the Methodist Episcopal Church, the Rev. E. C. F. Troupe, for his earnest Christian effort and advice. To offer a reward for the capture of the assassins of my auntie, Mary Larry. The best white people speak in the highest terms of his leadership and say that he is a worthy and a safe leader of his race.—A. Moor.

Handsboro.—We closed our year's work at Handsboro and as we were making our arrangements for departure early the next morning a large crowd of the faithful members, led by Mr. T. Hand Camp, Coffee Thomas, Mrs. Boyd Camp, Hand Barnes, Miss L. Bell, C. Bell, S. Kendals, W. Boyd, A. Wells, Mr. N. Thomas, W. Will, Mrs. Pitts Jackson and many others, came to our door and they had for us an abundance of good things. They surprised the pastor also with presents, money included. Mrs. Divens, one of the leading members of the Baptist Church, was in the crowd. I take this method to thank the friends.—W. H. Smith, Pastor.

Sumrall.—We are glad to make known the good work of the Ladies' Aid of Sumrall, Miss., with sister Lula Ford, president, and sister Mary Porter, vice president. The Ladies' Aid is always ready to lend a helping hand. They have put a heater in the church and are fixing to put lights in. The fifth Sunday in January was the Ladies' Aid rally day. Unfortunately the president was sick, but the vice president, assisted by Sisters Lydia Walker, Vina English and R. Hodge, carried the rally on just the same. They realized \$12.96.—T. J. W. Allen.

MISSOURI

Kansas City.—At Centennial Church, the Rev. R. Davis, pastor, has just been closed a very successful revival. Indeed, the revival fire has been burning all this conference year. A summary of the result shows 78 conversions and additions to the membership from the 11th of April, 1909, to the beginning of the protracted meeting on Watch night. The revival just closed added 51 to the charge, 31 of whom made public confession of faith, and united with the church. The church is in a high spiritual state, and as near united in the bonds of Christian love and fellowship as any church or congregation in Methodism. Dr. Davis is an ideal pastor and knows how to work to the best advantage. He expounds the gospel in a calm forceful manner. He is well beloved by his people, and stands high in public confidence as an upright Christian gentleman. In Kansas City, with its rapid growth, our Methodism has a great future. Our church here is a center for the best element of our people. And one of the most encouraging features is the large number of young people who attend the services, many of whom are members. The Sunday school and Epworth League of this charge are in a most flourishing condition and well attended. At the third quarterly conference held here sometime since, the Rev. Dr. A. S. Elges, the able, and efficient District Superintendent, spoke most encouragingly of the work on his district, and highly commended what had been done by Dr. Davis, our worthy pastor. As the Central Missouri Conference

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will convene in its 24th session in Centennial Church, April 6th, 1910, great preparations are being made by pastor and people for its royal entertainment. Having referred to the spiritual and general condition of affairs, of this charge, we desire to say that financially it is doing well also. There has been raised for the trustees this year \$1,515.22. The benevolences are well looked after. The District Superintendent has been paid in full up to date, and all the financial interest of the church is in good shape. With a long pull, a strong pull, and a pull altogether, Centennial charge expects at the proper time to give an account of its stewardship.

NORTH CAROLINA

Shelby.—I was assigned to Shelby and Lowndale by Bishop David H. Moore, from the seat of the North Carolina Annual Conference, October 14-18, 1909. I came to my work October 21 and found the good people of Shelby and Lowndale ready to receive me. I found the work in good shape and the members ready to take right hold where the Rev. L. G. Darnell left off. Since my arrival here we have organized a Woman's Home Mission, Epworth League, Ladies' Aid and Woman's Foreign Missionary Society, with some of the best ladies of Shelby and Lowndale charge and they are at work. We are attending to our own work and at each point we are meeting, working and praying and preparing to do our part on the Western District to meet the claims of the church. Our much beloved District Superintendent, H. L. Ashe was with us in

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December, on the 12th and 13th. W raised his money without any trouble, as we always do on this work; paid him in full and paid the pastor \$5.00. Shelby and Lowndale are preparing to paint the churches and parsonages this spring. Over 50 gallons of paint have been subscribed. On the night of Jan. 22, 1910; a party of members of Durme Chapel, led by Sisters Ella Calinett, Florence Miller, Bro. Wehle and others, together with some Sunday school children of the Colored Methodist Episcopal Church, visited the parsonage and filled the table with a large assortment of groceries. Prayer by Mrs. Cella Butler; remarks by the pastor.—C. W. Walton, Pastor.

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Gleanings from the Field

COLORADO.

Colorado Springs.—We are near the close of our work at this place. Our fourth quarterly meeting will be held here the 12th and 13th of March. Our district superintendent, the Rev. J. J. Cabbie, will be with us; up to date he has been paid in full. At our first quarterly conference we raised his assessment from ten to twelve-fifty per quarter, owing to the fact that he had to pay his full fare. Though we are few in number we are loyal to the church. Our revival is under the direction of the Rev. R. W. Powers, D. D., of Guthrie, Okla. We had several additions to the church. Among them we might mention Mr. John Nickens, formerly of El Paso, Texas. He never fails to attend all services and his pocketbook is open to every contribution for good purposes. We hope to send the Rev. W. McDonald to our conference with a full report, although his health is not sufficient to take hold with a church of such a debt as this. He has done fairly well under the conditions.—F. J. Loper.

GEORGIA.

Waynesville.—Our first quarterly conference was held February 5-6, by our district superintendent, the Rev. E. D. Giddens, in Pleasant Grove Methodist Episcopal Church. Dr. Giddens was at his best, both as a presiding officer over our business deliberations as well as in the pulpit on Sunday. The business was dispatched with care on Saturday and every interest of the church work was looked after. The pastor's salary was placed at \$350, with bright promise of paying more. The Rev. A. C. Allen, our pastor, is the right man for the work, and under his heroic leadership this charge will stand this year first class on all claims. We raised his assessment in full, \$15.00, and paid the pastor \$5.00 also in the quarterly conference. Total \$20.90.—Shade Richards.

LOUISIANA.

Union.—The people received me for the fourth year with more joy than any year since I have been their pastor. The first Sunday will be long remembered. Brother Osan, the great singer, was at his best. Brother Nicholas Alexander, the strong local preacher, spoke with telling force as did also Brother William Knott, the preacher steward. Brother Alfred Foster said it was the Lord that sent me back and he intended to stand by me and the church. He also gave a subscription for the paper. We are off for a grand year's work for every cause. I have decided to make an appeal for the paper at every service.—M. C. Harrison, Pastor.

Pleasant Hill.—On the night of February 2, upon my arrival I met a committee, headed by Mrs. Emma Owens, Mrs. S. P. Bryant, Mrs. Henrietta Johnson and others, whose object seemed to assure me that my return was highly appreciated, by presenting to the inmates of the parsonage numerous pounds of choice groceries. Mrs. Henrietta Johnson presented the goods.—N. R. Randolph.

MISSISSIPPI.

Bellerose.—Our pastor arrived on Tuesday, February 1, and we are very glad for the return of our pastor for another year. As a small token of our appreciation we surprised him

with eighty pounds of groceries. We intend to do more this year than we did in the past.—B. B. Thority.

Bellerose.—I take this method of thanking Sister Louise Pearly and Oscar Dugar and others for a hat for Conference, and also Sister Lucy Joseph for a pair of shoes.—A. C. Mitchell, pastor.

Whites Circuit.—Our first quarterly meeting was held at Mt. Lebontou Methodist Episcopal Church, Ethel, Mississippi, Jan. 22-23, 1910. The Rev. J. H. Everett, District Superintendent, presiding. A. A. Smith was elected secretary. The majority of the members were present with good reports. The Rev. J. H. Everett knows how to handle the work entrusted to his care. He leaves no stone unturned but carefully looks into every interest of the church. He found the Rev. E. D. Cameron, pastor, standing at the helm as a great leader and representative of our Methodism. On Sunday the District Superintendent preached a great sermon. Collection \$31. We are hoping for a great year. Our same pastor, the Rev. E. D. Cameron, was returned to us and we gladly received him.—E. V. Ashford.

Belzona.—Our First Quarterly Conference was held at Eavens Methodist Episcopal Church, Jan. 29-30, by the Rev. H. B. Hart, D. D., District Superintendent. Sunday morning and night Dr. Hart preached to great crowds. We paid the District Superintendent in full. At the close of the sermon two persons united with the church. Dr. Hart spent the week here preaching every night to a crowded house. He is a powerful preacher. Two subscriptions for the Southwestern. The people are pleased with their new pastor and are expecting to do great work.—Thomas Mashev, pastor.

Winona.—I take this opportunity to thank the good sisters, preachers, Pastor J. M. Walton, H. B. Hart, District Superintendent of the Greenville District, W. S. Leak and A. G. Marshall, W. H. Golden for the grand reception that was given my family and myself. When we arrived here we were taken to our stopping place where the sisters had everything for dinner that heart could wish. We were made to feel at once as if we were at home. It still goes without saying that the people of Winona do not do things by halves. All who anticipate coming to Winona on a visit or to live, it will do anybody's soul good to meet this good people. Let me say to the good people of this place, please accept my best wishes and prayers and whatever I can do to make you happy.—W. H. Gilliam, Superintendent Winona District.

Montrose.—Last year was a very prosperous year at this place. Notwithstanding the hard times and financial stringencies we wound up our year's work with favorable reports along all lines. Mesdames C. B. Johnson and Mary L. Brown deserve special credit for untiring efforts in aiding our Benevolent report. M. L. Brown raised \$5 and C. B. Johnson raised \$2.50 Benevolence. We also sent in seven cash subscriptions from this place to the Southwestern. Our work being larger and membership stronger we hope to do more this year, far more than we did last. Our people are elated in having me return to serve them another year, and the hearty welcome with which they received me bids fair for success along all lines this year.—E. A. Wilson, pastor.

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MISSOURI

Oscola.—The Rev. L. R. Grant, our faithful pastor, is rounding up his third year with great success. He is interested in all departments of church work. He is esteemed by both white and colored. Our church was totally destroyed by fire Oct. 21, 1909, without any insurance. Bro. Grant immediately started a movement to rebuild. As to how well he succeeded, there stands on the same spot today another church, which will be ready for worship about March 1st. The congregation, though small, has raised and applied with the aid of their white friends and members of the Baptist Church, about \$600. The Rev. J. H. McAllister, our wide-awake District Superintendent, was on the ground a few days after the church was

burned and would not let us look on the dark side of things, but in his enthusiastic way forced us to see the bright side of the picture. Our Fourth Quarter was held on the 2nd and 3d of February. All reports showed that the work was in a growing condition. The District Superintendent looks after all lines of church work.—Robert McDonald.

TENNESSEE.

New Pleasant Grove.—Our first quarterly conference was held January 22 and 23, with the Rev. Garden acting as chairman. We had a splendid session. All the brethren seemed to have the work at heart. After the business of the conference was over, the Rev. J. M. Moody gave a brief but pointing talk. His words were encouraging. After which the Rev. Mr. Garden spoke to the brethren. Collection, \$10.75. A large number participated in the Lord's Supper.—J. M. Moody, Pastor.

TEXAS

Dodge.—The first quarterly conference, of Dodge, Riverside Ct., was held January 15-16. Our able District Superintendent, Dr. W. Hartley Jackson, was present. His strong lecture to those gathered was very inspiring. The Rev. C. M. Moore, our pastor and his officers had good reports. The support of the Southwestern, its needs and help to the orphans and laymen was discussed and some promised to subscribe before the next quarter. The trustees are building a new parsonage. Paid the District Superintendent in full, \$17.00; pastor, \$20.00; total collections for the short quarter, \$48.00. One joined the church; one baptized.—J. W. Justice, Pastor.

Camilla.—The first quarter for Camilla, Cold Spring Ct., was held Jan. 22-23, the Rev. W. H. Jackson, District Superintendent, as is characteristic of him gave us a very helpful lecture. The Rev. M. Fountain had things awakened as never before on this circuit. The officers made good reports. On Sunday the District Superintendent addressed the Sunday school. At 11:30 he preached a sermon to the largest crowd ever gathered here. Collection, \$25.00. Paid the District Superintendent in full, \$17.50. The pastor preached a glorious sermon at 7:30 p. m. Paid pastor \$51.90. The pastor has organized two points, viz.: Cold Springs and Cedar Grove. We are preparing to build a new parsonage. Pastor Forentian is stirring this community for Christ. God bless his efforts.—R. J. Jenkins.

Haskin Chapel had the right man last year, with a force of working officers he rallied to the front. January 9th was a great financial day, with the class leaders. Bro. M. H. Barnett, leader of class No. 1, raised \$9.75; W. King, of class 2, \$13.11; E. D. Hobbs, class 3, \$3.00. On Sunday night, January 23, the Rev. Geo. Johnson preached his farewell sermon, after which many friends came forward and gave him liberal contributions. Among those who contributed to the class rally was Miss Pearl Burnett, Mrs. Rosa Warpool and Mr. Wess J. Johnson gave \$1.00 each; several gave 50 cents each; total amount raised, \$28.96.

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CONFERENCE NOTICES

Special Notice

SAN ANTONIO DISTRICT

Dear pastors of the San Antonio District: Now is the time to do your best in collecting the claims of the church. Remember, the fourth Sunday in March is Easter. Raise your full Benevolent assessment on that day. You and the Superintendent can do great things for the cause on Easter day. Put all the churches and Sunday Schools to work. Let's take a hand in observing that blessed day. Let the stewards and class leaders push the pastor's salary. Don't get behind. Make a house to house canvass for the SOUTHWESTERN. The church of God is a business place. Let us make true history, by doing our work well. We have plenty to do all about us. Success is what we must have. God bless you and your families. I am praying for our success in every way. Yours for the Master's cause.—A. M. Mason, District Superintendent.

District Rounds

NEW ORLEANS NORTH DISTRICT FIRST ROUND

Covington, Feb. 17-18; Mandeville, 19-20; Scott Chinn, 22-23; Thomson, 24-25; Franklinton, 26-27; Pleasant Plains, March 1-2; Mallieu, 3-4; Bogalusa, 11; Angle, 12-13; St. Matthew, 15-16; Malden, 17-18; Sildell, 19-20; Carrollton Mission, 21; Mt. Zion, 22-23; Haven, 24-25; Simpson, 29-30; Ponchatoula, April 2-3; Union, 5-6; Luther, 8-10; Central, 9-10; Laplace, 11-12; Kenner, 14; Darrow, 15-17; Asbury, 19-20; Gretna, 21-22; Camp Parapet, 23-24. Brethren: Begin at once for a good year's work and don't forget your right arm, the Southwestern. Put the paper in every home. Raise all of your benevolent money and build up your membership.—W. J. M. Price, District Superintendent.

GAINESVILLE DISTRICT

FIRST ROUND

Winfield, Feb. 12-13; Gordon New Bell, 19-20; Gordon Old Bell, 20; Lacrosse, 21; Hague, March 5-6; Haynesworth, 6; Alachua, 12-13; Ft. White and Lake City Junction, 18; Mikesville 19-20; Highsprings, 20; Live Oak and Jasper, 21; Nobles Hill, 22; Liberty Hill, 26-27; Arredondo, 27; Mars Hill, 28; Fannin, April 2-3; Old Town, 3; Adamsville, 9-10; Trenton, 11; Wilcox, 12; Cadillac, 13; Bell and Williford, 14; Cedar Keys, 16-17; Otter Creek, 18; Branford, 19; Bass, 20; Pleasant Plains, April 23-24; Sanpaulski, 24; Newberry, 24; White Springs, 25; Pineville, 30, May 1; Archer, 1; Gainesville, 6-8; Newnans Lake, 8.—J. F. Elliott, District Superintendent.

CLOW DISTRICT.

FIRST ROUND.

Caddo Gap, Feb. 19-20; Gurdon, 26-27; Camden, Mar. 2-3; Stamps, 5-6; Lewisville, 6-7; Canfield, 12-13; Texarkana, 19-20; Texarkana Ct., 23-24; Clow Ct., 26-27; Clow, April 2-3; Benjin, 9-10; Center Point, 16-17; Locksburg, 23-24; Horatio, April 30-May 1; Ashdown, May 4-5; Paraloma, 7-8. Brethren: You see that our great Missionary Day comes on March 27 and it is your unquestioned duty to raise every cent of your apportionment, both for Foreign Missions and the Home Mission and Church Extension. What may the church expect of you as its only agent? Can we rely upon you as a faithful agent to look with care after

these causes? I am sure that if you will only look back upon the shameful decrease of the year just past you will double your efforts at least. The apportionments for all causes will be in your hands long before Easter Sabbath, March 27. You will see that three of our great benevolent causes are equal for our conference, Foreign Missions, Home Missions and Church Extension and the Freedmen's Aid. Let us at once organize all of the committees for these three causes and set them to work at least to raise two-thirds of his amount, if not the whole. Dear pastors, let me help you to make the best of your life's work in our Methodist ministry, for in this way you can rise to the rank of a Methodist pastor worth while. Will you do it? The SOUTHWESTERN will help you; it's full of information—just what you need. Circulate it among the people. God bless you for 1910. I am your humble servant.—W. R. R. Duncan, District Superintendent.

FEBRUARY MAGAZINES

THE FEBRUARY AMERICAN BOY.

No one can fail to admire the handsome allegorical cover (in two colors) which combines fineness of thought with artistic beauty, that signalizes *The American Boy* for February. Roger Jackson at Ramsbury, the interesting story of English schoolboy life, continues, and Red Treasure comes to an end satisfyingly. The short stories are particularly excellent. 'Possum Hunters Who Turned Samaritans is a fine tale of Southern life, but it is rivaled by When Opportunity Knocked, whose title speaks for itself, as well as by The Riddle, the story of a boy wrongly accused of a base action. Fully as good as these are When the Ice Ran Out, a story of the Mississippi river, The Jonah, which deals with the Atlantic fisheries, and The Boy Who Put Quinn On the Map. Also there is a story which will interest photographers, called Flash Light in the Scrub, and a thrilling story of Indian Life, Wasat and Tajante. One of the features of this number is an article on iceboating, together with fine pictures of that kind of winter sports. There is also a little story of George Washington which appears in print for the first time, and an anecdote of Abraham Lincoln. The usual Departments of The Boy Mechanic and Electrician; The Boy Photographer; Stamps, Coins and Curios; For Boys to Make; Tangles and the Fun Column are full of particularly interesting and timely articles for the boys who do things. In addition there are 75 illustrations. \$1.00 a year. The Sprague Publishing Co., Detroit, Michigan.

WOMAN'S HOME COMPANION FOR FEBRUARY.

The February number has some striking features. Dr. William Osler, the famous physician, contributes a splendid article on tuberculosis, which is the first of an important editorial series. Omaha, seen through the same eyes that criticized Cincinnati and Pittsburg, comes in for a stirring article.

The February number is in the main a love story number, leading off with the first part of "The House of Healing," by Juliet Wilbur Tompkins, a delightful and natural serial story. Shorter fiction comes from the pens of Anne Warner, Zona Gale, Fannie Heaslip Lea, Owen Oliver and others, and their charming romances are enriched by illustrations from well-known artists such as Arthur I. Keller, James

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A. O. SMITH, Pres.

Montgomery Flagg, Florence Scovel Snlin, H. S. Potter, George Gibbs, etc. Delightful pages are given over to two songs by Ward-Stephens, and the most unique ideas for St. Valentine's Day. "China-Painting for Beginners," by Elizabeth Mackenzie, and "Pulled Rugs," by Mabel Tuke Priestman, are both practical articles on two subjects of interest to women who like to have their own handiwork around the house. The usual well-stocked departments are more than ordinarily filled with ideas fitted to winter housekeeping and winter play and winter lines of thought. The cover, by Harrison Fisher, is a pleasure in itself and deserves a word of praise.

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A home, a good living and an education for the children is what Mac-on County, Alabama, offers. There are farms for sale near good eight months' schools—schools taught by some of the best teachers in the South. Farms can be rented and farm wages are fair. Quite a number of families have already availed themselves of these chances and are more than satisfied. The Negroes who work to have something receive the kindest treatment from the whites. Just write Clinton J. Calloway, Real Estate Dealer, Tuskegee Institute, Alabama. He

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Marriages

FRANKLIN-HILL.—By the Rev. J. A. Landry, February 5, 1910, at the home of the bride, Plattenville, La., Mr. John B. Franklin, a member of our church at Napoleonville, and Miss Ann M. Hill, also a member of the same church.

Conference Notices

Special Notices

AUSTIN DISTRICT.

The Ministerial Council of the Austin District will be held in Simpson Tabernacle, Methodist Episcopal Church, Austin, Texas, February 22-23, at which time all of the pastors on the Austin District are expected to be present. Also the District President of the Epworth League, District Superintendent of the Sunday schools, and the District President of the Methodist Brotherhood.

HATTIESBURG DISTRICT.

My Dear Brethren: I appeal to you to start out at once to raise your benevolence that we may not fall behind one dollar this year. You know we came up short last year, but I hope that our district will advance this year to the high-water mark. The way to succeed is to be everlastingly at it. We have no time to stand still. We must be up and doing to succeed. Let us move up, and if you will, I shall do all in my power to help you. Come now, let us wake up to duty and we shall not fail. God is with the man that works. I am with you, believe me. Let each pastor send in five cash subscriptions to the Southwestern. Brothers, we must see to it that all of our people read our paper. Call on them and explain to them how necessary it is for them to read our paper that they may the better understand what the church is doing for all mankind. Let us push the battle to the gate. Now stand up as heroes. My postoffice address is Orleans St., Hattiesburg, Miss.—D. F. Dudley, District Superintendent.

District Rounds

BATON ROUGE DISTRICT.

FIRST ROUND.

Mount Carmel, Feb. 12-13; Pine and Beach Grove, 15-16; Stony Point, 17-18; St. Peter, 19-20; Clinton, 21-22; St. Paul Ct., 23; Norwood, 24; Wesley and Wilson, 26-27; Asbury, 27-28; Mount Zion, March 4; Jackson, 5-6; Deerford, 8; Slaughter, 9-10; Albert Ct., 11-13; Baker, 13-14; Jordan Ct., 15-16; Denham Springs, 17-18; St. Mark, 20-21; Jones Creek Ct., 22-23; Rylander, Feb. 25; Prairieville, March 24-25; Wesley, Baton Rouge, 27-28; Conrad, 29; New

MINES AND BURIED TREASURES DISCOVERED.

The mineral wealth of the South has hardly been scratched. Untold millions in gold, silver, iron and copper mines await the fortunate man or men who discover their true location.

A wonderful instrument called the Spanish Magnetic Needle has recently been perfected, which has been used with wonderful accuracy in discovering both mines and treasures. The needle has interchangeable parts designed for use to indicate the particular mineral sought for. Lost and buried treasures of money, gold and silver, are located. Successful miners and prospectors use these needles, but in the past they have been very difficult to obtain. We understand, however, that the Prospectors and Miners Agency of Palmyra, Pa., handle a complete line of these needles and other mineral rods and would be glad to correspond with anyone interested in the subject. They issue a large catalogue which will be mailed free to anyone writing them. Address P. & M. Agency, 124 Second St., Palmyra, Pa.

Roads Ct., April 3-4; Batchelor, 5-6; Union, 8-10; Letsworth Ct., 10-11; Lobdell Ct., 13-14; Port Allen, 16-17; Shiloh, 22-24; Rosedale, 24-25. Brethren: Let us make an effort to have somebody saved in every service. Keep up the revival spirit. Let us see that the Southwestern is put in every home and let us be true to God and our brethren. Make Easter a great day for missions. God bless you in your work.—H. Daniels, District Superintendent.

SHREVEPORT DISTRICT.

FIRST ROUND.

Mansfield, Feb. 12-13; Shady Grove, 14-15; Pleasant Valley, 16; Bonchest, 17-18; Friarson, 19-20; Pleasant Hill, 21-22; Marthaville, 23; Robellne, 24; Kelthville, 25; Long street, 26-27; Logansport, 28; Daniels Church, March 1-2; Johnson's Church, 3-4; Fairfield, 5-6; Belcher, 7-8; Bedford and Wesley, 9-10; Brown Lee, 11; Coushatta, 12-13; Curtis and Hayes, 13-14; Flournoy and Round Grove, 15-16; Gahagan, 17-18; Vanceville, 19-20; St. James, 21-22; St. Paul, 23-24; Many Ct., 25. The pastors of charges not mentioned will be notified by postal. Let each of us take up our work with fresh courage and devote ourselves unselfishly in service to God and our fellowmen.—B. J. Reddix, District Superintendent.

MONROE DISTRICT.

FIRST ROUND.

Jones, Feb. 12-13; Casper, 19-20; Beniah, 24-27; Mt. Sinai, March 5-6; Anderson, 10-11; Bonita, 12-13; Woods, 15-16; St. Paul, 19-20; Ruston, 22; Tremont, 23; Mt. Nebo, 25-27; Washington, 1-3; Florence, 5-6; Ferri-day, 7; Waterproof, 8; Lake Providence, 9-10; Joice, 11-12; St. James, 14-17; Bastrop, 21-24; Minden, 28-29. Brethren: Let us set out for a great work this year. Plan well and make Easter Sunday a high day all over the district. Begin at once on your benevolences. Keep the Southwestern ever before your people; strive to place it in every home. Start the revival fires burning; let your watchword be "A hundred conversions" in each charge.—T. H. Monson, District Superintendent.

JACKSONVILLE DISTRICT.

FIRST ROUND.

St. Joseph and East Jacksonville Mission, Feb. 4-6; Ebenezer, 11-13; North Jacksonville Mission, 17-20; Simpson Memorial Church, 18-20; Lincoln and S. A. L. Shops Mission, 13; West Jacksonville and Marletta, 27; Peoples Chapel and Campbell Hill, 25-27; Wrightsville and Ortega Mission, 4-6; Pottsburg and Pablo Beach Mission, 9; South Jacksonville, 13; Cookman Institute Church, 16; Cosmo and Mayport, 19-20; Lone Star and Arlington Mission, 20; Fernandina, Trinity, 25-27; Franklinton and So. Fernandina, 26-27; King's Ferry and Crandall, 28; Hilliard and Callahan Mission, 29; McClenny and Sanderson, 30; Hibernia and Green Cove Springs, April 2-3; Switzerland Ct., 4; Nesbit and Durbin Mission, 6; St. Augustine and North City, 8-10; New Augustine Mission, 10; Hastings and East Palatka and Armstrong, 11; Orange Mill and Birds Still Mission, 12; Roy and San Mates Mission, 13; Crescent City and Interlachen and Riverside Mission, 14; Palatka and Satsuma, 15-17; Westcott and Bostwick Mission, 18; Clarksville and Cummerd Mill Mission, 19; Middleburg and Orange Park Mission, 20. Brethren: Begin now

Women's Secrets

There is one man in the United States who has perhaps heard more women's secrets than any other man or woman in the country. These secrets are not secrets of guilt or shame, but the secrets of suffering, and they have been confided to Dr. R. V. Pierce in the hope and expectation of advice and help. That few of these women have been disappointed in their expectations is proved by the fact that ninety-eight per cent. of all women treated by Dr. Pierce have been absolutely and altogether cured. Such a record would be remarkable if the cases treated were numbered by hundreds only. But when that record applies to the treatment of more than half-a-million women, in a practice of over 40 years, it is phenomenal, and entitles Dr. Pierce to the gratitude accorded him by women, as the first of specialists in the treatment of women's diseases.

Every sick woman may consult Dr. Pierce by letter, absolutely without charge. All replies are mailed, sealed in perfectly plain envelopes, without any printing or advertising whatever, upon them. Write without fear as without fee to World's Dispensary Medical Association, Dr. R. V. Pierce, Pres., Buffalo, N. Y.

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Sick Women Well.



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The Superintendent's Helper

By J. F. HURLBUT

Progressive Superintendents will find this book very useful and wellnigh indispensable. It contains notes and reviews of the lessons, helpful hints and suggestions and other material which will aid the Superintendent in making his administration successful. It also contains Calendar, List of Lessons, Opening Service, Lesson Service, Closing Service, Ten Commandments, Apostle's Creed, Weekly Reports, Roll of officers, Roll of Teachers, Etc. Bound in leather 25 cents, net postage, 3 cents.

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and have every conference matter in order that pleasure and profit may attend our work.—J. S. Todd, District Superintendent.

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Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c, 25c and 50c at Drug Stores.

Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

MRS. CATHERINE A. ENNEL

Catherine A. Ennels, the beloved wife of the Rev. A. F. Ennels, pastor of St. Thomas Methodist Episcopal Church, Frankford, Philadelphia, Pa., died January 26, 1910, at St. Michaels, Md., having suffered from a stroke of paralysis since Dec. 28, 1908. Formal service was held in Union Methodist Episcopal Church, St. Michaels, Md., Sunday, January 30, at 3:00 p. m. Monday, January 31, the body was taken to Baltimore, Md., and rested in Asbury Methodist Episcopal Church, where funeral service was held. Interment was made in Asbury cemetery, Baltimore, Md.—T. H. Klah.

GOOLSBY.—On October 11, 1909, Judie Goolsby, aged 57 years, 4 months and 15 days, the oldest member of Withers Chapel Methodist Episcopal Church, who was very faithful and a zealous worker in the church and at her home. She was a widow for about 18 years. She was the mother of ten children, six boys and four girls, one of the boys is studying for the ministry and one for medicine, and all of them are Christian workers that have been reared by the influence of this noble Christian mother, who is now in the Haven of Rest. She leaves nine children and a host of friends. The funeral service was conducted by the writer.—S. R. McCorkle, Pastor.

DRAKE.—Anderson Drake, one of the founders of Antioch Methodist Episcopal Church, Pelham circuit, Texas, walks not among men, for God took him. He was converted in 1894 during the pastorate of the Rev. T. S. Mones, on the Hubbard City Circuit, and lived a devoted Christian, a loving father and husband. The community has lost one of its best men, the church one of its strong pillars, and the society one of its truest men. On Sunday morning, January 30, 1910, at 10 a. m., the Lord called him from labor to reward. A resolution was read on behalf of the Farmers' Improvement Society, by Mrs. T. A. Riche. The funeral services were conducted by the pastor, R. D. Dennis.

BAKER.—Laura C. Baker, a faithful young member of the Methodist Episcopal Church, married the Rev. A. A. Peters, a minister of the Methodist Episcopal Church, June 10, 1886, in Topeka, Kansas. They lived faithfully to each other until January 22, 1910, when she died as she had lived, a perfect Christian. Seven children were born to this union, four boys and three girls. Five children, together with the father and husband are left to mourn their loss. The deceased was a member of the Methodist Episcopal Church for over thirty years. Just before her release she said repeatedly, "O, when shall I see Jesus?" But at last she said, "I shall soon see him for myself." She was matron of the Order of Eastern Star for five years and was buried with honors from her lodge. Mrs. Peters was a perfect wife, a loving mother and a busy church worker.—J. C. Williams, Pastor.

HOME REMEDY

Mrs. Temple Clark suffered for years, before she found relief in that popular, successful woman's medicine, Wine of Cardui.

Mrs. Clark, who lives in Timberville, Miss., writes: "Cardui has been worth more to me than a carload of silver. If it had not been for Cardui, I would have been dead. I love a dollar, but I have never seen one that I do not think as much of, as I do of a bottle of Cardui. I now keep it in my house, as regularly as I do coal oil or coffee, and have done so for years.

"Some years ago I jumped off a horse and had a mishap, and for about four years after that I suffered intense agony. At last I was induced to try Cardui, which cured me, and now I am well and happy.

"I am sure Cardui will cure other sick ladies as it has me."

Cardui is for women. It acts specifically and in a natural manner on the womanly system and has been found to relieve pain and to restore woman's health.

If you are nervous, miserable, or suffering from any form of female trouble, try Cardui. What it has done for other sick ladies it surely can do for you. Sold by all first class druggists, with full directions for use.

Gleanings from the Field

TEXAS

Montgomery.—We had a grand time at the installation of our new pastor, the Rev. Daniel R. Runnels and the officers of China Chapel, on January 21st. Dr. W. Hartley Jackson, District Superintendent, was master of ceremony. His lecture to pastor and officers was indeed instructive. Pastor Runnels has the work well organized. Under his pastorate Montgomery will take first rank on the Huntsville district. Prof. W. H. Brandon, principal of the city school, Mrs. M. Flood, Cozler and the Misses Chambers rendered a beautiful selection, and Miss Hetty Hawkins gave a reading from Dunbar. The entertainment was a financial success.—T. S. Sinton.

Sealy.—The first quarterly conference of Sealy Circuit was held Jan. 22-23, with District Superintendent B. M. Taylor in the chair. The officers were present with good reports. Paid District Superintendent's claim in full and a small sum was left for pastor. We are praying and working for great success this year.—Jas. Clark, Pastor.

Marriages

MARRIAGE OF MR. LUTHER H. SMITH, OF NEW YORK CITY, TO MISS ETHEL BOWMER:

Mr. Luther H. Smith, of New York City, was joined in wedlock to Miss Ethel Bowmer, of 933 Thirteenth Street, Des Moines, Iowa, Wednesday, December 29th, 1909, at the home of the bride. Mr. Smith left New York for Des Moines on the 22d of December 1909, and after traveling for forty-five hours, arrived in Des Moines and was met at the station by his fiancée. He spent Christmas at the home of the bride, and was married during the holidays by the Rev. T. H. Griffith, pastor Corinthian Church of that city.

Miss Ethel Bowmer, the bride of Mr. Smith, is one of the most accomplished young women of Des Moines, Iowa. She was born of stern Christian parents who stand well, and have quite some property in the city of Des Moines. Mrs. Smith was the only child of the parents, and, as a result, she became the pride—yea, the very eyes of her parents. Being inclined to music, she received a good musical education in her home city, and was engaged on several occasions to play for the musical elite of Des Moines and surrounding cities. She has been the organist of the largest churches in town.

Mr. Luther H. Smith met Miss Ethel Bowmer while serving in the capacity of State agent of Iowa and Minnesota for the Metropolitan Mercantile and Realty Company of New York City, having his headquarters at Des Moines, Iowa. Mr. Smith boarded with the parents of the bride, and in this way met his present wife.

The couple will tour the West for a month, reaching New York about the latter part of January, at which city they will live for a while at least. New York is the home of Mr. Smith, and it would be hard indeed for him to give up New York city.

McCOLLUM-ELESTON.—On Thursday, January 20, 1910, the Rev. S. M. McCollum, of Greenville, S. C., to Miss Annie Maude Eleston of Choctawhatchee, Ala. The groom is an energetic and wide awake young minister, a grad-

Ford's Hair Pomade



Fifty years of success have proved the merits of this preparation.

What is more attractive than a beautiful head of hair? It has been the ambition of women in all ages. The use of Ford's Hair Pomade makes stubborn, harsh, kinky or curly hair softer, more pliable and glossy, easy to comb and arrange in any style desired consistent with its length, as long as the Pomade remains in the hair. This result may be obtained by one thorough application according to directions. Two to four applications a month will keep the hair in satisfactory condition, and two to four bottles, regular size, are usually sufficient for a year. Directions with every bottle.

Ford's Hair Pomade

removes and prevents dandruff, invigorates the scalp and keeps it from getting harsh and dry, stops itching and prevents the hair from falling out or breaking off and gives it new life and vigor. Absolutely harmless. Used with splendid results even on children and infants. Delicately perfumed, its use is a constant pleasure. A most satisfactory toilet preparation for ladies, gentlemen and children.

Don't buy anything else alleged to be "just as good." If you want the best results buy Ford's Hair Pomade. Look for this name—Charles Ford, Prest.—on every package. If your druggist or local dealer cannot supply you with the genuine, we will send you

One bottle, regular size, for . . .	\$.50
Three " " " " " " " "	1.40
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uate of the State College, Orangeburg, S. C., and of Gammon Theological Seminary, S. Atlanta, Ga. The bride is an attractive and lovable young woman and is very much adapted along the lines of Christian work. We hope for them much success in the work they are attempting to do.

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WRANG TANG

Strong, powerful, penetrating—it goes through the skin, through the flesh and into the very bones—every drop. That's why its action is magical, that's why W. R. FONDEK's WRANG TANG LINIMENT kills aches and pains. All aches come from the bones, all pain comes from flesh, tissue and muscles. WRANG TANG LINIMENT has the strength, the power and penetration; therefore it not only kills aches and pains like Rheumatism, Neuralgia, Toothache, Headache, Earache, Backache, Pain in the Breast and side, but Coughs and Colds, Sore Throat, Colic and Cramps, In Man or Beast; Swellings, Boils, Stiff Joints, Contracted Cords and Muscles—in fact, WRANG TANG LINIMENT is a Liniment for the home, for the factory, for the farm—a Liniment for the use of Man as well as Beast. It is so strong and powerful that it takes one-half glass of water to make five drops weak enough to take. No wonder it cures when all else fails. No wonder once used, always used. If you are sick you want medicine—not bottles; bottles are cheap—medicine costs money. A bottle of WRANG TANG LINIMENT contains over 200 doses. Price 50c. per bottle. Read agents offer. No money is needed to accept the agency for our remedies. We trust to your honor to treat us right. AGENT'S PLAN: You want to take the agency in your locality for the GREAT WRANG TANG LINIMENT—the Liniment that kills pain like magic and pleases everybody. It's a sure winner—agents make sales right and left. Everybody wants it. You can sell it again and again to the same person. They always come back for more. It's nothing at all to sell out the first day. KEEP YOUR

MONEY! We don't ask you to send us a cent before you sell this Great Liniment. We trust you absolutely. Just fill out the application blank and send to us; we will send by return express 21 bottles of the great WRANG TANG LINIMENT for you to sell at 50c. each, and add extra, FREE, 3 bottles to cover express charges, which seldom amount to more than \$1. When the 21 bottles are sold send us \$5.25 and keep \$0.25 for yourself.

FREE As an extra special inducement to get you to rush in your application at once we will give you, FREE,

A Beautiful Picture in Many Colors, Size 16x20 inches.

We start you right off in a paying business. You don't risk a penny. Here is a good chance to make a lot of extra dollars. Grab it before this remarkable offer is withdrawn by rushing your application in today.

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Crescent City Notes

WOMAN'S HOME MISSIONARY SOCIETY OF LOUISIANA CONFERENCE

At the anniversary of the Woman's Home Missionary Society Thursday, Jan. 27, in First Street Church, the names and cash pledges were paid in for the rebuilding of Peck Home. The following named persons paid \$1.00 each: Mrs. R. E. Jones, Mrs. J. O. Richards, Miss Emma Bessie, Miss M. O. Simms, Mrs. A. Turner, and one unknown; Miss L. E. Butler, 75 cts.; Dr. A. W. Bazler, 50 cts.; Mrs. Rosa Lindsey, \$2; Mrs. D. J. Price, 50 cts.; Mrs. I. E. Evans, \$5. Total \$16.75.—Anna Bessie, Sec.

The regular monthly meeting of the Woman's Home Missionary Society of the Louisiana Conference will meet Thursday, Feb. 10, at 3 p. m. at the residence of Mrs. D. C. Mead, 337 Adams St. Hope to have each member of the board present that we might start out for another year's work.—Mrs. D. C. Mead, Pres.; Miss Emma Bessie, Sec.

ACKNOWLEDGEMENT

A touching tribute was paid to Thomy Lafon Old Folks Home in S. Robinson and Delachaise street by the boys and girls of Junior Christian Endeavor of Straight University, in the form of a quilt, in the memory of Sister Elizabeth Cooper, who died in the Home in 1908 at the advanced age of 90 years. The presentation was made by Mrs. Rogers, a sincere friend of Sister Cooper. The sentiment attached to the quilt reflects credit upon the boys and girls of Junior C. E., as the piece work was executed by the girls and the wadding purchased by the boys. It is the request of the donors that it be used from one to the other of the old people when most needed. We tender our sincere thanks for this beautiful and useful present and appreciate the thoughtfulness of the Junior C. E.—E. Grant, matron.

DR. NEWMAN'S DENIAL.

THE SOUTHWESTERN CHRISTIAN ADVOCATE, Gentlemen:

In an article in *Pearson's Magazine*, for February, entitled "the South's Fight for Race Purity," I am quoted on page 211, as having said to the author Robert Wickliffe Wooley, among other things: "The chief colored offenders are the housemaid, the nurse and the chambermaid, many of whom pose as God-fearing women, but whose morality is only a pretense."

The publication has done and will do me harm in my practice as physician not only among the classes named, but among others of the race who resent such general malignment of the classes of colored women mentioned. May I ask that you will publish for me my unqualified denial that I, at any time, expressed to the writer of the magazine article, the words therein quoted as mine, or that I have ever expressed to him, or to any other person, even the sentiment that the words convey; and further that I do not believe the sentiments ascribed to me to be true in point of fact.

Very respectfully,

J. T. NEWMAN, M. D.

New Orleans, La., Jan. 26, 1910.

Deaths

JONES.—The infant child of Mrs. Martha Jones of Harrisburg, Texas, Jan. 8, 1910. It was the grandchild of Bro. Taylor.—W. M. Josey.

TAYLOR.—On Jan. 15, 1910, Anthony Taylor, one of the oldest members of Trinity Methodist Episcopal Church, Harrisburg, Texas, surrendered to death. He was born in Alabama; age 76 years. Deceased was a citizen of Harrisburg for over 44 years. He

FORCED BY GRATITUDE

OF HUNDREDS

To Repeat His Offer of January 13th in the Southwestern Christian Advocate.



I have been so moved the past few weeks by the gratitude of Southwestern Christian Advocate readers that I have decided to make again the offer which I made in the January 13th issue. This is what I said: "I am going to Give Away a free treatment for Deafness to every sufferer who asks for it."

The letters of request have poured in; letters of grateful thanks have also poured in. From every part of the continent, the people whom I have cured of that terrible affliction—Deafness—are thanking me.

A letter from the Far West states, "Allow me to thank you a thousand times for the good hearing you have restored to me." A letter from New England says, "I bless the day I saw your offer for you have cured me of Deafness."

DEAFNESS TREATMENT FREE

These many letters of gratitude have touched my heart, and so I say again to the readers of the Southwestern Christian Advocate, I will give away a Free Treatment for Deafness to every sufferer who writes for it.

This offer can only be made for a very short time. If you are Deaf, or have any trouble with your ears, write for a Free Treatment.

This treatment is entirely free. I want to help you. I know what you suffer in the approach of Deafness, and the intolerable agony of complete Deafness. I know that I have cured many, many people who were Deaf. I want you to have the same opportunity to hear again. Write today for my treatment for Deafness.

Send off now, a post card or letter request. Don't delay, or it may be too late. If you have even the slightest feeling that something is wrong with your ears, be on the safe side and send for treatment. It won't cost you anything. If you are growing Deaf, and have become discouraged and tired of experimenting, profit by the example of those who have been cured by my treatment. Many of these people thought that they never could be cured; they had tried too many different things which never did them any good. MY treatment restored their hearing.

Write today for a Free Deafness Treatment to Deafness Specialist Sproule, 432 Trade Building, Boston, Mass.

\$1.00 Package Free To All



Every Man or Woman Can Have A Beautiful Head of Hair By Using The Wonderful Foso Treatment.

Foso Quickly Removes Dandruff, Stops Falling Hair and Itching Scalp, Changes Gray or Faded Hair to Its Natural Color. Grows New Hair.

Men whose hair or beards are straggling or all gone, women whose tresses have been thinned by fever or hair falling out, requiring the use of switches; little children, boys and girls whose hair is coarse and unruly; all find in this great remedy just the relief that they want.

I don't ask you to take my word for it. Fill out free coupon below and mail today for a free \$1.00 package that will prove all I claim.

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Fill in your name and address on the blank lines below, cut the coupon and mail to J. F. Stokes, Mgr., 152 Foso Bldg., Cincinnati, Ohio. Enclose ten cents in stamps or silver as an evidence of good faith and to help cover packing, postage, etc., and a full \$1.00 package will be sent you at once by mail prepaid free of charge.

Give full address—write plainly.

joined the Methodist Episcopal Church under the Rev. W. M. Burley, and he was always known as a good Christian man. Peace to his ashes.

BURTON.—Rhoda Burton, a member of Trinity Methodist Episcopal Church, born at Chapple Hill, Texas, March 10, 1860, died at Harrisburg, Tex., Dec. 27, 1909. She joined the church in 1889 under the Rev. Mr. Booker, and lived a consistent Christian until she died. She leaves eight children and a host of relatives.—W. M. Josey, pastor.

WALKER.—Durby Walker, a faithful member of St. James Methodist Episcopal Church, Central, La., died Jan. 20. She bore her illness with fortitude. The deceased is survived by three children, John Walker, Mrs. Dora Macklin and Mrs. Lizzie Reed, the latter being the wife of Mr. Isaac A. Reed, a member of our church, who is also the nephew of Dr. J. H. Reed, Liberia, Africa.—M. C. Harrison.

Marriages

HUTCHINS-HANDY.—On Wednesday eve, January 26, 1910, one of the most beautiful events of the season took place at the Gallatin Methodist Episcopal Church, Hazlehurst, Miss., when the solemn rites of matrimony were solemnized between Dr. A. R. Hutchins, of Yazoo City, and Miss Carrie Handy, of Hazlehurst, Miss. The church was beautifully decorated with ferns and flowers of every description and was filled to overflowing with friends and relatives of the contracting parties. Quite a number of the best white people being present. The bride was beautifully attired in white net over silk, and the groom wore the conventional black. The bride is the youngest daughter of Mr. and Mrs. E. Handy, of Hazlehurst, and is loved and respected by all who know her. The groom is a prominent young physician who has just finished at Meharry Medical College, Nashville, Tenn., and

Mme. Turner's



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FOR THE HAIR AND COMPLEXION is used in our Beautifying Parlors on hundreds of ladies and gentlemen. Mme. Turner's Medicament Hair Grower will cure any scalp trouble and stimulate the growth of hair, no matter what its condition may be. Price \$1.00. We give the kind of soap we want you to use. Mme. Turner's MYSTIC FACE BLEACH will cure every, any and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion. Price, \$1.00. Soap free. We have a full line of wigs and switches of all colors.

MRS. M. C. TURNER,
1428 Canal St., New Orleans, La.

will hang his shingle at Memphis, Tenn., where the young couple will make their future home. The attendants were Miss Morman, of Lougaloo, Miss Winston, of Utica, Miss Ora McNeal, of Hazlehurst; Messrs. Bradley, Pleasant and Handy, of Hazlehurst. The ceremony was performed by the Rev. Hatcher, of Crystal Springs.—Mrs. C. L. Ford, Church Hill, Miss.

Southwestern Christian Advocate

ROBERT E. JONES, Editor
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METHODIST AGGRESSION IN ROME

Viewed from any standpoint the attitude of Pope Pius toward Former Vice President Fairbanks, on his recent visit to Rome, was a serious blunder. It was an affront to the American republic as well as the Protestant world. Likely enough some of the devotees of the Catholic faith will realize that the Pope is not infallible as the Roman Catholic Church would have us believe. No better evidence is needed of the fallibility of the Pope, reinforced by all the wisdom of the vatican, than this incident.

The vatican's attitude toward the Methodist Association shows the arrogance of the Roman hierarchy. When did the Roman See preempt all Italy and secure an option on America and the world? This is an age of toleration. Americans believe in a free press, free speech and the liberty to worship God according to the dictates of conscience. We have a suspicion that Italy does not sympathize with the Pope in his attitude toward the Methodist Association, for Bishop William Burt who is largely responsible for Methodist aggression in Rome is on good terms with King Victor Emanuel.

Bishop Burt has often been received by the King of Italy whom he knows well. Was the King of Italy rebellious when he received the Methodist Bishop—a proselyter? Our work in Italy has gone on open and above board in a lawful (lawful according to the laws of Italy too) and an honorable way. It is our success that makes the Pope chafe and fret.

The vatican has aroused the largest and most aggressive Protestant Church in America. The attack is against the Methodist Episcopal Church. Archbishop Ireland made a weak defense. He would have done better if he had had a better case. The reply of our own Bishop Cranston to Archbishop Ireland was masterful and complete. The church was never prouder of our resident Bishop at Washington than when reading his all-comprehensive and dignified reply to the Archbishop. The Archbishop claims that we are proselyters; to this charge Bishop Cranston replies and issues a challenge. He says:

"My opportunities for personal observation of Methodist methods in Rome are far better than the Archbishop's, and I challenge him to give specific data. We will agree to match every specification with counter evidence, to show that Rome does not know the meaning of the word the Archbishop has used so glibly when proselyting methods are fairly compared.

"The short of it all is that the Methodist Episco-

pal Church dared to invade Papal countries with Protestant ideas. We believe they are the best for all peoples. It may have been impertinent to build a great Protestant center in the heart of Rome, but it has been done. We have not asked his permission, any more than the Pope asked our sanction to his propaganda in America."

If preaching the faith and receiving into member-

the church and the world to know of our equipment in Rome and Italy.

Standing on high ground, in one of the best sections of Rome, on a corner of the Via Venti Settembre, not far from the King's palace, is the central quarters of Methodism in Italy, a building now valued at \$225,000, which contains a large audience room for Italian services, an American Church,

Sunday School room, Epworth League parlors, offices, a book store, a printing plant, and rooms for a Theological School and a Boys' School. In this large building three years ago the great World Sunday School Convention was held, with its delegates from thirty-seven countries. Of the American Church which assembles in this building, the Rev. Dr. Bertrand M. Tipple, an alumnus of Syracuse University is pastor. Among other interesting publications that are being produced from the publishing plant in this building is the Evangelical Hymnal recently prepared by a joint commission of the Wesleyan Methodist Church and the Methodist Episcopal Church in Italy, the first joint



THE HON. CHARLES W. FAIRBANKS
Former Vice-President of the United States
An American Methodist



BISHOP EARL CRANSTON, D.D., LL.D.
Resident Bishop at Washington, D.C., Whose Defense of
Our Work in Rome has Received the Applause
of the Protestant World

ship those of another denomination were proselyting then the Catholic Church would be the chief of sinners before any court. One needs only to live in a Catholic community to have this statement verified. The Catholic Church never fails to make a convert of Protestants whenever the opportunity permits.

The Catholic Church seeks to be a world-wide church; this is its right. The Methodist Episcopal Church claims the same privilege, and that we are in Rome in an aggressive fashion is the testimony of the Roman See. The Methodist Episcopal Church claims the world for its parish and never were we more determined to preach, in all the world, the Gospel as we understand than today.

If there were even a doubt in the minds of the Church as to our success in Rome we need only to read Archbishop Ireland's statement when he says: "I was in Rome last winter and I made a particular study of this Methodist propaganda. It has gone so far that the Catholics have organized the Society for the Preservation of the Faith to fight against it."

Replying directly to this Bishop Cranston: appropriately says: "It is a significant concession to our growing influence that a special society has been organized to protect the faith, as the Archbishop declares. Some have doubtless our success. Missionary contributions may come more freely after such witness."

At this particular time it will be of interest to

Hymnal to appear in the Italian language. The upper floors of this building are used as class rooms and dormitories for a Boys' School, the Methodist College, of which the Rev. E. B. T. Spencer formerly in charge of the Department of Latin Language and Literature in Denver University, is principal. Here also the Reeder Theological School prepares young men for the work of the Methodist ministry in Italy.

Next to this building in interest is the Crandon Hall of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, situated on the broad Via Veneto. Here two hundred and seventy girls received instruction during the last school year. It has a twelve years' course, from the kindergarten grade to the collegiate. An industrial department has recently been added. It has a faculty of about thirty teachers, and an income of several thousand dollars,—sufficient to meet current expenses, except the salaries of two missionaries and one assistant. Miss Edith Burt, daughter of Bishop William Burt, is at the head of this institution. Of recent years the school has been outgrowing its old quarters, many pupils being refused admittance for lack of room, and therefore during 1909 the old building was sold at considerable profit and a new property has been bought on which three new buildings are to be erected this year, resulting in a doubling of the capacity of the school. The site

(Continued on Page Eight.)

The Preacher and His Bible

By the Rev. J. W. Jackson, S. T. B.

In my estimation, there is not a more appropriate subject for this time and occasion. We, as preachers, must use the Bible. If we are to proclaim to the people God's message it is absolutely necessary that we know what God has said. Of His revelation, of His message, the Bible is the record. In casting about for the most direct and concise manner of putting this subject before you, I beg your patience and attention, as we consider the preacher's critical and devotional use of the Bible; or the preacher's use of the Bible as an intellectual dialectic and a spiritual dynamic.

The beneficial use of a tool depends upon the workman's knowledge of its nature, design, and limitations. If a carpenter will use his saw effectively, he must know the purpose for which it was made. If a manufacturer will be successful, he must have an accurate knowledge of the character and capabilities of his raw material. If you can imagine an African chief going forth to chop a cord of wood with a razor as the only instrument for cutting, you have an accurate illustration of a man with a tool and not knowing how it should be used. And so, if we as preachers would use the Bible correctly and to the greatest advantage both to ourselves and to those to whom we preach, we must know what the Bible is both as to its origin, contents, and purpose. We believe that God has revealed Himself to men. This is no question; but that the Bible is not the revelation is not so clear to many. God did not reveal Himself by dictating descriptions of His character, nor by verbal dogmas, nor in speech, nor in word, but in deed. What men saw, heard, and felt, they wrote. Or in other words, the Bible is the record of man's experience in God's dealing with him. It is, then, not the revelation itself but it is the record of the revelation. What is our Christian faith but that God in sundry times and divers manners spake unto the fathers by the prophets, and in the fulness of time revealed Himself unto men by His Son? This is the very foundation of our Christian faith, and it shall last, I believe as long as the human race. To know of this revelation, we have the Bible in fairly good English. Yet it is possible for the preacher to conceive the revelation, its mode and meaning in such a way as to obscure the truth and seriously embarrass faith. There is enough of this misconception afloat in popular thought to verify this statement. No sane preacher, I think, questions the reality of the revelation, but most of us go far astray in our manner of conceiving it.

Let us then say that the Bible is the historical, literary product, and record of God's self-revealing movement. The historical books of the Old Testament tell us how God dwelt among His chosen people; the gospels picture the incarnation, in Jesus Christ, of God the father; the prophets and prophecies preserve the impassioned battling of the men of God for God's kingdom on earth; the Acts chronicle the foundation of the church; while the Psalms and Epistles show us the response of the human heart to the voice of God. Thus in its origin, the Bible is both human and divine. Though this fact is very old, most men are slow to admit it. It is common today to hear men assert their belief in the verbal inspiration of the Bible from Genesis to Revelation. But a reflective mind, coming to the Bible, soon becomes aware of the necessity of some guiding principle for its interpretation. Much of it seems to have no connection with those moral and religious interests which give revelation its motive and value. Instead of a compact expression of doctrine to be believed and duties to be done, we have a heterogeneous collection of history, geography, biography, genealogy, statistics, liturgy, poetry, prophecy, sermons, stories, parables, letters, and such like. And when questions of conduct are touched upon, they seem to have little significance for us. Temple rights, idol worship, the tiresome purification of the Mosaic law, the dispute between Pharisees and Sadducees, the eating of things offered to idols, these and many similar questions are dwelt upon, and for us they are as dead as the men who raised them. Yes, a reflective and scrutinizing mind is absolutely necessary in the interpretation of the Bible. What concern have we with the prophetic burdens of Egypt, Moab, or Tyre? What practical wisdom do we gain from them for the guidance of our own lives? It is evident that unless we use the Bible wisely, we may be better off without it than with it. We must get the right point of view, or the Bible becomes in-

credible and embarrassing, conceived as a divine revelation. For this view point, we need no deep scholarship nor a close and long communion with the critics. The central idea must be sought in the purpose and contents of the revelation. Charles Simeon was right when he said: "Justification is by faith, but knowledge of the Bible comes by works." Ruskin, in his *Ethics of Dust*, says the common people read their Bibles as the monks thought hedgehogs ate grapes; they rolled themselves, it was said, where the grapes lay on the ground. What first stuck to their spines, they carried off and ate. So some readers roll themselves over the Bible and declare whatever sticks to their spines is scripture and nothing else is; in this way, one may get the skins of the texts, but if he wishes the juice, he must press the cluster. We must strive to enter in by the narrow door of the kingdom of the revelation; for many think to dream their way in but this can never be done. The holy Bible will not give up its best treasures to indolence, nor half-hearted sincerity. The Bible must be studied in a clear-sighted, methodical, and scientific way; if one will know what is and what is not the real word of God. As there is no royal road to success, in any other line, there is no royal road to the knowledge of the Bible. If the preacher would use the Holy Book to the best advantage, he must obtain by the best means the exact, strict and full meaning of the words used by the Biblical writers, in their environment and free from all personal coloring. Prof. Cheyne was quite correct when he said the better a person understands the historical sense, the more likely he is to understand the spiritual sense. Take the word baptism, the tournament where met the Methodist and Baptist, contending for the prize. As Methodist, we must admit that the word, as used today, means to immerse and not sprinkle, but it is also true that words have traveled away from their meaning. The word character is a good example. Originally it meant the sculptor's chisel. The tool with which the sculptor did his best work. Then it came to mean the image itself chiseled out of the marble or brass. Now, the man who has his mind filled with such facts shows a degree of scholarship and his religion is likely to be better founded. It is not likely to be religion growing out of sentiment but a religious sentiment growing out of ideas. The Bible is not a book of dogmas, merely, but a body of religious literature also which must be interpreted by universal literary methods. There is a language of poetry, of conscience, of emotion, of aspiration, and of religion as well as of logical understanding; and one is absurd when interpreted by the canons of the latter. Such language can be understood only on its own plane and by the life which generates it. Let us illustrate the difference by our speech concerning the national flag. One viewing the flag as the symbol of the nation—its life, its history, its aspirations—might say a great many things about it which would be perfectly true from the standpoint of sentiment and patriotic devotion, but very absurd from the standpoint of sense. For sense, the flag is a variously colored textile fabric, but Old Glory is more than a textile fabric, though it needs life and imagination to see it. This distinction, so important in the living use of language and so prominent in religious speech, is lamentably ignored in the study of the scriptures. A mathematician once read *Paradise Lost*, and said he saw not where it proved anything. The scriptures have been studied in much the same way. The tendency has been to interpret each statement as a statutory dogma, without any reference to reflection, context, mode of thought, or time, or the writer's purpose. It would be highly valuable for the average preacher to study a history of interpretations. From the mechanical way of dealing with the scriptures, some of the worse blunders have been made in getting at the meaning. But out of these confusions and blunders, we are gradually emerging by discovering that the bible is not mainly a body of dogmas, but a body of religious literature which must be interpreted by universal literary methods. Again, in our use of the Bible, we must not overlook the metaphorical nature of language in respect to things invisible. We have no way of expressing moral and religious truths except through some figures borrowed from our physical life and experience. But in all such cases, thought must be on its guard against taking the metaphor for the thing, or an ex-

egesis of the metaphor for an exegesis of the thing. Still there are those who insist on taking the Bible just as it reads. But this only means that they take their interpretation for an interpretation of the Bible. For example, we read: "He rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind." Again, "He shall cover thee with his feathers, and under his wings thou shalt rest." It would be a crude mind, indeed, that would take these passages as they read. Such language must be taken for its meaning and not for what it says. In the passages just quoted, God is likened to a winged being while the cherub is a burden bearer. But who would think of God making a journey and must needs walk part of the way and fly the other? Or who would think of him as a huge bird with enormous feathery wings under which he protects His children? All such ideas degrade God and make Him less and less worthy of our adoration and worship. There must be a tremendous amount of diligence and common sense, if we as preachers would use the Bible to the greatest advantage.

Once more, we must remember that the religion of the Old Testament and New Testament writers is progressive. Take for instance the story of Jael and Sisera and the awful passion of triumphant vengeance which breathes in Deborah's song. Because Deborah, in the lyric passion of the hour, pronounces Jael to be blessed among women, some preachers have thought it necessary to justify the perfidy of Jael and endorse the encomium which Deborah passed upon her. There are, no doubt, amiable and honorable men, who would turn sick at the sight of blood, but because in an excess of passionate patriotism, Deborah called a woman blessed among women who was guilty of the blackest treachery and murder, some men have tempted to justify her on the ground that the Bible says so. Here, we have a clear case of casuistic method of studying the scripture. The Old Testament contains many such examples but they all must be interpreted in the light that Israel's religion was a progressive religion, as is our religion today; for us to suppose that the God who said thou shalt do no murder, approved the act of Jael is to accuse God of complicity in her crime. What we have to do in such cases is to use our judgment which God has given us. Turning to the Book of Judges, we must apply the same rule. We should ascertain, if possible, how a book was written and why it was written. The Bible must be approached with a free and eager intelligence. Tolstói, in his confession of faith, shows how easy it is for a man of great genius and profound religious feeling, for many years to entirely misinterpret the teaching of Christ and the whole Bible, for that matter; because free intelligence is lacking. No amount of pains can be spared that we may know what God has said. To be successful, the spirit and intellect must go hand in hand. We are, I think, indeed naive if we do not avail ourselves of the great toil of critical learning which is endeavoring to ascertain the exact words of the Bible. When we know what God has said to us, we may receive His message. More and more, we must break away from the traditional interpretations of the scripture that will not stand the light of reason, turned on. Take for example the Atonement. The church has, beginning with Anselm, set up various theories: the Governmental, the Substitutional, the Rectoral, etc. It has, by this means, taught men that Christ took their sins and thus relieved them both from sin and the consequences of sin. The fact of the Atonement is the gracious work of the Lord Jesus for the blessing of men. All else is theory, but the fact of the Atonement and the theories about the Atonement are two quite different questions. Christ did not, in any mechanical way, take away our sins nor substitute His life for our life. He only showed us the true character of God and the way to Him. Each man's sins are where they were before, upon his own shoulders. Each man is alone responsible to God for his misdoings. Here is where the emphasis should fall directly and strongly. We can not too often teach the lesson of personal responsibility to God.

No, the Bible is not one book but a library, and was composed by men whose human liabilities to err had not been eliminated. Thus, before we assert our belief, it is necessary for us to know what we believe. Let us here ask should the Bible be criticized? If criticizing is fault-finding, we say the Bible should not be criticized. But criticism, in the Christian sense, means the exercise of sound judgment in the use of the scriptures; and so we must welcome this method of Bible study with our whole hearts.

It was left for the French physician, Astruc, in 1753, to call the attention of the Biblical world to the fact of two distinct documents in the composition of Genesis. This is the beginning of that Biblical research known as criticism. And it was left for Ichorn, in 1779, to point out that the Elohist and Jehovistic sections in Genesis were distinguished not simply by the use of Divine names, but by certain literary peculiarities as well. These findings have stood the test of time and I believe they shall stand, never to be overturned. Yes, the research work being done by Bible students must be welcomed by us with open minds and hearts. But in our intellectual pursuit for Biblical truths, we must not forget that man is not all intellect nor is the intellect the only means by which we find truth. There is a spiritual side to man as well as an intellectual side. Through the ages, the Church has not failed to point out this fact.

It is said, as Sir Walter Scott lay on his couch, looking out upon the Tweed and wondering how many hours before life's lamp would go out, he asked a friend to read to him. What book would you like? asked Lockhart, as he looked at the 20,000 beautiful volumes carefully arranged around the walls. Need you ask? replied Sir Scott; there is but one book. And so, the Bible was brought, and the sick man was comforted by the sweet sayings of

the man of Nazareth. Ah, here is the truth of the matter—the Bible is the only book that can teach the child, guide the statesman, and comfort the sick and dying. The intellect is so constructed that it craves for a systematic and comprehensive view of things, but the intellectual satisfaction is not always the spiritual satisfaction. In respect to the Bible, this is especially true.

Now, it becomes apparent that while the critical use of the Bible has its place among scholars, the devotional use of the Holy Book finds its place among all classes of men; the scholar, the preacher, the layman. Our souls must be nourished on the word of God. On our knees, we should read His word. We should read it reflectively. Ponder it as we read. In reading it, the eyes should be frequently turned to God and from God to the Book. We should press on never minding the higher and lower critics. Trample the difficulties under foot, by faith see the light house; for where reason stops faith must take up the trail. Read reflectively the Gospels, the Epistles to the Colossians and Hebrews, the Psalms, Isaiah, Job and Deuteronomy and go from book to book as the marginal reference directs. Remember, God who is the author of the sacred book, is the safest commentary. Let us carefully take all difficulties to Him.

Birmingham, Ala.

Kiangsi Province Through Bishop Bashford's Eyes

Bishop James W. Bashford has recently made a trip through the southern part of the Kiangsi Province, China, through territory south of that which is now occupied by the Central China Conference and west of the region of the Foochow and Hingwa Conferences. The fertile valley region of Kiangsi, with its 26,000,000 population, he covets as a field for Methodism. This is one of the best watered provinces of the empire. There are four large rivers flowing into the Poyang Lake, in the northern part of the province, and these at high water, bring nearly if not all the walled cities and larger towns of the thirteen prefectures into touch with the capital, Nanchang. In area this province is larger than all New England. It is in the main agricultural and very productive, yielding in many parts two crops every year. The mineral wealth of the province is great, though little developed hitherto.

Up to the present time our Church has occupied only the northern part of the province, having established two stations, Kiukiang and Nanchang. These, with two stations farther south, Bishop Bashford thinks—Kienchangfu and Kanchow—"would give us command of the rich valley of the Kiangsi Province." Thus he tells of his journey:

"I left Kiukiang October 14 on a trip to Nanchang and Southern Kiangsi, and returned November 18, spending a month and four days in the trip. Dr. Kupfer, Brother William R. Johnson and our new physician, Dr. Vaughan, accompanied me on the trip. We first traveled 960 li (a li is about one-third of a mile), by house-boat to Kanchow Ki, then 420 li by chair to Ningtu; then by chair 120 li further to Kwangchang and another 20 li by chair to Nanfeng, making 600 li by chair; then by raft 270 li to Fuchow Ki; then by house-boat 170 li to Siepu; then by walking and wheelbarrow 30 li to the south gate of Nanchang; then in a sampan (a kind of Chinese boat) 10 li around to the north gate. We spent three days and nights on an open raft sleeping under the open sky. These nights, however, were much more comfortable than the ones we spent in the Chinese inns and occasionally in a Chinese home, for at every inn the four of us were obliged either to go into a little room about 6x10, with no ventilation, full of vermin and foul smells, or else to sleep out in the open in the larger part of the inn. We chose the latter alternative. In this case, however, we were obliged to retire each night in the presence of from a dozen to two or three hundred spectators, men and women. In some cases we were obliged to occupy the same room at an inn with Chinese families, men and women. We learned to undress modestly, after the Pullman sleeping-car fashion. We had no spectators in the morning, for we usually arose at four o'clock.

"On our chair-trips of 600 li I think I walked fully half the time, although it rained four or five days while we were making these trips. Certainly the Lord favored us by not sending rain when we were on the open raft. I don't know what we should have done in that case. In crossing some streams the bridge consisted of three or four poles fastened

together and put up on stakes some twenty feet above the water without any railing for protection. Occasionally two of the poles were broken and then it became difficult, for me at least, to walk across the bridge. On the other hand, it was impossible to trust one's self to chairmen on such bridges. In several cases we rode across streams on men's backs. Sometimes we succeeded in finding a boatman. In one case, a wheelbarrow man offered to take us across, and putting Dr. Kupfer and myself on each side of his wheelbarrow to balance each other, he succeeded in reaching the middle of the stream, but could not possibly push the wheelbarrow up the other bank. In his efforts he turned the wheelbarrow, spilling out Dr. Kupfer and then spilling me on the other side. We got our feet wet above the ankles, and continued that way during the day. In one other case the Dr. and myself were obliged to take off our shoes and stockings and wade a stream, although it was November and there was a cold northwest wind, and we were wearing overcoats for warmth. We carried along canned goods for food, and occasionally, for we had not time to prepare food, we ate at the Chinese inns with our men, taking a bowl of rice and a cup of tea and some of the bean curd of which the Chinese are very fond. I came out of the trip with a very severe cold and considerable exhaustion.

"It seems to me of vital importance to have men on the field at once in the Kiangsi Province. The opportunities are simply such as I never saw before, and unfortunately all the missions are wholly unprepared to meet them. At Kanchow Ki the population is from 100,000 to 300,000. The China Inland Mission is the only mission at work there; they have two missionaries and their wives, and one of these families is to be there for only a year or two. The others—Mr. and Mrs. Marshall—have been practically the only two workers at Kanchow Ki for the last twenty years. There are only two stations opened on the Kan River for the whole 960 li between Nanchang and Kanchow Ki, and each of these is greatly undermanned. In the five days' journey from Kanchow Ki to Ningtu we did not see a single missionary, and in some of the towns through which we passed, we were told that we were the second party of white people the Chinese had ever seen. Indeed in one town through which we passed the whole population turned out en masse almost immediately and it looked for a few moments as if they were afraid that we had come to destroy their city. Upon the whole, Dr. Vaughan was by far the most serviceable man on the trip, for wherever we stopped he dressed old sores, used ointment, gave medicines for the sick and did much to conciliate the people. I think we left a good impression behind and that we shall receive a warm welcome whenever we return.

"At Ningtu, Brother A. Seipel of the China Inland Mission, has been laboring for years with no other missionaries nearer than Kanchow Ki or Nanfeng. At Nanfeng there is only a single missionary. It is necessary either to abandon one of these stations or to leave men in this dreadful isolation. It was the judgment of all of us who made

the trip that we ought to open a new station at Kienchangfu above Fuchow Ki at the earliest possible opportunity. We will not open, however, until we can put at least two families in the place. I believe that with an additional station at Kanchow Ki we could then properly man a great mission for the Kiangsi Province. Certainly the four stations, Kiukiang, Nanchang, Kienchangfu and Kanchow Ki, would give us command of the rich valley country of the Kiangsi Province.

"In traveling over the hill region between Kanchow Ki and Ningtu, we were surprised to find the hills interspersed with valleys and these valleys thoroughly cultivated and densely populated. I remember one valley in the edge of which we stopped over Sunday at a small village. Sunday afternoon we climbed the hill, perhaps 300 feet high, and looked over the valley and counted thirty-three towns and villages and hamlets. This is characteristic of all the region. I saw the best hogs and the best cattle on this trip which I have seen in China. We saw excellent coal cropping out of the hills in two or three places. We found one man burning fine anthracite coal which men had quarried with picks and carried on their backs to the village and sold at the rate of \$1.50 (gold) per ton. I think that they obtain two crops a year in all that region south of Nanchang. I am inclined to think that fully two-thirds or three-fourths of the 26,000 population of the Kiangsi Province dwell south of the southern borders of Poyang Lake, and regard Nanchang as their commercial as well as their political metropolis. Including Kiukiang, and the work which ought to be done between Kiukiang and Nanchang, this single mission would minister to 26,000,000 people."

The Prescription of Sorrow

It matters not how bitter the herb which the trusted physician prescribes. To be cured or healed we are glad to lay our trust beside his unquestioned skill. The Great Physician finds us in the sick-room of our spiritual experience or extremity. He assuredly whispers His unfailing cheer into our fainting souls: "Blessed are they that mourn, for they shall be comforted."

Oh, Lord! Give us then the faith to lay beside Thine unfailing Word Thine everlasting Power. Jesus loves not sorrow, nor would He rejoice at our mourning, yet He knows at such times the heart-door is ajar, and that sorrow and mourning may become the handwriting of human need which He is anxious to read and impatient to answer. Bereavement, pain and loss are but the ingredients of the Divine prescription, wrought in the mortar of Love under the pestle of Grace. The Father permits or sends these times of trial to kill out the moths that infest and devour the garment of holiness in which He wraps His own. Therefore, while we turn away from the sable companion of life whom we have called Grief, God clothes her anew in glistening garments and assures us that she is the child of His love, our sister and our friend.—Silas P. Perry.

The Fragrant Life

"Because thou hast loved righteousness God hath anointed thee with the oil of gladness above thy fellows," and "All thy garments shall smell of myrrh and aloes and cassia out of the ivory palaces whereby they have made thee glad." I remember once walking along the Strand toward the close of a hot day and out of a perfume warehouse there came a troop of girls. And into the stony, dusty, weary highway of London they carried the subtle essence with which they had been working the whole day. As they passed there was a beautiful fragrance which lifted my mind from the turmoil and traffic to the sweet fields where grow the flowers from whence the essence came. Is not this what God desires in our lives—that there shall be "a sweet savor of Christ," not merely an echo of Christ's doctrines, for that may be "as sounding brass and tinkling cymbal," but a sweet savor of Jesus Christ pervading our whole lives?—J. Stuart Holden. From "Supposition and Certainty."

If you have any trial that seems intolerable, pray. One disabled from duty by sickness may pray for health, that he may do his work. Or one hampered in by internal impediments may pray for utterance; but the answer to the prayer may be, as it was with Paul, not the removal of the thorn, but, instead, a growing insight into its meaning and value.—James Freeman Clarke.

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Viewed from any standpoint the attitude of Pope Pius toward Former Vice President Fairbanks, on his recent visit to Rome, was a serious blunder. It was an affront to the American republic as well as the Protestant world. Likely enough some of the devotees of the Catholic faith will realize that the Pope is not infallible as the Roman Catholic Church would have us believe. No better evidence is needed of the fallibility of the Pope, reinforced by all the wisdom of the vatican, than this incident.

The vatican's attitude toward the Methodist Association shows the arrogance of the Roman hierarchy. When did the Roman See preempt all Italy and secure an option on America and the world? This is an age of toleration. Americans believe in a free press, free speech and the liberty to worship God according to the dictates of conscience. We have a suspicion that Italy does not sympathize with the Pope in his attitude toward the Methodist Association, for Bishop William Burt who is largely responsible for Methodist aggression in Rome is on good terms with King Victor Emanuel. Bishop Burt has often been received by the King of Italy whom he knows well. Was the King of Italy rebellious when he received the Methodist Bishop—a proselyter? Our work in Italy has gone on open and above board in a lawful (lawful according to the laws of Italy too) and an honorable way. It is our success that makes the Pope chafe and fret.

The vatican has aroused the largest and most aggressive Protestant Church in America. The attack is against the Methodist Episcopal Church. Archbishop Ireland made a weak defense. He would have done better if he had had a better case. The reply of our own Bishop Cranston to Archbishop Ireland was masterful and complete. The church was never prouder of our resident Bishop at Washington than when reading his all-comprehensive and dignified reply to the Archbishop. The Archbishop claims that we are proselyters; to this charge Bishop Cranston replies and issues a challenge. He says:

"My opportunities for personal observation of Methodist methods in Rome are far better than the Archbishop's, and I challenge him to give specific data. We will agree to match every specification with counter evidence, to show that Rome does not know the meaning of the word the Archbishop has used so glibly when proselyting methods are fairly compared."

"The short of it all is that the Methodist Episco-

pal Church dared to invade Papal countries with Protestant ideas. We believe they are the best for all peoples. It may have been impertinent to build a great Protestant center in the heart of Rome, but it has been done. We have not asked his permission, any more than the Pope asked our sanction to his propaganda in America."

If preaching the faith and receiving into member-

the church and the world to know of our equipment in Rome and Italy.

Standing on high ground, in one of the best sections of Rome, on a corner of the Via Venetia Settembra, not far from the King's palace, is the central quarters of Methodism in Italy, a building now valued at \$225,000, which contains a large audience room for Italian services, an American Church,

Sunday School room, Epworth League parlors, offices, a book store, a printing plant, and rooms for a Theological School and a Boys' School. In this large building three years ago the great World Sunday School Convention was held, with its delegates from thirty-seven countries. Of the American Church which assembles in this building, the Rev. Dr. Bertrand M. Tipple, an alumnus of Syracuse University is pastor. Among other interesting publications that are being produced from the publishing plant in this building is the Evangelical Hymnal recently prepared by a joint commission of the Wesleyan Methodist Church and the Methodist Episcopal Church in Italy, the first joint

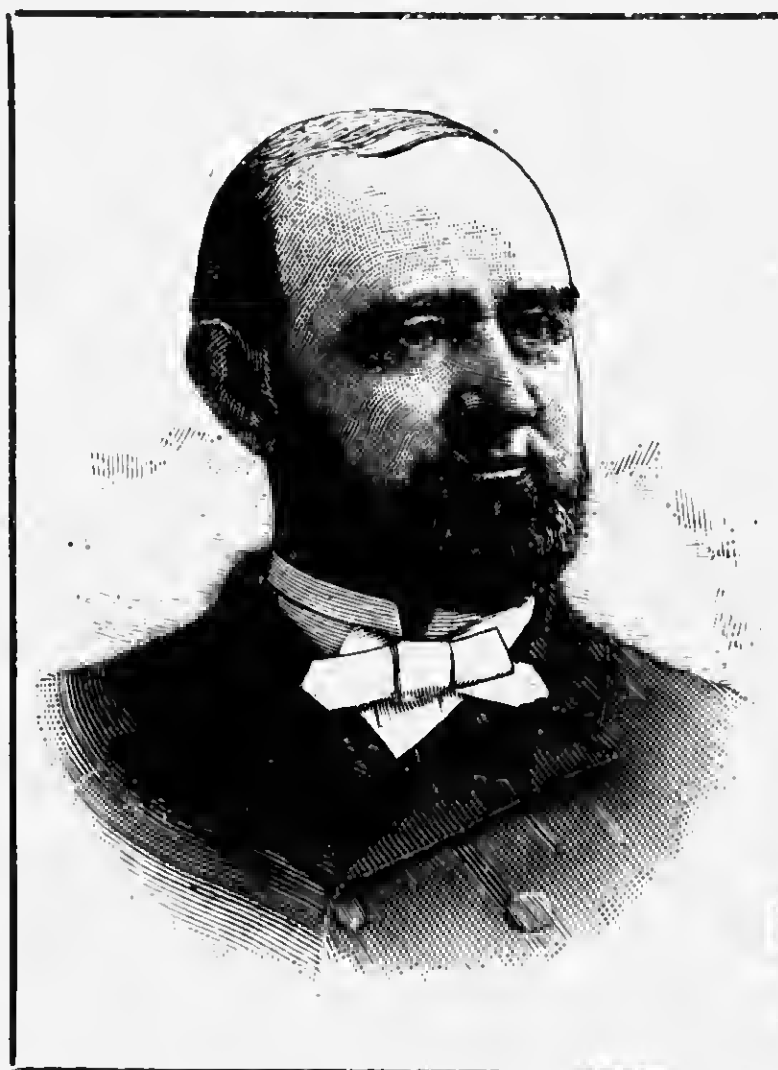
Hymnal to appear in the Italian language. The upper floors of this building are used as class rooms and dormitories for a Boys' School, the Methodist College, of which the Rev. E. B. T. Spencer formerly in charge of the Department of Latin Language and Literature in Denver University, is principal. Here also the Reeder Theological School prepares young men for the work of the Methodist ministry in Italy.

Next to this building in interest is the Crandon Hall of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, situated on the broad Via Veneto. Here two hundred and seventy girls received instruction during the last school year. It has a twelve years' course, from the kindergarten grade to the collegiate. An industrial department has recently been added. It has a faculty of about thirty teachers, and an income of several thousand dollars,—sufficient to meet current expenses, except the salaries of two missionaries and one assistant. Miss Edith Burt, daughter of Bishop William Burt, is at the head of this institution. Of recent years the school has been outgrowing its old quarters, many pupils being refused admittance for lack of room, and therefore during 1909 the old building was sold at considerable profit and a new property has been bought on which three new buildings are to be erected this year, resulting in a doubling of the capacity of the school. The site

(Continued on Page Eight.)



THE HON. CHARLES W. FAIRBANKS
Former Vice-President of the United States
An American Methodist



BISHOP EARL CRANSTON, D.D., LL.D.
Resident Bishop at Washington, D. C., Whose Defense of
Our Work in Rome has Received the Applause
of the Protestant World

ship those of another denomination were proselyting then the Catholic Church would be the chief of sinners before any court. One needs only to live in a Catholic community to have this statement verified. The Catholic Church never fails to make a convert of Protestants whenever the opportunity permits.

The Catholic Church seeks to be a world-wide church; this is its right. The Methodist Episcopal Church claims the same privilege, and that we are in Rome in an aggressive fashion is the testimony of the Roman See. The Methodist Episcopal Church claims the world for its parish and never were we more determined to preach, in all the world, the Gospel as we understand than today.

If there were even a doubt in the minds of the Church as to our success in Rome we need only to read Archbishop Ireland's statement when he says: "I was in Rome last winter and I made a particular study of this Methodist propaganda. It has gone so far that the Catholics have organized the Society for the Preservation of the Faith to fight against it."

Replying directly to this Bishop Cranston appropriately says: "It is a significant concession to our growing influence that a special society has been organized to protect the faith, as the Archbishop declares. Some have doubtless our success. Missionary contributions may come more freely after such witness."

At this particular time it will be of interest to

The Preacher and His Bible

By the Rev. J. W. Jackson, S. T. B.

In my estimation, there is not a more appropriate subject for this time and occasion. We, as preachers, must use the Bible. If we are to proclaim to the people God's message it is absolutely necessary that we know what God has said. Of His revelation, of His message, the Bible is the record. In casting about for the most direct and concise manner of putting this subject before you, I beg your patience and attention, as we consider the preacher's critical and devotional use of the Bible; or the preacher's use of the Bible as an intellectual dialectic and a spiritual dynamic.

The beneficial use of a tool depends upon the workman's knowledge of its nature, design, and limitations. If a carpenter will use his saw effectively, he must know the purpose for which it was made. If a manufacturer will be successful, he must have an accurate knowledge of the character and capabilities of his raw material. If you can imagine an African chief going forth to chop a cord of wood with a razor as the only instrument for cutting, you have an accurate illustration of a man with a tool and not knowing how it should be used. And so, if we as preachers would use the Bible correctly and to the greatest advantage both to ourselves and those to whom we preach, we must know what the Bible is both as to its origin, contents, and purpose. We believe that God has revealed Himself to men. This is no question; but that the Bible is not the revelation is not so clear to many. God did not reveal Himself by dictating descriptions of His character, nor by verbal dogmas, nor in speech, nor in word, but in deed. What men saw, heard, and felt, they wrote. Or in other words, the Bible is the record of man's experience in God's dealing with him. It is, then, not the revelation itself but it is the record of the revelation. What is our Christian faith but that God in sundry times and divers manners spake unto the fathers by the prophets, and in the fulness of time revealed Himself unto men by His Son? This is the very foundation of our Christian faith, and it shall last, I believe as long as the human race. To know of this revelation, we have the Bible in fairly good English. Yet it is possible for the preacher to conceive the revelation, its mode and meaning in such a way as to obscure the truth and seriously embarrass faith. There is enough of this misconception afloat in popular thought to verify this statement. No sane preacher, I think, questions the reality of the revelation, but most of us go far astray in our manner of conceiving it.

Let us then say that the Bible is the historical, literary product, and record of God's self-revealing movement. The historical books of the Old Testament tell us how God dwelt among His chosen people; the gospels picture the incarnation, in Jesus Christ, of God the father; the prophets and prophecies preserve the impassioned battling of the men of God for God's kingdom on earth; the Acts chronicle the foundation of the church; while the Psalms and Epistles show us the response of the human heart to the voice of God. Thus in its origin, the Bible is both human and divine. Though this fact is very old, most men are slow to admit it. It is common today to hear men assert their belief in the verbal inspiration of the Bible from Genesis to Revelation. But a reflective mind, coming to the Bible, soon becomes aware of the necessity of some guiding principle for its interpretation. Much of it seems to have no connection with those moral and religious interests which give revelation its motive and value. Instead of a compact expression of doctrine to be believed and duties to be done, we have a heterogeneous collection of history, geography, biography, genealogy, statistics, liturgy, poetry, prophecy, sermons, stories, parables, letters, and such like. And when questions of conduct are touched upon, they seem to have little significance for us. Temple rights, idol worship, the tiresome purification of the Mosaic law, the dispute between Pharisees and Sadducees, the eating of things offered to idols, these and many similar questions are dwelt upon, and for us they are as dead as the men who raised them. Yes, a reflective and scrutinizing mind is absolutely necessary in the interpretation of the Bible. What concern have we with the prophetic burdens of Egypt, Moab, or Tyre? What practical wisdom do we gain from them for the guidance of our own lives? It is evident that unless we use the Bible wisely, we may be better off without it than with it. We must get the right point of view, or the Bible becomes in-

credible and embarrassing, conceived as a divine revelation. For this view point, we need no deep scholarship nor a close and long communion with the critics. The central idea must be sought in the purpose and contents of the revelation. Charles Simeon was right when he said: "Justification is by faith, but knowledge of the Bible comes by works." Ruskin, in his *Ethics of Dust*, says the common people read their Bibles as the monks thought hedgehogs ate grapes; they rolled themselves, it was said, where the grapes lay on the ground. What first stuck to their spines, they carried off and ate. So some readers roll themselves over the Bible and declare whatever sticks to their spines is scripture and nothing else is; in this way, one may get the skins of the texts, but if he wishes the juice, he must press the cluster. We must strive to enter in by the narrow door of the kingdom of the revelation; for many think to dream their way in but this can never be done. The holy Bible will not give up its best treasures to indolence, nor half-hearted sincerity. The Bible must be studied in a clear-sighted, methodical, and scientific way; if one will know what is and what is not the real word of God. As there is no royal road to success, in any other line, there is no royal road to the knowledge of the Bible. If the preacher would use the Holy Book to the best advantage, he must obtain by the best means the exact, strict and full meaning of the words used by the Biblical writers, in their environment and free from all personal coloring. Prof. Cheyne was quite correct when he said the better a person understands the historical sense, the more likely he is to understand the spiritual sense. Take the word baptizo, the tournament where met the Methodist and Baptist, contending for the prize. As Methodist, we must admit that the word, as used today, means to immerse and not sprinkle, but it is also true that words have traveled away from their meaning. The word character is a good example. Originally it meant the sculptor's chisel. The tool with which the sculptor did his best work. Then it came to mean the image itself chiseled out of the marble or brass. Now, the man who has his mind filled with such facts shows a degree of scholarship and his religion is likely to be better founded. It is not likely to be religion growing out of sentiment but a religious sentiment growing out of ideas. The Bible is not a book of dogmas, merely, but a body of religious literature also which must be interpreted by universal literary methods. There is a language of poetry, of conscience, of emotion, of aspiration, and of religion as well as of logical understanding; and one is absurd when interpreted by the canons of the latter. Such language can be understood only on its own plane and by the life which generates it. Let us illustrate the difference by our speech concerning the national flag. One viewing the flag as the symbol of the nation—its life, its history, its aspirations—might say a great many things about it which would be perfectly true from the standpoint of sentiment and patriotic devotion, but very absurd from the standpoint of sense. For sense, the flag is a variously colored textile fabric, but Old Glory is more than a textile fabric, though it needs life and imagination to see it. This distinction, so important in the living use of language and so prominent in religious speech, is lamentably ignored in the study of the scriptures. A mathematician once read *Paradise Lost*, and said he saw not where it proved any thing. The scriptures have been studied in much the same way. The tendency has been to interpret each statement as a statutory dogma, without any reference to reflection, context, mode of thought, or time, or the writer's purpose. It would be highly valuable for the average preacher to study a history of interpretations. From the mechanical way of dealing with the scriptures, some of the worse blunders have been made in getting at the meaning. But out of these confusions and blunders, we are gradually emerging by discovering that the bible is not mainly a body of dogmas, but a body of religious literature which must be interpreted by universal literary methods. Again, in our use of the Bible, we must not overlook the metaphorical nature of language in respect to things invisible. We have no way of expressing moral and religious truths except through some figures borrowed from our physical life and experience. But in all such cases, thought must be on its guard against taking the metaphor for the thing, or an ex-

egesis of the metaphor for an exegesis of the thing. Still there are those who insist on taking the Bible just as it reads. But this only means that they take their interpretation for an interpretation of the Bible. For example, we read: "He rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind." Again, "He shall cover thee with his feathers, and under his wings thou shalt rest." It would be a crude mind, indeed, that would take these passages as they read. Such language must be taken for its meaning and not for what it says. In the passages just quoted, God is likened to a winged being while the cherub is a burden bearer, But who would think of God making a journey and must needs walk part of the way and fly the other? Or who would think of him as a huge bird with enormous feathery wings under which he protects His children? All such ideas degrade God and make Him less and less worthy of our adoration and worship. There must be a tremendous amount of diligence and common sense, if we as preachers would use the Bible to the greatest advantage.

Once more, we must remember that the religion of the Old Testament and New Testament writers is progressive. Take for instance the story of Jael and Sisera and the awful passion of triumphant vengeance which breathes in Deborah's song. Because Deborah, in the lyric passion of the hour, pronounces Jael to be blessed among women, some preachers have thought it necessary to justify the perfidy of Jael and endorse the encomium which Deborah passed upon her. There are, no doubt, amiable and honorable men, who would turn sick at the sight of blood, but because in an excess of passionate patriotism, Deborah called a woman blessed among women who was guilty of the blackest treachery and murder, some men have tempted to justify her on the ground that the Bible says so. Here, we have a clear case of casuistic method of studying the scripture. The Old Testament contains many such examples but they all must be interpreted in the light that Israel's religion was a progressive religion, as is our religion today; for us to suppose that the God who said thou shalt do no murder, approved the act of Jael is to accuse God of complicity in her crime. What we have to do in such cases is to use our judgment which God has given us. Turning to the Book of Judges, we must apply the same rule. We should ascertain, if possible, how a book was written and why it was written. The Bible must be approached with a free and eager intelligence. Tolstoi, in his confession of faith, shows how easy it is for a man of great genius and profound religious feeling, for many years to entirely misinterpret the teaching of Christ and the whole Bible, for that matter; because free intelligence is lacking. No amount of pains can be spared that we may know what God has said. To be successful, the spirit and intellect must go hand in hand. We are, I think, indeed naive if we do not avail ourselves of the great toil of critical learning which is endeavoring to ascertain the exact words of the Bible. When we know what God has said to us, we may receive His message. More and more, we must break away from the traditional interpretations of the scripture that will not stand the light of reason, turned on. Take for example the Atonement. The church has, beginning with Anselm, set up various theories: the Governmental, the Substitutional, the Rectoral, etc. It has, by this means, taught men that Christ took their sins and thus relieved them both from sin and the consequences of sin. The fact of the Atonement is the gracious work of the Lord Jesus for the blessing of men. All else is theory, but the fact of the Atonement and the theories about the Atonement are two quite different questions. Christ did not, in any mechanical way, take away our sins nor substitute His life for our life. He only showed us the true character of God and the way to Him. Each man's sins are where they were before, upon his own shoulders. Each man is alone responsible to God for his misdoings. Here is where the emphasis should fall directly and strongly. We can not too often teach the lesson of personal responsibility to God.

No, the Bible is not one book but a library, and was composed by men whose human liabilities to err had not been eliminated. Thus, before we assert our belief, it is necessary for us to know what we believe. Let us here ask should the Bible be criticized? If criticizing is fault-finding, we say the Bible should not be criticized. But criticism, in the Christian sense, means the exercise of sound judgment in the use of the scriptures; and so we must welcome this method of Bible study with our whole hearts.

It was left for the French physician, Astruc, in 1753, to call the attention of the Biblical world to the fact of two distinct documents in the composition of Genesis. This is the beginning of that Biblical research known as criticism. And it was left for Ichor, in 1779, to point out that the Elohist and Jehovistic sections in Genesis were distinguished not simply by the use of Divine names, but by certain literary peculiarities as well. These findings have stood the test of time and I believe they shall stand, never to be overturned. Yes, the research work being done by Bible students must be welcomed by us with open minds and hearts. But in our intellectual pursuit for Biblical truths, we must not forget that man is not all intellect nor is the intellect the only means by which we find truth. There is a spiritual side to man as well as an intellectual side. Through the ages, the Church has not failed to point out this fact.

It is said, as Sir Walter Scott lay on his couch, looking out upon the Tweed and wondering how many hours before life's lamp would go out, he asked a friend to read to him. What book would you like? asked Lockhart, as he looked at the 20,000 beautiful volumes carefully arranged around the walls. Need you ask? replied Sir Scott; there is but one book. And so, the Bible was brought, and the sick man was comforted by the sweet sayings of

the man of Nazareth. Ah, here is the truth of the matter—the Bible is the only book that can teach the child, guide the statesman, and comfort the sick and dying. The intellect is so constructed that it craves for a systematic and comprehensive view of things, but the intellectual satisfaction is not always the spiritual satisfaction. In respect to the Bible, this is especially true.

Now, it becomes apparent that while the critical use of the Bible has its place among scholars, the devotional use of the Holy Book finds its place among all classes of men; the scholar, the preacher, the layman. Our souls must be nourished on the word of God. On our knees, we should read His word. We should read it reflectively. Ponder it as we read. In reading it, the eyes should be frequently turned to God and from God to the Book. We should press on never minding the higher and lower critics. Trample the difficulties under foot, by faith see the light house; for where reason stops faith must take up the trail. Read reflectively the Gospels, the Epistles to the Colossians and Hebrews, the Psalms, Isaiah, Job and Deuteronomy and go from book to book as the marginal reference directs. Remember, God who is the author of the sacred book, is the safest commentary. Let us carefully take all difficulties to Him.

Birmingham, Ala.

Kiangsi Province Through Bishop Bashford's Eyes

Bishop James W. Bashford has recently made a trip through the southern part of the Kiangsi Province, China, through territory south of that which is now occupied by the Central China Conference and west of the region of the Foochow and Hingwa Conferences. The fertile valley region of Kiangsi, with its 26,000,000 population, he covets as a field for Methodism. This is one of the best watered provinces of the empire. There are four large rivers flowing into the Poyang Lake, in the northern part of the province, and these at high water, bring nearly if not all the walled cities and larger towns of the thirteen prefectures into touch with the capital, Nanchang. In area this province is larger than all New England. It is in the main agricultural and very productive, yielding in many parts two crops every year. The mineral wealth of the province is great, though little developed hitherto.

Up to the present time our Church has occupied only the northern part of the province, having established two stations, Kiukiang and Nanchang. These, with two stations farther south, Bishop Bashford thinks—Kienchangfu and Kanchow—"would give us command of the rich valley of the Kiangsi Province." Thus he tells of his journey:

"I left Kiukiang October 14 on a trip to Nanchang and Southern Kiangsi, and returned November 18, spending a month and four days in the trip. Dr. Kupfer, Brother William R. Johnson and our new physician, Dr. Vaughan, accompanied me on the trip. We first traveled 960 li (a li is about one-third of a mile), by house-boat to Kanchow Ki, then 420 li by chair to Ningtu; then by chair 120 li further to Kwangchang and another 20 li by chair to Nanfeng, making 600 li by chair; then by raft 270 li to Fuchow Ki; then by house-boat 170 li to Siepu; then by walking and wheelbarrow 30 li to the south gate of Nanchang; then in a sampan (a kind of Chinese boat) 10 li around to the north gate. We spent three days and nights on an open raft sleeping under the open sky. These nights, however, were much more comfortable than the ones we spent in the Chinese inns and occasionally in a Chinese home, for at every inn the four of us were obliged either to go into a little room about 6x10, with no ventilation, full of vermin and foul smells, or else to sleep out in the open in the larger part of the inn. We chose the latter alternative. In this case, however, we were obliged to retire each night in the presence of from a dozen to two or three hundred spectators, men and women. In some cases we were obliged to occupy the same room at an inn with Chinese families, men and women. We learned to undress modestly, after the Pullman sleeping-car fashion. We had no spectators in the morning, for we usually arose at four o'clock.

"On our chair trips of 600 li I think I walked fully half the time, although it rained four or five days while we were making these trips. Certainly the Lord favored us by not sending rain when we were on the open raft. I don't know what we should have done in that case. In crossing some streams the bridge consisted of three or four poles fastened

together and put up on stakes some twenty feet above the water without any railing for protection. Occasionally two of the poles were broken and then it became difficult, for me at least, to walk across the bridge. On the other hand, it was impossible to trust one's self to chairmen on such bridges. In several cases we rode across streams on men's backs. Sometimes we succeeded in finding a boatman. In one case, a wheelbarrow man offered to take us across, and putting Dr. Kupfer and myself on each side of his wheelbarrow to balance each other, he succeeded in reaching the middle of the stream, but could not possibly push the wheelbarrow up the other bank. In his efforts he turned the wheelbarrow, spilling out Dr. Kupfer and then spilling me on the other side. We got our feet wet above the ankles, and continued that way during the day. In one other case the Dr. and myself were obliged to take off our shoes and stockings and wade a stream, although it was November and there was a cold northwest wind, and we were wearing overcoats for warmth. We carried along canned goods for food, and occasionally, for we had not time to prepare food, we ate at the Chinese inns with our men, taking a bowl of rice and a cup of tea and some of the bean curd of which the Chinese are very fond. I came out of the trip with a very severe cold and considerable exhaustion.

"It seems to me of vital importance to have men on the field at once in the Kiangsi Province. The opportunities are simply such as I never saw before, and unfortunately all the missions are wholly unprepared to meet them. At Kanchow Ki the population is from 100,000 to 300,000. The China Inland Mission is the only mission at work there; they have two missionaries and their wives, and one of these families is to be there for only a year or two. The others—Mr. and Mrs. Marshall—have been practically the only two workers at Kanchow Ki for the last twenty years. There are only two stations opened on the Kan River for the whole 960 li between Nanchang and Kanchow Ki, and each of these is greatly undermanned. In the five days' journey from Kanchow Ki to Ningtu we did not see a single missionary, and in some of the towns through which we passed, we were told that we were the second party of white people the Chinese had ever seen. Indeed in one town through which we passed the whole population turned out en masse almost immediately and it looked for a few moments as if they were afraid that we had come to destroy their city. Upon the whole, Dr. Vaughan was by far the most serviceable man on the trip, for wherever we stopped he dressed old sores, used ointment, gave medicines for the sick and did much to conciliate the people. I think we left a good impression behind and that we shall receive a warm welcome whenever we return.

"At Ningtu, Brother A. Seipel of the China Inland Mission, has been laboring for years with no other missionaries nearer than Kanchow Ki or Nanfeng. At Nanfeng there is only a single missionary. It is necessary either to abandon one of these stations or to leave men in this dreadful isolation. It was the judgment of all of us who made

the trip that we ought to open a new station at Kienchangfu above Fuchow Ki at the earliest possible opportunity. We will not open, however, until we can put at least two families in the place. I believe that with an additional station at Kanchow Ki we could then properly man a great mission for the Kiangsi Province. Certainly the four stations, Kiukiang, Nanchang, Kienchangfu and Kanchow Ki, would give us command of the rich valley country of the Kiangsi Province.

"In traveling over the hill region between Kanchow Ki and Ningtu, we were surprised to find the hills interspersed with valleys and these valleys thoroughly cultivated and densely populated. I remember one valley in the edge of which we stopped over Sunday at a small village. Sunday afternoon we climbed the hill, perhaps 300 feet high, and looked over the valley and counted thirty-three towns and villages and hamlets. This is characteristic of all the region. I saw the best hogs and the best cattle on this trip which I have seen in China. We saw excellent coal cropping out of the hills in two or three places. We found one man burning fine anthracite coal which men had quarried with picks and carried on their backs to the village and sold at the rate of \$1.50 (gold) per ton. I think that they obtain two crops a year in all that region south of Nanchang. I am inclined to think that fully two-thirds or three-fourths of the 26,000 population of the Kiangsi Province dwell south of the southern borders of Poyang Lake, and regard Nanchang as their commercial as well as their political metropolis. Including Kiukiang, and the work which ought to be done between Kiukiang and Nanchang, this single mission would minister to 26,000,000 people."

The Prescription of Sorrow

It matters not how bitter the herb which the trusted physician prescribes. To be cured or healed we are glad to lay our trust beside his unquestioned skill. The Great Physician finds us in the sick-room of our spiritual experience or extremity. He assuredly whispers His unfailing cheer into our fainting souls: "Blessed are they that mourn, for they shall be comforted!"

Oh, Lord! Give us then the faith to lay beside Thine unfailing Word Thine everlasting Power. Jesus loves not sorrow, not would He rejoice at our mourning, yet He knows at such times the heart-door is ajar, and that sorrow and mourning may become the handwriting of human need which He is anxious to read and impatient to answer. Bereavement, pain and loss are but the ingredients of the Divine prescription, wrought in the mortar of Love under the pestle of Grace. The Father permits or sends these times of trial to kill out the moths that infest and devour the garment of holiness in which He wraps His own. Therefore, while we turn away from the sable companion of life whom we have called Grief, God clothes her anew in glistening garments and assures us that she is the child of His love, our sister and our friend.—Silas P. Perry.

The Fragrant Life

"Because thou hast loved righteousness God hath anointed thee with the oil of gladness above thy fellows," and "All thy garments shall smell of myrrh and aloes and cassia out of the ivory palaces whereby they have made thee glad." I remember once walking along the Strand toward the close of a hot day and out of a perfume warehouse there came a troop of girls. And into the stony, dusty, weary highway of London they carried the subtle essence with which they had been working the whole day. As they passed there was a beautiful fragrance which lifted my mind from the turmoil and traffic to the sweet fields where grow the flowers from whence the essence came. Is not this what God desires in our lives—that there shall be "a sweet savor of Christ," not merely an echo of Christ's doctrines, for that may be "as sounding brass and tinkling cymbal," but a sweet savor of Jesus Christ pervading our whole lives?—J. Stuart Holden. From "Supposition and Certainty."

If you have any trial that seems intolerable, pray. One disabled from duty by sickness may pray for health, that he may do his work. Or one hampered in by internal impediments may pray for utterance; but the answer to the prayer may be, as it was with Paul, not the removal of the thorn, but, instead, a growing insight into its meaning and value.—James Freeman Clarke.

THE CHRISTIAN LIFE

The Birds of Bethlehem

by the Late Richard Watson Gilder

I heard the bells of Bethlehem ring—
Their voice was sweeter than the priests';
I heard the birds of Bethlehem sing,
Unbidden in the churchly feasts.

They clung and sung on the swinging chain
High in the dim and incensed air;
The priests, with repetitions vain,
Chanted a never-ending prayer.

So bell and bird and priest I heard,
But voice of bird was most to me;
It had no ritual, no word,
And yet it sounded true and free.

I thought Child Jesus, were He there,
Would like the singing birds the best,
And clutch His little hands in air,
And smile upon His mother's breast.

—Western Christian Advocate.

The Cure for Worry

by T. H. Darlow, M. A.

Take therefore no thought for the morrow.—Matt. vi. 34.

1. Among a certain school of modern teachers we often hear the impatient cry: "Let us get away from the dogmas of theology and go back to the Sermon on the Mount." But the Sermon on the Mount is full of theology, implied and also expressed. That Sermon is not built on any sands of sentiment which storms and floods can wash away. Underneath every sentence of it lies the granite of definite truth about God and the unseen world; and ever and anon this theological bed-rock crops up and appears above the surface of our Lord's discourse. The great characteristic doctrine of the Sermon on the Mount is the doctrine of Providence. No other preacher ever ventured to affirm the truth of God's special providence so absolutely as Jesus Christ. He carried it into the minutest details of creation. Not one sparrow is forgotten; the very hairs of your head are all numbered. And from this immense doctrine of particular providence our Lord deduced two corollaries—the method of prayer, and the habit of peace. "Your Father knoweth"—those words imply the rule and motive of our Christian petitions. "Your Father feedeth"—those words embody the secret of our Christian quietness and confidence.

2. There is a vast gulf fixed between this Christian quietness and stoical passivity. Philosophers have often rebuked the foolish anxiety of the world with a touch of contempt. "What difference can it possibly make?" they ask scornfully. "Seen from above, all these fretful millions are only a murmur of gnats in the gloom, and anger of bees in the hive. Your painful forethought becomes idle and futile. Look up at the silent stars that roll on, heedless of humanity, and realize your own insignificance, and grow ashamed of whimpering and worry."

3. Christ himself has told us that anxious thought is futile; it can never add one cubit to the stature. But He condemned it on altogether different grounds. He taught that it is wrong, not because we have so little significance in God's eyes, but because we have so much, because God values us so unspeakably, and watches us so constantly, and loves us so individually. The cure for worry is to say to oneself: "The very hairs of my head are all numbered, and the coins of my fortune, and the thoughts of my heart, and the beats of my pulse, and the drops in my cup. In God's sight I am of more value than many sparrows. He remembers me, and broods over me, and sets His love upon me, and holds me in the hollow of His hand, although I seem the most commonplace fool alive."

4. There is a true quietism of spirit which belongs to the essence of Christianity. Perhaps the chief service which the Society of Friends has rendered to religion lies not so much in its protests against war and against ritual but in its practical testimony to the peace of God within. Every believer ought to carry deep in his own heart a stillness which no outward circumstances can ruffle. Over and over again our Lord says, "I would have you without carefulness." His chief anxiety is that we should be free from anxious thought. As the end of His commandments, He holds up before us the temper of the twenty-third Psalm. Surely the Christian life is meant to be a composed life. "The

Gospel is Peace. Yet the most anxious people in the world are Christians."

5. When a man toils to pile up a fortune, it is not generally because he enjoys hoarding it like a miser; it is that he may insure himself, and especially his children, against the chances and changes of years to come. Our Lord and His first disciples were poor men, innocent of treasures upon earth. And the vast majority of the poor today can never, as we say, make provision for their children's future. Often they learn to entrust that future, with quiet, simple, primitive confidence, to the guardianship of God.

6. Every lily and every sparrow ought to speak to us of this sermon, and its Preacher. For Christ was pointing to the work of His own hands. He made the flowers and the birds, before He preached the sermon. And He Himself is the one perfect example of a life set free from anxious care, and tranquil in spite of its future. One of His servants in England had grace to write, out of the valley of death: "My future is altogether on the lily and sparrow footing. I never did look forward far—now less than ever." The Sermon on the Mount encourages us to take short views of things, and to live in the present tense of the Divine tenderness. It was in this spirit that George Whitefield concluded a letter to John Wesley: "Dear Sir, adieu, I can write no more; my heart is full. I want to be a little child."

7. Detachment and tranquility—these are not only graces of the true believer but notes of the true Church. It is a deep Christian instinct which makes a living Church shrink from endowments and refuse to lay up earthly treasures. And as the modern Church grows more simply Christian, it will take less anxious thought even concerning its own organizations and activities. It will be dedicated to St. Mary, rather than to St. Martha. We can neither serve God nor please God effectually, except as our souls lie back on the everlasting arms, and enter into that rest which remaineth in the everlasting will. In quietness and in confidence shall be our strength.

8. Those believers who are reduced to the bare elements of existence, learn how to live one day at a time. Dr. Pusey, in his Spiritual Letters, describes a great sufferer, "lying on her sofa, unable to move, recently a widow, with her nine young children, so changed that I knew her only by her widow's cap; and she said, 'In the morning I know that God, who brought me to the morning, will bring me to the evening, and in the evening that He who has brought me to the evening will bring me to the morning.'" In this sense Tertullian's saying comes true: *There is no tomorrow for a Christian.*—In "The Upward Calling."

You will never think rightly if you are living wrongly. Impure passions mean an untrue intellect. Let a man deliberately ignore his plainest duty, and there is not a thought he thinks but will be tainted by it. But on the other hand, let a man take up his burden, and do now what he knows he ought to do, and that will do more to brighten his intelligence than the dull reading of a score of books. —G. H. Morrison.

Sure Evidence Within

The power of Christ on the heart needs no other argument than itself. Men only doubt when the life has died out, and the light has waned, and flickered, and spent itself. * * * It is when faith is not in evidence that we can dispute faith. It is when love is dead that we can question love.—Hugh Black.

Gaining by Giving

We are here on earth to be trained to give and not to grasp. We gain most by giving most. We lose by grasping. If we blindly refuse to give and insist on grasping, God comes to us as a wise father to a greedy child and says: "Give that to Me." He comes to make us give because by giving only can we truly receive; not to take from us our joy, but that by giving to Him we may receive more joy.—John Hopkins Dennison.

What God Asks

It is not the great thing, but the true thing that God asks; and it would often be to our peace of mind to remember this. The earls of Lincoln held their title and estates from the throne on the condition that they gave to the king annually one white rose in the time of roses. Now, that was not much to give; white roses are abundant enough and cheap enough in the time of roses, yet it was enough. It was a lovely sign of loyalty; it signified that these nobles held from the throne and for the throne, and that they would be found by the king's side whenever they were summoned. So God is not ever asking from us the great, the costly, the difficult, but, rather, the easy, the simple, the practicable—the one white rose in the time of roses; and if we cheerfully, lovingly, loyally render that modest service, it is enough in His reckoning, to whom things are neither great nor small. If the smallest thing is the only possible thing, it is a king's ransom.—W. L. Watkinson.

Quiet Workers

Christ's lowly, quiet workers unconsciously bless the world. They come out every morning from the presence of God, and go to their business or their household work. And all day long they toil, they drop gentle words from their lips, and scatter little seeds of kindness about them, and tomorrow flowers of God spring up in the dusty streets of earth, and along the hard path of toil on which their feet tread. More than once, in the Scriptures, the lives of God's people in the world are compared in their influence to the dew. It falls silently and imperceptibly. It makes no noise; no one hears it dropping, but it covers the leaves with clusters of pearls.—Ex.

A Christian

SUSIE M. BEST

Leniently judging,
Giving ungrudging,
Vengeance foregoing,
Tenderness showing—
This makes a Christian.

Tresspass forgiving,
Righteously living,
Loving the lowly,
Adoring the Holy—
This makes a Christian.

—Ex

You must take life; the only choice is how.—Beecher.

The consciousness of sin is the prophecy of redemption.—Francis Greenwood Peabody.

Repentance is the ploughing of the ground; which needs to be torn up, while faith sows the living seed which strikes out roots and grows in the pulverized soil.—James McCosh.

No man can welcome truth and beauty at his front door while at his back door he is entertaining guests from the nether world. Intellectual blindness is in the world the first and most obvious result of moral compromise.—W. H. P. Faunce.

OUR YOUNG PEOPLE

The Song of Steam

Harness me down with your iron bands,
Be sure of your curb and rein,
For I scorn the strength of your puny hands
As a tempest scorns a chain.

How I laughed as I lay concealed from sight
For many a countless hour,
At the childish boasts of human might,
And the pride of human power;

When I saw an army upon the land,
A navy upon the seas,
Creeping along, a snail-like band,
Or waiting the wayward breeze;

When I marked the peasant faintly reel
With the toll that he daily bore,
As he feebly turned the tardy wheel,
Or lugged at the weary oar;

When I measured the panting courser's speed,
The flight of the carrier dove,,
As they bore the law a king decreed,
Or a line of impatient love,

I could but think how the world would feel,
When these were outstripped far,
When I should be bound to the rushing keel,
Or chained to the flying car.

Ha! Ha! Ha! Ha! thy found me at last,
They invited me forth at length,
And I rushed to my throne with a thunder blast,
And laughed in my iron strength.

O, then you saw a wondrous change
On the earth and the ocean wide
Where now my fiery armies range,
Nor wait for wind or tide.

Hurrah! Hurrah! the waters o'er
The mountain's steep decline;
Time—space—have yielded to my power:
The world, the world is mine.

I blow the bellows, I forge the steel,
In all the shops of trade;
I hammer the ore and turn the wheel
Where my arms of strength are made;

I manage the furnace, the mill, the mint,
I carry, I spin, I weave;
All of my dolings I put in print,
On every Saturday eve.

I've no muscles to weary, no brain to decay,
No bones to be laid on the shelf,
And soon I intend you may go and play
While I manage the world myself.

But harness me down with your iron bands,
Be sure of your curb and reins,
For I scorn the strength of your puny hands,
As the tempest scorns the chains.

—George W. Cutter.

How the Week Days Got Their Names

Formerly the days of the week were numbered one, two, three, four, five and six, beginning with the Sabbath. Even now the custom still prevails among certain modern Greeks, the Slavs and the Finns. Many old-fashioned and orthodox Quakers, particularly in the North of England, still hold to this custom, which was the common one in the days of the Apostles and down to the fourth century, as well as usual among the Jews and Arabs. The orthodox Quakers use the numerical system in preference to the ordinary on the ground that the gods and goddesses, from whom the names were taken, were not of the highest respectability in point of morals.

The week was originally only a convenient quarter of the lunar month. Hence it began on Monday, or moon day. The Italians still call Monday the first and Sunday the seventh day of the week. Tuesday is derived from the Norse Tiw, who corresponded to Mars, the god of war. Thursday was Thor's day, Thor being a god warrior. Wednesday again was Woden's day, Woden being the god of battle-rage. The Romans called this day Mercury's. Friday was supposed to be the luckiest day of the week—for women. It was called after the Norse Frija, the goddess of Love, and is the best day for weddings. For the pagan Romans it was also the day of Venus, though the Christian Romans called it the day of ill-luck because Christ had been crucified on that day. Saturday was called after Saturn and Sunday was known to the Christians as resurrection or sunday.

The week of seven days was imported from Alexandria into Greece, and into Italy about the time of Christ. The Greeks had previously divided their month into sets of eight days, three and a half sets being equal to one month.—Ex.

There are a great many things which God will put up with in a human heart; there is one thing He will not put up with—a second place.—Ruskin.

"If I Only Had the Time"

Some boys will pick up a good education in the odds and ends of time, which others carelessly throw away, as one man saves a fortune by small economies which others disdain to practice. What young man is too busy to get an hour a day for self-improvement?

You will never "find" time for anything. If you want time, you must take it.

If a genius like Gladstone carried through life a little book in his pocket lest an unexpected moment should slip from his grasp, what should we, of common abilities, resort to to save the precious moments from oblivion?

"Nothing is worse for those who have business than the visits of those who have none," was the motto of a Scottish editor.

Drive the minutes or they will drive you. Success in life is what Garfield called a question of "margins." Tell me how a young man uses the little ragged edges of time while waiting for meals or tardy appointments, after his day's work is done, or evenings—what opportunity—and I will tell you what that man's success will be. One can usually tell by his manner, the direction of the wrinkles in his forehead or the expression of his eyes, whether he has been in the habit of using his time to good advantage or not.

"The most valuable of all possessions is time; life itself is measured by it." The man who loses no time doubles his life. Wasting time is wasting life.

Some squander time, some invest it, some kill it. That precious half hour a day which many of us throw away, rightly used, would save us from the ignorance which mortifies us; the narrowness and pettiness which always attend exclusive application to our callings.

Four things come not back—the spoken word, the sped arrow, the past life, and the neglected opportunity.—Success.

The Value of a Friend

If you have a friend, true and tried, you are rich indeed. There is one soul whom you can trust, who knows your best and your worst side: who will always speak the truth without flattery and yet with love's diplomacy, which leaves a sweet distillation in the heart; who will comfort and encourage in sorrow and adversity, and moderate exultation in prosperity; and who, while lamenting faults, will continue changeless in affection.—Ex.

Take Sunday With You

My young friends, prize your Sundays. Make them your soul's market day, and you will have "heaven once a week." Beyond the Rocky Mountains in America, one of the early settlers was asked by his comrades to go on an excursion. "No," said he, "I won't go; it's Sunday." They laughed, and said, "We have no Sundays here." "Oh, yes, you have," was the reply. "I have brought Sunday over the mountains." Take Sunday with you wherever you go. It will be an unfailing source of blessing to you, a foretaste of the eternal Sabbath, the rest that remaineth for the people of God.—Quiver.

Good Advice

A Chicago father, sending his boy out into the world, gave him the following as a "chart of life."

Do as you say—you will need no excuses.

You do not need clean cuffs every day, but you need a clean conscience all the time.

Shines the heels as well as the toes of your shoes.

Don't watch the clock—it will keep on going—you do the same.

Don't borrow money—unless you positively have the wherewithal to pay; then you don't need it.

Don't lend money to your friends—you will lose both.

Tell the truth—lies are hard to remember.

He might have added:

Have a friend, the diviner the better.—Ex.

That Saying of Granny's

By E. DONALD MACGREGOR.

I remember to this day her cookie jar and lemon cheese cakes that she made, and I think if I should meet on King or Yonge streets one whiff of her waffles, I'd instantly give chase after the reality. My grandmother was a queen among cooks, and we children were not slow to give her the appreciation of vigorous, young appetites. But I pray you not to imagine that granny only abides in our memories, as a rare dispenser of things material. She was likewise a prophet of warning, and many of her sayings are still very much alive in our family circle.

Let me give you one, that was laid deep in the very foundation of our being. Often, no better than the young people of today, we would boldly rush in, and tear limb from limb some blissfully unconscious comrade. I don't mean that we slaughtered him physically, but his character, his disposition, and his daily doings, were torn to pieces in our hands. He was lazy or selfish, or proud, or stupid, and what good might still remain to his credit was crushed 'neath the "say so" of somebody, who had heard most unfavorable rumors.

Granny, after listening quietly, would often say, quizzically: "It's a very poor wheel that hasn't one good spoke."

And then in a tone that was kindly, but very direct, she would add: "Now children, hunt up that good spoke, as quick as you know how."

Thereupon, we would rightabout face, and a search after the good points of our victim was pretty sure to result in the setting up of a quite respectable personage. It was really wonderful, how, at granny's instigation, we could find good things in plenty to say about the meanest one we knew.

Now, I've thought that there may be something in all this for the young folk of this present year of grace. People at home, and at school, and in the business world, are trying enough, but, sure, they're not all bad. Suppose, before you name their weak points, you strike up a list of their virtues? Insert into your daily working creed this wise saying of granny's: "It's a poor wheel that hasn't one good spoke."

Toronto, Ont.

In prayer it is better to have a heart words than words without a heart.—Ex.

The Source of Supply of Methodist Episcopal Missionaries

The Methodist Episcopal Church sent to the foreign field from the United States and Canada, 459 new missionaries during the five years beginning November 1, 1904, and closing October 31, 1909. Of these 167 were men, 158 women sent out under the Board of Foreign Missions, and 134 missionaries of the Woman's Foreign Missionary Society.

A study of the educational preparation of the whole number shows that 270, or nearly 59 per cent, of all the new missionaries were graduates of colleges or professional schools, while 131-2 per cent more of the total number had pursued partial courses in colleges; 101-2 per cent had studied in biblical or missionary training schools, and nearly 13 per cent were graduates of secondary schools, such as high schools and the preparatory departments of college. Only a fraction over 4 per cent had not the advantage of a full course in a secondary school, the majority of these being wives of missionaries.

Less than 7 per cent of the men had not secured at least a partial course in college or professional school, the total number of graduates from such institutions being 142, or 85 per cent of the total number of men.

Of the 134 missionaries sent out by the Woman's Foreign Missionary Society 59, or 44 per cent, were graduates of colleges or professional schools, and nearly 10 per cent in addition had pursued partial courses in college. Over 26 per cent of the total number of missionaries of this society had received their preparation in biblical or missionary training schools, and another 15 per cent were graduates of secondary schools. About the same percentage of women sent out by the Board of Foreign Missions were college graduates as of those sent out by the Woman's Foreign Missionary Society, but 35 in addition, or 22 per cent, of the total number of women sent out by the board had pursued partial courses in colleges; 19 per cent of the women sent out by the board were graduates of secondary schools only.

Methodist Colleges furnished a large proportion of these 459 missionaries. Counting both graduates and non-graduates, 226 of these, or about one-half of the total number, were prepared in Methodist colleges. The colleges of other denominations have furnished 15 of the total number, or a fraction over 3 per cent; State colleges have given 31,

or 63-4 per cent; while other non-sectarian colleges have furnished 30 students. Three others were graduated from Canadian colleges. Besides those included in the above classes, 21 of the recruits, or 41-2 per cent, were graduate physicians or nurses, and six were graduates of theological seminaries. The last mentioned are only a small fraction of the total number who received training in theological schools, as 56 of the above mentioned college students received additional training in theological schools.

Eight Methodist colleges each furnished 10 or more students during the five years, Northwestern University heading the list with 20 graduates and 4 non-graduates; Ohio Wesleyan being second with 16 graduates and 3 non-graduates. Then follow Syracuse with 15 graduates and 4 non-graduates; Baker with 15 graduates and 2 non-graduates; Hamline with 10 graduates and 1 non-graduate; Morningside with 9 graduates and 1 non-graduate; DePauw with 8 graduates and 4 non-graduates, and Albion with 7 graduates and 3 non-graduates. The 226 Methodist College students represent 39 different institutions; 13 colleges of other denominations are represented in the total number; 12 State colleges, 25 other non-sectarian colleges and 2 Canadian universities.

Nearly half of the men sent out by the Board of Foreign Missions had professional training either in theology or medicine; 50 men, or 30 per cent, of the total number were theological school graduates, and 7 others had partial courses in theology. Fifteen men, or 9 per cent, were graduates of medical schools. One is a graduate of a college of pharmacy and another is a graduate nurse. Of the 158 women sent out by the Board of Foreign Missions, 1 was a theological school graduate and 4 others had studied in such institutions; 1 was a doctor of medicine, and 6 were graduate nurses. Nearly all of the theological students were graduates of Methodist seminaries, Drew Theological Seminary furnishing 17 graduates and 1 non-graduate, Garrett Biblical Institute 15 graduates and 5 non-graduates, and Boston University School of Theology 13 graduates and 4 non-graduates. Nash and Gammon each had given 1 graduate. Of the medical schools represented, a Methodist institution, Northwestern University, headed the list with 4 graduates. Eleven other medical schools were represented by graduates.

A Plea for Kent Home

A few weeks ago Kent Home, which works in connection with Bennett College at Greensboro, North Carolina, was destroyed by fire. It was insured but the insurance is not sufficient to rebuild the Home as it was. It should be rebuilt and improved. There is a probability that on account of lack of funds the Woman's Home Missionary Society may not undertake to rebuild this Home. They feel that with their present obligations they cannot undertake to rebuild until the money to complete it is in hand.

In behalf of the young women that need the training and influence that this Home gave, we plead for your assistance in rebuilding. It is because I am interested in them that I make this plea. I wish it were possible for every one who reads this to contribute something. Surely a cause so worthy and so much in need will appeal to all. I ask that each pastor will present this cause to his people at his earliest opportunity; take what they are willing to give and forward to me at Greensboro. Sacrifice, if necessary, for the sake of our young women. If you can do but little, do that and thereby show that you appreciate what has been done for you. You may help to keep the door of opportunity open for those who are now in great need.

Mrs. Cora E. Colburn, Supt. Bennett College, Greensboro, N. C.

To be gentle, generous, kind; to win by few words; and to disarm criticism and prejudice through the potency of a gracious presence, is a fine art. Books on etiquette will not serve the end, nor studious attempts to smile at the proper time, nor zealous efforts to avoid jostling the whims of those we meet; for an attempt to please is often to antagonize.—Elbert Hubbard.

The Louisiana Conference and New Orleans University

BY PRESIDENT WIER

A Northern visitor, present at the recent anniversary of the Louisiana Conference, remarked: "It does not show interest and enthusiasm in education I do not know what would." By "this" he meant the large audience filling to overflowing the great First Street Church, and the educational spirit and facts so conspicuously in evidence. The Conference has by no means been asleep on education, as the recent completion of the University Annex plainly shows. But a conviction has been growing among its prominent members that Louisiana can do very much more than she has been doing; and this conviction has produced a strong desire to do it. Thus, in the sturdy report on education unanimously and enthusiastically adopted is found the following: "That this Conference pledge itself to raise two thousand dollars per annum for the New Orleans University; and that this amount be apportioned to the various charges as in the case of other benevolences."

This action places the collection for the University of the same level of importance within the Conference as that of other benevolences. This will insure it an equal right of way, and put it straight before the people. This action is in line with the practice in those Western Conferences whose colleges are virtually without endowment. Two thousand dollars a year is the income from forty thousand dollars endowment. It is just as big and goes just as far as if it came from investments. Distributed through the Conference in proportion to the ability of the charges this claim can not fall heavily on any. But for its collection the very close attention of District Superintendents and pastors is im-

perative. Louisiana Conference need not fall behind any of our Southern Conferences in her care for education. She has the ability and the machinery to do well her part, and she is going to do it.

Some Pungent Sayings

BY THE REV. WM. R. CHASE

The little word "ask," having but three letters, is, as it is used at least ten times in the New Testament, the biggest with promise to humanity of any word in all the English language. Read it as found in Matt. VII, 7, 8, XVIII, 19, XXI, 22, Mark XI, 24, Luke XI, 9, John XIV, 13, 14, XV, 7, XVI, 23, 24. Take the time to look up these references and then remember, "God is not as men, that He should lie; neither the son of man, that He should repent; hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" Numbers XXIII, 19.

The best way to keep wild fires out of your community and church is to keep the revival fires burning.

If you would keep out of trouble keep your head cool by keeping your heart hot.

It is not what is on the outside that makes a man contented and happy, but what is on the inside. A house that had beautiful gardens surrounding it, but whose interior was rough and unfinished and unfurnished, no matter how beautiful the gardens and the wall of the house, how undesirable it would be as a living place. What is on the outside is to the man what the gardens are to a house.

The more religion one has the more good sense he will have. "And this I pray, that your love may abound yet more and more in knowledge and all judgment," or as the marginal reading has it, "in all sense." It pays to get religion if for nothing more than to sharpen our wits and give keenness of perception.

Radium seems to have in itself a never ending supply of force or life or power. What radium is to the material world prayer is to the Christian. It is a never ending supply of our wants and needs. "Ask, and it shall be given you."

A magnet to keep its strength must have a piece of iron across its two poles. Otherwise it loses its strength. But the strongest part is that hang it up and add to the bar today what it will hold, letting it stay there, and tomorrow it will take and hold another added weight and the next day likewise. The lesson in that for Christians is that we have more added to us as we continue to give out. But to give out nothing is to lose what we have, And that is an important lesson.

You cannot straighten out a tangled thread unless patient and gentle with it. No more can you humanity tangled up by sin.

The life of the worrying man is hardly worth the living. Worry negatives the pleasures that would brighten the path.

Even a boot cannot hide every defect of the defective feet. The bunion will show. Nor can the face, be it never so smiling, cover viciousness if it be in the life. It will show through.

A fanatic, according to Mr. Dooley, is a man who does as he thinks the Lord would if He were acquainted with all the facts in the case.

Some one has said that we need won't power as well as will power.

Shadow is as really sunshine as sunshine, only it is seen from the dark side. It is the dark rather than the light side too.

The kite rises against an opposing wind. So does a man. He will rise if properly balanced going up and over the opposition.

Exercise patience, some one says, but don't overwork it.

"In the midst of life we are in debt."

Life is always worth the living to him who lives a worthy life.

From a worldly standpoint youth is the period of happiness, but youth never finds it out until age has come.

Silence may be ironical in place of golden.

The stern discipline of life reveals us to ourselves, and makes us realize our almost infinite need of God; and it reveals God, because its necessities, like so many foils, only set forth the various provisions of His tender pity. Only the wilderness could have revealed the manna, the miracle of the raiment, and of the unswollen foot.—Rev. F. B. Meyer.

FALSE AND TRUE DISCIPLESHIP

International Sunday School Lesson for February 27, 1910

(Matt. 7: 13-29.)

GOLDEN TEXT: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven."—(Matt. 7: 21.)

TIME AND PLACE: Same as in preceding lessons.

DAILY HOME READING

M. Matt. 7: 13-29;—Tu. Luke 13: 18-20;—W. James 3: 10-18;—Th. 1 John 2: 1-11;—F. James 1: 17-27;—S. Luke 6: 39-49;—Su. 1 Cor. 3: 9-15.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

The test of true conduct is not outward observance but inward obedience. The true disciple will know this to be so and will, therefore, act accordingly in all that he does. Deeds, not words, will be the rule of his life. Our Golden Text teaches this. It shows that professing subjection is not subjection itself: that simply to call Jesus king is not to belong to His kingdom. These are hard sayings, nevertheless, they are true. Indeed, it is a fact that teaching and active zeal for Christ is not an invariable guarantee of a holy life. We may teach and preach to others and yet have it said unto us, "I never knew you." He who saith he loves God must do the will of God for obedience to God is the sum of true religion. What is the will of God? "The will of God is the will of a beneficent heavenly Father, whose purpose for men is identical with their highest and best interest and welfare." But this purpose cannot be consummated when there is not oneness with God. And in order to this oneness the life must be true. But the life cannot be true when the heart is not true for from the heart come our words and our deeds. By the character of these will all be tested at last. Since then it is possible to lead a false life and, therefore, be lost, let us see to it that we serve God in spirit and in truth that in the end we may have everlasting life.

Our lesson today is the concluding portion of our Lord's sermon on the Mount. It might well be called "the key" to all that has gone before. It is intended to impress upon the mind the necessity of choosing the true from the false; that the way into the kingdom is not by the outward observance of religious rites, but by the *trueness* of the inner life. We also learn that mere intellectual assent is not sufficient to establish discipleship—that to gain the divine approval the heart must conform to the will of God.

13. *Enter ye.* Begin the Christian life. *At. By. The straight way.* "The way was one of the earliest designations of the Christian life. The way into the kingdom is by way of submission unto the will of God. Jesus is the way. He says: 'I am the way.' For wide is the gate and broad is the way. The ways of sin are many. The entrance into the paths of vice is 'wide.' It is 'like a broad, open archway, through which runs a magnificent thoroughfare well trodden and popular.' That leadeth to destruction. Sin destroys health, happiness, life, everything. Many there be which go in thereat. The ways of sin and paths of vice are crowded.

14. *Because.* For the reason that. *Straight is the gate and narrow is the way.* The requirements of the Christian life. *Which leadeth unto life.* The observance of which requirements leads one into the kingdom. *Few there be that find it.* In comparison with the great number following in the ways of sin.

15. *Beware.* Take heed. *False prophets.* A prophet is one who speaks under divine influence, a reader and interpreter of God's will. A false prophet was, therefore, one who spoke falsely in God's name. *Sheep's clothing.* Having the form of innocence. *But inwardly they are roaming wolves.* Seeking by their false doctrines, to influence men to continue in sin and thus, that they may please them and gain the more thereby.

16. *Ye shall know them by their fruits.* In due time their true nature will show itself in their acts. *Do men gather grapes of thorns, or figs of thistles?* An evil heart cannot bring forth a good life. From bad hearts must come bad thoughts and from bad principles must come bad lives.

17. *Even so.* As a natural sequence. *Every good tree bringeth forth good fruit.* To have good

fruit you must have a good tree. Likewise to lead a good life one must have a good heart. *Corrupt.* Unhealthy, decayed. *Evil fruit.* Unhealthy fruit. "Of the several words in the New Testament denoting evil, this emphasizes evil in its activity."—(M. R. Vincent.)

18. This verse is a negative statement of the preceding verse. It was thus used doubtless, by way of emphasizing the truth it was intended to teach.

19. This verse teaches the fact that unhealthy, decayed trees are cut down and cast into the fire. Trees are of value only as they bear fruit. When they become barren they are good for nothing but fuel. Life must be measured not by words but by deeds.

20. *By their fruits ye shall know them.*—They cannot (false teachers and nominal professors) continue to deceive men. In due course of time their true character will reveal itself. "The wolf in sheep's clothing cannot always act like a sheep."

21. *Not every one that saith unto me, Lord, Lord.* The gate to righteousness is a straight gate, and the way to a holy life is a narrow way. To enter therein one must be inwardly as well as outwardly obedient to the laws of God. Thus "not profession but character and deeds" will alone "enable one to belong to the kingdom." The mere profession of being a disciple will not be sufficient. *But he that doeth the will of My Father.* Obeys God and lives in harmony with His will. He who does this makes God's law the rule of his life, and believes on Jesus Christ as the only begotten Son of the Father, full of grace and truth.

22. *Have we not prophesied in Thy name?* Thus we see that there will be a day of judgment when Christ shall sit as judge. It will be on that day when many will appear before the Judge and ask this question. Not only will some preachers plead their ministry in vain, but likewise many

others. *Cast out devils.* Cast out Satan from the hearts of men. *In thy name.* Using the name of Jesus as their source of authority. *Done many wonderful works.* Preached great sermons; made eloquent appeals; had wonderful revivals. Surely these ought to save. Not if the heart was false. We may show others the way to heaven and not walk therein ourselves.

23. *I never knew you.* Though you may have done all that you claim. "I never knew you as one of my disciples." You are destitute of true faith and repentance. *Depart from me.* Your place is not here. Heaven is a prepared place for a prepared people. Your place is with those who work iniquity.

24. *Whosoever heareth these sayings of mine.* The glad tidings of salvation and the laws of the heavenly kingdom. *And doeth them.* Accepteth Christ as his Saviour, and maketh God's law the rule of his life. *A wise man.* One who listens and takes heed. *Upon a rock.* "Rather, the rock, the great underlying bed rock, which no storm can affect or move."

25. Having built his character upon the Rock of Ages, he is able to stand. So this verse teaches.

26. This man chose to build his house upon the sand. This he did by neglecting his best interests. He failed to accept Christ as his Saviour and refused to make God's law the rule of his conduct in life.

27. *It fell and great was the fall of it.* "It was the worst possible calamity that could befall any man. He fell here, and there was no home for him in the heavenly city. He lost all."

28. Had ended these sayings. Finished the sermon. *His doctrines.* His teachings, both as to matter and method.

29. *For He taught them as one having authority.* He did not speak as did the elders, rabbis, or prophets. They began with a "thus saith the Lord." He said, "briefly, verily I say unto you." "He knew the principles of the kingdom of God; for He was God." Thus He had the right to speak, and He did.

Charleston, South Carolina.

How to Work

The Epworth League Devotional Meeting Topic for February 27, 1910

(John 9: 4-5; Rom. 12: 11)

BY CHARLES WILLIAM TINSLEY

The Theme and the Scripture

John 9. 4, 5. We must work, etc. The careful student of the New Testament notes the fundamental differences between John's Gospel and the other Gospels. The first interest of the synoptists was in the facts. The writer of John was more interested in the import of the facts than in the facts themselves. Each incident, therefore, is followed by a speech, or dialogue, in which its inward significance is shown. The writer interpreted the historical Christ in the light of Christian experience. He gave the life of Jesus in its eternal setting. The miracles of Jesus in John serve as introductions to the several discourses. The man born blind was restored to sight in order that the "light of the world" might declare himself; not only so, but his blindness was inflicted for this very purpose, that the "works of God should be manifest" in his miraculous healing. The opportunity to heal was one which could not be neglected, for Jesus's time (and theirs) for doing God's work was limited and the night of death, which would bring his earthly ministry to a close, was fast approaching. This had been impressed upon him, no doubt, by his experience of Jewish hate recorded in 8. 59. Jesus calls himself the "light of the world," a metaphor suggested by the healing he was about to perform, though he had before spoken of himself in the same way (8. 12). This language obtained additional force from the fact that it was the last day of the feast and the shades of evening were beginning to fall.

Rom. 12. 11. "In diligence not slothful," or, "in zeal not flagging." This does not refer to secular concerns as the Authorized Version suggests by the translation, "not slothful in business." It has reference to spiritual interests (Matt. 25 and 26).

"Fervent in spirit." In Acts 18. 25, Apollos is described in the same way. The Greek original means "to seethe" or "bubble" and is used figuratively of mental states and emotions. The human

spirit is referred to, but of course inspired by the Spirit of God.

"Serving the Lord." This is the supreme motive of Christian life and in proportion as it is present the inner life will be "fervent" and the outer life energetic. "Lord" here refers to Christ. The one and only test of discipleship is obedience to Christ and that always means service. We are saved to serve—indeed, we are "saved" only as we have the disposition to serve.

The Meaning of the Theme.

These scriptures make clear the emphasis which both Jesus and Paul placed upon the zealous use of life's opportunities for doing good. Nothing is more needed today than that the church seize its opportunity and transmute into the gold of character and blessed destiny the crude ore of humanity all about.

The need is greater and more clamorous now, than in their day. The problems are more complex and the work more difficult. The calls for help are greater. The world is waking up to a consciousness of needs of which it did not dream in former times. The great cities must be Christianized if our civilization is to be saved. Our American cities are our nerve centers; they are also our storm centers. As they go so goes America. Then a new social consciousness is coming in; a larger sense of brotherhood is upon the world. This brings a keener sense of wrong when any violation of agitation in the industrial world is the result of this new consciousness. The first effect of Christ's influence upon mankind is "not peace, but a sword." The mighty depths are first to be unsettled that they may be settled aright. The call of the Master is that every wrong of humanity shall be righted. He can never be satisfied until love has driven out hate, until peace has driven out war, until we come to abide where sorrow brooded, and life have transformed this world into

This can be done only as men and women
(Continued on Page Ten.)

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

METHODIST AGGRESSION IN ROME

(Continued from Page One.)

of the new Crandon Hall is just outside the Porta Salara. The ground was formerly a part of the Prince Torlonia estate, known as the Villa Albani. About fourteen hundred young women have come under the influence of this Christian school since its inception. Italians high in authority in the state recognize its paramount position as the foremost school for young women in Italy and are lending their support to its success.

Of another school of the Woman's Foreign Missionary Society in Rome—the Girls' Home School,—Miss Italia Garibaldi, granddaughter of the great Italian patriot, is in charge. Miss Garibaldi is a Methodist and an alumna of the Crandon Institute. The school of which she is principal enrolled sixty-seven girls in 1909.

The "Isabel Clark Creche" of the Woman's Foreign Missionary Society enrolls over one hundred babies, left each day by mothers who go out to work. Kindergarten methods are used. There is religious instruction and a good mid-day meal is given.

Living in Rome is the superintendent of the Mediterranean District of the Methodist Episcopal Church in Italy,—the Rev. N. Walling Clark, D. D., an alumnus of Wesleyan University, Middletown, Conn., who is also President of the Theological school in Rome. His district includes,—in addition to Rome,—work in Florence and Genoa, as well as in twenty-four smaller places. There are two other districts in the Italy Conference. In the Adriatic District, the Rev. Felice Dardi has the supervision of the work in Milan, and Venice, as well as in fourteen other places, including the Italian work in Geneva, Lausanne, Neuchatel, Vevey, and Zurich,—in Switzerland. The Rev. Almon W. Greenman, Ph. D., an alumnus of Northwestern University, and of Syracuse University, superintends the work of the Southern District, which includes Naples and fourteen other places of less importance.

In Florence is a Methodist Training School for Teachers and Evangelists. In Venice is a Boys' Industrial Institute, where about fifty boys are trained in various crafts. At the General Conference of the Methodist Episcopal Church, held in Baltimore in 1908, a very beautiful carved table made by the boys of this Institute, was used by the presiding bishops and at the close of the session was sold for \$1,600, the proceeds going to the school at Venice.

In the year 1908, Methodist deaconess work was opened in Rome, three deaconesses being in charge who have done good work in visiting and nursing the poor, as well as receiving a few patients into the home for treatment. At the time of the earthquake in Southern Italy, two of these deaconesses went to Naples and for several weeks worked day and night for the sufferers. At that time Dr. Clark issued a call for help to the Methodists of America, and the response was prompt, more than \$15,000 being sent to Italy through Methodist channels, in addition to Methodist gifts through the Red Cross. Dr. Clark wrote at that time, "As far as our means permit we are also aiding Roman Catholic families in helping to care for the wounded in the hospitals."

AN EDITORIAL CHANGE

Dr. Ward Platt, assistant corresponding secretary of the Board of Home Missions and Church Extension, at his own request has been released from the managing editorship and business management of *The Christian Republic* and the general publications of that Board. With the forthcoming April number he would have completed three years of such service. He, however, found that work pressing too heavily upon other official duties. This change gives him also more time for the field.

AN ABRIDGED EDITION OF THE GENERAL CONFERENCE

The Book Committee, in the interim of a General Conference, is the most powerful body in the Church. It is next to the General Conference in legislative power and in the absence of the General legislative power and has control of many important interests. It has general supervision over the publishing interests of the Church and directs the capital of the Book Concern, which now amounts to five million dollars. It may discontinue depositories and periodicals when the interest of the Church demand it; it has the power to curtail expenses of the Publishing Houses, and when such specification is made the Discipline states "the Agents shall proceed at once to carry out the instruction of the Committee." The Committee shall attend to all matters referred to it by Agents or Editors for action or counsel. The Book Committee estimates the amount needed to cover the expenses of the General Conference, Judiciary Conference and such Commissions as the General Conference may order, and this estimate of expense is apportioned by the Book Committee to the Annual Conferences. It elects a treasurer of this fund. For causes it may suspend an Editor or Publishing Agent and fill all vacancies which occur among Publishing Agents or editors of official publications. Two General Superintendents, however, must concur in these elections. It elects a Commission of seven of its own body whose duty it is to consider propositions for the entertainment of the General Conference, and upon their report it is the duty of the Book Committee to select the seat of the General Conference and arrange all details, through its Commission, for the General Conference. It fixes the salaries of Bishops, of Publishing Agents and of official editors of the Church, unless otherwise provided for. It elects a Book Editor and fixes his salary and determines the allowance that shall be made the official editors for correspondence fund. It not only fixes the salaries of effective Bishops, but of the retired Bishops, and the widows of deceased Bishops as well. The amount necessary for the maintaining of the Episcopal Fund is apportioned to the Annual Conferences, and the Book Committee elects a treasurer and an assistant treasurer of the Episcopal Fund. It will, therefore be seen that this Committee deals in large sums. In the first place it handles a capital, as has already been stated, of five million dollars, directs the expenditure of more than \$200,000 in the entertainment of the General Conference, and supervises the Episcopal Fund. Some idea as to the largeness of this institution may be seen when it is stated that for the four years, ending May, 1898, the Eastern and Western Houses received from the sale of literature \$9,546,270.55.

It will be seen that large and varied interests are controlled by this Committee which has a membership of only twenty-five—all of whom are elected by the General Conference—but in the event that vacancies occur during the interim of the General Conference the Committee fills the vacancies in its membership. Fifteen members of the Committee come one from each of the General Conference districts who may or may not be laymen and who are elected for a term of eight years. Of the fifteen members representing the General Conference, seven are clergymen. Ten members of the Book Committee are elected for a term of four years, these being the Local Committee at New York and the Local Committee at Cincinnati, this number being divided equally between New York and Cincinnati—five each. These ten members of the Committee are usually laymen—while there is no law specifying that they shall be laymen.

The full Book Committee meets annually on the second Wednesday in February, alternating between New York and Cincinnati. The Local Committee at New York and the Local Committee at Cincinnati meet monthly—and examine into the transactions of the Publishing House, in their respective section, of the month preceding. The Local Committees keep records of their proceedings which are submitted to the Eastern and Western section of the Book Committee on the day previous to annual meeting of the Book Committee.

The Publishing Agents are advisory members of the Committee, having the courtesies of the floor but not the privilege of voting. The official editors submit annual written reports and make such verbal statements before the Committee as may touch upon

their respective publications and such other matters as the Book Committee may desire.

These large and varied interests are in safe hands because the Committee is a most representative one. It is inspiring to see these representative men give almost a week of their time, with personal financial loss and sacrifice, in order that they may serve their Church. It is said that one layman refused the directorate of a certain corporation, that meant for him an additional annual income of \$20,000, in order that he might serve his Church through the Book Committee. The laymen on the Book Committee are not idle men. They are men of large financial interests and of high commercial standing in the communities in which they live. There are bankers and merchants, and real estate men, and in one instance a Congressman from a district in the city of New York. These men study the interests of the Book Concern from the standpoint of practical and successful business men. Because of their experience and their unquestioned loyalty to the Church and the Master whom they serve the greatest confidence is put in their judgment. And as these laymen serve the interests of the Church through the Book Committee so do the clerical members of the Committee, who are just as conscientious and as faithful in their service. But the service of the laymen is all the more noteworthy because the Methodist Book Concern is a Methodist preacher's institution. It was founded by them. It is their property in fee simple, and no profits of the Book Concern can be diverted to any other purpose than the maintenance of Methodist preachers, their widows and their orphans. Such high service on the part of these men would command financial remuneration in any business enterprise or corporation in the country. They give their service in this movement without money or price.

For the forthcoming year, after adding a reasonable amount to the surplus capital, which now amounts in round numbers to \$1,000,000, the Book Committee has appropriated to the Superannuate Preachers' Fund the amount of \$170,000, an increase over last year of \$10,000. Methodism, and particularly the Methodist preachers, owe a debt of gratitude to the Book Committee for its splendid handling of the publishing interests.

It must be understood, of course, in the directing of the book interests of the Church, that the four Publishers elected by the General Conference—two for the Eastern House and two for the Western House—are the chief directors of these magnificent enterprises. These are the men who give their entire time to this work. They are the chief advisors of the Book Committee on all matters appertaining to this great interest. Their wisdom, experience, and intelligence are largely responsible for the magnificent showing that the Book Concern is making. Last year was the best year in the history of our publishing interests, and the credit is due our Publishers, all four of whom are conscientious, aggressive, loyal, high-minded servants of the Church.

CHILDREN'S DAY PROGRAM

The Children's Hour, the program prepared by the Board of Education for Children's Day exercises will be ready about April 1st. It is confidently believed that the issue for 1910 will be one of the most usable and acceptable programs ever prepared by the Board. Perhaps there has been more criticism on the music than any other part of the program in the past. Especial care has been given to this matter in the 1910 program and added effort will be made from year to year to make the music of our Board of Education program the best in the market. More selections are given this year than heretofore; seven different composers contribute. Most of the music is written specially for the occasion. It is varied, simple, yet dignified, bright and sprightly, without being unworthy. The authors of this program do not believe that church loyalty demands the use of an inferior program simply because it is prepared by the church board, but they do think it fair that all our Methodist Sunday Schools should give careful examination to the program prepared by the Board of Education before purchasing elsewhere and should give the preference to an equally good program, the profits of which, if any, go into the church's funds.

We learn with deep sorrow, as we go to press, of the death of J. L. Bullock, M. D., of Greensboro, N. C., which occurred February 14, 1910. The family has our profound sympathy. More extended notice next week.

Of General Interest

ANTARTIC DISCOVERIES

In spite of the hardships and many disasters the French Antarctic exploring expedition under the command of Dr. Chorcet appears to have been a success from a scientific standpoint. A number of maps were completed, and islands concerning which little or nothing had been known were explored. New land was discovered to the South and West of Alexander Island. The expedition reached latitude 70 degrees south and, longitude 120 degrees west. Now that the discovery of the South Pole is engaging the attention of explorers any news from Antarctic regions is received with interest.

TARIFF AND CANNON UNPOPULAR

That the domination of the House by Speaker Cannon and the Payne-Aldrich tariff law are very unpopular with Republicans in the territory lying between the Alleghenies and the Pacific, was conclusively shown by a remarkable poll of Republican and independent editors by the *Chicago Tribune*, one of the nation's strongest papers. These editors are considered as reflecting the sentiment of their constituents and are nearly 5 to 1 against Cannon and about 40 to 1 in condemnation of the tariff. Public opinion is seen to favor the "Insurgents" rather than the Regulars. In view of the fact that this dissatisfaction is felt in States from which the Republican party draws its chief strength many leaders of the party realize that only skillful leadership and possibly a general house-cleaning, will save the party from defeat in the coming elections.

PEARY DENOUNCED AND HONORED.

The plan to raise Commander Robert E. Peary to the rank of rear admiral in the navy in recognition of his discovery of the North Pole, has started a bitter controversy. In all probability the plan will fail as the sub-committee of the House Committee on Naval Affairs was unanimously opposed to such action. Captain B. S. Osborn, secretary of the Arctic Club of America, wrote a letter commending the sub-committee's action and denouncing Peary. There is, however, this consolation, that while he was being denounced at home he was being honored by a foreign scientific society. The Italian Geographical Society awarded Mr. Peary a gold medal on account of his services in discovering the North Pole and was invited to lecture in Rome. Captain Bartlett was awarded a silver medal. The discovery of the Pole has brought its share of sorrow as well as joy to its discoverer.

LAYMEN'S MISSIONARY MOVEMENT

"The Evangelization of the World in Our Own Generation," is the slogan of the laymen's missionary movement. A number of leaders of this great forward movement met in New Orleans in a convention February 14 and 15. The subject of foreign missions was discussed from every viewpoint. On the whole, the addresses were optimistic. The great advances in various mission fields were shown. The inadequacy of non-Christian religions to meet the need of mankind from any standpoint, was emphasized. It is believed by those who are in close touch with the missionary movement that now is the opportune time to win heathendom to Christ. Especially is this true in Korea. That country is now shaken to its very foundation. Prince Yum of Korea, one of the leading educators of his country and a member of the reigning family, said in an address delivered last Sunday, that "unless the Christian church takes the opportunity now offered by the state of mind of the people; and wins Korea for Christ within the next ten years; the Koreans will take something else, and it will then be generations before the seed can be sown on soil rich enough to bear fruit." No doubt this movement will receive a great impetus in this part of the country as a result of this meeting.

LINCOLN CELEBRATIONS

On Saturday, Feb. 12, there were held many celebrations commemorating the life and work of Abraham Lincoln. President Taft, Speaker Cannon, Gov. Hughes, and others scarcely less prominent, spoke at various celebrations. Booker T. Washington, the sage of Tuskegee, was the principal speaker at the Illinois State banquet held in Springfield, Illinois, the home and burial place of Abraham Lincoln. Gov. Deneen acted as toast

master, and the assemblage was a brilliant one. In the course of his remarks Mr. Washington said: "The same pen that gave freedom to 4,000,000 African slaves at the same time struck the shackles from the souls of 27,000,000 Americans of another color. The best way for us to honor the memory of the emancipator is by seeking to imitate him. The Negro owns, in this country, at least \$550,000,000 worth of property upon which he pays taxes. He owns some 250,000 farms and 400,000 homes. Lincoln was not ashamed or afraid to come into contact with the lowly of all races. I always pity from the bottom of my heart any man who feels that somebody else must be kept down or in ignorance in order that he may appear great by comparison. It requires no courage for a strong man to kick a weak one down. As the rolling years pass away in to the distance Lincoln looms larger and larger as the most colossal figure in American history. And even beyond the value of America's contribution to the world in inventions, science and material wealth has been the inestimable value of the heroic, honest, patient, lovable life of Abraham Lincoln."

PRESIDENTIAL UTTERANCES

President Taft was the principal speaker at the twenty-fourth annual Lincoln dinner of the Republican Club of New York. The President's speech was a vigorous defense in detail of the administration policies, and was intended to show that the platform pledges had been kept. There was in this speech scant comfort for Wall street "interests." For they were given to understand that they must be good. While it was not the purpose of the administration to "foolishly run amuck in business and destroy values and confidences just for the pleasure of doing so," still the law was to be enforced. In answer to the cry of "panic," President Taft said that: "If the enforcement of the law is not consistent with the present method of carrying on business, then it does not speak well for the present methods of conducting business, and they must be changed to conform to the law." This utterance was greeted with cheers. Mr. Taft again felt it necessary to defend the new tariff law. He introduced statistics to show that during the first six months the new tariff had shown a reduction of 12 per cent in the ad valorem duties paid and an increase in the amount of imported goods admitted free. On the whole the revision had been downward in its tendency and therefore in keeping with pre-election promises. As a producer of revenue the present law had proven to be a great improvement over the Dingley bill. The dissensions within Republican ranks were not overlooked, but comfort was taken in the fact that the Democratic party was also in a state of turmoil and disorganization. The President's speech has attracted great attention and will be printed as a public document.

People of Interest

Bishop Warren is slated as commencement speaker at Cornell College, Iowa.

Bishop Hamilton is to deliver the commencement address for Boston University in June.

The Rev. Jerry McLeod, of the South Carolina Conference, is slowly but surely recovering from his severe illness.

Dr. J. E. Holmes of Metropolitan Church, Baltimore, is striking the saloon and its supporters hard. Go it, Doctor!

Lieut. Pinchback of the office of Recorder of Deeds of the District of Columbia, while in the city recently did us the honor to call.

Mr. Charles Banks, of Mound Bayou, Mississippi, was given a royal reception recently by the colored citizens of Washington, D. C. He deserved it.

Mr. John A. Patten, the stalwart layman of Chattanooga, Tenn., was elected chairman of the Book Committee at its recent session. A more extended notice will appear next week.

Dr. Joseph B. Hingeley, Corresponding Secretary, has just received word of a bequest of \$10,000 with further rights as residuary legatees for the Permanent Fund of the Board of Conference, Claimants.

The Rev. R. M. Davis, A. M., our pastor at La Fayette, Alabama, the host of the forthcoming Central Alabama Annual Conference, was unanimously elected president of the Ministers' Union of that place.

Dr. T. S. Henderson, pastor of Hanson Place Church, Brooklyn, New York, we learn, has declined the offer of the presidency of one of the most important educational institutions of the Church.

The following constitute the General Conference Commission elected at the recent meeting of the Book Committee; J. A. Patten, A. S. Mowbray, C. S. Wing, O. P. Miller, C. E. Bacon and J. W. Pearsall.

Dr. Booker T. Washington and Prof. R. R. Wright of Georgia, have gotten together on the Semi-Centennial Exposition for 1913. With a united leadership the race can make a great showing. There will be glory enough in the Semi-Centennial for all.

Bishop Hartzell, Bishop Lewis and Bishop Hughes were together at a recent session of the Los Angeles Preachers' Meeting. Bishop Hughes spoke on San Francisco, and the needs of Methodism in that great city, Bishop Hartzell on Africa, and Bishop Lewis on China.

Attorney S. A. Beadle of Jackson, Mississippi, was in the city last week arranging for the publishing of his fifth book—"The Black Knight," a book of poems. Mr. Beadle is both lawyer and an author of no mean ability. We were pleased to have Attorney Beadle visit our sanctum.

President Huntington of Boston University has tendered his resignation to take place next June and the trustees of the University have reluctantly accepted the same. President Huntington has been connected with Boston University for 30 years—the last seven years as president.

Bishop Burt, during the ten days spent in Sweden in December, had a private conference with King Gustaf V and was received also by Prince Oscar Bernadotte. On the eleventh of December Bishop Burt dedicated the new church at Orebro, and the following Sunday dedicated two churches at Ratebro and Balinge.

In a forty minute address Bishop Quayle poured wholesome truth into the students of New Orleans University on a recent Friday. The students greatly enjoyed the frank and sympathetic spirit of the Bishop, and the Bishop was much pleased with the fine personnel and discipline manifest in the large student body. A good year is on in the University.

The will of Mrs. Angeline E. Newman, widow of Bishop Newman, leaves about \$12,000 in trust for the establishment and maintenance of a school and place of worship at Jerusalem. Mrs. Newman died last fall in Jerusalem, where she was engaged in missionary work. Bequests of \$1,000 apiece are made to the Methodist Episcopal Church Home, the Five Points Mission and the Women's Medical Association of New York City.

Our Washington correspondent "Tam" writes that the Rev. George W. Lee, D. D., LL. D., the beloved pastor of Vermont Avenue Baptist Church, Washington, D. C., passed to his reward Sunday morning, February sixth. Dr. Lee was greatly beloved, and held in the highest esteem by the whole of Washington. Wednesday and Thursday thousands turned out to view the remains, which lay in state in the church which he served as pastor with credit and great acceptability for 24 years, and to honor his memory. In the death of Doctor Lee the denomination, which he faithfully served, and the race sustain a heavy loss. A great man has fallen. Doctor Lee was recently appointed a delegate to the Ecumenical Conference to be held at Edinburgh, Scotland.

The *Northwestern* says: "Bishop Hartzell passed through Chicago from the Pacific Coast last Thursday to be present at the Missionary Laymen's Convention at Cincinnati. From there he will go to Washington, where he will spend a couple of days, and then on to New York for the final closing up of the business of the Africa Diamond Jubilee. On March 1 he will organize the American mission in North Africa at Algiers. The Bishop was called to the Pacific Coast by the serious illness of his oldest son's wife at San Jose. He spent one Sunday in that city. On January 16th he spoke in Los Angeles and Pasadena. Thursday night, the twentieth, he addressed a large meeting at Albuquerque, N. M., and on the following day spoke before the students of the University of New Mexico. Sunday, the twenty-third, he spoke in the morning at Pueblo, and in the evening at Colorado Springs to very large audiences. On Monday, the twenty-fourth, he addressed the students and faculty of Denver University. He reports that everywhere he found the missionary tide rising."

Epworth League

(Continued from Page Seven.)

out the Christ life under the divine inspiration. It is a great and solemn truth that Jesus Christ cannot save the world, and bring in his "kingdom," without the cooperation of his disciples. Indeed, he is dependent upon his followers for success in this proposed world conquest. Note his language, "We must work the works of him that sent me." He tells us, "I am the vine, ye are the branches." No vine ever bore fruit except from its branches; the vine is useless without its branches. So we have a right to infer, from the Master's own teaching, that "we" are indispensable to him in this greatest "work" that has ever called out human and divine energies.

This cooperation must be whole-hearted. A half-hearted service is of little value to the Master and brings small returns to the worker. The largest and best results are only when all the powers of body and soul are given to Christ. The reason there are so many weak, half-starved Christians is because they do not give themselves absolutely and zealously to the service of Jesus Christ. No wonder peace and joy and power are lacking in their lives.

Then work for Christ must be constant. "There is no discharge in this war." Men and women who are active in service for Christ in the early part of life, and then cease active usefulness in later life, saying, "O, I have had my day," may as well confess, "I was an earnest Christian once, but not now." Discipleship means obedience and that implies that we must never cease to serve. We may change our form of service, but no Christian ever ceases to serve his King. The young can serve in one way, the middle-aged in another, and the aged and even the sick and the shut-in need not feel that they can do nothing. We must work "while it is day; the night cometh when no man can work."

Then work for Jesus must be in his spirit. Love is the mighty power of the Christian life. Love does what nothing else can do. Not force but moral influence is the efficient instrument of our King. Love means gentleness, tenderness, kindness. In this spirit the Master wrought, so have all the great servants of Christ throughout the ages. It is possible to really defeat our best efforts by not working in the spirit of love. Others must be considered, their plans, their feelings, their hopes, their aims. We cannot work alone. Jesus himself did not attempt to do so. In cooperation there is strength, and the more real and sympathetic is our Christian cooperation the greater our power for service.—From "Notes on the Epworth League Devotional Meeting Topics."

Which One Do You Need?

Half of success is in seeing the significance of little things.

Sympathy is a key that fits the lock of any heart. The religion that produces no sunshine is all moonshine.

There are too many hungry for love for any eve: to talk of suffering from loneliness.

Another man's burden is the Christian's best badge.

When your face spells failure it's no use talking of the glory of your faith.

There's no argument equal to a happy smile.

Stealing sorrow is as much a sin as acquiring stolen joys.

Love never knows how much it gives nor what it costs.

The song of sympathy never comes until the singer has been to the school of sorrow.

True spirituality can see the altar in the cook-stove and the washtub.

It's the common virtues that make uncommon saints.

Success is not in an endeavor to do a great thing, but in repeated endeavors to do greater things.

The surest way to impoverish your heart is to hoard up your love.

The long look within ourselves will cure us of a lot of impatience with other folk.

A life is an empty lamp without the oil of love.

The only way to have happiness as a permanent guest is to keep your door open to the helpless.

You are not likely to cheer the hearts of men by looking down in the mouth yourself.

Many a man thinks his life is clouded over when the truth is he is burying his head in the steam of his own sighings.

A merry heart kills more microbes than any medicine.

Tomorrow's burden is the only one that breaks the back of today.

Tears over yesterday's broken toys bind us to today's treasures.—Henry F. Cope,

From "Levels of Living."

Sleep as an Enemy

Sleep is often one of the worst enemies we have. Because it has a rightful and important place in life, the devil uses this fact to hoodwink us and thereby to plunder us that the few minutes' "overtime" sleep in the morning, or the drowsy indifference of the afternoon or evening, is a demand made upon us by duty alone. We are ready enough to agree with him. By yielding to the inviting temptation of sleep or drowsiness we lose time and opportunity that will never come back—and we are the poorer for every such loss, all through life. One of the cruellest burdens laid on Christ himself was caused by the failure of His dearest friends in this very thing, when they yielded to sleep rather than watch with Him one hour, in that night before His crucifixion. We may well believe that their sleep-caused failure was one of the bitterest memories of their lives. The men who have learned to fight and conquer the inclination to sleep when they ought to be awake are the men who stand out head and shoulders above their fellows in ability and accomplishment.

Appointments, Little Rock Conference 1910-11

FORT SMITH DISTRICT.

H. P. Coulter, District Superintendent.

Bentonville Ct., M. N. Langston; Conway Ct., P. H. Myers; Dardenell and Russellville, to be supplied; Danville, M. F. Strong; Fayetteville, W. H. Simpson; Ft. Smith, (Eb.), to be supplied; Ft. Smith, (Mal.), D. H. B. Harris; Little Maumee, W. B. Smith; Marche, C. A. Taylor; Morrilton and Atkins, W. H. Morris; Roland Ct., H. C. Dunlap; Solgo-hatchia, J. S. Stokes; Springfield Ct. and Plummer-ville, A. H. Harris; Van Buren, A. T. Stephen.

PINE BLUFF DISTRICT.

C. W. Whitehead, District Superintendent, Fordyce, Ark.

Athens, W. B. Harris; Arkansas City, G. W. Sanders; Bearden, C. H. Poyston; Carthage, H. Albright; Clarendon, J. A. Swift; Dermott and McGehee, W. E. Moore; Damon and Dumas, S. M. Cain; Eudora, to be supplied; Fordyce, E. D. Hughes; Hermitage and Vicks, M. Gyles; Helena, G. A. Hall; Lake Village and Luna, J. A. Payton; Ladd and Tarry, J. H. Hines; Marvell, E. M. Alexander; Morrell and Parkdale, Wm. Hanah; New Edinburg, G. W. Weir; Noble Lake and Grady, M. H. Foster; Swan Lake, to be supplied; Rydell, B. H. Johnson; St. James, Pine Bluff, W. S. Sherrill; St. Mark, Pine Bluff, J. S. Wallace; Tinsman, to be supplied; Warren, J. W. Williamson; Wabbaseka, P. W. Webb.

FORREST CITY DISTRICT.

L. G. Hodges, District Superintendent.

Augusta, J. R. Wilson; Auvergne, J. R. Livingston; Bonair and Madison, to be supplied; Brinkley, D. W. Nelson; Brinkley Ct., B. F. Young; Caldwell, W. A. Smith; Cotton Plant, G. N. Johnson; Cotton Plant Ct., A. W. Piggee; Crawfordville and Jewett, S. J. Brown; Earl and Parkin, to be supplied; Fulton and Riville, to be supplied; Forrest City, J. H. Greer; Gill, J. C. Adams; Haynes, to be supplied, M. S. Elliott; Hunter, J. T. Hawkins; Lulu, to be supplied; Lagrange, to be supplied; Marlanna, Z. R. Fields; Marked Tree, Wm. Speed; Marlanna Ct., L. C. Dankins; Palestine, J. W. Jackson; Park Place, Wm. Green; White Hall, S. T. Green.

Personal and General

The Rev. M. S. Golins has been discharged from the hospital and is so much improved that he will soon take charge of his work, which is at Logansport, Louisiana, this year, instead of Shreveport.

The banquet given on February 4, by Mr. and Mrs. H. B. Washington, of Aberdeen, Miss., was one of the most unique of the season. It was given in honor of Mesdames Webb, Anderson and McEwen. Dr. Houston Bromfield was also an honored guest. Some of the most prominent ladies of Aberdeen attended, among them being Mrs. E. D. Coleman, Mrs. E. Brack and Mrs. Stewart.

The colored public school teachers of this parish met at Asbury Methodist Episcopal Church, Natchitoches, La., February 2nd, and organized a Parish Teachers' Association, with the following officers appointed: Prof. J. W. Thomas, conductor; Prof. J. J. Davis, vice president; Prof. H. C. Robinson, president; Prof. J. E. Taylor, secretary; Miss Gertrude Figgins, assistant secretary; Miss Ora Barlow, treasurer; Miss Joella Burrell, critic. The teachers manifested much interest in the meeting and promise to line up in full to meet the State Teachers' Association, which meets in Alexandria, in the month of April. The Association will meet hereafter on the second Saturday in each month at Natchitoches.

Revival Notes

We have closed the greatest revival meeting in the history of Hugo, Oklahoma; twenty-three conversions. Among those saved was one, Mr. W. H. Hagan, 62 years of age, and one, Mr. Brown, 58 years. The entire town was stirred with the revival fire. The Rev. Wm. Bartley, the strong evangelist, conducted the meeting. The Rev. W. Waters is pastor.

Our revival meeting has closed. It was a success. There were thirteen precious souls brought to Christ. The Rev. A. A. Tolson, of Bowling Green, Mo., and the Rev. J. H. Boon, of St. Louis, Mo., assisted in the meeting, writes Pastor J. C. Gayton, of our church at Wellsville, Mo.

Episcopal Visitation

PLAN OF EPISCOPAL VISITATION JANUARY-JUNE CONFERENCES IN THE UNITED STATES. SPRING CONFERENCES, 1910.

CHRONOLOGICAL.

Upper Mississippi...	Kosciusko, Miss.	Jan. 5	Anderson
St. John's River...	Bustla, Fla.	Jan. 13	Berry
Mississippi...	Canton, Miss.	Jan. 19	Neely
South Florida...	Madison, Fla.	Jan. 20	Berry
Arkansas...	New Orleans, La.	Jan. 26	Neely
Louisiana...	Mena, Ark.	Jan. 26	Smith
Florida...	Ocala, Fla.	Jan. 27	Barry
Little Rock...	Van Buren, Ark.	Feb. 2	Smith
Porto Rico Mission...	San Juan, P. R.	Feb. 3	Hamilton
Hawaiian Mission...	Honolulu, Hawaii	Mch. 8	Hughes
New Jersey...	Atlantic City, N. J.	Mch. 9	Spillmeyer
Kansas...	Atchison, Kans.	Mch. 9	Smith
Central Penn.	York, Pa.	Mch. 16	Cranston
Wilmington...	Salisbury, Md.	Mch. 16	Hamilton
Southwest Kansas...	Wichita, Kans.	Mch. 16	McDowell
Philadelphia...	Reading, Pa.	Mch. 16	Wilson
South Kansas...	Fort Scott, Kans.	Mch. 16	Smith
Delaware...	Philadelphia, Pa.	Mch. 17	Anderson
Washington...	Pittsburg, Pa.	Mch. 23	Warren
Lincoln...	Topeka, Kans.	Mch. 24	McDowell
New York...		Mch. 30	Warren
Baltimore...	Baltimore, Md.	Mch. 30	Goodsell
Lexington...	Mayville, Ky.	Mch. 30	Cranston
New York, East...	Middletown, Conn.	Mch. 30	Moore
Wyoming...	Binghamton, N. Y.	Mch. 30	Berry
St. Louis...	El Dorado Spgs., Mo.	Mch. 30	Spillmeyer
Northwest Kansas...	Plainville, Kans.	Mch. 30	McDowell
New England, S.	Attleboro, Mass.	Mch. 30	Neely
Newark...	Newark, N. J.	Mch. 30	Anderson
New Hampshire...		Mch. 30	Quayle
North Indiana...	Bluffton, Ind.	Apr. 6	Cranston
East German...	Lawrence, Mass.	Apr. 6	Moore
Central Missouri...	Kansas City, Mo.	Apr. 6	Spillmeyer
New England...	Westfield, Mass.	Apr. 6	Wilson
Troy...	Saratoga Spgs., N. Y.	Apr. 6	McIntyre
Eastern Swedish...	Providence, R. I.	Apr. 7	Neely
Northern New York...	Watertown, N. Y.	Apr. 13	Goodsell
Maine...		Apr. 13	Quayle
Vermont...	Island Pond, Vt.	Apr. 13	McIntyre
East Maine...	Calais, Me.	Apr. 20	Quayle

SOUTHERN AREA CONFERENCES.

North India...	Bareilly	Jan. 5	Warne
Malaysia...	Singapore	Jan. 6	Okham
Northwest India...	Nuttra	Jan. 13	Warne
South India...	Vikarabad	Jan. 27	Warne
Bombay...	Poona	Feb. 4	Warne
Philippine Islands...	Manila or Dagupan	Feb. 17	Oldham

EUROPEAN CONFERENCES.

Bulgaria...		Apr. 21	Burt
Italy...	Florence	May 11	Burt
France Mission...	Chambery	May 19	Burt
Switzerland...	Basel	June 2	Burt
South Germany...	Freudenstadt	June 8	Burt
North Germany...	Bremen	June 15	Burt
Denmark...	Vells	June 23	Burt
Norway...	Haugesund	June 29	Burt
Sweden...	Orebro	July 27	Burt
Finland and St...			
Petersburg...	St. Michel	Aug. 4	Burt

MEXICO CONFERENCES.

Mexico...	Peubla	Feb. 24	Nuelssn
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CHINA.

West China...	Chengtu	Jan. 19	Bashford
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SOUTH AMERICA.

North Andes, Miss. Lima, Peru...	Conference	Jan. 19	Bristol
Chile...	Valparaiso	Feb. 3	Bristol
Eastern South...			
America...	Rosario Argentina	Mch. 2	Bristol

KOREA.

Korea...	Seoul		Harrie
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Adopted by the Bishops at Binghamton, New York, November 1, 1909.

L. B. WILSON, Secretary.

10226 Arch Street, Philadelphia, Pa.

Gleanings from the Field

ALABAMA

Talladega.—Our first quarterly conference was held February 5-6. The brethren were out with good reports, which showed that class leaders, Sunday school superintendents, Epworth League presidents and local preachers are wide awake and pushing their work like men and women of God. On Sunday our district superintendent, Dr. R. J. Buckner, was at his best. He preached a stirring sermon from the subject, "Son, Go Work To-Day in My Vineyard," at the conclusion of which everybody felt that he had a work to do, a duty to perform. About fifty-five partook of the Lord's Supper. Paid district superintendent this quarter, \$15.00. Our watchword is "The Southwestern in every home." On Wednesday night, February 2, after retiring for the night, having just returned from class meeting, where we spent an hour of great joy and thanksgiving, a storm from the South side struck the parsonage, leaving strains of music in its wake, and filled our table with many pounds of choice groceries and a small purse. The party was led by Sisters Estella Craig, Fannie Rathford, Brothers Andrew Jackson, Walter Craig and many others. Many thanks to the good people of Knoxville.—D. G. Toney, Pastor.

Roanoke.—Bethel Methodist Episcopal Church is doing a great work this year, under the leadership of the Rev. I. L. Johnson, our pastor. The members and friends show their appreciation by the way they work. Pastor Johnson is leading the people more and more to their duty. He is quiet, yet manly in his purpose. We pulled off a rally Sunday, January 30, and under the leadership of nine captains, raised the handsome sum of \$68.28. The list was headed with Mesdames Carrie Coleman, \$13.50; Texas Strazler, \$12.01; Fannie Johnson, \$10.81; Fannie Shealey, \$7.71; Maud Nelson, \$6.65; Susie Seymore, \$4.40; Mollie Williams, \$5.00; Cornelia Patton, \$3.55; Senus Shaffer, \$1.70; total, with public collection, \$68.28. We have just celled the church, so these good sisters just came in time to cover the expense. We are now having the walls plastered, looking for our good sisters to visit us again. Under the leadership of the Rev. Mr. Johnson, we raised for all purposes in January over \$102.00. We hope to report for this month \$125.—Thomas Nelson.

GEORGIA

Charletoon Charge.—The first quarterly conference was held at Springhead Methodist Episcopal Church, February 5-6, with the district superintendent, James Jackson, in the chair. Reports from all four churches were good. Our beloved pastor, S. P. Bryant, has been returned to us the third time and peace and harmony prevail between pastor and members. Sunday, a host of people gathered to hear the sermon delivered by District Superintendent James Jackson. We raised \$30.50; paid district superintendent \$25.00; paid Pastor S. P. Bryant \$5.50.—Moses J. Lanier.

Jesup.—On the 8th of February a host of friends came to the parsonage, bringing many good things for our sustenance. God bless the good people of Jesup. This band was led by Mrs. S. W. Grant, Annie Hamilton, S. Jamie Tyson and others. The Rev. W. W. Coleman is the right man for Jesup, young, but a man of great ability and able to take care of whatever the

church may entrust to his hands.—Jamie Tyson and R. Hops.

The Rev. W. W. Coleman is still hard at the work. We had a rally recently which resulted in \$20.00. We are now planning for another rally. Brother Coleman is the man for the work here and we feel that no cause will suffer under his administration. This is his third successful year with us and the work moves forward.—R. D. Mungin, E. T. Michel, V. L. King.

KENTUCKY

Irvington.—Our fourth quarterly conference of the Methodist Episcopal Church was held here January 25-30, by the Rev. H. W. Tate, our district superintendent. The reports were all favorable and the conference was a great success. Sunday, at 11 o'clock Dr. Tate preached from the 7th chapter and 1st verse of Ecclesiastes: "A good name is better than precious ointment, and the day of death than the day of one's birth," which seemed to fill the hearts of all with joy and gladness. At 3 o'clock he talked from Exodus 2: 3. Total collection for the day, \$13.70. Dr. Tate is an able speaker and is loved by all. Thirty-six Christians took communion and two infants received baptism by the pastor, the Rev. J. S. Jones. The following amounts have been raised up to date: for pastor, \$197.95; District Superintendent, \$42.00; assistant pastor, \$15.00; Sunday school, \$9.62; trustees, \$213; total, \$477.57. At the close of the evening services the unanimous request was for the return of our beloved pastor. Pastor Jones has served us faithfully and has done much for the improvement of our church, and we do earnestly ask for his return, for we feel safe to say that he is a quiet, upright Christian gentleman.—(Mrs.) Nathaniel Carman.

MISSISSIPPI

McLain.—At Moody Chapel our first quarterly conference was held Saturday and Sunday, February 5-6, by the Rev. S. H. Cannon, district superintendent. The session was a business one. The Rev. S. H. Cannon preached an able sermon at 11 o'clock a. m., and he put all to thinking who heard him. Raised \$26.15; paid district superintendent in full. We are going to push the battle to the gates.—W. R. Walker, Pastor.

Petal.—On January 1st we celebrated the Emancipation Celebration. We had some interesting topics and addresses by our young friends. One of the most interesting features of our program was an oration delivered by Miss Eva Kennedy, the accomplished daughter of the Rev. and Mrs. H. L. Kennedy, of Handsboro, Miss. Her subject was "Time, Life, and Eternity." She held the audience spellbound for 45 minutes. We cannot say too much about her, for she is a sweet Christian-hearted girl; meets every one with a smiling face; none can help but love her. Miss Kennedy is also a high grade school teacher, though only twenty years of age and is well equipped along all intelligent lines. At the present time she is principal of Springfield School, northeast of Hattiesburg, Miss.

West Point.—I was appointed to this charge January 17th by Bishop Anderson. Within four hours I was at my post of duty and was received cordially by members and friends. After spending two weeks I left to move my family, returning February

3rd. A host of friends were at the station when we arrived, to welcome us, while at the parsonage the faithful sisters were making things pleasant for our stay. Not one stone was left unturned that would add to our comfort. The next day they continued the good work and many were the kind and encouraging words spoken, assuring us that we were at home and among friends. At night of the second day following, the trustees meeting came a band of sweet singers, loaded with choice groceries of various kinds. The storm party was composed of a number of our members and friends, some of the Baptist church. Mrs. Hutcherson presented a purse containing some cash and they quietly passed away, leaving us to rejoice over the possession of so many good things. Already we are hopeful for a good year's work among these good people.—J. A. Slat, Pastor.

Daleville Circuit.—On January 14th, just before the pastor left for the conference, many nice things were brought to the parsonage. Leading the company were Mesdames M. E. Cole, M. A. Stenes; Messrs. Essie Butler and Willie Clayton. The groceries numbered about 56 pounds. Too much praise cannot be given these good people.—(Mrs.) F. Erby.

Ocean Springs.—Thursday evening, February 3rd, was the scene of a splendid occasion at the parsonage of the St. James Methodist Episcopal Church. The Rev. Mrs. J. B. Ford led a company of good brothers and sisters hither, who brought with them many packages of "good things." Mrs. Holmes said "enough to last two months." After we had given thanks to Almighty God for His blessings we looked carefully over the packages and we saw that they bore the names of many of our members and the friends (whose names we would gladly publish if space permitted). If straws tell which way the wind blows what does such a tidal wave as this represent on our return from the annual conference?—Jesse E. Holmes.

TENNESSEE

Chattanooga.—The work progresses nicely at Stanley Chapel. The church attendance seems to be on the increase and everything bids fair for a good year. On the 26th of January, Mrs. P. A. Stephens led the company composed of Mrs. M. M. Jones and Mrs. Haskel to the parsonage and they brought us many good things. In the way of groceries, also a small sum of money, all of which we thankfully received. After a song and prayer all departed to their various homes.—W. W. Johnson, Pastor.

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Gleanings from the Field

MISSISSIPPI.

Meridian.—The Junior League invited the Senior League and the two called at the parsonage Friday night, January 28, 1910, and gave the Rev. and Mrs. Cowan, our former pastor and wife, a pleasant surprise. Quite a nice luncheon was served, after which they wound up with song and prayer for the incoming pastor's success. Bro. Cowan made a special appeal for the members to stand faithfully by the pastor as they had stood faithfully by him for the past five years. Mrs. Cowan spoke words of encouragement to the Juniors. Bro. Cowan took advantage of this occasion to thank the sisters of St. Paul for the handsome overcoat they gave him to wear to Conference.—U. Coleman, President; Mary Thompson, Secretary.

Iverson.—Our first Quarterly Conference was held Feb. 5-6. The Rev. H. B. Hart, District Superintendent, presided. All members were present with written reports, which showed great improvements in every department of the church. We paid our District Superintendent his quarterly assessment, which is \$20.00. Salary of District Superintendent was raised from \$70.00 to \$80.00; pastor's from \$450.00 to \$550.00. On Sunday Rev. Hart preached an able sermon, at night he preached at Hales' Chapel to an appreciative audience, and every one present spoke in praise of our District Superintendent. Doctor Hart is doing a great work in the Delta for our church. The Iverson charge, under the pastorate of the Rev. J. P. Watson, is in a better condition than ever before. One accession to the church, three subscribers for the South Western. Our paper is doing a deal of good for the church. With Rev. H. B. Hart as our District Superintendent, and the Rev. J. P. Watson as our pastor, we shall endeavor to raise more money for Rust, and procure more subscribers for the South Western, than any district in the Upper Mississippi Conference. We have promised them our support, and I think we will fail not. Our pastor raised \$2.00 for Rust, and more will follow. This charge has paid the pastor up to the Quarterly Conference, \$50.00; District Superintendent \$20.00, which is more than any charge in the district has paid. We are determined to lead while others follow.—Will Franke and L. C. Cotton.

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OHIO.

Bellaire and Bridgeport Circuit.—Sunday, February 7th, was quarterly meeting, which was a glorious one, both spiritually and financially. Our District Superintendent, the Rev. E. A. White, was present, and presided in his usual satisfactory manner. Sixty persons partook of the sacrament. One addition to the church. Collection for the day, \$28.80. Our worthy minister, the Rev. G. W. Tindell, deserves great credit for the year's work. At Bridgeport the church has been repaired and beautified, which makes it a very inviting place for worship. The debt at Bellaire is considerably less, two year's interest having been paid in one, and nearly \$200 deposited in the bank for commencing the main

debt. Up to date we have raised for all purposes, \$1,287.75. The pastor is conducting revival services at Bellaire and is aided with good workers, especially Rev. William J. White, the popular minister of Martins' Ferry, O. We are looking for grand success.—Piccola V. Posey.

TENNESSEE.

Knoxville.—Our first Quarterly Conference was held February 4-6. On Friday night the business of the conference was carried out with the executive ability that reflected credit on the District Superintendent. The conference was one of the best attended and most representative ever held under the supervision of the present superintendent. Sunday at 11 o'clock Rev. Webber delivered an expository discourse from Matt. 17:1-8. The sermon lifted the hearers heaven-ward, who through their attentiveness, gave expression to the fact that it was good for them to have been present. The Lord's Supper was administered to more than sixty communicants. The Lord blessed us with a spirited day. The District Superintendent was paid in full and the pastor \$7.02.—W. L. Sauders, Pastor.

TEXAS.

Hearne.—It is indeed gratifying to me to make mention of the doings of the faithful sisters of the Woman's Home Mission and Ladies' Aid Societies in Hamilton Chapel. A goodly number of them came to the parsonage February 9, they were very jolly, but worked faithfully. The sisters brought with them some nice wall paper and carpet for the floor. When they had finished their work they left nice comfortable rooms. At the same time Sister Mary Miles had charge of the kitchen. These friends left pastor and family and church rejoicing. A few days before this occurrence the good brothers put in the parsonage a new heating stove and a new cooking stove and the parsonage is now fitted up very handsomely. This means that we have made a good beginning.—L. L. Neal.

If afflicted with sore eyes, use } Thompson's Eye Water.

VIRGINIA

Marion.—On February 5-6 our first Quarterly Conference convened. Our able District Superintendent, the Rev. I. R. Hill, was present. Saturday night the conference was well attended, all of the officers being present with most excellent reports. The reports from all showed that our most estimable pastor, the Rev. G. J. Headrick, is doing grand work among us. He has succeeded in gaining access to the hearts of all his members. He seems to have all of the work of the church at heart. Sunday morning the District Superintendent preached a splendid sermon. Sunday afternoon the memorial services of Bro. Alfred Smith were held. The program consisted of music by the choir; Scripture reading, John, 14th chapter, by Mrs. H. H. Young; Scripture reading I Cor. 15th chapter, the Rev. G. J. Headrick; paper, by Mrs. M. J. Tolbert. The service of the deceased as a "class leader," "a steward," ss "a trustee" were portrayed by Mrs. L. V. Boyd, Mr. McClanahan and Mr. Steward. Paper by Miss M. E. Sheffey. Closing remarks by the District Superintendent.

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Are you worse in damp weather?
Are you losing your sense of smell?
Does your mouth taste bad mornings?
Do you have a dull feeling in your head?
Do you have pains across your forehead?
Do you have to clear your throat on rising?
Is there a tickling sensation in your throat?
Do you have an unpleasant discharge from the nose?
Does the mucus drop into your throat from the nose?

Answer the questions I've made out for you, write your name and address on the dotted lines in the Free Medical Advice Coupon, cut them both out and mail to me as soon as possible. I will cost you nothing and will give you the most valuable information. Address Catarrh Specialist SPROULE, (Graduate in Medicine and Surgery, Dublin University, Ireland, formerly Surgeon British Royal Naval Service), 432 Trade Building, Boston.

Don't suffer with Catarrh any longer! Don't let it destroy your happiness—your health—your very life itself.

Don't waste any more time—energy—money, in trying to conquer it with worthless nostrums.

Don't think it can't be vanquished just because you have not sought help in the right place.

Write to me at once and learn how it can be cured. Not merely for a day, a week, or a year—but permanently. Let me explain my new scientific method of treatment, discovered by myself—used only by myself.

Catarrh is more than an annoying trouble—more than an unpleasant disease—more than a brief ailment. It's the advance guard of Consumption. Neglected Catarrh too often becomes Consumption. It has opened the door of death for thousands. Take it in hand now—before it's too late.

I'll gladly diagnose your case and give you free consultation and advice. It shall not cost you a cent.

Let Me Tell You Just How To Cure Catarrh

Let me show you what I'll do for you entirely without charge. Thousands have accepted this offer—to-day they are free from Catarrh. You've nothing to lose and everything to gain. Just for the asking you'll receive the benefit of my twenty-one years of experience—my vast knowledge of Catarrh and the way to cure it.

FREE MEDICAL ADVICE COUPON

Catarrh Specialist SPROULE, 432 Trade Building, Boston, please send me, entirely free of charge, your advice on the cure of Catarrh.

NAME

ADDRESS

ent. Sunday night the Superintendent preached another able sermon, after which the communion was administered to quite a large number. The meeting was a great success both spiritually and financially. The collection being \$20.53. Thus ends one of the best quarterly conferences held in Mt. Pleasant church during the present District Superintendents administration.—S. B. Madison.

Alexandria.—The Epworth League devotional and literary exercises of Roberts' Chapel are having an increasing attendance. A steadily growing interest is being shown. The chapter has a wide-awake, energetic president, who, though young himself, has at heart the interest of all with whom he may come in contact. Sunday, February 6th, though cold and blustry, the lower floor and gallery were crowded. We opened at 4:30 p. m. with prayer by our District Superintendent, the Rev. W. C. Thompson. The Rev. Dr. L. B. Moore, dean of Howard University, gave an eloquent speech. The Glee Club also of Howard University, rendered several selections, whose tones were so sweet, will long be remembered. The Rev. S. B. Ross, one of our Baptist ministers, discussed the topic very interestingly. At the conclusion of Dr. Moore's address, our most energetic pastor, Dr. G. W. W. Jenkins, moved that we rise and give the Chautauqua salute.—Mary R. Barrett, District Superintendent.

Mme Turner's



GREAT FRENCH SYSTEM

FOR THE HAIR AND COMPLEXION. Is used in our Beautifying Parlors on hundreds of ladies and gentlemen. Mme. Turner's Medicated Hair Grower will cure any scalp trouble and stimulate the growth of hair, no matter what its condition may be. Price \$1.00. We give the kind of soap we want you to use. Mme. Turner's Mystic Face Bleach will cure every, any and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion. Price, \$1.00. Soap free. We have a full line of wigs and switches of all colors.

MRS. M. C. TURNER, 1488 Canal St., New Orleans, La.

CONFERENCE NOTICES

Special Notice

District Stewards, Gulfport District, meet in Marks' Methodist Episcopal Church, Gulfport, Thursday, March 3rd, at 1 o'clock P. M.—S. H. Cannon, District Superintendent.

SOUTH CAROLINA CONFERENCE.

To the Superintendent and Ministers:

Dear Brethren—Now that you are planning for your year's work, will you not do the same for the Woman's Home Missionary Society? We feel that you must be interested in this great work that has done and is doing so much good for the up-lift of our people. We earnestly pray for your kind words, which means so much to any work of the church. We need your encouragement. How can we have the success that we wish without your valued help? We thank you for past favors and thank you in advance for the many kind words and prayers that will fall from your lips in our behalf this year. Dear Sisters let this be a reminder to you also to begin your work now, so that when the fall comes we will be up with our reports. Our promise is to do more this year, and by the help of our Superintendents, ministers and laymen, much will be accomplished. Let us hope and trust. Yours in His name.—M. S. McLeod, Conference President, Dillon, S. C.

District Rounds

HOUSTON DISTRICT.

SECOND ROUND.

St. Paul, March 13-14; Wesley Tab., 20-21; Trinity, 27-28; Mallalieu, 27-29; Mt. Vernon, April 3-4; St. Mark, 3-5; St. James, 10-11; Hamilton Chapel, 10-12; Sloan Street, 17-18; Harriburg, 16-17; Boynton Chapel, 22-24; Dowling Street Miss. and Heights, —; Liberty, April 20, May 1; Richmond, 7-8; Kendleton, 14-15; Wallisville, 21-22; Thompson, 28-29; Angleton and Columbia, June 4-5; Roeville, 11-12; Brethren, make Easter count. Raise all of your claims then. Remember the benevolences. Don't wait until fall. Do it now. Yours in His name.—J. Mercer Johnson, District Superintendent.

KNOXVILLE DISTRICT.

SECOND ROUND.

Russellville, Feb. 19-20; Jererson City, 26-27; Newport, March 5-6; White Pine, 12-13; Lafollette, 19-20; Kingston and Lonsdale, 26-27; Clinton and Coal Creek, April 2-3; Byington, 9-10; Harriman, 16-17; Warrensburg, 23-24; Tazewell and Tate Springs, 30, May 1; Knoxville and Vine Avenue, May 6-8; Knoxville and Seney Chapel, 7-8; Morristown, 14-15; Dear Brothers and Pastors—Remember Easter Sunday. Get your program in good time for the Easter services, and see that every church holds the services. Let the collections be larger than ever in our history. Remember the watch word, "300 members added to our district this year." work and pray. Pray and work, and success will be ours.—W. A. Webber, District Superintendent.

FORT SMITH DISTRICT.

FIRST ROUND.

Danville, Feb. 19-20; Roland Cir., 26-27; Little Maumee, March 5-6; Marche, 12-13; Conway Cir., 19-20; Springfield Cir., 26-27; Solgohatchie, April 2-3; Morrilton and Atkins, 9-10;

A Human Match Factory.

The body of the average man contains phosphorus sufficient to make 483,840 matches, enough to fill about 6,000 boxes, allowing eighty matches to the box. Phosphorus is one of fourteen elements entering into the composition of the body. It is divided among the bones, flesh, nervous system, and other organs. Without phosphorus the brain would be weak, the body feeble, and the bones would disintegrate leaving man a squidly invertebrate squirming in the dust. The perfect health of the human body requires a perfect balance of the constituent elements of which it is composed. The carbon, iron, lime, sulphur, sodium, etc., must all be replaced as they are used up in human energy. Take all the iron from the blood and the circulation stops. That's death. Change the proper proportion of these substances to each other, destroy their natural balance in the body, and you destroy the balance of health.

THE FOOD WE EAT.

Where do these essential elements of vital force come from? From the food we eat. How are they extracted and distributed to the several organs they sustain? They are extracted and distributed by the stomach and other organs of digestion and nutrition. What happens when the stomach is "weak"? The food is only partly digested and assimilated. And then what? Then the balance of health is destroyed and there's blood "trouble," nerve "trouble," lung "trouble," heart "trouble," or some other "trouble" with the vital organs of the body. Pain is the hunger cry of the starved organs.

What then is the logical first step to health?

Put the stomach and organs of digestion and nutrition into a condition of sound health. That is just what is done by Dr. Pierce's Golden Medical Discovery and that is just the secret of the many marvelous cures effected by this remedy.

No medicine can make fat or flesh. Food alone can make them. Only the stomach and its allied organs can extract from the food the elements that make flesh and fat and sustain life. "Nerve foods," "blood-making" medicines, are mere fads and fallacies. The stomach and organs of digestion and nutrition prepare and distribute the food.

Dr. Pierce's Golden Medical Discovery is not a cure-all. It does one thing. It cures diseases of the stomach and organs of digestion and nutrition. The rest Nature does. Nature feeds the nerves, enriches the blood, heals the lungs and restores the falling vital powers. "Golden Medical Discovery" only removes the obstructions disease has put in Nature's way.

There is no alcohol in "Golden Medical Discovery" and it contains neither opium, cocaine nor any other narcotic. Doctor Pierce holds no secrets from you—he tells you that the "Discovery" contains the following ingredients: Golden Seal root, Queen's root, Stone root, Black Cherry bark, Bloodroot, Mandrake root and Chemically Pure Glycerine.

From "Organic Medicines," by Grover Coe, M. D., of New York, we extract the following: "Hydrastis (Golden Seal) exercises an especial influence over mucous surfaces. Upon the liver it acts with equal certainty and efficacy. As a cholagogue (liver invigorator), it has few equals. In affections of the spleen, and abdominal viscera generally, it is an efficient and reliable remedy. Also in scrofula, glandular diseases generally, cutaneous eruptions, indigestion, debility, diarrhoea and dysentery, constipation, piles and all morbid and critical discharges."

F. Ellingwood, M. D., says of Stone root (Collinsonia), "stimulates the stomach, acts as a tonic to enfeebled muscular structure of the heart and has a direct influence upon atonic (weak) and dilated or otherwise impaired conditions of the veins. It is a specific remedy in piles. In catarrhal gastritis, where the circulation is defective, it, either alone or combined with hydrastis, is of first importance. They increase the appetite and greatly improve the digestion and assimilation of food. Good for rectal pains and piles of the pregnant woman. Is a heart tonic of direct and permanent influence. Excellent in the bicycle heart, in rheumatic inflammation and clergyman's sore throat."

American Dispensary says of Blood root, "stimulates digestive organs, increases action of heart and arteries—stimulant and tonic. Very valuable as a cough remedy—acts as a sedative—further valuable as an alternative."

The People's Common Sense Medical Adviser is a valuable work for frequent consultation and is free from technical terms. It contains over one thousand pages. It is sent post paid, on receipt of sufficient in one-cent stamps to pay cost of mailing only, 21 stamps for a copy in flexible paper covers, or 31 stamps for a cloth-bound copy. Address Doctor R. V. Pierce, Buffalo, N. Y.

Dardenell and Russellville, 14-15; Van Buren, 17-18; Fort Smith (Mal.),

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Healthful location, good buildings, strong faculty, extensive courses, reasonable expenses.

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Oldest Negro Institution of High Grade in Texas.

Enrolled last year, 670. Graduates of all departments in demand. One half of the pupils enrolled this session in the preparatory, normal and college courses. A large dormitory in course of erection. Work done by members of industrial classes. Grounds and buildings lighted with electricity from our own plant. Different industrial departments directed by efficient instructors. Five graduate teachers instruct in the music department. Department of nurse-training in successful operation. A hospital on the grounds open to students. Professors and instructors are graduates of leading Colleges. Harvard, Syracuse and University of Chicago represented on our faculty.

M. W. DOGAN, President.

24-25; Fort Smith (Eb.), 24-26; Fayetteville, May 1-2; Bentonville, 7-8. Push every interest of the church. Start now to raise your benevolence. I am yours in Christ.—H. P. Coulter, District Superintendent.

If afflicted with sore eyes, use } Thompson's Eye Water.

Deaths

SMITH.—On December 23, 1909, a shadow of sorrow hovered over our quiet little town of Marion, Va., as it was whispered that Bro. Alfred Smith, a faithful and consistent member of Mt. Pleasant Methodist Episcopal Church, had passed from labor to reward. Truly it can be said a father in Israel has fallen. His locks were silvered with the frosts of seventy-two years. He toiled faithfully in the Master's vineyard for more than forty years. Bro. Smith was ever ready to speak words of consolation to the downcast and discouraged. He was of a kind and benevolent disposition, and loved by all who knew him. He leaves a wife and three children, all of whom are loyal members of the Methodist Episcopal Church.

LINEAR.—Mrs. Ann Linear, wife of the Rev. Samuel Linear, a sister of the Rev. George B. Abbott of Moberley, and an aunt of the Rev. B. F. Abbott, pastor of Union Memorial, St. Louis, Mo., passed to her reward about Feb. 1st., 1910. The funeral services were held on Saturday, the 5th., at Wesley Chapel, Troy, Mo., of which Slater Linear was a faithful and devoted member. Sister Linear was about eighty years of age. For several years the burden of support and

care of the household had rested on her by reason of the enfeebled health of her husband, and, be it said to her credit, she had managed affairs with frugal economy. At the time of her death she had more than \$200.00 in cash savings. She was much beloved by all her neighbors and acquaintances, both white and colored. A large host of relatives and friends followed her to her last resting place. F. S. Bowles.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

HELPING THE RACE.

A home, a good living and an education for the children is what Mac-on County, Alabama, offers. There are farms for sale near good eight months' schools—schools taught by some of the best teachers in the South. Farms can be rented and farm wages are fair. Quite a number of families have already availed themselves of these chances and are more than satisfied. The Negroes who work to have something receive the kindest treatment from the whites. Just write Clinton J. Galloway, Real Estate Dealer, Tuskegee Institute, Alabama. He will be glad to give you further information.

Malaria Causes Loss of

The Old Standard Malaria Treatment drives out malaria and restores system. For grown people and children.

Conference Notices

Special Notices

MERIDIAN DISTRICT.

The District Stewards of the Meridian District are called to meet in St. Paul Methodist Episcopal Church, Meridian, Friday, February 18, 1910, at 10 a. m. A full attendance is desired.—J. M. Shumpert, District Superintendent.

CENTRAL ALABAMA CONFERENCE

To all who are in arrears for the publication of the minutes of the Central Alabama Conference, will you please send the dollar due without delay to brother A. P. Camphor, chairman of the committee on publication, at Birmingham, Ala., West End Station. We will not be responsible for money sent in any other way than by bank draft, postal note, P. O. money order, or registered letter. It will be well for each brother who desires his minutes sent through the mails when published, to add enough cash to his remittance to cover cost of postage or express. Those who have already paid the dollar should do likewise. Your brother, always.—W. T. Trammell, Secretary, Central Alabama Conference.

District Rounds

GREENVILLE DISTRICT.

LADIES AID SOCIETY.

To my sister workers: As president of the Ladies Aid Societies, I want to say that it gives me great pleasure to find my self in touch with the good sister workers on nearly every charge in the District. On some charges I find that our Ladies Aid Society has built up a nice treasury, and in others something useful has been purchased for the church, and on other charges a nice organ or a nice desk has been bought for the Sunday school. I am further pleased to say that I have the hearty and zealous co-operation of all charges save two or three in the entire district. My dear sisters, let us rally to the front this year as never before to make the work of our Ladies Aid the cause of our faithful and zealous district superintendent, the Rev. H. B. Hart, the most successful of any in the state of Mississippi. Let us not only confine our efforts to

THE MOST NEGLECTED ORGAN OF THE BODY IS THE LIVER.

Nowadays everybody treats the stomach—but it's the liver that counts. If you suffer from constipation, bad blood, half-sick miserable feeling—it's your LIVER nine times out of ten.

And today doctors are recommending and endorsing

SIMMONS' Liver Purifier

because it's the one liver remedy that energizes the liver, brings back its natural function strong and young again.

Tell your druggist you want SIMMONS' LIVER PURIFIER—and nothing else: emphasize SIMMONS (in yellow tin boxes only), and insist upon it. It's the one cure that cures—the liver remedy that does its work without griping or sickening.

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A. B. RICHARDS MEDICINE CO., Sherman, Texas.

our cause, but let us remember Rust University; each and every charge on the Greenville district should have two students in Rust University as its representatives. I want to ask all of my sisters in the work from whom I have not heard to write me at once about how their work is progressing. Now is the time for us to begin to collect all of our dues for all purposes. Again wishing you a great success in your work and that you may have delegates to the district conference at the proper time with a full and all-round report. Our new pastor, the Rev. J. E. Ford, is at his new post of duty full of energy and push. I am yours for the Ladies Aid Cause.—C. A. Walker.

FORREST CITY DISTRICT.

FIRST ROUND.

Lulu, Feb. 24-25; Park Place, 26-27; Lagrange, Mar. 3-4; Marlanna, 5-6; Marlanna Ct., 9-12; Gill, 13-14; Palestine, 16-18; Auvergne, 19-20; Gregory Point, 23-25; Augusta, 26-27; Cotton Plant Ct., 30-31; Hunter, April 2-3; Cotton Plant, 9-10; Brinkley Ct., 15-17; Brinkley, 17-18; Crawfordsville and Jewett, 23-24; Big Creek, 27-28; Marked Tree, 30-May 1; Haynes, May 4-5; Caldwell, 7-8; Forrest City, 14-15. Dear brethren: I trust every one is ready for work. Lay your plans for the general work and put every member under your charge to work. We must do better work this year than last. I have confidence in you and trust you will keep that confidence growing.—L. G. Hodges, District Superintendent.

MOTGOMERY DISTRICT.

SECOND ROUND.

Tensaw, Mar. 12-13; Theodore, 19-20; Warren St., 26-27; Wesley, April 2-3; Pensacola, 9-10; Brewton and Pollard, 16-17; Castleberry, 23-24; Sand Bar, 30-May 1; Evergreen, May 7-8; Montgomery, 14-15; Booth, 21-22; Union Springs, 28-29; Troy, June 4-5; Abfoll and Brown Grove, 11-12. Brethren: You will all please observe Easter Day and Children's Day. All local preachers will please remember and bring your money to the second quarterly conference for the Southwestern according to your own promises. Let us also stand by Dr. Camphor with prayers and money. Your Brother.—Paul G. Golns, District Superintendent.

PINE BLUFF DISTRICT.

FIRST ROUND.

Warren, Feb. 17; Morrell and Parkdale, 19-20; Eudora, 22-23; Lake Village and Luna, 24-25; Dermott and McGehee, 26-27; Arkansas City, 28; Onedl, March 1-2; Helena, 3-4; Marvel, 5-6; Clarendon, 12-13; Carthage, 19-20; Fordyce, 20-21; Bearden, 22-23; Hermitage, 26-27; Wabbaseka, April 2-3; Redell, 5-6; Althelmer, 9-10; St. James, Pine Bluff, 16-17; St. Mark, Pine Bluff, 17-18; Dumas and Damon, 23-24; New Edinburg, 30-May 1. Dear Brethren: The harvest is white. The Master wants to use you. Plan well, then carry out your plans. And you will reap a glorious harvest. Begin at once to lay your plans for holding revival meetings and for Easter Sunday. Work at your plans as though there was no God to help. Then depend on Him as though you had done no work nor laid any plans.—C. W. Whitehead, District Superintendent.

ORANGEBURG DISTRICT.

SECOND ROUND.

St. George, March 26-27; Badham, Miss., 26-27; Reevesville, April 2-3; Branchville, 4-5; Midway, 6-7; Den-

The Fountain Head of Life Is The Stomach

A man who has a weak and impaired stomach and who does not properly digest his food will soon find that his blood has become weak and impoverished, and that his whole body is improperly and insufficiently nourished.

DR. PIERCE'S GOLDEN MEDICAL DISCOVERY

makes the stomach strong, promotes the flow of digestive juices, restores the lost appetite, makes assimilation perfect, invigorates the liver and purifies and enriches the blood. It is the great blood-maker, flesh-builder and restorative nerve tonic. It makes men strong in body, active in mind and cool in judgement.

This "Discovery" is a pure, glyceric extract of American medical roots, absolutely free from alcohol and all injurious, habit-forming drugs. All its ingredients are printed on its wrappers. It has no relationship with secret nostrums. Its every ingredient is endorsed by the leaders in all the schools of medicine. Don't accept a secret nostrum as a substitute for this time-proven remedy of known composition. Ask your neighbors. They must know of many cures made by it during past 40 years, right in your own neighborhood. World's Dispensary-Medical Association, Dr. R. V. Pierce, Pres., Buffalo, N. Y.



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mark, 9-10; Pineville, 16-17; Rowsville, 20-21; Orangeburg, 22-24; Claflin University Commencement, 1-4; Edisto Fork, 14-15; Macedonia, 17-18; Jamison, 19-20; Orangeburg Ct., 21-22; Columbia, Miss., 28; Columbia, 29-30; Lexington Miss., 31; Springfield, June 1-2; Swansea Miss., 3; North, 4-5.—E. B. Burroughs, District Superintendent.

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

CASH REMITTANCES

HONOR ROLL

N. R. Clay, J. W. Martin, Bradley Johnson, T. L. Ingham.

Subscriptions received January 31 to February 12:

Atlanta-Savannah.—A. Owens, H. H. Hendrick, A. L. Graves, Eulah Goode, H. J. T. Hudson, Katie McComb, J. N. Cleveland, J. F. Bouwan, A. J. Nolan, G. W. Strickland, J. N. O. Cogins, W. A. Morris, Sarah Williams, Moses Brooks, E. D. Petty, Lizzie Black Lizzie Cothran.

Central Alabama.—Daphne Stevens, Peral Powell, J. W. Wright, Mrs. E. J. Fisher, Clinton J. Calloway, J. W. Martin, Florence Cox, Sallie DeAmper, R. B. Hinton, W. L. Hatch, W. J. Smith, Geo. Reed, S. N. O'Neal, Wm. Jones, F. R. Davis.

Delaware.—C. N. Minor, J. A. Foust, A. S. Ripley.

Florida.—A. L. Dexter.

Lexington.—R. A. Orolley, Alonzo Chandler, J. M. Williams.

Lincoln.—A. C. Clough, E. L. Knostman.

Louisiana.—D. A. Anderson, E. P. Bell, Mrs. R. Yates, J. A. Hardin, Chas. Southerall.

Mississippi—Upper.—N. W. Moon, L. A. Armstrong, N. R. Clay, F. B. Brown, Frank Johnson, Geo. W. Woods, Geo. W. Dennis, W. N. Smith, J. R. Ross, H. B. Bransford, B. F. Wankell, H. Gullede, Hannah Coleman, H. B. Hart, C. O. Sammers, Richard Robinson, J. H. Talbert, Jennie Stockard, S. G. Stockard, Chas. Beaks, J. L. Ingraham, Mat Davis, Amalia Haskins, Mark Mitchell, S. Jones, A. M. Brown.

North Carolina.—Matilda Crump, N. S. T. Shamborguer, J. W. Davis, Henry Terry, W. R. Zeigler, Mary Leach, J. H. Lovell, Nannie Scales, S. R. McGeeke, R. F. Goolsby, G. W. Moore.

South Carolina.—J. F. Green, M. F. Lala Best, J. H. Hain, S. P. Frazier, J. A. Brown, H. C. Wright, J. W. Valentine, L. T. Jenkins, H. F. Jenkins, M. T. Thomas.

Weatherby, J. W.

Walton, H. A. Jones, Carrie Calhoun, A. B. Coleman, J. F. Barnes, Mrs. M. Hopkins, J. W. Warren, J. H. Wilkins, E. Henderson, B. W. Woods, A. L. Carper, Wm. H. Tatum, S. D. Humphreys, Mrs. I. Humphrey, G. R. Smith, N. A. Fortson, S. A. Durham, S. H. Smith, M. O. Cavines, T. J. Jefferson, Nellie E. Melton, J. A. Warren, L. F. Warren, A. W. Talbert, Eleanor Hall, J. D. Gibson, W. M. Taylor, J. D. Lewis.

Washington.—J. W. Haywood, W. H. Brooks, Jos. Wheeler, Geo. Weems, Bradley Johnson, W. P. Bush, Wm. H. Brooks, I. O. Young.

Crescent City Notes

Mrs. Ella M. Boyd of our First Street Church, is one of the most active Christian charity worker in the city. She is engaged constantly in work for the uplifting of the people. She is giving considerable attention to the Juvenile Court. Parents whose girls, who for any reason, are brought before the Juvenile Court, should confer with Mrs. Boyd. Her address is 2413 S. Rampart street, city.

Through the efforts of the faculty, students and friends of New Orleans University, the chapel rostrum has recently been carpeted, and a handsome president's chair installed. Of the money raised amounting to nearly one hundred dollars, nearly fifty dollars was raised by subscription. The entire plan, inaugurated by Mrs. B. Mack Hubbard, was successfully carried out as a surprise to President Wier, who was let into the secret for the first time when he was escorted upon the newly-dressed rostrum by Mrs. Wier. The presentation exercises consisted of: Hymn, by school; prayer; solo, Miss Elizabeth Smith; presentation, by Prof. J. O. Morrison; response, by President Wier; hymn.

Walden Chapel.—Calvin H. Stanley on being re-assigned to Walden, M. E. Church, was tendered a grand reception by the friends and members. The welcome address was delivered by Mrs. Sarah Shepherd, in which she beautifully expressed the esteem, confidence and Christian love they have for their pastor. The pastor wishes to extend to them his highest appreciation and sincere thanks for their hearty welcome. The pastor is delighted to thank the Blue Ribbon Club of Walden for a purse of \$11.00. Presentation speech by Mrs. Olivia Anderson. And he also desires to thank Mr. Charley Hite, a trustee of Malden, for the gift of \$2.00. He again thanks all collectively, and has only words of highest praise for their loyalty to the church and pastor.

Williams Church.—The people at Williams Church are much pleased at the appointment of Dr. J. F. Marshall, so widely and favorably known as their pastor. Last Sunday was a splendid day in our church and all were benefited by the services. On the night of the 10th inst. a welcome reception was given to the new pastor and the Rev. J. O. Richards, who has been preaching in district work. It was a happy occasion. The services of the church were held in the afternoon. The Rev. Marshall was welcomed by the Rev. Richards. The Rev. Marshall was welcomed by the Rev. Richards. The Rev. Marshall was welcomed by the Rev. Richards.

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NEW ORLEANS, LA.

come address in choice words. Appropriate parting words were given to our retiring pastor, who has served us faithfully for four years, with a tangible token of our appreciation of his services, presented by Sister Woodfork, president of the King's Daughters. Both the retiring and incoming pastors made appropriate and touching response. Miss Stella Brazierly presided at the organ.—Stephen Duncan, Jr.

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Some March Magazines

THE DELINEATOR

Two women head the list in The Delineator for March with two very remarkable articles. Miss Grace G. Strachan, president of the Interborough Association of Women School Teachers, city of New York, who speaks for 15,000 teachers in New York City alone, tells of their fight for equal pay with the men of similar rank. Mrs. Willson Woodrow says some things in "The American Husband" that will stir up much comment. Kansas City's remarkable method of dealing with its prisoners through a board of pardon and paroles is explained by Charles Dillon, under the title "A New Way to Save Men." William H. Allen, director of the Bureau of Municipal Research, looks from a scientific viewpoint "The Institutional Church" in which he discusses the social unrest in the church. An article of great interest to girls is, "What a Woman's Church Should Be," by Miss M. E. Dyer. The March issue of The Delineator is a most interesting and valuable one. It is a must for every woman's library.

ions are outlined for Spring in colors and with authority.

Oscar King Davis has written of "Big Business" and the Sherman Law" for the March Century. It is an authoritative and helpful discussion of the question.

Louise Forslund (who is Mrs. Wadell in private life) has a story with the title "Amen Petticoats." It is a tale of the American Dutch on Long Island.

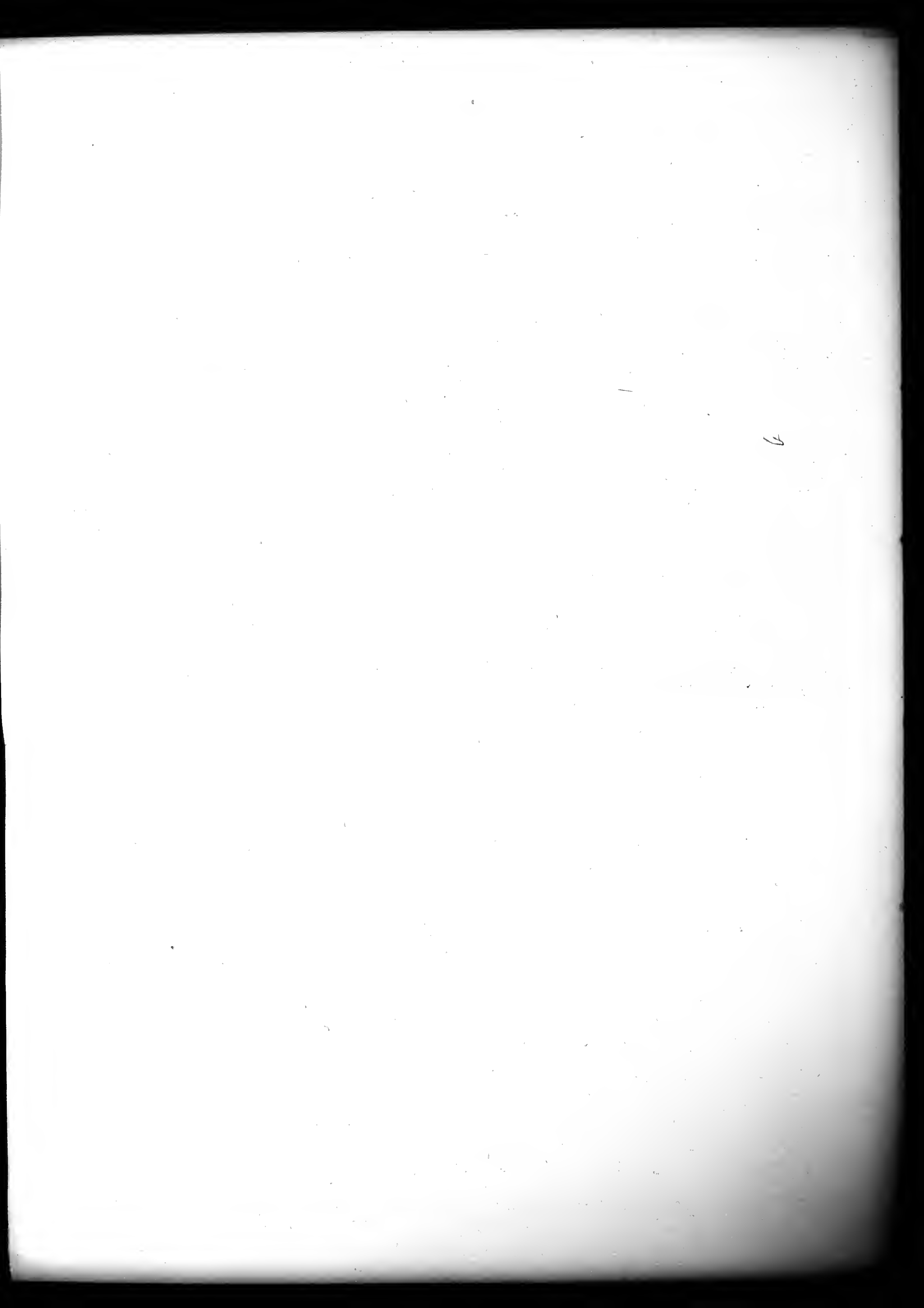
Charles J. Bonaparte, recently attorney-general of the United States, contributes an article, entitled "Experiences of a Cabinet Officer under Roosevelt."

In Harry A. Franck's article, "Three Hoboes in India," the writer tells the actual experience of a penniless wanderer in India, and describes the system by which the hobo gets almost unlimited food and railway transportation for the asking.

If afflicted with sore eyes, use Thompson's Eye Water.

NOTICE!

At our Ministerial Council, held at South Anniston, January 3, 4, 5, a resolution was passed by a majority of the brethren that I write a letter to all the preachers on the Anniston District, urging them to raise the full assessment for the superannuated preachers, as this is an important collection and ought not to be looked at lightly. On your worn out necks to be loaded with such a burden in the winter of the year when the weather is so cold and the people are so poor, is a heavy burden. I am sure that you will all agree that this is a most important collection and ought not to be looked at lightly. I am sure that you will all agree that this is a most important collection and ought not to be looked at lightly.



Southwestern Christian Advocate

ROBERT E. JONES, Editor
EATON & MAINS, Publishers

NEW ORLEANS, FEBRUARY 24, 1910

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THE NEW CHAIRMAN OF THE BOOK COMMITTEE

The chairmanship of the Book Committee of the Methodist Episcopal Church is the highest honor to which our laymen may aspire. We are not unmindful of the fact that any layman may fill any one of the general offices of the church and thus magnify his opportunities for usefulness. But the chairmanship of the Book Committee calls for large service and the office is without remuneration. It has been filled by distinguished sons of Methodism. For seventeen years prior to his death last year, Dr. William F. Whitlock, dean of the Ohio Wesleyan University, and at one time its acting president, was chairman of the Book Committee. Doctor Whitlock succeeded Amos Shinkle in 1892, when Mr. Shinkle had served twenty years as chairman. In the selection of a successor to Doctor Whitlock the mantle, by a very large vote, fell upon Mr. John A. Patten, of Chattanooga, Tennessee. Mr. Patten is a layman and his devotion to the interests of the Church is quite well known. Since equal lay representation became a part of our polity the laymen more and more have been giving their energies to the constructive agencies of Methodism. More and more they are becoming thoroughly interested in the movements of the Church, determining the policies and creating the modern spirit with which Methodism has been inoculated. Mr. Patten is not the first layman who has been chairman of the Book Committee. Being a layman as he is, his election, however, is none the less significant.

Mr. Patten is a man of large wealth and is engaged in the manufacturing and transportation business at Chattanooga, Tennessee, where he has spent the larger part of his life, having been born in the State of Illinois in 1867. World-wide Methodism, therefore, is keenly interested in the man upon whom such large responsibilities have come with such unanimity. Mr. Patten is still in the early forties. If his interest in the Church, local and general, and his service upon the Book Committee during the past six years are to be any indication, we may expect from him in this new capacity a devotion and loyalty to duty that will be an honor to Methodism and likewise inspiring to laymen and ministers. Mr. Patten first began to attract the attention of his Church by his devotion to the First Methodist Episcopal Church at Chattanooga, a church that takes first rank among our best in Methodism. Mr. Patten's most significant service as a layman, within the bounds of the Holston Conference, was his developing of the Holston Conference Laymen's Association, which has made remarkable progress in the field of lay evangelism and the raising of funds for the support of the church. In this connection Mr. Patten has been a directing force. The growth of the association has been remarkable. The number of members has increased from 100 to 1,000 in a few years. The association has been a great help to the church in many ways. Mr. Patten's service to the church has been a great help to the church in many ways.

of the Board of Control of the Epworth League, revealing during this time a keen and sympathetic interest in the work of our Colored Conferences and was an ardent supporter of our own Dr. I. Garland Penn in his work. From 1900 to 1908

reveals the man's interest in the Church and his vision of the Church's problems. He said this is the highest honor that had ever come to him. His words delivered on this occasion will be of special interest to all the members of the Church, and for this reason we close this appreciation of Mr. Patten by reproducing, herewith, his impromptu address, delivered in the acceptance of this honor, which was stenographically reported. He said:

"I think I have not as a member of the Book Committee risen to a question of personal privilege. But this occasion seems to suggest a word of a rather personal nature. I would be less than frank if I did not say that you have this morning, in your call to this chairmanship, conferred the greatest and most appreciated honor of my life. That you should think me worthy to stand here where great men have stood does not, I hope, increase my cerebral measure, but it does make a tug at my heart strings.

"I have often wished that the whole Church could see the Book Committee at work. Here are veteran business men—many of them retired from the active part

—who, year after year, give this great cause what they will not give their own interests. They burn midnight oil. They place their business sagacity, experience, and wisdom at the disposal of this important department of the work of their Church. And here are younger men, still actively engaged in business and professional work, who serve with equal devotion and sacrifice. They have come from the extremes of the Continent. A distinguished member of the House of Representatives is in Cincinnati this week, instead of in Washington and a leader in the Illinois Legislature. A member of this committee recently declined a position at the head of a large financial institution requiring an average of an hour a day of personal attention, which would add \$20,000 a year to his income, giving as a reason that the interests of his Church demanded all the time he could spare from his own business. I wish, I say, the three million men and women called Methodists could see the labors and understand the spirit of their servants here as trustees of their denominational affairs.

"I especially appreciate what you have done this morning because the result was not accomplished by a selfish vote, no, but a disinterested one. For, no man, no woman, no child, no youth, has been here for a selfish purpose. I feel that the Church has been helped in many ways by the presence of these men and women here. I feel that the Church has been helped in many ways by the presence of these men and women here. I feel that the Church has been helped in many ways by the presence of these men and women here.



JOHN A. PATTEN

Of Chattanooga, Tennessee, Newly Elected Chairman of the Book Committee of the Methodist Episcopal Church

Mr. Patten was a member of the Board of Managers of the Freedmen's Aid and Southern Education Society, and during most of that time was a member of the Executive Committee of that body. It is understood that Mr. Patten prepared the report which went before the Commission on Education, Freedmen's Aid and Sunday Schools to the General Conference at St. Louis, and which resulted in making the Freedmen's Aid Society, the Board of Education and the Board of Sunday Schools separate and distinct organizations, all of which are now doing their respective work under the supervision of the General Conference. Mr. Patten's service to the church has been a great help to the church in many ways.

A Four Story Man

By the Rev. George C. Wilding, D. D.

While even physical life, man's lowest form of life, is a joy, and the living of it a great delight, yet it is of little value in and of itself. Its chief value is that it may be used as a foundation for a noble structure. A foundation, simply as a foundation, if it ended there, and was used for nothing else, would be almost worthless. Any other pile of stones would be of about as great value. But a foundation upon which is to rest a substantial and imposing building is of immense value. A good, sound, stalwart physical frame, a well-rounded body, simply as such, and to be used for no higher or loftier purpose, is of little real value to the world. To have a superb and perfect body simply to feed it and exercise and sleep it, would be almost utterly valueless. Of what use to the world is the great hulking body of a healthy and vigorous male imbecile or idiot? But a robust and rugged body to be used for foundation purposes truly, may be of vast worth to humanity. On this vitalized physical foundation we may rear three sublime structures, one inside of the other, viz—an intellectual, a social and a spiritual building.

Man is a four story building. The body is the foundation and basement. In it are all of the passions and appetites, to be wisely handled and directed in the interest of the floors higher up. No man has the right to live altogether upon either one of these four floors. He must use all of these floors to get the best possible results, and to do the greatest amount of good in this life. No wise man would spend all of his time in the basement of this rare little house, the human body; he would not do this any more than a man, living in a four story brick house, all his very own, would live all of the time down in the basement, or ground floor.

If a man lived all of his life in the basement of his house he would lose the use of the better part of the building, and it would soon fall into decay and ruin, from very neglect. And he would miss the lovelier views that could be obtained from the windows of the higher floors. Indeed not only would the house itself be injured, if the owner spent all of his time in the basement; but the owner and occupant of this house would himself be just as surely harmed by this basement life. He would become stunted and dwarfed by this darkened existence, when he might be living in the sunlight, and be growing larger in his entire being.

How much truer is this of the man who lives in the flesh and for the flesh—the flesh life—who spends all of his time in the body, the basement of his house, among his lusts, passions and appetites. These neglected upper floors, the intellect, the social nature, and the psychic or spiritual life, are likely to rot and decay, to become moldy and damp, filled with cobwebs, and thus become unfitted for use. And the man who is content to squat down in the basement of his being, and stay there permanently, is missing all of the glorious and inspiring visions of life—here and over yonder—that might be enjoyed from the clear windows of those upper floors.

And not only these loftier levels of his being receiving injury by neglect; but this basement creature is the worst sufferer of all. He is consumed by the fierce fever of his hot lusts and passions; and spending his time in feeding his appetites, these pampered faculties become the dominant element of his life, he is mastered by them. For lack of the fresh air, sunshine, and vision, that might be obtained upon these upper floors this basement dweller becomes a pigmy—dwarfed and stunted to a sad degree. And put against this pitiful truth, is the inspiring thought that he had, at his command, all of the raw material and help out of which he might have made a giant of himself. What a sad thing is a lost opportunity, especially when we discover it at the close of life, when it is too late to remedy it—the door being closed.

We have known some men who lived almost entirely upon the second floor of this little house, the intellect. They paid almost no attention to the basement, neglected all thought of the care of the body, the house in which they lived, and utterly ignored all of the laws of health and hygiene. These were the complete opposite of the men who lived entirely for the body, who thought only of the care of the body, feeding, grooming, dressing and decorating it. They were not of those who lived simply to eat and drink, the beastly and greedy gluttons

of earth, but they went as far wrong in the other direction, by failing to care for and nourish properly this marvelous body that the Creator has given us to live in. Which extreme is the worst? It is indeed hard to tell.

Of course it is not wise to ignore the basement, any more than it is wise to live entirely in the basement. It must receive intelligent care and constant attention because of its close and intimate relation to the floors that are above it. In the basement is the furnace, and during the cold days of the long winter, all of the floors up above must depend upon that lowly and humble basement for their daily supplies of comfortable warm air. And the gas metre is in the cellar or basement, and from that dark source must come the light for the floors above, during the darkness of night, all of the year round. And the city water supply comes into the big house by way of the cellar basement. Those fine rooms up stairs must have a supply of water for the bath room and wash stands, and, but for that plain cellar floor, no water could be obtained. So you see that those elegant upper floors cannot afford to flout or turn up their noses at, that plain and lowly basement floor.

And those higher floors must see to it that this humble basement section is looked after regularly and kept in the best of condition. Everything up above depends upon the solidity and security of the foundation and basement. If the basement, through neglect and lack of attention, crumbles away and finally falls, what is to become of those aristocratic upper floors? Of course this whole house stands or falls together. No part of the house can afford to overlook or ignore any other portion. It is, after all, but one house and it must be united. That Prince of Preachers truly said, so many years ago: "A house divided against itself cannot stand."

Now all that I have said about this house of brick and mortar, applies with equal force and truth to this little human house in which we live. It is through the basement, this unique and remarkable bit of mechanism, called the body, that the upper floors, the intellect, the social nature, and the spiritual life, draw certain elements essential to their health and well being. It is through the channels of the body that food, and drink, air and sunshine are taken into the system. These properly utilized, furnish strength to the body, build it up, and make it a healthy base for the supplies that are furnished to these higher floors of our complex being. A highly vitalized body is about essential to a vigorous and active intellect. A brain feeds upon good, rich, red blood, and only a healthy, wholesome body can furnish an abundant supply of this vital fluid.

So it is a matter absolutely essential to all of these higher floors that we keep the body in the best possible state, in the pink of perfection, at the very top of its condition, so that the intellect, social life and spiritual grace be in that state that they can perform their functions most satisfactorily. None of these levels of life can be just what they should be if the body is a bit out of kilter, in a doubtful or irregular plight. So it behooves every one who wants to do the best possible work in this life, on every floor of his being, to see to it that his body is properly taken care of. Let all of the daily habits, that so effect our bodies, be temperate and regular. Eat that food that is best for us, and use no more than we really need; do not live to eat, but eat to live. Get all of the sleep that is needed, and take it regularly. Avoid unnecessary excitement, the wear and tear and waste of life. And let the body have its due need of exercise, fresh air and sunshine. All of these investments will pay richly.

There are some instances where men live on the first and second floors, and utterly ignore the third and fourth. These men who live for the body and for the body only, are a bit baser than those who live entirely for the intellect, and fail to care for this body. Those second floor men live entirely in the realm of thought, and float off into thin air, and forget that they have bodies to care for, till these physical necessities and cravings call them back to the things of the flesh and the world. Such men always impair their bodily health, sooner or later, and they always are compelled to pay the merciless penalty to the uttermost farthing.

In some cases these second story dwellers live

dual lives, a second edition of Dr. Jekyll and Mr. Hyde. They have their intellectual run to the very close of the chase. Then when these mental and verbal tasks or stunts are done there comes a sort of beastly and carnal reaction—a kind of terrible reversion to the wild. They slip down stairs to the basement and find the animal part of their being. They have been on a long mental strain, have used severely their intellectual powers, and now they proceed to make up for lost time by greedily gorging in the basement. At times such debauches end in awful orgies. It is but a short stairway from one floor to the other.

Oftentimes these second floor fellows, who also misuse and abuse the basement, never enter their third and fourth floors—the social and spiritual levels of their lives. They care little for their fellows and are doing less to make life pleasant and sunny for them. Their hearts are cold and unfeeling. People are simply units and parts of the world's machinery, to them. They are just means to an end. Their lives are wholly selfish and self-centered. Their ends are in sight, and they step upon and tread under, all that is in their way to this goal. Much less have they time for God, the life immortal and the life beautiful here. Their plans are all that they care for. Their plans are completed, and God and His Kingdom are left out of them.

The third floor dwellers, those who shine in the social world, and live the social life, are in some sense a bit higher up even than the people of the second floor, the mental life. This is a very human sort of life. It brings us into close touch with people, gets us interested in their lives, their joys and sorrows—indeed all of their affairs. If we have the right vision of life, people become very dear to us, and are precious in our sight. As this life on the third floor is faithfully lived, and its duties all attended to, the social instinct grows till we cannot live without the company of our fellows, we passionately crave human fellowship and must have it.

But living in this atmosphere of the third floor of our little house it is not wholesome or safe to refuse to visit the other floors. We must not forget the basement, the body, as in our intense social whirls we are likely to do. We cannot afford to sacrifice our bodies, and offer them upon these social altars. Our social life must be temperate and reasonable, within moderate limits, so as not to undermine our health, or shorten our lives.

And these dwellers upon the third floor should spend a good deal of their time on the second floor—the intellectual, sharpening their wits and developing their minds. This is necessary in order that our social life shall be sane and clear and safe and sensible. Otherwise we are in danger of being sociable, kind hearted and agreeable; but superficial, shallow and empty headed. For lack of mental training and mind culture we shall not be able to use these social powers of ours to the wisest ends—and best advantage.

And those who dwell habitually upon this third floor, and social, and are proud of their elevated position, should never forget, for a moment, that there is still one floor above them—the spiritual. Social life is wondrously beautified by the halo of spiritual reverence for sacred things. As we think of God as our Father, and all of the men and women about as our brothers and sisters, how the social instinct is glorified. It is then that the true social spirit animates us to care for and look after the welfare of our fellow men.

Thank God that there are a goodly portion of our fellow men who dwell upon the top floor of our earthly tabernacle—the spiritual. They love the world and way of their Lord. Worship is to them the most delightful of all occupations. All else is forgotten in it. It is their life. To do His will is their loftiest joy. They live for that alone. It is their meat and drink.

And yet is not a wholesome thing to spend all of their lives and thought upon this floor. The basement, their body, is still to be counted with. Good men in past ages have fought with their bodies because they looked upon them as an enemy. They have abused their bodies, and famished them to get peace in their souls. This is a vast error. A well cared for body is of great help to an earnest soul. And these top floor folks, need to visit frequently the second floor, the intellectual, that their spiritual life may be intelligent, and free from superstition and mysticisms. And they need to rest on the third floor occasionally, that they may be kept warm

(Continued on Page Three, Column Three.)

The Vatican Incident Discussed by High Churchmen

Archbishop Ireland's Defense

"People in America may easily misapprehend the circumstances in Rome which led the Vatican to refuse an audience with the Holy Father to Charles W. Fairbanks after he, former Vice President of the United States, would have made a public address before the Methodist Association of that city. Most likely Mr. Fairbanks himself did not fully realize the meaning which Romans would attribute to his address.

"It was not a question of Mr. Fairbanks being a Methodist or going to a Methodist church in Rome for Sunday devotions. It was a question of appearing to give the fullest approval to the work of the Methodist Association in Rome. American Methodists in Rome are active, and I may readily say, pernicious proselyters. The Methodist Association is not in Rome to serve and meet American Methodists, but to pervert from the Catholic faith all those upon whom they can bring influence to bear.

"I was in Rome last winter and I made a particular study of this Methodist propaganda. It has gone so far that the Catholics have organized the Society for the Preservation of the Faith to fight against it."

"The purpose of the work of the Methodist Association in Rome is confessed openly. The means employed are by no means honorable. They take every advantage of the poverty of the poor of Rome. The books circulated and displayed in the windows of their bookstores are slanders against the Catholic faith, the holy Pontiff at Rome and misrepresentation of the whole Catholic system. The success of the movement is far from adequate to the efforts put forth and the money expended. They don't make permanent Methodists of Italian Catholics. They may possibly detach pupils from the Catholic church, and this means from all Christian things for Italians.

"Now, a public address by a former Vice President of the United States before the Methodist Association can have no other meaning in the eyes of the Roman public than the approval of America on the propaganda of the Methodist Association. Had the Holy Father, guardian of the spiritual interests of the Catholic church of the world, smilingly welcomed Mr. Fairbanks to an audience on the following day, in what other position would he appear to be than giving his approval to the propaganda of the Methodist Association before which the address had been given?

"It was simply impossible for the Holy Father, in his official position as a sovereign Pontiff of the Catholic Church, to do aught else than to say politely to Mr. Fairbanks: 'I cannot receive you and accord you the honors due you in all other circumstances as an American and a distinguished representative of a great republic.'

"I repeat that I am most willing to believe Mr. Fairbanks did not catch up the full meaning, in the eyes of the Roman people, of the address he was to make to the Methodist Association.

"One arm of combat which those Methodists employ in Rome, as I know from personal observation, is to create the impression that Methodism is the great faith of the American republic and that the Catholic church is merely an Italian institution.

"There are in Rome Protestant American churches for the benefit of Americans that put forth legitimate efforts, mind their own business and make no war on the Catholic church. What I have said of the Methodists in Rome does not apply to the other churches there. I have in mind the Protestant Episcopal chapel on the Via Nazionale and its former rector, Dr. Nevine, a man whom I was pleased to call a friend and whom I was always glad to meet.

"I shall leave for New York and I shall be pleased to answer the Methodists here or in the East at any time. I cannot make it too plain that I am not attacking the entire Methodist church, but merely the Methodist Association in Rome.

"I am not too old to enjoy a fight when the occasion requires it."

Bishop Earl Cranston's Reply

"Archbishop Ireland is doubtless the best man who could have been put forward to save the Pope's face in this country. He has been regarded as the best American among Roman ecclesiastics, and his name is one for hard pressed politicians to conjure by. If he had been Pope at Rome he probably would have managed better than the present incumbent.

"But the dust of the Archbishop's blustering rush eastward must not be allowed to obscure the real issue, to which we have called public attention. Mr. Fairbanks is not on trial before the world, nor is the Methodist Episcopal Church to be put on the defensive by accusers from Rome.

"Our history is interwoven with the progress of the nation. There is not a hidden page or secret chapter in it. Even the Archbishop testifies that what we are doing in Rome is done openly. That is our way. Can he say the same for Rome's methods in America?

"In his attempt to square the behavior of the Pontiff with American ideas of religious tolerance the Archbishop has a hard task, but he ought to know that to say 'You're another' and to start east with 'doubled fists' is not the dignified way to go about it.

"It will not satisfy fair-minded Americans to say that Mr. Fairbanks was to address a company of pernicious heretics Sunday, and therefore could not be received by the Pope Monday, for, the Archbishop's word to the contrary notwithstanding, we have an American as well as an Italian congregation in Rome, and Mr. Fairbanks was to address a company of Americans in their own place of worship, both parties having a standing which the Pope did not give and cannot take away.

"Nor will it do to say that for the Pontiff to have received the distinguished American under the circumstances, even as they are narrated by the Archbishop, would have meant an indorsement of the 'pernicious' propaganda of that Methodist association.

"How many millions of Americans there are who firmly believe that the Roman hierarchy has used not merely 'pernicious,' but cruel and pitiless ways of making and holding proselytes, but what American ever dreamed that when a President of the republic received an Archbishop, a Cardinal or even a Papal Delegate in audience that he was thereby sanctioning the teaching or preaching or methods of the papal propaganda, or giving countenance, say, to the claims of the Papacy, which conflict with the kingdom of Italy, or to the Pope's contention with France?

"If the Archbishop's reasoning is valid, diplomacy must at once exclude many people who have been frequent visitors at the White House, lest offense be given to friendly nations. But I observe from the morning cablegrams from Rome that the Vatican sends out a new explanation.

"The Pope cannot receive any one, however distinguished, who does not, while in Rome, behave as a Catholic. That is consistent, in words at least, as Rome understands them. And the Pontiff is said to regret Mr. Seth Low's too early backsliding in speaking to a Protestant assembly after being received. Could he have been properly advised?

"My opportunities for personal observation of Methodist methods in Rome are far better than the Archbishop's, and I challenge him to give specific data. We will agree to match every specification with counter evidence, to show that Rome does not know the meaning of the word the Archbishop has used so glibly when proselyting methods are fairly compared.

"The short of it all is that the Methodist Episcopal Church has dared to invade Papal countries with Protestant ideas. We believe they are the best for all peoples. It may have been impertinent to build a great Protestant center in the heart of Rome, but it has been done. We have not asked his permission, any more than the Pope asked our sanction to his propaganda in America.

"It is a significant concession to our growing influence that a special society has been organized to protect the faith, as the Archbishop declares. Some

have doubted our success. Missionary contributions may come more freely after such witness.

"I would be sorry to believe that the Methodist-Italian literature is full of misrepresentations, as the Archbishop alleges. Our Board of Foreign Missions would not knowingly put forth a false representation of any system. But you know there was trouble in Italy before we went there. Garibaldi was not one of our missionaries, though his granddaughter is a teacher in our school. Nor did we take away the temporal power of the Pope.

"It may be that some of our writers have gathered from the wrong sources of information, in the estimation of the Pontiff. You know, it is not easy to choose with absolute certainty where the histories of a people do not agree; and that, by the way, seems to be one of the objections to our public schools in America, in the minds of our Roman Catholic friends. I do not blame them for wishing to write history as they would have it taught. Our advice to our Italian ministers is to attack nobody, but to preach the plain gospel of our Lord in simple, persuasive language, understood by the people."

Fairbanks in Rome

BY THE REV. J. H. W. COOMER

I think some one would like to hear,
The song I'm going to sing.
I do it not for bigotry
But to consolation bring,
The millions who protest indeed,
The weight of papal power,
Of late has shown the blither stand,
Against a son of ours.

It is not wise to say too much,
Tho' much it ought to be;
I have some friends joined to that sect,
At least pretend to me.
For their dear sake much I withhold,
That history doth record,
Let others chance to say their say.
I'll put in just a word.

Shut in from all the other world,
I fear it can't be seen,
The real down worth to man alone,
Our Savior came to bring.
Not what is said by priest alone,
For they may blas me,
But what the preacher's eyes behold,
That's what will do for me.

It can't be seen I do confess,
The misery and woe,
That is extant thru-out the globe,
By pomp and splendid show.
But, "Go!" the Master said, "O! go!
The highway and the hedges!
Declare in every place of earth,
That sin doth bring low wages."

Because to other Saints He went,
With methods of the Christ,
Quite different than the Holy See—
Yea, different far by thrice—
He was refused in plain blank style,
America's Chiefest Boy;
We see it different over here,
And this is our joy.

What kind of Banks would Plus have,
But our good and sound Fairbanks?
The people of this free born land
Paid him their highest thanks.
For his behavior over here,
We gave him our highest chair.
But when he comes to live at home,
He'll not forget his stay in Rome.
Portsmouth, Ohio.

A Four Story Man

(Continued From Page Two.)

hearted and human, and not grow fanatical and wild.

Here we have a four story man. He must live upon these four floors, the physical, the intellectual, the social and the spiritual to be a well rounded, a full orb'd man.

Perth Amboy, New Jersey.

THE CHRISTIAN LIFE

Come Up Higher

I saw the mountain stand
Silent, wonderful and grand,
Looking out across the land,
When the golden light was falling
On distant domes and spires;
And I heard a low voice calling,
"Come up higher, come up higher,"
From the lowland and the mire;
From the mist of earth desire,
From the vain pursuit of self,
From the attitude of self,
"Come up higher, come up higher."
—James Freeman Clark.

A Hopeful View

God's plan is not so obscured but that his children may catch a glimpse now and then, put in a lever here and there, and turn its streams into new channels. There is much to die for, but more to live for, much to sacrifice, but more to enjoy, if we but humble that pride of which the poet speaks, and share with others the great good which is ours from day to day.

There is an odd reflection of Mrs. Browning's that comes to my mind just now, a few lines from "Aurora Leigh," where that same "Cousin Romney," after failing in his attempt to set the world right by hurried and unnatural methods, is brought to humility and thus reflects:

"I do but stand and think,
Across dim waters of a troubled life
The Flower of Heaven so vainly overhangs—
What perfect counterpart would be in sight
If tanks were clearer. Let us clean the tubes
And wait for rains."

It is a fitting injunction for all hearts to take—
"Let us clean the tubes and wait for rains," patiently wait at times, but always with the belief that God's plan is a good working plan, and faith can do wonders today as in days of old.—Kate Restiaux.

Testimony of Enemies and Friends

"Pharisees, with what have ye to reproach Jesus?"
"He eateth with publicans and sinners."
"Is that all?"
"Yes."
"And you, Caiaphas, what say you of Him?"
"He is guilty; He is a blasphemer because He said, 'Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.'"
"Pilate, what is your opinion?"
"I find no fault in this man."
"And you, Judas, who have sold your Master for silver, have you some fearful charge to hurl against Him?"
"I have sinned, in that I have betrayed the innocent blood."
"And you, centurion and soldiers, who led Him to the Cross, what have you to say against Him?"
"Truly this was the Son of God."
"John Baptist, what think you of Christ?"
"Behold the Lamb of God."
"And you, John, the apostle?"
"He is the bright and morning star."
"Peter, what say you of your Master?"
"Thou art the Christ, the Son of the living God."
"And you, Thomas?"
"My Lord and my God."
"Paul, you have persecuted Him; what testify you of Him?"
"I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord."
"Angels of heaven, what think ye of Jesus?"
"Unto you is born a Saviour, which is Christ the Lord."
"And Thou, Father in heaven, who knowest all things?"
"This is my beloved Son, in whom I am well pleased."
But what think YOU of Christ—D. L. Moody.

Co-Operation

The Lord of power demands the co-operation of men in the cause of humanity. "How many loaves have ye?" "What are your resources?" "Bring them hither to Me." The Lord will have men through the ministry of men. He calls men into His service to share in the saving of the world. And the privilege of it! To be "fellow-laborers with God!" But the responsibility of it, too! If the Lord is calling us to His service, and we are found wanting, somebody is robbed by our negligence. If we wait, somebody wants. The Lord Jesus purposes to save the city and the state, but to do it through consecrated human resources, through human ability linked to the multiplying inspirations of God. What part, then, are we playing? Have we brought in the loaves? Is there a single nook or corner where our energy is being enlisted in the work of converting hunger into satisfaction, and changing a dull pang into a radiant and contagious delight? The Saviour is calling through the words of this printed page. Let every reader lay his bounty at the King's feet.—Rev. J. H. Jowett.

The Sleepless

Sleepless—the dark again
Soft on my breast:
Night and her rest,
Yet helpless to forget!
No pain—but sleepless yet!
O Thou who watchest Israel, who slumbers not nor sleeps,
How far Thou art from mortal man waking in night's lone deeps!

Sleepless—the fang of fear
Sharp at the heart;
Visions that start
From day's anxiety,
Or hopes that fiddle be.
O Thou who watchest Israel, pity the weak who keeps
So ill Thy watch with Thee, who slumbers not nor sleeps!

And when, outworn, we sleep,
Our watch give o'er,
Those hearts we bore
Upon our own resign
To sleepless care divine—
O Thou who watchest Israel, not so our souls requite,
Who faithless hold Thy watch with Thee throughout one summer night!
—Martha G. D. Blanch, in Sunday School Times.

Sufficient unto most people is their own burden. Do not pile your load upon others. Do not distress them with your aches and pains, your doubts and fears and forebodings. Do not tell them of your mental and moral infirmities. They will find them out soon enough without your help, and possibly will see them more clearly than you do yourself. If there is a cloud in your heart do not let it appear in your face. Bear your own burden bravely. You can lighten it by giving others a lift.—Great Thoughts.

You remember when it was that St. Paul "thanked God and took courage:" it was midway between a shipwreck and a prison. He had been in peril of his life, and he was going into greater peril. He had barely escaped the storm to fall into the hands of Caesar. In this sad plight, a little group of Christian brethren in Rome, having heard that Paul was coming, went out to meet him; and his heart was filled with gratitude. When he saw them, he thanked God and took courage. Thus it is that they who have lost almost everything, count up the gifts of God which still remain and are surprised to find them so many and so precious. They appreciate them the more highly for their fewness. Some people have so much to be thankful for that they are not very thankful for anything.—George Hodges.

The Drum Beat of Duty

One sound always comes to the ear that is open; it is the steady drum-beat of duty. No music in it, perhaps—only a dry rub-a-dub. Ah, but that steady beat marks the time for the whole orchestra of earth and heaven. It says to you: "Do your work; do the duty nearest you!" Keep step to that drum-beat and the dullest march is taking you home.—George S. Merrimam.

"Sizing" People Up

Labels on the outside of a tin can tell us what we may expect to find on the inside. "Hon." and "Dr." and "Rev." and various combinations of the alphabet, are ornamental labels for various kinds of brains. Labels, commercial and personal, are therefore very useful. It is unfortunate that they are sometimes misleading. It is easier to look for labels than for facts. So, for a good fraction of our mental furniture we take men for just what they are labeled.

Many very good and very great men had to be dead a long time before they were recognized to be either good or great, because people had labeled them wrong.

Jesus encountered the same difficulty. He came into His own home town where He had lived. He went into the church and spoke with such eloquence as they had never heard. It was extraordinary, this wisdom and this power, and it did not agree with the label that they had always put on Him—"the carpenter's son."

The Creator did not mean that we should ever be anything but alert and interested and growing. He did not mean that a single hour in our lives should bear a man-made label, but rather that we should every one have the daily joy of discovery of Himself in some new way; now in a friend and now in ourselves; now in a baby, and again in a prophet. We are daily walking, every one, in an undiscovered country. It is a blessed journey when we do not allow it to be all labeled beforehand and when we find a Divine Friend and Savior even in the carpenter's son.—J. M. Stiffler. From "The Fighting Saint."

Trudging Our Daily Path

Sometimes our work appears to us like a desert. There is no turn of the road. There is no surprise. So it is with much of our daily life and calling. It is the well-known track. We trudge it daily, we know every stone in the pavement, and we have become so subdued by the monotony that we have begun to regard ourselves as the victims of drudgery. It is a desert and not a garden. I have sometimes spoken to men when they have finished their holiday and returned to their labor, and I have asked them how they have enjoyed it, and they very frequently reply that after such experiences it is very tame returning to the common work.

I stood a little while ago on the Great Orme's Head on a wonderfully beautiful day, gazing upon the colors of that exquisite coast. One who was standing near me suddenly made this remark: "Fancy auctioneering after this!" His holiday provided the garden and he was returning to the waste. Now can the desert of our work be made to blossom like the rose? Most assuredly it can. I wonder how it was with Paul when he was making tents? I feel perfectly sure there was no suggestion of "desert" in the labor. And why did he not regard his work as a desert? Just because there was no desert in his soul. What we are in soul will determine what we see in our work. If our soul is "flat" then everything will drag. The light upon our work comes from our own eyes.

I knew a cobbler who used to sit at his work just where he could catch a glimpse of the green fields. I think that is suggestive of how we ought to sit at our work. So sit as to catch the glory light! Let the soul be posed toward the Lord and the light of His countenance will shine upon it; and the light will beam out of the eyes and our work will appear transfigured. "The desert will rejoice and blossom as the rose."—J. H. Jowett. From "The Silver Lining."

Love can live upon itself alone, but friendship must feed on worthiness. Therefore, the way to secure a friend is to be one.—C. F. Goss.

OUR YOUNG PEOPLE

"The House of Never"

"The House of Never is built, they say,
Just over the hills of the By-and-By;
Its gates are reached by a devious way,
Hidden from all but an angel's eye:
It winds about and in and out
The hills and dales to sever,
Once over the hills of the By-and-By
And you are lost in the House of Never.

"The House of Never was built with tears;
And lost in the hills of the By-and-By
Are a million hopes and a million fears;
A baby's smiles and a woman's cry.
The winding way seems bright today,
Then darkness falls forever,
Fore over the hills of the By-and-By
Sorrow waits in the House of Never."

In the name of the Master I plead with each boy
and girl to come to Jesus today. Now is the day of
salvation. He is now saying so tenderly and lov-
ingly, "Him that cometh to Me I will in no wise cast
out."—Kind Words.

Standing the Test

By Harriet Lummis Smith

Murray had come home from town in a state of unusual excitement. There had been a hazing episode in the neighboring university, where half a dozen of Murray's high school classmates were in attendance. Though entered into in a spirit of amusement, it had developed unexpected intensity of feeling. As a consequence, two of the hazing party were in the hospital. The condition of one was serious. Even if he lived, the doctors were apprehensive that grave effects might be left.

Murray told the story in detail, and the family all listened attentively. "A pretty serious ending for a piece of fun," was Murray's father's comment. And Aunt Jane said quietly, "As a madman who casteth firebrands, arrows and death, so is the man who deceiveth his neighbor and saith, Am not I in sport?"

Murray looked up quickly. The Oriental phrasing, coupled with the pregnant truth, caught his attention. "Is that out of the Bible, Aunt Jane?" he asked. Then added, "The Bible does not generally fit quite so close into everyday happenings."

"My boy," said the aunt, "of all the helps to success which are published for the edification of the young aspirants of today, let me tell you there are none that will compare with the book of Proverbs." Then she added, "I am not talking now of the more spiritual parts of the Bible, but of those maxims which apply to one's conduct when with his fellows. If you will be guided by them for a month, you will in the end acknowledge I am right."

Murray smiled. "I believe I'll take the matter in hand, Aunt Jane." Then feeling perhaps that he had gone rather far, he added, "But you'll have to help me out, for I don't know enough about the Book of Proverbs to have very much idea what it asks of us."

But in spite of this request, Murray was hardly prepared to be interrupted in the midst of a conversation with his sister Myrtle, half an hour later. Someone had told Murray that someone else had said that Sue Winchester had made some complimentary remarks about Myrtle's taste in dress. It was not a very serious matter, but no girl likes to be told that one of her friends has said it is a pity she doesn't know that she can't wear pale pink. Murray was hardly started on his recital when a voice reached him from the next room. "Come here a moment, Murray."

Murray obeyed, and Aunt Jane looked up gravely as his tall young figure bent over her. "Just this, dear, your Hero Manual says of conduct: 'He that repeateth a matter separateth friends.'"

Murray flushed. Now that he thought of it, it was more than likely that Myrtle would take it to heart, after the unreasonable fashion of girls, and the next time she met Sue, would pass her with a cool little nod, which would be the beginning of the end. And perhaps Sue had never said the thing quoted, or had said it in a way that gave a different impression.

In the weeks that followed, Murray sometimes accused Aunt Jane of inventing the maxims to fit

his peculiar needs, and he only acknowledged the injustice of his accusation when she showed him the verses in question in his own Bible, and bade him mark them for further reference. Sometimes their aptness gave him an almost awestruck feeling. Sometimes he found it irritating to be pulled up short by an injunction which he had pledged himself to heed. But it could not be denied that it made him thoughtful. When he was boldly defending the methods by which one of the rich men of the city had obtained his wealth, alleging that the means did not matter, so that one had such results to show, Aunt Jane broke into the discussion with the words, "Better a little with righteousness, than great revenues without right." And when he was laughing over the case of Whitaker, who being induced to bet had staked and lost not only his month's salary but some money of his mother's, which he happened to have with him, Murray's merriment was suddenly checked by the solemn words, "Fools make a mock of sin."

He began to read for himself the source of these curiously appropriate sayings, and he inwardly acknowledged that Aunt Jane was right. The qualities which in every age have stood for the highest success—industry, integrity, self-reliance, modesty, and a score of others—were emphasized again and again in terse phrases which lodged in his memory. "And it's just as up-to-date as the morning paper," Murray confessed. In common with thousands of other young men whose acquaintance with the Bible is superficial, he had thought of it as an antiquated volume, whose teachings were outgrown as far as practical life was concerned. The realization that he had been mistaken was, to say the least, a hopeful sign.

The month was drawing to a close when the agreement into which Murray had so lightly entered first appeared to him as a serious matter. He came home exultant one night over an invitation to the annual banquet of the Good Fellowship Club. It was not usual for young fellows of Murray's age to be honored by one of those invitations, and Murray was proportionately elated. He felt as if he had been deluged with cold water when Aunt Jane asked gravely, "But, Murray, I've heard that those club banquets are objectionable in many ways. Isn't there a great deal of drinking?"

Murray flushed. He had to make an effort to speak in his natural voice.

"If anyone wants to drink, there will be plenty for him, of course. I shall turn my glass down, and that will end it."

"Be not among winebibbers," quoted Aunt Jane.

Murray felt dangerously near the end of his temper. "Aunt Jane, if you're going to try to stop me—"

"I have nothing to do with it Murray," said Aunt Jane in her quietest voice. "You yourself asked me to tell you the injunctions which applied to your conduct."

"Well, I didn't suppose you'd go as far as this. Anyway, I'm tired of the whole thing," said Murray. "As for their being winebibbers, why Ed

Jennings is going. I don't suppose he ever tasted liquor in his life."

"I hope not," said Aunt Jane. "Both his father and his grandfather were intemperate men. It would be a very dangerous thing for him to play with temptation."

"And how about me?" Murray's voice was rasping. "I suppose you think it would be dangerous for me, too."

There was a little pause. "Yes," said Aunt Jane, "I do."

Murray pushed back his chair. "I'm much obliged for your complimentary opinion," he said testily. "There are some people who credit me with having enough self-control and common sense to know when to stop. I'm sorry you don't agree with them." He went out of the room with a sense of injury he made no effort to hide. He told himself that it was his own fault for having fallen in with this foolish game.

That ended the quotations from Proverbs for a time. But when Murray dressed for the club banquet, he found a slip of paper on his dresser on which were the words, "Faithful are the wounds of a friend." A lump came into his throat. Perhaps he had been a little sharp with Aunt Jane. She loved him, and her warning had been given with the kindest of motives. Even granting she was mistaken, his resentment had been unworthy of him. Tomorrow he would tell her as much.

But the day following the banquet, Murray had something else to tell her. He had lived up to his word, and kept his glass turned down. But he went home sick with disgust. He had no liking for such scenes. But that was not the worst of it. Ed Jennings had yielded to the importunity of those in his vicinity, and had taken his first glass of wine, and the second glass and the third had followed in quick succession. Murray could hear Ed's voice above all the boisterous laughter. The light in his eyes like that of insanity.

In the gray of the morning he took Ed home. He had not been able to induce him to leave earlier. And the face of the mother who received that shambling creature who was her son, is something that Murray will never forget. Sometimes now he starts up from his dreamings, gasping and trembling, with that ashen face before him, those heartbroken eyes looking into his.

And so Murray did not make the apology to Aunt Jane which he had planned, the apology which was to have a hint of dignified superiority under its regret. Instead he knelt down beside her and hid his white, drawn face against her arm.

"Aunt Jane, you were right. I should have stayed away. And I've made up my mind that the Book you think so much of must be a pretty safe guide for a fellow's whole life. Help me to try to follow it."—Young People's Weekly.

Optimism or Laziness

"How are you going to come out about those honor marks?" asked a gentleman of a high school boy.

"Oh, all right, I guess. I'm an optimist, you know, and always look for the best."

"Be careful not to let yourself spell 'optimism,' l-a-z-y," was the friend's warning.

Though "optimism" is a word of the superlative degree, it has certain limitations. It doesn't set the world on ball-bearings, by any means; it doesn't make even strenuous effort unnecessary; it offers no encouragement to laziness. One is rationally optimistic who looks for good rather than ill, who remembers that good is stronger than evil, who knows that good results can be secured by earnest, dauntless, persevering effort.—Wellspring.

Even the utmost good will and harmony and practical kindness are not sufficient for friendship, for friends do not live in harmony merely, as some say, but in melody.—H. D. Thoreau.

The world is dark, but you are called to brighten
Some little corner, some secluded gleam;
Somewhere a burden rests that you may lighten;
And thus reflect the Master's love for men.

Is there a brother drifting on life's ocean,
Who might be saved if you but speak a word?
Speak it today. The testing of devotion
Is our response when duty's call is heard.

—George D. Gifford

JESUS THE HEALER

International Sunday School Lesson for March 6, 1910

(Matt. 8:2-17.)

Golden Text: "Himself took our infirmities and bare our sicknesses."—(Matt. 8:17).

Time: Soon after the sermon on the Mount. The summer of A. D. 28.

Place: Capernaum and vicinity.

DAILY HOME READINGS

M. Matt. 8:2-17;—Tu. Mark 1:21-31;—Wed. Mark 1:32-45;—Th. Luke 17:11-19; F. Mark 10:46-52;—S. Isa. 35;—Sun. Psalm 103:1-18.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

Our Golden Text is an affirmation of the miracle of triumphant grace. The Great Healer came into the world in order that by His coming suffering humanity might find in Him a panacea for its many ills. The Angel of the Annunciation said, "Thou shalt call his name Jesus, for he shall save his people from their sins." His life was a perfect fulfillment of this prophesy. From the moment he began His ministry, until He sealed it with His blood on Calvary, His great, warm, loving heart beat with inexpressible sympathy for a lost and ruined world. Nor did He ever tire in His ministrations of love. Day and night He went about doing good. All conditions of humanity sought Him and coming unto His presence, made known their desires. The halt, the maimed, the deaf, numb, and blind, the outcast and the leper found in Him a loving and sympathetic friend, for He sent them away healed of their "infirmities" and "sicknesses."

But not only did Jesus come to heal the body but likewise the soul. "Suffering and disease are effects of sin and types of sin. The removal of disease, then, is an effect and a symbol of the removal of sin itself. And He who takes away the sin of the world is He who takes it upon Himself in life and death." This Jesus did. He bore them for us in His passions; He bares them with us in His compassion. He can be touched with a feeling of them all. 'Tis by "His stripes we are healed."

Having concluded His Sermon on the Mount the Great Teacher descends and makes His way towards Capernaum. The multitude, yes "great multitudes" follow Him still. He now begins a series of remarkable miracles, ten in number. Five of these are recorded in the chapter we are now about to study. The performance of these miracles, coming as they did immediately after the delivery of His great sermon on the Mount, demonstrated the divinity of His sayings. They proved beyond all question that He was no ordinary man. Surely if "he taught them as one having authority," likewise did He prove by His works that He was sent of God.

LIGHT ON THE TEXT

2. *Behold.* An expression of surprise. *There came a leper.* To be a leper was to be afflicted with one of the most horrible diseases known to the Jews. It was incurable and so corrupted the system that it became hereditary for generations. It was of such a loathsome character as to cause those afflicted with it to be banished from land, home and friends. *Worshipped Him.* Gave Jesus reverence. *Saying, Lord.* A form of respectful address. *If thou wilt, thou canst make me clean.* "An expression of faith in the divine power of Jesus."

3. *And Jesus put forth his hand, and touched him.* Though his disease was loathsome yet Jesus touched him. This strengthened his faith. "Personal contact with one in help is a great power." *I will; be thou clean.* Be assured that application will not be cast out. Thus He displays His power for *immediately his leprosy was cleaned.* Thus a marvelous change came over the leper. It transformed him. He was now whole. Likewise is it when Jesus heals the soul. It is no longer polluted, but cleansed from all sin.

4. *See thou tell no man.* Jesus on quite a number of occasions forbade the recipient of His benefactions to speak of them. *But go * * * show thyself to the priest and offer the gift that Moses commanded, for a testimony unto them.* This was a Mosaic requirement. See Lev. 13 and 14. His evidence could not be worth much without a certificate of cure from the priest.

5. *When Jesus was entered into Capernaum.* This

was the Master's home city. It was situated near the sea of Galilee. *There came unto him.* Luke says he (the centurion) did not come in person, but sent his servants to present and plead his cause. *A centurion.* A Roman captain having in charge one hundred men.

6. *My servant.* His body-guard, or confidential secretary. "The faithful personal attendant who had endeared himself to his master." *Lieth * * * grievously tormented.* Perhaps his sickness was a case of progressive paralysis. If so there would be great distress, as well as immediate danger to life.

7-8 These verses give an account of the conversation that took place between Jesus and the centurion at this point. Jesus expressed a willingness to go to his home and heal his servant, but the centurion did not think himself worthy of such condescension on the part of the Master.

9. *I am a man under authority,* etc. His argument is evidently from last to move. "If my word, who am only a subordinate in command, be so promptly heeded, how much more Thine! My word with the authority of Herod or Caesar, have much more thine with the authority of God."—(Laid-law).

10. *He marvelled.* Like an oasis in a desert so the great faith of this heathen stood out clearly amid the prevailing unbelief of the Jews. *So great faith.* The centurion's faith was great. It was

unselfish. He believed in God and in Jesus Christ His Son. *No, not in Israel.* God's chosen people.

11. *Many from the east and the west.* Gentiles, strangers to the "House of Israel." *Shall sit down.* Receive at a feast. *Abraham, and Isaac and Jacob.* "The forefathers of the Jewish nation."

12. *But the children of the kingdom.* Natural Jews, lineal descendants of the Patriarchs. They, doubtless, regarded themselves as "members of the Messianic kingdom." *Outer darkness.* The darkness of a soul excluded from God. *Gnashing of teeth.* An expression of the bitterness of soul that shall come to those who reject Jesus.

13. *As thou hast believed.* In proportion to his faith so would his blessing be.

14. *When Jesus was come.* From the synagogue where He had been preaching. *Into Peter's house.* He took four of His disciples with Him. *His wife's mother.* This proves that Peter was married. *Sick of a fever.* Fever was a prevalent disease at that time, especially in marshy sections.

15. *He touched her hand.* Took hold of with a firm grasp as an expression of His courtesy and sympathy. *The fever left her and she arose.* The fever could not stand that touch. A complete cure was thus effected.

16. *When the even was come.* The close of the Sabbath—at the time of the setting sun. *Many that were possessed with devils.* Evil spirits. *Healed all that were sick.* The many that were brought unto Him received the touch of His hand and were made whole.

17. *Himself took.* "Took up and bore as a burden in order to take away." *Infirmities.* Debilitating maladies. They destroy the system by weakening the vital forces. *Sickness.* Painful, violent and dangerous diseases. Charleston, S. C.

MIXED SERVICE

The Epworth League Devotional Meeting Topic for March 6, 1910

(2 Kings 17: 27-33.)

(Conducted by the Mission Study Class on South America.)

The Theme and the Scripture

2 Kings 17: 27-33. Samaria was depopulated, its people being carried into captivity by Assyria. In their place the Assyrian king sent colonies from various parts of his empire, and after a little these colonies sought to imitate the worship of the former inhabitants, the Israelites. A priest was sent them, and they mingled the rites of Israel's worship with their own forms and ceremonies, the result being a sad jumble of truth and error, faith and superstition, monotheism and idolatry. And, of course, there was little morality in so confused a religious life.

The situation in South America is in many ways a parallel to that of Samaria during the early years of the Captivity. There is an admixture of true Christianity with all sorts of superstition and heathenism. Religion is largely a matter of form, of show and of pretense. It does not touch the inner life or affect the moral conduct of its adherents. The chief result of this nominal Christianity is to make all efforts at spreading sincere religion and the winning of men to Christ unusually difficult and slow. There is no sufficient sense of need. And the awakening of South America is its spiritual sionaries

Should We Be in South America?

The answer to that question must be something more than a simple yes or no. In a very real sense the Roman Catholic Church is a Christian church. It has a history dating back to the morning of Christianity. As we see it in this country it has very many admirable and beautiful features, combined with others which we consider far from Christian.

But the real test of the Roman Catholic Church must be made in the lands where it has had for centuries a monopoly of religious effort. What is the religion of Mexico, or South America, of Italy itself? The testimony is too clear to be doubted. In all these lands there is dense ignorance, both religious and secular; superstition and vice, not as exceptions, but as the rule, the ordinary thing.

In Mexico the church has been the schoolmaster for nearly three hundred years and yet eighty-six per cent of the people cannot read or write. Practically the same sort of illiteracy prevails in all Latin lands.

Vice is fearfully prevalent. In South America the priesthood had been degraded almost beyond

belief by the evil lives of multitudes of priests. The people are not shocked by it, and adjust their own moral standards to come a little below those of the clergy. The Scripture saying, reversed, is true, "Like priest, like people."

These reasons, when they apply to continents and nations, are sufficient reason for missionary work on a large scale. The only objection to the work now being done is that it is so insufficient for the task. Every argument for missions anywhere applies with full force to South America. If all the rest of the world were evangelized, the task of evangelical Christianity would yet be unfinished while there remained a corner of the earth given over to the formalism, idolatry, infidelity, and moral blindness which now mark the lands where the Roman Catholic Church has had her best and longest opportunity.

The Work in Brief

The South American Conference includes the republics of Argentina, Uruguay, Paraguay, Brazil, and that part of Bolivia lying east of the Andes. There are twenty-three missionaries of the General Board, four missionaries of the Woman's Foreign Missionary Society, and twenty-two native ordained preachers. The three presiding elders' districts are Buenos Ayres, Montevideo, and Rosario. Besides the direct preaching of the gospel missionary work is done through several other agencies—the Methodist Publishing House, Buenos Ayres; the Evangelical College for Boys, Asuncion, Paraguay; Nicolas Lowe Institute, Mercedes, Argentina; girls' boarding schools at Buenos Ayres, Rosario, and Montevideo, and the Evangelical Institute for Girls, Asuncion.

Western South America includes the countries of South America which border on the Pacific Ocean. The missionaries of the General Board number thirty-eight; there are one missionary of the Woman's Society and fourteen ordained native preachers. The work is divided into five districts—Concepcion, Iniquique, Santiago, Valparaiso, and Lima. The institutions maintained by the church are: The American College, Concepcion; Concepcion College; Iquique English College; Callao High School; Santiago Girls' College; Normal School, Quito; Normal Model School, Cuenca, and Girls' School, Lima.—From "Notes on the Epworth League Devotional Meeting Topics."

The Louisiana Conference

By D. J. Price, Secretary

The Louisiana Annual Conference convened in its forty-second session January 26, 1910, in the Winan Methodist Episcopal Church, corner of First and Dryades streets, New Orleans, La., Bishop Thomas B. Neely, D. D., LL., D., presiding. The Conference was opened in its usual manner, with the administration of the Lord's Supper, by the Bishop, the District Superintendents, Drs. I. L. Thomas, Field Secretary of the Home Missionary, W. W. Lucas, Field Secretary of the Foreign Missionary Society, J. B. Hingeley, Corresponding Secretary of the Conference Claimants, Revs. C. W. Reeves, pastor, and Henry Taylor, pastor of Simpson Memorial, assisting.

W. S. Chinn, Secretary of last Conference, called the roll; 157 members, 10 probationers and 12 supplies were present.

Three, W. D. Riggins, Horace Wallace, and E. H. Clark, had joined the Church Triumphant. The wife of the Rev. J. S. Weaver of Baker, La., joined them January 27, 1910.

W. S. Chinn and D. J. Price were nominated Secretary. Votes: Chinn 76; Price 91. Assistant Secretaries: J. A. Lindsay, A. E. P. Albert, R. E. White, W. R. Butler, D. M. Seals and J. R. Williams. W. L. Dyas was elected Statistician. His assistants were as follows: J. B. Johnson, Wm. Emmett, A. B. Harris, M. L. Baldwin, W. H. Lang, W. J. Hampton, J. A. Landry, H. C. Wilson, H. B. F. Charles, George Thomas, D. D. Williams, J. E. Rolax, F. T. Robinson, S. Carroll, C. Spears.

T. B. Cooper was elected Treasurer with the following as his assistants: C. C. Landry, H. C. Wilson, A. J. Proctor, M. C. Harrison, B. J. Harrison, B. J. Reddix, H. Daniel, D. G. Taylor, and W. C. Turner.

Postmaster C. D. C. Bryan, Railroad Secretary C. W. Reeves, H. D. Slatter and A. E. P. Albert, Reporters. The usual committees were appointed. The Bishop having already won for himself the warmest fraternal love and highest esteem of the entire Conference at its last session, continued to endear himself, and impart his life, advice and needed instruction into the hearts of the Conference members.

The characters of the District Superintendents and pastors were all passed and each reported except Williams H. Jones, who was charged and found guilty of gross immorality, and expelled. Notwithstanding the boll-weevil crusade and the financial stringency, the reports showed an increase over last year. The Bishop lectured the Conference throughout the session, that the standard of morals and true ministry must be raised higher. During the session he held a firm yet fraternal grasp upon the Conference, presiding with ease and dignity and at no time did he lose the respect of the members. Truly, in every way he is an excellent president and a "Neeley's Parliamentary Law." The Conference was graced with the presence of a large number of visitors and many of them representing the various interests of the Church delivering strong and stirring addresses; viz: Drs. J. B. Hingeley, Corresponding Secretary of the Board of Conference claimants; Edwin R. Graham, Publishing Agent and Assistant Treasurer, Episcopal Fund; W. W. Lucas, Field Secretary Foreign Missionary Society; I. L. Thomas, Field Secretary of the Board of Home Missions Society; I. G. Penn, assistant secretary of Epworth League; E. M. Jones, Field Secretary Board Sunday Schools; M. C. B. Mason, Corresponding Secretary Freedman Aid Society; C. W. Bennett, inspector of Freedman's Aid Schools; John Wier, President New Orleans University; Dr. J. A. Rice, of the Methodist Episcopal Church South; J. A. Newman, M. D., Prof. J. M. Mathews, A. M., Gilbert Academy and Industrial College; Dr. R. T. Fuller, Dean of Flint Medical College; the Rev. E. F. Schessler, pastor of Franklin Methodist Episcopal Church; Prof. T. V. Ellgley, of the Louisiana Sunday School Association, and Miss Inez Godman, Cincinnati Ohio; Mrs. M. E. Mason, Secretary of the Colored Deaconesses Work; Mrs. E. Y. King, Secretary National Bureau Supplies, Delaware, Ohio; Mrs. E. L. Knostman, Secretary West Southern States Bureau, Manhattan, Kan.; the Revs. G. B. Hines, pastor of St. Charles Ave. Methodist Episcopal Church; A. E. Leifister of the Eighth Street Methodist Episcopal Church;

Dr. J. P. Wragg, agent American Bible Society; Mrs. Francis Gaudet and others. All the addresses and lectures were received in the spirit in which they were delivered. Foreign Home and Women Missionary, Freedman's Aid, Educational Epworth League and Sunday School anniversaries were of a high order and elicited marked attention and interest. Dr. Mason's lecture on "The Second Emancipation," was instructive, inspiring and well received by the great audience. The proceeds were for the benefit of Flint Medical College. Well may it be said that Dr. M. C. B. Mason is a noted orator and educator. The Rev. W. R. Butler by appointment of the Bishop presided over the statistical session, the evening of the first day's session, with poise and accuracy. The brethren of the Conference respected him and reported in a business-like manner and acceleration. The interest of the Conference was high from the go and increased remarkably up to the close.

A class of four, C. M. Stanly, R. J. Johnson, T. A. Bailey and A. J. Smith, were admitted into full membership, having passed the satisfactory examination. And A. W. Goins, G. G. Priestly, D. D. Williams, J. D. H. Frazier, E. W. Jackson, L. S. Smith, T. B. Oville, C. C. Smith, J. J. Woolridge and B. F. Branch were ordained Elders. S. S. Earl, L. C. Thomas and M. R. Walker were re-

ceived on trial and G. C. Hilton was discontinued. D. S. Smith and D. W. Loyd were entered as withdrawn. H. J. Brown and W. H. Logan were received by transfer from the Mississippi and Texas Conferences respectively. W. S. Chinn was transferred to the Texas Conference. Dr. M. M. Parkhurst electrified the Conference with his evening lectures and exegesis. The Revs. A. E. P. Albert, M. D., A. M., D. D.; Pierre Landry, D. D., and D. M. Seals presided during the session, by appointment of the Bishop, to the great delight and satisfaction of the Conference members. P. W. Clark, president of the Preachers' Aid Society, recommended to that body certain changes in the constitution and regulations which were agreed to and the same officers were re-elected. The Rev. Jesse D. Poole preached the missionary sermon every one heard him gladly. Text, St. Mark 16 chap., 15 verse. Rev. M. P. Franklin, T. H. Munson, W. A. Hilton, P. C. Colton and W. R. Butler preached good sermons. The usual resolution of thanks to the churches and pastors of the city for entertaining the Conference. The officers of the Conference and the newspapers, railroad company, were read by C. D. C. Bryan and adopted. Bishop Neely held a firm grip on, and swayed the Conference for six days and nights. The members of the Louisiana Conference realize more than ever before that it was a Methodist Episcopal Conference. A strong and forcible resolution complimentary to Bishop Thomas B. Neely was read; also expressing an eager desire and great hope that he hold the next session at Franklin, La., 1911.

A Trip Through Arkansas

The thirty-second session of the Little Rock Annual Conference which convened at Van Buren, Ark., February 2, and which in many respects was an inspirational session, will be regularly reported by the Secretary of the Conference. But a few side lights by an interested observer may serve a good purpose.

I reached Van Buren Tuesday, February 1, about noon. The pastor, Rev. A. T. Stephens, assigned me to my home, which place I was glad to see, for it was quite dinner time. In the afternoon I eased around among the brethren and secured a few subscriptions for the SOUTHWESTERN. On Wednesday Bishop C. W. Smith was on hand and opened Conference in regular session. After administration of the Holy Communion the Conference went into organization. And let it be said right here that the Little Rock Conference may be behind somewhat numerically but the average intelligence of that Conference is by no means the least—if anything a little above the usual. I rather liked the easy manner of the men. Although it was my first visit to this Conference each man seemed personally interested in me and did what he could to make my trip a success. Many hindrances over which the brethren had no control necessarily caused a shortage along benevolent lines as well as in the number of subscriptions handed in, though several men handed in as many as five cash subscriptions. There was one District Superintendent to make and here as is usual elsewhere, there were more applicants than vacancies.

The toga was given to Rev. Geo. T. Saxton. But it is quite interesting to note how, just about the time of the eventful movement, the men can all make themselves to look so well. If you'd judge from outward appearance you would readily make most any one of them District Superintendent. However, judging from comment direct and otherwise, it is safe to say that Bishop Smith made a good selection. Rev. Stephen has his own peculiar way of getting at things and is usually very successful in accomplishing whatever he undertakes, though I did hear he had aspirations for the district. Yet I think the people at Van Buren were too anxious for him to ever think of going on the district. He has succeeded in completing the splendid brick church, which was for the most part built by Rev. J. W.

Jackson. He has also put in a fine lot of seats and so the church was dedicated on Sunday, Feb. 6, after the Bishop had so fittingly delivered himself of a great sermon. The entire week of the Conference was brimful of helpful and wholesome information along different lines. Van Buren entertained the Conference in great shape, and there is no reason why it should not. It's old enough. One of the old residents told me confidentially that it was but two years older than Chicago.

Well, after the Conference I remained in Van Buren until Monday evening. Went out to the High School, of which Prof. Taylor is principal. This school has an enrollment of 285. There are three assistant teachers, Mrs. Laura Cole, Harriett Coleman and Ollie Elam. These young people are doing a good work. Arkansas furnishes splendid brick buildings for the colored schools.

One of the interesting things of my visit to Van Buren was the conversation with Mr. King and his aged mother. They have traveled extensively and have a wide experience. Mrs. A. J. William, one of the sisters, has much native ability as a poetess and elocutionist, but unfortunately has never sought to fully develop it so as to make it pay. Quite a number of the inhabitants own their homes. From Van Buren I headed for Fort Smith, staying there three days. We have in this town men and women of color doing successful business. It is apparent, however that some of them do not care for their names to be discovered. I take it this way. They claim to be so busy that there is no time left for them to give to reading. The only Negro drug store in Ft. Smith is owned by Miss T. S. B. Hampton. She claims to be succeeding well. Judging from the appearance of her stock the business must thrive. There is also a well regulated hotel run by one Mr. Hensley. I use Mr. Hensley's name without his consent. That is, he didn't give it to me for the paper. Fort Smith affords four Negro Doctors, all doing rushing business. There's also a cafe under the control of a Mr. Chavons. One first-class tailor shop. Mr. Taylor is proprietor. Many of the Negroes own nice homes and also own other property which they rent. Our Churches here have suffered somewhat of a set back but it is hoped that in the very near future they will take a new growth. Rev. Coulter, Superintendent of the this District and his good wife lent every assistance to make my stay profitable. It is greatly encouraging to see how our people are beginning to acquire property. It is a hopeful sign.

My next article will cover my trip to Little Rock, Cotton Plant and Brinkley.

H. J. MASON.

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

LIKE HIS MASTER

Lincoln in many regards was like Jesus Christ. In making this statement, we have no doubt but that there are those who will think it impious, far-fetched and a little strained; but Lincoln came from the poorest of the poor; so did our Lord. Lincoln was practically unknown until the time had come when his great work was to be done and his active career was comparatively short; in these points Lincoln also was like our Master. One of the most remarkable traits of the career of Abraham Lincoln, which resembles that of his Lord to a remarkable degree, finds expression in his famous statement, "with malice toward none." He loved his enemies; if he did not, he never took advantage of them. Even his political opponents, and what may be commonly known as political enemies, were kept near him. But a still more remarkable fact in the life of Lincoln is that during the entire bitter period of the Civil War, when he was maligned, blackmailed and abused, he never uttered a word that he had to regret. Richard Watson Gilder, referring to this element in the life of Lincoln, says: "Abraham Lincoln, though his spirit was strained almost beyond human endurance by the harassments of his position; though misunderstood and foully calumniated by public antagonists, and thwarted and plotted against by some of his own apparent supporters, uttered not one word of violence or rancor,—not a phrase which, after the cessation of hostilities, might return to embitter the defeated combatants, or to be resented by their descendants."

Abraham Lincoln is the most colossal figure of all history. He conducted to a successful issue one of the greatest wars known to mankind, and the greatest civil war ever known. He conducted the affairs of a free government for four of the most crucial years and under the most trying circumstances. Lincoln approached the Apostle Paul—certainly not nearly so great as the Apostle when we consider his apostleship and his writings, which have become sacred to followers of Jesus Christ; but Abraham Lincoln had larger problems to face than did the Apostle and he served his generation in a most notable sense.

Like our Master's great prayer in Gethsemane was Lincoln's great prayer speech born in the heat of the war when he said:

"The Almighty has his own purposes. 'Woe unto the world because of offenses! for if it must needs be that offenses come; but woe to that man by whom the offense cometh.' If we shall suppose that American slavery is one of those offenses which, in the providence of God, must needs come, but which, having continued through his appointed time, he now wills to remove, and that he gives to both North and South this terrible war, as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to Him? Fondly do we hope—fervently do we pray—that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.'"

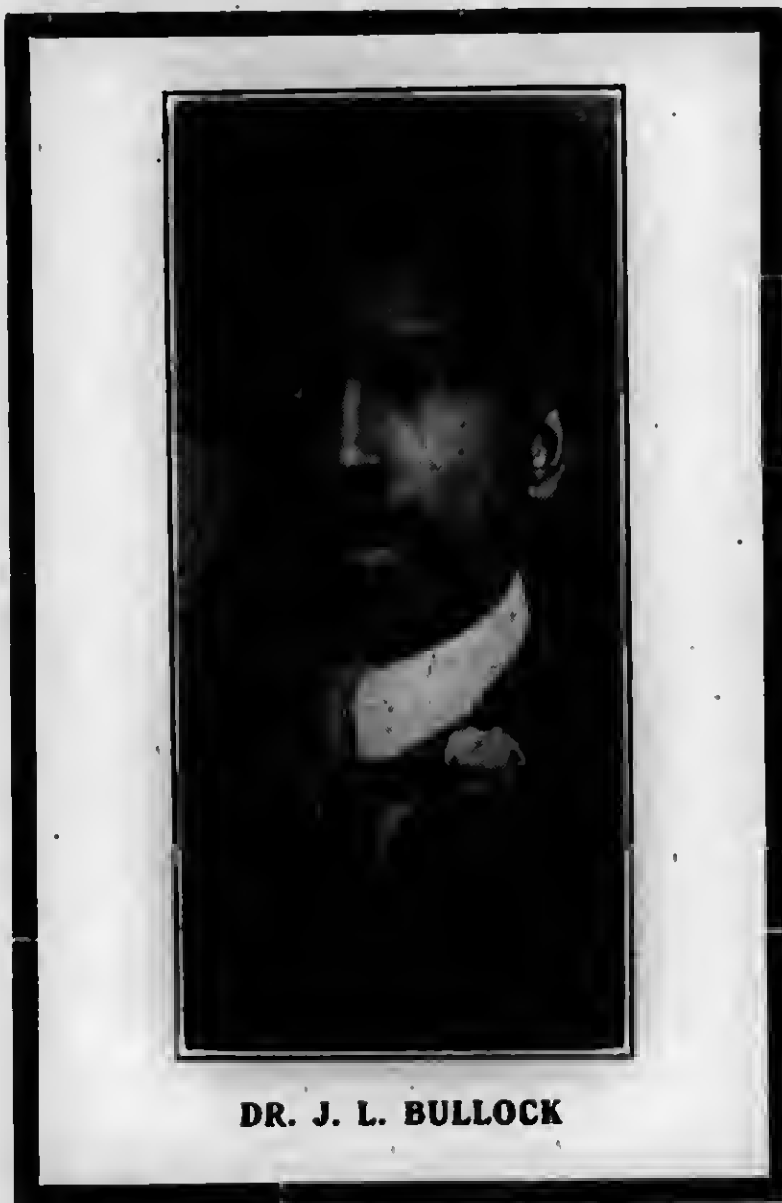
THE ECCLESIASTICAL CAKE-WALK

No saner publication appears among our people than the *Quarterly Review* of the African Methodist Episcopal Church, Dr. H. T. Kealing editor. This periodical touches the highwater mark, in its editorials for scholarship, for sanity, for breadth and for practicability. The *Review* discusses in its last issue a new way to raise a church collection, referring in its editorial to the method of taking a collection at the door as the people enter. The *Re-*

view remarks that this method of taking collections would not likely become popular and adds, "Still almost any method that could be made to take the place of the ecclesiastical cake-walk to quick music, as we now take collection, is an improvement." We have heard various characterizations of the abominable method in vogue in the majority of our churches in taking up collection—we refer to what is called the "table collection"—the marching to the table to the step of music. Dr. Kealing's characterization is a unique one, and we believe it fits the case. We sincerely hope that we may see an emancipation from this custom that has been in vogue for so long and that destroys the solemnity of our church service. We ought to break up this method by educating the people to give out of a sense of duty and their responsibility for the maintenance of the Gospel. If this were done it would not be necessary to have these church parades which destroy the effect of a sermon, however impressive it may be. What is known as the basket-collection has been tried in a number of churches and has worked exceedingly well; in fact, the people have proven that they would give in response to a legitimate appeal.

NORTH CAROLINA METHODISM MOURNS THE DEATH OF A PRINCELY LAYMAN

James L. Bullock, M. D., of Greensboro, N. C., chairman of trustee board, Sunday School superintendent, choirister in his local church, trustee of



DR. J. L. BULLOCK

Bennett College, educator, student, physician and an ardent supporter of all movements for the race's uplift, is no more, for God has taken him. His death occurred, as announced last week, on February 14, at Greensboro, N. C.

Dr. Bullock was a princely layman—the son of a Methodist preacher, the Rev. M. J. Bullock, of the North Carolina Conference. Dr. Bullock was familiar with and true to the traditions of Methodism. Notwithstanding his large practice as a physician, he always found time to work for the church. St. Matthew Methodist Episcopal Church at Greensboro, one of the best edifices in the whole South among our people, owes much to his energy, labor and sacrifice. Dr. Bullock was a tireless church worker. The truth is he worked too hard. This may be the cause of his death while yet in his prime. Dr. Bullock loved his church sincerely. Himself a product of our Methodist institutions, knowing our Methodist history, inoculated with the spirit of Methodism, he was regarded as one of the foremost laymen of the North Carolina Conference. He was one of the lay delegates at the last two General Conferences, being elected each time on a first ballot.

Dr. Bullock graduated from Bennett College, in 1894, with a degree of A. B., and later graduated from Meharry Medical College, entering immediately upon the practice of medicine at Greensboro, where he soon built up a large practice and enjoyed the confidence of all classes of citizens. Dr. Bullock was also physician to and professor of physiology and chemistry in Bennett College.

He is survived by his wife, Mrs. Anna Bullock, and a daughter of five years, Mabel, and his father, the Rev. M. J. Bullock. At the funeral services Dr. J. P. Morris spoke of him "As a Student"; Dr. J. D. Chavis, "As a Citizen"; Dr. S. A. Peerler, "As a Church Worker," and the Rev. A. S. Cottingham, his pastor, upon his life in general.

Thus closes a life which crowded into thirty-eight years, large usefulness to his fellowmen and unselfish devotion to his Master's cause. A cultured, capable, forceful, aggressive, benevolent, princely, upright, fearless layman has gone to his reward. And with the family we sit as a mourner for this our seatmate and schoolmate, and friend of more than a quarter of a century.

Of General Interest

STRIKE IN PHILADELPHIA

The city of Philadelphia found itself on February 19, in the throes of a sudden and unexpected street car strike. There has been much rioting and destruction of property. About 300 cars have been totally or partially wrecked. The police and firemen have been kept busy in trying to handle the turbulent crowds. There are nearly 7,000 men engaged in the strike. The chief points at issue are an increase in wages and a demand that the car company recognize only one union—the Amalgamated Association of Railway Employees. At this writing the rioting has not ceased and the end of the strike is not in sight.

CHICAGO A VINEYARD

The Rev. Dr. William Henry Carter, a New York divine, while no doubt in a state of despair over some fresh outbreak of Gothamite wickedness, charged New York City with being a graveyard for ministers. This unhappy state of affairs was laid at the door of an indifferent and unsympathetic laity. It is unfortunately true, that the tendency among the laity to load down the preacher with heavy burdens is becoming all too common. This condition obtains in cities of much less size and less wickedness than New York. However Chicago is said to be a notable exception. This statement, though somewhat startling at first, is vouched for by a number of its ministers. So far from being a graveyard, it is rather an ideal vineyard. It may be safely said, though, that in the final analysis, it is not so much the place nor the plan, but the man, that gets results.

COL. ROOSEVELT

Mr. Carnegie recently paid Col. Roosevelt the following high tribute: "Roosevelt is one of the great men of the world. I admire him intensely. I am going to London to meet him on May 15—want to be among the first to clasp his hand on his return from Africa. Roosevelt is not only a statesman of rare wisdom, but he is absolutely without guile. His policies were dictated by an unselfish love of country and by the nation's needs. Present conditions in this country testify to his foresight."

It is safe to predict that from now until the middle of June when Mr. Roosevelt will again set foot on American soil his name and movements and utterances will be accorded a prominent place in the daily news and he will be first of all public men in the interest of his fellow citizens. And this interest will not cease with his arrival, for he is being counted on to save his party from defeat in New York. In the meantime both "insurgents" and "standpatters" are anxious to secure his endorsement and sympathy.

A GREAT TEMPERANCE CRUSADE

In speaking of Chicago one is reminded that in that great city the second largest in the United States, will soon be waged one of the greatest wars against the saloon and its attendant evils ever fought in this country. Chicago's annual drink bill amounts to more than \$100,000,000. Her 7,000 saloons yield a revenue of \$7,000,000. More than 25,000 men are employed in various capacities in these bar-rooms. These figures will help one form an estimate of the magnitude of the impending struggle. It goes without saying that the saloon men will have an almost unlimited supply of money and will be able to count heavily on the influence and backing of the foreign element. The "Drys" on the other hand, will not be able to command as

stay awake nights. Some of the nation's strongest much money, but will, no doubt, have a fund large enough to effectively carry on their campaign. Their expenses will probably be less as they will appeal to the higher rather than the sordid motives of voters. On next Sunday prohibition rallies will be held in 1,000 city churches. The eyes of the nation will be centered upon Chicago in this great temperance fight. In a struggle of this kind there is never a doubt as to what side Methodism is on.

THE PRESIDENT AND HIS PARTY

There are grave dissensions within the ranks of the Republican party and prophets there be who predict that the days of its disruption are night at hand. The situation may not be so bad as that, and yet it is serious enough to cause its leaders to newspapers, barometers of public opinion, are beginning to record a loss of confidence in the ability of President Taft to measure up to that high standard of efficiency sorely demanded to meet the nation's need in this troublous hour. A large part of this popular defection is charged to unwholesome influence which surrounds the President and, to a large extent nullifies his good intentions. The cabinet which enjoys greater power than any of its predecessors for years back, has not been able to inspire a large measure of public confidence. The management of our foreign relations by Secretary Knox has been referred to in very uncomplimentary terms by speakers in Congress. Affairs in South America and the Orient have not been handled with the skill and finesse of a Hay or Root to say the least. And then there are Ballinger and Hitchcock and others. It may be that the Republican party must needs go through this fire of disapproval and discontent in order that the impurity and dross which have accumulated because of its years of success and power may be burned away. But there is still time for Mr. Taft to win back those about to desert and to fire up those who have become lukewarm. There are now evidences that having begun to discern more clearly the signs of the times he may leave off smiling and compromises and take on some of the strenuousness of his distinguished predecessor.

THE NEW CHAIRMAN OF THE BOOK COMMITTEE

(Continued from Page One.)

make a broad-gauged American, and such I want to be. For nearly twenty years I have had membership on different boards of the church; so that I can not plead total ignorance of the affairs of the denomination. I hope I am Church-wide in my interest and sympathies.

"What are we here for as a Book Committee? Certainly not primarily to make money; but rather to help spread throughout the world—in Sunday-school, in family, and in the church—the best product of Christian thought for the building of the kingdom of God. But we get our results through great business enterprises. And business should not be conducted at a loss. The worthy cause to which our dividends go, the creditable history of profitable business in the past, together with the general expectation of the Church that we should make money, give that requirement emphasis. The glory of legitimate business is that you make or buy needed products in large quantities, sell to consumers, and give full value for price received, and make a fair return for the process. As a whole, the Methodist Book Concern is in the best condition in its history. But we still have problems to try us. We must be satisfied with only the best solutions. The circulation of our literature is a task that must have, as it deserves to have, study and settlement. Let the improvement of such a situation as the collections for General Conference and Commission expenses—with which this committee labored long with indifferent success—be a call to the mastery of other problems—of every trying difficulty that besets us. If we will mobilize all our resources and make sure we are not working at cross purposes, we shall succeed. I will personally give myself to the task."

"I thank you heartily for your evidence of confidence. I do not conceive that I have lost my membership in your committee, nor that I have acquired more than one membership. I will try to be fair and true to the best traditions of the past, while holding an open mind to the changing day in which we serve together."

People of Interest

Bishop Hartzell has received \$3,000 from Southern California for the work in Africa.

Mr. James Foster, of Lynchburg, Va., has been visiting friends and relatives in this section. He left last week for the North.

Mr. John W. Wheeler, editor and proprietor of the St. Louis *Palladium* for many years, died recently at St. Louis, Missouri.

The Rev. T. J. Thompson, of the Little Rock Conference, died February 7. He was one of the best loved members of his conference.

The Rev. R. T. Weatherby, of Murfreesboro, Tennessee, has just closed a three weeks revival, with 45 conversions and 40 accessions.

Mrs. William Jackson Latham, wife of Attorney Latham, of Mississippi, was a visitor in the city during carnival. Mrs. Latham paid the SOUTHWESTERN office a pleasant call.

Dr. Bertrand Martin Tipple, pastor of the American Methodist Episcopal Church in Rome, was received at the Italian Court on Monday, January 31st, by Her Majesty, Queen Elena.

After several weeks spent in this city, Bay St. Louis, Miss., and Mobile, Ala., among kindred and friends, Mr. and Mrs. Charles MacArthur returned last week to their adopted home in Goldfield, Nevada.

Bishop James M. Thoburn, Bishop John W. Hamilton and the Rev. Dr. E. S. Tipple have been appointed official delegates of the Methodist Episcopal Church to the World Missionary Conference, at Edinburgh.

The Hon. Charles H. Moore, national organizer of the National Negro Business League, visited Mobile, Alabama, recently and made a profound impression. Come this way, Mr. Moore. New Orleans and Louisiana need you.

Newman Memorial, Alexandria, Louisiana, is to have a new parsonage. It will be attractive and comfortable. The Rev. Henry Taylor, the hustling pastor, says he is going to make it the best parsonage in the Louisiana Conference.

Miss Leona Curtis has received from the Moody Bible Institute a diamond medal for fifteen years' perfect attendance at Sunday School. Miss Curtis is the only colored girl in the school and the first one to receive a medal for such attendance.

The Rev. Dr. Charles Edward Locke, pastor of First Methodist Episcopal Church, Los Angeles, in the annual sermon delivered before the national anniversary of the Woman's Home Missionary Society, so greatly pleased the leaders of that body that they have had it bound in pamphlet form for circulation. The title is "The Odor of the Ointment."

Miss Bessie Garrison is touring the State of Mississippi in the interest of the Woman's Home Missionary Society. She is full of her subject, capable and loyal. She never fails to make a good impression. She was in the city a few days last week and did us the honor to call. On her visit to our office she was accompanied by Miss M. O. Simms and Miss Geneva Adams, of the faculty of New Orleans University.

The State of Oregon is to have at Salem a Tuberculosis Sanitarium which all Oregonians believe will be the most beautiful institution of the kind in the country. What interests us most is that a former Louisianian is to be the superintendent. Dr. H. J. Clements, a graduate of our Flint Medical College, this city, and at one time its successful Dean, has been elected superintendent of this new institution in Oregon. We offer to Dr. Clements our hearty congratulations. We learn through Dr. J. A. Hardin, of this city, that Dr. Clements is to be in this city sometime in March; when he does come his many friends will give him a hearty handshake.

Bishop Joseph C. Hartzell, accompanied by his secretary, the Rev. R. Burton Sheppard, a graduate of Boston University School of Theology, sailed from New York on the steamship Cedric, Wednesday, February 16th. After visiting North Africa, where he will organize the American Mission in North Africa, and spending a short time in the Madeira Islands, he will return to this country, arriving in April. A wireless message followed Bishop Hartzell, containing the news—received by telegram after the Cedric had sailed—of the sudden death of his daughter-in-law, Mrs. Robert C. Hartzell, of Cincinnati.

News Paragraphs

North Carolina has not had a lynching for two years. Congratulations for the Old North State.

Mobile, Alabama, has thirty-five Negro letter carriers. Of the thirty clerks in the postoffice, eighteen are colored.

A chautauqua for Negroes is to be held at Durham, North Carolina, next summer. The lecturers for the occasion are being secured.

The Methodist Year Book for 1910 is said to contain the most reliable summary of Epworth League statistical reports ever given.

Atlanta has been selected as the seat of the fifth annual session of the Baptist Sunday School Congress, which convenes in May of this year.

On his return trip from Africa ex-President Roosevelt is slated to speak in Paris, France, April 15th; at the University of Berlin, May 1st, and at Oxford University, England, May 12th.

Negro women of the State of New York have been invited by Mrs. O. H. P. Belmont to join the Political Equality Club, of which she is president. At a recent meeting, addressed by Mrs. Belmont, fifty enrolled.

Lincoln Day was observed with interest at New Orleans University. Representatives from all the departments took part in the programme. The chief oration was delivered by Mr. Peter Murray, of the Senior College Class.

Recommendation has been filed by the New York-New Jersey Bridge Commission that the Hudson be bridged from West One Hundred and Seventy-Ninth Street, Manhattan, to the Palisades. The cost, it is estimated, will be \$10,000,000.

The State Colored Farmers' Annual Conference will convene at Gilbert Industrial College, Baldwin, La., Feb. 25-26, 1910. You are cordially invited to attend. No charges for board and lodging. If you plan to be present notify the principal at once.

Estelle E. Gibbs, a colored girl, was awarded the first prize, a gold medal, at the graduating exercises of the Hoboken, N. J., public school pupils, by Mayor Gonzales, of Hoboken. She had attained the highest average of any pupil in the city, an average of 99 1-3 per cent in six subjects. There are 10,000 white pupils in the Hoboken schools and only 15 colored students from the eleven colored families living in Hoboken.

A bill has been passed by the House of Representatives making it unlawful for any person to provide transportation from one State to another for any person connected with the White Slave traffic. One purchasing such a ticket is liable to ten years' imprisonment and a \$5,000 fine. Alien women of this class are to be deported whenever they are discovered, and traffickers in them are to be excluded, deported and punished.

Quite frequently an Annual Conference passes most heartily a resolution asking the return of the presiding Bishop for another year. Some times such resolutions are merely complimentary, but more often they are an appeal for a continuity of administration. It is not infrequently the case that a Bishop returned for the second and third conference understands and handles the problems of the conference easier than a new man could.

According to Secretary Pratt of the New York Chamber of Commerce, New York is now the first seaport in the world, handling the largest amount of tonnage. The following figures are given of the amount of tonnage entering each of the world's great ports, the figures being for the year 1908: New York, 12,454,780; Antwerp, 11,211,803; London, 11,160,367; Hamburg, 10,888,553; Hong Kong, 9,941,261; Liverpool, 8,167,419; Montevideo, 7,725,534; Marseilles, 6,736,603; Singapore, 6,072,780; Cardiff, 5,754,755; Kobe, Japan, 5,497,877.

Commander Robert E. Peary has contributed \$10,000 to a fund for the equipment of an American expedition to compete with the British explorers in a race for the South Pole. The check for this \$10,000 had just been given to Commander Peary by Governor Hughes on behalf of the people of New York as a testimonial of appreciation of his achievement in finding the North Pole. The National Geographical Society has resolved to send an expedition in search of the South Pole, provided the necessary funds can be raised, and Commander Peary contributes the \$10,000 toward the expedition as a joint contribution of the citizens of New York.

Book Committee—Report to Official Press

The annual session of the Book Committee was held this year in the commodious Book Concern Building in Cincinnati, Ohio. The regular sessions opened on Wednesday morning, February 9th, and closed Saturday evening, February 12, 1910. Interesting sessions of the Eastern and Western Sections were held on Tuesday evening preceding the regular sessions.

The members present during this meeting were as follows: Charles S. Wing, Alpheus S. Mowbray, Richard T. Stevenson, John A. Patten, Hanford Crawford, Oscar P. Miller, John F. Harmon, Charles E. Bacon, Durand W. Springer, William E. Bletsch, Rollo V. Watt, Wilnot W. Van Dusen, Ezra B. Tuttle, John E. Andrus, James W. Pearsall, George F. Washburn, Richard Dymond, James N. Gamble, Robert T. Miller, James M. Kittleman, Edward E. Shipley.

The following Bishops, publishing agents and editors were present during the sessions of the Committee: Bishop John M. Walden, Bishop David H. Moore, Homer Eaton, George P. Mains, Henry C. Jennings, Edwin R. Graham, William V. Kelley, John T. McFarland, John J. Wallace, Levi Gilbert, Albert J. Nast, Frederick Munz, Charles M. Stuart, Claudius B. Spencer, Robert E. Jones, Stephen J. Herben, Richard J. Cooke and John J. Manker.

The sessions of the Committee were tinged with sadness because of absent members. Dr. William Francis Whitlock, for many years the honored Chairman of the Book Committee, and William Christie Herron, the polished Christian gentleman, a member of the Local Committee at Cincinnati, have been called from labor to reward since the last meeting of the Book Committee. Suitable memorial services were held on Wednesday afternoon. Silas Peirce was detained by a painful accident, James G. Shepherd and Wade H. Logan were kept away by pressing duties and J. Edgar Leaycraft is in India.

John A. Patten was elected to the chairmanship made vacant by the death of Dr. Whitlock.

The duties of the Committee were performed with marked fidelity and industry. The Committee is composed largely of active business and professional men who serve the church in this important capacity without compensation and at large sacrifice.

The efforts at unification of the publishing interests continue to fill a large place on the Committee's program. While the difficulties are many, especially those of a legal nature, real progress is being made. This is especially marked in the spirit of federation and co-operation between the various related interests.

The year has proven to be one of solid and substantial prosperity. In both houses the results show an advance upon the business and earnings of last year. Because of this the Committee was led to push the already high dividend mark a little higher and set apart for the benefit of the Conference Claimants the sum of \$170,000. While some members of the Committee fear that periods of depression may in the future compel a retreat from this high standard, all rejoice in the present ability to render such good service to the veterans.

The transition in the Sunday School world from the uniform lesson system to the graded system is on in real earnest. This is a great and serious undertaking, but the new system is being received with great enthusiasm, and it is believed that the change may be effected with much less financial loss than was at first feared.

The circulation of the periodicals of the Church is one of the unsolved problems, but the solution is being sought with a new enthusiasm. To it the publishers, the editors, and the Committee are bringing more thorough and more scientific study, and a way will surely be found to bring together our large circle of readers and the splendid periodical literature prepared for them.

Plans for the location and entertainment of the General Conference of 1912 were inaugurated by the election of a commission of seven men, as follows: John A. Patten, Alpheus S. Mowbray, Oscar P. Miller, Hanford Crawford, Charles S. Wing, James W. Pearsall, and Charles E. Bacon. The committee organized by the election of Charles S. Wing, president; Hanford Crawford, vice-president; Alpheus S. Mowbray, secretary; Oscar P. Miller, treasurer, and is ready to receive overtures from such cities as may desire to entertain the next General Conference.

The Committee determined the basis of episcopal support at one per cent of pastoral support, including

house rent. The treasury of the Episcopal Fund fortunately shows a balance, and the expenses have been slightly lessened. While the Committee feels the importance of keeping the funds somewhat ahead of the actual demands, they believe that the rate of apportionment should be made as low as possible, and payment in full of all apportionments be had.

Annual Meeting of the Board of Conference Claimants

The Board of Conference Claimants convened for its Annual Meeting at the rooms of the Board, 57 Washington St., Chicago, Ill., February 2, 1910, at 10 a. m. Bishop H. Spellmeyer called the meeting to order and conducted the devotional exercises. The following members were present: Preachers, W. Baldwin, James Hamilton, Perry Miller, G. Murray, W. Van Cleve, U. Wade, J. A. Mulfinger; laymen, Marvin Campbell, M. Havner, H. Norton, W. Pearsall, Chas. Scott, Jr., Ed. L. Young and also Joseph B. Hingsley, Corresponding Secretary.

As this was the first Annual Meeting following a full year's work of the Board the reports read, outlining the work which had been done, were of great interest. On the day preceding the Annual Meeting the executive Committee had met in three sessions and all important matters to come before the Annual Meeting had been carefully considered. In this way it became possible to intelligently and efficiently transact in one day the great volume of business which came before the Board. The Recording Secretary read the minutes of the Executive Committee which, on motion of J. W. Pearsall, were approved and the Apportionment for the Connectional Fund for the year 1910-1911 fixed for each charge at an amount equal to at least one percent of the pastor's salary.

The Corresponding Secretary read his Annual Report, which was ordered placed on file, and the subjects therein contained were distributed to the several committees. The report briefly reviewed the work of the year, which was largely a Campaign of Education among the Annual Conferences; the result of which was indicated by the fact that ninety-three reporting conferences showed an increase of \$80,070 in the amounts actually paid to the superannuated preachers during the year. The report recommended that the Board declare a dividend of \$19,000 for the Connectional Fund. The method of distribution of this amount had been carefully and exhaustively considered by the Corresponding Secretaries, and the distribution was made in accordance with ¶426, S S 5-6 of the Discipline. After consultation with several of the Bishops, who all agreed in the interpretation, the "deficit" mentioned in S 6 was determined to be the difference between the total claims for both annuities and Special Cases, and the total receipts from all sources. This information will be furnished to the Board by the answers given to Disciplinary questions numbers 28 and 29. According to Bishop Warren question 28 must include "all claims;" and question 29 "all receipts." The difference between these two amounts constitutes the "deficit of ¶426 S 6." The reports which were made to the Board and also the answers to the answers to the disciplinary questions were in many cases inaccurate and misleading, and therefore special reports were asked from the several conferences, and all available information as to their condition was taken into consideration. The appended table gives in the first column the percentages paid by the annual conferences and in the second the dividends.

CONFERENCE	PERCENTAGE	DIVIDEND
Alabama	16.00	\$150.00
Arkansas	17.00	150.00
Atlanta	28.00	125.00
Austin	16.00	150.00
Blue Ridge	5.25	150.00
California	429.00	225.50
California German	19.00	200.00
Central Alabama	1.60	125.00
Central German	155.00	150.00
Central Illinois	222.00	200.00
Central Missouri	11.50	125.00
Central New York	403.00	200.00
Central Ohio	400.00	200.00
Central Swedish	75.00	150.00
Central Tennessee	6.00	150.00
Chicago German	70.00	200.00
Cincinnati	567.47	200.00
Colorado	155.00	225.00

The salaries of all General Conference officers were continued the same as last year, in spite of the increased cost of living.

The opening of the new publishing buildings in San Francisco and New Orleans, and the large improvements made to the property in Pittsburg are among the signs of material progress that have marked the past year.

JOHN A. PATTEN, Chairman.

ALPHEUS S. MOWBRAY, Secretary.

CONFERENCE	PERCENTAGE	DIVIDEND
Columbia River	123.00	225.00
Dakota	105.00	200.00
Delaware	80.00	125.00
Des Moines	333.00	200.00
Detroit	522.00	200.00
East German	60.00	150.00
East Maine	64.00	200.00
East Ohio	364.00	200.00
East Tennessee	10.00	125.00
Eastern Swedish	15.85	150.00
Erie	280.00	200.00
Florida	8.00	100.00
Genesee	699.72	200.00
Georgia	4.55	150.00
Gulf	9.00	150.00
Holston	87.05	200.00
Idaho	26.20	200.00
Illinois	492.50	200.00
Indiana	581.00	200.00
Iowa	210.00	200.00
Kansas	290.00	200.00
Kentucky	37.10	200.00
Liberia	2.55	50.00
Lincoln	3.15	125.00
Little Rock	6.55	100.00
Louisiana	20.00	120.00
Maine	75.00	200.00
Mexico	19.55	100.00
Michigan	611.00	200.00
Minnesota	273.00	200.00
Mississippi	60.25	100.00
Missouri	220.00	200.00
Montana	56.00	200.00
Nebraska	291.00	200.00
Newark	506.00	200.00
New England Southern	203.00	200.00
New Hampshire	89.45	200.00
New York East	900.00	200.00
North Carolina	12.00	125.00
North Dakota	99.00	200.00
North Germany	74.65	100.00
North Montana	18.00	150.00
North Nebraska	81.10	200.00
North Ohio	253.65	200.00
Northern German	40.00	200.00
Northern Minnesota	206.00	200.00
Northern Swedish	18.75	200.00
Northwest German	20.00	200.00
Northwest Indiana	322.00	200.00
Northwest Iowa	220.25	200.00
Northwest Kansas	127.00	200.00
Northwest Nebraska	14.00	200.00
Norway	32.62	100.00
Norwegian Danish	75.15	200.00
Ohio	448.00	200.00
Oklahoma	50.00	225.00
Oregon	103.00	200.00
Pacific German	3.00	150.00
Philadelphia	693.83	200.00
Pittsburg	483.59	200.00
Puget Sound	170.00	200.00
Rock River	542.65	200.00
St. Johns River	15.17	150.00
St. Louis	184.00	200.00
St. Louis German	170.00	200.00
Savannah	27.00	125.00
South Carolina	10.50	100.00
South Germany	71.60	100.00
South Kansas	211.00	200.00
Southern California	552.00	200.00
Southern German	65.00	150.00
Southern Illinois	275.00	200.00
Southwest Kansas	143.20	200.00
Sweden	54.20	100.00
Switzerland	62.00	100.00
Tennessee	4.80	125.00
Texas	18.70	125.00
Troy	488.08	200.00
Upper Iowa	333.17	200.00
Upper Mississippi	10.00	100.00

CONFERENCE	PERCENTAGE	DIVIDEND
Vermont	77.10	200.00
Washington	26.85	130.00
West German	5.85	200.00
West Nebraska	50.00	200.00
West Texas	5.00	125.00
West Virginia	185.00	200.00
West Wisconsin	140.45	200.00
Western Norwegian Danish ...	10.00	150.00
Western Swedish	25.00	150.00
Wilmington	353.00	200.00
Wisconsin	253.00	200.00

The above distribution indicates the benevolent character of the work of the Board of Conference Claimants. The weaker conferences are helped by those which are more prosperous; and the amounts which are returned to the stronger Conferences go to the necessitous or "special cases" only. With the increase of permanent resources not only the smaller Conferences but all the Conferences will receive more than they contribute as percentages. The New England frontier and Southern Conferences are the largest beneficiaries of the Connectional Fund. The Corresponding Secretary presented a program for the work of the new year, which was referred to a committee and endorsed by the Board. It involved the continuance of a campaign of education throughout the Church, in order to increase the giving in the Annual Conferences; the placing of the Connectional Fund in its proper place as a recognized disciplinary benevolent collection; the urging of the Permanent Fund upon the liberality of the people and of Life Annuities as a source of revenue, and also the marshalling of all the forces employed by the Annual Conference organizations in a united effort until the great Church shall deal as faithfully with the old preachers as with those other causes for which Methodism stands.

The recommendation of the Corresponding Secretary concerning the publication of a periodical was approved subject to the direction of the Executive Committee; also as to the efficiency of the organization.

The following committees severally presented their reports, which were adopted:

1. On Reports of Officers, Resolutions and Appeal to the Church.
2. On Ways and Means and the General Work of the Board.
3. On Distribution of the Connectional Fund.
4. On Annuities, Investments, etc.
5. On Literature and Publications.

The Committee on Reports of Officers, Resolutions and the Appeal to the Church, reported as follows:

Be it resolved that this Board extend to Dr. Joseph B. Hingeley, the Corresponding Secretary, our most sincere and heartfelt thanks for the efficient and painstaking work during the past year.

Be it further resolved that we commend the report of the Corresponding Secretary, both for its complete and comprehensive statement of the work of the past year and the admirable plan presented for the year to come and for the quadrennium.

Be it further resolved that we extend to the Honorable Marvin Campbell, Treasurer of this Board, our thanks for his efficient and painstaking work, for the profitable and safe investment of funds, and for the compact and comprehensive report.

Be it further resolved that we extend our thanks to Dr. J. A. Mulfinger, Recording Secretary of the Board, for his efficient work as Secretary of the Board, and for the aid rendered to the Corresponding Secretary in preparation for the work of this meeting of the Board.

Be it further resolved that we extend to Judge O. H. Horton, our sincere thanks for his able work as Chairman of the Executive Committee and for the careful and complete report prepared and submitted to this Board on the question of Life Annuities, in which work he was so ably seconded by Mr. H. A. Collins of Havana, Illinois.

Your committee further reports that, in its judgment, it is unwise to attempt to prepare in a hurried manner to appeal to the Church; and recommends that such appeal be prepared by a Committee appointed especially for that purpose, and recommends as members of such Committee, Dr. Joseph B. Hingeley, Judge O. H. Horton and Dr. J. W. Van Cleve; and said Committee shall be, and is hereby authorized and directed to prepare such appeal as in their judgment shall seem best, and give publicity to such report in such a manner as they shall think best.

Judge O. H. Horton, who had been appointed by the Executive Committee to consider this question of

Life Annuities, presented a report which showed that he had made the matter a subject of most careful investigation. The Committee on Life Annuities considered it and their report, which included a table of interest rates to be paid on Life Annuity bonds, was adopted.

The Board elected the following officers for the ensuing year: Bishop Henry Spellmeyer, chairman; Judge O. H. Horton, first vice-president; Rev. J. W.

Van Cleve, second vice-president; Rev. J. A. Mulfinger, recording secretary; Marvin Campbell, treasurer. Members of the Executive Committee, Marvin Campbell, J. A. Mulfinger, H. A. Hayner and James Hamilton, of whom the first three constitute the Finance Committee.

The Board adjourned at 9:30 p. m. with prayer by Dr. Baldwin.

J. A. MULFINGER, Recording Secretary.

Little Rock Annual Conference

The thirty-second session of the Little Rock Annual Conference, Methodist Episcopal Church, convened in Van Buren, Arkansas, February 2, 1910, Bishop C. W. Smith presiding. After appropriate remarks by the Bishop, J. L. Wilson, the Secretary of the last session, called the roll and sixty-one members and probationers answered to their names. J. L. Wilson was elected secretary with G. T. Saxton, D. W. Boatner and J. W. Jackson for assistants.

S. McDonald was elected Statistician Secretary, with B. J. Lewis, W. A. Smith, C. G. Curtis, S. J. Saxton and J. S. Wallace for assistants.

W. McIntosh was elected Treasurer with Z. R. Fields, B. J. Griffin, D. W. Nelson, J. L. Bryant, D. A. Hall and C. A. Taylor for assistants. Dr. C. M. Hallett and Rev. J. F. Valleau of the Arkansas Conference, Dr. I. L. Thomas of the Board of Home Missions and Church Extension, Dr. E. M. Jones of the Board of Sunday Schools, Secretary I. G. Penn of the Epworth League, Mr. H. J. Mason, representing the SOUTHWESTERN CHRISTIAN ADVOCATE, Rev. W. B. Harris of the Lexington Conference, Rev. H. H. Matlock of the African Methodist Episcopal Church, Rev. W. B. Miller of the Central Presbyterian Church, Rev. J. F. E. Bates of the Methodist Episcopal Church, South; Rev. E. R. Steele of the Methodist Episcopal Church, South; Dr. W. W. Lucas of the Board Foreign Missionary Society, and Prof. D. F. Whitaker of Philander Smith College, were introduced to the Conference.

The five District Superintendents, W. S. Sherrill, W. R. R. Duncan, H. P. Coulter, L. G. Hodges and C. W. Whitehead, made good reports.

The anniversaries were very helpful and the General Conference representatives did credit to the position each holds.

A fine class of young men was received into the Conference and the address of Bishop Smith to the class will long be remembered.

It is said that the session was one of the most pleasant ever held in the State and Rev. A. T. Stephens and his good people spared no pains in caring for the Conference. Dr. W. S. Sherrill, whose time

as District Superintendent of the Little Rock District expired, was given a handsome purse by the preachers of the district as a token of respect. Rev. G. T. Saxton, A. B., B. D., was appointed District Superintendent of the Little Rock District. The Bishop is a man of law and right. He notes carefully every man and every interest of the church. A resolution was passed by the Conference asking for the Bishop's return next year. The Bishop preached a great sermon on Sunday, as did Dr. J. C. Sherrill, returned missionary from Africa. The next Conference will go to Mariana.—J. L. Wilson, Secretary.

Appointments

The appointments of the Fort Smith, Pine Bluff and Forrest City Districts appeared in last week's issue on page 10.

LITTLE ROCK DISTRICT.

G. T. SAXTON, District Superintendent.

Batesville, B. J. Lewis; Batesville Circuit, R. B. Fagan; England and Toltec, to be supplied; Hensley, W. J. S. Donaldson; Hazen and Des Arc, to be supplied; Hot Springs, S. McDonald; Jacksonport, D. W. Boatner.

Little Rock.—North Side and Rock Street, W. McIntosh; White chapel, A. R. Ray; Welsey chapel, J. L. Wilson; Little Rock circuit, J. H. Hatchet; Lonoke and Richmon, A. S. Miller; Newport, C. C. Curtis; Sweet Home, J. W. Burns; Woodlawn and Scott's, to be supplied.

CLOW DISTRICT.

W. R. R. DUNCAN, District Superintendent.

Ashdown, A. E. Carr; Bengin, J. L. Bryant; Cad-do Gap, C. H. Howell; Camden, G. W. Thompson; Canfield, M. B. A. Cain; Center Point, B. J. Griffin; Clow, William White; Circuit, C. W. Sampson; Gurdion; supplied by T. D. Wesson; Horatio, David Hall; Lewisville, J. H. Henry; Lockesburg, Lee Nelson; Paraloma and Saratoga, H. Bright; Stamps, C. L. Kyles; Texarkana, F. J. Jacobs; Texarkana circuit, supplied by Matt Turner.

Florida Conference

By the Rev. J. E. A. Keeler

The Florida Conference, Methodist Episcopal Church, convened at Zion Methodist Episcopal Church, Ocala, Fla., January 27, 1910, 9 a. m. Bishop John F. Berry, D. D., LL. D., presiding. The communion service was conducted by the Bishop, assisted by the Rev. Dr. G. H. Trever, Dr. J. S. Todd, Rev. J. F. Elliott, Rev. J. P. Patterson and Rev. J. Grant. It was very impressive, and a large number communed. Rev. S. A. Huger called the roll and nearly all the ministers answered. Quite a solemn moment was when at the request of the Bishop the roll of honored dead was called, and the Conference sang softly "Shall We Meet Beyond the River." Rev. S. A. Huger was unanimously elected Secretary. Rev. F. M. Spicer was elected Statistician, and Rev. T. E. DeBose, Treasurer; they nominated their assistants. The various committees were elected and the Conference proceeded to work. After several minor matters were disposed of the Bishop took up the minute business. The reports from the District Superintendents of the Gainesville, Jacksonville and Ocala Districts viz. Rev. Elliott, Dr. Todd and Rev. Patterson, were excellent and commendable and showed an advance on all lines over the previous year.

Quite a large number of visitors were present and introduced to the Conference, among them may be mentioned Dr. Trever of Gammon Theological Seminary, Atlanta, Ga.; Dr. C. C. Jacobs, Sunday School Department; Dr. E. H. Oliver, vice Dr. I. G. Penn, Epworth League; Dr. Stone of Cookman Institute, Jacksonville; Rev. Dr. Davis, Northern Ohio Conference; Messrs. C. C. Manganel, R. R. Robinson, I. W. Jenkins, Times-Union, Jacksonville,

Bishop Berry as ideal presiding officer captivated the Conference, and won the admiration of all in attendance. He is one of the ablest on the Episcopal Bench; verily our Bishops are "Fathers in Israel," and not "Tyrants." The reports of the pastors showed a marked improvement in all departments. Rev. T. E. DeBose preached an able missionary sermon to a crowded house on Thursday night. Dr. Stone and Dr. Trever ably presented the cause of the Freedmen's Aid in strong addresses and the work of Cookman began in earnest in cash and subscriptions. The cause of the Epworth League was masterly presented by Dr. E. H. Oliver of Atlanta. He left no stone unturned; verily he is the I. G. Penn No. 2. The various committees pushed their work vigorously and the business of the Conference became a pleasure. We speak of these committees in highest terms and especially the work of the Board of Examiners and Conference Stewards. The following persons were admitted on trial: Reva, Will Brown, H. C. Green, John Rutledge, A. A. Baskins, G. R. Niblick and Sin Green. The Conference was royally entertained by the pastor, Rev. T. W. Williams, and the members and friends. The Woman's Home Missionary Society held a service on Saturday afternoon.

Sunday was a great day in Ocala. A most glorious love feast at 10 o'clock marked the opening of the day's service. Before preaching at 11 o'clock a. m. the Bishop ordained the following Deacons: Reva, L. C. Foster, D. W. Demps, E. Williams, T. J. Johnson, L. J. Johnson, B. E. Garmon, Benj. F. and Frank Bryant. This was very impressive. The sermon, Bishop Berry preached one of the

sermons that the Conference has ever heard, from Romans 1 chap. 16 verse; literature, art, science, poetry, logic, rhetoric went to make up this most wonderful discourse. He moved his audience at will; pen cannot describe; we stop here.

Rev. Dr. Trever preached a very able sermon in the afternoon after the Bishop had ordained the following Elders: Revs. R. B. Glover, C. R. Howard, L. G. McClendon, John Bristow, D. L. Rivers, G. L. Russ and J. B. Wilson. At 7:30 o'clock p. m. Rev. Dr. J. B. L. Williams preached the sermon of his life—a masterly production. It was highly com-

mended by the Bishop and Dr. Trever publicly. After various resolutions were read by Rev. G. W. Covington, a special mark of respect was shown by the Conference in honor of Miss C. M. Buckbee, Superintendent of the Emerson Home in Ocala, who passed away on Saturday night, and Rev. J. E. A. Keeler read a carefully prepared paper to her memory. The Bishop was asked to return next year, through the kindness of the Board of Bishops. After repeating several passages of scripture, the Bishop read the appointments and the Florida Conference of 1910 passed into history.

Woman's Home Missionary Society Notes

The semi-annual meeting of the Board of Trustees of the Woman's Home Missionary Society of the Methodist Episcopal Church was held at the Western Methodist Book Concern, Cincinnati, January 19, 20 and 21st. Reports indicate that the work in the South is telling for good upon the lives of the students privileged to enter the Homes and Schools, nearly all of which are full and additional accommodations are needed at some points. The destruction of Kent Home (Greensboro, N. C.) by fire is a loss which its executive committee feel must be restored at as early a day as practical. It stood as a memorial to the late Mr. Jas. Kent of Troy Conference, N. Y., the honored husband of our beloved Mrs. Kent whose labors of love are abundantly manifest. The insurance on the Home amounts to the sum of \$2,500. The Board of Trustees has voted \$8,000 for rebuilding and furnishing. The Bureau Secretary, Mrs. H. T. Dennis has made a personal pledge of \$500 and with her interested husband will visit Greensboro at their own expense and spend some weeks in superintending the work when begun. Mrs. E. W. Simpson, well known for her timely assistance, has pledged a sufficient amount to claim the re-naming of the Simpson sewing room, and expresses the belief that Troy Conference will increase this sum to \$500. The loyalty of all friends will doubtless be manifest in practical sympathy to aid in contributions to enable this Home to be rebuilt before the new school year. Through the kindness of the Freedmen's Aid Society temporary accommodations are provided for the continuance of the school until the close of the present school year. The heroism of the teachers was bravely displayed during the fire.

The work of the Florida Bureau is again favored with a visit—without expense to the Society—of its Secretary and her husband Mr. L. H. Bunyan to aid in planning for the new Boylan Home building, at Jacksonville and readjusting the work at Emerson Home, Ocala, so sorely bereft in the death of its Superintendent, Miss Emily Buckbee, the influence of whose noble life and strong character has impressed hundreds of colored girls in the Southland.

During Mrs. Olive Webster's Superintendency of Brewster Hospital and Training School at Jacksonville, 697 patients have been cared for in the Hospital and more than 300 homes have been entered by the faithful nurses bearing their ministry of mercy among the needy. Nine well equipped graduates have gone out from our Training School and are doing excellent work as private nurses in the city. They carry not only their acquired skill but also the message of the Great Physician.

Mrs. G. E. Palen, Secretary of the Bureau for Georgia says it is pathetic to have to turn away so many young colored girls who come for admission to the Thayer and Haven Homes because of lack of room. There has been much sickness in these Homes owing to the extremely cold weather but the girls come bravely to school, and the Kindergarten, especially in connection with the Haven Home is progressing finely.

Mrs. E. L. Knostman, Secretary of the Bureau for West Southern States who had again given generously of her means to visit her work in New Orleans, met with an accident upon arriving there which confined her to the house for six weeks. Her plans for the rebuilding of Peck Home were approved by the Board and it is expected that the work will begin at an early date.

The resignation because of afflicting condition of health of Mrs. L. G. Murphy, whose devotion and ability have developed the work of the Bureau for Texas, was accepted with profound regret and pronounced appreciation of her services.

Mitchell Home, Meisenheimer, N. C., is nearing completion and the teachers and students are expecting to move into the new building at an early date. "The building is one," said Mrs. McCarty the Secre-

tary, "of which not only the Society but the South should feel justly proud."

A gift of one thousand dollars from Mrs. William J. Cleveland, of Boston, Cal., representing industry, economy and self sacrifice, will name the Hall in her honor in the Rebecca McClesky Home, Boaz, Ala. This same generous friend names a room—Minnie E. Meade. This room is to be tastefully furnished in white and green and its occupancy is the award for general neatness on the part of the student.

A personal visit to E. L. Rust Home, Holly Springs, Miss., enabled the Secretary, Mrs. Henry C. Hedger, to enjoy with the teachers and forty-nine girls the improved conditions of the Home—a large dining room and five new rooms make it more commodious and comfortable and now the Model Home it should be.

Mrs. J. A. Johnson, Secretary of the Bureau for Indian Work on the Pacific Coast reports that much progress is made among the Indians along the line of giving, they are learning the importance of this as well as of receiving, as evidenced at Christmas time. The field worker, visiting in the homes, is touching the lives of the Indians in a remarkable manner and the Indians are glad to welcome her as she comes to them and then persuades the mother to allow the children to enter our Stickney Mission.

The work of Alaska, reported by Mrs. J. H. Parsons, Secretary, Tacoma, Wash., and Mrs. R. H. Young, Assistant Secretary, is going forward. The Government has given an additional number of reindeer for the Sinuk Mission and a conditional appropriation was made for a large boat at Sinuk. The new Missionaries there, Mr. and Mrs. W. F. Baldwin, seem to have won the hearts of the natives. They have planned to visit the settlement at Cripple River and Nome, hold services and endeavor to induce the natives to move to Sinuk. In the Spring the Missionaries also plan to visit King Island (built of precipitous rocks) and too rough and rocky for a place of abode. The natives of this island are called the "artists of the North" and are of a higher type than those who live along the shore. Some of them have expressed a desire to move to Sinuk where their children could go to school and all attend religious services, if a large boat were available to enable them to go in the Spring to catch the fur bearing animals on the ice floes. Mrs. R. H. Young, Long Beach, Cal., is earnestly endeavoring to secure money for this boat and make it indeed a life boat for the saving of the natives who may be brought under the influence of the Gospel. She places the responsibility upon Christian people and awaits their response in His Name.

Two more girls have so profited by the excellent training at Watts De Peyster Home, Tivoli, N. Y., as to enter upon a self supporting life of usefulness.

The cry of more room needed comes to us from Mother's Jewels Home, York, Neb., through the Chairman Mrs. Woodcock. Improvements in the heating plant are sadly needed and as the family grows and the needs increase, it is a matter of regret that the "silver and gold which are His" are so slow at times in coming to the treasury. These boys and girls are fitted to take their places in the world of usefulness and call to us for assistance.

That our Home for Japanese and Korean girls is doing the work intended, is evidenced by the report sent in by Mrs. Perkins, Secretary of the Bureau, telling of several girls who have attended the school in Ellen Stark Ford Home, and returning to their families under the best of circumstances still call our Home their home, and visit the teachers often to report progress of their lives, which are showing the fruits of the training given them. It means much to these foreigners, to have their girls protected in such places of tender care and practical training, till they have become accustomed to the ways of the new world and find them applicable in their own homes.

The work of the Chinese Home, in Berkley, Cal., is characterized by evidences of a steady spiritual growth. Several of the girls have joined the church. Recently as the pastor of Trinity Church administered the rite of baptism there stood before him three candidates: one born in Russia, one in Mexico and one in China.

Carolina Lee, a Chinese girl trained in this Home, has graduated from the San Francisco Normal School and is now teaching in our school in Berkley.

The work in Porto Rico is encouraging. Seven young women are in the Training Class in the Kindergarten course connected with the McKinley Day School in San Juan. Miss Maria Agestina, a graduate of our Training Class has charge of the Kindergarten in Ponce. Another graduate, Miss Anna Agestina, has charge of a Kindergarten also. These two sisters are young women of great promise, converts from Roman Catholicism. They have been offered more lucrative positions but are loyal to the Society that has trained them. One of the native girls trained for usefulness has found a home in Stamford, Conn., and two are making further preparation in Rust Hall. Mrs. Woodruff is desirous of having a building in Ponce where we could have an industrial school and a day school for women and girls, believing that if the next Annual Meeting of the Board of Managers would make an appropriation for this purpose a lot would be given our Society.—Mrs. F. A. Aiken, Recording Secretary.

The Meeting of the General Deaconess Board

The fourth semi-annual session of this body met in New York City, January 6, 1910. The following members were present: Bishop Wilson and Bishop Berry, Dr. W. H. Wilder, Mr. J. N. Gamble, Miss Henrietta A. Bancroft, Mrs. Lucy Rider Meyer, Rev. C. Golder, Rev. L. C. Murdock, Rev. John Lange, Mr. F. X. Kreidler, Dr. W. R. Wedderspoon.

Bishop L. B. Wilson presided. Reports were rendered and two new standing committees were ordered, one on New Institutions and Training Schools and one on General References. It was decided that no Annual Conference or its Deaconess Board has jurisdiction on the matter of licensing a deaconess except the Conference in which she is employed. The Board ordered the publication of a number of leaflets, which were prepared by the Secretary, Dr. C. Golder. The leaflets treat on the following subjects:

"The Deaconess Mother-house;" "The Difference Between a Deaconess and a Nun;" "The Deaconess and the Professional Nurse;" "What a Deaconess Is and What She Is Not;" "Mission and Aim of the Deaconess Movement;" "Isabel Thoburn, the Deaconess Missionary;" "The Deaconess Calling."

A committee on closer affiliation between the two English speaking forms of Deaconess Administration was appointed, consisting of Bishop Berry, Mr. Gamble, Mrs. Meyer, Miss Bancroft and Dr. Wilder.

A special committee was appointed, with instructions to raise \$1,500 to supplant the treasury of the Board. A statement of General Principles by which the Board will be guided in its actions in the future, was presented by Bishops Wilson and Berry, and unanimously accepted.

The Deaconess probationer's bonnet was altered by the removal of the black bow and substituted by a narrow white band and a white tie to be worn on the collar.

At the request of the Board, Miss Bancroft submitted a course of English literature as a part of the supplementary course of reading for deaconesses.

The encouragement of the Board was given to the setting apart of a day in October as Deaconess Donation Day. The Bishops Wilson and Berry were requested to prepare an official message and an urgent call for deaconesses, and publish the same in our Church papers.

Permission was granted for the establishment of a Deaconess Home at Portland, Oregon, in affiliation with the Methodist Deaconess Association. The Montana Deaconess School at Helena was approved. The sending of deaconesses by one form of administration to cities in which another form has already established a Deaconess Institution, was disapproved.

The Board enjoyed the kind hospitality of the New York Deaconess Home and Training School, and the reception tendered by Miss Morrison, Superintendent of the Home. A banquet at the home of Mrs. Anderson Fowler was a most delightful feature of the Board meeting. The next session will take place in Chicago in July of this year.



Gleanings from the Field

LOUISIANA

Boyce.—Rosla Johnson, the wife of Mr. J. J. Johnson and a member of Ducan's Methodist Episcopal Church, Boyce, La., returned home after a few days' stay in New Orleans attending the Louisiana Annual Conference, much pleased with her trip. Sister Johnson and her husband are great workers in the Methodist Episcopal Church at Boyce. We are glad of such people.—A. J. Proctor, pastor in charge.

FOR FEVERISHNESS AND ACHING, Whether from Malarious conditions, Colds or overheating, try Hicks' Capudine. It reduces the fever and relieves the aching. It's liquid—10, 25 and 50 cents at Drug Stores.

MISSISSIPPI

Lake.—On the evening of the 10th inst., a storm party from Sherman Hill Church visited the parsonage and left 74 pounds of groceries and some cash on the table, led by Bro. P. H. Jones, Mrs. Jones and J. F. Buell. We are very thankful to those good friends. They are always welcome.—H. E. Morgan.

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FOR THE HAIR AND COMPLEXION is used in our Beautifying Parlors on hundreds of ladies and gentlemen. Mme. Turner's MEDICATED HAIR GROWER will cure any scalp trouble and stimulate the growth of hair, no matter what its condition may be. Price \$1.00. We give the kind of soap we want you to use. Mme. Turner's MYSTIC FACE BLEACH will cure every, any and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion. Price, \$1.00. Soap free. We have a full line of wigs and switches of all colors.

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1488 Canal St., New Orleans, La.

West Point.—Our First Quarterly Conference convened February 11-13, the Rev. F. H. Henry, District Superintendent in the chair. Although the weather was cold and the ground white with snow several of the officers were present and made good reports of the work committed to their care. The District Superintendent spoke in his usual calm but firm way touching the different phases of church work. Pastor's salary fixed between \$550 and \$600. Sunday all were pleased to listen to two strong sermons delivered by District Superintendent Henry. Collection for the day, \$46.00. This charge has a strong set of officers, namely: Prof. James, Prof. Miller, Prof. Coleman, Bros. Rush Hutcherson, Drake, Tate, Adams, Rose, Carpenter, Hannah, Wells, Cook, Meachen and others. Space prevents giving names. The Women workers cannot be overlooked. Such as Sisters Tate, Lewis, Hutcherson, Ragland, Petty, Henry, Moore, Walton, Wells, Goosby, McLin, Spraggins, Carpenter and scores of others too numerous to mention. The Sunday School under the management of Prof. Miller and his faithful set of teachers is in a progressive condition. Epworth League and Junior League, with Bro. J. R. Lewis president and Sister Henry, Junior League, superintendent are doing nice work. Sister E. Wells has the Ladies Aid at heart and well in hand, while Sister A. Hutcherson has put forth an effort which will succeed known as the Ladies' Sewing Circle. We have great things planned for Easter. The parsonage is being enlarged by the addition of another room and hall, a new stove put in the kitchen, matting, rugs, two rockers and one bedstead bought and put into the parsonage by the Parsonage Committee. Total collection since Conference, \$84.13.—J. A. Slate, pastor.

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FOR years its author, Specialist Sproule, B. A., well-known as a leader among the great physicians of North America, labored night and day to discover a perfect, permanent cure for Catarrh. He sacrificed time, energy and money to gain his end. Step by step he worked his way along new paths, studying ceaselessly in office, hospital and laboratory. At last his efforts were crowned

with success! He had discovered what other searchers had long despaired of finding—an easy, perfect, permanent cure for Catarrh. Resolving that the public should learn at once of the long needed cure, he wrote this helpful work on Catarrh—a book that will be of wonderful aid to countless Catarrh sufferers and which he now offers free to all who ask for it.

THE information in its pages will save many, many lives. Written by a man heart and soul in earnest in his great work of fighting disease, its lines fairly throb with purpose and truth. With skillful hand he lays bare the beginning of this loathsome, treacherous disease—he traces all its hidden workings—he shows the awful dangers to which it leads—he points out the way to a safe and lasting cure of that terrible scourge of North America—Catarrh. Fine pictures by the best artists illustrate the different phases of the disease in an exceedingly clear and interesting manner.

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NEW ORLEANS, LA.

TEXAS

Houston.—A great storm came to St. James parsonage on the night of Feb. 9, led by Bro. W. T. Clark, J. J. Merida, A. Calvin and others. This company brought a nice line of groceries and good things to the parsonage and also served ice cream. Good music was had. A small cash sum was presented to Mrs. T. S. Pryor and the pastor and his family were left to rejoice. God bless those dear friends. —T. S. Pryor, pastor.

Conference Notices

District Rounds

SOUTH FLORIDA MISSION.

FIRST ROUND.

Plant City, February 22; Twinn-lake, 23; Lakeland, 26-28; Tampa and West Tampa, March 12-15; Port Tampa City, 13-14; Keywest, 18-21; Miami and Fort Lauderdale, 22-26; Melbourne, 28-29; New Smyrna, April 10-11; Daytona, 8-10; Sanford, 12-13; Winter Park and Woodbridge, 17; Orlando, 14-17; Smithville 24.—Jeffrey Grant, Mission Superintendent.

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"By George, I never saw anything like the effects of that new treatment Protone for the building up of weight and lost nerve force. It acted more like a miracle than a medicine," said a well known gentleman yesterday in speaking of the revolution that had taken place in his condition. "I began to think that there was nothing on earth that could make me fat. I tried tonics, digestives, heavy eating, diets, milk, beer, and almost everything else you could think of, but



Any Man Or Woman Who Is Thin Can Recover Normal Weight By The Remarkable New Treatment, Protone.

without result. I had been thin for years, and began to think it was natural for me to be that way. Finally I read about the remarkable successes brought about by the use of Protone, so I decided to try it myself. Well, when I look at myself in the mirror now, I think it is somebody else. I have put on just 30 pounds during the last month and never felt stronger or more 'nervy' in my life."

FREE PROTONE COUPON

It will cost you nothing to prove the remarkable effects of this treatment. The Protone Company will send to anyone a free 50c package of Protone if they will fill out this coupon and enclose 10c in stamps or silver to help cover postage and packing, and as evidence of good faith, with full instructions to prove that it does the work. They will also send full instructions and their book on "Why You Are Thin," free of charge, giving facts which will probably astonish you. If you want to put on more flesh fill out the following coupon today. Free 50c package can only be had by writing direct to Detroit.

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Street

City State

WAYNESBORO DISTRICT.

SECOND ROUND

Asbury and Thomas, March 12-13; Waynesboro and Morrison, 18-20; Augusta, 26-27; Miljen, April 2-3; Bascom, 9-10; Rocky Ford, 16-17; Statesboro, 23-24; Charlestown, 30-May 1; Herndon and Wadley, 7-8; Pulaski, 14-15; Hagan, W. M. Bellinger, 21-22; Summit, 21-22; Dublin and Brewton, 23-24; Tennille, 25-26; Sylvania 28-29. Sunday School and Epworth League Convention meets at Sylvania Thursday, May 26, 1910 at 8 p. m. Let one Superintendent from each charge, one delegate from each Sunday School, one Epworth League, President from each charge and one delegate from each league be present. Please remember the two cents per member for convention expenses, program will be out in time.—James Jackson, District Superintendent.

OPELIKA DISTRICT.

SECOND ROUND.

Bethel and Eclectic, March 12-13; Bensons Mission, 19-20; Wetumpka, 25-27; Elmore and Shorter, 29-30; Lomax, April 1-3; Rockford and Central, 8-10; Alexander City station, 15-17; Dadeville and Kellyton, 22-24; Pleasant Hill and Sunday Level, 30, and May 1; Lanette and Lanette Mission May 6-8; Opelika and West Opelika, 14-15; Five Points, 20-22; LaFayette circuit, 28-29; LaFayette Station, June 3-5. Dear Brothers and pastors: Again I appeal to you along the line of benevolence. Persevere to make Easter Sunday a great day for the missionary cause; raise at least every dollar of the Benevolences in order that we can have the balance of the year to work for our Mason City College. Begin now and continue to work and pray. Agonize and evangelize. Brethren, we have been free nearly a generation. The church and the philanthropic world have helped us. Now it is but reasonable that we should and must keep faith with those that have helped us. For the day has passed that the Church and business world look at us as colored men. Rather they look at us for what we are and they know what we are by what we bring to pass. So let's do our duty that the Church and the business world may see us as it sees any other set of men that God made. Brethren, nothing else will do. Bring your whole assessment in round numbers and figures to the District Conference, which will convene July 27-31. Also remember that we must lay \$250 on altar for the Central Alabama College on Friday, July 29. Also remember the Missionary convention and benevolent rally April 19-20 at Opelika, Ala. Now, dear brethren, this is but reasonable. It can be done. It will be done if you do your part. This you must do, and I lay myself, my life on the altar with you.—Lewis S. Price, District Superintendent.

Box 181, Alexander City, Ala.

LOUISIANA

Campti.—Our First Quarterly Conference was held on February 13-14 with our District Superintendent, J. O. Richards. He did not come as a new man on the District but as one who has been at it years ago. He is sweet and loving and kind. The people are all taking hold of him. His sermon was a lasting impression on all who heard him. Bishop Neely did not make a mistake when he appointed Bro. Richards. He held the Conference with all ease. The Conference was followed by the Love Feast with a great rejoicing. The spiritual tide was high. Bro. Jarrett Green of Camp-

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Every woman ought to know that she may obtain the most experienced medical advice free of charge and in absolute confidence and privacy by writing to the World's Dispensary Medical Association, R. V. Pierce, M. D., President, Buffalo, N. Y. Dr. Pierce has been chief consulting physician of the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y., for many years and has had a wider practical experience in the treatment of women's diseases than any other physician in this country. His medicines are world-famous for their astonishing efficacy.

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ti Circuit preached a good sermon; Rev. Richard extended invitation for sinners and nineteen came forward for prayers. Two subscribers for the SOUTHWESTERN. The Ladies Aid gave

a reception in honor of the new District Superintendent. We raised during our quarterly meeting \$20. Paid District Superintendent in full.—J. C. Brown.

MINES AND BURIED TREASURES DISCOVERED.

If sugar did not dissolve in the mouth you could not taste the sweet. GROVER'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not taste dissolve in the mouth. It dissolves readily in the acid of the stomach. It is just as good for Grover as for Children. The First and Tasteless Chill Tonic. The Price 30 years. Price 50c.

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631 BARONNE STREET.

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Crescent City Notes

Mrs. Climmoms, of 2232 First street, entertained at luncheon last Thursday at 2:30 Mrs. V. H. Reeves, Mrs. M. E. Norman, of Monroe, the guest of Mr. and Mrs. N. J. Dennis, Mrs. Hall, Mrs. Ballard, Mrs. Robertson, Mrs. Ridley, of Jackson, Miss., Mrs. and Miss Trust, of Meridian, Miss.

Haven Memorial.—An informal reception was tendered in honor of our pastor, Dr. Pierre Landry, by a committee of ladies, on the night of the 19th inst, at the parsonage, where all participants spent a delightful evening. For this courtesy, as well as others, the pastor is grateful.—Vernice C. Obert.

Mrs. Allen Luster, wife of the Rev. A. Luster of the Louisiana Conference took ill Dec. 25, 1909. Mrs. Luster is a member of the First Street Methodist Episcopal Church and president of the Missionary Society of that church. I thank the many friends for their kind attention and I especially thank Dr. A. B. P. Albert as physician and Mrs. Crawford and Mrs. Davison for their attentiveness as trained nurses. Mrs. Luster is now convalescing.—A. Luster.

The Progressive Shoe Store is still doing business at 135 South Rampart street. This enterprise among our people is enjoying a measure of success, but it is deserving a liberal patronage. Let the Negroes of New Orleans wake up and stand by the business enterprises among their own people. The Progressive Shoe Company has the following officers: J. P. Dugue, president; E. W. Brooks, Sr., vice president; J. J. Collin, treasurer; C. J. Ross, secretary.

The New Orleans Methodist Preachers' Meeting on Tuesday of this week gave Dr. W. H. Logan, the new pastor of Wesley Chapel, a most cordial welcome to the city of New Orleans. Dr. Logan comes to New Orleans by transfer from the Texas Conference. His first visit to the Preachers' Meeting called forth fraternal resolutions and addresses which were all that one could wish. The brethren of the city received Dr. Logan as a brother beloved and made him one of their number at once.

I take this method to thank the members of Wesley Church for their many kindnesses to me during my stay there as pastor, and I want to especially thank the Woman's Foreign Missionary Society and friends for a handsome suit; the Deaconesses for a fine pair of shoes, and the King's Daughters, Stewardesses and the Woman's Home Missionary Society for three purses. I also wish to thank Mrs. Flowers and Mrs. White for a very elegant leather satchel. God bless the good people of Wesley Church, where are to be found some of the best people in Methodism.—H.

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Stuart's Calcium Wafers Free.

The secret of firm, strong, supple flesh is—good, rich, constant flowing blood. When hollow, cheeks appear and hidden pigments make the eyes look like burnt holes in a blanket, the blood is sick and out of tune.



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Impurities fill it with poisons, the flesh hardens these poisons, and the lungs cannot eliminate them as they should.

It needs a purifier. Stuart's Calcium Wafers give to the blood through the same channels as food all the strength and stimulus necessary to remove the impurities and to make rich corpuscles which will feed the body or fight its enemies.

Time was when poor blood purifiers had to be used, such as herbs and roots powdered minerals, etc., but thanks to latter day achievement the Stuart process gives to the system the full rich strength of Calcium Sulphide, the greatest blood purifier known to science.

These little powerful wafers are prepared by one of the most noted expert pharmaceutical chemists in the world and so far as science is concerned no expense has been spared to make them perfect.

They contain Quassia, Golden Seal and Eucalyptus, each a most powerful aid to the blood of man.

Thousands of people use these wafers with religious zeal, and their testimonial evidence is an unfailing source of interest to one who reads it.

Melancholy marks every suffering woman, yet one should be armed with this knowledge and make up one's mind to try Stuart's Calcium Wafers at once. Every druggist carries them. Price 50c, or send us your name and we will send you a trial package by mail free. Address F. A. Stuart Co., 175 Stuart Bldg, Marshall, Mich.

Knostman has been down here in the interest of her work and had planned to accomplish a great work especially in the rebuilding of Peck Memorial Home for our colored girls, in this city, but having met with a serious accident in breaking her leg on her arrival caused her to cancel her plans, but she expects to be with us again very soon and the women of the Woman's Home Missionary Society, Dis-

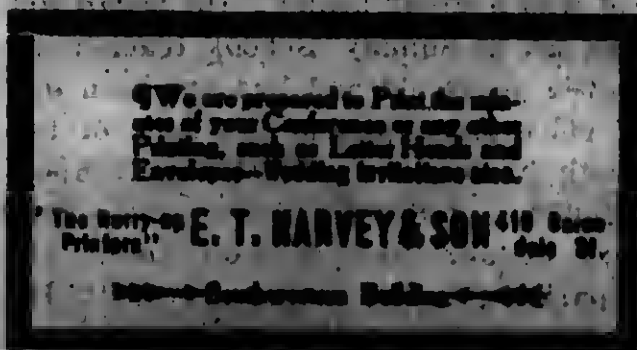
trict Superintendents and pastors of the Louisiana Conference want to show to her that we are in sympathy with her in her affliction and this year let us raise our apportionment and be ready to place it in her hands when she returns to us in the spring, as she has promised. We want to pray that God's blessing might rest upon her and with our co-operation that she might be able to accomplish this great work.—(Miss) Emma Basic, Conference Rec. Sect.

FIRST STREET WELCOMES PASTOR.

A grand reception was tendered the pastor of the First Street Methodist Episcopal Church by the Ladies Aid of that church, Mrs. Susan J. Davis, president, and her noble band of untiring workers, were on hand despite a heavy downpour of rain, to bid the new pastor, the Rev. W. R. Butler, and his family welcome again to the church, which he built in 1895. Miss Elia Lee Rose made the welcome address on behalf of the Ladies Aid and members as did T. J. M. Clark on behalf of the officers of the First Street Church. The paper read by Miss Rose would have done honor to the President of the land. T. J. M. Clark, in eloquent words, welcomed the pastor again to the homes and hearts of all as a friend and a brother beloved. When the Rev. Mr. Butler rose to respond, a burst of applause broke forth from the audience. He said many things which pleased all and the church pledged itself to stand by him in the great work of building up one of the greatest Methodist churches in the Southland. At the close of the program Mrs. Davis invited all into the annex, where the table was laden with the choice delicacies of the season. A delightful social hour followed.—Reporter.

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Consider my offer. I willingly send you free of charge a trial treatment of the wonderful Gauss Combined Catarrh Cure. You have everything to gain and nothing to lose. It's up to you. If you wish to be cured of that foul spitting and hawking—that wretched depressed sensation—that "don't dare look anybody in the face" feeling then fill out the coupon without further delay. I possess the remedy that will cure you, but as I have not your address you must supply it. That's all I ask. Simply fill out the following coupon and mail it to me today. It will be the means of restoring you to a perfectly normal condition, giving you a sweet, pure breath.

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This coupon is good for one trial package of Gauss Combined Catarrh Cure, mailed free in plain package. Simply fill in your name and address on dotted lines below and mail to:
G. B. GAUSS, 6910 Main St.
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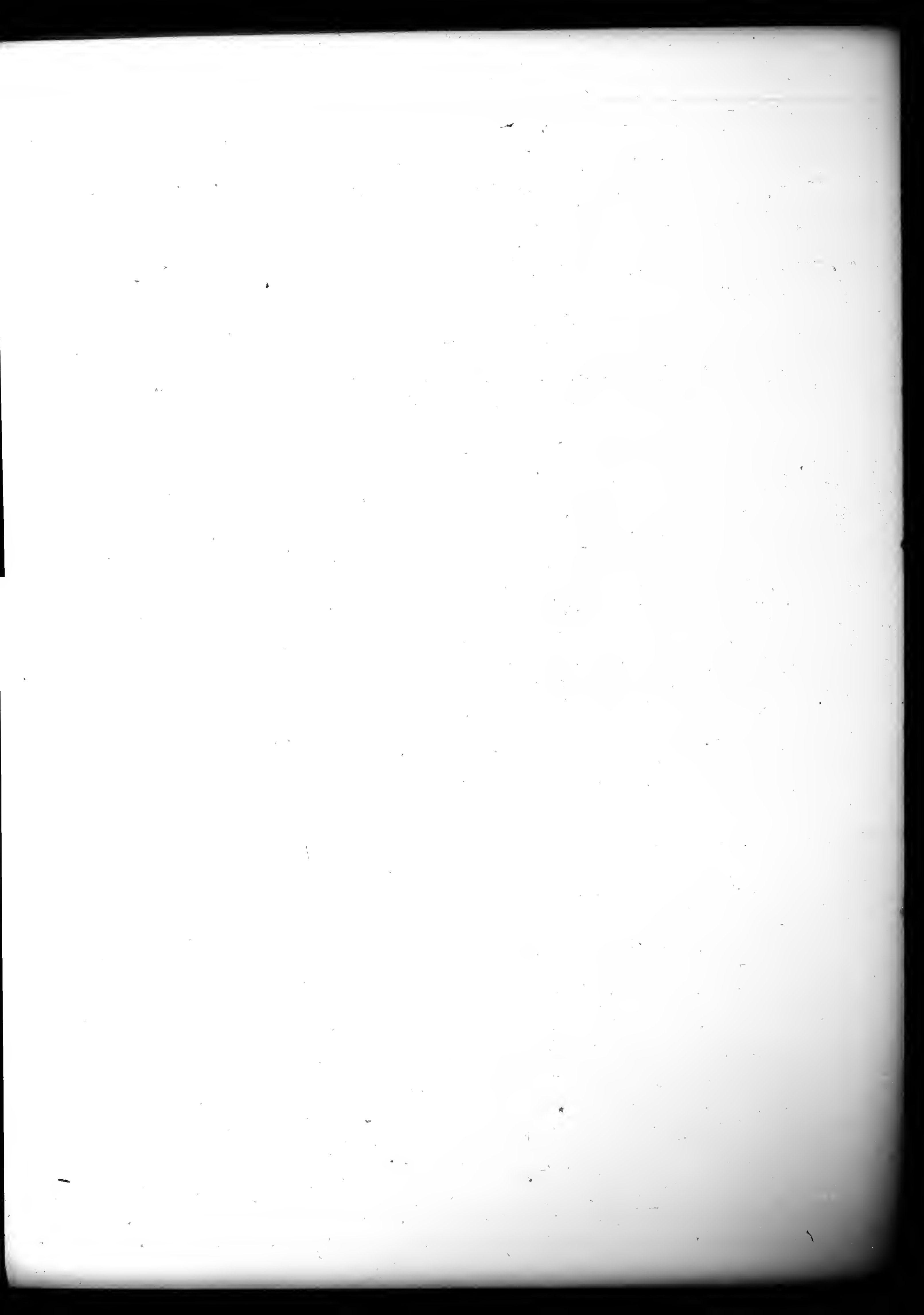
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TICKET

FRIEND, I WANT TO TELL YOU ABOUT MY SON.



Conference Notices

District Rounds

SOUTH FLORIDA MISSION.

FIRST ROUND.

Plant City, February 22; Twin Lake 23, Lakeland, 26-28, Tampa and West Tampa, March 12-15, Port Tampa City 13-16, Keywest, 18-21; Miami and Fort Lauderdale, 22-26; Melbourne 28-29, New Smyrna, April 10-11 Daytona, 11-12, Sanford, 12-13; Winter Park and Woodbridge, 17; Orlando 14-17, Smithville 24.—Jeffrey Grant Mission Superintendent.

Gains 30 Pounds In 30 Days

Remarkable Result of the New Flesh-Building Protone, in Many Cases of Run-Down Men and Women.

Prove It Yourself By Sending Coupon Below For A Free, 50c Package.

"By George, I never saw anything like the effects of that new treatment Protone for the building up of weight and lost nerve force. It acted more like a miracle than a medicine," said a well known gentleman yesterday in speaking of the revolution that had taken place in his condition. "I began to think that there was nothing on earth that could make me fat. I tried tonics, digestives, heavy eating, diets, milk, beer, and almost everything else you could think of, but



Any Man Or Woman Who Is Thin Can Recover Normal Weight By The Remarkable New Treatment, Protone.

without result. I had been thin for years, and began to think it was natural for me to be that way. Finally I read about the remarkable successes brought about by the use of Protone, so I decided to try it myself. Well, when I look at myself in the mirror now, I think it is somebody else. I have put on just 30 pounds during the last month and never felt stronger or more 'nervy' in my life."

FREE PROTONE COUPON

It will cost you nothing to prove the remarkable effects of this treatment. The Protone Company will send to anyone a free 50c package of Protone if they will fill out this coupon and enclose 10c in stamps or silver to help cover postage and packing, and as evidence of good faith, with full instructions to prove that it does the work. They will also send full instructions and their book on "Why You Are Thin," free of charge, giving facts which will probably astonish you. If you want to put on more flesh fill out the following coupon today. Free 50c package can only be had by writing direct to Detroit.

The Protone Co., 2478 Protone Bldg. Detroit, Mich.

Name
Street
City State

WAYNESBORO DISTRICT.

SECOND ROUND

Asbury and Thomas, March 12-13; Waynesboro and Morrison, 18-20; Augusta, 26-27; Millen, April 2-3; Bascom, 9-10; Rocky Ford, 16-17; Statesboro, 23-24; Charlestown, 30-May 1; Herndon and Wadley, 7-8; Pulaski, 14-15; Hagan, W. M. Bellinger, 21-22; Summit, 21-22; Dublin and Brewton, 23-24; Tennille, 25-26; Sylvania 28-29. Sunday School and Epworth League Convention meets at Sylvania Thursday, May 26, 1910 at 8 p. m. Let one Superintendent from each charge, one delegate from each Sunday School, one Epworth League President from each charge and one delegate from each league be present. Please remember the two cents per member for convention expenses, program will be out in time.—James Jackson, District Superintendent.

OPELIKA DISTRICT.

SECOND ROUND.

Bethel and Eclectic, March 12-13; Bensons Mission, 19-20; Wetumpka, 25-27; Elmore and Shorter, 29-30; Lomax, April 1-3; Rockford and Central, 8-10; Alexander City station, 15-17; Dadeville and Kellyton, 22-24; Pleasant Hill and Sunday Level, 30, and May 1; Lanette and Lanette Mission May 6-8; Opelika and West Opelika, 14-15; Five Points, 20-22; LaFayette circuit, 28-29; LaFayette Station, June 3-5. Dear Brothers and pastors: Again I appeal to you along the line of benevolence. Persevere to make Easter Sunday a great day for the missionary cause; raise at least every dollar of the Benevolences in order that we can have the balance of the year to work for our Mason City College. Begin now and continue to work and pray. Agonize and evangelize. Brethren, we have been free nearly a generation. The church and the philanthropic world have helped us. Now it is but reasonable that we should and must keep faith with those that have helped us. For the day has passed that the Church and business world look at us as colored men. Rather they look at us for what we are and they know what we are by what we bring to pass. So let's do our duty that the Church and the business world may see us as it sees any other set of men that God made. Brethren, nothing else will do. Bring your whole assessment in round numbers and figures to the District Conference, which will convene July 27-31. Also remember that we must lay \$250 on altar for the Central Alabama College on Friday, July 29. Also remember the Missionary convention and benevolent rally April 19-20 at Opelika, Ala. Now, dear brethren, this is but reasonable. It can be done. It will be done if you do your part. This you must do, and I lay myself, my life on the altar with you.—Lewis S. Price, District Superintendent.

Box 181, Alexander City, Ala.

LOUISIANA

Campti.—Our First Quarterly Conference was held on February 13-14 with our District Superintendent, J. O. Richards. He did not come as a new man on the District but as one who has been at it years ago. He is sweet and loving and kind. The people are all taking hold of him. His sermon was a lasting impression on all who heard him. Bishop Neely did not make a mistake when he appointed Bro. Richards. He held the Conference with all ease. The Conference was followed by the Love Feast with a great rejoicing. The spiritual tide was high. Bro. Jarett Green of Camp-

A Poor Weak Woman

As she is termed, will endure bravely and patiently agonies which a strong man would give way under. The fact is women are more patient than they ought to be under such troubles.

Every woman ought to know that she may obtain the most experienced medical advice free of charge and in absolute confidence and privacy by writing to the World's Dispensary Medical Association, R. V. Pierce, M. D., President, Buffalo, N. Y. Dr. Pierce has been chief consulting physician of the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y., for many years and has had a wider practical experience in the treatment of women's diseases than any other physician in this country. His medicines are world-famous for their astonishing efficacy.

The most perfect remedy ever devised for weak and delicate women is Dr. Pierce's Favorite Prescription.

IT MAKES WEAK WOMEN STRONG,

SICK WOMEN WELL.

The many and varied symptoms of woman's peculiar ailments are fully set forth in Plain English in the People's Medical Adviser (1008 pages), a newly revised and up-to-date Edition of which, cloth-bound, will be mailed free on receipt of 31 one-cent stamps to pay cost of mailing only. Address as above.



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The Lesson Handbook

A handy vestpocket commentary on the International Sunday School Lessons for the entire year. By H. H. Meyer; J. T. McFarland, Editor. The Lesson Handbook has become to many an indispensable pocket companion. It is packed from cover to cover with concise and pithy lesson comments which are simple, yet adequate, compact, yet comprehensive. Bound in cloth 20 cents net postage 3 cents. Bound in leather 25 cents, net postage 3 cents. Every Pastor, advanced Sunday School Scholar and Bible Student should have one.

The Superintendent's Helper

By J. F. HURLBUT

Progressive Superintendents will find this book very useful and wellnigh indispensable. It contains notes and reviews of the lessons, helpful hints and suggestions and other material which will aid the Superintendent in making his administration successful. It also contains Calendar, List of Lessons, Opening Service, Lesson Service, Closing Service, Ten Commandments, Apostle's Creed, Weekly Reports, Roll of officers, Roll of Teachers, Etc. Bound in leather 25 cents, net postage, 3 cents.

Send Orders to EATON & MAINS, - 631 Baronne St., New Orleans

ti Circuit preached a good sermon; Rev. Richard extended invitation for sinners and nineteen came forward for prayers. Two subscribers for the SOUTHWESTERN. The Ladies Aid gave

a reception in honor of the new District Superintendent. We raised during our quarterly meeting \$20. Paid District Superintendent in full.—J. C. Brown.

MINES AND BURIED TREASURES DISCOVERED.

MRS. M. SUMMERS, Box 176, South Bend, Ind., U. S. A.

1 **AM A WOMAN.**
2 **I KNOW woman's sufferings.**
3 **I HAVE found the cure.**
4 **I will mail, free of any charge, my home**
5 **treatment with full instructions to any sufferer from**
6 **woman's ailments. I want to tell all women about**
7 **the cure.** Now, my reader, for yourself, your
8 daughter, your mother, or your sister. I want to
9 tell you to cure yourselves at home without
10 the help of a doctor. You cannot understand woman's
11 sufferings. What we women know from ex-
12 perience, we know better than any doctor. I know
13 that my home treatment is a safe and sure cure for
14 Leucorrhoea or Whiteish discharges, Ulceration, Dis-
15 placement or Falling of the Womb, Premature, Scanty
16 or Painful Periods, Uterine or Ovarian Tumors or
17 Growths; also pains in the head, back and bowels,
18 bearing down feelings, nervousness, creeping feel-
19 ing up the spine, melancholy, desire to cry, hot
20 flashes, weakness, Kidney and Bladder troubles
21 where caused by weaknesses peculiar to our sex.
22 I want to send you a complete ten days' treatment
23 entirely free to prove to you that you can cure
24 yourself at home, easily, quickly and surely.
25 Remember, that it will cost you nothing to give the
26 old wish to continue, it will cost you only about 12
27 cents not to interfere with your work or occupation.
28 Now you suffer if you wish, and I will send you the
29 wrapper, by return mail. I will also send you free
30 **A. ADVISER** with explanatory illustrations show-
31 ing you yourselves at home. Every woman should
32 when the doctor says—"You must have an opera-
33 tion of women have cured themselves with my home
34 cures of Daughters. I will explain a simple home
35 cures Leucorrhoea, Green-Sickness and Painful or
36 irregular and health always result from its use.

If sugar did not dissolve in the mouth you could not taste the sweet. GROV'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not taste dissolve in the mouth, but do dissolve readily in the acids of the stomach. It is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years. Price 50c.

Southwestern Christian Advocate

631 BARONNE STREET.

PUBLISHED EVERY THURSDAY.

Entered at the Post Office at New Orleans, La., as Second-Class Matter.

Crescent City Notes

Mrs. Climmons, of 2232 First street, entertained at luncheon last Thursday at 2:30 Mrs. V. H. Reeves, Mrs. M. E. Norman, of Monroe, the guest of Mr. and Mrs. N. J. Dennis, Mrs. Hall, Mrs. Ballard, Mrs. Robertson, Mrs. Ridley, of Jackson, Miss., Mrs. and Miss Trust, of Meridian, Miss.

Haven Memorial.—An informal reception was tendered in honor of our pastor, Dr. Pierre Landry, by a committee of ladies, on the night of the 19th inst, at the parsonage, where all participants spent a delightful evening. For this courtesy, as well as others, the pastor is grateful.—Vernice C. Obert.

Mrs. Allen Luster, wife of the Rev. A. Luster of the Louisiana Conference took ill Dec. 25, 1909. Mrs. Luster is a member of the First Street Methodist Episcopal Church and president of the Missionary Society of that church. I thank the many friends for their kind attention and I especially thank Dr. A. E. P. Albert as physician and Mrs. Crawford and Mrs. Davison for their attentiveness as trained nurses. Mrs. Luster is now convalescing.—A. Luster.

The Progressive Shoe Store is still doing business at 135 South Rampart street. This enterprise among our people is enjoying a measure of success, but it is deserving a liberal patronage. Let the Negroes of New Orleans wake up and stand by the business enterprises among their own people. The Progressive Shoe Company has the following officers: J. P. Dugue, president; E. W. Brooks, Sr., vice president; J. J. Colin, treasurer; C. J. Ross, secretary.

The New Orleans Methodist Preachers' Meeting on Tuesday of this week gave Dr. W. H. Logan, the new pastor of Wesley Chapel, a most cordial welcome to the city of New Orleans. Dr. Logan comes to New Orleans by transfer from the Texas Conference. His first visit to the Preachers' Meeting called forth fraternal resolutions and addresses which were all that one could wish. The brethren of the city received Dr. Logan as a brother beloved and made him one of their number at once.

I take this method to thank the members of Wesley Church for their many kindnesses to me during my stay there as pastor, and I want to especially thank the Woman's Foreign Missionary Society and friends for a handsome suit; the Deaconesses for a fine pair of shoes, and the King's Daughters, Stewardesses and the Woman's Home Missionary Society for three purses. I also wish to thank Mrs. Sanders, Mrs. Flowers and Mrs. White for a very elegant leather satchel. God bless the good people of Wesley Church, where are to be found some of the best people in Methodism.—H. Daniels.

LOUISIANA CONFERENCE.

WOMAN'S HOME MISSIONARY SOCIETY.
Mrs. E. L. Knostman, Bureau Secretary of West Southern States, after spending quite a while in the city, left for her home Monday night. Mrs.

The Beauty Of Firm Flesh

Lies In The Power Of Rich Blood To
Keep It Ever Clear And Clean.

Stuart's Calcium Wafers Free.

The secret of firm, strong, supple flesh is—good, rich, constant flowing blood. When hollow, cheeks appear and hidden pigments make the eyes look like burnt holes in a blanket, the blood is sick and out of tune.



The effect of impure and pure blood is seen at once on the face.

Impurities fill it with poisons, the flesh hardens these poisons, and the lungs cannot eliminate them as they should.

It needs a purifier. Stuart's Calcium Wafers give to the blood through the same channels as food all the strength and stimulus necessary to remove the impurities and to make rich corpuscles which will feed the body or fight its enemies.

Time was when poor blood purifiers had to be used, such as herbs and roots powdered minerals, etc., but thanks to latter day achievement the Stuart process gives to the system the full rich strength of Calcium Sulphide, the greatest blood purifier known to science.

These little powerful wafers are prepared by one of the most noted expert pharmaceutical chemists in the world and so far as science is concerned no expense has been spared to make them perfect.

They contain Quassia, Golden Seal and Eucalyptus, each a most powerful aid to the blood of man.

Thousands of people use these wafers with religious zeal, and their testimonial evidence is an unfailing source of interest to one who reads it.

Melancholy marks every suffering woman, yet one should be armed with this knowledge and make up one's mind to try Stuart's Calcium Wafers at once. Every druggist carries them. Price 50c, or send us your name and we will send you a trial package by mail free. Address F. A. Stuart Co., 175 Stuart Bldg, Marshall, Mich.

Knostman has been down here in the interest of her work and had planned to accomplish a great work especially in the rebuilding of Peck Memorial Home for our colored girls. In this city, but having met with a serious accident in breaking her leg on her arrival caused her to cancel her plans, but she expects to be with us again very soon and the women of the Woman's Home Missionary Society, Dis-

trict Superintendents and pastors of the Louisiana Conference want to show to her that we are in sympathy with her in her affliction and this year let us raise our apportionment and be ready to place it in her hands when she returns to us in the spring, as she has promised. We want to pray that God's blessing might rest upon her and with our co-operation that she might be able to accomplish this great work.—(Miss) Emma Bessie, Conference Rec. Sec.

FIRST STREET WELCOMES PASTOR.

A grand reception was tendered the pastor of the First Street Methodist Episcopal Church by the Ladies Aid of that church. Mrs. Susan J. Davis, president, and her noble band of untiring workers, were on hand despite a heavy downpour of rain, to bid the new pastor, the Rev. W. R. Butler, and his family welcome again to the church, which he built in 1895. Miss Ella Lee Rose made the welcome address on behalf of the Ladies Aid and members as did T. J. M. Clark on behalf of the officers of the First Street Church. The paper read by Miss Rose would have done honor to the President of the land. T. J. M. Clark, in eloquent words, welcomed the pastor again to the homes and hearts of all as a friend and a brother beloved. When the Rev. Mr. Butler rose to respond, a burst of applause broke forth from the audience. He said many things which pleased all and the church pledged itself to stand by him in the great work of building up one of the greatest Methodist churches in the Southland. At the close of the program Mrs. Davis invited all into the annex, where the table was laden with the choice delicacies of the season. A delightful social hour followed.—Reporter.

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Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's a liquid—pleasant to take—acts immediately. Try it. 10c, 25c and 50c at Drug Stores.

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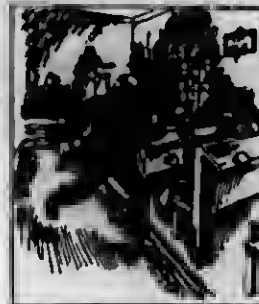
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day. The Trial Pack-
age Will Give In-
stant Relief.

Consider my offer. I willingly send you free of charge a trial treatment of the wonderful Gauss Combined Catarrh Cure. You have everything to gain and nothing to lose. It's up to you. If you wish to be cured of that foul spitting and hawking—that wretched depressed sensation—that "don't-dare-look-anybody-in-the-face" feeling—then fill out the coupon without further delay. I possess the remedy that will cure you, but as I have not your address you must supply it. That's all I ask. Simply fill out the following coupon and mail it to me today. It will be the means of restoring you to a perfectly normal condition, giving you a sweet, pure breath.

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The great Liniment that kills your aches and pains like magic. It's startling, it's wonderful what this great liniment will do for you. Why? Because it has the strength and power to penetrate through the skin, the flesh, the tissues, and to the very bones and kill not only such deep-seated aches and pains like Rheumatism, Neuralgia, Toothache, Headache, Earache, Backache, Pain in Breast and Side, but Coughs and Colds, Sore Throat, Colic and Cramps in man or beast, Swellings, Bolls, Stiff Joints, Contracted Cords and Muscles and the hundreds of little aches and pains of man and beast. BISHOP LINIMENT the Liniment for the home, the farm and the factory. You can always depend on BISHOP LINIMENT stopping your pain. Now you know about my wonderful BISHOP LINIMENT—you want to try it yourself, and to get you to try it and to introduce it among your neighbors, I'll send you 20 large fifty-cent size bottles, put in three extra, free, to cover express charges, and charge you only 25 cents a bottle for what you use or dispose of—the rest you can return. Just fill out the COUPON, send it in to me, and I'll send the medicine by return express. Fill out the Coupon

H. E. BISHOP, Manager, 1703 Cass Avenue, ST. LOUIS, MO.

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MR. BISHOP, Mgr., 1703 Cass Ave., St. Louis, Mo.

DEAR SIR:—You may send me 20 50c bottles of BISHOP LINIMENT, and put in 3 bottles free, for express charges, providing you charge me only 25 cents per bottle for all I use or dispose of.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
EATON & MAINS, Publishers

NEW ORLEANS, MARCH 3, 1910

Vol. 44--No. 9

"THE FREEDMEN"

"The Upward Path," by Miss Mary Helm, is in the mission study course, and the classes just now are considering the chapter upon "The Freedman."

The study of the slave and the freedman in contrast is most interesting. When those who are interested in the race question approach the subject with an open mind in search of the truth the race situation will not seem hopeless. One fact must always be kept in mind—the Negro is not here by his choice. We do not refer to his being in this country, North or South. His existence and relation to the affairs of the world are the result of divine appointing. He did not "happen" as did Topsy; God placed him here in such large numbers as to demand the attention of all students. That the Divine had a purpose in making so many Negroes which some day He will reveal and justify there can be no doubt.

In his introduction to "The Upward Path" Dr. John White, a Southern white man, says: "The longest distance ever traveled by a race in just three hundred years was from the jungle in Africa to highway in American civilization. The American Negro has made that journey. Whatever remains unattained and difficult, whatever the remaining gap from the front rank as races stand at the opening of the twentieth century, that fact is unchallengeable, that distinction for the Negro is secure."

In the new relation of ex-slaveholder and freedman it should occasion no surprise if there is at times misunderstanding which leads to friction. The truth is that history has no parallel example, where there has been such an upheaval of social and economic institutions, and where two races lived in the same territory with so little friction as is the case between the Negro and his former owner. Now, much has been said as to the beneficence of American slavery. What is written is written. In the effort to adjust our differences let us bear in mind that whatever the Negro learned during the period of his enslavement it was in spite of the purpose of that regime. We are frank to admit that there were those who were kind to the Negro; but this number was not so great as to call for large consideration in the general summing up of those dark days. It is said that as a slave the Negro was taught industrial habits and obedience to law, and prohibited from many of the grosser vices. Drunkenness, gambling, stealing, lying, and sensuality, it is alleged, are some of the fruits of freedom. Let us not forget that the relation of the will to an act decides its moral quality. If the Negro was free from vices during slavery, it was not because he was a free moral agent. That he has mistaken freedom for license cannot be denied; but that with restraint thrown off he has constantly lifted himself and so exerted his will in things moral and spiritual indicate that in spite of the blighting influence of slavery he has all the qualities of a man.

There are those who honestly contend that slavery was a burden to the slaveholder and that the labor of the slave was worth little more than his shelter, his food, and his clothes. This labor was directed during slavery by an intelligence which claimed superiority. Turned loose in the midst of a new environment, with absolutely no experience in the controlling of his own affairs and in disposing of his labor, and in spite of his thriftlessness, idleness, and viciousness, the Negro has yet accumulated hundreds of thousands of acres of land and millions of dollars. That is to say, with the same labor which the Negro gave to his master for two hundred and fifty years, and for which he received his shelter, his food, and his clothing, the Negro has managed to maintain himself, and in forty years accumulated real estate and personal holdings amounting to more

than \$700,000,000. It is claimed by those who have figured it out that the total of the Negro's holdings in land is equal to that of the New England States.

There is no phase of the freedman's life immediately following the emancipation that is more discussed than his enfranchisement, which is now often referred to as a colossal blunder. Indeed, Miss Mary Helm says that "many intelligent leaders of the Negro race now coincide with this view." We think we know something of the thought of the leaders of the Negro race; we are sure that her statement of the position of the race leaders on this matter entirely too strong. As a matter of fact, mistakes were made during that period, but the Negro was enfranchised not so much for his sake as because the leaders of the nation thought it was a necessary policy to bring the southern States back into the Union. In discussing this question it perhaps was never more clearly stated than by President Wilbur P. Thirkield, of Howard University, who says:

"The Negro holds the ballot through no fault of his own. He did not seek it. It was placed in his hands largely as a political measure. Men call it a blunder. It surely was a fearful risk, for I recall that warning word of Wendell Phillips that an ignorant ballot is the winding sheet of liberty. But it is my conviction that it was one of those 'blunders' of Providence in the interests of humanity. It has cost the Negro much; it has been a fearful strain on the republic, but it has made him a citizen. And let not the members of Legislatures in several Southern States consider that by measures calculated to practically disfranchise the Negro, they are avenging a wrong done the South by the North in giving the ballot to the Negro. Mr. James Bryce, the thoroughly disinterested English ambassador, in his American Commonwealth shows that if the South had at once accepted the total results of the war, they would have moved out into a new age under the most favorable conditions. He notes their huge mistake in rejecting the constitutional amendment offered by Congress. If that had been done, there would have been no delay in the return of the States, and no enfranchisement of the colored man. And he quotes Justice Lamar, of Mississippi, to show that the inevitable results of rejecting the constitutional amendment by the Southern States was the enfranchisement of the Negro. The South, then, must share the responsibility of his enfranchisement.

"History, however, will show that the ballot has been the greatest force in lifting the Negro from serfdom into manhood. And that which lifts into manhood any member of the body politic is a blessing to the State. The ballot in his hand lifted the Negro out of the mass and made him count as one. It saved him from a state of practical peonage, to which enactments in several States were consigning him. It is his misfortune that the Republican Party exploited him as a voter, and did not develop him as a citizen. Yet no race, under like conditions, ever before made such progress in citizenship in a single generation."

HAS THE CHURCH LOST INTEREST IN THE NEGRO?

The *Northwestern Christian Advocate* contains in its recent number a notable editorial on the Mission of Methodism to the Negro. This editorial states the case squarely, succinctly and unanswerably. The tribute to Bishop Walden is very beautiful and as deserving as it is beautiful. In the course of the editorial the *Northwestern* says: "The Church and the nation need a new or a newly awakened conscience as to the Negro." In its number, appropriate to the observance of the Lincoln Birthday, in an editorial title "Serving and Saving a Race,"

Zion's Herald contains the following questions significantly put and demanding more than passing notice:

"Are we not forgetting the magnitude of this problem? The 4,500,000 slaves Lincoln set free with their children and grandchildren are now more than 10,000,000. Are we becoming insensible to the urgency and influence of this problem?"

Dark will be the day for the Negro when the Methodist Episcopal Church forgets the magnitude and difficulties arising out of the problem, and when the Church becomes insensible to the urgency and influence of this problem. These two statements coming from two of our most representative publications, give rise to the question, "Has the Church lost interest in the Negro?" To this direct question the authorities of the Freedmen's Aid Society would unhesitatingly answer "No." For the Church last year made an increase, a substantial increase, in its contribution to the cause of educating the freedmen. Let this encouraging fact be admitted. We do not care to disturb ourselves by mere rumors and gossip, but let us be frank with each other. Men can afford to be frank if they are sincere. Has the Church not lost its old time enthusiasm for the Negro? Without discussing the reasons, what is the fact? Likely enough the Church is influenced by the Nation at large. For it is apparent that the Nation is not manifesting its interest in the Negro as it did in days gone by. A measure of this apparent disinterestedness is justifiable, in that as the Negro has been helped for forty years, his friends are now calling for results and that, too, with the thought in mind that as he has been helped he is in a measure able to help himself. Pushed out into the stream he is left to paddle his own canoe. Naturally enough the country and the Church would tire of a problem which it had incessantly before it more than a generation. There are many things that enter into the situation that need not here be discussed. The Negro had just as well brace himself, stand up as a man and face the situation and realize that he is not the household pet of the Church and the nation that he was at one time. We have friends, ardent friends, enthusiastic friends. The cause for letting the Negro alone is due in no little measure to the propaganda of reconciliation between the North and the South. And wherever there is an attempt in this direction the South demands concessions on the Negro question and for peace sake, and for the hope of reconciliation our friends have been willing for us to be set aside, may be temporarily.

Verily, the Church and the nation need a newly awakened conscience as to the Negro. For conscience it should have; the moral sense dictates certain duties to the Negro. It is a rather too optimistic view of the situation to suppose that forty years of assistance would be all that the Negro needs for his ultimate development. Many of the older races of the earth have been helped for centuries by the stronger races and still there must be effort for their uplift. Are we to be discouraged because all the problems of the Negro have not been settled within forty years? Has he not demonstrated within these years of probation sufficient capacity as to indicate his ultimate triumph over ignorance, superstition and vice? He has been a most favorable missionary field and the Church and the nation cannot refuse help and co-operation to the Negro without a disavowal of the fundamentals that underlie the kingdom of Jesus Christ and the brotherhood of men. This problem is a problem of Christianity as well as a problem of humanity, and there are considerations eternal and far-reaching that outweigh by far petty prejudices and provincialisms. We would like to see the old time interest on the part of the Church and the nation toward this people struggling on the upward path, and see that they have life, liberty and the pursuit of happiness.

Negro in Northern College

By Amos J. White, A. B., Professor of Greek and German, Wiley University

I do not come with a subject of far and distant interests, but with one which concerns many; for over 90 per cent of the students enrolled in our Northern colleges are from different sections of the South. Texas herself has been well represented in these schools and her men have done well. The Massachusetts Institute of Technology is no doubt pleased with the work of Prof. Terrell, of Prairie View, the Boston and Harvard Universities are pleased with the work of Mr. Dickson, now a successful lawyer in Houston. And I am sure that Yale is proud of Prof. Maroney. No doubt you can point to representatives in various other Northern colleges and universities. The subject then ought to claim a national interest.

In view of the fact that Negroes in our Northern schools are not registered as Negroes, nor considered as such by the administrations, it has been extremely difficult, in fact almost impossible, to gain reliable statistics upon which to base a consideration of the subject.

In the early days of the government of Virginia, one of the chiefs gave voice to this expression: "I thank God that there are no public schools in Virginia; it might breed a seditious spirit." This sentiment was not confined to Virginia, but was approved by many other commonwealths, and it took nearly 200 years to develop this other expression, which adorns the Boston Public Library, and which is rapidly becoming the accepted sentiment of the nation, and civilized world: "This commonwealth requires the education of all its citizens, as the safeguard to liberty." A wide gap of social investigations and observations; of the advancement and relegation of educational theories and experiments, separate these two views. And yet the Negro, emerging from a condition where Negro instruction was considered as criminal, in less than fifty years has so completely entered into the spirit of this modern educational renaissance that he has raised through his own efforts nearly \$40,000,000 for the purpose of his education. It is to me a remarkable fact that the Negro, but yesterday liberated, can so easily conform to the changing conditions of an advanced civilization, and yet it is this same ability which has given us not less than 600 men and women who have successfully competed with the best brain in the world in our highest institutions of learning, winning scholarships, prizes and honors in every phase of scholastic life. It is this same ability which today gives us nearly 200 men of color who are struggling in these schools for that which we recognize as the "safeguard to liberty." And it is a struggle! With but few exceptions do they come from homes where the parents are able to meet even the smallest portion of their college expenses. This especial disadvantage is now rapidly growing less and less, because Negro parents are becoming better able to assist their children to meet the heavy financial burden which faces them in these schools. I think that I am safe in stating that there is no Northern college with a tuition less than \$100 per annum, in addition to this the student must meet the expense of books, stationary, clothing, lodging and the very important items of board and incidentals. The most economical student can hardly hope to complete a year for less than three or four hundred dollars. The average student must depend upon hotel or Pullman service for his summer employment, and saves not more than a hundred dollars. A few considerably exceed this amount, the majority do not. You can readily see therefore, that the Negro must earn the greater part of his expenses during school session. To meet this expense our students resort to almost every known honorable device. The cold winters of our Northern States make the constant glow of the furnace necessary for warmth and comfort. This need gives employment to a considerable number of students. They receive from \$2 to \$3 per week for such work. The effective relating of the harrowing experiences and deprivations which some of these heroic, earnest and ambitious boys endure, would soften the most callous heart. There is another side to the picture, however. I mentioned in the beginning that Negroes were fast becoming able to meet the expenses of their children, and now these children are fast filling the ranks, but they are usually in grave danger for they are apt to wish to

enter into every phase of student life and in doing this are led to ape some of the questionable habits of wealthy white students. The result is that much of the money which father and mother send, thinking it is for legitimate expenses, is often really wasted in dissipation. An indulgent parent can do much toward ruining the college life and after public life of a boy or girl.

I have in mind at this time two young men who received no less than fifty dollars per month as an allowance. Not a cent of this was even used to meet a single one of their college bills, but was used for their own pleasure and amusement. One formed habits which will no doubt make almost impossible a successful life. The other, although he has been out of college several years, is a dead expense to his parents in doctors' bills. He is now physically unfit for life.

These, however, are the grand exceptions, and are mentioned simply to point out the danger to weak young men who have indulgent parents able to meet their expenses and send allowances.

There is another disadvantage which faces many of our young men in these schools, and that is the disadvantage of inadequate preparation. Our school terms are necessarily short, the interest which do not directly concern our text books are many. Our recitation and study periods are short, and the subjects taught are many. A multiplicity of interest is a foe to concentration, and the lack of concentration is a deadly enemy to effective study. When studies conflict with other interests, studies are apt to suffer every time.

Mr. Albert Shaw, the talented editor of the *Review of Reviews*, said in a recent article referring to the Northern college, that their requirements were altogether too high. If these requirements are too high for the Anglo-Saxon, with his advantages and who has for the most part received special training, what must they be to the Negro whose parents were slaves and who himself has had no special preparation for them? The result is that for the most part they are unable to gain regular class standing and must register as special students. A special student must do exceptional work, and the least lag places him in serious danger of separation from the institution.

I think I am safe in saying that few of the Northern colleges assign daily work except in a few elementary courses. The outside reading may be given out one or two months ahead. Since there is no daily insistence upon this work, the young student is apt to put it off for the very last, and find himself face to face with examinations for which he is ill prepared. The elective system and the lecture system, so much used in most of these schools, differs so widely from the system in our Southern schools, that the student is apt at first, unless posted, to make some very serious blunders.

In the above I have sought to show some of the disadvantages confronting the young Negro in our Northern colleges. With such disadvantages we naturally ask, what is the collegiate record of our students? Is it good or bad? I think I cannot answer this question more effectively than by quoting some of the replies to a similar question and contained in the report of the Commissioner of education for 1901-1902.

From Bates College, President Chase wrote: "We have had about a dozen colored people who have taken the full course for the degree of A. B. at Bates College. They have all of them been students of good character, and worthy purpose. One was a remarkably fine scholar, excelling in mathematics and philosophy; another was an honest, industrious man of good ability, but of slight intellectual ambition. A third was a good scholar, especially in mathematics. A fourth graduated with excellent standing and excelled in the classics. A fifth acquired knowledge with difficulty. A sixth did work of a very high order."

The secretary of Oberlin in sending in a list of graduates, wrote: "It is a list containing men and women of whom we are proud." I might add here that Oberlin has graduated more Negroes than any other white school.

Colgate University in writing of one student says: "He was very brilliant and graduated second in his class; many believed that he was actually the leader."

"A black student of Adrian, Michigan, was one

of the best mathematicians I ever had in class. He wrote a professor. Boston University writes of one graduate as a fine scholar; two others, however, did poor work.

A Brown man, "one of the most brilliant students of recent years, was a Negro. He was among the junior eight, elected to the Phi Beta Kappa."

At Amherst the record of colored men has been good, both in studies and athletics. Two captains of her football teams have been colored men.

At Yale and Cornell Universities, colored men have won prizes and scholarships, and some have made good records. We have not yet forgotten the scholastic and oratorical prominence of Pickens and Crawford. The only Negro at present in the Sheffield Scientific School, does distinctly poor work. The men in the college department are doing well.

At Harvard some have done well and some poorly. Several have held scholarships and one a fellowship. She has had three Phi Beta Kappa men, two class orators and three commencement speakers, three masters of art and one Ph. D. graduate of Harvard is now a Rhodes student at Oxford University, England.

With few exceptions Negroes have taken degrees from every college in the North and have done well.

A member of the Zuloo tribe of South Africa recently carried off oratorical honors and made a high mark at Columbia University.

In Radcliffe College, the Harvard Annex, there are two Negro students doing well.

In reply to personal requests, I have replies from Amherst, Wellesly, Smith, Cornell and a few others. Their Negro students usually do very well. Wellesly has one colored student who is on the honor list.

These statements show that the Negro does good work despite his handicaps. It must be borne in mind, however, that the Negro considered is the exceptional Negro, and can hardly be taken as a criterion.

becomes of the Negro after graduation? About

The next question that interests us is what 70 per cent have entered the teaching profession, the rest are lawyers, doctors, students, editors, business men, etc. It is an encouraging fact that the number of Negro graduates entering business shows a gratifying increase.

Recent graduates from Harvard are to be found in the financial district of New York; also as editors, farmers, etc. One has just started in the shoe business. Another holds a responsible position with the Malinkrodt Chemical Works of St. Louis. It is commendable, I think, that these men throw themselves in the midst of the keenest competition and battle so nobly for recognition. They are ceasing to depend upon their college degrees, but upon actual worth.

We are apt to criticize too severely, I think, the college graduate and especially the Northern college graduate, who begins at the bottom of the ladder, the natural place for beginners. The real test of ability and worth is not where one begins, but where one ends. It is not so much in the kind of work done as in how well one does it.

In the above I have tried to point out some of the advantages and disadvantages facing the Negro in our Northern college; to show something of the work he does in college and out of college.

In conclusion, should our students be encouraged to enter our Northern colleges? It is my belief that there should be no general encouragement. Exceptional individuals of unusual promise, should, I think, be given all the encouragement possible, but from the conditions I have mentioned only our best can hope to be successful and do themselves and ourselves credit.

The great body of our students, then, must be trained in our Southern schools, and our insistence and emphasis should be toward raising them to a high degree of efficiency. We need more first-class colleges and universities in order to strengthen our secondary schools. Quoting from a speech delivered in Trinity Church, Boston, by Charles W. Eliot:

"How, then, are the teachers, the preachers, the physicians for the colored race of the South to be provided, unless the South has institutions of higher education serving the Negro, fitting him for these higher positions? We know very well that the Negro, as he rises in the social scale, will live in better houses and follow better trades, and, in general, be industrially and financially elevated, and we should not for a moment criticize the work which is going on throughout the South in sever-

institutions which Boston interest and sympathy have furthered.

"But there is another essential thing—namely, that the teachers, preachers, physicians, lawyers, engineers, and superior mechanics, the leaders of industry, throughout the Negro communities of the South, should be trained in superior institutions. If any expect that the Negro teachers of the South can be adequately educated in primary schools, or grammar schools, or industrial schools pure and simple, I can only say in reply that that is more than we can do at the North with the white race. The only way to have good primary schools and grammar schools in Massachusetts is to have high and normal schools and colleges in which the higher teachers are trained. It must be so throughout the South; the Negro race need absolutely these higher facilities of education."

I know that some Negroes will benefit by Northern college training. In the first place, distinctions of race, sex and of condition have an inferior and

a diminishing significance; and this is true in political, social and commercial affairs as well as in educational matters. Again the general ethical atmosphere is more vigorously altruistic; hence the rights of man have precedence over the privileges and it is taught and recognized that intellectual and moral serviceableness has no fixed and deep color; everything is more democratic and less aristocratic and oligarchic. To account for this, it may be enough to claim that the dominant doctrines and the pervasive of traditions of orthodox Christianity demand and secure from the people their profoundest allegiance. Finally, in Northern colleges the emphasis of faculty and student recognition falls on individual scholastic efficiency and merit, rather than on racial superiority and financial resources.

If we continue to strive in the future as we have in the past, we sound no note of retrogression, neither North, South, East or West, will hold anything of excellence, anything of worth which we will not attain.

Marshall, Texas.

Liberia—A Study—X

By the Rev. Alexander P. Camphor, D. D., President Central Alabama College, Mason City, Birmingham, Alabama

III.—The Beginning and Growth of National Life. (Continued.)

RETROSPECT AND PROSPECT

Thus far in our treatment of Liberia we have considered three important and stirring periods in the life of the Republic. First, its beginning; second, early efforts of the founders, and third, the beginning and growth of national life.

In this paper and the next one to follow, we will conclude our treatment of the third chapter, considering the governmental system in concluding the chapter. This done, we take up our fourth chapter, viz., Physical Aspect and Resources. Several papers will be devoted to a consideration of this chapter. Then we discuss the second grand division of our theme, viz., The Natives, broadly considering various phases of the question in perhaps a dozen papers.

The study on Liberia will finally close with a brief summary of religious operations in Liberia. We will append a bibliography which has taken much time and labor to prepare. This will be in itself a library on Liberia. The general reader, and special student of Liberia and African missions will find profit and interest, we trust, in consulting these volumes and pamphlets to extend his knowledge on the Americo-Liberian State. Our aim is to have as few breaks as possible in the forthcoming articles.

THE NEW ERA

The recent visit of President Barclay to Europe has done much to acquaint those living abroad with the resources of the country. His visit attracted much attention and European papers gave large and favorable comment on Liberia. On some sides it has been looked upon as a possibility if not a probability that Liberia would, in time, be annexed to Sierra Leone. This need not be, if only the Liberians would enact laws for their own protection, and if foreign nations will but respect the rights of this little nation which is physically unable to battle with grasping foreigners. Foreign nations must give Liberia a "square deal." How detestable is the person who will rob the poor box in the church. And is not the nation who would rob a country founded on such exalted lines and performing such a consecrated service to humanity, built of the same stuff as the poor box thief?

It is not the lack of brains that is making it so hard for Liberia today. She has men of intellectual capacity fully equal to that of the rulers of other nations. It is the grasping selfishness of the European nations that menaces Liberia. The friendly powers of the world should make a compact that this new country must have every encouragement and protection, both for her territorial rights and the work she is trying to accomplish.

The financial outlook in 1905 was not particularly pleasing. Coffee was on the decline, as was the piassa crop. This was due to a depreciation in the quality of each substance and the interior tribal disturbances. In that year the country had secured a loan of nearly \$500,000 from the Liberian Development Company, which will collect 6 per cent on the investment. This seemed the signal for something in the nature of a boom in business circles. A good deal of building was done and trade generally increased. A British bank is now in operation which has cut off the local merchants who

had been making large sums discounting notes, bills, drafts and so forth. The customs are now being paid in gold, which, of course, assists materially in keeping things moving. English inspectors are employed in the Custom House and they exercise a general supervision over the revenues.

This country has not been doing much to populate Liberia. In 1906 barely half a hundred persons emigrated. A lack of direct transportation is connected with this.

The opportunity is still there. It is just as big and ten times easier of realization than it ever was. There are splendid openings for the cultivation of fruits, grain and roots, and the climate is well adapted to them. In fact the farmer could make the country rich with improved facilities.

Right here, perhaps, it is not unwise to sound a word of caution. As the resources of the country are appreciated by foreigners and their value is proved there is likely to be a rapid influx of capitalists and developers, and here is where the judgment of the wise man of the Republic will be taxed to its utmost. The temptation will be to give the new comers unlicensed freedom in the prosecution of their work, "because the country needs the development."

RECENT OCCURRENCES

January 6, 1908, Arthur Barclay took the oath of office, preparatory to his entrance upon the discharge of his duties as president of Liberia for a second term. The constitutional amendment recently adopted lengthened the term of the presidential office as well as the members of the legislature, from two to four years. President Warner in the sixties advocated this change of the constitution and each president for a period of forty years did the same. Its adoption by the people in their last biennial election was a step in the right direction, showing progress and wisdom on the part of the people. It makes a new epoch in the life of the Republic.

In May, 1908, a Liberian deputation composed of ex-President G. W. Gibson, Hon. J. J. Dossen, Chas. B. Dunbar and their secretaries, visited America and were given audience with President Roosevelt and Secretary Root. Their mission was both diplomatic and commercial. Touching upon the commercial phase of the mission, Mr. Dossen said:

"Scarcely less important than the political phase of our labors here is our instruction to bring to the attention of the alert American capitalists the marvelous returns likely to grow out of judicious investments in Liberia, and the systematic exploitation of our practically inexhaustible timber, rubber, coffee and mineral resources, and the successful innovations that can be made in cotton and other profitable agricultural fields that will follow the development of those immediately at hand. Liberia is the natural field for the employment of America's idle capital, and this rich country offers a veritable gold mine to your enterprising captains of commerce who are wise enough to 'take the tide at its flood.'"

There are good reasons why Liberia should at this present time receive the kind offices of the American government, and why larger, closer, more friendly and commercial relations between the governments established. Liberia is a legitimate child

of America, but has never received in all its history that adequate and practical cooperation from the mother country which it deserves. America is under bond to Africa and especially to Liberia. In its many contentions and disputes with its powerful neighbors, England and France, a strong friend is needed and most naturally Liberia looks to America for that help. The American government ought, and will, we doubt not, guarantee the integrity of Liberia. American capital should be largely invested there, and the friends of education and missions should turn anew to this garden spot of West Africa and reclaim it from every vestige of heathenism and financial stress.

It is encouraging to note the awakening interest on the part of our government toward Liberia. The report of the American Commissioners who visited that country some months ago and the favorable action taken on the same by the State Department at Washington, means a day of hope and larger opportunities for the struggling Republic. This is as it should be. Now let commercial, industrial and philanthropic enterprises join hands with the government and direct their attention and energies Liberia-ward, under judicious and efficient management benefits and returns to Liberia and to all concerned will be ample and gratifying.

(To be Continued.)

Important Points on the United States Census

This information is prepared for the use of persons who have opportunities of teaching others. It is urged that ministers, teachers, and lecturers on all subjects will make frequent use of these facts in impressing people with the great importance of the coming census, and in preparing them to give correct answers.

1. Thirteenth General Census of the United States will be taken beginning April 15, 1910, to be completed within the next thirty days.

2. Great importance of learning the truth about the people of the nation, their health, their wealth, their education, their homes, and their general progress. Descriptions based upon the imagination and hearsay frequently do great harm.

3. United States is still primarily an agricultural country, hence the importance of the farm schedule.

4. Crops and animal products desired are those for 1909, while property and live stock, including poultry and bees are those on hand April 15, 1910.

Possibility of error is greatest in the case of the farmer, who moves on to his land in 1910. This man must learn of the crops for 1909 from the farmer who preceded. He in turn ought to tell his successor about his crops on the farm which he cultivated in 1909.

5. Note definition of a farm—as the land, 3 acres and over, under the personal direction of the farmer.

The advocacy of keeping farm records for census purposes is one which will give us an entering wedge on the whole matter of keeping accounts. Through this campaign a beginning will be made toward inducing people to keep records of profits and losses—a matter of great economic importance to themselves.

IMPORTANT QUESTIONS ASKED OF ALL PERSONS

1. What was your exact age at last birthday?

2. Each mother will report how many children have been born to her and how many of her children are living.

3. Each family will report whether home is owned or rented, and if owned whether entirely paid for or mortgaged.

4. In giving occupation be sure to state whether you are an employer, or an employee, or working on your own account without employing labor.

Answers to the first two questions give valuable information regarding the health of the nation.

Answers to the last two questions are an indication of the prosperity of the nation.

IMPORTANT QUESTIONS ASKED OF FARMERS

Information reported will not be given to any tax assessor and will be treated as strictly confidential.

A farm, according to the Census, includes all the land cultivated under the personal direction of the farmer.

A portion of land less than 3 acres is not to be considered a farm, unless it requires all the time of one person or produced \$250 worth of produce in 1909.

(Continued on Page Seven.)

THE CHRISTIAN LIFE

My Evening Prayer

If I have wounded any soul to-day,
If I have caused one foot to go astray,
If I have walked in my own willful way—
Good Lord, forgive!

If I have uttered idle words or vain,
If I have turned aside from want or pain,
Lest I myself should suffer through the strain—
Good Lord, forgive!

If I have craved for joys that are not mine,
If I have let my wayward heart repine,
Dwelling on things of earth, not things divine—
Good Lord, forgive!

If I have been perverse, or hard, or cold,
If I have longed for shelter in thy fold,
When thou hast given me some part to hold—
Good Lord, forgive!

Forgive the sins I have confessed to thee,
Forgive the secret sins I do not see,
That which I knew not, Father, teach thou me—
Help me to live.

—C. Maud Rattershu.

Guided by God

By T. H. Darlow, M. A.

He leadeth me in the paths of righteousness for His name's sake.—Ps. xxiii. 3.

1. In this world of dimness and disorder we are not wise enough to guide ourselves. The old pagans confessed as much when they watched the stars, if perchance they might spell out some secret of their own destiny, and knelt by the oracles to catch some whisper of a Divine purpose which might shape their course. And while modern Englishmen have—most of them, though not all—lost faith in such methods of discovering the way in which they should walk, yet no serious man can be content to walk unaided and alone. When we look back along the chequered track of our past experience, and note what vast results have followed from trivial occasions, and see how often the unexpected has befallen us and what trifles have proved the pivots on which a calamity or a deliverance has turned, we do indeed despair of our own judgment and discretion and foresight; we give up hoping to pilot ourselves to the haven where we would be.

2. But people cling to the faith that there is a Guide. Our popular English creed has for its chief article the reality of Providence—that Power above us who hedges the paths and numbers the years of men. And all Christians believe in One who is in His very nature the Provider, the Father, the Shepherd—the Leader of faithful souls and Guide of them that travel to the sky. "As many as are led by the Spirit of God, they are the sons of God."

3. There are various methods and degrees of guidance. A rider guides his horse with bridle and whip and spur. A shepherd will guide his dog with his voice and his gestures. Signor Marconi can flash wireless messages of guidance to the captain of a ship hundreds of miles away on the sea. Yet when we consider the channels of communication between two personalities, realise that there must be mutual sympathy between them, before one can effectively guide the other. Thus, for example, an employer of labor selects as his foremen, not those who need special instructions to direct them for each separate hour of the day, but men who can so enter into his own plans and wishes that they almost anticipate what orders he would give in any emergency. Again, the guidance of pupils by a teacher will be still more subtle and suggestive, especially if they are sympathetic learners in some branch of art.

4. Clearly the highest guidance implies far more than an exercise of authority. Indeed, the true use of human authority is to educate us until we can do without it, because we are become a law unto ourselves. How does a wise father desire to guide his child? At first, it may be; perhaps it must be, by his definite directions and commands. But he is not content until these are superseded by the free choice of the child's own nature, which spontaneously reflects and expresses the father's character and will. Even so God desires to make us not slaves, but sons—who are so entirely His own that they divine, by secret instinct, what He would have them to do.

5. God's inward leading is not independent of the guidance which comes from the use of our natu-

al faculties. He has granted us all some amount of reason and experience and common sense; we recognise certain obvious practical duties; and we dare not expect any direct illumination of spirit, unless we use to the full whatever outward illumination has been vouchsafed to us. We dare not shut our eyes and expect God to keep us from falling into the ditch. The gift of the Holy Ghost comes to supplement, not to supersede, our ordinary, everyday ways of learning God's will. These two are not contrary, but co-ordinate. It is true that God's Spirit does act upon man's spirit, directly and immediately. But His influence, so far from suspending our human faculties, operates to intensify and quicken them. A man who is possessed by the Holy Spirit will have his ordinary perception and intelligence, his conscience and reason and judgment, all strengthened and purified. He will find life's outward monitors more than ever the channels of heavenly meaning. So far from disparaging the Scriptures, or parting company with the saints, or foregoing the *Imitatio Christi*, the divinely guided man will find his daily means of grace transfigured into a deeper and more Divine significance. And so far from neglecting common duties or despising common safeguards, he who is led by the Spirit of God learns to call nothing common or unclean.

6. Doubtless this doctrine of supernatural guidance involves subtle perils of its own. Some Christians grow intoxicated with the idea of a private and personal illumination. They lose sight of the New Testament, and common sense, and the judgment of their fellow-Christians. They sometimes even imagine that the Divine Guide leads them into the paths of unrighteousness. They pay no heed to anything except inward feelings, which may be just their secret preferences disguised and canonized. They mistake the murmurs of their own restless self-will for the voice of the authentic will of God.

7. Nevertheless Divine guidance remains the corollary and consequence of Divine communion. As many as are the sons of God will be thus led by the spirit of God. They will be delivered from trusting in outward signs and omens and oracles. The belief in luck or chance will seem to them a blasphemy—as it seemed to Christ. Their intimacy with the Father of spirits will make them sensitive to the monitions of His will. As we are purified from personal aims and ambitions, and made at one with God's wishes and united with God's love, we shall surely receive light enough to walk in the paths of righteousness, one step at a time. Yet in the worst perplexity—when all circumstances are ambiguous and all experience is at fault, and the wisdom of friends is foolishness, and we stand in pure bewilderment at some turning-point of life—then the Christian simply submits himself to his Father with no hope or prayer but this: "Show me Thy will: Thy will be done," and then he can be quietly confident that God's will for him shall be revealed and made plain.

8. The children of the Spirit may sometimes seem to be guided against all earthly expectation,

and brought into apparent failure and reproach. Sometimes it looks as if one who sought humbly to follow his star had only gone after wandering fire that led astray. Yet we dare never sit in judgment on God's dealings. If the man's heart was faithful it is impossible that his God did not prove faithful too. And the very extremity into which faith has carried such a man, the very folly with which his neighbors charge him, may be for a sign and a witness that the faithful soul is justified, not by result or by success, but only by sheer fidelity.—In *The Upward Calling*.

God's Leadership

The most spiritual believers in all of the world's history have had exuberant joy in the consciousness that God was their leader in their life and various labors. Many people in these days say that the believers in Old Testament times were destitute of such spirituality as Christians in our day possess; but the truth is, the true Israelite was intensely spiritual, and he daily praised God for leading him in paths of righteousness and perfect peace. The true saints were very desirous that God should direct their ways, and lead them in safety wherever they went. Observe the many expressions of thanksgiving which they offered to God for his having led them so graciously and particularly. Consider the record of their prayers that God would lead them. They felt unsafe without such leadership. This is always a good indication. The man who thinks that he is wise enough to dispense with God's leadership is a fool. People of this kind are allowed by God to pursue their own bent of mind, letting them suffer the bad consequences which are sure to follow. Such ones blame their "bad luck," and charge it on mere mishap, or something which could not have been avoided by them. They will not take the blame to themselves and confess that they ought to have accepted God as their leader. I would not take such an attitude for any consideration. One of the greatest joys of my life has come through the consciousness that I was being led by the wisdom and gracious providence of God. Many a time my heart has been moved and melted by the thought that God was carefully and safely leading me. He seemed to be especially near to me. Doubtless I was no nearer to me than at other times, but I was more conscious of his nearness. When one feels his utter incompetence to take the course which should pursue, it is an unspeakable satisfaction to realize the truth that God's advice as an infallible leader is at his hand. Oftentimes his leading is different from what we would naturally choose, and this is because his wisdom is infinitely greater than that of any man. How much is missed by one who will not let God lead him! Are you not vastly foolish?—C. H. Wetherbee.

I am likewise convinced that no man can do a real injury, because no man can force me to not behave myself.—Marcus Aurelius.

We are not sent into this world to do anything into which we cannot put our hearts. We have certain work to do for our bread, and that is to be done strenuously; other work to do for our delight, and that is to be done heartily; neither is to be done by halves and shifts, but with a will; and what is not worth this effort is not to be done at all. Carlyle.

Holy Sabbath

BY PROF. HARRY WEBER.

(Wiley University Evening Song.)

I.
Holy Sabbath! Sweet communion,
Have we here, O Lord, with thee;
Kindle fires on each altar,
Thee our meditation be.

II.
Holy Sabbath! Night descending,
Angels hover o'er our beds;
In our dreaming, in our waking,
May we all by thee be led.

III.
Holy Sabbath! Sweet communion,
Linger with us through the day,
When the conflict, when the struggles,
Loom before us on our way.
Amen.

Marshall, Texas.

OUR YOUNG PEOPLE

"Thank You"

By the Rev. John T. Faris

"Did you observe that boy who just went out?" the druggist asked as he was wrapping a parcel for a customer. "He came in a few moments ago while I was behind the prescription glass. Of course, when the door opened, I came out to see if I could do anything for him. He paid no attention to me, however, but walked over to our private 'phone—not the public 'phone, where a fee is charged—and spent three or four minutes at the instrument. When he was through, he looked neither to the right nor the left, but walked straight out of the door. Not one word of thanks for the favor received, not even a word of recognition.

"You would be surprised to know how many men and women and boys and girls are just like him. The telephone is used perhaps fifty times a day, and a word of thanks for the favor is so rare that I am almost surprised when I hear it.

"We handle stamps, too, just for the convenience of our customers. Frequently I stop in the midst of prescription work to weigh a letter or parcel, and to deal out the necessary stamps. For this service, also, there is seldom any recognition. When a 'Thank you' is heard, it is more apt to be from a working man or a Negro than from those who have been brought up in the homes of the more cultured.

"The other day a boy of fifteen came in and called out, 'Give me ten twos!' It was a little too much. I thought that the boy who made such a demand would forget the 'Thank you' too; so I simply ignored him.

"A little later his father came to me very angry, and demanded my reasons for refusing to wait on his son. I asked him if he would permit the boy to call on his mother for services, forgetting to say, 'Please' and 'Thank you.' Then I told him the manner of the demand for the stamps.

"He thanked me for calling his attention to the matter. Evidently he talked to his son when he went home, for now the boy never forgets his 'Please' and 'Thank you' when he makes a purchase or asks a favor. He is one of the best little friends I have."

The customer, surprised by the man's complaint, resolved to watch his own words carefully all that day.

When the conductor on a street car handed him a transfer, he said, "Thank you."

The conductor looked startled, and said, "I didn't understand."

The word was repeated.

"O," was the response, "you're welcome, I'm sure. Excuse me, but we're not used to hearing soft words like those."

The passenger alighted at the postoffice, and went to one of the stamp-windows. It was just before Christmas, when the clerks were all burdened by reason of the extra work.

Just ahead at the same window was a young woman who found fault because at a moment she fancied a mistake had been made in her change. The clerk answered her sharply.

When he had ridden to the top floor, he received a stamp, and said, "Thank you."

The busy clerk paused a moment to remark, "Well, that's the best word I've heard today."

Into an office building the observer next found his way.

When he had ridden to the top floor, he stepped out, and said, "Thank you." The boy grinned, and said, "Welcome, boss."

The lawyer at whose door the visitor sought admission was not in; so he returned at once to the elevator-shaft, thinking he would have a long wait before he could make the trip down. But the elevator was there. "I waited, boss," the boy greeted him, "because I saw you going down the corridor to Mr. B——'s door, and I was most sure he wasn't in."

That "Thank you" surely paid good interest!

That evening the observer was talking to a minister who almost daily received letters from total

strangers who sought information as to methods of church work, or advice in various emergencies. "Isn't it a great tax to answer all these inquiries?" the minister was asked.

"Yes, it does take much of my time," was the reply. "But I am glad to do it, in the hope that I may help as many as possible. But I do wish my correspondents would be more appreciative. Not one in fifty writes to say, 'Thank you' for my answer.

"But my experience is not unique," he continued. "Just today I was reading an editorial note in a paper of national circulation which for years has conducted a bureau of information for its readers. Let me read you an extract, which I cut out:

"Let us occasionally award the courtesy of a simple 'Thank you' for a service conscientiously. It is simply amazing to anyone sitting in a position

Good Resolutions

"I promise—

"To be so strong that nothing can disturb my peace of mind.

"To talk health, happiness and prosperity to every person I meet.

"To make all my friends feel that there is something in them.

"To look at the sunny side of everything and make my optimism come true.

"To think only of the best, to work only for the best and to expect only the best.

"To be just as enthusiastic about the success of others as I am about my own.

"To forget the mistakes of the past and press on to the greater achievements of the future.

"To wear a cheerful countenance at all times and give every living creature I meet a smile.

"To give so much time to the improvement of myself that I have no time to criticize others.

"To be too large for worry, too noble for anger, too strong for fear, and too happy to permit the presence of trouble.

"To think well of myself and to proclaim this fact to the world, not in loud words but in great deeds.

"To live in the faith that the whole world is on my side so long as I am true to the best that is in me.—Exchange.

of granting favors, how seldom, yes, how very rare, it is that the simple courtesy of an acknowledgment is made for service freely granted. I have known case after case where the most difficult and arduous investigation was employed to secure information asked for, to say nothing of the material expense sometimes involved, only to have the information received as a matter of course without even the slightest acknowledgment. It would seem that there are thousands ready to ask, where there are not a score ready to say a mere 'Thank you.' It is easy to believe that it is not ingratitude, but merely thoughtlessness, that withholds the acknowledgment. But is it to be wondered at that sometimes an editor, toiling day after day to give information freely where it is asked, would get discouraged in his work, and ask, 'Is it worth while?' What is it that makes a 'Thank you' come so hard to some folks?

"During last year we received more than 25,000 letters asking questions, and if I say that, of all those letters answered, we received one hundred notes of acknowledgment, it is overstating, rather than understating, the number. Only last month the offer of a large public organization told me that his directors had decided thereafter to answer no

more letters calling for information. 'Time and again,' he said, 'we have spent money and effort in seeking correct information and in writing most careful letters, and never yet have we received as much as a 'Thank you' on a postal card. So we quit.' And after a while, if this lack of courtesy goes on, it will be found that one after another of the channels of gratuitous information will cease to offer facilities. A favor asked should always be—when the favor is granted—a favor acknowledged."

When it is so easy to say, "Thank you," isn't it astonishing that the gracious word is so often omitted? Suppose we make it a rule to make the acknowledgment at every reasonable opportunity. It will be a surprise to notice how often it smooths the difficult way, and proves an open sesame to the hearts of those we meet.—C. E. World.

Faithful to the End

The day after she became one of the stenographers at Wilkins & Arnold's, Janet Weatherby pinned up a little card in the front of her desk. It was rather a custom among Wilkins & Arnold's stenographers to pin something up in their desks. Estelle Morey had the photograph of a popular actress in hers; Emma Frailey had a fancy head; Bess Jamieson a row of postals, most of them supposed to be comic. Janet's card contained merely a familiar quotation from Emerson:

"If a man can write a better book, preach a better sermon, or make a better mouse-trap than his neighbor, the world will make a beaten path to his door."

Estelle, strolling across to read it, began to laugh.

"Nothing nervy about that!" she remarked.

"Which are you planning to be?" Bess asked, reading it over Estelle's shoulder, "an author or a preacher?"

"You couldn't get W. & A. to try your new mouse-trap if you invented it." Emma contributed. "They're fifty years behind the times, and always will be."

"Let us know when the world begins to come your way," a fourth cynical voice remarked. "It will be interesting to watch. Maybe you'd give us reserved seats."

"Certainly I will," Janet retorted, good-naturedly. Her color had risen a little under the teasing, but she did not take down her motto.

One morning Billy stopped at her desk. Billy was the office boy, and they two were often the first ones there, Billy by urgent request, Janet by free will.

"Say," he demanded, "do you believe that?"

"Certain sure," Janet answered, promptly.

"Aw, I don't. Ain't any chance for a feller just opening doors."

"I don't know why not. I'd open doors so that people would like to have me do it for them. I'd do it so that W. & A. would think you the best office boy they ever had."

"Guess you'd like to try it a while," Billy grumbled.

Janet picked up a letter she had just copied.

"Isn't that a pretty piece of work?" she asked. "There isn't a correction, not even a comma; and look at that margin!"

"Nobody'll know the diff," Billy declared.

"I shall know the difference. Whom do you suppose I'm doing this for? W. & A.? No, sir. First of all, I'm doing it for Janet Weatherby, and she's a mighty exacting chief."

"Aw, stuff!" said Billy.

A month later Janet received a promotion. It was Mr. Arnold who explained it. There was a pleasant twinkle in his eyes.

"We like your motto," he said. "Still better, we like the way you are living up to it. Our attention was called to it by a young man by the name of Perry."

"Billy!" Janet exclaimed.

"A young man of discernment, Miss Weatherby. Also, he bids fair to make a really satisfactory office boy. A motto that will react upon an office boy is a valuable asset."

"But I never thought of Billy; I meant it only for myself," Janet protested.

The smile in Mr. Arnold's eyes deepened. "Precisely, Miss Weatherby," he replied.—*Youth's Companion.*

TWO MIGHTY WORKS

International Sunday School Lesson for March 13, 1910

(Matt. 8:23-34.)

GOLDEN TEXT: "What manner of man is this that even the winds and the sea obey him!"—(Matt. 8:27.)

TIME: Autumn of A. D. 28.

PLACE: The eastern shore of the Sea of Galilee.

DAILY HOME READING

M. Matt. 8:23-34;—Tu. Psalm 107:21-31;—W. Psalm 46;—Th. Luke 8:26-39;—F. Luke 4:31-39;—S. Duet. 14:1-8;—Su. Eph. 2:1-17.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

There can certainly be nothing more piercing to the human heart than the cry of abject helplessness. How like an arrow it pierces the soul and awakens emotions such as no other plaint could possibly arouse! It almost chills one's life-blood to hear the cry, "help! help!! help!!!"

What a beautiful and yet awfully sublime scene is here portrayed in connection with our Golden Text! Stretching before you is a broad expanse of waters. The waves rise mountain high, and the roaring of the winds sound like the booming of distant cannon. Upon the bosom of the maddened and tempest whipped deep may be seen the outlines of a frail and human laden bark. How like a feather it is being tossed hither and thither! To its occupants it is an hour of great trial and deep solicitude. Though strong and brave they feared and trembled. In the stern of that bark was the Prince of Peace, the mighty comforter. But He was asleep! Tired nature demanded rest. Naturally in their distress they aroused and appealed to Him for help. Immediately He arose and speaking unto the winds and waves they instantly obey and sink into a calm. Thus He shows that He is indeed God—that all things were made by Him, and are continually upheld by Him.

Life is a sea and we, like the bark of the disciples, are sailing across it. Oftentimes the storms descend and threaten to overwhelm. Then it is that we are filled with doubts and fears. Faith weakens and hope grows dim. How blessed is he, who, in such hour, has the Master aboard! "The winds may bellow, and the waves may beat; but where wind and waves are, there He is also." True, He may seemingly delay His help—may appear to us to be asleep. But His delays are intended to try our faith and quicken our progress. "He sleeps but He never oversleeps, and there are no too-lates with Him."

Let us rejoice that with Him on board all shall be well and that it shall be ours at last to cross the bar and see our Pilot face to face.

LIGHT ON THE TEXT

23. *When he was entered into a ship.* Compare Matt. 13:1-53; the day's work had been long and weary. In His immense desire to bring men into the kingdom the Master gave no thought to personal rest. But now that the work of the day was over He entered into a ship, possibly Peter's, and his disciples followed him. It is always safe to follow Jesus.

24. *There arose a great tempest on the sea.* The lake of Gennesaret is subject to sudden and violent storms and squalls. *But He was asleep.* Another demonstration of His humanity. Tired and worn He lies down to rest in perfect trust and peace.

26. *And His disciples came to Him and awoke Him.* Remembering His mighty deeds of the past they naturally called to Him in this hour of great fear and peril. *Lord, save us we perish.* Whilst Thou art asleep we are about to perish. Though feeble, it was, nevertheless, an act of faith in Him.

26. *Why are ye fearful?* Knowing that I am on board why not trust in me? *O ye of little faith!* Having seen so many manifestations of my power, why have you not larger faith in me? *Rebuked the winds and the sea.* "As a master rebukes a raging animal." Being Lord of the winds and the sea they obeyed His command and *there was a great calm.* "The calm was great from the completeness of the stillness; and great from the contrast with the previous storm; and great as a product of a wonderful power."

27. *The men marvelled.* Expressed surprise. *What manner of man is this.* They had seen Jesus do many wonderful things but speaking a hurricane

and a tempest tossed sea into a calm was a new revelation of His power.

28. *When He was come to the other side.* The storm having subsided they passed in safety to the other shore. *Contrary to the Gergesenes.* The modern Khersa on the eastern side of the lake. *Two possessed with devils.* Demons. So Mark calls them, or rather, "unclean spirits." *Coming out of the tombs.* There being no asylums for such persons they naturally sought refuge in caves cut in the sides of the hills. These places were used as burial-places. Hence "the tombs." *Exceeding fierce.* Luke says they wore no clothes; Mark says that fetters and chains were not strong enough to hold them. *No man might pass that way.* Travelers were afraid to pass by the place of their abode.

29. *And * * * they.* Coming from distant parts and casting themselves down before Jesus they cried out, *What have we to do with thee?* The unclean spirits recognized Him and wanted to know why He had come thus to interfere with them. *Jesus, thou Son of God.* Belonging to the spirit

they recognized Jesus, His nature and power. They knew that He had come to destroy their power, and to put to an end their control over the mind and body of man. Hence their cry: *Art thou come hither to torment us?*

30. *There was a good way off.* Now the base of the mountains. *An herd of swine feeding.* Possibly 2,000. (Mark). Jews, Egyptians and Arabians alike looked upon swine as unclean. The Gentiles did not so regard them.

31. *Suffer us to go away into the herd of swine.* Why they thus prayed we do not know. Neither do we know how demons could enter into swine.

32. *He said unto them, Go.* Granted their request.

33. This verse tells of the consternation that fell upon the keepers of the swine when they saw them swept out *into the sea*; how they fled *into the city* and made known everything that had befallen the swine.

34. *The whole city.* Here the whole is used for a part. No doubt many of the inhabitants, especially the owners of the swine, when they heard such strange things, came out to see and hear for themselves. *Besought Him that He would depart out of their coasts.* Not knowing who He was, nor the purpose of His coming; and not wishing to suffer more, as they thought, at His hands, they requested Him to depart. Charleston, S. C.

HOW TO BE STRONG

The Epworth League Devotional Meeting Topic for March 13, 1910

(Eph. 3. 14-16; Phil. 4. 13-19.)

The Theme and the Scripture

Eph. 3. 14-16. Paul's great prayer for his converts is that they may be strong. He does not tell them they will get strength by exercise, by effort, by taking thought. He knows better. There is virtue in Christian exercise and discipline, but before these can do any good there must be given a strength from without, from above. It is the gift of God—"Strengthened with might by his Spirit in the inner man." With that sort of strength as a beginning, everything else is possible. So Paul prays for the Ephesians they may be given the presence of the Spirit. There is now meaning in that prayer when you remember Paul's experience on his first visit to Ephesus. (Acts 19. 1-7.)

Phil. 4. 13-19. You can do all things, and you can get all things, from God. This is Paul's confident assurance to the Christians of Philippi. There is strength available for every task, and supply available for every need. God gives all, and does all, so there is no excuse for a Christian being weak in spiritual ability or poor in spiritual possessions. He can be strong, and rich, if he will.

Concerning Strength through God's Spirit

The presence of the Spirit in one's life is proved by the possession of spiritual power. "Ye shall receive power after that the Holy Ghost is come upon you."

A religious life which has no influence over other lives is not a Spirit-filled life.

The endowment of power is the great need of the church. Machinery, organization, equipment, we have in abundance; the raw material of our business is all about us; but we cannot apply our resources to our task without power.

The doleful army of backsliders is constantly recruited from those who once accepted Jesus Christ, but who did not seek the presence and the guidance of the Spirit whom Jesus has sent into the world.

If you did not receive the Holy Spirit when you believed, is it not high time to invite him now?

We cannot get the fullness of the Spirit for any purpose of the flesh. Unless we are determined to serve God through our lives we cannot secure God in our lives.

The Theme Illustrated

"What do you wish?" says a Persian proverb. "Pay for it, and take it." You can have just the Christian life you want if you will pay the price.

This is a wise saying from James Russell Lowell: "The only conclusive evidence of a man's sincerity is that he gives himself for a principle. Words, money, all things else are comparatively easy to give away; but when a man makes the gift of his daily life and practice, it is plain that the truth, whatever it be, has taken possession of him."

In a Salvation Army meeting a mere wreck of a

man was kneeling at the penitent form. The ensign was probing the depth of his desire to be saved from sin. "Are you willing to give up the drink?" "Yes." "Are you willing to give up your tramp's existence?" "Yes." "Are you willing to go to work?" "Yes." "Are you willing to give up tobacco?" "What! Must I quit chewing?" "You must." "Then you can excuse me," and he got up and walked out of the hall. Now, there may be no direct revelation that a man give up tobacco, but he is a poor recruit for the Lord's army who will cherish his tobacco when he is seeking for a transformed life.

The man who uses all his powers and possessions on himself may work hard, and satisfy a thousand desires, but he does not really live. It is not in the nature of things that a self centered man should succeed. That would be the triumph of chaos. Only as he spends himself, and gives out his vitality to others, does his life really count, and wax strong. Life is a treasure whose spending increases it, and whose withholding wastes it.

Persecution is a discipline. If nothing ever happened to test our moral and spiritual fiber, we might be weaklings without knowing it. The sturdiest oaks are those which have battled with the stormiest gales. Patience, hope, confidence, faith—all these are perfected in the training school of opposition.—From *Notes on the Epworth League Devotional Meeting Topic.*

A gloomy day is a challenge to cheerfulness. It is easy—and weak—to be gloomy when the weather is gloomy. It is hard—and takes character—to be sunny when the sun isn't visible. A cloudy day calls for a bit of brightness about the clothing, a little extravagance in smiles and cheering words, to offset the gloom. If ever there is need of joyousness and good cheer in our words and looks and demeanor it is when we feel the least like it, and that is when others about us are more likely to be helped by it.—Anon.

Every morning compose your soul for a tranquil day, and all through it be careful often to recall your resolution, and bring yourself back to it, so to say. If something discomposes you, do not be upset, or troubled; but having discovered the fact, humble yourself gently before God, and try to bring your mind into a quiet attitude. Say to yourself, "Well, I have made a false step; now I must go more carefully and watchfully." Do this each time, however frequently you fall. When you are at peace use it profitably, making constant acts of meekness, and seeking to be calm even in the most trifling things. Above all, do not be discouraged; be patient; wait; strive to attain a calm, gentle spirit.—Francis de Sales.

Important Points on the United States Census (Continued From Page Three.)

Land operated by any of the following classes constitutes a separate farm and is not to be counted with the owner's farm:

1. By share hands or croppers.
2. By cash renters or renters who pay a stated amount of labor or of farm products.
3. By managers who receive wages or salary for their services as managers or overseers.

Such farms are to be reported by the tenant or manager himself if possible.

1. How many acres in the farm? Total value.
2. How many acres of improved land in your farm? Improved land is land regularly tilled or mowed, land now in pasture but plowed in recent years, land lying fallow, land in gardens, orchards, vineyards and nurseries, and land occupied by buildings.
3. How many acres of timber land?
4. What is the value of all buildings on the farm?

5. What is the value of all the implements and machinery on the farm?

6. What is the value of each kind of live stock, including poultry and bees, on hand April 15, 1910?

The following facts relate to crops and animal products of 1909, and should be recorded immediately, and kept for the enumerator, who will call for them on or after April 15, 1910.

Replies to all questions must be concerning the farm on which the farmer is living April 15, 1910.

7. Give number of acres in, and quantity and value of, each kind of crops harvested in 1909.

8. Give number and value of each kind of animals purchased, sold alive, or slaughtered in 1909.

9. Give the number of calves, colts, mule colts, lambs and pigs born on the farm in 1909.

10. Give quantity produced and quantity sold in 1909 of milk, butter, cheese, and the quantity of cream and butter fat.

11. Give the value of all poultry raised in 1909.

12. Give the amount received from poultry sold in 1909.

13. Give number of dozen and value of eggs produced in 1909.

On the Field—Among the Brethren

A time there was when the Arkansan maintained such an unstable mode of habitation that the term dweller was seldom, if ever, applied to him; but rather he was generally known as the "Arkansas traveler." The most casual observer as he now passes through the State of Arkansas, cannot help seeing that this epithet is no longer altogether applicable, for the Arkansan like other progressive people, has learned that "a rolling stone gathers no moss." Consequently he has put away his Scythian-like habits of wandering to and fro, up and down the land, seeking a livelihood along lines of least resistance. He has settled down to business and begun to make for himself a name and a place. This is especially true on both sides of the fence; but I speak particularly of the "shady" side. The Negro has become more and more a permanent and dependable factor in the religio-moral development of this world. Statements and arguments to the contrary, notwithstanding, and the Arkansas Negro is doing his part nobly. That the Negro is becoming more religious, or better, perhaps, that more of them are becoming religious, and that this religion is taking on a more definite and durable form; in other words that his religious proclivities are crystallizing, is evidenced by the increasing number of magnificent church edifices throughout the land whose spires may be seen towering Godward, an expression of his thought and will. That he is becoming morally stronger, may, as a logical sequence, be inferred from the fact that he is more religious; but obviously no more striking proof could be brought to bear that the moral life of the Negro is being strengthened than the growing rate at which he is becoming a home-maker. I have just finished a conversation with a gentleman from the North who is now doing agency work in this State, Arkansas, and in the course of our conversation we hit upon the very question about which I was attempting to say a word: the home life of the Negro; and he remarked that he had been in several homes owned by Negroes in this State which would do credit to civilization in any parts. This is a truth which any observant and fair-minded person will admit. The Negro is not infrequently berated by his religious leaders because he seems to throw his very life and soul into secret order and lodge movements to the exclusion and detriment of his church. It is often the case that you see lodge halls standing in brilliant splendor when the church, if perchance there is one, is but the merest make-shift. This should not be so, and I am glad to say it is fast becoming a thing of the past. Everything has a time and a purpose. In the cities and towns I have visited in this State nowhere have I found a worldly temple standing to the shame of God's house. The whole round of my itinerary thus far has been a source of comfort and gratification. For I have seen traces of evolutionary development everywhere I have gone. Even at Danville, my next stop after leaving Fort Smith, I met a set of people very much alive and going steadily on under the sturdy leadership of our pastor, the Rev. M. F. Strong. The Epworth League, a thing so hard to keep active in many charges, rendered a complimentary program the night I was present. Mrs. Strong is the directing force. There are not so many family names here, but families galore never-

theless. After you have known all the Torrences, the Fountains, the Crocketts and Jones, you have about the entire colored population of Danville; must be something like five or six hundred. The Rev. Mr. Strong has things well under way and from what I was able to observe that night the church is a nice, neat, new or newly repaired structure. Brother Strong promises to try to put the SOUTHWESTERN into every colored home connected with his church. Well, he will have a job. There are so many. Of one family there are twenty-two and each has a home of his own. There may be others, but there is one thing I noted which is peculiarly significant of Danville: If any man of color wishes a hair cut he either has to go to Fort Smith, 76 miles west, or to Little Rock, 76 miles east. Positively no colored barber shops in Danville. Whether this is a silent rebuke to the evils of some such places or simply a sign of Danville's backwardness, I leave the answer to the reader. Rev. Strong, I believe, will make the thing go. When he shall cry aloud, as he can do, the "Fountains" will open up and "torrents" (Torrence) will pour forth.

Leaving Danville on the noon train Saturday, I reached Little Rock about 3:30. Going out to the parsonage I found Dr. Wilson cudgelling his brain as to how he would best give his conference a good minute, a thing which has been troubling that Conference as well as some others for a good, long while. He had me to stay with Mr. and Mrs. G. A. Gray, on Gains street, who are both strong members of Wesley. Speaking about homes and home life, I have never seen the atmosphere of a home and its life more congenial than around this one. Mr. Gray has attained quite a degree of success. He went to Philander Smith College with \$22.50 several years ago; spent 10 years there, graduating from the classical course and now owns property and cash to the probable amount of \$30,000. His home is modern in all its conveniences. Just what he says he craved when a boy. And Mrs. Gray indeed has that queenly bearing which is entirely in keeping with a mistress of such a home. Any man might deem it a high privilege to rest his weary head within the four walls of that lovely dwelling. On Sunday I was to services at grand old Wesley, a church thoroughly imbued with the missionary spirit. The Sunday School, a large part of which is made up of the college students and teachers, makes an excellent showing. At eleven o'clock Dr. Wilson preached his inaugural sermon as the newly appointed pastor. He made a splendid effort and in spite of the cold weather the fire of the Holy Ghost broke out in forms of amens and shouts. It would not be quenched. After the service I presented the cause of the SOUTHWESTERN and secured a few subscriptions. There was League and church services in the afternoon and night which were good. On Monday and Tuesday I made a canvass of the town, visiting several of the business and professional places as well as Philander Smith College. Doctor G. W. Hayman and F. B. Coffin, both strong members of Wesley, are also friends to the SOUTHWESTERN, and will not do without it. Wesley has some strong members and Dr. Wilson seems to have their undivided support. He is pushing a plan he has on foot to complete the church. He has recently put in a lot of new seats.

Dr. Cox and Mrs. Naysmith and for the most part their faculties stick right to Rev. Wilson.

I was over to chapel services and also viewed the class room work as well as the buildings and grounds with Dr. Cox. He is doing a great work there, and the constant exhortation of the president and faculty to the students is to do their work thoroughly. Half prepared men and women are crippling the race. I believe the school did attempt once to secure a donation from Mr. Carnegie for a library. Anyway, Miss Bass, the librarian, carried me through the library, which has been recently entirely remodeled. It is a beautiful, unique and attractive place. She has succeeded in getting this work done through the aid of her individual friends. I was able to secure a few subscriptions at the school. Dr. Cox is unqualifiedly a friend to the paper, as is also Mrs. Naysmith, and through Dr. Wilson, the pastor, with the aid of these good friends, the SOUTHWESTERN hopes to have at least 150 or 200 subscribers in Little Rock. It can be done.

We have two other churches in Little Rock besides Wesley. The Rev. A. Ray is pastor of one. He is now attending school at Philander Smith College. The Rev. Waters McIntosh has charge of our church on the west side, Little Rock. Brother McIntosh is one of the best qualified men in the Little Rock Conference, and indeed is an independent thinker. If he thinks what some one else thinks it is solely because he of his own free will thinks it and not because the other person thinks it. Rev. McIntosh carried me to his home and gave me a good dinner and having pledged through me his earnest support for the paper in the days to follow, bade me God-speed.

Cotton Plant was my next point. Rev. G. N. Johnson holds forth there. This is his sixth year at Cotton Plant, and Dr. Wilson also is entering upon his sixth year at Wesley. Brother Johnson is quiet but he gets results nevertheless. The unusually bad weather prevented my getting around at Cotton Plant; snow on the ground six inches deep. Then I did hear that there was some smallpox there. I don't know. I did not go to see. I visited the Presbyterian school, the principalship of which is held by Dr. Stinson of South Carolina. The school is doing a good work and Prof. Stinson has a splendid corps of teachers. Mr. M. Darby, who is a big contractor in that place, is a member of our church. He stands right by Rev. Johnson. He is superintendent of the Sunday School. The SOUTHWESTERN has a pretty fair circulation in Cotton Plant, but Rev. Johnson promised me he would use every legal means within his power to have the paper more widely circulated. I was over to the initial meeting of the Union teachers' meeting of the Sunday Schools in that town. Their aim is to increase the efficiency of the teaching staff of the Sunday Schools as well as bring the people in close touch through their leaders. A noble purpose. This meeting was held in another one of those cozy, inviting and handsomely ordered homes of which I have spoken. It was Mr. N. Darby's home. He is perhaps one of the best-to-do Negroes in that town or county, and conscientiously I do believe, in fact I almost know, the SOUTHWESTERN CHRISTIAN ADVOCATE wields a strong hand in helping to establish these good homes. Would that every home, however humble, among our folk could have the light of the paper shed within its walls. If every pastor will make it his religious duty to remind his members in congregation assembled and individually as he meets them, that the SOUTHWESTERN is the indispensable "that which" that consummates the happiness of their homes and their very lives, it will not be long before this paper will be read by twenty thousand subscribers. It is impossible for me to get to every charge. But every loyal pastor will work but the harder to promote the welfare of his church organ. Let Arkansas do things for the SOUTHWESTERN as she is doing them along other lines. The SOUTHWESTERN needs you and withal you need the SOUTHWESTERN.—H. J. Mason.

Feelings come and go like light troops following the victory of the present; but principles, like troops of the line, are undisturbed and stand fast.—Jean Paul F. Richter.

"Live a life of feeling, not of excitement. Let your religion, your duties, every thought and word, be ruled by the affections, which are the expressions of them. Do not consider whether you are glad, sorry, dull, or spiritual at any moment, but be yourself—what God makes you."

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

THE MODERN ST. JOHN

Such is the characterization of Bishop John M. Walden by the *Northwestern Christian Advocate* in its review of his work in the Freedmen's Aid Society. Bishop Walden abides with us with a long and glorious history behind him, and still he moves among us with alacrity and ease that is a genuine delight and an inspiration. He is still "good at figures." His mind is clear and active and he is alert to every interest of the church. He has been and is the true and unfailing friend of the Negro. *The Northwestern*'s deserved tribute to this faithful servant is complete and nothing need be added. We reproduce this appreciation with a hearty amen and amen. *The Northwestern* says: "Among those who have been most helpful in the work of giving opportunity to the Negro none is held in greater honor among us than Bishop Walden. It was he who, with Bishop Clark, first directed the attention of the Church to its duty and privilege of evangelizing and educating the freedmen. He was secretary of the meeting held in Cincinnati in 1866, out of which came the Freedmen's Aid Society, and of this society he was the first corresponding secretary. From 1868 he has been a member of its board of managers and for many years he was the president of the society. To this day he is the society's most cherished counselor, and of its work he knows more and that more intimately than any other living person. There is not one of the society's twenty-three colleges and schools which he has not helped to plant; not one of its two hundred thousand students who is not in one way or another debtor to his beneficence. It is entirely fitting that the school of promise in Nashville, Tenn., should be known as Walden University, for no one has been able to do so much toward saving it to the Church through many and desperate vicissitudes as this dauntless and resourceful soul, who has never for a moment yielded the honorable and patriotic conviction that every boy and girl of a school age in America, white or black, has a right to an education that will fit him for life and citizenship. All honor to this St. John of the modern type who to heavenly-mindedness adds a quenchless enthusiasm for human service to the neediest of God's children."

A BUSY MAN

Dr. Booker T. Washington is a wonder in his ability to keep everlastingly at it. While not the father of industrial education, he is its chief champion. Appropriately so—he is industrious. Here is the way the *Quarterly Review* of the African Methodist Episcopal Church sums up the life of this truly busy man: "One cannot help pausing in wonder at the industry, unflagging energy and versatility of this man: principal of the greatest industrial institution on earth, fact and circumstance considered; collector of a hundred thousand dollars annually for supplementary maintenance; securer of constant bequests and endowment funds; constant traveler; nightly lecturer; adviser and friend of the financially and politically great; protester against limiting the opportunities of his race, yet preacher of good will between races; creator of the National Business League; introducer of cotton growing in Africa; advocate of Liberia; promoter of a Negro Exposition; author of books not a few, prolific magazine writer; this is the record revealed to date; what that seething mind has in incubation who can tell?"

Of General Interest

THE BEET

There are indeed few plants so valuable to mankind as the beet. It is one of the main sources of sugar and alcohol. The different varieties of the beet are each adapted to some special use. One kind serves as food for man and another as fodder for cattle. A new process has been discovered by which a kind of flour is made from the sugar beet. In Belgium beets are made into meal which is used for cakes and other forms of pastry.

Thus it is seen that the beet is adding greatly to the sweetness of life.

AFRICAN HUNT ENDS

And now word comes from Africa that Colonel Roosevelt, the modern Nimrod, after having slain some five hundred specimens of mammals in the interest of science more or less has hung up his deadly rifle and betaken himself to the writing of articles, preparation of addresses and to other peaceful pursuits. For be it remembered that he is to speak before more than one learned body in Europe. In the meantime London, Berlin, and Paris are getting ready to do themselves proud in honoring Mr. Roosevelt unless he objects. The hunting expedition has been successful beyond all anticipation. Science has been enriched by several new species and some rare specimens of big game have been added to the collection of the Smithsonian Institute.

PACKERS INDICTED

These are days of much worry and harassment to the packers who are charged with conspiracy to limit the supply of meat and poultry. On February 25, six great packing companies and twenty-one packers were indicted in New Jersey for many and grievous offenses committed by them against a long-suffering public. Among the individuals are some noted captains of industry and multi-millionaires. When these men are brought to trial, which will not be until every obstruction and legal technicality capable of being devised by this country's brainiest lawyers will have been removed, the public will follow with keen interest the evidence that will be brought out with reference to corporate methods and especially to this vexing problem of cold storage. The maximum penalty provided for such infringements is a term of three years in prison, or a \$1,000 fine or both.

THE TIME OF FLOODS

Paris is just recovering from the effects of a disastrous flood which destroyed property to the extent of many millions of dollars. Now is the time of the beginning of the flood season in this country. Even at this early date loss of life and immense property losses are reported in Ohio. But flood damages are not being confined to Ohio. In New York the upper Hudson and Mohawk rivers are dangerously swollen while the Ohio river and the Pennsylvania rivers are rapidly reaching high-water mark. In view of the severity of the past winter—the frequent blizzards and heavy snow falls it is predicted that all of the great rivers of the country will reach a flood stage as high as any in recent years. Therefore it behooves those who live in the lowlands to employ the time diligently in strengthening dikes and levees so that there may be neither destruction of life nor property when the waters begin in earnest their mad rush to the sea.

A NEW DIAMOND FIELD

It may come to pass that Arkansas will rival South Africa and Brazil as a diamond field. So confident are a number of business men of that state in this possibility that a mining plant will be erected at a cost of \$200,000. The region producing diamond-bearing rock is supposed to be comprised within an area of one hundred acres. Men who are expert in such matters believe that the geological conditions are favorable. Dr. Kunz, a noted gem expert is of the opinion that the discovery promises great results. He said: "I have been over the region and made close personal examination. Some of the stones found have been cut by different houses and prove to be of very fine quality. The whites are very white and clear, the browns a good brown. I consider them equal to the South African stones in quality." Thus it may be that America will

contribute her share of diamonds as well as of gold and silver to the world and diamond mining be added to her numerous industries.

NAVAL AFFAIRS

Secretary Meyer cherishes ambitious plans for the navy. If his desires are carried out the United States' position as a naval power will be materially advanced. The naval increase for this year as tentatively agreed by the members of the House Naval Committee calls for two 27,000 ton battleships, five submarines, two colliers and one repair ship. Information was also given out that next year Congress will be asked for a super-Dreadnaught of 32,000 tons to be built at a cost of \$18,000,000. Representative James A. Tawney, chairman of the Committee on Appropriations and generally regarded as the "Watch Dog" of the Treasury, has announced his opposition to the government's naval programme and declared that the agitation in favor of such expenditures was due to a conspiracy of the ship-building interests of the United States. He says: "In view of our geographical isolation, which, as a means of national defense is worth more to us than the largest navy any nation in the world possesses, and also in view of the fact that in the fiscal year ending June 30, 1909, we expended 71 per cent of our government revenues on account of wars we have had, and wars we are preparing for, it is rather amazing to find a naval programme proposed that will so greatly increase our appropriations under this head."

President Taft has sent a special message to Congress urging such legislation as would tend to improve the personnel of the fighting force of the navy. He indorsed the bill prepared by Secretary Meyer recommending a change in the existing method of promotions so that more young men may be advanced to positions of command. The President said that: "The wisdom of Congress urged by the overwhelming voice of the people of our country has provided us with ships of the best quality. It is necessary that our personnel of officers match these superb vessels if the navy is to be at the efficiency which is vitally necessary for its chief purpose and the only reason for its existence." There were several other important recommendations in the bill.

MISSISSIPPI'S CHOICE

After six weeks and four days of strenuous campaigning there ended in Jackson, Miss., one of the most memorable political struggles in the history of that state. And when it was all over it was found that Leroy Percy of Greenville and not James K. Vardaman had been chosen to sit in the greatest legislative body in the world. For six weary weeks it seemed that the deadlock could scarcely be broken, but on February 22, the names of the other candidates were withdrawn leaving the field to Percy and Vardaman. In the last ballot Percy received 87 votes and Vardaman 82. Mr. Percy is a native of Washington County, Mississippi. He is a graduate of the University of the South at Suwanee, Tennessee, is also a graduate of the law department of the University of Virginia. He did post-graduate work at Princeton University. He is a successful lawyer in Greenville and has never before this time held public office. His election has not only given great satisfaction in Mississippi but in other states as well. For he is generally regarded as better representing the spirit of the New South than Vardaman. His election is considered a triumph of conservatism over radicalism. The press comments without the state have been many. Here are partially reproduced two which are significant, and express the general trend of opinion. The *Boston Herald* says: "National interest in the Mississippi Senatorial contest is amply satisfied by the defeat of Vardaman. The successful candidate, Leroy Percy is a well known business man and planter, progressive and a creditable representative of the State. Vardaman's selection would have been a misfortune for the nation, as well as for the State. Better by far to have continued the veteran Gordon in the Senatorial seat which he is enjoying so highly than to have been misrepresented by Vardaman." The *St. Louis Times* says: "There is a good deal of significance in the fact that Leroy Percy, who won the nomination, was born in 1861, and who is therefore of the New South. Vardaman, on the other hand was of the South of yesterday; and while there may have been no deliberate intention at Jackson, the result of the fight indicates again that the South is turning surely and rapidly to the new order of things."

People of Interest

President Taft is to deliver the opening address of the World's Sunday School Convention, to be held in Washington, D. C., May nineteenth.

The National Convention of the Methodist Deaconess Association meets in Milwaukee, Wisconsin, May 19-22. Bishop McIntyre is to be the principal speaker.

The lectures, six in number, to be delivered by Bishop McDowell on the Cole Foundation at Vanderbilt University in April, on "In the School of Christ," will be published in book form.

Mr. Sidney Pittman, the well-known architect of Washington, D. C., has the contracts for plans for a large church and a dormitory for the National Religious Training School to be erected at Durham, North Carolina.

Bishop Vincent dedicated the beautiful church at Nutley, New Jersey, Sunday, January second. The Bishop had charge of this work during his early pastorate and the new church will bear his name. The Rev. J. O. Winner is the present pastor.

Dr. E. M. Jones collected and reported during the month of January \$522.00 for the Board of Sunday schools. We are glad to see our brethren standing by this very important interest of our church. Dr. Jones' own conference, the Central Alabama, doubled its collection for this cause last year.

Dr. Daniel L. Rader, editor of the *Pacific Christian Advocate*, a few days ago while paying a tribute to Bishop Foss before the Portland Preachers' Meeting, was stricken with paralysis. While his condition is critical there is every hope for his recovery. The prayers of the Church will ascend to the throne of grace for the speedy recovery of this faithful servant.

Bishop Hughes, referring to the series of Sunday School conventions now being held on the Pacific Coast by Dr. David G. Downey and Dr. Edgar Blake, says: "It is my sincere and strong conviction that we cannot possibly over-estimate the importance of the coming Sunday School Convention. In the present quadrennium no more significant gatherings in behalf of our work on the Coast will be held."

At the recent meeting of the managers of the Board of Foreign Missions permission was given for the opening of a new station among the Lunda tribe in Eastern Angola in Africa, by the Rev. John M. Springer and Mrs. Springer, as an extension of the Angola Mission, special gifts being available to make this possible and Bishop Hartzell giving the assurance that the new station would not seek regular appropriations from the Board for five years.

The *Jackson (Miss.) Daily News* pays a high compliment to Dr. J. M. Shumpert, upon his appointment as District Superintendent of the Meridian district at the recent session of the Mississippi Conference. The *News* says: "The Rev. Mr. Shumpert came from Columbus here four years ago highly recommended by both white and colored citizens. He has added to the Central church over 200 members and has raised over \$1,000 for missions, while the debt on the church has been reduced from \$1,000 to less than \$250, and a beautiful cement pavement has been put down in front of the church. His pastoral work has been very successful."

Dr. Joseph B. Hingeley, Corresponding Secretary of the Board of Conference Claimants, offers three items of great interest: First, a dividend of \$19,000 was ordered by the Board at its recent session, payable to the Annual Conference in 1910. Second, an increase of over \$80,000 was made in the amounts paid by the Annual Conferences in 1909 as against 1908. Third, the probating of the first will making a bequest to the Board of Conference Claimants. It is the duty of every charge to take a collection for the Connectional Fund of the Board of Conference Claimants. An apportionment has been made of an amount equal to one per cent of the pastor's salary.

Mr. Emmett J. Scott is the recipient of a handsome loving cup, presented by the four chief Negro musicians of the regimental bands of the Ninth and Tenth Cavalries and the Twenty-fourth and Twenty-fifth Infantry, United States Army. The cup was presented by Major J. B. Ramsey, on behalf of

the musicians, in the chapel of Tuskegee, and is a token of the men's appreciation of the active part taken by Mr. Scott in bringing before President Roosevelt the case of the Negro musicians which caused Mr. Roosevelt to issue an order to the effect that in the future colored regiments should have colored bandmasters. The chief musicians now at present in charge of these bands are: Wade H. Hammond, 9th cavalry; Alfred J. Thomas, 10th cavalry; Edward Polk, 24th infantry; Elbert Williams, 25th infantry. The cup is a hammered silver affair, with three handles, mounted on an ebony base, and is inscribed: "Token of esteem from chief musicians, colored regiments, United States army; December 5th, 1909, to Mr. Emmett J. Scott, Tuskegee Institute."

The Program Committee of the Ecumenical Methodist Conference met at the Conference headquarters, 150 Fifth Avenue, New York City, some weeks ago, all the members being present, except Dr. William Briggs, of Toronto, who was kept at home by temporary illness. A provisional program was laid before the Committee by Dr. H. K. Carroll. It had been prepared from a list of 230 topics suggested by Bishops, presidents and professors of literary and theological institutions, editors of Church papers, and other representative men, including members of the Committee. Careful consideration was given by the Committee to the draft presented and after being amended, it was unanimously approved, and the Executive Secretary was directed to transmit it to the Eastern Section for its consideration. Bishop Hamilton was in the chair, and Dr. Claudius B. Spencer served as temporary secretary in the absence of Dr. Briggs. Other members present were Bishop E. E. Hoss and Drs. H. M. DuBose and T. N. Ivey, of the Methodist Episcopal Church, South; Drs. N. Luccock and H. K. Carroll and Mr. George F. Washburn, of the Methodist Episcopal Church; Mr. Justice J. J. McLaren, of the Methodist Church of Canada; Dr. F. T. Little, of the Methodist Protestant Church; Bishop C. S. Smith, of the African Methodist Episcopal Church, and Bishop J. S. Caldwell, of the African Methodist Episcopal Zion Church.

Less than a year after Dr. William Butler's arrival in India in 1856, while the Great Mutiny was raging over his selected field, while the events of the massacre of Cawnpore, the defense and relief of Lucknow, the siege and capture of Delhi, were being enacted, Dr. Butler sat down in the house in Naina Tal where he had taken refuge and calmly wrote to the authorities at home to "send out six missionaries as early as possible." In answer to this call a party bound for India sailed from Boston on the ice ship "Boston," Saturday, April 16, 1859, via the Cape of Good Hope, and landed in Calcutta on the 21st of August. The six men in this party were James Baume, Charles W. Judd, James W. Waugh, Joseph R. Downey, Edwin W. Parker and James M. Thoburn, all married except the last. Two of this famous party were to become bishops—Parker and Thoburn. The 50th anniversary of the landing of these pioneers in India, which was celebrated in Lucknow last August, called attention to the fact that only three of the party were then living—Bishop Thoburn, Dr. Waugh, and Mrs. Parker. A cablegram from India now brings the message that one of these, Dr. Waugh, died at Moradabad, January 22. James Walter Waugh was born February 27, 1832, at Mercer, Pennsylvania. He received his education at Allegheny College (Class of 1854) and at Garrett Biblical Institute, where he was graduated in 1859. Dr. Waugh was presiding elder of the Bareilly District 1864 to 1866, of the Lucknow District 1866 to 1870, of the Oudh District 1880 to 1881, of Kuman District 1885 to 1889. In 1874 he became principal of the Bareilly Theological Seminary. He was the first principal, in 1880, of the Oak Openings School in Naina Tal, now known as the Philander Smith College, and during two other periods he acted as president of that institution.

His first wife having died in 1872, Dr. Waugh was married in 1876 to Jane M. Tinsley. He retired from the active work of the North India Conference in 1895, taking a superannuate relation in 1898. During the last years Dr. and Mrs. Waugh have lived in Nani Tal. For a number of months Dr. Waugh has been in failing health and his death was not unexpected by solicitous friends in India, who knew of his condition. Thus passes this much revered pioneer of Methodism in Southern Asia.

News Paragraphs

One hundred and forty-six years ago, the twenty-third of last month, John Wesley preached his first sermon.

In Canada it is estimated that eighteen persons for every 10,000 of the population die annually of tuberculosis.

The new mayor of Los Angeles, California, the Hon. George Alexander, is a member of Vincent Methodist Episcopal Church of that city.

The Seventh Annual Convention of the Religious Education Association to be held in Nashville, Tennessee, will have as its general topic "The Church and Education."

The date of the dedication of the Carnegie Library at Howard University has been changed from March 10th to April 7th, when President Taft will deliver the principal address.

There is a very large increase in the bank clearances for January and February of this year over the corresponding months in 1908 and 1909. There is an improvement of \$41,482,307 or 28 per cent for the two months.

From seventy-five to a hundred women and men work on a pair of ordinary shoes. Quite different to the old way when the shoemaker built the shoe throughout—doing every thing necessary but making the leather. Such is modern industry.

There are in the United States 21,504 second-class publications of every description. Of this number 2,553 are dailies, and 13,515 weeklies. Magazines and other periodicals, weekly, monthly and quarterly, of general circulation, number 5,436.

According to advance sheets of the official Catholic directory published in Milwaukee, there are 22,587,079 Catholics under the United States flag. In the count are Catholics of the United States proper, Alaska, the Philippines, Porto Rico, and the Hawaiian Islands.

Mr. C. H. Jones, a real estate dealer and progressive business man of Winston, North Carolina, is erecting a home which, *McGirt's Magazine* says will be the finest home owned by any Afro-American from Washington, D. C., to Atlanta, Georgia. Mr. Jones purchased recently three houses and lots in his home town for \$5,000.

The Rev. R. R. Wright, Jr., manager of the Book Concern of the African Methodist Episcopal Church, has rendered the public a distinct service by bringing out an edition of the poems of Phillis Wheatley, our first Negro poet. The book contains about one hundred pages and is a beautiful piece of work from a mechanical standpoint. The poetry of Phillis Wheatley has stood the test of the literary critics. This volume should be in every Negro home in particular, and those who are interested in the development of the Negro will find in these poems genuine inspiration.

In the Nashville *Globe* of February 18th, there appeared the most complete Directory of Negro Banks ever attempted by any newspaper in the country. It will even surpass the splendid researches of the several Bankers' Registers. The statistics were compiled by Mr. Henry A. Boyd, manager of *The Nashville Globe*, who made a thorough study of Negro banks. In this article, he ventures the assertion that there are sixty (60) Negro banks and institutions doing a banking business in the United States. He gives the name, state and city in which fifty-two of them are located; and also gives the names of these different institutions in their alphabetical order by states with the authorized capital of each bank. A summary shows that Virginia, the Old Dominion State, leads all the other states in the Union, having thirteen banks to her credit. Mississippi comes in for the second place with eleven. Virginia leads a second time by having one city operating four banks, namely, Richmond. She also leads in the capital stock. Mississippi, however, forges ahead in notoriety and activity, having a State Negro Bankers' Association. Mr. Boyd states that four of these banks in different parts of the country have \$100,000 of capital each; nine of them have \$50,000; one, \$35,000; twenty-one, \$25,000, and seventeen, \$10,000. He further states that a careful estimate shows a total of \$1,620,000 as the authorized capital upon which these fifty odd Negro banks are doing business, and that when the returns are all in, they will show a clearance, on money handled, of about \$20,000,000 for 1909.

The Religious Opportunities of the Central Missouri Conference

By the Rev. A. H. Higgs, A. M.

Our Conference is composed of seventy-eight members, effective and otherwise; and divided into four districts, with seventy-five appointments.

The intent of this paper is to deal more with our territory and the religious needs of the people. The religious sphere is the far-reaching something in the man which has to do with things external. I refer not to a something on the outside, but the inner knowledge which governs the highest motives in an individual life for good. Man is a moral and religious being. He is also an intellectual being, and needs truth for the mind.

A religious sphere inspired by the principles of Christianity helps man to seek this truth, which he is constantly grasping after.

It is the extension of the religious influence of our Conference and doing the work assigned by an Annual Conference or a District Superintendent that should concern us at the time. The sphere of the Central Missouri Conference is larger than is generally known, or indicated by our annual minutes. We now take much of the territory in Illinois, Iowa and all of Missouri. Without referring to what we have accomplished in the North, we should consider the possibility of spreading our work and enlarging our borders by other organizations in East Des Moines, Marshall Town and Auttunwa. We must follow and meet the tide of emigration of our people from the South if we would save them, for there are hundreds of them in these Western towns that ought to be looked after, and unless we do we will lose our opportunity. Not only that, unless they are saved and Christianized they will make the wrong impression upon our white friends, and be the means of dooming our race, and make a much harder problem to solve.

These things must be fairly met and nothing short of religion will do it. Poor houses, cheapest of food and many living in the same room, all tend towards the spreading of diseases so detrimental to any people, also the driving from the country by mob violence and prejudice into the cities tends towards making another problem much harder to be solved, and these people, like hungry wolves forced from the woods by hunger and severe cold in mid-winter, must be fed with no work or means of support: hence the numerous crimes we daily hear and read about.

To meet these problems and be able to do this work the better, our religious scope must be broadened, and the Conference and church must help in the movement, for these must be saved, and the application of common sense must apply in religion as in other things.

To save a man in sin depends upon how he is lost. If he is lost in ignorance, he must be saved by schools, books and study; if lost in idleness, he must be saved by industry; if lost on account of not having the Gospel, the message must be carried or sent to him, for that is the mission of the church and ministry. Watts gives a beautiful picture of Christ's all-embracing empire:

"Jesus shall reign where'er the sun,
Does his successive journeys run."

But before this can take place we must precede the Gospel with the spirit of the home, and Foreign Missionary in word and thought, putting the soil in order for the reception of the Gospel seed.

We are expansionists, and aim to take care of the trusts given to us, so that every talent will be put to usury, so at the Master's coming he will be well pleased. It has been thought and said by some that we were unkind and unwise, on the question of transfers. But we are not, nor are we even selfish, but like others in our great Church family, we want fair play, and a man's chance to do a man's work, and be men among other men, simply this and that is all.

As we are extending our borders we want and need men, young men, who are willing to come into our ranks and help make some thing worthy of the name of our profession rather than seek the best and best only. We are particular but we aim to be just, and whatever may be thought about supplying churches in this way, it is much easier to be deceived than it is in holding to the customary way; for most men that have come to us, have come in a propositional way, "I'll come for a this or a that," and if things did not materialize as soon as

they thought according to their wishes they soon returned or joined another church or went into some other business.

We are proud of our great men like Doctors Mason, Bowen, Thomas, and the editor of the SOUTHWESTERN, and many others. But the great cry now is for men. Whatever great achievements the world has accomplished, it has been by toiling

The New York Letter

By Luther H. Smith

The Pre-Lenten season has been a busy and auspicious period for the people in New York. The usual revivals and protracted meetings conducted in the various churches have come to a close with very satisfactory results. The Rev. Dr. Brooks and the officials of his church waged a vigorous campaign against sin and for six weeks strong spiritual meetings were held nightly in St. Mark's Church. Many conversions were the result of the earnest work done in this field.

Bishop Alexander Walters of the African Methodist Episcopal Zion Church sailed for Africa last month in company with Bishop I. B. Scott and Mr. Philip A. Payton, a well known Real Estate broker of this city. Prior to sailing, a grand testimonial reception was tendered Bishop Walters at Mother Zion Church and many distinguished churchmen gathered to wish him God's blessings on his mission. Bishop George W. Clinton, D.D., presided at the testimonial which was given under the auspices of the missionary department of the church.

The Baptist Temple, Rev. Daniel W. Wisher, pastor, has been sold and future the congregation will meet in a hall on Madison Avenue and 125th Street.

The Baptist Temple was one of the first of the large churches to move to Harlem.

A matinee concert was given for the benefit of the colored woman's branch of the Young Woman's Christian Association at the Association Hall, 7 East 15th Street on Saturday afternoon, February 12. It was a success; fully 300 persons attending and the talent volunteered their services. Miss Marie Burton of Philadelphia, a soprano soloist, pleased her audience. The entire programme was good. It was recently announced through the press that from the proceeds of its property on West Twenty-fifth Street, St. Philip's Protestant Episcopal Church would erect a magnificent \$200,000 edifice on West 133rd and 134th Streets. It is stated that the plans are being drawn by colored architects of this city and when completed will be the finest church building owned by Negroes in this city.

Dr. Gertrude E. Curtis, a young colored woman graduate from the New York College of Dental and Oral Surgery, has won a signal honor and distinction in this city. Dr. Curtis was recently appointed in charge of the Dental chairs on Monday afternoons in Bellevue Hospital. I believe that this is the first time a colored person has been appointed to practice in this great institution.

Preparations are under way by the business men of this city toward the entreatment of the National Negro Business League, of which Dr. Booker T. Washington is president. At a recent meeting of the Local League, the Executive Committee were requested to begin work toward entertaining the visitors. The executive committee of the National League met here several weeks ago and it was then decided to hold the next meeting in New York. The committee were entertained at dinner by Mr. James C. Thomas, a member, at his residence, 439 Seventh Avenue. Those present were Dr. Booker T. Washington, J. C. Napier, Dr. S. E. Courtney, M. M. Lewey, W. D. Patterson, Dr. S. A. Furniss, E. P. Booze, W. T. Andrews, J. B. Bell, J. C. Jackson, Charles Banks, Ernest J. Scott, Gilbert C. Harris, Professor Charles H. Moore, National Organizer, Fred R. Moore, Hon. W. H. Lewis, Charles W. Anderson and L. L. Collins, president of the Local League.

The colored women of this city or at least some of them have become active suffragettes. Mrs. Oliver H. P. Belmont, a wealthy white woman who is leader of the suffrage movement and President of the Political Equality Association, addressed a large audience of men and women in Mount Olivet Baptist Church

by night and by day; by the shedding of blood, the dropping of tears and sacrificing to the last limit.

The churches in the St. Joseph District, with perhaps one exception, are working hard and doing well on all lines of church work, and are meeting with success, and expect to break the record of last year in every particular.

Centennial at Kansas City is well organized and thoroughly united. The revival spirit in the district was never better. Marshall, Independence, Glasgow, Armstrong, Slater, Lexington, St. Joseph and Oskaloosa, Ia., are vying with each other to see who will have second place in the Benevolent column.

Marshall, Mo.

Sunday, February 6. Though she failed to arouse any great amount of enthusiasm among her audience Mrs. Belmont succeeded in enrolling about one hundred recruits. The meeting was held under the auspices of the Negro Woman's Business League of which Miss I. L. Moorman is president. Among the speakers were Mrs. Henry Villard, daughter of William Lloyd Garrison, Mrs. Ella Hawley Crossett, president of the New York State Woman's Suffrage Association, Mrs. M. C. Lawton and Mrs. F. R. Keyser, president of the New York State Federation of Colored Women's Clubs.

February 16, 1910.

Appointments of the South Florida Mission

Rev. Jeffrey Grant, Superintendent of Missions, Jacksonville, Florida.

Bradentown and Port Tampa City, J. S. Bartley; Daytona and Ormond, Albert Emanuel; Fort Myers and Punta Gorda, George L. Russ; Hernando and Inverness, Elisha Lemons; Key West, J. M. Trammel; Lakeland, Barton and Homeland, W. Pericles Pickens; Lake Helen and De Land, Supplied by L. Grizzle; Miami and Fort Lauderdale, N. R. Armstrong; Melbourne Circuit, to be supplied; New Smyrna and Oak Hill, Supplied by Henry Fisher; Orlando and Kissimmee, W. O. Bartley; Plant City and Twin Lake, E. W. Garrison; Sanford, J. S. Miller; Smithville, A. W. Williams; St. Petersburg, W. T. Collier; Tampa and West Tampa, S. A. Hugher; Tarpon Springs and Clear Water, P. A. Daniels; Winter Park and Woodbridge, I. S. Smith; West Palm Beach Circuit, to be supplied.

The South Florida Mission session which was presided over by Bishop Joseph F. Berry, D.D., January 20-24, at Orlando, Fla., was one of the best sessions in the history of the Mission. There was an increase along all lines.—W. Pericles Pickens, Secretary of the Mission.

February ninth brought me a telegram from Mrs. Elder, stating the appalling fact that forty cases of smallpox had developed in Boaz Home. In great haste we sent thirty-two pairs of sheets and sixty night-dresses, as well as many medicinal supplies and oil. Of course after this time of suffering and anxiety is over, the bedding of the Home will need replenishing, as these sheets will doubtless have to be destroyed, or will be badly stained from the oil used in the treatment of the disease. I feel sure our friends who have rallied to our aid in other emergencies will help us now, and when the need arises, we will find that the bedding will be renewed through the help of our friends. We also learn that jellies and preserves form an important part of the diet of the convalescents, and this Home puts up hundreds of quarts of fruits and vegetables but no preserves or jellies. Surely many of our good women can spare a few glasses or jars from their pantry shelves. If so, please send them to Mrs. Anna D. Elder, Boaz, Ala., and feel that you have made glad the heart of your Secretary.—Mrs. O. P. McCarty, Avondale, Cincinnati, O.

"If we are commonplace and indifferent, we will find other people so. Mind finds its level, just as water does. A really original and sympathetic person will find others interesting and agreeable. A loving Christian spirit will find others worth loving. To complain of those we meet is really to proclaim ourselves dull."

Reports of Editors Ordered Printed by the Book Committee

Report of Book Editor

To the Book Committee of the Methodist Episcopal Church:

Brethren: According to the provisions of the Discipline, paragraph 346, the Book Editor "shall have editorial supervision of all manuscripts and all other intended publications bought or otherwise procured which shall bear the imprint of the Methodist Book Concern or its Publishing Agents. He shall also be Editor of Tracts." Considering all that this duty involves, the faithful performance of it is a grave responsibility. Newspapers and magazines come and go, the book stays; they touch the surfaces of life and thought, the book enters the inner chamber. Never was the printed page of greater influence than it is today. Hence, the incessant demands of two great publishing houses ministering to the literary and religious needs of a church whose membership is so heterogeneous in tastes and intellectual requirements eliminates everything but unremitting attention to the supply of the best books on the numerous subjects included in Christian literature. The various publications of the Methodist Book Concern during the year now closed in Practical Religion, Evangelism, Theology, History, Biography, Sociology, and other branches, both for quality, variety, and timeliness bear their own testimony to the character of the work we have desired to accomplish.

Not all the books bearing the imprint of the Book Concern are from our own manuscripts. Were this the case it would be a phenomenal event. A large number are necessarily purchased in sheets from abroad, but such is the chaotic state of literature in general, and especially of religious thought in the field of scientific theology, that the editor is compelled to examine with closest scrutiny the works of even well-known evangelical writers, if there shall be consistency in our Methodism between the pulpit and the press. Not in fifty years, the period of Renan, Schenkel, Strauss, and others, has there been such outbreak of Anti-Christ in theological literature, both in this country and in Europe, as there is at this time. Its forms are innumerable, its subtlety insinuating, its effect destructive to every teaching of the Historic Faith. The Methodist Book Concern can not become the distributing agent for rationalistic literature, however pious its vocabulary, nor the propaganda for the dissemination of doctrines or any other kind of literature, however cleverly written, and whether true or not, which are not in harmony with the teachings and spirit of the Methodist Episcopal Church.

It is just here where the the most difficult problems present themselves and the gravest responsibility is felt. For, it is the easiest thing in the world to throw the whole Church into ferment of unrest by providing hooks which are contrary to our standards, especially in matters pertaining to the Bible, its inerrancy, inspiration, authorship, etc., or so to retard the growth of Christian knowledge as practically to make Christian scholarship and Christian institutions of learning wholly superfluous. Avoidance of both evil demands the sanest judgment, the most careful discrimination. It is gratifying that the Church at large and scholarly thinkers in our institutions of learning appreciate the wholesome, conservative, and yet progressive character of our literature, as is learned from correspondence and the opinions of various types of ministers.

During the year I visited two Conferences, the Detroit and the Indiana, in order to ascertain at first hand from the ministers the character or class of books they required for themselves and for their parishioners. The result, as an experiment, leads to the conviction that if our literature could be presented to the ministry in general not from the viewpoint of dividends, but in its vital relation to the whole world of Christian truth, as opposed to the false teachings which are spreading like a plague throughout the land, it would have a much larger circulation and the whole Church would feel more deeply its clarifying, strengthening, and spiritual power. If every Board of the Church, Missions, Sunday Schools, Freedmen's Aid, Education, have special service, or anniversaries, in its interest at Annual Conferences, it is difficult to explain why the Book Concern, one of the most fundamental institutions of the Church, should be made an exception.

During the year I have examined and reported

nearly three hundred books and manuscripts averaging about two hundred pages. The number of books published and the amount of sales do not fall within the compass of this report, such information being solely in the hands of the publishers.

Respectfully submitted,

R. J. COOKE.

II

Report of the Editor of the Methodist Review

Editor's report to the Book Committee at its meeting in Cincinnati, February 9, 1910:

So far as the editor can judge, there is no need, at this time, for a lengthy report. The members of the Book Committee are acquainted with the *Review*, and keep watch, doubtless, upon its contents and the way in which it is conducted.

No changes of importance have been made in it during the past year. It has seemed to the editor a year of exceptional interest and value in the range and importance of the contributed articles.

The *Review* exists and is made up chiefly for the benefit and in the interest of, the active pastors of our Church. The supreme aim in the editorial office is to make it as helpful to the minister in his pulpit and pastoral work. The pastors testify that they find the *Review* helpful and valuable to them.

In addition to this, we have coveted, and are glad now to be able to report, an increasing interest in the *Review* on the part of intelligent and thoughtful laymen and women and studious young people in the best homes of our communion.

The need of more room for the office of the secretary of the Board of Education, which adjoined the *Review* office, together with the need of more space for the work done in the *Review* office, where, in fact, three different publications are edited and made, induced the publishing agents and the editor to move the *Review* to a larger office, in the only location available at the time. The increased expense for room rent thus entailed seemed justified by the increased comfort to both the educational office and the *Review* office work.

We are thankful to be able to report that the *Review*, now in its ninety-second year, shows the largest circulation it has ever reached, with a steady tendency to a gradual increase. It is now close upon eight thousand. The number of copies needed and issued for January is seven thousand nine hundred and forty-three. The publishers, East and West, together with the editor, hope to see it reach ten thousand in the not distant future.

We can not close this brief report without expressing our grateful appreciation of the sedulous and systematic endeavors of the publishing agents, both East and West, to advertise and circulate the *Review*.

Respectfully,

WILLIAM V. KELLEY, Editor.

III

Report of the Editor of Sunday School Publications

Dear Brethren: I am handing you herewith a copy of a statement which I made to the Board of Sunday Schools at its annual meeting in Chicago, January 19, 1910, which deals with several things which might properly be included in my report to the Book Committee; so much of this statement, therefore, as you should consider may be regarded as a part of my present report.

The reports of the publishing agents will show you that our Sunday School publications have been unusually prosperous during the last year, the financial showing being quite the most gratifying on record. It will be observed that all of our publications, with one exception, belong to the profit-paying class, and in the case of this exception the loss, as compared with the preceding year, has been substantially reduced. *The Adult Bible Class Monthly*, while at the beginning of its publication was jointly devoted to the interests of the adult Bible class and to teacher-training, since June, 1909, has been limited to the former of these interests, the subject of teacher-training having been eliminated. Experience had demonstrated that the magazine was handicapped by this double aim, and the records show that since the elimination of the teacher-training section its circulation has been very materially increased. This advantage, however, was only experienced so far as the financial showing is concerned during the last four

months of the fiscal year. We may, therefore, anticipate that during the present year this publication will at least come more nearly to the level of self-support.

The effect of the introduction of the graded lessons upon the circulation and consequent profits of the publications devoted to the uniform lessons will not appear in the showings for the last fiscal year, inasmuch as these new lessons only began to be introduced with October. The effect will appear very distinctly during the present year. It would be difficult, however, at present to anticipate to what extent the circulation of the old literature will be affected, though we may be sure it will be very considerable. I shall be able to give more detailed information to the Committee in the course of the session than the facts now in my possession enable me to do.

You will observe from my statement to the Board of Sunday Schools that it is now expected that the graded lessons for the intermediate department will be ready for introduction by October 1st. The circulation of the *Intermediate Quarterly*, therefore, will not be largely affected during the present year by the new lessons, and of course the *Senior Quarterly* will not be affected until the graded lessons for the senior department are ready, which will not be before October, 1911. This *Quarterly*, which is one of the most important of our older publications, will therefore not be disturbed for at least two years. The circulation of the *Sunday School Advocate and Classroom* will not be influenced in any way by the change of the lesson system. The circulation of the *Picture Lesson Paper* is being affected by the introduction of the graded primary lessons, because of the fact that the pupils' material for the primary uniform lessons has been given through this paper. It is my judgment that as quickly as possible the lesson factor should be eliminated from the *Picture Lesson Paper*, making it exclusively a story paper for the younger children. That being done, I see no reason why it should not have a large, permanent circulation.

The indications are that within one or two years the graded lessons may come into such general use as to warrant the discontinuance of the publication of the uniform lessons for the primary and junior grades. And not unlikely within three years the uniform intermediate lessons may also be discontinued. For financial reasons it is very desirable that as quickly as possible we should cease to be in self-competition in our Sunday School publications; it is even more important for educational reasons that the new system of lessons should occupy the whole field.

In view of the fact that no successor for Dr. Doherty is to be employed, it will be necessary for me to have some of the work which was cared for by him done out of the office. In order to provide for this outside work I would ask that \$1,000 be added to my correspondence fund.

Respectfully submitted,

J. T. McFARLAND.

Episcopal Visitation

PLAN OF EPISCOPAL VISITATION JANUARY-JUNE
CONFERENCES IN THE UNITED STATES.
SPRING CONFERENCES, 1910.

CHRONOLOGICAL.

Upper Mississippi...	Kosciusko, Miss.	Jan. 5	Anderson
St. John's River...	Eustis, Fla.	Jan. 13	Berry
Mississippi...	Canton, Miss.	Jan. 19	Neely
South Florida...	Orlando, Fla.	Jan. 20	Berry
Arkansas...	New Orleans, La.	Jan. 26	Neely
Louisiana...	Mena, Ark.	Jan. 26	Smith
Florida...	Ocala, Fla.	Jan. 27	Berry
Little Rock...	Van Buren, Ark.	Feb. 2	Smith
Porto Rico Mission...	San Juan, P. R.	Feb. 3	Hamilton
Hawaiian Mission...	Honolulu, Hawaii	Mch. 3	Hughes
New Jersey...	Atlantic City, N. J.	Mch. 9	Spelmeyer
Kansas...	Atchison, Kans.	Mch. 9	Smith
Central Penn.	York, Pa.	Mch. 16	Cranston
Wilmington...	Yakobson, Md.	Mch. 16	Hamilton
Southwest Kansas...	Wichita, Kans.	Mch. 16	McDowell
Philadelphia...	Reading, Pa.	Mch. 16	Wilson
South Kansas...	Fort Scott, Kans.	Mch. 16	Smith
Delaware...	Philadelphia, Pa.	Mch. 17	Anderson
Washington...	Pittsburg, Pa.	Mch. 23	Warren
Lincoln...	Topeka, Kans.	Mch. 24	McDowell
New York...		Mch. 30	Warren
Baltimore...	Baltimore, Md.	Mch. 30	Goodsell
Lexington...	Mayaville, Ky.	Mch. 30	Cranston
New York, East...	Middletown, Conn.	Mch. 30	Moore
Wyoming...	Binghamton, N. Y.	Mch. 30	Berry
St. Louis...	Eldorado Spgs, Mo.	Mch. 30	Spelmeyer
Northwest Kansas...	Plainville, Kans.	Mch. 30	McDowell
New England, S...	Attleboro, Mass.	Mch. 30	Neely
Newark...	Newark, N. J.	Mch. 30	Anderson
New Hampshire...		Mch. 30	Quayle
North Indiana...	Bluffton, Ind.	Apr. 6	Cranston
East German...	Lawrence, Mass.	Apr. 6	Moore
Central Missouri...	Kansas City, Mo.	Apr. 6	Spelmeyer
New England...	Westfield, Mass.	Apr. 6	Wilson
Troy...	Saratoga Spgs, N. Y.	Apr. 6	McIntyre
Eastern Swedish...	Providence, R. I.	Apr. 7	Neely
Northern New York...	Watertown, N. Y.	Apr. 13	Goodsell
Maine...		Apr. 13	Quayle
Vermont...	Island Pond, Vt.	Apr. 13	McIntyre
East Maine...	Calais, Me.	Apr. 20	Quayle

Adopted by the Bishops at Binghamton, New York, November 1, 1909.

L. B. WILSON, Secretary,
10226 Arch Street, Philadelphia, Pa.

Conference Notices

Special Notice

MERIDIAN DISTRICT.

Brethren, please do your best to raise all your money for Missions on Easter Sabbath. It will doubtless be an excellent time for a rally along the line of Benevolence. Let's make an effort to raise our whole apportionment. Faithfully yours, J. M. Shum-pert, District Superintendent.

LINCOLN CONFERENCE.

To the Board of Conference Examiners of the Lincoln Annual Conference: Please send all papers of mid-year examinations to the Chairman of the Board of Examiners immediately. Let all candidates for admission on trial and those who expect to take the examinations meet the Board of Examiners the day before the sitting of the Annual Conference, March 23, 1910, at Topeka, Kansas. There will be no examinations after the conference convenes.—James N. Wallace, Chairman.

MISSISSIPPI CONFERENCE.

To all who failed to pay the \$1.00 ordered by the Conference for the publishing of the Conference ministers: Please send me the amount at once so that the work be not delayed. It was also ordered that the District Superintendent retain that amount from each one receiving missionary aid. This doubtless, was overlooked, owing to the surprise sprung at the close of the conference. Dear Brethren your immediate response will enable me to give you the minutes in a reasonable period of time. Send money by Post Office order or registered letter, as personal checks are difficult to cash.—W. P. C. Morrison, Yazoo City, Mississippi.

MARSHALL DISTRICT.

Laymen of the Marshall District: Dear Brethren: We are glad to know that there has been an effective work done by the Laymen's Association, though in its infancy. Now Brethren if we can accomplish so much with the efforts of a few what will be the results when we get the co-operation of the many? Brethren there are great things expected of the Marshall District. First, because we have such beacon lights domiciled on the District as Willey University; Second, because we have the ability. Now Brethren let every one see to it that the Marshall District stands second to none. The watchword is: "A round report on all claims by the date of the District Conference.—B. C. Clemons, President.

MONTGOMERY DISTRICT.

Dear Brethren: I am now closing my first round and will begin my second round March the 12th and 13th. Dear Brothers, I urge you to ask every local preacher to have his money ready for the SOUTHWESTERN as they promised to. And get their course of study or else there will be no need for them to meet the District Conference July the 27th at Castleberry, Ala. Neither can their license be renewed. Dear Brothers, please observe Easter Sunday and Children's Day. Try to raise all of your Benevolent money to report at the District Conference. We are expecting Drs. Camphor, E. M. Jones and R. E. Jones to be with us

at our District Conference, July 27th. Let us try by the help of the Lord to make this the best District Conference ever held. We want to raise nothing less than three hundred dollars for our Benevolent causes at this Conference and want all the Brothers to have credit for it. Let us stand by the Mason City College with our prayers and money, as they want to sleep warm during the winter. Let every Brother get from his members a quilt, blanket or sheet and send to them that the boys and girls may be comfortable.—P. G. Goins.

UPPER MISSISSIPPI CONFERENCE.

District Superintendents and Pastors: Dear Brethren:—The annual meeting of the Woman's Home Missionary Society is drawing near, and we earnestly hope to have a representative from each charge within the bounds of the Conference with a full round report. Now most of our Benevolence is raised on this day, and in many of the leading charges all. We hope that the work of the Woman's Home Missionary cause will be favorably considered along with the other causes on Easter Day. We believe that you are interested in this great work that has been the means of uplifting our people in many ways, and we earnestly ask your cooperation which means a great deal to any auxiliary of the church. We can not hope to have the success necessary without your help. And dear sisters, a word to you. Let us begin now and take the first part of plenty of time and get our work well in hand and be able to bring good reports to the annual meeting. Remember our pledge is to do more this year than last for our E. L. Rust Home, Holly Springs, and with the cooperation of Superintendent, pastors, laymen, we shall expect great things. Let us hope, pray and trust.—Mrs. M. C. McEwen, Cor. Sec.

NAVASOTA DISTRICT.

Dear Pastors, Sunday School Superintendents and Presidents of Leagues: Easter Sabbath falls on March 27, this year. As you know, it has been our custom to purchase suitable programs, mite boxes and cards beforehand, and to organize the men, women and children composing the membership on our respective appointments for good financial and spiritual success. Please bear in mind that there is no day in the year which is better suited for rallying your forces for moneys for the cause of missions than Easter. As District Missionary Secretary I faithfully urge on you to commence now on customary plans and methods that the fourth Sunday in March this year be made a record-breaker in the matter of raising benevolent moneys. Our motto is *One Dollar* from each member on Easter for missions. The omnibus way of raising our general collection on Easter to benefit the several causes and divide amount raised beats no plan, but I doubt about it being the best way in which to proceed with this work. Each Quarterly Conference record will doubtless show that at the Fourth Quarter in last year was selected a committee on each cause whose duty it would be to assist you in the matter of raising your benevolent appointment. You should enlist the services of these committees invariably by placing in their hands the amount apportioned with good instructions on how to go about raising the same on Easter Sabbath without fail. The causes are Foreign Missions, Home Missions and Church Extension, Education, Freedmen's Aid, Sunday



School, Woman's Home and Foreign Missionary Societies with a few others. The Corresponding Secretaries of these connectional enterprises would be too glad to furnish you with necessary tracts and literature at a small cost to be circulated among your people for more light and information. May I ask that you write to them today for what you need and set to work in earnest for a prosperous and glorious Easter.—Freeman Parker.

FOR FEVERISHNESS AND ACHING. Whether from Malarious conditions, Colds or overheating, try Hicks' Capudine. It reduces the fever and relieves the aching. It's liquid—10, 25 and 50 cents at Drug Stores.

District Rounds

MARSHALL DISTRICT. SECOND ROUND.

Jefferson, April 2-3; Ebenezer, 3-4; Texarkana, 9-10; Lodi, 16-17; Mt. Carmel, 16-17; Harlinton, 23-24; Willey University, 24; Daingerfield, May 1; Mineola, 7-8; Hawkins, 7-8; Pittsburg, 14-15; Queen City, 14-15; Longview and Tyler, 21-22; Marshall Circuit, 28-29; Mallalieu Circuit, 27-29; Lasater, June 4-5; Woodlawn, 11-12; Gilmer, 18-19.—J. O. Williams, District Superintendent.

BIRMINGHAM DISTRICT. SECOND ROUND.

Oneonta, March 19-20; Village Springs, 26-27; Bradford, 28; Enola, April 1-3; St. Paul, 8-10; Collegeville, 15-17; Wood Lawn, 14-17; Sayreton, 23-24; East Thomas, 25-26; West Side, 27-28; Brownville and Irondale, 30-May 1; Blount Springs, 7-8; Warrior and Bangor, 12-15; Kimberly and New Castle, 16; Avondale, 19-22; Mason City, 20-22; Cardiff, 27-29; Corona, 28-29; Bessemer, June 4-5; Pratt City, 3-5; Tuscaloosa, 11-12.—J. W. Thomas, District Superintendent.

BEAUMONT DISTRICT. SECOND ROUND.

Hemphill Circuit, March 11-13; Jasper, 18-20; Woodville, 25-27; Newton, April 1-3; San Augustine Circuit, 8-10; Bonware, 15-17; Ford's Bluff and Buna, 22-24; Noble and Hampton, 22-24; Orange Station, 29-May 1; St. James, Beaumont, May 6-8; McCabe Memorial and Port Arthur, 13-15; Nachadoches Circuit, 20-22; Voth Circuit, 27-29; Rockland Circuit, June 3-5. Brethren: Make Easter count by raising your entire claims; our benevolences must not be neglected;

don't wait, but begin now and continue until the last cent is raised. Please observe your quarterly Love feast, etc., Friday night following your conference, which will invariably bring success to you on both spiritual and material lines. Remember the slogan: "Expansion."—W. L. Duncan, District Superintendent.

SAN ANTONIO DISTRICT. SECOND ROUND.

Gonzales Circuit, April 2-3; Gonzales and Elm, 9-10; Beeville and Corpus Christi, 16-17; San Antonio Mission, 23-24; Floresville Circuit, 30-May 1;

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Instant Relief, Permanent Cure—Trial Packages Mailed Free to All in Plain Wrapper.

Piles is a fearful disease, but easy to cure, if you go at it right.

An operation with the knife is dangerous, cruel, humiliating and unnecessary.

There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it is Pyramid Pile Cure.

We mail a trial package free to all who write.

It will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure.

Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.

Insist on having what you call for.

If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.

The cure begins at once and continues rapidly until it is complete and permanent.

You can go right ahead with your work and be easy and comfortable all the time.

It is well worth trying.

Just send your name and address to Pyramid Drug Co., 92 Pyramid Building, Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.

Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home.

No knife and its torture.

No doctor and his bills.

All druggists, 50 cents. Write today for a free package.

San Antonio, St. Paul, 7-8; Yorktown Circuit, 14-15; Cuero and Clinton, 21-22; Seguin and Olmus, 28-29; Belmont Circuit June 4-5; San Marcos and Ben Allen, 8-9; Nixon Circuit, 11-12; Lavernia Circuit, 18-19; Kerrville and Fredericksburg, 25-26; Pleasonton Circuit, July 3-4; Hondo Circuit, 9-10; Del Rio Circuit, 16-17; Kenedy Circuit, New Work. These places New Brunfels Circuit, dates will be arranged for Marion Circuit; Pearsall Circuit. Remember the Ministers and Laymen's Convention will convene in Jacob's Chapel, San Antonio, Methodist Episcopal Church, April 21-23, 1910. Ministers and Laymen are requested to be on hand first day. We have been very busy for many weeks, and we find plenty to do. Success is what we are working for. The outlook is good. Rally like men of war. The program will be ready in time.—A. M. Mason, District Superintendent.

NAVASOTA DISTRICT.

SECOND ROUND.

Anderson Circuit, March 19-20; Caldwell Circuit, 26-27; Somerville and Lyons, April 2-3; Brenham Mission, 1-3; Brenham Station, 1-3; Brenham Circuit, 2-3; Clay and Tunis, 5-6; Beilville Circuit, 9-10; Sealy Circuit, 16-17; Brookshire Circuit, 23-24; Rose Hill, 30-May 1; Waller Circuit, 7-8; Hempstead Station, 14-15; Hempstead Circuit, 21-22; Millican, 21-22; Navasota Circuit, 27-29; Navasota Station, 28-29; Yarboro Circuit, June 4-5; Chappel Hill and Copeland Springs will have dates made later. District Stewards Meeting will be held at Pleasant Grove in the Yarboro Circuit, and will convene Tuesday night, April 5, and continue in session Wednesday and Thursday, April 6-7. The pastors are asked to be ready to report all the Missionary collections at this meeting, namely; The Foreign Missions, Home Missions and Church Extension, the Woman's Home Missions, and the Woman's Foreign Mission, also the District Church Extension fund. Brethren you did splendidly last year, and yet the Navasota District is not up to its proper place, nor in its proper class. Let us make an effort to put it in its proper place this year.—B. M. Taylor, District Superintendent.

WEST TENNESSEE DISTRICT.

SECOND ROUND.

Mason Station, March 12-13; Gallo-way Circuit, 14-15; Belles Circuit, 19-20; Humboldt and Brownsville, 22-23; Mansfield Circuit, 26-27; Springfield Circuit, 29-30; Paris and Bethel, April 1-4; Sharon and Kenton, 9-11; Union City and Vaughns, 16-17; Martin Station, 23-25; Trenton, Miss., 27-28; Covington Circuit 30-May 1; Atoka Circuit, 7-9; Klondike Miss., 10-11; Birmingham Miss., 12-13; Memphis-Centenary, 14-16; North Memphis Circuit, 17-18; Friendship Circuit, 19-20; Hudson and Mays, 21-23; Dyersburg and Fowlkes, 28-30. Dear Pastors, Sunday School Superintendents and Junior League Workers: March 27th is Easter Sunday. Let that be a great day for missions. Sunday May 8th is the day set apart by the Tennessee Conference as Walden Day. Don't fail to make that a great Rally Day for Walden throughout the West Tennessee District. Remember, also, that May 22nd should be Veterans' Sunday. Press your Conference Claimant collections, and have the people know what is meant by it. While the winter has been hard and we could not do much pushing let's begin now, and set our plans. While last year was extra good I'm praying for greater results this year.—Yours faithfully, J. M. Lyte, District Superintendent.

ANNISTON DISTRICT.

SECOND ROUND.

Anniston, First Church, March 4-6; St. John 5-6; Attalla, 10-13; Gadsden, 11-13; East Gadsden Circuit, 12-13; Cedar Bluff, 19-20; Center, 19-20; Collinsville, April 2-3; Oxford, 9-10; Heflin, 9-10; Lamar, 16-17; Wedowee, 16-17; Cragford, 17-18; Roanoke, 22-24; Rocky Mount, 23-24; Ashland and Lineville, 30-May 1; Talladega 7-8; Glade and Spring Hill, 14-15; Sylacauga, 21-22; Ashville and Springville, 28-29; Alpine and Pulliams, 28-29. Dear Brethren: We might ask at this time, "Watchman, What of the Night." A revival in every charge, an increased number of subscribers to the SOUTHWESTERN, a great rally for Central College, and a round Benevolent report. Let us push things as never before. Please observe Easter in every church. Let our Laymen stand by every effort of our beloved pastor so that our District Conference when our rally for Central College will come off that your church may have the pulpit Bible. Let all our people remember that we are trying to raise all of our Benevolent collection by the District Conference. Send your collection in as you raise them.—R. J. Buckner, District Superintendent.

If afflicted with sore eyes, use) Thompson's Eye Water.

GREAT GATHERING IN CLARK'S VILLE, TEXAS.

On January 29, 1910, there was a mass meeting of the colored citizens of Red River county having for its aim the encouragement of thrift, industry, education, honesty and morality. The meeting was held in the large auditorium of St. Paul Methodist Episcopal Church and was presided over by Rev. S. M. Bolden, the popular pastor. Hon. R. L. Smith, Prof. H. F. McMorton and J. W. Jamison were present and contributed their quota to the success of the meeting. Capt. N. V. Doaks, Mayor of the city, an eminent lawyer and capitalist, was the main speaker of the evening. He spoke to the people in his own inimitable way and endorsed to the highest the principals for which the meeting was called. Many good and timely suggestions were given by his Honor the Mayor. Too much praise cannot be said in behalf of that grand man, Rev. S. M. Bolden, in whose heart was born the idea to put in motion this meeting, which has resulted in the perfecting of a Citizen's League organization for the social, moral and religious uplift of his race. He has the support of the best colored and white people of Red River county. Rev. Bolden was elected president with Prof. H. F. McMorton secretary. This organization will meet at least once a month and discuss questions of vital import to the race. You will hear from us again.—Hy. Hardin, reporter. (Received Feb. 16.—Editor.)

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CHARTER OF THE AFRO-AMERICAN MERCANTILE COMPANY, LIMITED.

UNITED STATES OF AMERICA, STATE OF LOUISIANA, PARISH OF ORLEANS, CITY OF NEW ORLEANS.

Be it known that on this Fourteenth day of the month of February, in the year of our Lord, One Thousand, Nine Hundred and Ten, and of the Independence of the United States of America, the One Hundred and Thirty-fourth.

Before me, Gehriel Fernandez, Jr., a Notary Public, duly commissioned and qualified, in and for the Parish of Orleans and City of New Orleans, therein residing.

Personally came and appeared the persons whose names are hereunto subscribed, who declared that availing themselves of the provisions of the laws of this State, in such cases made and provided, relating to

the organization of corporations, they have covenanted and agreed, and do by these presents covenant and agree, that, form and constitute themselves as well as such other persons as may hereinafter join or become associated with them, into a corporation and body politic in law, for the objects and purposes and under the agreement and stipulations following, to-wit:

ARTICLE I.

The name and style of this corporation shall be The Afro-American Mercantile Company, Limited, and under that name it shall have and enjoy all the rights, advantages and privileges granted by law to corporations; it shall exist for a period of ninety-nine years from this day. It shall have the power to contract, sue and be sued, in its corporate name; to make and use a corporate seal, and the same to break and alter at pleasure; to hold, receive, purchase, convey, mortgage, hypothecate, or pledge property, both real and personal; to issue notes and other obligations, and negotiable instruments; to have and employ such managers, directors, officers, agents, and other employees as the interests and convenience of said corporation may require or demand; to make and establish such by-laws, rules and regulations for the corporate management and control of the affairs of the corporation as may be necessary or expedient.

ARTICLE II.

The domicile of said corporation shall be in the city of New Orleans, in this State, but it may establish offices, stores, or branches and agencies throughout the City of New Orleans, and throughout the United States or foreign countries.

All elections and other legal process shall be served on the President, and in his absence or inability to act, upon the Vice-President, and in the absence or inability of both of said officers to act, upon the Secretary.

ARTICLE III.

The objects and purposes for which this corporation is organized, and the nature of business to be carried on by it, are hereby declared to be: To carry on and conduct a general retail and wholesale mercantile business of every description; the buying and selling of goods, products, merchandise, and chattels of all kinds; to promote the sale and traffic in said goods by the institution and establishment of branch houses or agencies throughout the City of New Orleans, and elsewhere in the United States and foreign countries; to conduct salesrooms and warehouses for the sale of same, and generally to do all acts and things whatsoever that may be necessary or incident thereto.

ARTICLE IV.

The capital stock of this corporation is fixed at the sum of Ten Thousand Dollars (\$10,000), divided into Two Thousand shares of Five Dollars (\$5.00) each. All shares of stock shall be fully paid and non-assessable. No transfer of stock shall be binding upon the corporation unless made upon its books, and all certificates of stock shall be signed by the President and the Secretary. This corporation shall begin business when Five Thousand Dollars of said stock shall have been subscribed for. No stockholder of the corporation shall sell or dispose of his stock without first offering the same in writing to the company through its Board of Directors, who shall have the first opportunity to purchase same at the book value thereof; and should said Board of Directors refuse or fail to purchase said stock within thirty days from the date of said notice, the stockholder may dispose of same to any person whomsoever.

ARTICLE V.

All the corporate powers of the company shall be vested in, and exercised by a Board of Directors, composed of nine stockholders, who shall own in their name not less than ten shares of stock. Five members of said Board of Directors shall constitute a quorum for the transaction of all business.

The directors shall be elected annually by ballot, by the stockholders on the second Monday in the month of November in each year. Each stockholder shall be entitled, either in person or by proxy, to one vote for every share owned by him. All elections shall be held at the office of the corporation, under such rules and regulations as may be determined by the Board of Directors, after ten days written notice of such election shall have been sent to each stockholder at his last known address, or by publication in a daily newspaper, published in the City of New Orleans, at the option of the Board. The Directors thus elected shall continue in office for one year. In no case shall a failure to elect be regarded as a forfeiture of this charter. Any vacancy occurring on said Board shall be filled by the remaining directors for the unexpired term, but no election, however, of this kind shall be held unless seven directors are present and voting at said meeting. At the first meeting of the Board of Directors after the annual election, they shall select from their own number a President, a Vice-President and Manager, a Secretary, and a Treasurer.

Said Board shall have the right to appoint and dismiss such clerks, agents, and other employees of the corporation, as conditions may justify, or the business of the corporation may require.

The tenure of office of all of the employees of the corporation shall be during the pleasure of the Board of Directors.

ARTICLE VI.

No stockholder shall ever be held liable or responsible for the contracts, faults, or debts of said corporation, nor shall any mere informality in its organization have the effect of rendering this charter null, or of exposing a stockholder to any liability beyond the unpaid balance, if any, due on the shares owned by him.

ARTICLE VII.

This Act of Incorporation may be changed, modified, or altered, or this corporation may be dissolved with the assent of the stockholders owning a majority of all the stock of the corporation, at a general meeting convened specially for that purpose, and after at least fifteen days

written notice of such meeting, given through the mail addressed to each stockholder at his last known place of residence.

In case of dissolution by the expiration of this charter, or otherwise, the stockholders shall elect three liquidators from their number to liquidate and settle the business and affairs of the company. In case of disability or death of any of said liquidators, the survivors, or surviving liquidators, shall appoint a successor.

Until the election to be held on the second Monday of November, 1911, the following stockholders shall constitute the first Board of Directors, viz.:

Barry N. Stewart, Arthur W. Kelly, Sylvester Pete, George T. Turner, Thomas R. LeBlanc, William G. Stewart, J. B. Alexander, Joseph N. Cheri and Henry A. Osborne, with said Barry N. Stewart as President, Arthur W. Kelly as Vice-President and Manager, Sylvester Pete as Secretary and J. B. Alexander as Treasurer, all of whom shall hold office until the second Monday of November, in the year 1911, or until their successors are elected and qualified.

Thus done and passed in my office on the day, month and year first hereabove written in the presence of Messrs. Rene C. Metoyer and Robert H. Mack, competent witnesses, who have signed with the said appearers and me, Notary, after due reading of the whole.

(Original signed):

Barry N. Stewart, 112 Shares.
Arthur W. Kelly, 112 Shares.
Sylvester Pete, 112 Shares.
Thos. R. LeBlanc, 112 Shares.
William G. Stewart, 112 Shares.
George T. Turner, 112 Shares.
J. B. Alexander, 112 Shares.
Henry A. Osborne, 112 Shares.
J. N. Cheri, 112 Shares.

Witnesses:
Rene C. Metoyer.
R. H. Mack.

GABRIEL FERNANDEZ, JR.,
Not. Pub.

I, the undersigned Recorder of Mortgages, in and for the Parish of Orleans, State of Louisiana, do hereby certify that the above and foregoing Act of Incorporation of the Afro-American Mercantile Co., Ltd., was this day duly recorded in my office, in Book 984, folio 99.

New Orleans, Feb. 14th, 1910.

(Signed):

EMILE LEONARD,
Depy. Rec.

A True Copy:
GABRIEL FERNANDEZ, JR.,
Not. Pub.



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Gleanings from the Field

ALABAMA

Triana.—We held our first Quarterly Conference February 19-20 at Triana. The District Superintendent, Dr. A. W. McKinney, was detained by illness, the pastor held the quarter. The District Superintendent was able to be with us on the Sabbath; not being able to preach owing to his physical condition, the pastor preached at 11 o'clock on Sunday to a crowded house. The people in this community, in the Tennessee valley, failed in their crops last year, but by pluck and grit they paid the District Superintendent \$8.40, and the pastor \$2.35 on Sunday. Too much cannot be said in praise of this earnest effort. One room has been added to the parsonage; celled one side of St. Peter's at Madison. Total collected for all purposes this quarter \$84.77. The work on our new church edifice at Triana will begin at once for the people have a mind to work. The District Superintendent has begun a campaign on the District from which good results are expected. Sunday School and Epworth League Conventions planned to meet in three points on the District. Subjects of vital interest will engage our earnest consideration. We shall make the effort of our life to put the SOUTHWESTERN CHRISTIAN ADVOCATE in the homes of our people. This we have begun in dead earnest.—P. P. Wright, pastor.

If afflicted with sore eyes, use { Thompson's Eye Water.

TEXAS

Leona.—This is our third year on this Circuit, and we have no regrets for being here. Every thing bids fair for a glorious year. We have many of the best people to be found anywhere. This was evidenced very satisfactorily a few nights ago when a number of friends visited the parsonage leaving eatables, and clothing for the pastor and family, also a neat purse of money, which was very acceptable. The presentation speech was made by Miss Emma D. Walker. The party was composed of Bro. W. C. Culton and wife, Bro. W. Hill and wife, Bro. Allen and wife, Miss Emma D. Walker and mother, Prof. Giles Miles and father, M. Houston and others. On Saturday the storm continued all day, led by one of our Texas Conference Heroes in the person of President Rev. F. R. Morton. Our Ladies Aid Societies are second to none under the wise leadership of Sisters Culton, Mayes and Donelson. They are tireless workers. The Fifth Sunday in January was a great day at Leona. A splendid rally was carried out by the Ladies Aid Society. A nice programme was rendered by the Ladies and a sermon was preached by the pastor. Collection five dollars. Sister Etta Culton the efficient president and her few loyal supporters deserve great credit for what they are doing in the way of beautifying the Church.—G. W. Carter, pastor.

Sulphur Springs.—I arrived here on the 25th of December and the people gave me a welcome reception. We are moving off nicely in our new work. We have organized and all our forces are at work. Two have been added to the church. On Wednesday night, February 10th, after the close of the League meeting we retired to the parsonage and a storm visited the parsonage, and came in at the front door, leaving many good things to eat. It was led by Mrs. Lizzie Lockett, and followed by Mr. W. L. Lockett, Misses

Amanda Landis, Cindie Mabel, Sarah Geeter, Mr. Babe Landis, Mr. R. Mayo, Miss Mattie Templeton, Mrs. Julia Myles, Mrs. Roberson, Mr. J. Farriah, Mrs. S. Davis, Bro. Lindley, L. Nicols, L. Clay, Mrs. Mattie Rollins, Ruth Wells.—J. Jones.

Mooreville.—Our First Quarterly Conference was held at Chilton, January 15-16, 1910, Rev. T. S. Moore, District Superintendent, in the chair. After prayer William McGill was elected secretary after which the District Superintendent gave a brief but pointed talk to the Conference. Rev. T. S. Moore seems to be the right man in the right place, for he knows how to handle the work entrusted to his care. He found our pastor, Rev. E. Henderson, standing at his post of duty. The District Superintendent preached two very able sermons. Paid District Superintendent \$23.96. Total amount for the quarter \$45.46.—Miss Anne Branford.

Waller Circuit.—February 12-13, our first Quarterly Conference was held by our District Superintendent, the Rev. B. M. Taylor, in St. Thomas Methodist Episcopal Church. Dr. Taylor was highly pleased with the plans adopted by the Conference for the year's work. Dr. Taylor was at his best, both as a presiding officer over our business deliberations, as well as in the pulpit on Sunday. The business was dispatched with care on Saturday and every interest of the church work was looked after. The majority of the members were present with good reports. Sunday Dr. Taylor preached a great sermon from Isaiah 9th, 6 verse. One joined the church who age is 62 years. The church is spiritually as well as financially alive. Sixty-two partook of the Lord's Supper. The Conference satisfied us in sending again the Rev. S. A. Kelly as pastor this year; he is the man for the place.—T. Reese.

CHANGE OF ADDRESS.

The Rev. N. N. Sidney to Canton, Miss.

The Rev. W. M. R. Lester desires his correspondents to address him at Louisville, Miss., not Oxford.

The Rev. G. A. Delandes of the Texas Conference from 912 28th street, Galveston, Texas, to 1408 Travis street, Houston, Texas.

The Rev. W. Scott Chlenn, transferred from the Louisiana Conference to the Texas Conference, is now located at 921 28th street, Galveston, Texas.

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TOKENS OF APPRECIATION.

The Rev. J. I. Garrett, pastor of the West Jackson church last year, left Tuesday, February 8th, for his new assignment at Bay Saint Louis. Despite his indisposition and his physical disability to make the long trip, he felt that he should be at his post of duty. Entreaties and supplications of friends for him to stay until more able to make the trip did not change his determined mind. The writer called in on Monday evening prior to his departure, and as we were on the eve of leaving a knock was heard at the door. A number of ladies were

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ushered in. We paused long enough to ascertain their mission. After an exchange of greetings, single file they passed and placed into the hands of their ex-pastor tokens of appreciation.

These gifts varied, some bringing money. One of the callers was called upon to invoke the Divine blessings upon all present. Thus ended the gathering.—E. Lansing Gorden.

JACKSON-SANDERS.

STOCKWELL-WHISNANT.—On Jan. 19 1910, at the home of Mr. and Mrs. R. F. Whisnant, with a number of their friends as witnesses, Mr. S. T. Stockwell of Jersey City, to their daughter, Miss Lillian. The bride is one of the beautiful damsels of this place. Her gown was a dainty creation. The groom wore the conventional black full dress suit. The same evening a grand reception was held, the color scheme of the rooms being red and green. Miss Clide Avery rendered excellent music. Rev. D. H. Kearse of Cowpen, S. C., assisted by W. H. Greer, the bride's pastor, officiated. From New York by wire congratulations were received from the bride's brothers and sisters. Mr. and Mrs. S. T. Stockwell left Friday on No. 38 for

HILLS-LISTON.—Mr. Ned Hills and Miss Thresa Liston February 16, at the residence of the bride's parents, this city, by the Rev. E. D. Simms of the Tulane Baptist Church.

Mme Turner's

The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the System. For grown people and children. 50c.

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CASH REMITTANCES

Subscriptions received —

Atlanta-Savannah.—E. D. Petty, Lizzie Black, Lizzie Cothran, J. E. Watkins, G. W. Cooper, C. W. Prather, I. E. Bryan, W. M. Bailey, E. L. Adams, I. L. Mayfield, D. G. Greer, Homer Horne, W. B. Star.

Central Alabama.—Wm. Jones, F. D. Davis, Mrs. A. R. Cooper, R. M. Davis, Daniel Whitlow, J. J. Harrison, S. M. Zachary, B. S. Kirk, W. S. Sanders, Jno. W. Campbell, J. J. Harrison, O. W. Trammell.

Central Missouri.—B. F. Abbott, Ed. Edwards.

Florida.—T. H. Walker, S. B. Willis, J. D. Limbric, Geo. Wiggs, H. Hendricks.

Little Rock.—W. S. Sherrill, Violet Robinson, Martha Frost, Robt. Sanders, G. W. Williams.

Louisiana.—R. N. Overton, W. C. Lewis, E. J. Harrison, Sephronia Maze, A. C. Morrell, J. C. Brown Zeffia Wamsley, Blanch Faulkner, Robt. Evans, Jr., M. J. Dyer, Joe Brown, F. T. Chinn, Rebecca Smiley.

Mississippi—Upper.—P. H. Rembert, J. M. Williams, S. Jones, A. M. Brown, W. H. Whitlock, Jno. McClendon, M. S. Collins, D. D. Dukes, G. G. Forts, June Williams, Levy Rosenberg, W. B. Hart, J. W. White, H. Golden, H. E. Morgan, Wm. Carter, W. C. Clay, Catherine Ballard, D. F. Dudley, F. Roberts, L. C. Henry.

South Carolina.—Jno. F. Armstrong, D. E. Thomas, James Quick, J. T. Littlejohn.

Tennessee—East.—H. P. Gordon, J. R. Alexander, Jno. Banks, Junius Sydnor, Fannie Hughlett, Liddle Coleman.

Texas—West.—Nellie E. Milton, Caesar Joseph, Julia Henderson, A. L. Carper, C. B. Moody, S. W. Warren, E. M. Warren, J. F. Barnes, Mrs. R. Wells, Mrs. C. Monroe, T. H. North, E. Michaux, Lella Brooks, T. S. Moore, Douglass Thompson, J. Jones, M. C. Cavines, H. Speight.

Washington.—J. J. Kelley.

Subscriptions received February 21-24:

Atlanta-Savannah.—Mattie J. Cain, J. H. Davis, Sandy Smith, A. M. Woodard, J. H. Ethridge, John Crolley, L. D. Carmichael.

Central Alabama.—C. W. Johnson, Willie Phillips.

Florida.—J. C. Anderson.

Lexington.—H. W. Tate, Ida Berry, Jennie Pyles.

Lincoln.—A. J. George.

Little Rock.—J. T. Hawkins, H. W. Parler, F. J. Jacobs, G. H. Henry, L. H. Jackson, Sallie Cross, C. T. Baker.

Louisiana.—A. J. Smith, Jas. Cobb, Ellen Johnson, Annie Turner, A. Sparks, Nicholas Melton, Lizzie E. George, W. L. Dyas, E. H. Hall, L. L. Estavan, Collins Brown, G. J. Carrere.

Mississippi.—Reuben Collins, G. Orange, D. A. Allen, W. M. R. Lester, Pack Triplett, J. R. Nevils, J. W. Scarboro, Thomas Harris, John W. Johnson, S. D. Coleman, J. A. Robinson, S. H. Whisenton.

Miscellaneous.—S. B. Carr, A. E. Gammon.

South Carolina.—R. F. Freeman.

Tennessee—East.—J. B. Booth, Frank Rhone, W. L. Sanders, R. Mayers.

Texas—West.—Robert Dennis, M. C. Thompson, J. W. White, S. E. Jones, Tom Williams, Amos Tucker, J. E. Williams, J. O. Williams, Rubie B. Burley, James Hants, Rosa Brown.

If afflicted with sore eyes, use Thompson's Eye Water.

Crescent City Notes

Dr. Cook, a prominent member of our church in Buffalo, N. Y., and a practicing physician in that city, addressed the students of New Orleans University on Tuesday last.

NORTH NEW ORLEANS DISTRICT PREACHERS' MEETING.

Pastors and members of the above named District: You will please take notice, that our first session will convene in Haven Church, New Orleans, March 9th at 12 m., for organization and other important business.

M. C. HARRISON, President.
W. J. M. PRICE, Dist. Supt.
T. B. COOPER, Secy.

WOMAN'S HOME MISSIONARY SOCIETY LOUISIANA CONFERENCE.

The Executive Board of the Woman's Home Missionary Society of Louisiana Conference will hold its regular monthly meeting Thursday, March 10, at 3 p. m., at the residence of Mrs. D. C. Mead, 337 Adams Street. Owing to the inclement weather last month we failed to get together. The officers and members are requested to be present as business of importance requires your presence. By order of the president, Mrs. D. C. Mead, President; Miss Emma Bessie Recording Secretary.

SOUTH NEW ORLEANS DISTRICT.

Dear Brethren: Remember March 27th, is Easter. You know your duty as to that day. Plan to raise as much of your Benevolent money as possible. The District Missionary Convention is to be held at Berwick, the date will be given later. I desire you to make a creditable showing at said convention. Drs. I. L. Thomas and W. W. Lucas will certainly be in attendance. District Conference is to be held July 21-25. Please govern yourselves accordingly. Observe carefully every interest of the Church. Your duty mainly is *soul-saving* and *money-raising*.—B. Mack Hubbard, District Superintendent.

NEW ORLEANS PREACHERS' MEETING.

A reception was tendered the members of the New Orleans Preachers' Meeting of the Methodist Episcopal Church in honor of their newly elected officers, on Wednesday night, February 23, 1910, at Simpson Memorial Church. The affair was conducted by the Board of Stewardesses, headed by Mrs. Della West, and the Ladies Aid Circle, Mrs. L. F. Murray, President. Brief remarks by the president, Dr. Pierre Landry. In the absence of the Secretary A. Robinson was substituted. Miss S. Jones delivered the welcome address. Short addresses by the Rev. T. B. Oville, A. Robinson, R. A. Taylor, R. C. Worsham, the newly appointed pastor. Dr. Pierre Landry spoke very highly of the work of the New Orleans Preachers' Meeting. Refreshments were served in abundance. Officers elected: P. Landry, president; J. F. Marshall, first vice-president; P. W. Clark, second vice-president; R. C. Worsham, treasurer; T. Brown, sec-

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NEW ORLEANS, LA.

retary; C. S. Stanley, assistant secretary.—A. Robinson, Reporter.

FREDERICK DOUGLASS' GRAND- SON COMING.

Under the auspices of the Women's Auxiliary of the Colored Young Men's Christian Association, Joseph H. Douglass, grandson of the immortal Frederick Douglass, will give a violin recital in the Pythian Temple, March 14. Mr. Douglass has been flatteringly received wherever he has gone, and the newspapers speak of him in the highest terms.

We give a select few from the many newspaper comments:

Boston Daily Globe:

"Joseph H. Douglass, the world's greatest colored violinist and a grandson of the late Frederick Douglass, played to a large mixed audience here last night.

"He is a master of the violin, being forced to respond again and again to encores."

Chicago Daily Herald:

"Joseph Douglass is a true artist, his rendering of the classics here last night was nothing less than masterful and inspiring."

Daily Herald, Durham, N. C.

"Joseph H. Douglass is a master of the violin, whether coaxing from his instrument its most plaintive tones or in howling gymnastics showing another of its many-sidedness."

New York Age:

"Jos. Douglass, our foremost violinist, appeared to a large audience at Bethel Church last night, his technique is wonderful and he was recalled again and again."

Providence Daily Journal, R. I.

"As a violinist, Jos. Douglass is an artist in every respect. He will delight any audience."

Tuskegee Student official organ of Tuskegee Institute referring to the programme rendered by Mr. Douglass at that famous institution, says:

"It will be noted that the program

was composed of classical numbers entirely, although Mr. Douglass gave one or two of the old-time favorites as encores. His brilliant execution, modest bearing, and splendid stage appearance won the confidence of his audience, from the start."

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ROBERT E. JONES, Editor
EATON & MAINS, Publishers

NEW ORLEANS, MARCH 10, 1910

Vol 44--No. 10

THE UNITED ORDER OF AMERICAN SAVAGE

If an equal number of white men—native American or foreign born—were lynched as is now the case with the Negro the nation would be aroused to the extent that all state and national authority would be invoked to put an end to this reign of blood. So long as Negroes are the principal victims the nation remains indifferent. The National Congress and State Legislatures read the frequent deprivations as a matter of common occurrence without the movement of a muscle or a start of the moral sense. This is as it is now. But the mob is tame today to what it will be tomorrow. It is widening its kingdom. Mobdom is rapidly spreading not only geographically but in cause for action. This new reign of power and blood once essayed to avenge the assaults upon sacred and holy womanhood—but this awful crime is no longer its excuse. Made strong and terrible by public indifference interpreted as public sympathy the mob avenges, in the most horrible way, minor offenses. Grave offenses moved the mob yesterday—anything will now serve as a pretext for action. No power has so enthralled American conscience as the mob power.

The Negro is the mob's victim today. One hundred men are yearly slain upon its altars—and that too without civilized ceremony. The service is ruthless, barbarous, savage and hellish. Cannibalism is but a little worse than practices which are at our doors. What prayers and agony and giving we Christian people make for the heathen far away! What about the American savage? Echo answers—"They practice on Negroes." The Negro a victim of the mob today—tomorrow the white man. Today law is defied—tomorrow government destroyed. Be not deceived, ye strong people of America, this mob business threatens the very strength of our government. For a free government—any government—rests upon its power to make and execute laws and defy the attacks of the lawless. May the evil prophet be misled, but fear not—the Negro victim of today represents the white victim of tomorrow.

Southern Illinois knows the power, the audacity and the increasing strength of the mob. Only recently the mob came from its hiding to avenge "purse snatching." Was there ever an excuse so trivial—for men to slake their thirst for blood? If this news came from a foreign country we would not believe it; it is too foolish to be true. One would hardly think that any set of men, not even of the United Order of American Savage could be called into action because some Negro or other has snatched a purse.

What next will the American Savage be called upon to defend? They will leave nothing for the law to do and our police, city and state and national, our jails and state prisons and gallows will be relics, thanks to the United Order of the American Savage.

The order of the American Savage had a typical celebration last Friday in Dallas, Texas. Before we speak of this, and let us say if any man young or old, black or white assaults a baby of three years as was alleged of an old Negro in Dallas he deserves death as speedily as civilized men can afford to give it. The crime of crimes is the crime against sacred

and holy womanhood—there is no description of the awfulness of an assault upon a baby. We are not trying the case, we are assuming that the facts in this case are correctly reported. We wish the courts of Texas might have been permitted to ascertain the facts and left no room for doubt. Pull the curtain, for the sake of decency, upon the revolting accusations of this case.

But the United Order of American Savage needed a subject for its work in the thirty-third degree. The old Negro at Dallas was suitable. Read the press dispatch describing the ceremony:

"Dallas, Texas, March 3.—From the very grasp of the law, Allen Brooks, an aged Negro charged with criminally assaulting a three-year old white child, was taken by fifteen determined members of an angry mob of 5000 men today and hanged for his crime. Brooks was seized in the courtroom, where he was to receive the law's judgment, tossed through a window to the main body of the mob, which waited like a pack of ravenous wolves for their prey, in the street below. His broken body was dragged through the streets and he was hanged to the Elks Arch high above the heads of the avenging citizens.

* * * *

"This was in the second story of the building. Outside the main body of the angry crowd was waiting. A rope with a hangman's noose was ready and when it was announced from the window that the Negro had been taken, the rope was thrown into the room. The noose was placed about the prisoner's neck and he was pulled and thrown to the ground, fighting like a tiger for his life. He struck on the pavement on his forehead and it is believed, his skull was fractured in the fall of about thirty feet.

"Instantly dozens of men jumped on him with their feet, his face was kicked into a pulp and he was bruised all over, probably dying within a few minutes. A score of men seized the rope, and at the head of the mob, dragged the Negro's body twelve blocks up Main street to the Elks' Arch, where it was suspended to a telephone pole."

Such is the description of the working of the United Order of American Savage. This order has for its emblem bones and blood. It meets at will. Its place of meeting anywhere—once upon a time it met in the South—now North as well as South. Its time of meeting high-noon and midnight as the blood boils and occasion demands. Its membership is composed of men who have lost all respect for law and order and civilized government, who grow fat on blood—innocent or guilty. The ritual for American Savage would put to shame the savages of Africa or the wild men of Borneo. This order holds its charter by the grace of the American public. A public opinion that makes our standing army toys and our navy egg shells. With this seal of public opinion it dares to override every law and regulation. This order once wore a mask but now also by the grace of the sons and daughters of America these men wear human masks more hideous because the sense of shame and conscience have gone. Will the American people revoke the charter of this order which has grown tremendously in power, dignity and boldness or shall we yet see ourselves forced into its camp?

The *Evening Post* of New York, sometime ago describing a gathering of this United Order of American Savage said: "At the request of two readers, we print elsewhere an account of the illegal and inhuman beating of a blind Negro at Canton, Mississippi. We should like to believe that these instances are rare, but cannot; there come to us from Mississippi and elsewhere, every now and then, cases of white men's brutality to Negro men and women too terrible to reprint. But two years ago

we reported the case of a woman—her sole offense was that her husband was accused of crime—who was set fire to in rural Mississippi under circumstances that would have disgraced an Apache Indian on the warpath. Race hatred spares neither the child in arms, nor the woman, nor the blind and the helpless, and this is as true when passions are let loose in Springfield, Illinois, as in Canton, Mississippi. But in the South conditions are worse because the Negro has no defence; he is helpless in the hands of a superior race, which at times shows superiority by the inhumanity of a Turk let loose upon an Armenian, or a Russian policeman upon a Jew."

SAVED BY SAVING

Heaven's gate is shut to him who comes alone;
Save thou a soul, and it shall save thine own.

—Whittier.

There is a legend that tells of two saints who sought entrance within the portals of the heavenly world. The first came up to the gate with an unstained garment, unsoiled by service and unmarred by contact with the throng that crowded the upward way. The keeper asked of the applicant how he managed to reach there so well groomed and without signs of labor and toil. To this the saint replied, "I shunned contact with the rabble, by walking on the extreme limits of polluted humanity." The keeper then asked if the applicant saw no persons en route who needed help; who were in the depths of sin and misery. "Yes," was the reply, "but I could not afford to associate with them. It was as much as I could do to look after myself." Then the keeper quoted Christ's statement, "Inasmuch as ye did not unto the least of my brethren ye did not unto me," and said, "Depart."

The legend tells of the second saint who appeared at the gate. His garments while unsoiled by sin, showed evidences of toil and struggle. When the keeper asked an explanation of the wrinkles, the saint replied: "En route I found many struggling ones, being stronger by grace than they I gave them a helping hand. In some instances I knelt in prayer, again with an outcast I put my arms around him and told him of Christ's great love, and another instance I brought one soul a part of the way with me. He is en route now full of strength, of hope and good works." The keeper replied, "well done, thou good and faithful servant, enter there unto the joys of thy Lord."

The legend comprehends a weighty truth—we are saved by helping to save others. The plan of salvation is an endless chain; at least in that it does not end "until earth's remotest bounds hath learned the Messiah's name." As we are saved we in turn become, by the fact of our salvation, a force to help save the world. Our duty in this is not debatable. It is in the imperative mood. If we will not help to save others then we will be lost.

Salvation is personal—but not personal in the sense of selfish safety from punishment and the ease and comfort of eternal life. Salvation is personal in its equipment for service. "He that loseth his life for my sake shall find it." This is the stating of the truth in a paradox. We have by giving; we increase by diminishing; we grow rich by becoming poor; we live by dying.

Liberia---A Study---XI

By the Rev. Alexander P. Camphor, D. D., President Central Alabama College, Mason City, Birmingham, Alabama

III. The Beginning and Growth of National Life---(Concluded.)

GOVERNMENTAL SYSTEM

The governmental system of the country is built along the lines of the United States. There is a President who has associated with him a cabinet composed of the Secretary of State, the Secretary of the Treasury, the Attorney General, the Secretary of the Interior, the Secretary of War and Navy, Postmaster General and Secretary of Education. The President also has a private secretary.

OTHER OFFICERS

Eight senators are elected from each of the four countries, and are elected for four year terms. The members of the House of Representatives are 14 in number. They are elected from the several countries. Their terms extend over four years. The Supreme Court consists of a Chief Justice and two Associate Judges. There was formerly a Superintendent of Public Instruction, but this officer has been recently made a member of the Cabinet. There is a Comptroller of the Treasury, Auditor General and a Statistician.

The country is divided up into six districts and a Superintendent appointed to look after things in his territory. The Treasury Department has five sub-treasurers, and thirteen customs collectors.

ARMY

There are about half a dozen regiments composed of companies from various parts of the nation and all are under the command of a Brigadier-General, a Major-General and several colonels.

DIPLOMATIC SERVICE

The diplomatic service includes a Charge d'Affaires and Consul general in England; a Charge d'Affaires in France; a Minister Resident and Consul General in this country and Germany and consuls in various other countries.

EDUCATION

Education in Liberia has within the past eight or ten years, received special attention. Liberia College, the state institution, located in Monrovia, was formally opened in 1862. It has its inception in the mind of the Rev. John Payne who became one of the bishops of the Protestant Episcopal Church. The college has passed through various vicissitudes, at times closed for extended periods. In 1900 the college was reorganized and the Rev. Garretson Warner Gibson, D. D., was inaugurated president of the institution. The Legislature authorized the appropriation of funds for the support of preparatory schools in the four counties. These were related to the college as feeders, a number of young men and women have graduated receiving the B. A. degree. The New York State Colonization Society, at New York, and the Trustees of Donation for Education in Liberia, at Boston, render aid from time to time to this institution. The Legislature makes annual appropriations from public revenue for the support of the college.

Liberia has always shown interest in education. The country has a public school system under the general direction of a Secretary of Education. There are also school commissioners in the several counties.

DENOMINATIONAL SCHOOLS

Besides the schools under governmental auspices, the several denominations in the country have their schools in operation, chief of which are the Methodist, Protestant Episcopal, Baptist, Lutheran, Presbyterian and African Methodist. Industrial education in Liberia is in its infancy. The Methodists and the Lutherans have taken the initiative in this direction.

In 1906 the following statistics were reported:

Public Schools—In the four countries, 99; number of teachers, 103; scholars, 3009. Liberia College—Number of professors, 6; students, 250. Methodist Episcopal—Day schools, 30; number of seminaries, 1; number of colleges, 1; professors and teachers, 42¹; students, 1112. Protestant Episcopal—Day schools, 28; boarding schools, 18; divinity schools, 1; professors and students, 1490. Evangelical Lutheran Church—Schools, 5; teachers, 6; students, 122. Baptist Church, Reeves Institute—Teachers, 3; students, 100. Independent-Hall Free School, Maryland county—Teachers, 1.

Miss Mary Sharp at Monrovia and Mrs. Ashton at Cape Palmas, Graham's School in Sino, Mrs. Jennie Sharp at Mt. Coffee are doing good work.

The approximate cost of maintaining public education in Liberia is \$40,000. Teachers and students of all grades, 6028.

THE PRESS

The press is rapidly becoming an important factor in the country. Liberian publications are issued fortnightly, monthly and quarterly. The following is a list of some of the papers in Liberia: The African World, The Living Chronicle, The Liberia and West Africa, The African League, The Silver Trumpet, The Liberian Register. There are a few literary societies, among which is the Maryland Academy of Philosophy.

MONROVIA

Monrovia, the capital and metropolis of Liberia, is situated about four miles to the south of the St. Paul's River. It has about the best naval roadstead along the coast, there being a fire anchorage about three miles out, and a comparatively easy bar. This makes it easy to land passengers and luggage. Boats may ascend the river to White Plains eighteen miles up. The houses for the most part are of American and European construction. A large number of them are built of masonry and brick and there are roofs of corrugated iron. In many cases there are attractive residences with beautiful gardens.

Monrovia is just cosmopolitan enough to have separate "quarters" in which are housed the people of varying degrees of civilization. There are two well-defined quarters. The merchants, Europeans and Americo-Liberians occupy that section of the city which is built on the eminence of Cape Mesurado where they are nearly three hundred feet above sea level. The Kroo quarter lies among the shore line. The united population is about 5,000.

OTHER TOWNS

Up the Sinoe River is found the town of Greenville, which in general appearance is not unlike Monrovia; in fact there are few striking differences of appearance in the various towns.

Harper, on Cape Palmas, is situated on a promontory like the civilized quarter of the capital city. The red, whites, and greens of houses and foliage, together with the graceful palms make it a most attractive place. The sea breeze keeps the inhabitants cool for the greater part of the year and it is pretty healthy too. The town is the port for the Cavalla River, but navigation is not good on the stream and goods are transported overland.

The incorporated cities of Liberia are Monrovia, Grand Bassa or Lower Buchanan, Edina and Harper. These cities are governed by a mayor and common council very much after the manner of our cities in America. Corresponding in rank to our second-class cities are several places of importance which are classed as townships. Of these the following are ports of entry where foreigners may trade: Robertsport or Cape Mount, Monrovia, Marshall Grand Bassa, River Cestos, Greenville, Nana Kroo, Harper and Cavalla. Points of lesser importance, but in which, nevertheless, there is some Americo-Liberian trade, are Little Bassa, Tobakoni, New Castos, Trade Town, Grand Kullo, Tembo, Manna, Rock-Cess, Bafu Bay, Butu, Setra-Kru, Kroba, Nifu, Beddo, Sas Town, Pinkanini Ses, Grand Sesters, Wedabo, Fish Town, Rock Town, Puduke and Garraway. It would not be out of place to consider in this connection some articles of commerce.

IMPORTS

Liberian imports are growing constantly, and at present ships are bringing cargoes of trade goods, hardware, rice, food stuffs and salts. It is to be regretted that much intoxicating liquor finds its way into the country too. Of course all the gunpowder used is manufactured abroad. However, the imports constitute the currency of the interior, the aboriginal tribes not having reached the point where they can appreciate the value of money. Large quantities of salt and rice come into the country, notwithstanding the conditions locally are admirable for the production of these articles. Stock fish also comes from Norway and is much liked by the natives.

COFFEE

Unfortunately coffee, which at one time promised to be one of the principal resources of the coun-

try, does not seem to be coming up to expectations. It is principally exported from the Mesurado country and was once grown quite extensively by the Americo-Liberians. Lack of native skill and the large resources of other countries have contributed to cripple this industry, but it can undoubtedly be reclaimed if modern machinery and business methods be applied. The Liberian coffee is of delicious flavor.

RUBBER

The rubber industry looks promising however. It makes a good "blend" with other kinds of rubber in the manufacture of mechanical contrivances. The country produces sixteen classes of rubber from its various rubber bearing plants and trees. European capital has already been applied to the development of this resource. The supply seems almost inexhaustible. As in the cases of other valuable products of the country much is lost from the unskilled treatment of the raw material by the natives.

HARD WOOD, ETC

Liberia should afford the world a goodly supply of mahogany, teak wood, ebony, and other rare woods. Many of the other exports have already been mentioned, but among the products commercially useful may be mentioned cocoa, ginger, ivory, hides of various kinds, gum copal and other gums and sugar.

As has already been said, the imported articles virtually fill the place of currency among the aboriginal tribes and a system of barter is carried on in this way. The people prefer the goods they have been accustomed to for years and do not welcome the introduction of new articles for barter. Therefore there has not been much change since the days of the Portuguese and Spaniards.

TRANSPORTATION

Beyond the railroads already mentioned, Liberia has no modern means of transportation on land. The ox-cart and porter or carrier, both male and female, have to be depended upon for the carriage of articles inland. The Government has, it is true, constructed some short stretches of roads and a few rough bridges but most roads in the interior do not rise above the dignity of foot paths and the rainy season makes them well nigh impassable.

In the next series of papers we will discuss the Physical Aspect and Resources of Liberia.

(To be Continued.)

One's Own Defects

All of us are too much disposed to be blind to our own defects, and at the same time have wide-open eyes to see defects in other people. It is deep-rooted selfishness in us which causes us to pass over our own infirmities and sins in a light and easy manner; but we are standing on no such ground when we look at the same things in other people. We see evil in them without the bias of selfishness. We may admit that we commit some wrong deeds, even sins; but they are apt to look smaller in ourselves than the very same things in other people look to us. How very selfish this is! Let us frankly confess it. Let us be just to ourselves, and to the truth, and sincerely confess that our own defects are as great as those of other people, if not even greater. This is true manliness. It is also the true Christian way of thinking and feeling. A prominent preacher says: "I have a friend, a minister, who is so unfortunate as to have lost an eye. He has a glass one, and it can hardly be detected. One day a believer in a so-called 'divine healing,' came to my friend, after he had finished his sermon, and said: 'O, Dr. Blank, I wish you would get faith enough in God to give Him the privilege of taking that glass eye out of your head and putting in a good eye.' He said: 'Yes, I wish you would get faith enough to take those false teeth out of your mouth and put a new set in, or at least tighten them, so that they wouldn't wiggle when you talk to me.' That is the way they get; they forget their own shortcomings, and are always taking care of other peoples." This is too often the case that the professed Christian who fails to see anything wrong in himself is exceedingly censorious toward Christians who have a poorer opinion of themselves than he has of himself. Such a man is sure to think that the most of Christians are in a very low spiritual condition, and then thank God that he is far above all of them. How much such a person needs to see himself as God sees him.—C. H. WETTERBE.

Lincoln the Typical American

By the Rev. Frederick H. Butler

The greatness of Abraham Lincoln becomes more apparent as time moves on. The progress of a nation is inseparately connected with the agency of eminent persons. Signal changes, whether wholesome or mischievous, are limited to the names of individuals who brought them to pass. The achievements of heroes stand out in bold relief in authentic history as in myth or fable. Literary works which have made lasting impressions, fruitful inventions which have revolutionized the conveniences of life, are the achievements of peace, and nations have their pilots in war as well as in peace. Reforms and revolutions which alter the directions of the historic stream emanate from individuals in whose minds they are conceived and by whose energies they are effected. Great men are not mere puppets moved by the spirit of the times. There must be groundwork, sympathy and preparation or their activity would call forth no response. Their power would lose its distinctive force were it not for the great task accomplished before they came into public gaze.

* * *

Abraham Lincoln was a typical Puritan. In this day of moral laxity and political knavery we are apt to forget the story of Plymouth Rock and the Mayflower. The heroes of this story were belittled by some historians and ridiculed by others, but the spirit that defamed them found vent in the bloody hatred that scattered the ashes of Wyckliffe, exhumed the body of Cromwell and desecrated the dust of that exalted leader unto whom is due more than any other man the England of today. The Puritans were stalwart patriots. Puritanism repudiated taxation without representation, against the tyranny of George the Third it hurled the infallible truth of human liberty. In defense of this truth the Revolution was fought and the victory achieved on the side of righteousness. Out of this struggle liberty was born, and upon its fields of sacred memory a union was formed which for strength, beauty, and perfection is without a parallel in the history of the world. The spirit of Puritanism was woven into the texture and the principle predominated, although there was another element represented in the new republic. That element was the Cavalier. The Puritan stood for the aristocracy of achievement, the Cavalier for the aristocracy of blood. The Puritanic principle had been the equality of opportunity, and the Cavalier principle the restriction of privilege.

The issue was carried to the polls in 1860, and a Puritan President elected. His ancestors had landed at Hingham, Mass., in 1628. He was 6 feet 6 inches in height. His early life had been spent

among the beauties of nature and not among the libraries of books. He knew men and he knew God. His religious creed was undenominational. He was inspired by a divine call, as divine as that which Moses heard at the burning bush. His muscles had been hardened by toil, his mind sharpened by the rough tools of self-application and the discussions of the country store, his heart softened by the love and devotion of an enlightened motherhood.

God gathered the best seed of Europe for planting in America. The cream of the Teutonic, Celtic, Norman and Latin blood had been poured into the land of the free and the home of the brave. This was done to make a new people who were to perpetuate and fulfill the mission of Puritanism. They were to be typical Puritans in principle and model Americans in thought and action.

The first great stamp of the personality of this people upon the pages of history was made by Abraham Lincoln, who today is seen more clearly than ever before as the first prominent type of American individuality.

Abraham Lincoln was a model American. He put into practice those traits of character that have made the nation great. As a patriot he honestly served the best interests of his country. While President his horizon was black with storms. On his shoulders rested a government dearer to him than his own life. At its integrity millions of men were striking. In the hour of this tremendous conflict he maintained the equilibrium of a master mind. He never rose to the frenzied excitement of the more impassionate nature nor sank into the depths of despondency, but whether in victory or defeat moved on with patience and fortitude. He wrestled ceaselessly through the four years of dreadful and bitter conflict, when God was purging this new Republic with refining fire.

* * *

Today his life is clothed with new influence. His simple and weighty words have been gathered and handed to posterity. Descendants of both Cavaliers and Puritans forget past differences, span the chasm which separated them, and as true and great Americans join with the rest of the world to emulate his wisdom, justice, moderation and mercy, his firmness of conviction, inflexible conscience for right and evenness of spirit. He is a martyr moving in triumphal march, mightier than when alive. Today he is not the possession of the West, but of the nation, not only of the nation, but of humanity. With Gladstone of England and Bismarck of Germany we place him as one of the world's triumvirate of statesmen of the nineteenth century.—Mont Clair, N. J.

The Brotherhood of Man and the Demand of the Age

By the Rev. J. M. Harris, D. D.

The Fatherhood of God, and the Brotherhood of Man are the most ennobling thoughts of Christian civilization.

The church of to-day has placed due emphasis on the Fatherhood of God, and all civilized nations and races are willing to recognize God as their Father. But the great demand of our age is a true recognition of the brotherhood of man.

Many men, who readily acknowledge the Fatherhood of God, are far from recognizing the brotherhood of man. The brotherhood of man carries with it a threefold principle.

1.—It gives every citizen an opportunity to enjoy all the privileges and pursuits of happiness that will enoble life.

2.—It recognizes the ability to serve (in public or private position) without regard to race or color. It asks only, is he efficient.

3.—Brotherhood in its final analysis recognizes the golden rule and individualistic personalities.

I

Brotherhood gives to every citizen an opportunity to enjoy all the privileges and pursuits of happiness that will ennoble one's life.

In the Scriptures we read: "Who so hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him."

The college, university or labor organization that closes its doors against a man or woman on account of the color of his skin or race does not recognize the brotherhood of man. And we are to understand

that the brotherhood of man was made just as fundamental in the teachings of Jesus and the New Testament Scriptures, as was the Fatherhood of God. Indeed, the two are inseparable: "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen how can he love God whom he hath not seen."

A true recognition of brotherhood will give to every American citizen an opportunity to enjoy all the privileges and pursuits of happiness accorded him by the Constitution of the United States and the Moral Law of God.

II

Brotherhood recognizes the ability to serve (in public or private position) without regard to race or color.

There is nothing more discouraging to an individual or a race of individuals than the failing to recognize or to give due recognition of their ability to serve in life's public or private stations. This discourages all efforts on the part of many young men and women to make due preparation for the larger life. This to my mind is one of the reasons we have so few young men and women pursuing the full advanced courses in our colleges and universities. They ask, "What is the use?"

Why spend all these years in college worrying with Greek verbs and bothering with the intricate problems of higher mathematics?

A true recognition of Brotherhood will station men and women in life according to their ability to serve the public. It is said of the Christ that He

distributed the talents according to their ability. This is the teaching of Jesus and the spirit of the New Testament Scriptures.—According to Ability.

III

Brotherhood recognizes the golden rule and individualistic personalities, "Whatsoever ye would that men should do to you do likewise unto them." "According as God hath dealt to every man the measure of faith, for as we have members in one body, and all members have not the same office"—individualistic worth.

In order to have efficient service and to give due recognition to brotherhood one must deal with individualistic personalities. Men should be recognized as individuals of a race, and not as a race of individuals.

Jesus Christ recognized the individual worth in calling his disciples. He called them one by one.

It is said that a certain great man wanted to build a much needed army from his scattered dominions. He began by selecting individual soldiers. Wherever he went, on business of the state or on pleasure excursion, he had his eagle eye open for stalwart young men measuring six feet or more. Whenever and wherever he observed one he laid hands on him for his army. And by this means he was able to gather an army of 80,000 the finest soldiery of European soil.

May we go forth saying now are we the sons of God. And may we reach out our hand daily to save our brothers—in the work-shop, on the street, in the field, at the church, in the college and everywhere let us bring them in the fold until all shall recognize the Fatherhood of God and the Brotherhood of Man.

A friend may often be found and lost, but an old friend can never be found, and nature has provided that he can not easily be lost.—Samuel Johnson.

Life must be moralized by being brought under the control of moral principles, and morals must be vitalized by being brought into connection with our everyday human life in the world that now is.—Bordon B. Bowne.

"It is going to be a beautiful year," said Georgietta, deftly tacking up the new wall calendar with the big, unfamiliar figures on it.

"How do you know?" asked somebody, curiously. "A year is a long time."

"Well, a day isn't, and I know because I am going to take a day at a time and make it so. Years are only days when you come right down to it, and I am going to see that every single one of these 365 days get some one beautiful thing into it."

"Then it will be a beautiful year," the friend answered. "You've got hold of a wonderful secret."—Anon.

Write on your daybook, on your ledger, on your money-safe: "Sufficient unto the day is the evil thereof." Do not worry about notes that are far from due. Do not pile up on your counting-desk the financial anxieties of the next twenty years. Melancholy is the owl that is perched in many a Christian soul. The good times, if we will but believe it, are now; the better times are not backward—but beyond. We believe, as in the past, so in the future, the world will grow better and better. By-and-by the world and all that is therein shall pass away, but in the new heavens and the earth righteousness, only righteousness, shall dwell; and cheerfulness and growth will ever mark the progress of the soul.—T. DeWitt Talmage.

It is as though you were a lighthouse keeper, set to do your duty on your bare rock. Can any life be more unpraised or insignificant? Why sit through the weary nights to keep your flame alive? Why not sleep on, all unobserved, and let your little light go out? Because it is not your light—that is the point. You are not its owner—you are its keeper. That is your name—you are a light-keeper. You are set there with this as a trust. It is this that lifts our little life out of insignificance and gives us an importance in the universe of God which is stupendous in its grandeur and its responsibility. To fail in our place is to interrupt some purpose of God.—J. R. Miller, D. D.

THE CHRISTIAN LIFE

Are These Things So?

Many a Christian sings lustily:
Oh for a thousand tongues to sing
My great Redeemer's praise,

but makes very bad use of the one tongue the Lord has given him. If one does so much mischief with one tongue what would he do if he had a thousand?

It is as easy to live in the sunshine as in the shadows. There is more sunshine than shadow in the world. Most people are born in sunshine, but wander away into darkness, following the desires of their own minds.

Extravagance is a common and serious evil. The temptation to be extravagant is great in times of prosperity. Extravagance brings debt, and debt brings worry, and worry weakens body and soul. Extravagant people do great injustice to others as well as to themselves. Only by living within one's means can he be truly honest.

The quiet graces are often neglected because men and women are fond of show. Humility, meekness, kindness, gentleness make no noise in the world. As the most charming colors are quiet colors, so the richest qualities of manhood and womanhood are quiet and unobtrusive.

Godliness is manly. Those who imagine that they would be losing some element of manliness by becoming godly are mistaken. No ungodly man is truly manly.

Trivial troubles cause us a world of annoyance. If we should stop to consider for a moment we should see that they are not worth minding; for in a few years they will be forgotten.

When thou hearest a buzzing in the air, and the ears of the community are all tingling, but no one can tell just what it is, never mind it. Everyone says he has heard it, but no one will tell you that he knows it; therefore it is gossip, nothing but gossip. Never mind gossip and it will not harm thee.

Some men and women are living a strenuous life, but the thing they are strenuous about is none of their business. They are busybodies in other men's matters.

Contentment is a Christian grace. No real Christian will sigh for the wings of a dove that he may fly away and find rest. He has found rest already. Rest is not found in change of circumstances or place, but in Jesus Christ. The bird that wanders from her nest does not find rest. No one can find it save in his own place.

Holiness is beautiful, and should have a beautiful expression in song and speech and life.—Ex.

Trust God

From any burden which God may see fit to lay upon us our life may gain, not only contentment, but grandeur and nobleness. My strength during all my life has been precisely this—that I have no choice. During the last thirty-six years God has twelve times changed my home, and fifteen times changed my work. I have scarcely done what I myself would have chosen. The support of my life is to know that I am doing what God wishes and not what I wish myself.—Frederick W. Farrar, D. D.

A living green has touched the swelling hills,
And tiny birds chirp in the leafless trees;
Up from the ocean comes a vernal breeze
That brings the showers to feed the mountain rills.

In dark red soil the steady plowman drills,
The long, deep furrows, sinking to his knees
In spongy earth; its no time of ease—
With signs of birth and promise Nature thrills.

Drive Thou Thy plow, O Lord, deep in my heart,
Hardened beneath a load of petty cares;
Break up its guilty crust, and freely start
The showers of Thy grace; then sow some seed
Whose ripened harvest Thou wilt deign to heed,
And husband it with gracious, heavenly airs.

—Caroline Hazard.

The Sin of Flattery

One of the most common sins that is committed by people of all classes is that of flattery. It assumes a good many forms. Oftentimes what is called "complimentary" is nothing better than downright flattery. For the sake of winning the favor of a certain person, many very respectable people will speak most commendable words to him, when in fact they have no real heart in their words. They want to get "the right side" of the person, so that they may obtain a favor which, they think, they would not otherwise obtain. Some people boast of their ability to obtain from certain ones almost anything that they desire, when other solicitors would utterly fail. Their success lies in their ability to flatter the vanity of their subjects. A popular Southern preacher, in a sermon on this subject as applied to ministers, says: "It comes up at times and in ways that you have no idea of—this temptation to flatter the ungodly, to pat them on

Co Workers With God

The day is long, and the day is hard,
We are tired of the march and of keep-
ing guard;

Tired of the sense of a fight to be won,
Of days to live through and of work to
be done;

Tired of ourselves and of being alone—
Yet all the while, did we only see,
We walk in the Lord's own company;
We fight, but 'tis He who nerves our
arm,

He turns the arrows that else might
harm,

And out of the storm He brings a
calm;

And the work we count so hard to do,
He makes it easy, for He works too;

And the days that seem long to live
are His,

A bit of His bright eternities;

And close to our need His helping is.

—Susan Coolidge.

the back, and all because we want their influence, or their liberality. Not that we endorse their conduct; we simply overlook that. Have you ever heard anybody say, 'Here is the dearest fellow on earth,' or 'She is the finest woman in town,' when you knew that they did not mean it? Brethren, can't we be honest as God's men and women, and say, 'We want what you have got, but we want you for His kingdom first?' If I were a man living a sinful life, and a preacher should come fawning before me, I would feel like whipping him. Or if a church should assume that attitude to me, simply to get what I have got, I should have no respect for it. I should have respect for the church that would say, 'It is for you that I am longing. You are not right before God, and you know it. It is you that I am after.' Such preaching is needed in every pulpit today; but the preacher himself should be free from the vice of flattery, if he would consistently condemn it in others. It is to be presumed that many of those Christians who flatter others for selfish purposes are not really conscious of their using flattery. They call it by some other name. They say that they are tactful. They believe that it is proper for one to use tact in getting favors from certain ones. Yes, tact is a good thing; but tact and flattery are distinctly different things. One can be tactful and sincere at the same time; but flattery is not sincerity. By all fair means win friends and supporters, but never by flattery.—C. H. WETHERS.

Laziness drives so slowly that Poverty soon overtakes him.—Franklin.

The Worth of a Man

Real worth always finds its true place at length. There are some people who think they never get into the place they are fitted to fill; but usually something in the men themselves is the secret of their failure. It is not some happy chance that lifts men to places of honor and responsibility, nor is it piety alone. Brains are necessary for great duties as well as honesty and prayerfulness. God does not put a man into a high position merely because he is a good man. The man must have abilities; and if he has and is a true man the world will want him sometime.—J. R. Miller.

The Dreaded Monotony

The daily task sometimes seems too much for us. We rise daily at the same hour, and breakfast at the same hour, and go to our work at the same hour, and take our dinner at the same hour, and work the same hours of the afternoon, and go home at the same hour to take supper at the same hour, and do about the same things every evening until at the same hour we go to bed to sleep the same number of hours. We wonder if there will never be an end of this sameness. Then sickness comes and all plans are upset for a time. Here an unexpected difficulty arises and we do not know how to meet it. Steady now! Steady! At such times discouragement is ready to dim our light. Put Jesus between you and the dreaded monotony. Push the difficulties over on Him and by His grace shine out.

The Power of the Kingdom

"For the Kingdom of God is not in word, but in power."—1 Cor. 4:20. We are always giving fictitious value to knowledge. In our ignorance we sometimes imagine that the Christian religion owes its powers to a certain set of ideas. We speak of the Golden Rule, and the Beatitudes, and the Lord's Prayer, and the Fatherhood of God as though these were mighty forces which would account for Christian growth and progress. But when we study history, we discover that ideas are comparatively impotent in the great work of changing the character of the human heart.—Charles E. Jefferson.

The Smallest and the Greatest Thing

"Verily I say unto you. That this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even her living."—Mark 12: 43-44. After all no man knows what is the small and what is the great. You and I persist in calling those things small in our lives which the event shows to have been great. We thought that some spectacular happening was the great event, and we can now see that it was absolutely insignificant; we can recall a word of influence, an averted gaze, which we see now to have been the great and determining experience of our whole careers.—Robert E. Speer.

"Think twice before you speak, and then talk to yourself," is one of Elbert Hubbard's pithy sayings, and it contains a good deal of truth in a nutshell. Our utterances often cause us much regret, but it is very seldom that we are sorry for not having spoken. There are, of course, times when it is our duty to speak, and to be silent would be recreancy to principle, but most people are inclined to talk too much.

"If I could be out of physical pain," said a life-long invalid, "I would ask no other heaven." "If I could be in a place where I might know that my husband never could be killed on the train," cried one of the gentle "worriers" whose capacity for suffering is neither understood nor respected by the sanguine. "If I could take my children to a world where every time I hear a croupy cough my heart did not stand still with terror," urged another, "that would be heaven for me." The mulatto girl who burst into joyful tears at first sight of a marble bust of herself, "because it was white," had a glimpse of her heaven before its time. "Heaven more so," said a thoughtful man. "And the conditions of happiness are three: a clean conscience, something to do, and some one to love."—Elizabeth Stuart Phelps.

OUR YOUNG PEOPLE

Who is a Coward?

Who is a coward? who?

The boy who can not bear
A hasty word, a scornful look
A thoughtless jest, a damaged book,
Whose selfish spirit cannot brook
The play he may not share.

Who is a coward? who?

He who would rather fight
Than own that he is in the wrong
Or curb his wild unruly tongue,
Who rather would be fierce and strong
Than kind, and just, and right.

Who is a coward? who?

The boy who never craves
For grace to help him to refrain
From taking Gods own name in vain,
But idly follows in the train
Of Satan's willing slaves.

Who is a coward? who?

He who dares not refuse
To join in every evil way
With those who seek to lead astray,
The boy who is ashamed to pray,
Afraid the right to choose.
—In "The American Boy."

The Sad Case of John

By President W. C. Jason, Delaware State College for Colored Youths

John was a good boy. Everybody said so. His father and mother were proud of him. Nothing was too good for John, their only child. He loved and honored them also and tried to do that which would please them. He attended school regularly, stood well in his classes and was a general favorite. His example was an inspiration to all the young people of the town.

He was never idle, rude or in bad company. When he became a Christian and united with the church there seemed little lacking in him; yet pastor, Sunday School superintendent, teacher and neighbors were delighted when he expressed the desire to go to college.

His parents thought they could not afford it. More distressing was the thought of how they could live without John. They were persuaded, however, to let him go.

A sad parting that. Tear-dimmed eyes watched the receding train till the blurred vision could discern only a cloud of vanishing smoke in the far distance. Many and fervent prayers ascended from the home hearth daily for God's blessing on John.

Nor was the pain all on one side. A more lonely and desolate lad were hard, hard to find than he who, for the first time, found himself among strangers and afar from home. Some of those about him were carelessly kind; some seemed uncivil; but most were quite indifferent to his existence, neither courting nor shunning him. They said he was homesick when he stole off alone to hide the tears which came so often with thoughts of home and Mother.

Gradually he got over this. The lessons were not so hard but he could master them. There was a sense of satisfaction increasing to positive pleasure as he gained high rank in his classes. Students began to take notice; a few words of deserved praise from the faculty made him feel quite like himself.

Long letters home grew shorter and less frequent as friends increased and interests multiplied. He joined the literary society, becoming a leader almost from the start. He developed a talent for music and was a member of the glee club. Having led a clean, wholesome life he was in prime condition and soon became an athlete of much promise.

He attended faithfully at first all religious services. There was solace in the familiar hymns, peace and joy in the Christian fellowship found among his mates. His voice rang true in testimony and in prayer as in the old days at home.

But the work grew harder. It took more time to complete his tasks. The side issues became more exacting upon time and energy. He did not think of giving up any of these but sought by study on Sunday to make up for deficiencies. The example of others made him feel that this was not so bad as he had been taught to believe. His attendance at church was irregular, finally, rare. The necessary

relaxation was obtained by reading the Sunday papers. Such literature destroyed his taste for the Bible or any serious reading and created an appetite for the sensational and exciting story. He noticed that the professors did not seem to care much for the mid-week prayer meeting and many of the older students neglected it for other things. This lead was followed also. His first experience at lying was the invention of plausible excuses for absence from religious services.

Other fellows told him how they spent their summer vacation. He felt a growing aversion to going back to the dull town he called home, so he wrote that he had an attractive offer to go to the sea-shore with a friend where he could earn in three months enough money to pay the whole of next year's expenses. The letter was a bitter disappointment to those who had looked forward so hopefully to his return. Yet they were proud too, that their boy could so soon make his way unaided in the great world. They did not know that John's reputation for sobriety and intelligence had secured for him a place to serve in the wine-room of a big hotel. It was night work, from 9 to —?

While there he met more vice than he had ever dreamed of. He learned to laugh at the vulgar joke and listen with interest to the smutty story. Profanity and obscenity were too common to long attract attention.

Three months of this life left John with a spent body, a dull brain and a fat purse. He had never possessed so much money before, and decided he would have a good time before returning to school. A good time meant something different to him now, but he had it.

Afterward he spent two days at home—one Sunday. People noticed that he was thin and attributed his silence and abstraction to ill health. The old folks were too glad to see him, to talk to him and about him to notice any strangeness in his demeanor. The real matter was that John was amazed that he could ever have found pleasure and content in such a tame atmosphere as he found there. His mind was occupied with criticisms of the preacher's grammar and rhetoric. The familiar quaintness in the language and manners of his admiring friends was a source of much amusement.

He returned to college a very different boy from last year. At nineteen he felt himself a man in wisdom and experience as he was in stature. That his standards had changed he did not tell his best friends; but he found congenial spirits who enjoyed a little game of cards for recreation from study. Tobacco and strong drink were introduced, and frequently stakes were up to make the game interesting. The one night a week spent in this way became two, then three. A strong physique succumbed at length to the inroads of dissipation. His work was faulty and he tried to stimulate his waning powers by secret drinking. One day he was reported ill; the school physician came and pronounced him drunk. *Poor John!*

He found it does not pay to depart from old standards of morality, in practice or in thought. His college career ended in humiliation and disgrace.

Dover Delaware.

Learned to Like It

"Do you like to do that kind of work, over and over, day after day?" someone asked a humble worker.

"I have learned to like to do what I have to do, what I ought to do," said the worker, smilingly.

If duties come to us, that ought to be done, even though they are not of our own choosing, let us catch the spirit of the humble worker and undertake the task with a smiling face.—Ex.

How to Do It

A well known lawyer is telling a good story about himself and his efforts to correct the manners of his office boy. One morning not long ago the young autocrat blew into the office, and, tossing his cap at a hook, exclaimed:

"Say, Mr. Blank, there's a ball game down at the park today, and I'm going."

Now, the attorney is not a hard-hearted man, and was willing the boy should go, but thought he would teach him a little lesson in good manners.

"Jimmie," he said "that isn't the way to ask a favor. Now, you come over here and sit down, and I'll show you how to do it."

The boy took the office chair and his employer picked up his cap and stepped outside. He then opened the door softly, and, holding the cap in his hand, said quietly to the small boy in the big chair:

"Please, sir, there is a ball game at the park today; if you can spare me I would like to get away for the afternoon."

In a flash the boy responded:

"Why, certainly, Jimmie; and here is fifty cents to pay your way in."—Short Stories.

The Fourteen Errors of Life

To attempt to sit up our own standard of right and wrong, and expect everybody to conform to it.
To try to measure the enjoyment of others by our own.

To expect uniformity of opinion in this world.

To look for judgment and experience in youth.

To endeavor to mold all dispositions alike.

Not to yield in unimportant trifles.

To look for perfection in our own actions.

To worry ourselves and others about what can not be remedied.

Not to alleviate, if we can, all that needs alleviation.

Not to make allowances for the weakness of others.

To consider anything impossible that we ourselves can not perform.

To believe only what our finite minds can grasp.

To live as if the moment, the time, the day, were so important that it would live forever.

To estimate people by some outside quality, for it is that within which makes the man.—Judge Renault's address to Bartholemew Club, London.

What Shall We Teach Our Children?

BY THE REV. WORTH M. TIPPY, D.D.

The Noblest Motive.

What is the highest motive?

The love of God.

Why is this the highest motive?

Because everything is from God; because His tenred mercies are over all His works; because if a man truly loves God, it will make all his motives honest and unselfish.

What is the noblest motive

The public good.

What is meant by the motive of the public good?

To love your country and sacrifice for it; to do things which are for the good of your city, town, or neighborhood without being paid for it; to refuse to do that which is against the common welfare.

Is this every citizen's duty?

Yes, it is his most sacred duty.

Ought we to be good citizens

Yes. We can not be good Christians without we are good citizens.

Why is the public good the noblest motive?

Because God works wholly for others. Because Christ came not to be ministered unto, but to minister.

Because if all worked with this motive it would make a peaceful, happy, and prosperous world, in which men would be brothers.—Ex.

A PARALYTIC FORGIVEN AND HEALED

International Sunday School Lesson for March 20, 1910

(Matt. 9: 1-13.)

GOLDEN TEXT: "The Son of man hath power on earth to forgive sins."—(Matt. 9:6.)

TIME: May or June, A. D. 28, several weeks before the Sermon on the Mount.

PLACE: Capernaum, in a private house.

DAILY HOME READINGS

M. Matt. 9: 1-13;—Tu. Acts 10: 34-43;—W. Luke 7: 36-50;—Th. Psalm 130;—F. Luke 19: 1-10;—S. 1 Tim. 1: 12-17;—Su. Luke 15: 1-10.

BY THE REV. E. B. BURROUGHS, A.M., D.D.

The announcement of the advent of the Christ was accompanied with these words: "Thou shalt call His name Jesus; for He it is who shall save His people from their sins." The life and work of Jesus fulfilled this prophecy. From the beginning of His earthly ministry until its close He manifested a spirit of forgiveness. His last act upon the cross was to forgive the repentant thief and to pray for the forgiveness of His executioners. Thus He proved Himself to be the sent of God. And it was needful that He should come. Humanity needed Him. Ruined because of the violations of the Divine law man needed a Saviour. He needed to be saved from sin and its terrible consequences. Moreover he needed to be brought into right relations with God. He was out of harmony with the Eternal. Jesus alone could bring about this rightness, this harmony, for he who would pardon sin rightly must be acquainted with "all about it." He must know what the sinner has done, why he did it, how much he was tempted. All of this Jesus knew. "He was in all points, yet without sin, tempted as man." Thus being without sin and understanding the power of sin He was and is still able to forgive sin. Hence Jesus is the true mercy-seat, the meeting-place of God and man. It was only by His incarnation and sacrifice that human salvation became possible. And now that it is we may by true repentance and faith in Him come unto God and live. As He forgave and healed the paralytic man so will He forgive us our sins and heal us of all spiritual impurities. All men should, therefore, come unto Him and be saved from the guilt and power of sin. Sin separates man from God. It corrupts, enthalls, and damns. It kills beyond the grave. Jesus alone can forgive the sins of the past and keep us free therefrom through the years to come. Let us seek Him while He is near, and call upon Him while He may be found.

Our lesson today is a study of the healing power of Jesus. Here we see that He possessed the power to heal both soul and body. The miracles of Jesus had both a temporal and spiritual side, but the former, rather than the latter, appealed more to the multitude. They looked upon Him as a great healer. This the Master knew. Indeed He understood the multitude better than they understood themselves. Consequently He found it necessary to prove His divinity by ocular demonstrations. Our lesson is a beautiful manifestation of His power to heal both physically and spiritually.

LIGHT ON THE TEXT

1. *His own city.* The city of Capernaum. It was His own by way of residence.

2. *They brought.* The friends of the sick man brought him to Jesus. *Palsy.* A species of paralysis. *Lying on a bed.* A convenient way of carrying him. Mark says he was brought by four men. *And Jesus.* The manner in which the sick man was being carried doubtless caused a murmur of surprise to pass through the crowd. Naturally Jesus would hear and be attracted by the same. *Seeing their faith.* As manifested by the trouble they went to in order to bring their sick friend into His immediate presence. Faith and works are inseparably connected. *Son, be of good cheer.* Perhaps there were indications of doubt in the countenance of the man. Perhaps the recollection of past sins caused an expression of fear to come upon his brow. Whatever it was Jesus knew. Hence His first words were those of hope and encouragement. They gave him to know that the desire of his heart, and more, was about to come to him. *Thy sins be forgiven thee.* The greater gift was bestowed first. In doing this the Master had a double purpose. "In the man he sees repentance and faith, and His first purpose is to show him mercy. In the scribe's hearts He knows there is impenitence and cavil, and

he means to refute, and even, if it were possible, furnish argument to convince them."

3. *The scribes.* The religious leaders of the Jews. *Said within themselves.* Not publicly, but privately with themselves. *This man blasphemeth.* Speaks presumptuously by arrogating to himself divine attributes. This was regarded as high treason against the kingdom of God.

4. *Jesus knowing their thoughts.* "To know the hearts of men was, with the Jews, a test of the true Messiah's claims. See Isa. 11:3. Jesus divined their thoughts and said, *wherefore think ye evil in your hearts?* Why wrongly interpret what I have done?"

5. *Whether it is easier to say.* Not to do, but to make the claim. *Thy sins be forgiven thee.* This is not demonstrable except by the subsequent life and therefore, could not be put to immediate proof. *Or to say, arise, and walk?* To do either required divine power. Therefore he who could do one divine act gave proof that he could likewise do the other.

6. *But that ye may know that the Son of man.* The accepted title of the Messiah. To the Jews it meant the ideal man, "the head and representative of the new humanity." *Hath power on earth.* Possesses the same right on earth as possessed in heaven. *To forgive sins.* To take away the guilt and fear of punishment of past sins; to impart joy and comfort and peace to a sinful heart; to bring man into harmony with his Father in heaven. *Saith to the sick of the palsy.* Turning away from the scribes Jesus now addresses

the paralytic and says unto him, *Arise.* Get up from your reclining position. Evidently this could not be possible without a miracle. But this was not sufficient. Ocular proof must be given. This Jesus gives by saying, *take up thy bed.* A light mattress on which his friends brought him.

7. *And he arose.* Stood up in the midst of the multitude. *Departed to his house.* The home from which as a paralytic he came, but to which he now returns with a sound body and a peaceful heart. Thus he becomes "a living, unimpeachable witness to Jesus that he was the Messiah doing precisely what the Messiah naturally would do."

8. *When the multitudes saw it, they marvelled.* Expressed surprise, fear and awe. They realized that they were in the presence of "a great and mysterious power." *And glorified God.* Ascribed the honor and glory to God. Luke says they said: "We have seen strange things today."

9. *A man named Matthew.* The son of Alphaeus. He was a Jew, and a collector of customs. Because of this he was hated by his own people because as a rule collectors of customs oppressed the people by fraud and extortion. It is not probable, however, that Matthew was corrupt. *Saith unto him, follow me.* It can hardly be doubted that Matthew knew about Jesus. He had heard His teachings, witnessed His works, and saw in Him all that He claimed. Jesus' command to him meant that he must leave all and follow Him as his Teacher, Master and Saviour.

10. *Publicans.* "Subordinate tax collectors in the service of the Roman authorities."

11. *Pharisees.* "The strictest of Jewish ritualists."

13. *I will have mercy and not sacrifice.* See James 1:27. It is the sincerity of the heart rather than outward form that is acceptable unto God. Charleston, South Carolina.

HOW TO FIGHT THE GOOD FIGHT

The Epworth League Devotional Meeting Topic for March 20, 1910

(Eph. 6. 10-18; 1 Tim. 6. 11-12)

BY CHARLES HENRY LESSON

The Theme and the Scripture

The apostolic exhortation to "be strong in the Lord" is quickly followed by a full equipment of armor for the conflict. The girdle is no elegant silken sword-sash, such as an officer in modern war folds around himself, but one of toughest leather armed with iron. It was secured about the waist with the utmost care, keeping the armor firmly in place. Thus truth should surround the Christian with something worth living for and, if need be, dying for. "The breastplate of righteousness" should defend the truth, and keep life's daily conduct in harmony with the Christian program. The very sandals of the feet should protect the Christian soldiers by their readiness for duty. "The shield (form *dura*, "a door") of faith" should protect the entire person like a strong door from the "darts" lighted with fiery and flaming tow, which sin hurls at the soldiers of Christ. To let one flaming dart pierce our armor leads on to conflict, but faith, neutralizing its poison, leads on to God. "The helmet of salvation," protecting the thought of the Christian soldier against the depressing and miserable thought of sin and failure, kindles the light of hope in the confidence of victory.

With this panoply of God the Christian soldier grasps his weapon—both of offense and defense—"the sword of the Spirit, which is the word of God." It is sharper than any two-edged sword of Roman soldier. With this he enters into conflict with human and superhuman foes, not trusting in his own strength, but in the majesty and might of God, "watching thereunto with all perseverance."

The Meaning of the Theme

Every man is born on a field of battle. His warfare is not carnal but spiritual. The battle has been on ever since Eve listened to the fairy tale in the garden. It is to the soul. You cannot shut it out. Probe your imagination to dreams of the fairest beauty, of wealth, ease, refinement, and if sin lurks there, write across its face, "A lost soul." Give a man public position, place him under the limelight, cover him with honors, still the soul cries out of its bitterness for God. Put him in halls of state, on the judicial bench, let him administer justice, the verdict is ever the same—"Guilty."

I am glad that, while we are in a world where evil exists, we have a religion that does not bandage our eyes. It brings us face to face with facts. It holds before us the personality of a divine Ideal, an Ideal to be realized on the low level of actual life.

Every man's life is a battle, and the results depend on the skill and spirit in which he engages in the campaign. "The race is not to the swift, nor the battle to the strong, but he that endureth to the end shall obtain the crown." Nor yet are men crowned for being Stoics. There must be spirit, there must be quality to life.

The natural feeling in the presence of evil is wrath, and the natural weapon is force. But these are no weapons for a Christian. Governments may suppress violence with force, curb evildoers with imprisonment. For private individuals to do so is anarchy. The soldier of Christ must "overcome evil with good." Love is the only permanent force for the suppression of evil. You can send a murderer out of the world with an electric shock, but murder is not cured that way. You can drive Cain from Eden, but he is still Cain. But go sit by the side of Cain, let the sweet incense of a redeemed humanity flow into his spirit, and you can have saved a soul from death.

The method of fighting evil with force has a bad effect on those who practice it. Wrestle with a man from the mines, and you will need a bath. Throw mud at those who throw at you, and you will have dirty hands. Answer those who curse you, and you will echo their profanity. "Return good for evil. Be master of yourself," this is the program of Christianity. "No life can be pure in its purpose and strong in its strife."

The positive life is the only one that will prove effectual in this world of effort. We might absorb good enough out of the lives of others to live decently, like human parasites, but to fight our way back to the angels with a good heart is more worthy. If you would be manly, put your life in touch with the very forces that make humanity better, that lift it up toward God. Join with Shelley in an enthusiasm for humanity that believes that the spirit of love and harmony and beauty is destined to conquer the estrangements of mankind, and give its unsetting light to earth.—From "Notes on the Epworth League Devotional Meeting Topic."

New Orleans' Welcome to Dr. W. H. Logan

The enthusiastic welcome reception accorded Dr. Wade H. Logan, the new pastor of Wesley Church last week, by New Orleans Methodism and the religious forces in general is unprecedented in this city. This expression of good wishes and warm fellowship is a tribute to the connectional ties of our denomination. The New Orleans ministers gave the new pastor such a rousing reception that there was no room for doubt that he was in the "house of his friends." The Methodist preachers have a brotherhood which is remarkable in that it extends around the world and knows no favored class. Not only was the reception accorded Dr. Logan remarkable from this standpoint but from the view point of Christian unity, for various denominations bade him welcome.

The formal reception to Dr. W. H. Logan and Mrs. Logan, his wife, took place on Wednesday evening, March 2, in the old historic Wesley Church. A large and representative audience graced the occasion. Dr. B. M. Hubbard, District Superintendent of the South New Orleans District, presided with becoming dignity. Dr. Hubbard referred to the occasion as a happy one and significant in the annals of Louisiana Methodism. After an inspiring chorus by the choir the Rev. W. R. Butler, the popular pastor of First Street Church, led in prayer. Following singing Mr. Robert Armstead spoke words of welcome for the local church, referring briefly to the list of men who had rendered distinguished service at Wesley. Methodism in general was represented by the Rev. W. J. M. Price, District Superintendent of the North New Orleans District who made a timely and appropriate address. The Rev. Pierre Landry, D.D., President of the New Orleans Preachers' Meeting spoke for that body in a dignified and impressive manner. Appropriate to Dr. Landry's address he presented the preamble and resolutions adopted by the Preachers'

meeting which were read by Miss Lillian Landry, Dr. Landry's daughter. A letter of appreciation was also read from Rev. S. J. Wood, of Houston.



THE REV. W. H. LOGAN, D. D.
Pastor Wesley Church, New Orleans

Texas. Representing ten thousand Negro Baptists, Dr. E. D. Simms, of Tulane Avenue Baptist

Church delivered an especially happy and fraternal address. The fraternal spirit of Dr. Simms' address was delightful. Miss Irma Williams at this point sang a solo. The next address was from Dr. John Wier, President of New Orleans University. Dr. Wier spoke upon the importance of education and the relation of the pastor to the school. The Rev. H. H. Dunn, B.D., pastor Central Congregational Church, made an eloquent appeal for ministerial union and pledged Dr. Logan the cooperation of the protestant forces. Dean R. T. Fuller, of Flint Medical College, spoke interestingly representing the Medical College and profession. The Editor of the SOUTHWESTERN CHRISTIAN ADVOCATE spoke of Dr. Logan's connection with the Book Committee, saying that it was a pleasure to have the only colored member of the Book Committee in the home of the SOUTHWESTERN. Dr. J. F. Marshall made a pleasing address. The various organizations and auxiliaries of the Wesley Church then extended warm greetings: Miss Lillian Mason spoke for the young people; Miss C. Brady for the Stewardess Board; Miss Irma Williams for Home Missionary Society; Miss Marion Mack for the Foreign Missionary Society; Miss V. Holland for the King's Daughters; and Mr. A. J. Jones for the Methodist Brotherhood. Solos were rendered by Miss Norma Hickey and Prof. A. H. Colwell. Responses to these addresses of welcome were made by Mrs. Logan and Dr. Logan, both of whom made a fine impression on the audience. Dr. and Mrs. Logan thank the friends for the cordial reception and said they felt at home. After the benediction by the Rev. J. L. Burrell, D.D., of the Progressive Baptist Church, the audience retired to the Wesley Hall where a banquet was served.

The committee deserves hearty congratulation on the success of this reception which was a brilliant affair.

Committee: Mesdames O. Tolbert, E. Epps, E. Whittenburg, M. Johnson, L. Lee, S. Banks, R. Andre, M. Hill; Messrs. H. R. Knox, T. Crow, C. W. Dale, R. Armstead, Chairman.

On the Field—Among the Brethren

(Continued.)

"On a slow train through Arkansas" is not altogether a figment of the imagination, but has a literal meaning. And a devotee of the most antiquated mode of travel would readily discern the aptness of the expression if once permitted to take a trip over the Hot Springs and Western Railroad. It is especially boring to the colored passenger. Besides the many other annoyances, which all of the passengers have to undergo, the colored passenger in addition is subjected to the frequent and untimely sallies forth of the more or less drunk passengers from the other end of the train, who make the Negro compartment of the coach a lobby for the carrying on of their intemperate habits. To say the least the conditions are all but absolutely intolerable. But I managed to tough it out and go ahead. Down at Brinkley, where was my next stop after leaving Cotton Plant, our church was wrecked by the March storm last year. The conference sent the Rev. D. W. Nelson there to rebuild it. He has gone into the work with a heart and mind to do. He has some staunch members at Brinkley as was shown by the way they rallied to him in a meeting called for the consideration of plans and estimates upon the work in hand. In ten or fifteen minutes after Superintendent L. G. Hodges had made a few suggestions, more than three hundred dollars was subscribed by Brothers Davis, Boyd, Hall, Jordan, Miller and McMorris; Mrs. C. L. Wand and A. E. Davis. The pastor headed the subscription with \$25.

All the churches of the other denominations in that town have been rebuilt and they are worshipping in them. For some reason our people did not before this year, reach a conclusion as to what they wanted to do. The plan now is to make us a church building there worth \$1,500. The plan has been submitted and bids made and the Rev. Nelson has about agreed to let the contract. Mr. J. Cox will perhaps do the job.

When I reached Brinkley the pastor was out of the city, but Brother Livingston, our pastor at Auvergne, directed me to Mrs. A. E. Davis. She was reluctant to receive me until she was informed what my mission was. She not only took me into her home but carried me over the town in her buggy while it was raining and freezing. Sister Davis is doing state work for the Woman's Home Missionary Society. Her energies are bent in many direc-

tions trying to make the world better for having lived here. She has regular prayer meetings at her home with a set of nine-year-old motherless twin boys. In the meeting they take turn about in praying. Their prayer is, "God, bless my two little eyes, keep them from seeing what they should not; my two little hands from teaching what they should not; my two little feet from going where they should not; my tongue from saying what it should not, amen." A splendid prayer for some older heads to pray and live. The Rev. Nelson and his members are enthusiastic over the church project and will doubtless make it go.

Our church at Pine Bluff is in charge of the Rev. Dr. W. S. Sherrill, former superintendent of Little Rock District. Indeed, it was like throwing the rabbit in the briar patch when the conference sent him there. That is his old stamping ground and the people of all denominations were simply elated to have him back. Persons whom he did not recognize stopped him on the street and offered a glad hand of welcome. The membership at this place has been trying for a good while to enlarge and remodel our church, but they have been somewhat divided. It would seem that the presence of Brother Sherrill in their midst again is a signal to get together and the forces have already set to working. The probabilities are the church will be entirely rebuilt. Several conditions warrant such steps and our people at Pine Bluff are too much alive not to see and heed the demands. One sad occurrence among our membership lately was the death of one of the daughters of Mr. and Mrs. Pat Patillo. Miss Zetta. These are very strong and influential members of our church.

The Rev. Sherrill had a meeting of the trustees and stewards the night I reached there and they talked on matters pertaining to the welfare of the church.

St. James will evidently soon be on a boom. I made a very exhaustive canvass of the town in the interest of the Southwestern, securing a few subscriptions with a good deal of promises for early maturity. Mr. Beckwith and wife and Mr. Hunter and wife kindly gave me entertainment for the three or four days spent there.

Pine Bluff has an enormous amount of business among our people. It is perhaps the leading town

in this particular in the state. The Negroes of Pine Bluff also own more property than any others in the state. Nearly every one has his own home. I visited sixty or seventy homes and at least 90 per cent were especially inviting. Some of the important sections of the city which I visited were New Town, Battleville, Monk's Addition, Hoboken and Bug Scuffle. I think the Rev. Saxton, the new District Superintendent, resides in the latter addition. He has erected a lovely little house here for his family, away from the noise and worry of the street traffic, and every passerby. The Rev. Saxton has the reputation of being very rigid in his doctrines. He has begun his work as a superintendent. The women are behind the movement to rebuild our church at Pine Bluff and they usually succeed nicely with such work. The Rev. Sherrill has moved into the room fixed up for him at the parsonage and hopes to have his family there as soon as the house is repaired. He had an excellent service at his church on Sunday, the 20th. Everybody is in good spirits and the outlook is favorable.

My itinerant plan next brought me to Hot Springs, a mecca for the sick and afflicted from all quarters of the earth. I found the Rev. McDonald and his good people right in the midst of a big church bazaar, raising funds to build a new church. The need and spirit for new churches in all the above mentioned places are very apparent. The Rev. McDonald plans an elaborate structure for Hot Springs. His plans seem to be panning out well. Each night a program is rendered and supper is served. Mrs. Potts, a Presbyterian member, kindly gave her service to see after the program each night. I was there was Saturday to Wednesday. During the day we canvassed the town for the paper and at night we pushed both the interest of the Southwestern and the local church. Hot Springs, by reason of its being a health resort, is quite cosmopolitan and therefore just a little rapid in its life; but you find lots of folks who will take time to talk with you on questions of vital concern to life.

On Sunday I was in the Sunday School, and must confess the manner of conducting that school is rather unique. The Rev. McDonald has a fine set of officers. The Rev. Marrs, who is the senior teacher, says he has been engaged in this kind of work for forty years. He makes an able instructor. The morning discourse by the pastor on the "Prodigal Son" was helpful and full of practical thought.

(Continued on Page Ten.)

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to Enton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

THE SOUTHWESTERN IN ARKANSAS

We are anxious for the united support of all our Conferences. As far as human strength will permit, with limitations otherwise, our office force is doing all the field work possible. At this time we are giving especial attention to our constituency in the Little Rock Conference. In order to awaken a larger interest in the paper we have put our own Mr. H. J. Mason in Arkansas who is now in his second month in that state representing the paper among the brethren. We plead for him the full cooperation of all. We want subscriptions. Give them to our representative. He is coming to help you brethren. Give him a chance.

GAMMON PROSPERS

Gammon Theological Seminary is in the midst of high prosperity. The enrollment is the largest in its history, notwithstanding the greatest care has been exercised in admitting men to the Seminary. The class work is of a high order and individual research and investigation were never more general. The school is extending its influence to all of the churches and is destined to come into its own as the theological seminary for Negro ministers. President Bowen is to be congratulated on the fidelity, care, and high service that he has put into the responsible position to which the Church has called him. Dr. Bowen the scholar, preacher, orator, and author is an inspiration to our ministry everywhere.

THE NATIVE AFRICAN

The native of Africa is a man of the forest—possessed of raw and untried and, therefore unknown strength. The most interesting of earth's peoples today for the student is the native African. We know less of his habits, his mental and moral construction than of any other people. During the ten years stay of Dr. A. P. Camphor in Africa the native was his constant study. The benefit of Dr. Camphor's observations is being given the readers of the SOUTHWESTERN in a series of articles now running in our columns. These articles are the most informing, elaborate and trustworthy that have ever appeared as to Liberia and the natives of that Republic. We sincerely trust our readers will follow these articles carefully.

Perhaps no man ever went to the United States Senate and remained so short a time and came away with such cordial relations with the members of that august body and making such a pleasing impression upon the country in general as did General James G. Gordon, of Mississippi. It will be remembered that General Gordon was appointed by Governor Noel pending the election of a successor to the late Senator McLaurin. When the successor was elected Senator Gordon delivered a farewell address of which Senator Depew said he had never heard or read any speech of the kind which was so unusual and so impressive. "No matter," said Senator Depew, "how wonderful a colleague succeeds him, he cannot be James Gordon, of Mississippi." During his valedictory Senator Gordon had a kind word to say of the Negro. Asserting that he loved the Negro, he declared that he wanted Mason and Dixon's line obliterated from the map of the United States. "A few blab-mouthed people down our way talk differently," he said, "but they are so insignificant that they are not worth cussing, they are not worth wasting invectives upon." This last statement may not be so warmly received by certain well known Mississippians.

Of General Interest

STILL THEY COME

That there will be a large demand for labor throughout the country is indicated by the present influx of foreigners. During the past week twenty-six thousand immigrants entered this country through the port of New York. This is a record-breaking number for one week. Approximately one-fourth of these people will make their way to the Southern and Southwestern States. To make these people into law-abiding, patriotic American citizens who will have respect for American institutions and ideals is a job that will tax the patience, skill and grace of our home missionaries and teachers. And yet in the interest of humanity it must be done.

THE PANAMA EXPOSITION

The completion of the Panama Canal in 1915 or thereabouts will no doubt be celebrated by an International Exposition of some kind in which the nations which have been directly benefited by this great undertaking will participate. Various cities in California are putting forth their claims and are making determined efforts to secure this important event. Now New Orleans has come forth as a contestant for this honor. New Orleans because of its size, situation and important trade relations with the Latin Republics of Central and South America is peculiarly adapted for the holding of such an event as this. Therefore Congress will be asked to select this city as the site of the exposition if one should be given. St. Louis and Chicago were greatly helped by the expositions held in those cities. In like manner it is believed that New Orleans will be greatly benefited should it be successful in being chosen as the site of the Panama Exposition.

THE REVOLUTION FAILS IN NICARAGUA

Well-confirmed advices from Central America indicate that the revolution under the leadership of General Estrada has spent its force and will soon be numbered with the things that have been but are not. The revolutionists built their hope of success upon American intervention but being disappointed in this and having suffered a crushing defeat at the hands of the government forces it seems that the movement will speedily go to pieces. It may be that a form of guerilla warfare will be kept up for awhile in the expectation of forcing the United States to take a hand in it. Inasmuch as the revolutionists were able to obtain from American interests and sympathizers in Nicaragua almost unlimited credit because of the supposition that they had the full backing of the United States the question will surely be raised as to the responsibility of this country in safeguarding the losses of these persons.

It is now reported that the Madriz government is about to be officially recognized in Washington.

THE ROCKEFELLER FOUNDATION

On March 3, it was announced that John D. Rockefeller who is accustomed to doing things on a big scale had plans for the greatest philanthropic institution the world has yet seen. This became known through the introduction of a bill by Senator Gallinger providing for the incorporation of the Rockefeller Foundation within the District of Columbia. The scope of the institution is to be worldwide. Its purpose as is declared in one of the sections of the bill is as follows: "The object of the corporation shall be to promote the well-being and to advance the civilization of the people of the United States and its territories and possessions and of foreign lands in the acquisition and dissemination of knowledge; in the prevention and relief of suffering; and in the promotion of any and all of the elements of human progress." John D. Rockefeller, Jr., will be at the head of this corporation. Mr. Rockefeller is only second to Mr. Carnegie in the amount of money given for charitable purposes. His past benefactions approximate \$131,000,000. There will be many who will question the motives of Mr. Rockefeller in the establishment of this gigantic philanthropic enterprise and will take occasion to refer to the methods by which this immense fortune was built up. But since it has been acquired it is a great deal better that it should be used in this way rather than be spent in the purchase of foreign titles, or dissipated on race tracks or in criminal proceedings.

IN WASHINGTON

Early last week President Taft expressed his dissatisfaction with the legislative situation in Congress. Important administration measures have been sidetracked, amended or dropped and Mr. Taft felt that something must be done quickly to give assurance that the party intended to keep at least a few of its platform promises. As a result of an important conference with congressional leaders to whom he expressed his views Mr. Taft hopes that his legislative program will be carried out more expeditiously.

The Postal Savings Bank bill, one of the President's favorite measures, was passed by the Senate March 5. This bill which must now go to the House for consideration provides, "for the establishment of a system of postoffice savings banks similar to the systems in vogue in many foreign countries. Its primary purpose is to provide a banking system under government protection which will inspire confidence in Americans, and especially in immigrants, and bring into circulation the savings they are hoarding because of distrust of the established banks. It is expected that between \$500,000,000 and \$1,000,000,000 will be restored to circulation through the new bank."

Senator Jeff Davis, of Arkansas, slow of thought and rash of speech, was recently placed in an embarrassing position by the refusal of the House Committee on Public Lands to permit him to expunge from the records certain statements he made to the committee with reference to a large fee he expected to receive for certain services rendered. This will doubtless expose the Senator to severe criticism. He will now perhaps ponder much over the familiar adage about thinking twice before speaking once.

PHILADELPHIA'S INDUSTRIAL WAR

Philadelphia has for the past two weeks been anything else than the city of "Brotherly Love." There have been mobs, rioting, loss of life and wanton destruction of property. Six or more persons have been killed and more than one hundred and fifty have been injured. It is estimated that the daily loss in business to the city will exceed \$300,000. The suffering caused the public by the car strike has been augmented by the calling of a general sympathetic strike. The number of men who quit work is variously estimated from 30,000 to 150,000. The enforced idleness of such a large number of men will necessarily entail great suffering upon their families. The situation in Philadelphia is being anxiously watched all over the country. The general trend of press comments is in condemnation of the general strike. The New Orleans *Picayune* in speaking of the situation says:

"The worst feature connected with a sympathetic strike such as that just inaugurated in Philadelphia is the evidence it furnishes that contracts made between employers and their workmen are of no binding force. Those who are now leaving their employment to accord moral support to the striking street car men are in very many instances breaking advantageous contracts which they have made with their employers, and, as a result, all such contracts, having been violated, no longer have any binding force. In this way many innocent people are made to suffer because of an industrial quarrel in which they have no interest either directly or indirectly."

Again it is very probable that the strikers by causing so much needless suffering to the general public will run the risk of alienating public sentiment which up to the time of the general strike had been with them. It is a severe arraignment of our present method of dealing with such matters that the differences of a few men composing the directorate of a traction company with a few thousand employees could not be amicably adjusted. At the time of this writing it is not improbable that a state-wide strike will be called.

General Lemuel R. Van Sant Commander-in-Chief of the Grand Army of the Republic was in New Orleans last week and visited a group of ex-confederate soldiers at the Louisiana Soldiers Home. It was an unusual occasion, the first time on record for the Grand Army of the Republic commander to visit the Louisiana Soldiers' Home, spend a couple of hours there, shake the hand of practically every veteran and deliver a stirring address to the tattered remnants of the Louisiana army in gray, now spending their last days in the home. General Van Sant is making a tour of the South, visiting Grand Army posts and incidentally meeting the Confederate camps as well, instilling good feeling wherever he goes.

People of Interest

Dr. Henry W. Stiles, of Tulane University, this city has been called to the chair of anatomy in Syracuse University.

The Hon. Charles W. Fairbanks filled the pulpit of the American Church at Berlin, Germany, Sunday, February twentieth.

Dr. W. W. Lucas will preach the baccalaureate sermon at the forthcoming Commencement of the Alcorn A. & M. College of Mississippi.

Dr. J. W. E. Bowen spent several weeks in Florida during February and March building up the physical man which had run down as the result of overwork.

The Rev. J. C. Sherrill, D.D., has accepted an invitation to the pulpit of our church at Bluefield, West Virginia, made vacant by the death of Rev. P. P. Brooks.

The Hon. E. W. Sorrell, of Plaquemine, Louisiana, honored us with a call recently. Mr. Sorrell is the Vice President of the Board of Trustees of Southern University.

Mrs. C. D. Newman, of Yazoo City visited recently her daughter, Miss Hattie Newman, a student of New Orleans University. Mrs. Newman was the guest of Mrs. B. J. Jones.

Bishop James M. Thoburn, Bishop John W. Hamilton, and the Rev. Dr. E. S. Tipple have been appointed official delegates of the Methodist Episcopal Church to the World Missionary Conference at Edinburgh.

Dr. E. A. White, of the Lexington Conference, by request read a biographical sketch on Bishop Goodsell, recently before the Cincinnati Preachers' Meeting. Those present pronounced it an excellent production.

Dr. M. C. B. Mason and Dr. J. W. E. Bowen by invitation of the Chamber of Commerce of Tampa, Florida, delivered addresses on the Negro Day in the Panama Canal celebration that took place at Tampa, Florida, February 25, 1910.

Dr. G. W. Arnold, Secretary of the Stewart Missionary Foundation for Africa is making a tour of the Western section of the Freedman's Aid Schools. Dr. Arnold was in New Orleans several days last week and gives most encouraging reports concerning the work.

Mr. M. S. Davage, A.M., Business Manager of THE SOUTHWESTERN CHRISTIAN ADVOCATE, addressed the Farmers' Conference which convened at Gilbert Industrial College, Baldwin, Louisiana, February 25-26. His lecture was practical and beneficial to all.

President John Wier of New Orleans University and Dean R. T. Fuller, of Flint Medical College, are off to Nashville to attend the annual meeting of College Presidents of the Freedmen's Aid Society Institutions. The body was in session the first days of this week.

In spite of the inclement weather a large audience greeted Dr. I. L. Thomas at Sharp Street Memorial Methodist Episcopal Church, Baltimore, Maryland, February 17th. Everyone listened with wrapt attention to the forceful presentation of his great lecture, "John Smith and Ike Jones."

One "R. Lafayette King" claiming to be a member of the Mississippi Conference and a Conference evangelist has been operating recently within bounds of the Florida Conference. This man has no connection with our Conference and should not be allowed in our pulpits. He is a pretender.

Dr. I. L. Thomas spent Sunday, February 6th, at Union Memorial Church, St. Louis, Mo., preaching morning and evening to the delight of large congregations. Monday evening he delivered his lecture on "John Smith and Ike Jones." Union Memorial still prospers. The Rev. B. F. Abbott is pastor.

The Rev. Richard Jenkins one of the pioneer preachers of the West Texas Conference answered to the roll call in heaven on February 16, 1910, from Waco, Texas. Brother L. H. Richardson, of Waco, in the bounds of whose charge Bro. Jenkins lived his closing years refers to him in a most gracious way. He died as he had lived, in a faith that conquers all things.

Dr. Newell Dwight Hillis, who is now occupying the pulpit of Plymouth Church, Brooklyn New York, made famous by Henry Ward Beecher, has been offered \$15,000 or more if required as a salary if he will accept the pastorate of the Presbyterian Church at Pasadena, California. This looks as though the preachers' day from a financial point of view may yet come.

Dr. James W. Lee, pastor of Trinity Methodist Episcopal Church, South, delivered an address on Abraham Lincoln in Warren Methodist Episcopal Church, South Atlanta, Georgia, on February thirteenth. It was pronounced by all the best eulogy on Lincoln they had ever heard. Dr. Oliver is to be congratulated on securing the services of such a distinguished speaker as the Rev. Mr. Lee.

Bishop Scott, on the voyage from New York to Liverpool, spoke to the passengers of the steamer Campania on Sunday evening. The Bulletin published on the ship said: "Bishop Isaiah B. Scott delivered a very interesting address on Liberia last night in the main dining saloon. The reverend speaker, in homely, yet attractive manner, learnedly dealt with the industrial, social, political and religious aspect of the country; and his description of the salvation of Africa was listened to by a sympathetic audience." He sailed from Liverpool for Africa on February 9.

Rev. Alpha G. Kynett, D.D., Recording Secretary of the Board of Home Missions and Church Extension of the Methodist Episcopal Church was married at Asbury Park, New Jersey, to Miss Catherine A. Hardy, daughter of Thomas Hardy, Esq., a retired dry goods merchant of New York City, on February 21st, 1910. The ceremony took place at the residence of Mr. Hardy and was performed by Rev. Frank B. Lynch, D.D., District Superintendent of the South District of the Philadelphia Conference of the Methodist Episcopal Church. The wedding was private; only the immediate families being present. Dr. and Mrs. Kynett, after their wedding trip will reside at 4820 Beaumont Avenue, Philadelphia, Pennsylvania, and will be at home after April 6th.

Dr. George H. Trever, of Gammon Theological Seminary is going to make a trip to the Orient. Dr. and Mrs. Trever and daughter will sail on the steamship Berlin, March 12th from New York. They land at Gibraltar and will spend two weeks in Spain, thence to Naples, thence to Alexandria; two weeks will be spent in Egypt and Palestine, taking in Damascus, Boalbee and Beyroot, Smyrna and Constantinople. Then ten days in Greece. From there the party will visit Naples, Florence, Nulan, Venice, Munich, Oberammergau, the Italian lakes, Inlertaken, Gunleluall, Lucene, thence down the Rhine to Holland, Brussels and Waterloo, on to Paris, London, through England to Scotland. They are booked to sail homeward bound from Glasgow July 30th, reaching Chicago about August 10.

At the special meeting of the Managing Board of the Methodist Brotherhood, held at 150 Fifth Avenue New York City, on Thursday, February 17th, the Rev. Fayette L. Thompson, D.D., at present pastor of Lindell Avenue Methodist Episcopal Church, St. Louis, Mo., was unanimously elected to the office of General Secretary of The Methodist Brotherhood, and Wm. B. Patterson likewise was elected to the office of Corresponding Secretary. Dr. Thompson has been one of the chief figures in the Brotherhood Movement of Methodism from the beginning of that movement in the early '90's. He was a member of the Commission on Unification which in March of 1908 amalgamated the Brotherhood Movement in the Methodist Episcopal Church and made possible the organization of The Methodist Brotherhood, of which he was from the beginning a General Vice-President.

Dr. Thompson was born in Michigan in 1862. From 1876 to 1881 he was a student at the Northwestern University and the Garrett Biblical Institute. He entered the active ministry of the Methodist Church as a member of the Michigan Conference, and has served some of the largest and most important churches in the Middle West. Dr. Thompson is pre-eminently qualified for leadership in The Methodist Brotherhood. He has during the entire course of his ministry ever allied himself with the interest of men in relation to the Kingdom of God. He has been closely related to the Y. M. C. A., and has ever been in demand as a counsellor and speaker at the State Conventions of this great men's organization. The men's movements in other denominations and special gatherings of church men repeatedly have called for his presence, especially during the past three or four years. He is a member of the London Society of Biblical Archaeology; an Associate of the Victoria Institute of London, and a member of the British School of Archaeology in Egypt. Dr. Thompson spent two summers in the University of London under Prof. Petrie, who has recently undertaken most extensive excavations in Egypt.

News Paragraphs

General Don Jose Obaldia the first president of the Republic of Panama died March 1.

At the last general elections in Norway women went to the polls for the first time on full equality with man.

During the month of January 50,242 immigrants were admitted to the United States; 36,899 of this number were men.

The Central Alabama Conference Minutes has just reached us. It is a gem in neatness and conciseness. The editors are to be congratulated.

It is stated that during the last twenty years eight Italian priests have been received into Christ's Mission New York City, from the Roman Catholic Church.

A measure has been introduced in the Legislature of Kentucky amending the school law so as to provide for the election of colored men as trustees to have charge of the colored district schools.

During an address, recently delivered in New York City on Abraham Lincoln, Mrs. Mary Church Terrell, of Washington, D. C., stated that the illiteracy of the Negro in America had decreased to 47 per cent.

Our Book Concern sold last year four and a half billion pages of literature. If these were leaves for the healing of the nations, and they were, what a vast amount of good the Church is doing in spreading good literature.

Although there was on March 1 a collision on the Hudson and Manhattan Railway (an underground road running through the Hudson Tunnel) there were no deaths or fatal injuries. This is accounted for by the use of steel cars.

The first aeroplane price list published was issued in London, with the cost of machines from \$2,250 to \$5,000, the first being a monoplane with a three-cylinder, thirty horse-power engine, and the last a biplane with a four-cylinder, fifty horse-power engine.

The great National Baptist Convention is to hold its session in New Orleans this year, beginning September 14th. This convention will bring together in the Crescent City one of the largest and most representative bodies of Negro delegates in this country.

Thomas O. Johnson and James Wilson, Negro students in the Jersey City High School were graduated recently at the head of their class. These boys have the proud honor of being the first colored students to win this victory in the history of Jersey City. Their respective averages were 93.64 and 93.84.

The Methodist Episcopal Church, South, is to build by general subscriptions throughout the denomination, a two hundred thousand temple in Washington, D. C. Editor Palmore, of the *St. Louis Advocate*, wants the amount fixed at one million dollars. In other words, Dr. Palmore wants a cathedral.

Did Peary discover the pole? The world believes he did, but the Congressional committee considering a suitable recognition of Mr. Peary by the nation, wants proof. Since proof is demanded it must be forthcoming or else the glory of Peary will fade away. Peary's friends say he wants the proof for magazine articles. If Mr. Peary was in the service of the government do not his observations belong to the nation, and therefore to the public. The public wants to be taken into confidence on pole discovery.

Because a Negro student of the University of Michigan won two events in an indoor athletic meet, among the students of that body, was hissed. It is said that the race question is to the front in the University on account of this event, and the student body is divided into sections—those who congratulate the Negro winner and those who say Negroes must not contest. We do not believe the Negro is superior to the Anglo-Saxon except in rare instances, but if the Anglo-Saxon is to have his claim to superiority worth considering, he must meet all "comers." Premier leadership comes by out distancing any and all competitors. When one refuses to do this he is likely to raise the suspicion that he refuses to do so lest he be defeated which to thinking men is equal to a defeat. If white men are sure of their superiority, why should they hesitate to show this to the inferior Negro, not by bulldozing but by a demonstration that would satisfy even the most sceptical. Superiority spurns cowardice and meets every competitor.

On the Field--Among the Brethren

(Continued on Page Seven.)

The congregation seemed much pleased with his effort. At night he talked on the "Efficacy of a Name." The Rev. McDonald is a very earnest and fervent speaker. In the evening the Epworth League service was held. Mr. Hiram H. Holland, a postman of the city and a member of Haven Chapel, is president. He is a former student of Clark University and has splendid qualifications for his duties. Mr. Holland assisted me in my canvass for the paper.

I found one Negro bank in the city of Hot Springs, operated by one Rev. Mr. W. E. Barrett. He is alone in the concern and has it capitalized at \$10,000. His books show handsome accounts among

both races, but not enough Negroes patronize his institution.

Mr. Thomas Shelton, a member of our church, and trustee, is doing our undertaker's business. He is a member and officer of several of the leading lodges in the city.

There is quite an interest worked up for the paper among the people in general. Results are expected soon. Of course it does not always happen that in the case of a traveling representative he can catch the people just ready, but our pastors who are on the ground in season and out of season, could, if they would, do some real hard down, earnest work make the house to house canvass tell for the paper. Suppose all of our pastors just for one month try this. I am hoping the results of this trip will long be felt. —H. J. Mason.

"Claiming Your Own"

There has grown up in the minds of many people, the delusion that there is some real merit in taking the mental position that desirable things are "too good for me," and they have any merit whatever. So prevalent has become this idea, that it has developed a race of hypocrites and pharisees, who go about proclaiming their humble goodness, and their meek humility, until one gets tired of hearing their talk—and talk is all there is to it, for these same people slyly manage to reach out for the good things in sight, even while decrying the value of the aforesaid good things, and denying their worthiness to receive anything at all.

The writer has always thought differently; I take the other view: I believe there is nothing too good for the man or the woman who asserts their right to live and to partake of the good things of earth. Right here—I am reminded of the French soldier who carried a dispatch to Napoleon, and whose horse dropped dead from fatigue as he sprang from it and handed the Emperor the dispatch which he had carried from miles away. Napoleon wrote an answer, and dismounting from his horse handed the bridle to the soldier, saying, "Take this horse and ride back, comrade." "Nay," cried the soldier as he gazed at the blooded horse and his trappings, "It is too magnificent and grand for me, a common soldier." "Take it," cried Napoleon, "there is nothing too grand and magnificent for a soldier of France." And these words, rapidly repeated through the ranks and columns of his army, gave to his tired troops a new and fresh inspiration and energy. "Nay nothing too grand and magnificent for a soldier of France," they said, and the thought that they were such worthy individuals inspired them to the almost miraculous deeds that followed.

The men of the Beaumont District can readily see the significance of the above; it applies to you. If you succeed in doing the work of the church ("Expansion"), making your part of the district go "There is nothing too grand and magnificent for you." For there is no field or district in the Texas Conference that affords a better chance than the Beaumont District, for real genuine worth and work. Napoleon understood human nature, and the laws of psychology. Brethren, of the (New) Beaumont District, if you succeed, keeping the great idea of the church ("Expansion") in your mind, "There is nothing too grand and magnificent for you." There is an inspiration for us all. Tell a man that he is a worm of the dust, and deserving of nothing but kicks and punishment, and if he believes you, he will sink to the mental level of the worm and he will cringe and crawl and eat dirt.

But let him know that he has within him the divine spark, and there is nothing too good for him; nothing that he has not a right to aspire to; no heights which are not his own if he but climb to them—tell him these things, I say, and he will become a transfigured creature, ready and willing to attempt great things, and do mighty deeds. Through this course and along these lines, the Beaumont District was created; for the writer believed that the time had fully come for immediate actions; presenting the claims of the church, the conference catching the inspiration, the district was created, and the good Bishop Neely approved of it. "For as a man thinketh in his heart, so is he." And this is why I am trying to tell you who don't believe in yourself or selves—that you have a right to all the good things there are—that you are a worthy human being and not a crawling thing of the dust. There are many men, etc., who are down, because they are afraid to rise up and claim their own. Raise your head and look the world in the eye, affirming your relationship with the Divine Cause

that brought you into being, pay no attention to the man or men that tell you that you cannot succeed; assert your right to partake of your heritage from that power.

All nature seems to come to the aid and assistance of the strong individuals who assert their right to live, and prosper. Does not nature seem to try in every way to build up strong, confident, self-reliant, self-respecting individuals? It not only does this, but it does more. Does it not seem to reserve the prize

of life for the strong hand that has courage to reach out and take them, instead of to those cringing, shrinking personalities that cower and shiver back into the corner, afraid to call their souls their own? My comrades, rise up and claim your own. There is nothing in nature that gives any encouragement whatever to this false teaching of mock humility, and self-debasement of which we have heard so much. The very person who tells you that you cannot succeed—the very person who holds up this weak, negative ideal to you, are not especially noted for their meekness on humility—they are apt to be arrogant, selfish and grasping all the good things in sight, even while decrying and denying them.

Those of you who think that you have no chance—let me tell you: There is "nothing too grand and magnificent for you." That which we need and that for which we are hungry for, is the "Expansion" of the new district, for it is "up" to you and me; it's ours; it's yours, it's mine. Claim your own; deny it not—decry it not—but cry aloud "It is mine own"—I demand it.

It's yours to have some other man want your place, by reason of making it better than when you went to it; it's yours to save all the souls that you can; it's yours to organize the Woman's Home Missionary Society in your charges; it's yours to take care of all of the auxiliaries of the church and thereby raising of your entire claims of the church. Brethren: "Claim your own."—W. L. Duncan, District Superintendent, Beaumont District, Texas Conference.

Gulf Teachers' Association

The Gulf Coast (Colored) Teachers' Association held on February 26 perhaps the most successful session it has enjoyed in all of its history. The meeting was held on the above date at the colored school house. The school house was tastily decorated, and inviting. The music was well managed, and rendered mainly by Miss N. B. Wiley, who also gave the welcome address, which was responded to by Prof. G. W. Brown of Bay St. Louis. Prof. J. W. Randolph, president, made a splendid address to the teachers, encouraging them in their work. Miss Celeste Glaude rendered a solo. The Rev. N. T. Hunter, the Rev. J. T. Mason, Mr. R. D. Reese, Miss Garrison, Prof. S. T. Porter of Moss Point, were introduced and made helpful remarks. The following officers were elected for the ensuing year: J. W. Randolph, president; G. W. Brown, vice-president; H. C. Heidelberg, secretary; A. E. Perkins, reporter; Miss Celeste Glaude, treasurer; Miss M. M. Young, assistant reporter; Mrs. J. H. Perkins, corresponding secretary; Mrs. M. L. Brown, librarian. All teachers who have failed to attend the association or to pay their quarterly dues for the last two quarters, and who have not reported an excuse for non-compliance with the same, were, according to the constitution, dropped from the roll. The three superintendents of the Coast Counties have given it out through the principals of the schools that those teachers who attend the association will be considered first, in point of position and salary. A resolution was introduced by Prof. J. W. Randolph to the effect that teachers who do not attend the association be reported to the county superintendents, and that the superintendents use their influence to compel teachers to attend and contribute to the association, or (the superintendents) reduce their salaries. It was also tacitly agreed by the principals of schools that teachers who attend the association be recommended by the principals, first as assistants, that is, given preference over non-attending teachers, all other qualifications being equal. A hearty repast was enjoyed at 2 o'clock. The citizens spared no pains to make this a pleasant hour. Most excellent talks on school work were made by E. M. L. Wehh and E. M. Walton. Mrs. M. L. Brown conducted a model reading class. This appealed to the younger teachers, and many seemed benefited. Prof. R. P. Linfield, superintendent of Scranton Public Schools, was introduced and spoke with telling effect on the unique subject "The Second Mile." The legal duty of the teacher was discussed, then in thoughts most beautiful, he told the teachers how they could go even beyond the mere requirements of the letter of the law and assist their pupils, the school and the community. Prof. A. E. Perkins of Biloxi responded in a speech rarely equalled in eloquence and classic beauty. His grand climax on the grandeur of love and justice between the races was masterly. At night a most excellent concert was rendered by the Scranton pupils and the pupils of the Coast County Schools. The music by the pupils was indeed a treat. Prof. I. W. Crawford in his characteristic manner made an able

and eloquent speech. The Rev. Father Murphy and the Rev. Father Kelly were introduced. Father Kelly told in graphic terms of the teachers' trials; he commended Prof. Heidelberg for the most splendid school he has built up at Scranton and urged the patrons to support him in his work. His was a helpful message. The association meets at Handsboro in the middle of April. The association, organized some three years ago by Prof. A. E. Perkins of Biloxi, is accomplishing much good for the teachers and the schools. Better schools are being built, teachers are studying method and management, and are being induced to read and improve. The superintendents are doing much now to aid the work.

Change of Addresses

The Rev. D. Ray to Hub, Mississippi.

The Rev. S. A. Cowan to Bolton, Miss.

The Rev. J. R. Nevils, Pickens, Mississippi.

The Rev. J. H. Thompson from Bertie to Lobdell, Louisiana.

The Rev. A. Jackson, from Buckley to Meadville, Mississippi.

The Rev. John D. Wilson, Gray, Louisiana, instead of Haluville.

The Rev. H. P. Coulter, from Ft. Smith to Little Rock, Arkansas.

The Rev. W. H. Whitlock's address is now Aberdeen, Mississippi.

The Rev. and Mrs. D. D. Williams, Franklinton, Louisiana, Box 76.

The Rev. E. W. Jackson's address is 836 Butler Street, Shreveport, Louisiana.

The Rev. and Mrs. A. B. Venable desire correspondents to address them at Eola, Louisiana.

The Postoffice address of the Rev. G. Orange is still at Itta Bena, Mississippi, Box No. 317.

The Rev. Wesley R. Butler, from 622 Caddo street, Shreveport, to 352 South Liberty street, New Orleans.

The Rev. J. M. Lyte, District Superintendent of West Tennessee District desires his correspondents to note that his address is Humboldt, Tennessee, instead of Memphis, Tennessee, as given by the Year Book.

Personal and General

Harmony Court No. 22, of Jennings, Louisiana, held a rally at Welsh, recently. Special address by Hy. Guldry. Collection \$10.00.

We are sorry to learn of the continued illness of Mrs. Payne, wife of the Rev. G. A. Payne, Shreveport, Louisiana. The prayers of friends are asked for her recovery.

"Our church at Donavan, Mississippi is well pleased with the Rev. H. Woods. He is a preacher, a singer and a scholar," writes Mr. H. G. Hill, Recording Secretary.

The Rev. J. Butler, pastor of the Vernon Circuit, Moss Point, Mississippi, suffered quite a serious loss by fire during February, all furniture in his dining room being destroyed and almost his entire wardrobe.

The Rev. D. P. Shaw is pushing rapidly toward completion the new church edifice at Sardis, Mississippi. The probabilities are that the first services will be held in this church Sunday, March twentieth.—W. S. Dawson, J. P. Lester, J. A. Y. Dickens, trustees.

On the morning of February 19th, A. T. Stephens, of Van Buren, Arkansas, met with a serious accident while returning from the funeral of his father. A Baker Heater exploded and seriously burned his face and hands. It will be several weeks before he will be able to resume his usual work. The accident occurred between Little Rock and Van Buren.

A correspondent writes that Dr. Booker T. Wash-

ington delighted the citizens of Tuscaloosa, Alabama, with an excellent lecture Sunday, February 20, at the First African Baptist Church. Crowds of both white and colored filled the church long before the hour of Dr. Washington's arrival, and they were all well paid for their interest, for his talk was of such character that all appreciated it immensely.

The members and friends of St. James Methodist Episcopal Church, Pine Bluff, Arkansas, are rejoicing over the return of the Rev. Dr. W. S. Sherrill as their pastor. Dr. Sherrill comes from the leading District in the Little Rock Conference. He was a delegate to the last General Conference, is a strong preacher, a great pastor. Mr. H. Jackson, speaking for the membership, predicts for Doctor Sherrill a great year's work in St. James Church.

"The Rev. J. E. Williams, Pueblo, Colorado, our pastor at this place has been very sick, but is better I learn. For ten days the Doctor would not allow any one to see him. Your humble servant had an excellent opportunity to let the people know at this place that we had a thriving church in Denver. The gentleman who introduced me to that very large audience in the spacious African Methodist Episcopal Church said among the many things in his remarks that our membership had doubled itself since our arrival here a year ago. This is a great boon when it is known that a great number of our members are constantly going into this church because they do not know that we have a church in Denver. Lawyer G. G. Ross, who is a member of our church here, is the originator of the program. We are coming into our own in this very difficult field," writes the Rev. James N. Wallace.

rooms, a well-equipped Sunday school and every modern improvement. We are glad to say that the property is the best and will for years gather the largest congregation in the city. This will be the life and the center of the Cumberland District of Washington Conference.

Simpson Church, Steubenville, Ohio

One of the most successful years in the history of this church is fast coming to a close. The little band of workers in Simpson Methodist Episcopal Church, Ohio, can look back upon a busy and pleasant year's work in our Master's vineyard. We would not boast, however, in our own strength, but only in the glory of God, who has so wonderfully blessed us and is leading us under the guidance of our beloved pastor, the Rev. E. W. Kinchen. Pastor Kinchen, though a young man in the Conference, has already learned the true elements of success, viz., energy, humility and love; and he and his wife have so lived while in our city until they have gained the confidence not only of our own race but of the other race as well. With our pastor, we have verified the statement, "Ask largely that your joys might be full." At the beginning of this Conference year, we started in, a small band of workers, to pay off the debt of \$500 on the church building inside and out, carpet and reseat it, put in a furnace and build a parsonage, having a good-sized lot joining the church lot. We did not forget to take God with us when we started and victory has been ours, for He has raised up for us true friends among our white fellow-citizens. Among them is one Mr. Dohman J. Sinclair, banker, whom I would particularly mention for it is through him that we can now report all those things completed which were planned except the parsonage, and not one cent of debt remains. And we are further pleased to mention that we have to our credit on the building fund for the parsonage \$1,317.00. The financial report to the Fourth Quarterly Conference shows that the church has put forth every effort to make a good financial showing, and we can report as the amount raised for this year about \$4,000. The Rev. E. A. White, D. D., District Superintendent of Ohio District, Lexington Conference, was both surprised and pleased at the phenomenal success of the church, which promises to be second to none on the district. We have tried, however, to not let our temporal success outweigh our feeling of need for spiritual uplift. Simpson Church has entered into every movement for the general good of the community, not as a Negro church or congregation, but as a Christian body of men and women. In the Union Evangelistic campaign conducted by Drs.

Ostrum and Mahood, this church took a leading part along with the white churches, and met the same cordial treatment that they received. We were decidedly helpful. We have just lately come out of a special revival effort in our local church, conducted by the Rev. E. M. Collett, evangelist, and his daughter, Miss Dora E. Collett, of Charlotte, N. C. Too much cannot be said of these dear workers who were with us for three weeks. Their earnest, Christian lives and the wonderful inspiration of Miss Collett's Gospel songs, together with the powerful messages from God by Dr. Collett, has aroused a deeper spiritual feeling and a thirst for knowledge of the Bible and of God, which cannot soon be done away with. We are sincerely thankful to God for the many blessings showered upon us this year and are only inspired with new zeal to go forward, looking for the accomplishment of greater things in the new Conference year. There being no Y. M. C. A. or similar institutions for our people here, this church has sought to give inspiration to our people by bringing to our city some of our ablest men, Drs. M. C. B. Mason, C. N. Grandison, Ernest Lyons, E. D. Gilliam and J. H. Payne, and we are planning to have with us before the close of this Conference year Drs. J. W. E. Bowen and I. G. Penn. Surely we can earnestly say, "Praise God from whom all blessings flow."

A young man can not be cast down by grief and misfortune ever to serve but some night he begins to sleep sound and some day when dinner-time comes to feel hungry for a beefsteak.—Tennyson.

Episcopal Visitation

PLAN OF EPISCOPAL VISITATION JANUARY-JUNE
CONFERENCES IN THE UNITED STATES.
SPRING CONFERENCES, 1910.

CHRONOLOGICAL

Upper Mississippi	Kosciusko, Miss.	Jan. 5	Anderson
St. John's River	Enslin, Fla.	Jan. 13	Berry
Mississippi	Canton, Miss.	Jan. 19	Neely
South Florida	Mel. Orlando, Fla.	Jan. 20	Berry
Arkansas	New Orleans, La.	Jan. 26	Neely
Louisiana	Mena, Ark.	Jan. 26	Smith
Florida	Ocala, Fla.	Jan. 27	Barry
Little Rock	Van Buren, Ark.	Feb. 2	Smith
Porto Rico Mission	San Juan, P. R.	Feb. 3	Hamilton
Hawaiian Mission	Honolulu, Hawaii	Mch. 3	Hughes
New Jersey	Atlantic City, N. J.	Mch. 9	Spillmeyer
Kansas	Atchison, Kans.	Mch. 9	Smith
Central Penn.	York, Pa.	Mch. 16	Cranston
Wilmington	Salisbury, Md.	Mch. 16	Hamilton
Southwest Kansas	Wichita, Kans.	Mch. 16	McDowell
Philadelphia	Reading, Pa.	Mch. 16	Wilson
South Kansas	Fort Scott, Kans.	Mch. 16	Smith
Delaware	Philadelphia, Pa.	Mch. 17	Anderson
Washington	Pittsburg, Pa.	Mch. 23	Warren
Lincoln	Topeka, Kans.	Mch. 24	McDowell
New York		Mch. 30	Warren
Baltimore	Baltimore, Md.	Mch. 30	Goodsell
Lexington	Maysville, Ky.	Mch. 30	Cranston
New York, East	Middletown, Conn.	Mch. 30	Moore
Wyoming	Binghamton, N. Y.	Mch. 30	Berry
St. Louis	El Dorado Spgs., Mo.	Mch. 30	Spillmeyer
Northwest Kansas	Pittsburg, Kans.	Mch. 30	McDowell
New England, S.	Attleboro, Mass.	Mch. 30	Neely
Newark	Newark, N. J.	Mch. 30	Anderson
New Hampshire		Mch. 30	Quayle
North Indiana	Bluffton, Ind.	Apr. 6	Cranston
East German	Lawrence, Mass.	Apr. 6	Moore
Central Missouri	Kansas City, Mo.	Apr. 6	Spillmeyer
New England	Westfield, Mass.	Apr. 6	Wilson
Troy	Saratoga Spgs., N. Y.	Apr. 6	McIntyre
Eastern Swedish	Providence, R. I.	Apr. 7	Neely
Northern New York	Watertown, N. Y.	Apr. 13	Goodsell
Maine		Apr. 13	Quayle
Vermont	Island Pond, Vt.	Apr. 13	McIntyre
East Maine	Chais, Me.	Apr. 20	Quayle

SOUTHERN A. A. CONFERENCES

North India	Bareilly	Jan. 5	Warne
Malaysia	Singapore	Jan. 6	Oldham
Northwest India	Nuttra	Jan. 13	Warne
South India	Vikarabad	Jan. 27	Warne
Bombay	Poona	Feb. 4	Warne
Philippine Islands	Manila or Dagnapan	Feb. 17	Oldham

EUROPEAN CONFERENCES

Bulgaria		Apr. 21	Burt
Italy	Florence	May 11	Burt
France Mission	Chambery	May 19	Burt
Switzerland	Basel	June 2	Burt
South Germany	Freudenstadt	June 8	Burt
North Germany	Bremen	June 15	Burt
Denmark	Velle	June 23	Burt
Norway	Hangesund	June 29	Burt
Sweden	Orebro	July 27	Burt
Finland and St.			
Petersburg	St. Michel	Aug. 4	Burt

MEXICO CONFERENCES

Mexico	Penbla	Feb. 24	Nuelsen
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CHINA

West China	Chengtu	Jan. 19	Bashford
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SOUTH AMERICA

North Andes, Miss.	Lima, Peru	Jan. 19	Bristol
Conference			
Chile	Valparaiso	Feb. 3	Bristol
Eastern South			
America	Rosario Argentina	Mch. 2	Bristol

KOREA

Korea	Seoul		Hamis
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Adopted by the Bishops at Binghamton, New York, November 1, 1909.

L. E. WILSON, Secretary,
10235 Arch Street, Philadelphia, Pa.

Warren Methodist Episcopal Church, Pittsburg, Pa.

Warren Methodist Episcopal Church of Pittsburg was organized in June, 1888, by the Rev. Benjamin Myers, who was sent from the Washington Conference to organize the work in the city. The first congregation numbered eight members and held a meeting in the Twelfth ward of the city in a small frame building, then through the kindness of the Methodist people, they continued their services at the Book Rooms, then occupying a part of the old Smithfield street church building, later the congregation moved to the Franklin street school house, where they continued their meetings until a church building was erected under the pastorate of the Rev. J. H. Watson.

Their first building cost \$13,500. It was through considerable worry and toll that the property was at last made, safe to the members of the congregation, but for the city church union that came to their relief through the personal efforts of the Rev. J. W. Miles, then presiding elder of the Pittsburg District, Pittsburg Conference; the membership and attendance grew very fast and the debt of the building was paid off in 1906 while the Rev. S. A. Virgil was pastor. The people then took on new life and made the church one of the foremost in attendance among our people in the city, but the difficulty that was against the congregation at this time was that all the colored families—and the most of them members of the church—were moving farther out and around the present building a Jewish settlement sprung up and in the course of two years there was not to be found more than one dozen church-going colored families, and very few of any other colored people, therefore at a congregational meeting a note was passed to accept an offer of \$26,000 coming from the Jewish congregation, the property was then sold and a new site purchased with the intention of building a church house, the entire expenditure to be \$36,000, but after the plan was accepted and work begun, the cost of building and furniture amounted to \$52,000. The dedication services took place Sunday, May 2, at 3 o'clock p. m.; Bishop Wm. Quayle, Dr. Brooks of New York City, Dr. Boyle, Dr. Flannagan and Dr. Wedderspoon of this city helping in the dedicatory services. Since then the congregation has grown to be the most influential Methodist body among the colored population. The present debt on the building is \$23,000, which amount can be handled by the members with a little effort on their part. Thanks, however, in this connection is due the church union of this city for their untiring interest and present help. The church is on a space of ground measuring 100x100 with an alley in the rear. This includes the parsonage of nine

and Industry, 21-22; Lagrange Circuit, 28-29; Wesley Chapel June 3-5; Smithville Circuit, 11-12; Hutto and Taylor, 18-19; Davilla and Bartlett, 25-26. Dear Pastors: Push your claims for all purposes. Don't forget your Easter collections. Send them in as soon as collected. Keep your church well organized. Lecture on the different Benevolences, help our people to understand them, and we will raise more for each cause. Hold good revivals. Keep your church spiritually alive. Be kind to your officials. Get subscribers for the SOUTHWESTERN CHRISTIAN ADVOCATE. Keep a correct record of your membership, and you will no doubt succeed. After Easter is over plan for Children's Day. Our motto is: "All men up."—F. L. Kirkpatrick, District Superintendent.

SUMTER DISTRICT.

SECOND ROUND

Lamar, March 27-31; Shiloh, April 1-3; Lynchburg, 2-3; Sumter Mission, 8 p. m.; Sumter Circuit, 8-10; Mayesville, 9-10; Sumter Station, 15-17; Mt. Zion, 16-17; Rock Springs, 22; St. Matthews, 23-24; Camden Station, 24-25; Mechanicville, April 29-May 1; Antioch, April 30-May 1; Camden Circuit, 6-8; Borden, 7-8; Wateree, 13-15; Longtown, 14-15. With such able and experienced pastors as are to be found on the Sumter District, it is safe to say that every charge will do its full duty along all lines. Let us raise \$1000 for Missions on Easter Sunday. Our apportionment of the \$50,000 Endowment for Claflin University is \$7,500. We have two years to raise this amount according to the resolution offered at our last Annual Conference. Brethren remember that every man makes his own appointment.—W. H. Redfield, District Superintendent.

TO THE MINISTERS OF MISSISSIPPI.

Dear Brethren: Accept a word of fraternal greeting from the old University on the hill, which has stood as a beacon light for more than forty years. You will be pleased to learn that the school is having a good year—our banner year in enrollment. But we want to make it better and we want to find the young that needs the school most. You can help us to do this.

We are soon to issue our new catalogue. It will be a beautifully illustrated booklet, full of interesting things for our youth who are thinking of going to school and whose parents are able to send them. Will you please pick out a few persons in your charge who are thinking of attending school next fall and send me their addresses and I will mail them a catalogue? Do this at once. You are the Agents for Rust University and we must depend upon you for turning the minds of our youth toward the school. You may have a young Moses or a young Washington sleeping in your parish. Wake him up and turn his face toward the Conference University. Send us the names at once with a postoffice address. Don't neglect it. It is an important duty and will mean much to the Church.

J. T. DOOKING,
President Rust University, Holly Springs, Miss.

Gleanings from the Field

INDIANA

Jeffersonville.—With much regret we are closing the Conference year with our pastor and his loving wife, the Rev. and Mrs. W. C. Statesman, who have accomplished such telling, effective, work for this charge these past

five years they have been with us. Should they not be returned to us for another year it can well be said of them that their works do follow them, for all about the church and parsonage may be seen the fruit of their influence and labor. They must be called of God to the work, for whatever they lay their hands to prospers; none with a spark of grace can resist the plea when confronted by either of them. We have just closed a ten day meeting with one convert and three accessions. There is no more earnest, energetic Christian church worker than Mrs. Statesman; taking hold of every thing with that zeal and tenacity to push onward to the front. She has presided at the organ and drilled the choir until for soul-stirring, soul-reviving songs they cannot be excelled. The Rev. Mr. Statesman is an earnest, zealous Christian gentleman and does all in his power to make his church a success, and the church that has him as its leader ought to feel blessed and willing to follow his leadership. The Fourth Quarterly meeting was held January 15-16. The District Superintendent, the Rev. D. E. Skelton, preached two very able sermons; the Rev. J. H. Ross, pastor of Coke's Chapel, Louisville, Kentucky, preached the sacramental sermon. His splendid choir of well trained voices furnished appropriate music. Number of communicants, 123; collection \$23.85. Paid the District Superintendent in full.—(Mrs.) Alma Anthony R. Steward.

Hicks' Capudine Cures Sick Headache
Also Nervous Headache, Travellers Headache and achea from Grip, Stomach Troubles or Female troubles. Try Capudine—It's liquid—effects immediately. Sold by druggists.

MARYLAND

Mt. Airy Charge.—The District Superintendent, C. S. Williams, held his Fourth and last Quarterly Conference on February 12, and it was a very pleasant one. The session was called at 11 o'clock and was ready to adjourn at 1 o'clock. At 7:30 p. m. there was a reception given by the young people, and a short program was rendered. Prof. H. J. Warren delivered the welcome address. A paper, "How to Help the Church," was read by Miss Estellia Gray. The Rev. E. S. Williams responded. The pastor, the Rev. J. H. Watson gave an excellent talk to the young people. The Rev. D. A. Keets, master of ceremonies.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these troubles. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address, Mrs. M. Summers, Box 176, South Bend, Ind.

CHARTER OF THE AFRO-AMERICAN MERCANTILE COMPANY, LIMITED.

UNITED STATES OF AMERICA, STATE OF LOUISIANA, PARISH OF ORLEANS, CITY OF NEW ORLEANS.

Be it known that on this Fourteenth day of the month of February, in the year of our Lord, One Thousand, Nine Hundred and Ten, and of the Independence of the United States of America, the One Hundred and Thirty-fourth,

Before me, Gabriel Fernandez, Jr., a Notary Public, duly commissioned and qualified, in and for the Parish of Orleans and City of New Orleans, therein residing,

Personally came and appeared the persons whose names are hereunto subscribed, who declared that availing themselves of the provisions of the laws of this State, in such cases made and provided, relating to the organization of corporations, they have covenanted and agreed, and do by these presents covenant and agree, bind, form and constitute themselves as well as such other persons as may hereinafter join or become associated with them, into a corporation and body politic in law, for the objects and purposes and under the agreement and stipulations following, to-wit:

ARTICLE I.

The name and style of this corporation shall be "The Afro-American Mercantile Company, Limited, and under that name it shall have and enjoy all the rights, advantages and privileges granted by law to corporations; it shall exist for a period of ninety-nine years from this day. It shall have the power to contract, sue and be sued, in its corporate name; to make and use a corporate seal, and the same to break and alter at pleasure; to hold, receive, purchase, convey, mortgage, hypothecate, or pledge property, both real and personal; to issue notes and other obligations, and negotiable instruments; to have and employ such managers, directors, officers, agents, and other employees as the interests and convenience of said corporation may require or demand; to make and establish such by-laws, rules and regulations for the corporate management and control of the affairs of the corporation as may be necessary or expedient.

ARTICLE II.

The domicile of said corporation shall be in the city of New Orleans, in this State, but it may establish offices, stores, or branches and agencies throughout the City of New Orleans, and throughout the United States or foreign countries.

All citations and other legal process shall be served on the President, and in his absence or inability to act, upon the Vice-President, and in the absence or inability of both of said officers to act, upon the Secretary.

ARTICLE III.

The objects and purposes for which this corporation is organized, and the nature of business to be carried on by it, are hereby declared to be: "To carry on and conduct a general retail and wholesale mercantile business of every description; the buying and selling of goods, products, merchandise, and chattels of all kinds; to promote the sale and traffic in said goods by the institution and establishment of branch houses or agencies throughout the City of New Orleans, and elsewhere in the United States and foreign countries; to conduct salesrooms and warehouses for the sale of same, and generally to do all acts and things whatsoever that may be necessary or incident thereto.

ARTICLE IV.

The capital stock of this corporation is fixed at the sum of Ten Thousand Dollars (\$10,000), divided into Two Thousand shares of Five Dollars (\$5.00) each. All shares of stock shall be full paid and non-assessable. No transfer of stock shall be binding upon the corporation unless made upon its books, and all certificates of stock shall be signed by the President and the Secretary. This corporation shall begin business when Five Thousand Dollars of said stock shall have been subscribed for. No stockholder of the corporation shall sell or dispose of his stock without first offering the same in writing to the company through its Board of Directors, who shall have the first opportunity to purchase same at the book value thereof; and should said Board of Directors refuse or fail to purchase said stock within thirty days from the date of said notice, the stockholder may dispose of same to any person whomsoever.

ARTICLE V.

All the corporate powers of the company shall be vested in, and exercised by a Board of Directors, composed of nine stockholders, who shall own in their name not less than ten shares of stock. Five members of said Board of Directors shall constitute a quorum for the transaction of all business.

The directors shall be elected annually by ballot, by the stockholders on the second Monday in the month of November in each year. Each stockholder shall be entitled, either in person or by proxy, to one vote for every share owned by him. All elections shall be held at the office of the corporation, under such rules and regulations as may be determined by the Board of Directors, after ten days written notice of such election shall have been sent to each stockholder at his last known address, or by publication in a daily newspaper, published in the City of New Orleans, at the option of the Board. The Directors thus elected shall continue in office for one year. In no case shall a failure to elect be regarded as a forfeiture of this charter. Any vacancy occurring on said Board shall be filled by the remaining directors for the unexpired term, but no election, however, of this kind shall be held unless seven directors are present and voting at said meeting. At the first meeting of the Board of Directors after the annual election, they shall select from their own number a President, a Vice-President and Manager, a Secretary, and a Treasurer.

Said Board shall have the right to appoint and dismiss such clerks, agents, and other employees of the corporation, as conditions may justify, or the business of the corporation may require.

The tenure of office of all of the employees of the corporation shall be during the pleasure of the Board of Directors.

ARTICLE VI.

No stockholder shall ever be held liable or responsible for the contracts, faults, or debts of said corporation, nor shall any mere informality in its organization have the effect of rendering this charter null, or of exposing a stockholder to any liability beyond the unpaid balance, if any, due on the shares owned by him.

ARTICLE VII.

This Act of Incorporation may be changed, modified, or altered, or this corporation may be dissolved with the assent of the stockholders owning a majority of all the stock of the corporation, at a general meeting convened specially for that purpose, and after at least fifteen days written notice of such meeting, given through the mail addressed to each stockholder at his last known place of residence.

In case of dissolution by the expiration of this charter, or otherwise, the stockholders shall elect three liquidators from their number, to liquidate and settle the business and affairs of the company. In case of disability or death of any of said

liquidators, the survivors, or surviving liquidators, shall appoint a successor.

Until the election to be held on the second Monday of November, 1911, the following stockholders shall constitute the first Board of Directors, viz.:

Barry N. Stewart, Arthur W. Kelly, Sylvester Pete, George T. Turner, Thomas R. LeBlanc, William G. Stewart, J. B. Alexander, Joseph N. Cherl and Henry A. Osborne, with said Barry N. Stewart as President, Arthur W. Kelly as Vice-President and Manager, Sylvester Pete as Secretary and J. B. Alexander as Treasurer, all of whom shall hold office until the second Monday of November, in the year 1911, or until their successors are elected and qualified.

Thus done and passed in my office on the day, month and year first hereinabove written in the presence of Messrs. Rene C. Metoyer and Robert H. Mack, competent witnesses, who have signed with the said appears and me, Notary, after due reading of the whole.

(Original signed):

BARRY N. STEWART, 112 Shares.
ARTHUR W. KELLY, 112 Shares.
SYLVESTER PETE, 112 Shares.
THOS. R. LEBLANC, 112 Shares.
WILLIAM G. STEWART, 112 Shares.
GEORGE T. TURNER, 112 Shares.
J. B. ALEXANDER, 112 Shares.
HENRY A. OSBORNE, 112 Shares.
J. N. CHERL, 112 Shares.

Witnesses:

RENE C. MEYER.

R. H. MACK.

GABRIEL FERNANDEZ, JR.,

Not. Pub.

I, the undersigned Recorder of Mortgages, in and for the Parish of Orleans, State of Louisiana, do hereby certify that the above and foregoing Act of Incorporation of the Afro-American Mercantile Co., Ltd., was this day duly recorded in my office, in Book 984, folio 99.

New Orleans, Feb. 14th, 1910.

(Signed):

EMILE LEONARD,
Depy. Rec.

A True Copy:

GABRIEL FERNANDEZ, JR.,
Not. Pub.

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Gleanings from the Field

ALABAMA

Mason City.—We have begun our year's work very successfully. A few weeks ago a storm swept the parsonage and left many pounds which were gladly received by the pastor and his family. We hope the same kind of storm will return again soon. Sunday, February 12, we had a rally in which we realized \$45 toward building a parsonage. We feel very grateful to the members and friends for this liberal contribution. Pray for our success.—E. J. Gachette, pastor.

Montgomery.—Our first Quarterly Conference convened the first Sunday in February with our beloved District Superintendent, Rev. P. G. Goins, in the chair. All officers were present with written reports. Dr. Goins preached Sunday morning at 11 a. m. with great power to a full house. At 3 p. m. the funeral of Prof. Remus Robinson was attended by the District Superintendent and pastor. Prof. Robinson leaves a wife, one child and a host of friends to mourn his loss. At 7:30 p. m. the District Superintendent was at his best and preached an able sermon from the subject "Singing." The sacrament was administered to seventy-five. Money raised this quarter as follows: For District Superintendent, \$10; for pastor, \$88.75; for trustees, \$40.50; total, \$139.25. We are very glad to say that our church here is taking on new life. All the departments are alive. The Epworth League with Bro. F. A. McMurry at the head, is in the lead. The Sunday School with Bro. Redrick at the head is increasing in membership every Sunday. Have added to the church this quarter five members. The members of St. Paul gave the pastor a hearty reception and pastor and people are working in perfect harmony.—L. H. Heenly, P. C.

For HEADACHE—Hicks' CAPUDINE
Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c, 25c and 50c at Drug Stores.

GEORGIA

Eastman.—Our First Quarterly Conference was held February 12-13 by our District Superintendent, the Rev. F. R. Bridges, in Trinity Chapel. Dr. Bridges was at his best both in the business deliberation and the pulpit as well. He looks out for every interest of the church. The pastor's salary was placed at \$200. On Sunday at 11 and night as Dr. Bridges was preaching to a pretty fair audience we felt the holy power. We are proud of the District Superintendent and pastor; also the Rev. W. H. Adams. Raised for the quarter \$25.50.—Irene Mantleshy.

Blackshear.—At Scott's Chapel on February 4th was held our first Quarterly Conference by our most worthy and beloved District Superintendent, the Rev. F. R. Bridges. His presence brought new life to our church. The Superintendent seemed to have the church and its great cause at heart. All officers presented written reports which showed improvement on all lines, but in the midst of pleasant business transactions our District Superintendent was called away to the bed side of his father. Our beloved pastor, the Rev. D. H. Martins, was equal to the task and taking up the work raised the District Superintendent's claims and paid him up in full, \$15. Received one member into the church.—Pearly Jones.

LOUISIANA

Bastrop.—We arrived on our new field of labor Feb. 18. Were met at the train by a committee and conveyed to the parsonage, where the good sisters had spared no pains in trying to make pastor and family feel at home. On the night of the 19th at a late hour we were pleasantly surprised by a crowd that entered the parsonage, led by Mrs. Fannie Whitlow, Mrs. Ida E. Evans and Mrs. Mollie Smith, and loaded our table with many choice groceries. Presentation speech by Bro. Pet. Darius, response by the pastor, the Rev. F. D. Thomas. Solos by Miss Annie Young and Miss Hunter Whitlow.—Bertha Thomas.

Cane River and Grandesore.—Our first quarterly Conference convened Feb. 19-20, in St. Mathew Methodist Episcopal church, with the District Superintendent, the Rev. J. O. Richard, presiding. Officers presented reports which were quite encouraging to pastor and also to the District Superintendent. At 12 p. m. Sunday Superintendent Richards preached; his sermon was a benediction to all who heard him. The Conference in its wise managing made no mistake in appointing him to this office. Paid pastor \$13.15; District Superintendent \$12.00. Paid him up in full for the first quarter. This circuit is becoming infused with new life.—Thomas A. Hampton, pastor.

MISSISSIPPI

Greenville.—We arrived on our work Friday, January 14th, 1910, after the close of the Annual Conference, and were met at the train by C. M. Griffin and W. L. Greenwood. They conveyed us to Brother Richard Jackson's residence, and they made our stay pleasant. Sister Alice Jackson certainly knows how to treat strangers. Saturday the 16th we were accompanied to Sister Gertrude M. Shaw's by Sister S. P. Cotton where a nice dinner was waiting for us. The committee prepared the parsonage which is a credit to the charge. This being the first one in the history of the charge; we have three rooms. The ladies are elated over having their pastor's wife living in a parsonage. We took up where the Rev. J. A. Slate left off, and began planning for my year's work. The members are cheerfully taking hold of whatever is put before them. So all the departments are at work. I thank the following for a hat, namely: Sister Mary Harvey, Victoria Banks, Carrie Johnson, Nannie Fulllove, and S. P. Cotton, Brothers B. F. Page and F. R. Key. Also I thank Brother O. J. E. Ambrose for the second hat; so the pastor is well supplied with hats. I am very anxious to have the pastors in Louisiana, Texas, Tennessee, Little Rock, Central Alabama, Mississippi Conferences or any of the HMI Districts in the bounds of the Upper Mississippi Conference having any members contemplating moving near or in the city of Greenville I shall appreciate it if you'll just drop me a card as to their coming. Quite a number of our members come here, and they are told by others that our Church is not in the city. Hence they join other churches. We are here to care for our church, and we will and shall through the assistance of our Pastors. Who shall be the first one to write? Again I say to our members from your pulpits that our Church is on the corner of Gloster and Muscadine Streets.—J. W. Terrell, 411 Muscadine Street, Greenville Mississippi.

WELCOME WORDS TO WOMEN

Women who suffer with disorders peculiar to their sex should write to Dr. Pierce and receive free the advice of a physician of over 40 years' experience—a skilled and successful specialist in the diseases of women. Every letter of this sort has the most careful consideration and is regarded as sacredly confidential. Many sensitively modest women write fully to Dr. Pierce what they would shrink from telling to their local physician. The local physician is pretty sure to say that he cannot do anything without "an examination." Dr. Pierce holds that these distasteful examinations are generally needless, and that no woman, except in rare cases, should submit to them.

Dr. Pierce's treatment will cure you right in the privacy of your own home. His "Favorite Prescription" has cured hundreds of thousands, some of them the worst of cases.

It is the only medicine of its kind that is the product of a regularly graduated physician. The only one good enough that its makers dare to print its every ingredient on its outside wrapper. There's no secrecy. It will bear examination. No alcohol and no habit-forming drugs are found in it. Some unscrupulous medicine dealers may offer you a substitute. Don't take it. Don't trifle with your health. Write to World's Dispensary Medical Association, Dr. R. V. Pierce, President, Buffalo, N. Y.,—take the advice received and be well.



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Crescent City Notes

The Rev. E. D. Simms, pastor Tulane Avenue Baptist Church, will address a Mens' Meeting in the Assembly Rooms of the Young Mens' Christian Association Sunday afternoon, March thirteenth.

The Rev. Dr. Volmer, of Indiana, Iowa, addressed the students of New Orleans University on Monday last. The recent visit of Miss Ross, Young Women's Christian Association organizer, to the University and her address to the students were much appreciated. The University Young Women's Christian Association addresses itself to work with enthusiasm.

Thomas Church.—The services were good Sunday. The Rev. W. J. M. Price, District Superintendent, was with us last week and held our first Quarterly Conference. Brother Price is in every way a splendid District Superintendent—careful and painstaking in all he does. The Revs. B. F. Branch and R. A. Taylor preached good sermons for us. Rev. E. Baptiste was with us in our First Quarterly Love-feast.—D. J. Price, pastor.

The members of First Street Methodist Episcopal Church pleasantly surprised their ex-pastor, the Rev. C. W. Reeves. Appropriate were the parting words to the pastor who has served us faithfully for four years. Sincere were the expressions of appreciation for his kindness and loyalty to First Street Church. The Rev. Mr. Reeves was deeply touched when Mrs. Eliza B. Steele presented to him a handsome overcoat. The members of First Street Church wish him success and God-speed. Visitors from out of the city were Mrs. Troy Geeter, of Jacksonville, Illinois; Mrs. Hurile, of Memphis, Tennessee; Mrs. Lang, of Chenneville, Louisiana. The Rev. W. R. Butler, the present pastor, made appropriate remarks.

First Street Church.—Sunday, March 6 was a day of splendid results at First Street Church. At 11 a. m. General speaking meeting conducted by the Rev. G. W. Arnold, Secretary of Stewart Missionary Foundation for Africa, Atlanta, Georgia. The spirit of the Lord was present as this great man opened to us the scriptures. Three persons joined the Church during this service. At 7 p. m. 309 communed and a great spiritual tide swept over the Church. Another person united with the Church. Dr. Arnold put new life in the chapter which was organized in this church for Missionary work in the interest of Africa. Look for great results in the near future. Our Sunday School, under the superintendency of Prof. F. B. Smith and Mrs. O. M. Porter, will succeed as never before. Collection \$42.50. Class rally Monday night, March 7th, was a great success. Amount raised, \$54.42. The Revs. T. A. Brown, of Mount Zion and congregation, \$15.38; J. W. Campbell, Smith's African Methodist Episcopal Church,

\$10.00; W. H. Logan, Wesley Methodist Episcopal Church, \$29.04. Old Wesley was well represented, standing by her pastor as of old. All the churches stood by their respective pastors. Too much praise cannot be given our rallying officers; E. H. Anderson, Prof. F. B. Smith, N. J. Dennis, W. R. Bailey, J. A. Moten and P. J. Adkins. Pastor W. R. Butler extends thanks to all the churches and pastors that assisted in making this class rally the success it was.

FREDERICK DOUGLASS' GRAND-SON COMING.

On March 14th at 8 p. m., our people will be given a rare opportunity to show patriotism to the memory of one of the great historic characters of the race in the person of the late yet immortal Frederick Douglass. His grandson, Joseph H. Douglass, one of the world's greatest violinist will at that time appear in a Recital at the Pythian Temple under the auspices of the Woman's Auxiliary to the Colored Young Mens' Christian Association.

PLEASANT PLAIN CHURCH.

Sunday, March 6.—Good services all day. Prayer meeting led by Bro. P. Johnson. Prof. R. C. Barrow, from New Iberia, was with us at 10 a. m., and rendered good service. At 7:30 p. m. song service conducted by A. W. Wilson. Four persons were read into full membership; 9 persons joined the church on probation. The Sacrament was administered to 63 communicants. The pastor and family were agreeably surprised last Thursday night, by the members and friends of Pleasant Plain, led by Miss L. Ward, D. B. Phillips and others. Come again.—T. B. Cooper, pastor.

THE WORLD'S SUNDAY SCHOOL LEADERS

Accompanied by Prof. E. O. Excel, of Chicago, will address the Negro Church workers and Sunday School teachers of all denominations of New Orleans at Central Congregational Church, Liberty and Gasquet Streets, Wednesday and Thursday nights, March 16-17, 1910, beginning at 7:30 o'clock. The speakers will be accompanied by Prof. L. W. Wilkinson, of Tulane University, Mr. Thomas V. Ellzey, General Secretary Louisiana Sunday School Association. A large chorus under the direction of Prof. A. H. Colwell, John A. Pace, Prof. M. S. Davage, Mr. V. D. Duvigneaud, Sr., Mr. T. W. J. Tobias will lead the singing.

Wednesday Night, March 16th: Addresses by Rev. F. B. Meyer, of London, Mr. W. N. Hartshorn, Chairman of International Committee; singing by Prof. E. O. Excell, of Chicago.

Thursday Night, March 17th: Addresses by Mr. Marion Lawrence, General Secretary of the International Association; Mr. E. K. Warren, Ex-President of World's Sunday School Association.

The Committee of Arrangements appointed by Rev. H. H. Dunn, Chairman. Baptist:—Revs. A. Hubbs, E. D. Simms, G. W. Toney, R. Porter, J. L. Burrell, H. Mahoney, Mr. Wm. McPherson, S. S. Superintendent. Methodist Episcopal:—Revs. R. E. Jones, J. F. Marshall, W. R. Butler, B. M. Hubbard, R. C. Worsham, T. A. Brown, C. S. Stanley. African Methodist:—Revs. S. J. Channell, J. W. Washington, G. B. Phillips. Congregational:—Rev. A. Lawless, Jr., Mr. E. H. Phillips, State Superintendent of Sunday Schools; Miss Victoria Pierson, Sunday School Superintendent. Colored Methodist Episcopal:—Rev. H. H. Hill. Presbyterian:—Rev. R. H. Alston. Miss Ellen Colwell, Pianist.

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The table of contents shown in the picture gives only the principal headings under which the great mass of facts is collected. It would be impossible to state in detail every question this book answers without writing another book. To give you an idea of the great wealth of knowledge contained between its two covers, it is only necessary to say that it consists of 500 pages 6x8 inches. There are 260,000 words and 223 illustrations. The book alone weighs nearly a pound, is beautifully printed on fine stock. It is exactly like the \$2.00 copy picture here in every respect, except that it is bound in heavy blue paper instead of cloth.

Perhaps the most useful feature of the book to the farmer who really wants to know things is the catalogue of free publications which it contains. At the end of each grand division of the book there is a list of government publications covering the subjects treated in that grand division. Any of these publications can be secured free of charge by writing to Washington.

And it is not necessary to read the whole book to find any particular fact you may be in search of. At the end there are seventeen pages of small type which contains the index. Suppose you want to learn something about rape. All you have to do is to turn to the index, which is arranged alphabetically, and find the word rape. Opposite it you will find the numbers of the pages on which all the known facts about rape may be found.

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We have made an arrangement with the Southern Agriculturist of Nashville, Tenn., by which we give this book absolutely free to every subscriber (new or renewal) who accepts our attractive clubbing offer below. The Southern Agriculturist is forty years old, already has 75,000 subscribers and is one of the very best semi-monthly farm papers in America. The regular price of the Southern Agriculturist is three years for \$1.00. We will give you our paper for one year, the Southern Agriculturist three years, and a copy of Practical Farming and Gardening for

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Southwestern Christian Advocate

IMPERFECT IN ORIGINAL

ROBERT E. JONES, Editor
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METHODISM AGAIN MOURNS THE LOSS OF A CHIEF PASTOR

Truly world-wide Methodism is in great sorrow. Three of our chief pastors have crossed the bar in rapid succession. The graves of Foss and Goodsell are still fresh. Bishop Henry W. Spellmeyer the third member of the now glorified triumvirate joined the triumphant host on last Saturday morning, March 12 while holding a Conference at Newark, New Jersey. Verily Zion doth mourn.

The ways of God are always just but the wisdom and mercy thereof are not always apparent to human understanding. We often see through a glass darkly. So much as we do see, however, strengthens faith in the indiscernible and almost fathomless. God's ways are not past finding out but we shall not know all now. 'Tis in the Beyond that all things will be made plain. Till then in full submission with a faith akin to knowledge we await the day of full revelation knowing that the God of all the earth does do right and with Him everything worketh for good to them that love God.

At the General Conference held in Los Angeles seven men were elevated to the Episcopacy in the Methodist Episcopal Church. These were Bishops Berry, Spellmeyer, McDowell, Bashford, Burr, Wilson and Neely. At the time of election three were general officers—one an editor, another a college president, one a presiding elder and one a pastor. The hub of our Methodist ministry is the pastor. That is true of the ministry of all creeds. Wisely the General Conference seeks to keep the Board of Bishops in touch with all phases of our church work by calling to the Episcopacy men from various departments of the church. When a pastor was to be chosen at Los Angeles the Church turned eagerly to the Rev. Henry W. Spellmeyer, for he had spent thirty-five consecutive and conspicuous years of service as pastor in New Jersey. He was distinguished for a manly and aggressive preaching of the Gospel. Henry Spellmeyer was preeminently a pastor, big hearted and big brained. The Church found him in the pulpit at Newark, New Jersey, and from there called loud and strong for him to be one of the chief pastors, receiving as he did the largest vote ever given a man elected to the high office of a Bishop.

'Tis perhaps too soon to measure the length and breadth of those seven men chosen in Los Angeles. They are choice men each of them. Bishop Spellmeyer has wrapped his garment about him and has gone to his long sleep—no it is not sleep—for he has been called into service in another world. It would be revolting to think that there is nothing to do in the Beyond. Verily there is no sin to fight and shun, but that we are called to service there can be no doubt. And this call to service of Bishop Spellmeyer was welcomed by him. He could not rest, activity was the spring of his life.

He was born in New York November 25, 1847 of German extraction on his father's side and Scotch on his mother's, his father having lived to the good age of 81 and his mother to that of 77. He was graduated from the University of New York when he was 18 years of age and received his degree of Master of Arts in 1869. He studied in Union Theological Seminary of New York City. The Syracuse University, without petition of any sort, on the personal recommendation of Dr. Sims, conferred the degree of Doctor of Divinity in 1882. He has been a pastor of churches in the city of New

ark, N. J., or contiguous thereto, for thirty-five consecutive years. The Church in which he joined the Conference on trial, it is said, can be seen from some elevation in every charge of his service. He served full terms as pastor in every charge to which

but of all the Christian forces as well. Highly regarded as a citizen, looked up to as a high official in the Church, he impressed himself upon any community in which he lived. It has been the custom of the Church to send her Bishops abroad to study the

missionary problems at first hand. In harmony with this policy Bishop Spellmeyer visited our work in the Far East, paying special attention to the work in China. His experience among the Chinese and his observations in travel through the great country of China were listened to by our American people with a great deal of interest. He has presided over a number of our Colored Conferences and in every instance he made fast friends by his impartial administration and by his kind and brotherly demeanor. He was easy of approach, yet he was not familiar. He was firm and yet he was not cold and indifferent and stern. Our men loved him, and believed in him. He put in operation no radical policies, but he was not so conservative as to be unable to see the needs of the work. Those of our Colored Conferences that had the privilege of his administration remember him and mourn his death.

Death came to him, as was stated, last Saturday while holding the New Jersey Conference at Atlantic City, New Jersey. We are unable to learn from the press dispatches just the hour of his death. He was indisposed at the Friday session of the Conference and told his friends that he did not expect to attend the sessions during Saturday; that he thought it best for him to rest at least a day. He was domiciled at the Hotel Dennis and when the Bishop failed to make his appearance about the hotel during Saturday morning inquiries were made for him. The manager, learning that the Bishop had not been so well during the previous night, hastened to his room. The door was forced open and the Bishop's body was found lying partially on the bed and partially on the floor. The assumption is that he felt the attack coming and tried to summons assistance, but died before he could reach the telephone. Of course,

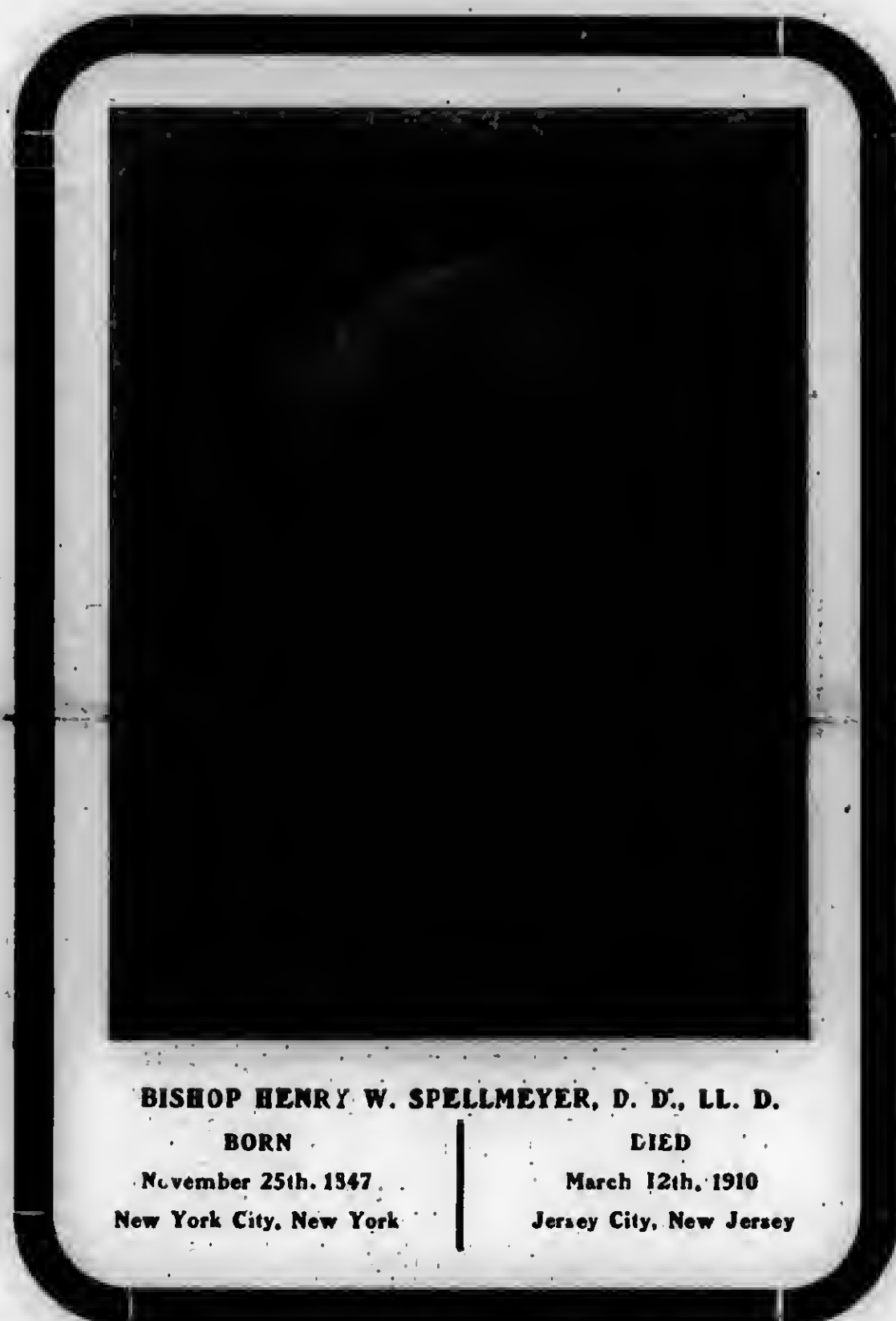
the news of his death created consternation in the Conference. Every person in the auditorium, it is said, was moved to tears when the death of the Bishop was announced. After prayer, the Conference adjourned for the day. Bishop Neely presided over the remaining sessions of the Conference.

Bishop Spellmeyer was apparently vigorous of frame and, therefore, his death was all the more unexpected. A kind, brotherly, patient, Christ-like man has gone to his reward. Honored for his sterling worth, his impeachable character, his unswerving adherence to the right, his unfailing loyalty to Methodism he goes to his reward taking many sheaves with him.

THE SYMPATHETIC STRIKE

Federated labor is a powerful compact. It has numbers, brains and wealth. Its very strength, however, may finally prove its utter undoing. The possession of power always carries with it an element of danger. Labor organized for the specific purpose of protecting the weak brother has not always resorted to legitimate means for the carrying out of its program.

(Continued on Page Eight.)



he was appointed. He was pastor of one church in Newark (Central) for three full terms. This is a record probably without a parallel in the history of Methodism. He was a member of the General Conference of 1906, at which time he was elected a member of the Book Committee, and during the quadrennium was elected by the Book Committee, chairman of the Committee on Entertainment of the General Conference. The General Conference of 1900, of which he was a member, reelected him a member of the Book Committee, and in 1902 he was again elected chairman of the Committee on Entertainment of the General Conference. He was voted for a number of times for bishop during the General Conference in Chicago, and would have been elected there if a majority rather than two-thirds of the vote had been required to elect. Bishop Spellmeyer and Bishop Berry received the largest number of votes that were cast in the conference of 1900 of any persons who were not elected.

At the General Conference held in Los Angeles Bishop Spellmeyer's Episcopal residence was fixed at Cincinnati, and to the administration of the Board of Education, Sunday Schools and Freedmen's Aid he gave the closest attention. At the General Conference held in Baltimore his Episcopal residence was fixed at St. Louis. In both these cities he enjoyed the highest esteem not only of our Methodism,

A Proclamation

By the President of the United States of America.

Whereas by the Act of Congress approved July 2, 1909, the Thirteenth Decennial Census of the United States is to be taken, beginning on the fifteenth day of April, nineteen hundred and ten; and

Whereas a correct enumeration of the population every ten years is required by the Constitution of the United States for the purpose of determining the representation of the several States in the House of Representatives; and

Whereas it is of the utmost importance to the interests of all the people of the United States that this census should be a complete and accurate report of the population and resources of the country:

Now, therefore, I, William Howard Taft, President of the United States of America, do hereby declare and make known that, under the act aforesaid, it is the duty of every person to answer all questions on the census schedules applying to him and the family to which he belongs, and to the farm occupied by him or his family, and that any adult refusing to do so is subject to penalty.

The sole purpose of the census is to secure general statistical information regarding the population and resources of the country, and replies are required from individuals only in order to permit the compilation of such general statistics. The census has nothing to do with taxation, with army or jury ser-

vice, with the compulsion of school attendance, with the regulation of immigration, or with the enforcement of any national, state, or local law or ordinance, nor can any person be harmed in any way by furnishing the information required. There need be no fear that any disclosure will be made regarding any individual person or his affairs. For the due protection of the rights and interests of the persons furnishing information every employee of the Census Bureau is prohibited, under heavy penalty, from disclosing any information which may thus come to his knowledge.

I therefore earnestly urge upon all persons to answer promptly, completely, and accurately all inquiries addressed to them by the enumerators or other employees of the Census Bureau, and thereby to contribute their share toward making this great and necessary public undertaking a success.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this fifteenth day of March, A. D. one thousand nine hundred and ten, and of the Independence of the United States of America the one hundred and thirty-fourth.

(seal)

WM. H. TAFT.

By the President:

P. C. KNOX, Secretary of State.

Is State Prohibition a Failure?

By the Rev. J. H. Lovell, B. D.

"There can be no surprise in view of the experience Tennessee, Georgia and Alabama have had, that State Prohibition faces overwhelming defeat by the Virginia Legislature. Here in North Carolina we worry along with it, but there seems to be no doubt that in States which have cities of considerable size it has proved demoralizing." The above statement appeared on the editorial page of *The Charlotte Observer* under date of February 25, 1910. And it must be admitted that this paper is one of the most sane and conservative publications of the State, and is widely read by men of various political views. Taking it for granted that the *Observer* speaks the sentiment of a large number of its readers, we have here what seems to be a very strong answer to the question which we undertake to discuss. And, too, it is not infrequent that we hear men say: "I voted in favor of prohibition, but I wouldn't do it again if I had the chance," so disgusted they seem to be with the operations of the State prohibition law. But before the verdict of failure is unanimously passed upon this law, let us give it a fair and impartial trial before the court of truth and sound judgment. Let's take the evidence on both sides of the case and weigh it carefully before the jury of real, deliberate public opinion—not that so-called public opinion which is so loudly in evidence when only one side of the question is represented—but rather that public opinion which forms the strength and foundation of our laws and government—then if the law stands condemned, let it be relegated.

The first evidence we take against the law is that it fails to prohibit men from indulging in the habit of strong drink. It is said by some that there is quite as much whisky used now as there was when we had the saloons. It is even charged that some men drink more now than formerly because they have to buy in larger quantities. In reply to these charges, first let it be understood that there is a plain distinction between the terms "prohibition" and "temperance." The former can be applied to free men only in the form of outward restraint, but the latter operation from within the individual. In subscribing to temperance, a man of his own free will resolves and determines to abstain from drink. It is unjust to expect prohibition to stop men from drinking who are determined to drink, while there is left to them any possible means of obtaining the liquor. This must be accomplished by instilling in the heart of man the spirit of temperance itself. It is unjust to expect prohibition as a State law to change the State, filled with saloons, to a citizenship if total abstainers within a few months. Hence, this charge cannot be sustained. Other charges are that the law does not prohibit even the retail traffic and yet deprives the State of the license tax; that the law is "winked at"; that it stagnates pros-

perity; that it produces crime. Again it must be urged that prohibition is in direct opposition to the whisky interests, not only in the State, but even throughout the country. It is a pitched battle against the strongly entrenched powers represented by the dealers and the manufacturers of alcoholic drinks. Who could expect that these powers would lay down their arms, or surrender their territory immediately upon the enacting of a prohibition law? In fact, this is rather a strong evidence in favor of the law—namely, that it is being fought so strenuously by the whisky combines. Wherever we have vigilant and persistent officers and courts that are not afraid to do their duty it must be admitted that the law is putting up a manful struggle. Of course, if the officers and the administrators of the law "wink at it," that is no fault of the law. "But," says the prosecution, "this state of affairs greatly increases the number of criminals"—and hence the law "produces crime." Does the law against concealed weapons produce crime? Does the law against fornication and adultery produce crime? Does the law against murder produce murderers? The man who violates this law is no less a criminal than he who violates the other regularly enacted state laws. Every citizen is bound to obey the laws of the State whether they coincide with his judgment or not. He who violates law is a criminal, and the real crime is in the wilful violator himself. The law does not produce crime; it only brands the criminal and enables you to apprehend him.

Now, in reply to the charges of stagnated prosperity and decreased revenue: What is prosperity anyway? What is the prosperity of a State? Is it prosperity for a State to provide places where her humble toilers may freely spend their money for "that which is not bread" and "that which satisfieth not"? Is it prosperity to take the food products, which are already so enormously high that they are almost beyond the reach of the poor, and convert them into that which is not food?—that which only in the rarest cases can add anything whatever to the health and well being of man? Can it be shown that men who frequent the saloons are actually better citizens, more reliable, better prepared to take care of the business enterprises of the State? Does such a man make a better banker, a more resourceful editor, a more expert physician or surgeon, more acceptable laborer or mechanic, a more truly patriotic legislator, a more consecrated minister of the Gospel? Is a State better prepared to meet the great moral issues of the day, to stand firm in its integrity in the great political upheavals, to pass unharmed through the transitional periods of ever-recurring changes in national affairs, simply because she administers a daily portion of whisky or beer to her citizens from the counters of a bar

room? Then the license tax that goes to help educate our youth, keep up the streets and such like. One writer puts it in this way: "The average income of an American saloon is about \$8,000 and the average license fee, say about \$500. In another way of stating it, the saloon collects a tax of \$500 from the citizens for the city and charges \$7,500 as a commission. Is it not supposable that more reasonable collectors of the city's taxes can be secured than these modern publicans?" And this, to say nothing of the extra police force required, the extra costs of courts, the greater peril to human life, and the menace to the general peace of the community. Does it not appear, now that all of these charges against State prohibition as such have been adequately answered?

But more than this, we want to produce a positive evidence in favor of the law. We wish to call your attention to the fact that prohibition does prohibit the legal manufacture and sale of intoxicant liquors, except under the most strict regulations for medicinal purposes. Whereas formerly these things were done, not only with the assent of the State, but even also under her protection, they are now carried on, if at all, under the ban of the law, subject to serious punishment. Formerly the same strong arm of the State that protected the minister behind the sacred desk in his efforts to stamp out the evils of drink, gave equal protection to the bartender whose business it was to foster the cause of intemperance. The State has removed from public gaze the awful spectacle of this horrifying traffic. The saloon was inevitably exposed to the view of our wives, mothers, sisters, daughters and children. Often our women were obliged to pass these obnoxious places daily in going to and from their work or places of business, often in going to church. Our children in all of their childish curiosity were compelled to gaze upon them while going to school or doing errands on the street. And this to my mind was one of the most serious features of the saloon curse, that our children were forced to see this traffic, to know that it was under the protection of the law, to see men of every class, often their own parents, go in to drink, to see the red eyes and bloated faces of debauched men who were constantly "hanging around," to see them going out from the saloon staggering, reeling, and cursing; then to see the elaborate advertisements, the tempting bottles in the windows, the picture of the foaming glass of beer, to get the odor of all the different kinds of drinks—what were sufficient to overcome this constant display of temptation? What could satisfy the boys' curiosity to enter that place to see what it was like on the inside? Teach them that it is bad to drink, that they must not learn to frequent the saloons, that it is likely to lead one to drunkenness and destruction. But the boys' unanswerable rejoinder is, "Why, then, does the city allow such places to be open?" There is no manner of teaching temperance by precept that can in any way compete with the stupendous example of the saloon itself. Grant it that we do have the "tigers"; they are at least blind, confined to the dark alleys and clandestine operations, whereas the saloon was a "tiger" with two good eyes, turned a-loose with a badge of the State upon him to devour publicly any and all whom he might. Grant it that men habituated to drink do continue the habit, the State law has removed this great public temptation from the sight of our children, so that we may have opportunity to teach them and to train them up in the real spirit of temperance—until we may bring up a generation that will not be slaves to the accursed habit. In this way prohibition is giving substantial aid to the cause of temperance.

Again, prohibition is aiding the cause of temperance by agitating and fostering public sentiment. Grant it that the law is not ideal, the State has nevertheless thrown its legal power and authority on the side of the temperance forces, rather than remain an ally of the whisky interests. The whisky men have been forced to admit the steadily increasing growth of this sentiment; hence their would-be efforts to reform and purify (?) the scenes and manner of the traffic—in other words, to effect a kind of a compromise with the more conservative of the temperance workers. But every time a State through its legislative representatives makes a prohibition law it adds materially to the great tide of public sentiment that is sweeping over our country in favor of a saloonless land and a temperate people.

What, then, should be our attitude toward State prohibition? Shall we retreat from our position?

Shall we compromise on local option, giving up part of the State to the saloons again? It seems to me we should hold our grounds, stand by the law and help it to accomplish its purpose. If it is imperfect, let it be amended. Talk for it, make sentiment in favor of it. Take a firm stand. Be men. The law is not a failure; it only needs that those who

helped to make it a law will now rally to its support.

"No compromise, no compromise,
No yielding to the foe;
No compromise, no compromise,
No, no, no, no, no!!"

Reidsville, N. C.

Liberia---A Study---XII

By the Rev. Alexander P. Camphor, D. .. President Central Alabama College, Mason City, Birmingham, Alabama

PHYSICAL ASPECT AND RESOURCES

Location

Liberia, a republic in a garden of forty-three thousand square miles area, is situated on the west coast of Africa. On the west it is bounded by Sierra Leone, on the north and east by lands comprising the French possessions in the Niger Basin, while to the south broadens out the great Atlantic. Monrovia, its capital, is ten days' comfortable trip from Liverpool on a steamer of average speed.

Though an integral part of what many writers have been pleased to name "Dark Continent," Liberia, aside from being the reverse of a "dark" country, possesses physical characteristics which set it apart from the rest of the continent. Its flora and fauna are to a large extent peculiar to the country, though at the same time characteristic of the African tropics. The sun sails in bright skies and shines down on a scene of rare beauty and often grandeur.

Topography

Viewed from the highest elevation on the seacoast, there is seen inland north and east of Monrovia a vast plateau or tableland, whose gentle elevation ascends in terraced slopes, with gradual accessions of high lands and mountains, ranging in various altitudes from modest elevations and hillocks of a few feet to great mountains rising ten thousand feet above the level of the sea.

Natural Belts

The country is divided into several distinctive natural belts which are pronounced features of the land. At the coast we encounter a region more or less unhealthful. There are intersecting tidal creeks and rivers. The general course of these rivers is northeast to southwest. Mangrove trees line the oaks, their tangled roots serving as catch-nets for debris which is washed down from the uplands. Despite the common belief that the entire coast belt of Liberia is marsh and swamp land pitted with lagoons and frequently submerged by the heavy rains, it can be said that there is comparatively little swamp land in the republic. The country is almost universally broken and rocky where it is not gravelly. There are, to be sure, low lands within ten or fifteen miles of Monrovia, along the courses of Stockton Creek and the Mesurado River and their tributaries, in addition to a number of other places along the coast, but even these are relieved by elevations of various heights.

Promontories

A number of promontories are found from Cape Mount to Cape Palmas. Monrovia itself is situated on elevated, rocky ground, being built in a depression of the ridge of Cape Mesurado, a bold and rugged headland some 200 feet above the sea level. Cape Palmas juts out farther into the sea than any other portion of Liberian territory, and it is just four degrees 22 minutes north of the equator. There are other elevations along the coast rising from 30 to 200 feet, and Cape Mount, which has an altitude of 1,000 feet.

Coast Lands Hospitable

There are other elevations along and near the coast, with a range of altitude between 30 and 100 feet. Within twenty miles of Monrovia is the Junk River, which has its source in extensive morass, covered with heavy and splendid timbers. As in general with Liberian rivers, its basin is narrow. At this point it is only a tiny rivulet, but it gradually deepens and widens as it receives the contents of its several tributaries, making its way to the ocean. It expands to a mile and a quarter in width, its banks rising out of the low mangrove swamps from the water's edge to the height of one hundred feet or more. As with the Junk River, so with the Saint Paul's, Cavalla, Sinoe, and other rivers of Liberia. Thus it is seen that while the land near the ocean is generally low, it is diversified and habitable, although not furnishing the same degree of healthfulness as the uplands of the interior.

Aspects Pleasing

Liberia never fails to impress the traveler, presenting, as it does, a pleasing and striking view in contrast with the uniformly low and coastal belt of other and adjacent territories along the coast. Long before Liberia was established this portion of the coast was an enviable spot, but the natives resisted all overtures of purchase from Europeans. When Captain Stockton and Dr. Ayers left the fever-breeding swamps of Sherbro Island and proceeded southeast 260 miles, looking for a better location for the straggling and well-nigh disheartened colonists, they reached the promontory of Cape Mesurado, and this bold bluff, rising as it were out of the sea, together with the general aspect of the surrounding country, at once elicited their admiration, and they determined to begin the settlement there. Their judgment was latterly confirmed by the resolute and patriotic Elijah Johnson, one of the colonists, who, when advised to give up the hope of establishing the colony near the spot where Monrovia now stands, said "No, I have been two years searching for a home in Africa. I have found it. I shall stay here."

Area and Boundary

Liberia has an approximate area of some 43,000 square miles. The coast line extends 350 miles. On the map it will be seen that the country lies between the parallels of 4 degrees 22 minutes and 7 degrees 20 minutes north latitude, the Mano River bounding it on the north and the Cavalla River on the south. The Atlantic Ocean bounds it on the south and west. Liberia's coast line has been subjected to a shrinking process in boundary disputes with England and France and much valuable land has been thus lost. Roughly stated, the country is shaped like a crescent, which gives the Liberian coast a northwesterly to southwesterly direction, thus putting it in a parallel line with ocean steamers in their outward and homeward voyages between Europe and South Africa.

Outlook for Future

This natural advantage is quite apparent, but that is not all. To the north and east is the French Soudan, of which Liberia is the logical gateway, and it is not a mere dream to suppose that French enterprise will result in the construction at no very distant date of a railway from Timbuctoo along the headwaters of the Niger to the Cavalla. With the English railway on the Anglo-Liberian borders and the possible line at Cavalla, together with the highways threading the Liberian hinterlands, tapping these trunk roots with Monrovia and other important settlements, much important development may be looked for in the accomplishment of a union of natives and foreign enterprise.

Approximately stated, 25,000 square miles of the area of the country consists of a dense forest region; about 3,500 square miles are occupied by Americo-Liberians in their towns, settlements and tillable acreage along the coast; 3,000 square miles about cover the clearings of the aboriginal tribes and 15,000 square miles embrace the grassy prairie land to the northeast, where dwell the Mandingo tribes.

To make the illustration more graphic by comparison with European countries, it may be stated that Liberia about equals in area Holland and Belgium together, or Switzerland and Scotland, Greece, Wales and the Netherlands combined. In America we might join together Delaware, Maryland, Massachusetts, New Jersey, New Hampshire, Connecticut and Rhode Island, and have a country equal in area to Liberia.

Fertility of the Soil

The soil of Liberia offers inducements to growth of almost any kind of vegetation. So fertile is it in fact, that the beholder can almost literally "see things grow." There is the constant appearance of summer, the leaves on the trees being gradually renewed in such a manner that at no time are the trees entirely bare as they are in this country with

the accession of cold weather. The lands along the coast are admirably suited for the cultivation of rice. The rice may be merely thrown on the ground and roughly scratched in and in time the crop appears. Plantain, yams, sweet potatoes, and cassava are among the vegetables that grow rapidly in this soil. There are also a variety of fruits. Pineapples and oranges grow to perfection, and there are also grapes, cocoa-nuts, guavas, watermelons and plums.

(To be Continued.)

Business and Preachers

By the Rev. Robert H. Robinson.

There is a feeling in the world that somehow it is not expected of preachers of religion that they shall be business men, but this is the prevailing fact among them. Where they have not fair business ability they do not usually succeed well in their sacred calling.

There is business in the industry necessary to prepare well for the duties of the preacher's calling. There is business in the study necessary to prepare the two weekly sermons. There must be business tact in supporting a family on a meager and uncertain salary and furnishing clothing and educating their children, and moreover in enlisting company and travelling not a little.

It is a rule among preachers that they educate their children, that they buy many books, subscribe for many newspapers and do their full part of the charities of their churches and neighborhoods.

It is also a rule that preachers move often and wear and waste their goods and income not a little in these ways.

All these things indicate the business necessities laid upon preachers.

How poorly they would get along if they were not good business men!

Only good business men should prepare for the ministry. For it is a calling which especially needs business talent.

The financial department of the church requires business skill, and this is often dependent upon the preacher's oversight. In circuit church times it is often the preachers who save the church.

The history of the preachers of America prove them to have a high order of talent for business. There are individual exceptions, but the average is greatly to the credit of the Christian ministry.

The preachers must, of course, first be a Christian, and then he must be not slothful in business, while he is fervent in spirit. He must thoroughly appreciate moral obligations of business transactions and the uses of money.

He must not feel himself a beggar, a pauper or a sponge. If he does he has mistaken his calling. His profession has its honorable business position as much as that of the merchant or banker. And ministers in their places should be as loyal to exact fair dealing as any other class of men (and as a rule they are). But it cannot be said that people are as exact and fair dealing with them as they are with other men. And this failure to meet fair treatment where they deserve it, tries the self-possession of honest and fair-dealing ministers not a little. Perhaps the most common instance of unfairness of dealing with ministers is in the case of funerals, of strangers and of people to visit who live distant from their stations. It is no uncommon thing for a minister to be called to attend a funeral miles away from his home, to furnish his own conveyance, spend a day or two, return home weary and worn out without one penny for his services rendered. In his own parish he expects to attend funerals as a part of his work, but when called to officiate out of his parish he is entitled to some remuneration as much as the physician or undertaker.

At times ministers of moderate salaries waste their means and wear themselves out by gratuitous services, and because they die poor they are said not to be business men, when really their fault was that they dealt with two many who were unfair to them. In this strain upon their self-possession too many ministers are severely tried. Let right as well as charity prevail. A minister must have power over himself to control all his possessions. His fight is to conquer himself. Once his own master to rule he must carry forward his life work of improvement. He has much soil to cultivate, barren tracts to reclaim, mountains of ore to cross, masses of raw material to polish, to realize the betterment of the human race. This can be accomplished through Christ of the Gospel.

Alexandria, Va.

THE CHRISTIAN LIFE

A Little More Cross

A little more cross and a little less creed;
A little more beauty of brotherly deed;
A little less doubt and a little more do,
Of the simple, sweet service each day brings to view.

A little more cross, with its beautiful light,
Its lesson of love, and its message of right;
A little less sword and a little more rose,
To soften the struggle and lighten the blows;

A little more worship, a little more prayer,
With the balm of its income to brighten the care;
A little more song and a little less sigh,
And a cherry "Good day," to the friends that go by.

A little more lifting the load of another,
A little more thought for the life of a brother;
A little more cross and a little less hate,
With love in the hands and a rose by the gate.
—Baltimore Sun.

Learning to Love God

A correspondent wishes to know how a man can learn to love God when his heart is full of hatred against God; how he can learn to become good when there is nothing about him but wickedness. It would be hard to find a man wholly devoid of desire to do right. One man said to another concerning a third party that he was a moral leper, but followed the statement by saying that the man was kind to his mother. This was regarded as a redeeming trait. Wherever love for a mother exists, the heart is not altogether wicked, even though one is a moral leper. Men are bad enough, as they themselves know, but it is not becoming for any one to fracture the truth by making them irredeemable devils.

But the question remains, how can one learn to love God? For evidently some do not have that love for God which they should have. In the first place, one needs to understand his definitions. There is a love which is expressed in reverence and honor; there is a love which is seen best in service and devotion, though this may be the outgrowth of reverence or ecstasy. The cold, methodical, mathematical man will live a long time before he experiences that emotional love. It does not fit his nature and never will. A man of the opposite temperament would think he were backsliding if his heart were not fired up continually with the kind of love that fits his character. Indeed, all love is alike after all, but it has these various channels of expression and different ways of manifestation, dependent partly upon a man's mental make-up.

But, with this explanation, how is one to learn to love God? The question may well be asked of himself by every convert during the revivals now on. Let us see. How shall a child learn to love its parents? It may exercise this love naturally as the intelligent nature begins to predominate over the animal, and the child becomes thoughtful and learns to interpret its relation to its parents. But there may be other cases where affection does not spring up from the heart like a fountain. What course shall a child pursue? First, let him think of what his parents are to him, of their regard, their care, their supplying of his wants, their interest in his welfare. No one who has any desire to be honest can think of these things without acquiring a love for the one that supplies them. After all, it is largely a matter of thoughtfulness and personal honesty. We hear of a young man who is being educated by a friend. This friend may have no blood relationship, may have no particular esteem for the young man; but he is disposed to do generous things and sees in the young man he assists promise of a great future. Can a young man accept this financial help and fail to esteem the giver? Such conduct does not belong to the human race. Can one be saved from death by drowning and not have an eternal regard for his human savior? Certainly not. Consideration of these things must beget love for God, just as preparing the soil, and planting the seed, and subsequent cultivation must cause growth and vegetable life. Besides, there is no fault in God, and there may be in a friend or parent.

Again, one learns to love God on the same principle that he creates an appetite for articles of food. The olive is a good example. We have never known one to like olives from the start. The taste is bitter, and salty, and puckery, and the first one refuses to be eaten; but an acquired appetite for olives is marked at every banquet table. Tomatoes gen-

erally travel the same course. The average amount of beer consumed per capita in the United States annually is twenty gallons. Thousands of men

The Coming Good

Perhaps—some day—
Through all the striving and the hur-
rled rush,
Through all the cares and all the
things that spoil—
Perhaps some day we'll get the rhyme
aright,
Meter and pulse and all, perfected dream,
Perhaps with upward-looking faces
toward the light,
We'll find the primal and the final
Gleam.

The good we do?
'Tis little.
But again, 'tis much.
For see—the hindering circumstance
Earth-clogs the fine machinery of heav-
en's design,
And men work slowly toward their
clearer sight,
And good grows, not as doth the beacon
light,
From hill to hill—
Till all the night's ablaze;
But slowly . . . gathering might,
Deep, far, far out of common sight—
As doth in creviced rock,
With faintest tricklings;
Unheard and caverned murmurs,
Gather its crystal and its strength, . . .
The mountain, spring-fed stream.

You do not know—nor I—
We only scheme and try,
Strive on—love well our earth,
Hold right on high—
Battle and fall,
And rise to battle on.
—Arthur L. Phelps in *Christian Guard-
ian*.

have an uncontrollable appetite for beer, but let no one think that they loved the bitter stuff from the start. We learn to love things by keeping at those things. Loving God may be acquired by keeping at it persistently. Love of God can be cultured more readily than love for some of the things we eat, because God made special provision in every man's life for that man to respond to divine influences. Mental tastes can be cultivated. The subject of psychology is distasteful to many students. It may remain so throughout a text-book, or four books, but if they keep studying the subject, and go through volumes by the dozen, they will acquire an appetite which they thought impossible; and why should it not be so? If one prays and reads the Bible and improves the opportunities to worship God in his temple, the appetite will be created and kept normal.

Whenever we hear a man say that he can't love God, we are at liberty to conclude that he is not thoughtful enough to consider what God has done for him, or honest enough to acknowledge his indebtedness to the Lord; or, we may put him in the same class with the man who says he just can't eat olives, when he never tried but twice, and the last time was ten years ago.—*Religious Telescope*.

A Better Type Needed

There is a type of personal piety which is commendable everywhere. It is founded on true life and Godly principle. It is genuine to the very core. It makes no attractive display. It is meek and lowly. But there is a great deal of merely profession of piety in the land. It is always superficial. It largely consists in talk. The one who possesses it is apt to be familiar with the letter of the Bible. He has read it enough to be able to freely quote many passages from it. He is a man who says that he has lived in the high atmosphere of spiritual life. He has much to say in favor of spiritual things. He seeks to make the impression upon others that his heart has in it nothing of a depraved nature. He says that one day all of the former evil tendencies in him were cleaned out at once, and that since then he has never done an evil act. He asserts that his very thoughts are perfectly pure. He sometimes admits that he gets tempted, yet he never lets the devil have any advantage over him. It appears that he is a match for the devil every time that a test is made. I have had some dealings with men of this type, and I have really wished that their piety was more substantial than talk. They were swift in making promises, but exceedingly slow in fulfilling them; indeed, after a lapse of a considerable number of years, they have not performed their promises, even though reminded of them. I once knew of such a professor, who lived in a prominent city in Tennessee, and edited a religious paper. His profession of piety ran up far above this sinful world. He could talk on spiritual themes with passionate zeal. His one immense hobby was the purity of holy love and a spotless life; and yet it was said by knowing ones that this man's word was frequently very unreliable. His promises did not get a fulfillment. Well, what is such a man's profession of piety worth? Simply nothing. Profession and possession are oftentimes very different things. Don't fool yourself.

C. H. WETHERBE.

The sun, when he sets about destroying the ice, does not simply melt it from the surface—that were a slow process; but he sends his shafts into it, and separates it into spikes and needles—in short, makes kindling-wood of it, so as to consume it the quicker.—*Thoreau*.

A story is told in some book for children, of a terrible giant who used to torture and kill all he met, through sheer fiendishness. Many a brave knight tried to rid the land of him, but they all failed. Then one, younger than them all, offered to make the attempt, and set out for the ogre's castle. On his way a fairy met him, who bade him lay aside both sword and armor, which he was very loth to do. Instead of these, he was to carry as his only weapons some sweet scented lilies, which she gave him, saying, "Take these, and when the giant meets you, fling one of the flowers in his path or against his breast." He went on thus armed in faith. By and by he saw his dreadful adversary, who rushed forward to slay him, raising his enormous club, which no sword could have parried and no armor withstood. Instantly the boy-hero flung a flower, over which the giant stumbled; but coming on again more savagely than before, another flower was flung, which struck him full in the face, and away the ogre fled in terror.

It is an old legend, and no doubt it was meant to teach us the lesson we have in the book of Proverbs: "A soft answer turneth away wrath, but grievous words stir up anger." If some one in ill temper, or moved by envy or revenge, attacks you, and threatens your happiness or your reputation, you may overcome evil with good if, instead of answering railing for railing, and giving blow for blow, you speak brave and loving words, as the Lord Jesus would do. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."—*Rev. Alfred Rowland, D. D., in God's Garden*.

OUR YOUNG PEOPLE

The Bible Alphabet for Children

A soft answer turneth away wrath.
Blessed are the pure in heart, for they shall see God.
Come unto Me, all ye that labor and are heavy laden,
and I will give you rest.
Depart from evil and do good.
Every one that asketh receiveth, and he that seeketh findeth.
For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life.
God is love.
Honor thy father and thy mother.
I was glad when they said unto me, Let us go into the house of the Lord.
Judge not that ye be not judged.
Keep thy tongue from evil and thy lips from speaking guile.
Love thy neighbor as thyself.
My son, if sinners entice thee consent thou not.

Now are we the sons of God.
O taste and see that the Lord is good.
Pray without ceasing.
Quench not the Spirit.
Remember the Sabbath day to keep it holy.
Suffer little children to come unto Me and forbid them not, for of such is the kingdom of heaven.
The heavens declare the glory of God, and the firmament sheweth His handiwork.
Unto Thee lift I mine eyes, O Thou that dwellest in the heavens.
Visit me with thy salvation.
What does it profit a man if he gain the whole world and lose his own soul?
Except a man be born again he can not see the kingdom of God.
Ye are the salt of the earth.
Zealous of good works, a peculiar people.

—Mrs Lee McWilliams.

A Sermon in a Railroad Coach

By Bishop Joseph E. Berry

An Observant Traveler Sees a Bit of Fine Christian Courtesy.

I had been down at Philadelphia and was returning to Buffalo on the day express. The train stopped for a moment at a junction yonder in the mountains and took on several passengers. Among the number was a little old woman who took the seat just inside the door. I wish I could describe her. She was very small, and could not have weighed more than a hundred pounds. She must have been eighty, at least. Her face was deeply wrinkled, but it was beautiful. Her clothes were plain, but neat. Her eyes seemed very bright as she looked out through her gold-rimmed glasses. The little woman was evidently unaccustomed to travel, for she seemed nervous and ill at ease.

"Tickets," called the conductor as he entered the car.

The new passenger went down into her little hand bag for her ticket, and with smiles all over her face handed it up to the conductor. Instantly a frown came over his face, and in a coarse, loud voice he said:

"What are you doing on this train? We don't stop at your town. No stops till we get to Scranton. Guess you haven't traveled much, old woman. Next time you go away from home you better take someone along to take care of you. We'll take you on to Scranton, and you can get back tonight, sometime!"

Thus delivering himself he went blustering and scolding down the aisle.

The little woman was thoroughly frightened now. She turned red in the face and then she got white. She rubbed her hands in pitiable nervousness, and her eyes fairly protruded as she looked hopelessly about.

Just then a young fellow, perhaps eighteen years of age, who was sitting across the aisle, got up and crossed to where the unhappy woman was. Standing before her he raised his hat and made one of the most exquisitely graceful bows I have ever seen. I have tried a good many times to imitate it, but have never been able to approach its graceful lines. Then he asked permission to sit down beside her. She moved along and made him room. The old woman was somewhat deaf, and sitting in the seat directly behind them, I could easily overhear the conversation.

"It is not so bad as the conductor says," I heard him explain. "People often get on the wrong train. I'm not very old, but have gotten on the wrong train twice myself. But I got home all right. You'll get home all right. I live at Scranton, and I know that in just about an hour after this train arrives another train—a local train—will go back and it will surely stop at your town. Your folks will wonder why you did not come at the promised time, but when you do arrive they will be all the more pleased to see you. They will be more pleased than if you had come at the right time, for they will be afraid you are lost or something else has hap-

pened, and when you step off the train they will be ever so relieved and happy."

And the frightened look began to fade from the little woman's face, and she did not rub her hands so nervously. Then, to take her mind away from her painful situation, he began to talk about other things. Presently I heard him telling her, with much dramatic action, some of the most excruciatingly funny stories I have ever heard. At first the little woman was not sure whether, under the circumstances, it was proper for her to laugh. But presently he told her something extra funny, and she broke loose and laughed and screamed with delight.

Now the boy felt that his mission was accomplished, and he rose to go. But as he did so he lifted his hat and made a bow which, for downright grace, far exceeded the one he had made before. Then he resumed his seat. I was now intensely interested in the lad, and in a few minutes I crossed over to his seat and sat down beside him. Putting my hand familiarly upon his knee I remarked:

"The little woman over there is a relative of yours."

Now it was the boy's turn to feel confused. He turned red and stammered out:

"Whv, no, sir, she is not a relative of mine."

"Well, one of your old friends," I suggested, "or possibly one of your mother's friends."

"No, sir, I never saw her before in my life."

"Never saw her before? Why then did you go over there and take such special pains to comfort her in her anxiety and distress?"

I saw he did not want to tell me, so I repeated my question in another form. Then with no little hesitation he told me this:

"I did not know anyone heard us talking, but the truth is, I was glad of the chance to cheer her up. My life up to about eight months ago was a very selfish life. My ambition was simply to have a good time. But my Master showed me that that was a small, mean way to live, and I promised Him that if He would help me, I would never again let a day pass that I did not try to do at least one little service for Him. I'm glad to say that I haven't missed a day yet. But I was afraid about today. I have been traveling since early morning, and everything has been strange to me. I had about made up my mind that I would get no opportunity to keep my promise today. But when I heard the conductor talking so roughly to the poor old soul and saw how frightened and worried she was, I said to myself, 'Good enough! There's my chance.' So I just went over and smoothed her all down for Jesus' sake."

I have heard many sermons on Christian consecration and Christian service, but I never heard such a sermon as that preached to me by the lad on the railroad train that day. It was not an act prompted by mere pity. It was not a service that had its limits in humanitarian endeavor. No, no. "I went

over and smoothed her down for Jesus' sake." The service would comfort the little old woman and, therefore, should have been rendered. But, above that, this service would please and honor the Master, and for that reason it could not be left undone.

When we all get such a motive as that behind our sacrifice and service, how it will exalt and glorify the smallest things we do. And what a passion will be born within us to help everybody we can! *For His Sake!* When we really learn to do things for Him how light the hardest tasks become!—In "The Epworth Herald."

Buffalo, New York.

Make yourselves nests of pleasant thoughts. None of us yet know * * * what fairy palaces we may build of beautiful thought, proof against all adversity. Bright fancies, satisfied memories, noble histories, faithful sayings, treasure houses of precious and restful thoughts which care cannot disturb * * * nor poverty take away from us, houses built without hands.—John Ruskin.

Let the inward house have a gate that swings easy and does not creak on its hinges. Let truthful transparencies stand for the panes of plate glass, and patiently listening ears be doors which no just petition seeks in vain. Let a watchful conscience dust and sweep and wash every nook and corner. Ventilate with every honest opinion that blows. Then, under this little but wondrous arch and dome guarding the brain—instrument of the soul—will be joy.—Bartol.

Father Time

BY MRS. EFFIE T. BATTLE.

All blessings on thee, Father Time,
Thou art the theme of prose and rhyme;
O, let me now thy praises sing,
For Time, thou art a mighty king.

Thy golden scepter sways o'er all,
Before thee kingdoms rise and fall,
Still never weary on thy way,
Thou speedest on from day to day.

By thy command comes lovely Spring,
The flowers bloom and birds sing;
Then while all nature seems in tune,
In comes the rosy face of June!

Oh, how delightful is the scene,
When earth is all arrayed in green,
Bedecked with Summer roses rare,
Sweet plinks and waving lillies fair!

Say, Father Time, now pause awhile,
And let us bask in Summer's smile—
And linger 'neath her cooling shade—
Oh, why should Summer roses fade?

But no, once more thy scepter sways,
And now comes in September's days;
Earth's verdant robe is changed to gold,
The flowers fade the year grows old.

Thou ploddest on with steady tread,
December's snow-flakes brush thy head,
Around thee blows the chilling blast,
And now the Old Year breathes his last.

Yes, Father Time, thou art a king,
And well of thee let poets sing,
For thou dost hold a rightful sway,
And thy commands we must obey.

The rosy cheek, the sparkling eye,
Before thee slowly fade and die,
The strong man droops, his strength decays,
As o'er him pass thy fleeting days.

By thy commands loved ones must part,
The eyes grow dim, and sad the heart;
Then to the heart bowed down in grief,
Thy soothing balm brings sweet relief.

Still ever on thy ages run,
What others dare not, thou hast done;
Well might thy praises tune this rhyme,
O Prince of Rulers, Father Time!

March on, O king, march on thy way,
Still o'er us let thy scepter sway,
Until we reach the golden shore,
Where friends and loved ones part no more.
Okolona, Miss.

Review

International Sunday School Lesson for March 27, 1910

Golden Text: "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom and treating all manner of sickness and all manner of disease among the people."—Matt. 4:23.

DAILY HOME READINGS.

M. Matt. 3:14-11;—Tu. Matt. 5:1-16;—W. Matt. 5:17-26; 43-48;—Th. Matt. 6:1-15;—F. Matt. 7:1-12;—S. Matt. 7:13-29; See Matt. 9:1-13.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

Miracles are exceptional signs for exceptional times. The miracles of Christ were intended as manifestations of His divine power. They were necessary in His day and time. He came into the world in order that humanity might have some conception of the great love of the Father for His sin-stricken and morally diseased children; that by visible forms men might see the loving kindness of the Eternal; that He might set before the world a perfect pattern. This He did. From the time that He received baptism at the hands of the Baptist and the Divine approval as expressed in the words: "This is my beloved Son, in whom I am well pleased," until He gave up His life that we should not perish but have eternal life, "He went about doing good." Daily He was found in their temples, teaching the eternal truths of heaven; daily there came unto Him all classes and conditions of men and women suffering from "all manner of disease and sickness"—and every one who came or was brought to the Great Physician "whatever the character of their need, whether bodily or mental, whether natural or supernatural, found Him able to heal." They returned with renewed bodies and with joyful spirits. Thus was manifested the boundless sympathy of His great, warm, loving heart. Men saw in Him a friend of tender, compassionate and loving kindness. He is the same today. He changeth not. He is as ready and willing to give peace to the sinner and health to the sick as "from the very first marked His mission to men."

The lessons studied during the quarter now closing have been exceedingly interesting and instructive. In them we have seen most clearly the merciful side of the Teacher of Light, with whom there is no variableness, neither shadow of turning. We have also seen how great was the love of the Christ for fallen man—how He, as our Elder Brother, interposed in our behalf and saved us from the curse of the broken law. Moreover we have had given to us sufficient proof, if such were needed, of the divinity of Him who "took our infirmities and bore our sicknesses." It is to be hoped that our study of these lessons has not been in vain—that we all know Him whom to know is eternal life.

LESSON I

Title: John the forerunner of Jesus.—Matt. 3:1-2.

Golden Text: "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."—(Matt. 3:3).

With the coming of the Gospel came a new era. Israel was restless and Rome was cruel and haughty. The latter cared not, but the former looked for the promised Messiah. His advent was at last announced. John, His forerunner, heralded the fact that the Christ had come and that all men should repent of their sins and believe the Gospel. The way of preparation was that of repentance. Let us ask: Have we prepared the way of the Lord's coming into our hearts?

LESSON II

Title: The Baptism and Temptation of Jesus.—(Matt. 3:13-17; 4:1-11.)

Golden Text: "In that He hath suffered being tempted, he is able to succor them that are tempted."—(Heb. 2:18.)

Jesus was both human and divine, the Son of God taking upon Himself the nature of man. Therefore He was subject to all law. Being thus subject He allowed Himself to be baptised by John, thus fulfilling all righteousness. Likewise because of His humanity He was in all points tempted as we are, yet without sin. And like as he was tempted and yielded not, even so may we. Let us, like Him, live in a pure and healthy atmosphere and all shall be well.

LESSON III

Title: The Beginning of the Galilean Ministry.—(Matt. 4:12-25).

Golden Text: "The people which sat in darkness saw great light."—(Matt. 4:16.)

There is a striking parallel between the darkness of disaster and calamity and spiritual darkness. When our Golden Text was written Israel was in the deepest darkness. But in this darkness came the "great light" of God's deliverance. The rod of the oppressor was broken. So was it with the world when Christ came. It was in deep spiritual darkness. But with Christ came the "great light." "I am the light of the world." Have you opened your heart unto this "great light"?

LESSON IV

Title: True Blessedness.—(Matt. 5:1-16.)

Golden Text: "Blessed are the pure in heart, for they shall see God."—(Matt. 5:8.)

"The Beatitudes are the Gate Beautiful to the Temple of Holiness." This one teaches the possibility and necessity of purity of heart, for without holiness no man shall see the Lord. Real purity "is in the heart the sort of thought, desire, motive, not in the outward act * * * The pure may be the spotless or faultless in general * * * men who seek the kingdom of heaven as their supreme good with undivided heart." Are you seeking this *summum bonum*, the supreme good?

LESSON V

Title: Some Laws of the Kingdom.—(Matt. 5:17-26; 38-48.)

Golden Text: "Be ye therefore perfect, even as your Father which is in heaven is perfect."—(Matt. 5:48.)

All kingdoms have laws. Such are necessary. Law is order to perfection. Heaven is a prepared place for a prepared people. He who would, therefore, pass within its shining portals must become perfect in this life. Herein we see the power and beauty of the Christian religion. Its acceptance brings one into fellowship with God, and he who walks and talks with God becomes like God—becomes perfect. Thus we are perfected while in the flesh in order that we may live with Christ in the life to come.

LESSON VI

Title: Almsgiving and Prayer.—(Matt. 6:1-15.)

Golden Text: "Take heed that you do not your righteousness before men, to be seen of them."—(Matt. 6:1.)

Almsgiving has ever been as sweet incense in the sight of the Eternal. He delights to have. His more fortunate children relieve the suffering and distress of their less fortunate brethren. But when it is done with ostentation and to be seen and praised of men it is abominable unto Him. This lesson also warns against needless repetitions in prayer. God knows all our wants before we come to Him. All He cares for is the sincere desire, the coming to Him in faith and love.

LESSON VII

Title: Worldiness and Trust.—(Matt. 6:19-34.)

Golden Text: "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you."—(Matt. 6:33.)

Christ's Resurrection and the Christian Conception of Life

The Epworth League Devotional Meeting Topic for March 27, 1910

(Rom. 6:8-11.)

The Theme and the Scripture

Verse 8. To have died with Christ is to have separated ourselves from the old sinful life, and to have attached ourselves finally and definitely to Him. That separation must be so complete as to be practically a death. By death Christ finally crowned his life's refusal to yield to sin, and he has left us an example, that we should follow in his steps.

Verse 9. The death of Christ ended his struggle with sin, and he needed not to fight the battle over.

"Put first things first." That is what God wants us to do. He is our Father and as such will care for and make all necessary provision for our comfort. We should not, therefore, put the things of this world before Him nor trust in them. Rather should we seek to know and put our trust in Him. Doing this we shall find life worth living.

LESSON VIII

Title: The Golden Rule.—A Temperance Lesson.—(Matt. 7:1-12.)

Golden Text: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."—(Matt. 7:12.)

This is not a new rule. It is found even in heathen writers. It is the sum of the duties to man required by the law. "It is not difficult for us to decide what we wish men to do to us." Obeying this rule we obey God. "This rule obeyed will settle all the difficult social questions of the world."

LESSON IX

Title: False and True Discipleship.—(Matt. 7:13-29.)

Golden Text: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father which is in heaven."—(Matt. 7:21.)

This lesson teaches that not profession but character and deeds will enable one to belong to the kingdom. Men may do many things without real love to God. Thus we see that "we must measure life by its fruits, not by its deeds." If we would merit the Divine approval we must make God's law the rule of our life and believe on His Son and follow Him.

LESSON X

Title: Jesus the Healer.—(Matt. 8:2-17.)

Golden Text: "Himself took our infirmities and bore our sicknesses."—(Matt. 8:17.)

That the Master was a Great Healer the Gospels affirm. Many are the wonderful cures he made while tabernacling in the flesh among men. He cured all manner of diseases. But His greatest act was in healing the sin sick souls of men. This He did by giving His life as a ransom—as "a propiation for the sins of the world." Have you been healed of your spiritual infirmities?

LESSON XI

Title: Two Mighty Works.—(Matt. 8:23-34.)

GOLDEN TEXT: "What manner of man is this, that even the winds and the sea obey Him!"—(Matt. 8:27.)

"The inconceivable wonder of arresting a hurricane was a new revelation of Jesus' power even to his disciples." Quelling the tempest shows that He is not only the creator of, but also the Governor of the universe. We learn that Jesus ever stood in readiness to deliver His People from danger. Putting our trust in Him, we shall never be confounded.

LESSON XII

TITLE: A Paralytic Forgiven and Healed.—(Matt. 9:1-13.)

GOLDEN TEXT: "The Son of Man hath power on earth to forgive sins."—(Matt. 9:6.)

The purpose of the coming of Christ was to save men from sin. And this because sin has brought disorganization and ruin to man. Like an instrument disordered and out of tune is man in sin. Only Christ, our Divine Maker and Master, can repair the disordered instrument. He, and He alone, has power on earth to forgive sins.

Charleston, S. C.

By that he became perfect as our Teacher and Lord, and his resurrection is at once proof of his triumph and pledge that his power will be given us in our conflict against the old sinful life.

Verse 10. "He liveth unto God." In that phrase is the idea of communion, the idea of service, the idea of holiness. And these ideas are meant for us as well as for our Savior. We also are to live unto God.

Verse 11. If we reckon ourselves to be dead

unto sin, as Christ died unto sin, and alive unto God, through the power of his resurrection, we shall find that the resurrection is at the very heart of all our Christian fellowship, service, and life. As is shown below, everything vital in our religion depends on this. Great Christian fruits grow out of it. Advantage for all life, to-day and to-morrow, is gained when we, like Christ, are dead to sin and alive to righteousness.

What Depends on Christ's Resurrection

All the believableness of the New Testament story and all the authority and power of Christ's teaching.

All the trustworthiness of the apostle's teaching and of all other preaching from the apostles until now.

The fact of salvation. A Christ who could be held of death could make no atonement for those under sentence of death.

All our hope of the life to come. If Christ be not raised, then are not the dead raised. If in this life only we have hope in him, we are of all men most miserable.

All our confidence in the love and compassion of God.

All incentive to Christian service. If there is no resurrection Christian service is foolish, for it is based on a delusion.

In a word, we must hold to the resurrection fact or give up all that is worthy and precious and great in life. The resurrection has ennobled life. Let us not degrade ourselves by putting it away.

The Resurrection Fruits

The Satisfying of Hope and Faith. "He will swallow up death in victory." That was prophecy. It was first fulfilled in Jesus Christ. It is fulfilled in every servant of his. It will always be fulfilled in everyone who puts his hand in Christ's hand. The prophecy of the Bible voices the longings and hopes and desires of all the race. But outside the Bible is a hoping against hope. Only there does

it strike the confident note. And now it is not prophecy but fact.

The Defeat of Death. The Scripture and our instincts agree that death is our enemy. We fight against it in all its forms. We dread it until some are "through fear of death all their lives subject to bondage." We struggle against desperate odds, but we struggle. Then we suddenly find, at the last, that we are facing an already beaten enemy. Jesus Christ's resurrection was death's overthrow, and if we are his, we shall know the "power of his resurrection."

The Enthronement of Joy. In the resurrection life there is no room for sorrow. There is no condemnation, and no chance of any. Death can no more harm, nor can any other foe. All the shadows are gone. The end of the life that now is is not a calamity but a new and more glorious beginning of life. The greatest battle has been fought, the greatest victory won. God is known fully as the all-loving, all-gracious, and life comes to jubilation as of a hallelujah chorus!

The Unfolding of New Powers. We are constantly conscious of limitations, hindrances, things that waste our strength. But with all our ideals realized, with the power to make our holiest dreams come true, with an unwearying life stretching out before, what may we not be and do! Every right ambition, every holy purpose, every transfiguring desire, shall there find all heavens forces in alliance with it.

The Completeness of Life. Life is so many broken threads, so much seemingly wasted good, so much lost effort, so much unrewarded labor, so much squandered love. But all these things are being made right, and one day there will be no more fragmentary life, even in seeming. We shall get all the possessions we need. We shall have all the fellowship we crave. We shall reach all the growth we desire. It will be life at its highest and holiest and best, and that forever!—From *Notes on the Epworth League Devotional Meeting Topic*.

On the Field—Among the Brethren

(Continued.)

Continuing my trip through Arkansas, and at the same time changing my course, I have been able to see some parts of the State that I probably never would have seen otherwise, and which I don't care if I never see again in anywise. But regardless of these desolate looking places, Arkansas is destined to be one of the leading States of the Union. Her resources are much and varied. Arkansas has some of the best chalk, zinc, coal, and recently discovered diamond fields in the world. Besides there are to be found in some of her rivers—notably White River—species of the most precious pearls, varying in value from \$100 to \$3,000. The truth is, the facility with which a living may be had has a tendency to engender thriftlessness in some. Arkansas is also becoming a great rice-growing State. It produces a fine quality of rice, too. It may not be an uncommon occurrence, but to see people in the field picking cotton as I did on the 9th of March is a most remarkable thing to me. But that is what traveling is calculated to do, bring to your observation sights strange to behold. I was to go to Texarkana and be with Bros. Jacobs and Holden, but, you know, your mind changes sometimes. So mine did, and hence I called on Rev. Curtis, who is counsel for the Methodist Church at Newport. Brother Curtis has a fine set of folks there, although they are badly scattered. Somehow, the former shepherd allowed the wolves to get among the flock, and many of the sheep have strayed from the fold. I was there at intervals for three or four days. We were able to ascertain the whereabouts of a few of the older sheep, such as Mr. and Mrs. Joe Phillips, Sister Perry, Mrs. McEwen, Miss Dunlap, Mrs. Turner, Thomas Randall and Miss A. B. Williams, and Bro. Abram Jackson. I understand that quite a gathering was out Sunday. The pastor gained new inspiration. He is very hopeful for a great year's work. Rev. Curtis has not yet moved his family to this charge for the reason that the parsonage as it was made no pretense at being a house suited to the needs of a family such as he has. Two new rooms are being added. The pastor himself is doing the work, and within a short while he hopes to be comfortably situated at the basis of his operation. Newport, taken altogether, is a splendid little town, and our church ought to do well there.

Once upon a time the *Southwestern* circulated very widely there, but somehow the list has fallen off greatly. The pastor and several of the members gave me the assurance that they would use their influence and energy to build it up again. I make it a point to visit all the places of business among my people to see how they compare with those of other people. The eating house on Front street, under the management of Mr. Phillips, one of our members, serves excellent meals. The house has worked up a first-class trade. Everything is kept clean and patrons are treated with greatest courtesy. There is also a tailoring shop run by Mrs. T. E. Turner. The line of goods carried is such as the leading shops present. Mrs. Turner is also a Methodist. Then our folks control two of the leading drug stores in the town. All doing business in the most prominent portion of Newport.

Going from Newport to Batesville, if you miss the 5 o'clock train your next chance, and it is a chance too, is the local. Unfortunately I elected to go over on the local. I shall never do so again. Five and one-half hours to go 29 miles is too slow a life for me. I finally got there. Rev. Lewis has indeed a lovely set of people to pastor. He is very much carried away with them, and the satisfaction seems mutual. We had service all day Sunday. There was an especially pleasing feature about the working of that church which I noticed. You cannot find a more loyal and hard-working set of young people than you do at Batesville. Even official board meeting is largely attended by them. And they pay their pastor. The district superintendent, Rev. Saxton, had just held his first quarter there, and upon his suggestion the salary of the pastor was raised to \$600 a year. Rev. Lewis, through his good members, made my stay altogether pleasant. The *Southwestern* is the paper of their choice and the young folks subscribe for and read it. I was able to add ten more readers to our list. Bro. Lewis preached a thoughtful and spiritual sermon Sunday morning. One young lady was taken into the church. The night before my departure a company of young people stormed the pastor, who is temporarily residing at Thos. Pinksten's and left for his use a variety of things needed. Misses Irene Taylor, Effie Gravelly, F. D. Smith, Emma Meeks

and one or two others composed the party. Batesville is one of the best charges in the Little Rock Conference. No more can the tide in human affairs be always at a flood than can the tides on a sea beach be ever at a flow. As in the later comes the ebb or reflex, so in the former must needs come the lull or reaction. This fact is being daily demonstrated to the man or woman who is making an effort to accomplish something. There was such a striking contrast between my visits to Batesville and Jacksonport that I thought once the end had been reached. Without intentionally speaking disparagingly of the place and with due respect to those who may be trying to be something, Jacksonport is as near nothing as a town generally gets to be before it gets to be nothing. They say Newport has sapped the life out of it. Well, something has either sapped or slapped the life out of it. For but the faintest spark remains. Perhaps I ought not speak of Dr. Boatner's appointment in this light. But its no fault of his. I can't tell just how well Brother Boatner is moving off for he had gone when I got there. Rev. Saxton had also been and held his quarterly conference, given the folks "hail Columbia" and walked away by night. I went up on the local and stayed five minutes. But however bad anything is you always find a semblance of good in it. The *SOUTHWESTERN* is being read by one person at this place. So there is still hope. I did meet a young lady from out in the country apiece who attends the Presbyterian school at Cotton Plant. Another ray of light. Our pastors owe it to civilization to wage a constant warfare in the interest of the *SOUTHWESTERN* that such places may be put in closer touch with the world and humanity. While there are many encouraging changes taking place among our people, conditions are far from anything like ideal. It has been my experience that in any given community where the *SOUTHWESTERN* circulates fully you find a more healthy condition of affairs among that people. And it is to some degree a pleasure to note to what extent the paper is read throughout this state. If we could only make our constituency a permanent one the subscription list would be materially increased. The friends who subscribe could greatly help us by recommending the paper to their friends. This is the other way of stating the Golden Rule, "When you get a good thing pass it on." That's what you would want others do to you. If the *SOUTHWESTERN* is good for you it is good for your friend. Then tell him so and urge him to take it. God put us in this world to do the largest possible service. You are not doing it unless you are availing yourself of every lawful means of development and at the same time helping others to do likewise. From the results of my trip this far I have inferred that great work could be done in a very short while by the concerted efforts of the pastors of any given Conference. In no town where I've visited have I gotten less than three. Except Jacksonport. Maybe if the pastor had been present I would have done as well there. The work lies with the pastors and District Superintendents and our subscribers. Let them even more earnestly prosecute the task, the duty which is enjoined upon them.—H. J. Mason.

I should like to know a man who just minded his duty and troubled himself about nothing; who did his own work and did not interfere with God's. How nobly he would work—working not for a reward, but because it was the will of God! How happily he would take his food and clothing, receiving them as gifts of God! What peace would be his! What a sober gaiety! How hearty and infectious his laughter! What a friend he would be! How sweet his sympathy! And his mind would be so clear he would understand everything. His eye being single, his whole body would be full of light. No fear of his ever doing a mean thing—he would die in a ditch, rather.—George Macdonald.

A friend of mine told me of a visit he had paid to a poor woman, overwhelmed with trouble in her little room; but she always seemed cheerful. She knew the Rock. "Why," said he, "Mary, you must have very dark days; they must overcome you with clouds sometimes." "Yes," she said, "but then I often find there's comfort in a cloud." "Comfort in a cloud, Mary?" "Yes," she said; when I am very low and dark, I go to the window, and if I see a heavy cloud I think of those precious words, 'a cloud received Him out of their sight'; and I look up and see the cloud, sure enough, and then I think—well, that may be the cloud that hides Him, and so you see there is comfort in a cloud."—*Treasury of Religious Thought*.

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

THE SYMPATHETIC STRIKE

(Continued from Page One.)

Philadelphia is in the throes of a great strike. There are some indications which, if carried out, will make it the greatest strike of modern times. There is a threat of a sympathetic strike and whatever may be said as to the right of labor to organize and protect itself, to thinking people, the sympathetic strike cannot be justified. Not satisfied with the sympathetic strike that has been called within the city of Philadelphia in which all classes of citizens, many of whom are thoroughly disinterested in the question involved as well as those who are in sympathy with the strikers, are embarrassed and the threat now is that there shall be a nation-wide strike. "Whom the gods would destroy they first make mad." If federated labor announces a nation-wide strike that would be the beginning of the downfall of organized labor. It would put sympathy with the other fellow. It would take away the sympathy that the public in general now has with the laborer. For there is many a man who earns his bread by the sweat of his brow who would adhere to conscience before he would adhere to rules and regulations of a labor union.

Our two morning dailies of this city enter a protest against the sympathetic strike. The *Times-Democrat* remarking upon the situation in Philadelphia says:

"Finally, the violation of trade agreements by unions who have joined the sympathetic strike is widely held to prejudice the union cause, however, it may help the carmen in their present emergency.

"The *Times-Democrat* has already expressed the opinion that the union, which broke faith with employers against whom they asserted no grievance might find at the end that they had injured themselves far more than they had benefited the striking carmen. The results in some degree are already apparent.

"Open-minded men, whether they favor unionism or oppose it, may join, we think, in the hope that the Philadelphia struggle will bring about two things—adoption of some mode of compulsory settlement of labor disputes which will force stiff-necked, arbitrary or unfair disputants, whether they be employers or labor organizations, to deal justly, and definite abandonment of the "sympathetic strike."

The *Picayune* is even stronger in its denunciation of the sympathetic strike. The *Picayune* says:

"Some of the labor leaders talk of a state-wide strike, and even of a nation-wide strike, as a means of aiding the trolley men of Philadelphia. Such talk is extremely unwise, because such a movement would not help the trolley men, while it would cause much suffering and misery to thousands of honest workmen and women who have no personal grievances against their employers and who cannot afford to sacrifice the wages they would lose while on an aimless strike. The sympathetic strike in Philadelphia itself has failed, as it deserved to fail. It was illogical and in a sense aimless, as even had all the union laboring men expected left their various employments their action could not have completely tied up the business and industrial activities of Philadelphia, nor could they have forced the traction company into accepting a settlement of the controversy with its employees on outside dictation.

"The net result of the sympathetic strike will be that thousands of honest workmen and women will lose a large amount of money in wages and many industrial establishments will suffer delays and inconveniences to their business interests owing to a controversy in which they have no interest whatever. The cause of the striking trolley men would have been much more effectively aided had the labor leaders, who have become responsible for the sympathy

strike, permitted their followers to remain quietly at work and contribute out of their earnings a reasonable contribution for the support and assistance of the actual strikers."

We give the statements of these two journals because they will, in a very large measure, indicate the way the wind is blowing. We are to be in Philadelphia this week and will study this strike at first hand. We hope to be able to give our readers the benefit of our observations and study of the subject some time soon.

Of General Interest

COTTON SEED

Cotton seed is one of the products of the South which is constantly increasing in value. A few years ago its commercial value was practically nothing but today it helps to greatly increase the profits of the cotton farmers. It finds wide use as a fertilizer and is also extensively employed as a substitute for lard, and olive oil. It has been recently discovered that the seed can be made into flour whose nutritive value is estimated to be from five to seven times greater than wheat flour, while its cost will be from 25 to 50 per cent less. Cakes made from cotton seed flour were served at a recent dinner given a number of distinguished persons and were found to be excellent. Thus the cotton plant will soon feed as well as clothe humanity. Surely the cotton farmer is becoming a man of increasing importance to the nation.

A BOSTON PHILANTHROPIST

There is an increasing number of wealthy men who are anxious that the great fortunes acquired by them should be expended in a way that will in the largest degree benefit humanity. Thomas A. Forsyth, of Boston, plans to give \$2,000,000 for the care of the teeth of school children in that city. As soon as the bill petitioning for the incorporation of the proposed foundation will have passed the legislature the idea will be carried into effect. The fact that every child in Boston up to the age of sixteen will be able to receive free dental treatment by some of the city's expert dentists will be a boon to thousands who would otherwise be deprived. Most people do not realize the important part played by the teeth in affecting the general health of the individual. Mr. Forsyth shows great wisdom in choosing this way of helping humanity.

STRIKES AND RUMORS OF STRIKES

The end of the great Philadelphia strike at the time of this writing is not in sight. But it is encouraging that the Rapid Transit Company has made a move towards settling the differences with its striking employees. On Monday, President Kruger of the Rapid Transit Company, held a conference with President Mahon of the Amalgamated Association of Street and Electric Railway Employees. This is the first time the company has dealt directly with officers of the striking carmen's union and may mean that arbitration will soon be in order.

A strike which will effect forty-nine Western railroads was authorized by a resolution adopted by the federated board of the Brotherhood of Locomotive Firemen and Engineers for Western railroads. If the strike goes into effect forty-nine railroads will be tied up, 25,000 firemen and 125,000 other employees thrown out of employment and the whole country west of the Mississippi will be seriously affected. It is hard to estimate the monetary loss and the general suffering caused by a strike of such proportions. It is to be hoped that this threatened calamity will be avoided by justice and fair dealing on the part of employer and employee.

AN ATTACK OF CONSCIENCE

Joseph Fels a millionaire manufacturer of Philadelphia in an address delivered in Chicago March ninth before the City Club declared that he had made his millions by robbing the people and that he was by no means the only one among the rich ones of earth who had built a fortune by the same procedure. Mr. Fels said: "We cannot get rich in a lifetime nowadays under the present system of things, unless we do so by robbing the people. I have made my money that way, and my firm is still doing it. You are all doing it. Every one of your self-made millionaires has done it. However, I want to say I have begun to recover my conscience,

and I am going to devote my 'swag'—I like to call it that, for that is what it is—to doing away with the cursed system which makes it possible.

"If any of your millionaires feel the same way about it, for God's sake, let us cross hands on it."

There was no stampede among the millionaires present to join with Mr. Fels in his undertaking. This lack of cooperation was due either to the fact of an unawakened conscience or was intended to show that higher ethical standards prevail in Chicago than in Philadelphia in the acquiring of wealth.

NEGRO EDUCATION

At an educational rally held in Washington, March 8, in the interest of Wilberforce University President Taft championed the cause of a university education for the Negro. Especially was such an education to be desired for those destined for the leadership of the race. President Taft, in the course of his remarks said: "While the white people and the Negroes live contentedly together in this country, the Negro race must have highly educated leaders who must come from a highly educated class. We hear many criticisms of higher education of the Negro and many say money spent on university education for the Negro is money wasted. I do not agree with these critics. The Negro race must have the highest education, and the higher the better for the community. The Negroes are very susceptible to pulpit influence and their ministers who are the best educated can do more than anything else to help uplift the race. The better educated their industrial teachers, so much better for the race."

There were many who inferred from Mr. Taft's Tuskegee speech that he was thoroughly committed to the idea of industrial education for the race almost to the exclusion of any other kind. If the inference was true then it is evident that since that time the President has "seen a great light." There is plenty of work both for the industrial school and for the university to do in the building up of the race.

NEW MEMBERS OF THE BOOK COMMITTEE

Dr. R. T. Stevenson of Ohio Wesleyan University succeeds the late Dr. W. F. Whitlock on the Book Committee. Dr. Stevenson is fifty-seven years old and graduated from Ohio Wesleyan in 1873, and from the Boston University School of Theology in 1883. Dr. Stevenson entered upon his duties as a member of the Book Committee at its recent session as a veteran taking an active part in the debates and general deliberations. Dr. Stevenson also succeeded Dr. Whitlock as vice president of Ohio Wesleyan University.

Mr. Edward E. Shipley also a new member of the Committee and member of the local committee of Cincinnati succeeds the late William Christie Henon. Mr. Shipley is forty-eight years of age and is in the insurance business. He is a prominent layman in Cincinnati Methodism.

The signing of one baseball player for three years at nine thousand dollars per year, would indicate that base ball is a profitable vocation. Training in any line pays. The untrained man is the unwanted and low salaried man in any line of endeavor. It is not what you do, but how well you do it. A trained monkey has received two thousand dollars per week for his services, while an untrained man receives two dollars per week. Training pays. Anything worth doing must be done well.

Within a few weeks a textile mill, financed by Negroes, built by Negroes, and operated altogether by Negro skill will open for business in Durham, N. C. It is incorporated with a capital stock of \$50,000. John Merrick and Richard B. Fitzgerald, reputed to be the richest Negroes in North Carolina, are largely behind this business. This is the second manufacturing company owned and operated entirely by Negroes that has been established and incorporated in the Old North State within the last six months. The other factory is a silk mill located at Rocky Mount, also capitalized at \$50,000. T. W. Thurston is its president.

President Taft is authority for the statement that the Panama canal is now estimated at \$397,000,000, an increase of more than \$150,000,000 over the original figures.

People of Interest

President R. S. Lovinggood of Samuel Houston College, Austin, Texas, was in the city last week.

The First General Convention of The Methodist Brotherhood will be held at Indianapolis, Ind., May 8-10.

Bishop McIntyre is President, Dr. W. A. Smith, of Lincoln, Illinois, Secretary, and Alonzo E. Wilson, Treasurer.

Dr. E. M. Jones is filling a number of engagements in this city in the interest of the Board of Sunday Schools.

Mr. S. Earl Taylor, of New York, has been elected a member of the Managing Board of The Methodist Brotherhood.

President George F. Bovard, of the University of Southern California, has had conferred upon him the degree of Doctor of Laws, by Syracuse University.

Rev. Dr. Frederick D. Leete, of Detroit, Mich., has been elected Vice-President of The Methodist Brotherhood to succeed Rev. Dr. Fayette L. Thompson.

Dr. J. Mercer Johnson left Houston, Texas, Monday morning for Arkansas to attend the funeral of his mother, Mrs. Almada Johnson, who was visiting her daughter for the winter.

Prof. R. C. Barrow, principal of the Douglass Institute, New Iberia, La., visited New Orleans recently on business of educational interest. He reports an enrollment of 456 and a faculty of 7.

Dr. G. W. Arnold, secretary of the Steward Missionary Foundation for Africa, was in St. Louis a short while a few weeks ago and preached at Union Memorial Church to a very appreciative audience.

Bishop Wilson will preach the baccalaureate sermon for the Chicago Training School Sunday afternoon, May eighth. Bishop Warren will deliver the Commencement address Tuesday evening, May tenth. A class of about eighty young women will receive diplomas.

Dr. A. K. Sanford of the New York East Conference died recently after fifty-seven years continuous service as a Methodist preacher in this one Conference. At the time of his death he was the oldest minister on the Board of Managers of the Board of Foreign Missions, and oldest in membership of the board.

Dr. M. W. Dogan, of Wiley University, Marshall, Texas, was in St. Louis, Mo., March 4th, and delivered the funeral eulogy of Dr. Ottaway T. Fields, a prominent physician of that city. He left St. Louis for Nashville, Tenn., where he attended the meeting of the presidents of the Freedmen's Aid Schools.

That the Negro is branching out and entering new fields of finance heretofore unexplored by him is very evident in the venture of the newly incorporated Bonding Company of Atlanta, Ga. M. B. Morton is the promoter, and his financial ability to carry \$100,000 in bonds has been fully tested by expert financiers.

President Taft will dedicate the new Carnegie Library building at Howard University in April. Ambassador Bryce and Mr. Andrew Carnegie will also give addresses. In connection with the dedication, Dr. F. W. Gunsaulus freely gives his services and those of his choir for his great lecture on "The Lyrical Interpretation of Life," illustrated by ten musical selections.

Less than twelve years ago Elridge Price, a Negro, 49 East street, Dothan, Ala., was a cook in a private family in that place. Today he is a real estate broker, the fortunate owner of several tenement houses and the proprietor of a large general merchandise store, filled with a stock of goods, valued at about \$10,000, upon which he realizes a business of \$25,000 a year.

Nine years ago Dr. H. Roger Williams, graduating from Meharry Medical School, Nashville, Tenn., went to Mobile, Ala., and flung out his shingle. During this time as a result of faithful and conscientious service, he has built up an exceptionally large practice. He has prospered, in the meanwhile, to such an extent that he has become the sole owner of three drug stores, located in different parts of the city. Each one is well equipped and gives first class service.

Mr. Carter Wilson one of the old and most honored citizens of this city died last Saturday at his home on Cleveland Avenue. Mr. Wilson had been in the employ of one firm for 52 years. He fought in the sixties and was patriotic and intensely loyal. He is survived by his daughter, Miss Ora

J. Wilson and two sons, Attorney Henry, of Chicago, Ill., and Charles, two sisters, several grandchildren, and other relatives and loved ones bound by ties of deepest affection. The family has our deepest sympathy.

News has reached the rooms of the Board of Foreign Missions at New York, of the death at Garraway, Liberia, Africa, January 21, 1910, of Miss Jane Lewis, who less than a year ago, —July, 1909—went out under appointment by the Board as a missionary to the people of her own race in Liberia. She died after an illness of only thirty hours. Miss Lewis was a native of Sharon, Michigan, her home being in Jackson, Michigan, at the time of her going to the field. She was a student in Albion College, Michigan, during the year 1907 to 1908. Feeling a definite call to foreign mission service she had signed the Student Volunteer Declaration Card in 1906, and later in order to prepare herself for the foreign field, entered the Chicago Training School from which she graduated in 1909. Her sudden death came as a great shock to those who were with her at Garraway. Miss Anna E. Hall and Miss Violet M. Gendrou. Miss Gendrou writes of her: "During the few months she was with us she became very dear. Truly we can say she was a woman of God."

The second Medical Missionary Conference was held at the Battle Creek, Mich., Sanitarium on February 15, 16, 17. The meeting is reported to have been a decided success in every particular. Considerably over one hundred missionaries were in attendance, the most of whom were medical missionaries. These represented fifteen denominations, and nearly every country on the globe. The meetings were presided over by Rev. Robert H. Nassau, M. D., D. D., of Philadelphia, who has spent fifty years in Western Africa. He was assisted by Bishop J. M. Thoburn, the hero of Methodist missions in India. The vice-presidents of the Conference were Dr. J. F. Morse of the Sanitarium staff; Rev. J. P. McNaughton, of Smyrna, and Dr. J. W. McKean, of Siam. The program was rich in instruction and general missionary interest; a beautiful unity of spirit prevailed throughout. Steps were taken to provide for the permanency of these Conferences as an annual fixture. The time for the next meeting was fixed early in January, 1911. The addresses of the Conference will be published from month to month in the Medical Missionary of Battle Creek.

The Rev. John M. Springer and Mrs. Springer, formerly of East Central Africa, sailed from New York by the steamship Oceanic, Saturday, February 26, en route for Angola, where they are to open work among the people of the Lunda tribe in Eastern Angola, this work to be supported by special gifts, as approved by the Board of Foreign Missions at its last meeting. Mr. and Mrs. Springer left their former station at Old Umtali, November, 1906, and on their homeward journey crossed the continent from Old Umtali to St. Paul de Loanda, passing through the country where they are now to be stationed. During their stay in this country, both have taken part in the work of the Africa Diamond Jubilee Commission. Two new books written by them at this time—"The Heart of Central Africa," by Mr. Springer, and "Snapshots of Sunny Africa," by Mrs. Springer, have been among their important contributions to the cause of the Dark Continent. Because of the hostility between certain tribes of inland Angola and the Lunda people, Mr. and Mrs. Springer will approach their new work from British territory. They will land at Cape Town and proceed northward by railroad as far as the Cape to Cairo Railroad has been constructed. They will then proceed by caravan across the further stretch of northern Rhodesia into Eastern Angola, and thus into the territory of the Lunda tribe. The new station which they are to establish, will be about two hundred miles from a postoffice.

Mrs. Stephen L. Baldwin, wife of the late Dr. Stephen L. Baldwin, died suddenly at her home in Brooklyn, N. Y., on Saturday evening, Feb. 26. Mrs. Baldwin was widely known and beloved in the foreign mission field and in the church at home. She went to China with Dr. Baldwin in 1862. After years of effective service there they returned home, and in the pastorates held by Dr. Baldwin and also when he filled the office of Recording Secretary of the General Missionary Society, her work for missions was as direct and valuable as when residing in the foreign field. In 1891 Mrs. Baldwin was elected president of the New York Branch of the Woman's Foreign Missionary Society. By voice and pen, and by unwear-

ing service in every detail of the work she has filled that responsible place faithfully and well. She was a valiant opposer of the opium trade in China, as well as of the liquor traffic in her own country. Articles from her vigorous pen in church and secular papers frequently attested her undying protest against these, and other wrongs. Her very latest hours were spent in writing a trenchant reply to what she considered an unjust criticism upon Chinese schools. Very suddenly the summons came to "cease at once to work and live" on earth. Funeral services were held at her residence on Tuesday, March 1, conducted by her pastor, Dr. F. W. Hannan, of New York Avenue Church, Brooklyn. A most appreciative address was made by Dr. William V. Kelly, who since her girlhood days in the Seminary at Pennington, N. J., has been acquainted with her. The Quarterly Meeting of the New York Branch, March 17, will be devoted to a memorial service.

News Paragraphs

A dancing contest between President Taft and Speaker Cannon seems a rather light affair for two of the Nation's foremost leaders.

The Executive Committee of the Methodist Temperance Society met in the Bishop's room, Chicago, March 2nd, and fixed upon the date of the annual meeting as June 30, and the place Chicago. The program will be prepared with public meetings afternoon and night. Methodists everywhere are invited to attend this annual meeting of the Society. The Executive Committee recommended to the Board of Managers, that the Society print one million leaflets, that a first class man be engaged as the field secretary to take charge of the work of the Society and visit annual Conferences, that a special program be prepared for Sunday Schools for Temperance Sunday in November, and furnished free to all schools that can use them, such schools to give their offering that day to the work of the Society. Prohibitionists through the Methodists are urged to take at least one collection in the church and Sunday School during the year for the Temperance Society of the church. The plans and work of the Society are greatly impaired by the lack of funds.

Theodore Roosevelt is to have the Freedom of the city when he reaches London on his forthcoming visit. The Court of Common Council of the city of London has adopted a resolution conferring this honor. The document conferring the freedom of the city will be presented in a gilded casket. A committee was appointed to see that the event was "worthy of Mr. Roosevelt and his outstanding position in the world." The honorary freedom of the city will be conferred on Mr. Roosevelt in recognition of the "distinguished manner in which he filled the office of President of the United States and for the eminent service which he rendered the cause of civilization and the promotion of amicable relations between foreign nations." A correspondent, writing from Washington to the Chicago Record-Herald, declares that never since Alexander the Great entered Babylon, with the one exception of Julius Caesar's return from the campaign in Gaul, has the Continent of Europe been so stirred up by the prospect of a visitor as it is now in arranging for the reception of Theodore Roosevelt. Kings and emperors, college professors and scientists, soldiers and statesmen, learned societies and legislative assemblies are preparing to give him a triumphant welcome. He has received invitations from nearly every city of prominence in the United Kingdom and the principal countries of Europe. He has been asked to lecture at universities. He has been invited to banquets and to balls. He will be the guest of the Khedive of Egypt, the King of Greece, the King of Italy, the Emperor of Austria, the Emperor of Germany, the President of France, the King of England and various other potentates of lesser importance, and all the ambassadors in Washington, except Mr. Bryce and Baron Rosen, have been summoned home by their sovereigns to act as masters of ceremonies. The *Picayune* says: "There is no question that Theodore Roosevelt continues to be, as he was at the beginning of his second term, the most popular man in the United States, his popularity being chiefly among the masses of the people, and now that a wide rift has made its appearance in the Republican party, even this early in President Taft's administration, it is not too much to say that in the present condition of dissatisfaction, which has been largely created by the tariff, Mr. Roosevelt is more popular than ever."

Dr. O. T. Field

By Dr. W. S. Brobham

The death of Dr. O. T. Fields of St. Louis, Mo., Tuesday, March 1, 1910, removes from our midst one of our greatest Christian and professional heroes of the race.

I would not be true to my conscience, the race and the fallen hero, if I fail to give to the world this testimony in memorial. The loss of Dr. Fields will be felt for generations to come. In the death of a man so prominent in his profession, in racial affairs and state concerns, particularly was he active in church work, the world will receive the intelligence with manifestations of sorrow and regret.

He located in St. Louis seventeen years ago as a medical practitioner. He immediately connected with the Centennial, now the Union Memorial Methodist Episcopal Church, where he remained until his death.

As a physician he was regarded as one of the ablest of the city and was held in high esteem by members of his chosen profession, and loved and honored by all of his fellow men. He was a devout Christian, and as a Christian worker he had few equals. Up to the time that he was stricken with his illness he knew no rest as to active work in the church and foremost in all affairs in the interest of his church. In fact, he has never given over from activity in work in the church, only when death had claimed him. His superintendship of the Sunday School was one of marked executive ability and had that charm that made the hundreds love and revere him. As trustee, his worth, his real worth, can only be told by those who were nearest him and worked with him in the interest of the church. His general interest in all af-

fairs pertaining to the uplift of humanity is well known. It was due to a very large degree to his efforts and indefatigable interest that the church now owns the magnificent edifice on Pine and Leffingwell avenue, St. Louis, Mo.

He was afflicted about two years ago and had to release a number of his duties. He died as he lived, a true Christian gentleman. He was firm and true, a man with honest convictions and upright actions. To the brave, it comes once to die and only once, and Dr. O. T. Fields was brave in his convictions, brave in his sense of right, brave in action, courageous, possibly to a fault; firm in his decisions, he never yielded what he thought was right. Life's fitful fever is over. He sleeps with the fathers. "He shall return no more to his home; neither shall his place know him more."

In the years that are to come it may be, it must be, a consolation to his widow, who has been left to travel the path alone without the dear companion with whom she has climbed the hill together, it must be some solace to her and relatives to feel that the priceless heritage of a name honored, esteemed and beloved is theirs. Sorrow for his loss did not come to them alone, for when their dearest companion, protector and brother was taken, not only was a loving husband and brother lost to them, but the state was deprived of an able and faithful citizen; poverty and distress were bereft of a kind and sympathetic friend, and Christianity a conspicuous exemplar. His memory will be cherished by all who knew him; his loss will be mourned by a large circle of relatives and friends, and the profession will place his name in the list of those who have rendered faithful service.

Wilburton, Okla.

The Florida Annual Conference Appointments, 1910-11

GAINESVILLE DISTRICT

J. F. Elliott, District Superintendent—P. O. Gainesville, Fla., 703 W. Main St.

Adamsville, Thomas Johnson; Alachua, Benjamin Halle; Archer and Long Pond, A. A. Baskins; Arredondo, Scipio C. Green; Boss, G. R. Niblock; Bell and Willsford, C. R. Howard; Branford and Itchtucknee, J. C. Jackson; Cadillac, John Rutledge; Cedar Key and Rosewood, J. B. Wilson; Eaves and Raleigh, G. B. Brookington; Fannin, J. J. Johnson; Fort White and Lake City Junction, E. Williams; Gainesville Station, T. H. B. Walker; Gordon, New Bell, A. Williams; Gordon, Old Bell, L. C. Lumbrie; Hogue and Paradise, A. B. Young; Haynesworth and Stanly, Daniel Worth; High Spring and Sugar Hill, L. C. Foster; Lacrosse, R. H. Sherrod; Lake Butler, J. B. Madison; Lake City, J. H. Williams; Levyville, Benj. Garmon; Liberty Hill and Bennington, J. E. A. Keeler; Live Oak and Jasper, John Bristow; Madison and Montecello, J. J. Baskins; Mars Hill, Turner Austin; Mayo and Perry, Wm. Brown; Merkleth, Brunson and Ortello, J. E. Young; Mikesville, G. M. Hearst; Newberry, G. B. Wilson; Noble Hill and Clarke, J. J. Williams; Old Town, Lemuel Johnson; Otter Creek and Gulf Houma Charge, Wesley P. Player; Pineville and Half Moon, A. Miles; Pleasant Plains and Texas, O. F. Niblock; Sanpuloski, H. H. Hawkins; Trenton and Tyler, Supplied by James Landry; Ward City, H. C. Green; West Gainesville and Newman Lake, L. F. Bell; White Spring and New Hope, F. P. Foge; Windfield, E. Martin; Wilcox and Lottleville, Supplied by R. C. Counts.

JACKSONVILLE DISTRICT

J. S. Todd, District Superintendent—P. O. 1624 Davis St., Jacksonville, Fla.

Crescent City and Interlachen, C. L. Clorle; Cosmos and May Port, Marlon M. DeGreat; Fernandina (Trinity), G. W. Covington; Franklyn Town and South Fernandina, Wm. Halley; Flora Home Mission, supplied by J. A. Grimsley; Hastings, East Palatka and Armstrong, D. L. Rivers; Hibernia and Green Cove Springs, O. C. Collins; Hilliard and Callahan Mission, Supplied by W. H. Butler.

Jacksonville Churches—Ebenezer, J. B. L. Williams; St. Joseph, Peter Swerangen; Lincoln and S. A. L. Shope's Missions, L. G. McLenolen; North Jacksonville, St. James, supplied by A. Youngblood; Clarksville and Commers Mill, Shennon Clayton; Simpson Memorial Church, W. P. Holmes; Peoples

Chapel, R. B. Glover; West Jacksonville and Marletta, R. E. Robinson; Wrightsville and Ortega, Scott Bartley; Pottsberg and Pablo Beach Mission, supplied by Nelson Kelley; South Jacksonville, H. W. Bartley; Cookman Institute Church, C. H. Claiborne; Lone Star and Arlington, R. H. Debose; Kings Ferry and Crandell, J. W. Wesley; McClenny and Sanderson, A. H. Evans; Nesbit and Durbin, Nelson Samuel; New Augustive, Lewis Whalley; Middleberg and Orange Park, T. B. Hallshon; Roy and San Mateo, I. C. Mann; Orange Mill and Bird Still, supplied by Frank Bryant; Palatka and Satsuma, T. E. Debose; West Lacol and Bostwick Mission, supplied by E. W. Wilman; St. Augustine (Trinity), J. M. Deas; Switzerland Circuit, Doshier Joyner.

OCALA DISTRICT

J. P. Patterson, District Superintendent—P. O. 614 W. Beaver St., Jacksonville, Fla.

Anthony and Spors, supplied by B. W. Wells; Bellview and Summerfield, Jas. J. Keller; Cotton Plant and Martell, E. L. J. Banks; Free Canaan and Melrose, to be supplied; Ft. McCoy and Dunnellon, J. A. Witherspoon; Hawthorne and Citra, F. M. Spiser; Lawtey Highland and Maxville S., J. W. Robinson; Lochloosa and Laxe View S., A. Atkins; Lowell and Fairfield, A. R. Rutledge; Micanopy and Rochelle, D. W. Demps; New River and Hampton S., P. W. Dukes; Ocala, T. W. Williams; Ruddick and Orange Lake, L. C. Halle; St. Johns and Sampson City, S. Jas. James; Santos, Z. D. Dembric; Starke and Pleasant Grove, E. Sable; Waldo and Freedom, to be supplied; Williston, Sand Hill Ct., supplied by T. A. Gasking; S. P. Pratt left without an appointment to attend one of our schools.

St. Mark, New York

The Special Revival Services which commenced in St. Mark's Church on Watch-night continued with increasing interest for five weeks. The pastor assisted by the official brethren and the membership of the Church conducted the services. The Church has been wonderfully quickened; and one hundred and fifty-five persons, including fifty children of the Sunday School have been received on probation. On Sunday evening, February 13th, the converts met in the lecture room of the Church where after prayer by the pastor marched upstairs in a body singing "Onward Christian Soldiers," and were seated in the center of the auditorium. The women dressed in white, and the

men in black, each wearing a small white ribbon bow symbolic of a change of heart, created a scene not soon to be forgotten. They were formally received into the church by the pastor, and then received their first communion being served after the official brethren. This service was so impressive that nine others accepted Jesus and united with the Church immediately.

A special effort has been made to reach the men of our race, who seldom, if ever, attend church. A series of meetings have been planned. The first was held at St. Mark's Church, Sunday afternoon, January 29th, Dr. A. Clayton Powell, of Abyssinia Baptist Church being the speaker. One hundred and twenty men consecrated themselves to a better and higher life. The next meeting was held at Abyssinia Baptist Church, Sunday afternoon, February 13th, with W. H. Brooks, of St. Marks, as speaker. One hundred and fifty came forward and pledged themselves to the work of Christ.

It is well to think well; it is divine to act well.—Horace Mann.

Learn to keep the song going in your life, no matter what has happened. Sometimes, perhaps, it may have a more exultant ring to it because of the personal pain you are forgetting—because the "chord of self" has "passed in music out of sight." Yet it is only another promise that he that loseth findeth.—Anna Burnham Bryant.

Episcopal Visitation

PLAN OF EPISCOPAL VISITATION JANUARY-JUNE
CONFERENCES IN THE UNITED STATES.
SPRING CONFERENCES, 1910.

CHRONOLOGICAL.

Upper Mississippi	Kosciusko, Miss.	Jan. 5	Anderson
St. John's River	Eustis, Fla.	Jan. 18	Berry
Mississippi	Canton, Miss.	Jan. 19	Neely
South Florida	Maitland, Fla.	Jan. 20	Berry
Arkansas	New Orleans, La.	Jan. 26	Neely
Louisiana	Mena, Ark.	Jan. 26	Smith
Florida	Ocala, Fla.	Jan. 27	Barry
Little Rock	Van Buren, Ark.	Feb. 2	Smith
Porto Rico	San Juan, P. R.	Feb. 3	Hamilton
Hawaiian Mission	Honolulu, Hawaii	Mch. 8	Hughes
New Jersey	Atlantic City, N. J.	Mch. 9	Spelmeyer
Kansas	Atchison, Kans.	Mch. 9	Smith
Central Penn.	York, Pa.	Mch. 16	Cranston
Wilmington	Salisbury, Md.	Mch. 16	Hamilton
Southwest Kansas	Wichita, Kans.	Mch. 16	McDowell
Philadelphia	Reading, Pa.	Mch. 16	Smith
South Kansas	Fort Scott, Kans.	Mch. 16	Smith
Delaware	Philadelphia, Pa.	Mch. 17	Anderson
Washington	Pittsburg, Pa.	Mch. 23	Warren
Lincoln	Topeka, Kans.	Mch. 24	McDowell
New York		Mch. 30	Warren
Baltimore	Baltimore, Md.	Mch. 30	Goodsell
Lexington	Mayville, Ky.	Mch. 30	Cranston
New York, East	Middletown, Conn.	Mch. 30	Moore
Wyoming	Binghamton, N. Y.	Mch. 30	Berry
St. Louis	El Dorado Spgs., Mo.	Mch. 30	Spelmeyer
Northwest Kansas	Plainville, Kans.	Mch. 30	McDowell
New England, S.	Attleboro, Mass.	Mch. 30	Neely
Newark	Newark, N. J.	Mch. 30	Anderson
New Hampshire		Mch. 30	Quayle
North Indiana	Bluffton, Ind.	Apr. 6	Cranston
East German	Lawrence, Mass.	Apr. 6	Moore
Central Missouri	Kansas City, Mo.	Apr. 6	Spelmeyer
New England	Westfield, Mass.	Apr. 6	Wilson
Troy	Saratoga Spgs., N. Y.	Apr. 6	McIntyre
Eastern Swedish	Providence, R. I.	Apr. 7	Neely
Northern New York	Watertown, N. Y.	Apr. 13	Goodsell
Maine		Apr. 13	Quayle
Vermont	Island Pond, Vt.	Apr. 13	McIntyre
East Maine	Calais, Me.	Apr. 20	Quayle

SOUTHERN AREA CONFERENCES.

North India	Bareilly	Jan. 5	Warne
Malaysia	Singapore	Jan. 6	Oldham
Northwest India	Natra	Jan. 13	Warne
South India	Vikarabad	Jan. 27	Warne
Bombay	Poona	Feb. 4	Warne
Philippine Islands	Manila of Dagupan	Feb. 17	Oldham

EUROPEAN CONFERENCES.

Bulgaria	Florence	Apr. 21	Burt
Italy		May 11	Burt
France Mission	Chambery	May 19	Burt
Switzerland	Basel	June 2	Burt
South Germany	Freudenstadt	June 8	Burt
North Germany	Bremen	June 15	Burt
Denmark	Velle	June 28	Burt
Norway	Haugesund	June 29	Burt
Sweden	Orebro	July 27	Burt
Finland and St.			
Petersburg	St. Michel	Aug. 4	Burt

MEXICO CONFERENCES.

Mexico	Peubla	Feb. 24	Nuelsen
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CHINA.

West China	Chengtu	Jan. 19	Bashford
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SOUTH AMERICA.

North Andes, Miss.	Lima, Peru	Jan. 19	Bristo
Conference			
Chile	Valparaiso	Feb. 8	Bristo
Eastern South			
America	Rosario Argentina	Mch. 2	Bristo

KOREA.

Korea	Psoul		Harri
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Adopted by the Bishops at Binghamton, New York, November 1, 1899.

L. B. WILSON, Secretary,
10226 Arch Street, Philadelphia, Pa.

Gleanings from the Field

ALABAMA

Triana Madison.—We held our Freedmen's Aid collection on the fifth Sunday in January, 1910. The result was three dollars.—P. P. Wright, pastor.

Tuscaloosa.—At the St. Paul Methodist Episcopal Church, Sunday, February 6, was held a rally, that proved a success; \$32.05 was realized. There were four contesting clubs, the captains of them being: Miss Maggie Pickett, Mrs. Cunningham, Mr. Charles Rice and Mr. I. C. Curry. Miss Pickett's club raised the largest amount, the sum being \$12. The Rev. Callahan, our pastor, is doing commendable work here.

GEORGIA

Blackshear.—The Epworth League at Scott's Chapel rendered a programme on Wednesday night, February 23. Notwithstanding the inclement weather, the exercises were witnessed by a good sized audience. The League rendered good music: Invocation, Rev. D. H. Martin; Select Readings, Miss Fostena Sibley; Solo, Mrs. Lucy Baldwin; Paper, Miss Minnie A. Lee; Response, Mr. H. A. Bass; Solo and chorus; Misses Mamie Midgett, Ethel Jones, Fannie Jackson, Lillian Hough, Fostena Sibley and Masters Adolphus Lee and Lonnie Richardson; Paper, Mrs. Pearley Jones; Response, Mr. S. L. Marshall; Recitation, Miss Lillian Hough; Song. The exercises were unique and showed special preparation on the part of the participants. We feel quite sure that the production will serve as an incentive to others; and with the brain, tact, talent, culture and refinement of our magic little city, the literary feature of the league will be a great factor in moulding and perpetuating a stronger mental, moral, and spiritual sentiment among the young people. Yet we still solicit the prayers of our sister Leagues that we might achieve the anticipated victory.—G. B. F., Fourth Vice President.

LOUISIANA

Mansfield.—The Rev. B. J. Reddix, District Superintendent was with me February 12-13. He has made a splendid impression at Mansfield upon the members and congregation. I predict a successful year for him.—W. L. Dyas, pastor.

MISSISSIPPI

DeKalb.—The pastor writes that this is a stormy country indeed. This being our fifth year at DeKalb, and every year there have been storms. On February 21st one arose about East DeKalb and struck the parsonage with full force. We opened our door; there walked in a goodly number of our Brethren and Sisters and friends and they deposited their goods on our diningroom table. Afterwards we spent some time in a highly sociable and enjoyable manner. A few encouraging words from the pastor to members and friends and we extended a cordial and standing invitation to come again.—D. R. Bentley.

Center Ridge and West Baldwin Circuit—is still in good condition. This is my second year on this circuit, and since I have arrived from Conference we have plans for great things to do in our minds this year. On reaching my people I was cordially received. The people and pastor are well pleased. I have made one round since Conference and we are in advance of last year at each church. We are now preparing for Easter and expect to make it a high day. We have plans on foot

to raise all of our Benevolence on Easter, on this circuit. We have some good, loyal members. Pray that God may bless us this year with a great revival.—J. H. Wesley, pastor.

TEXAS

Oakwoods Circuit.—G. W. White, Pastor Our First Quarterly Conference convened in St. Mary's Chapel, February 5-6, with our beloved District Superintendent, the Rev. M. Q. A. Fuller, in the chair. Nearly all officers were present with excellent reports, which showed the work to be in a growing condition, both spiritually and temporally. It is a well known fact that District Superintendent Fuller's strong lectures and advice always proves a benediction to the people. Hence his coming to us is always a source of joy. His strong plea for the SOUTHWESTERN was imperative. Notwithstanding the short quarter and inclement weather the reports showed that about \$30.00 had been raised for the pastor; \$5.00 for missions; one church in course of erection and over \$70.00 in hand for a new church in Oakwoods. On Sunday the District Superintendent preached two strong sermons to large congregations which left a lasting impression upon the minds of his hearers. The sacrament was administered to a goodly number. Paid the District Superintendent in full, \$21.25, and raised a neat sum for the pastor. The Estimating Committee estimated \$600 for pastor's salary this year. We are doing our very best to secure a nice lot of subscribers to the SOUTHWESTERN, and so far we are succeeding very nicely. Our watchword is "Nothing less than a round report."

Waco.—We are now in the midst of a great revival; many anxious souls are inquiring the way of Eternal Life. Rev. T. S. Moore, District Superintendent, held our First Quarterly Conference February 26-27, to the satisfaction of all. If Bishop Neely made any mistake in the appointments of our last Annual Conference we are sure he made no mistake when he appointed Brother Moore as District Superintendent, for he knows how to handle the work well. He won the hearts of our people on his first visit. We raised \$52.25; paid him in full, \$41.25. L. H. Richardson, pastor.

VIRGINIA

Harrisonburg.—We have just closed a glorious revival meeting. Conversions eighty-one; accessions, seventy-eight. The Rev. Gabriel B. McLean, of the North Carolina Conference preached ten sermons which proved to be gifts of the Divine Spirit, as well as proving Dr. McLean "approving unto God, a workman that needeth not to be ashamed." Preliminary work was carefully done, with cottage meetings, in which was witnessed some most beautiful conversions. Christian workers volunteered and a welcomed visitation was made from house to house. The attendance and interest were great. Sunday, February 20th was an old Pentecostal reminder. The Rev. George A. Newman, formerly of the United Brethren Church, but now of our church, rendered most touching evangelistic songs and indeed gave quite an impetus to our work. Collections for the year, One Thousand Dollars. Our Sunday School averages ninety-five; the school is superintended by one of the great superintendents of Methodism in the person of Robert P. Johnson. The Epworth League is doing service under the direction of a



strong hand in the person of Howard M. Dallard, assisted by Esther Jenkins, Effie Parrott and Rosa E. Carter. Lucy F. Simms, president Ladies' Aid Society; Richmond H. Garland, president Methodist Brotherhood; Ulysses G. Wilson, Chorist, and Maria Wheeler, president Woman's Home Missionary are doing noble work for the cause. Local preachers, exhorters, class leaders, stewards and trustees are saying: "Let us do more for our Master," and they are doing it! Our District Superintendent, the Rev. Dr. S. R. Hughes, sagacious and kind, leads us up and on to victory. Our motto: "We will rejoice in thy salvation, and in the name of our God we will set up our banners."—Jas. H. E. Carter, pastor.

FOR FEVERISHNESS AND ACHING, Whether from Malarious conditions, Colds or over-heating, try Hicks' Capudine. It reduces the fever and relieves the aching. It's liquid—10, 25 and 50 cents at Drug Stores.

March Magazines

WOMAN'S HOME COMPANION.

At the very moment when every woman in the country is thinking of "spring clothes" the *Woman's Home Companion* appears as a big fashion number and contains a remarkable lot of information as to what will be worn, and why. Every important item connected with the latest thing in dress is treated in a careful and instructive manner. Etched metal work, a new fad; the making of bead bags; the building and furnishing of houses, and the many sciences that go to make up a well-ordered home are all considered in the usual excellent departments. A feature of the number is the double page devoted to photographs of popular actresses and opera singers who are model mothers. One of the largest pictures of Ethel Barrymore forms part of this collection. Hypnotism, always a fascinating subject, is ably handled by H. Addington Bruce, and Marion Harland tells the famous story of "The Ladies of Llangollen." Myra Kelly contributes a vivid Settlement House Story. Fannie Haeslip Lea, James Oppenheim and Mary Heaton Vorse each have an excellent tale to tell, and "The House of Healing," by Juliet Wilbur Tompkins, promises to prove one of the best serials of the year. The humor and verse are quaint and charming, and the "Campaign of Hope" is

still encouraging good work in stimulating vigilance against the spread of the White Plague.

AMERICAN BOY.

The first instalment of a new serial by Norman Brainard, entitled "Winning the Eagle Prize or the Pluck of Billy Hazen," is given and bids fair to surpass anything this author has already written. "Roger Jackson at Ramshury" is continued four chapters with increasing interest. Then there are "Captain Ted," the story of a boy's courage and determination; "Stirring up Silverton," telling of what ingenuity and hustle can do in bringing successful results; "Gramp Dexter's Jewels," showing how the hitters were bitten; "What's Bred in the Bone," a story of generosity and daring; "The Feather Mantle," a pleasing Hawaiian story; "The Winner or the Medal," a school story that every boy will like; a humorous hunting story called "The Great Rahhit Hunt," and "The Grinders' Union." This number is also remarkable for its timely and instructive articles, including a sketch of the career of Hon. J. M. Dickinson, U. S. Secretary of War; "A Boy's Museum"; "How to Cure Yourself"; "Accomplishments for the Boy"; "Taking the Census"; "Making Policemen of Dogs"; "How to Build a Glider"; and "Mischa Elman," the celebrated boy violinist. Especially fine this month are the subjects treated in the various regular departments, and the result of the prize poultry contest with essays of the winners is also given. In addition there are 60 illustrations. \$1.00 a year. The Sprague Publishing Company, Detroit, Michigan.

HELPING THE RACE.

A home, a good living and an education for the children is what Macon County, Alabama, offers. There are farms for sale near good eight months' schools—schools taught by some of the best teachers in the South. Farms can be rented and farm wages are fair. Quite a number of families have already availed themselves of these chances and are more than satisfied. The Negroes who work to have something receive the kindest treatment from the whites. Just write Clinton J. Calloway, Real Estate Dealer, Tuskegee Institute, Alabama. He will be glad to give you further information.

Conference Notices

Special Notice

LEXINGTON CONFERENCE.

Board of Examiners.—Our final examination for this Conference year will take place in Scott Methodist Episcopal Church, Maysville, Kentucky, March 29th, Tuesday, at 2:30 p. m. We hope each examiner and all persons to be examined, also any desiring orders, recognition of orders, or joining the Conference, please meet this board on said date.—E. A. White, president.

LEXINGTON CONFERENCE.

Railroad Arrangements for the Coming Conference:—All pastors and members in the Louisville, Indiana and Ohio District are requested to come via Cincinnati to the Union Depot reaching said depot on Tuesday morning, March 29. The C. & O. has given us a special coach and round trip rates of \$2.55 to Maysville. Ticket good for 30 days. Leaving Cincinnati at 12 o'clock, arriving in Maysville, 1:30 p. m. This arrangement is for all persons going to the Conference. Do not buy your ticket through but to Cincinnati only. We will meet you at the depot.—E. A. White, President.

WOMAN'S HOME MISSIONARY SOCIETY OF CENTRAL MISSOURI CONFERENCE.

We have organized more than thirty auxiliaries in our Conference and it is hoped that each one is striving to send the best report that it has ever had to the Conference meeting at Kansas City. Will each auxiliary treasurer try to send us as many dollars this year as members reported? Also not forget the 5 cents per member for contingent. Those who have not, will please send the remainder of their dues and contingent to the treasurer, Mrs. Georgia Whaley Moss at Armstrong, or kindly put it into the hands of the pastor who will give it to Mrs. Moss upon arriving at conference. Let us pray for the recovery from illness of our Conference.

Exchange Your Old Stomach For A New

Stuart's Dyspepsia Tablets will make the change in a week. For a fact. Relieves all distress and stomach gases.

The free trial package will convince you. Send for it to-day. 50c a package—all drug-stores.

F. A. Stuart Co.,
150 Stuart Bldg.,
Marshall, Mich.

President, Mrs. Smith, of Sedalia.—Anna A. Henley, Corresponding Secretary; Mrs. J. M. Harris, Acting President.

CENTRAL MISSOURI CONFERENCE

The Board of Examiners of the Central Missouri Conference and the candidates who are to be examined are hereby called to meet in Kansas City, April 5th, at 9 o'clock, in Centennial Methodist Episcopal Church. It is important that all members of the Board and the candidates be present at that time in order that the work may be done while the board has time to do it in a satisfactory manner. No candidate should feel himself at liberty to come in late and expect the board to go over all its work again simply to meet his convenience.—R. E. Gillum, Chairman; B. F. Abbott, Secretary.

MEMBERS OF THE UPPER MISSISSIPPI CONFERENCE.

Dear Brethren: We like \$58.00 of having money enough to pay for the printing of the Conference minutes. The matter has been in the hands of the Book Concern for some time, but they will not proceed with the work until the balance of the money is sent. So those of you who have not paid will please send your dollar and twenty-five cents at once, so I can send it in. Something must be done or we will have no minutes this year. The Book Concern has all of the money that was raised and the manuscript, but they refuse to even start on the work until the balance of the money is sent in.—C. E. Moody.

LAYMEN AND PASTORS OF THE PALESTINE DISTRICT.

I will do all in my power to get to every station and charge by the District Conference to effect and organize the laymen work in each charge and station. All I want the pastors to do is to see that I get my expenses. And when I get a chance to make a tour, I will notify you by mail.—Ed. Mayes, District President.

SHREVEPORT DISTRICT.

All pastors and members of the Shreveport District are requested to make Easter the greatest day of the season. Raise all of your mission money and report the same to Drs. Thomas and Lucas at Mansfield, April 12-13. Let each pastor bring two subscribers for the Southwestern and don't let our educational interests lag. Be interested in all departments of the church.

SOUTH NEW ORLEANS DISTRICT.

The South New Orleans District Missionary Convention will convene at Berwick, La., June 1-2, 1910. Let all concerned please govern themselves accordingly. Brother Pastors, come prepared to report as much of your mission money as possible to Drs. Thomas and Lucas. Your yoke-fellow—B. Mack Hubbard, District Superintendent.

LINCOLN AND CENTRAL MISSOURI CONFERENCE.

Appeal of Geo. R. Smith College to the District Superintendents and pastors:—Christian ministers, you have wrought well. Having raised about \$1700 for Geo. R. Smith this year, we earnestly desire, and must make it \$2000. We are asking each pastor that has already contributed to bring to Conference, from his church, \$2.00 more for this purpose. And those of the Lincoln and Central Missouri Conference that we have not reached through solicitation, or otherwise to bring at least \$5.00 and as much more as possible. Several of the ministers

...IMPORTANT TO...

Pastors and Sunday School Workers

THE SECOND QUARTER BEGINS APRIL 1.

Order Your Supplies Now!

Do not wait until the last day and say "send by return mail." All orders should be in by March 19. You will then be assured of receiving supplies in time.

Let the wide-awake superintendents take notice.

See price-list Lesson Helps.

Sunday School Journal,
Single copy, 15 cents a quarter; six or more to one address, 12½ cents each.

Adult Bible Class,
Single copy, 12½ cents a quarter; six or more to one address, 10 cents each.

Picture Lesson Paper,
Single copy, 6½ cents a quarter; six or more to one address, 5 cents each.

Senior Quarterly,
5 cents a quarter.

Intermediate Quarterly,
1½ cents a quarter.

Shorter Junior Quarterly,
1½ cents a quarter.

Leaf Cluster,
75 cents a quarter.

Berean Lesson Pictures,
2½ cents a quarter.

Illustrated Quarterly
3 cents a quarter.

Boys' and Girls' Quarterly,
3 cents a quarter.

Lesson Leaf,
1 cent a quarter.

LET CASH ACCOMPANY ALL ORDERS.

EATON & MAINS,

No. 631 Baronne Street,
NEW ORLEANS

have made, and paid, personal pledges. We know the rest will do so at Conference. Brethren, this work of building up Geo. R. Smith is a duty we owe ourselves, we owe the church, we owe God. Let us perform it. Your servant for the work.—A. C. Maclin, President; P. M. Cason, Financial Secretary.

If afflicted with sore eyes, use { Thompson's Eye Water.

District Rounds

WACO DISTRICT.

SECOND ROUND

Grosebeck and Kossle, March 5-6; Grosebeck Circuit, 12-13; Bremond R. and Long Brook, 19-20; Calvert and Mt. Stam, April 2-3; Maysfield and P. Sodiam, 9-10; Marlin and Big Creek, 16-17; Moorsville and Chilton, 23-24; Majors and Andrews, May 1; Waco Circuit, 7-8; Rosebud and Carmen, 14-

WATCH and Chain FREE

American Watch with Solid Gold Laid Case, guaranteed for 5 years, absolutely FREE to any one selling only 24 pieces of our handsome jewelry at 10c each. Send your name and we will trust you. When you send us \$2.40 and we will send you watch and chain. HENRY JEWELRY CO., Dept. 265, Chicago.

Agents wanted to sell

"BEBBLY, or the VICTORIOUS PREACHER"

Timely and of Absorbing Interest.

A book for old and young.



221 Pages

Profusely Illustrated, Original Drawings.

Cloth \$1.00 Paper 60c. Send 50c and get a sample for agents. We give credit, and pay 50% Write Dr. THOS. H. B. WALKER GAINESVILLE, FLA. BOX 597.

Mine Turner's



GREAT FRENCH SYSTEM

FOR THE HAIR AND COMPLEXION is used in our Beautifying Parlors of hundreds of ladies and gentlemen. Mine Turner's MEDICATED HAIR SOAP will cure any scalp trouble and stimulate the growth of hair, no matter what its condition may be. Price \$1.00. We give the kind of soap we want you to use. Mine Turner's MYSTIC FACE BLEND will cure every, any and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion. Price, \$1.00. Soap free. We have a full line of wigs and switches of all colors. MRS. M. C. TURNER, 1428 Canal St., New Orleans, La.

We are prepared to Print the minutes of your Conference or any other printing, such as Letter Heads and Envelopes—Wedding Invitations etc.

"The Hurry-up" E. T. HARVEY & SON 419 Canal St. N. O. La.

300 Southwestern Building 400

15; East Waco and Gurley, 21-22; Mart and Spring Hill 28-29; Waco, St. James, 4-5. Brethren: The way to succeed is to be at it and keep at it and you will succeed. Don't forget Easter. I shall give you that day for Missions. It will bring us into June with our round, but to do something is what we want. Do your best to raise all the Missionary money, looking to report the whole of it at the District Conference.—T. S. Moore, District Superintendent.

DALLAS DISTRICT. SECOND ROUND

Mexia, March 5-6; Hubbard and Dawson, 12-13; Pelham Circuit, 19-20; Corsicana and Smith Chapel, 23; Milford and Italy, 26-27; Waxohachie, April 2-3; Ennis, 9-10; Ft. Worth, St. Andi w's Chapel, 16-17; North Ft. Worth, 23-24; Fort Worth Circuit, April 30 and May 1; Sherman and Gainesville, May 7-8; Denison, 11; Pilot Point, 14-15; Dallas, St. Paul, 21-22; North Dallas, 25; Hillsboro and Cleburne, 28-29. Brethren: Strive to raise every dollar of your Missionary money on Easter. Past experiences have shown you that it is folly to wait until fall to collect your Benevolences. We expect you to report in full by District Conference.—J. S. Wyatt, District Superintendent.

PARIS DISTRICT. Second Round.

Honey Grove and B., March 26-27; Brookston and Cedar Hill, April 2-3; Paris Sta., 10-11; Quayle Chapel and W. P., 9-10; Morgan's Chapel and A. S., 9-10; Terrell and Rosser, 16-17; Paris Ct., 23-24; Clarksville Ct., Apr. 30-May 1; Clarksville, May 1-2; Free Hope and Madras, 7-8; Baker's Chapel, 8-9; Bagwell Ct., 14-15; DeKalb Ct., 15-16; Greenville, 21-22; Cooper Com. and Cel., 22-23; Sulphur Springs and W., 28-29; Chilcola, June 4-5; Medill, 11-12; Wolfe City and Lad, 18-19. Brethren: Please have at each quarterly conference one-fourth of the year's work accomplished along all lines. Our District Conference will meet at Sulphur Springs, August 16th to 22nd, 1910. Begin now to prepare. Put yourself in God's hands; let Him

CHARTER OF THE AFRO-AMERICAN MERCANTILE COMPANY, LIMITED.

UNITED STATES OF AMERICA, STATE OF LOUISIANA, PARISH OF ORLEANS, CITY OF NEW ORLEANS.

Be it known that on this Fourteenth day of the month of February, in the year of our Lord, One Thousand, Nine Hundred and Ten, and of the Independence of the United States of America, the One Hundred and Thirty-fourth,

Before me, Gabriel Fernandez, Jr., a Notary Public, duly commissioned and qualified, in and for the Parish of Orleans and City of New Orleans, therein residing,

Personally came and appeared the persons whose names are hereunto subscribed, who declared that availing themselves of the provisions of the laws of this State, in such cases made and provided, relating to the organization of corporations, they have covenanted and agreed, and do by these presents covenant and agree, bind, form and constitute themselves as well as such other persons as may hereinafter join or become associated with them, into a corporation and body politic in law, for the objects and purposes and under the agreement and stipulations following, to-wit:

ARTICLE I.

The name and style of this corporation shall be The Afro-American Mercantile Company, Limited, and under that name it shall have and enjoy all the rights, advantages and privileges granted by law to corporations; it shall exist for a period of ninety-nine years from this day. It shall have the power to contract, sue and be sued, in its corporate name; to make and use a corporate seal, and the same to break and alter at pleasure; to hold, receive, purchase, convey, mortgage, hypothecate, or pledge property, both real and personal; to issue notes and other obligations, and negotiable instruments; to have and employ such managers, directors, officers, agents, and other employees as the interests and convenience of said corporation may require or demand; to make and establish such by-laws, rules and regulations for the corporate management and control of the affairs of the corporation as may be necessary or expedient.

ARTICLE II.

The domicile of said corporation shall be in the city of New Orleans, in this State, but it may establish offices, stores, or branches and agencies throughout the City of New Orleans, and throughout the United States or foreign countries.

All citations and other legal process shall be served on the President, and in his ab-

use you.—James I. Gilmore, District Superintendent.

MARION DISTRICT. Second Round.

Wedgeworth and Akron Mission, March 11-13; Simpson and Marletta, 18-20; Allen's Grove, 26-27; Eutaw, April 1-3; St. Paul and Union, 8-10; Moutna, 15-17; Marlon, 22-24; Newbern, 29-May 1; Oak Grove, 6-8; West Greene and Clinton, 13-15; Gainsville, 20-22; Mt. Sterling and Lusk Mission, 27-29; Selma, June 3-5. It is needless brethren, to tell you to do your duty and charge you to look after the interest of the church as though you were novices. You are veterans in the Lord's business. By experience of many years well do you know just what is expected of you to do. God helping us, let us make good.—James W. Martin, District Superintendent.

GRIFFIN DISTRICT. Second Round.

East Atlanta Circuit, April 2-3; Oak Hill, 9-10; Conyers, 8-10; Stockbridge, 16-17; Covington, 23-24; Edwardsville and Hopeville, 28-May 1; East Point, 29-May 1; Williamson, May 7-8; Jonesboro, 7-8; Hampton, 12-15; Brook Station, 21-22; Griffin, 27-29; Griffin Circuit, 28-29; McDonough, June 3-5; McDonough Circuit, 4-5; Fayetteville, 11-12; Decatur and Martin St., 17-19; South Atlanta, 19-20. Brethren: The harvest is ripe, let's pray that the Lord may give us strength to gather the golden grain. Pray for the conversion of souls and work to that end. Remember Easter; try to make a clean sweep for missions on that day. Let the Stewards plan a spring rally for the pastor. Now is the time to push your work.—P. H. Travis.

NURSING MOTHERS AND MALARIA

The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the System. For grown people and children. 50c.

Died

ADAMS.—Grace Adams, a member of Simpson Methodist Episcopal Church, New Orleans, died Saturday, Feb. 26, 1910. She had wandered away from the fold but before death came she returned. Funeral conducted by pastor, the Rev. P. W. Clark.—R. C. Worsham, pastor.

If afflicted with sore eyes, use Thompson's Eye Water.

sence or inability to act, upon the Vice-President, and in the absence or inability of both of said officers to act, upon the Secretary.

ARTICLE III.

The objects and purposes for which this corporation is organized, and the nature of business to be carried on by it, are hereby declared to be: To carry on and conduct a general retail and wholesale mercantile business of every description; the buying and selling of goods, products, merchandise, and chattels of all kinds; to promote the sale and traffic in said goods by this institution and establishment of branch houses or agencies throughout the City of New Orleans, and elsewhere in the United States and foreign countries; to conduct salerooms and warehouses for the sale of same, and generally to do all acts and things whatsoever that may be necessary or incident thereto.

ARTICLE IV.

The capital stock of this corporation is fixed at the sum of Ten Thousand Dollars (\$10,000), divided into Two Thousand shares of Five Dollars (\$5.00) each.

All shares of stock shall be full paid and non-assessable. No transfer of stock shall be binding upon the corporation unless made upon its books, and all certificates of stock shall be signed by the President and the Secretary. This corporation shall begin business when Five Thousand Dollars of said stock shall have been subscribed for. No stockholder of the corporation shall sell or dispose of his stock without first offering the same in writing to the company through its Board of Directors, who shall have the first opportunity to purchase same at the book value thereof; and should said Board of Directors refuse or fail to purchase said stock within thirty days from the date of said notice, the stockholder may dispose of same to any person whomsoever.

ARTICLE V.

All the corporate powers of the company shall be vested in, and exercised by a Board of Directors, composed of nine stockholders, who shall own in their name not less than ten shares of stock. Five members of said Board of Directors shall constitute a quorum for the transaction of all business.

HEAD NOISES

HOW TO CURE BUZZING, RINGING SOUNDS IN THE EARS



Do you have buzzing, ringing noises in your head and ears? Is there a snapping in your ears when you blow your nose? Are there crackling, hissing, roaring sounds in your ears?

If you suffer from head and ear noises of any sort then you have Catarrh of the ear passages and your Eustachian Tubes—the passages from the throat to the ears—are closing up. You may have no discharge from the nose and throat—you may not even realize you have Catarrh in any form—but the delicate inner parts of the ear are steadily being destroyed. Those terribly irritating, uncomfortable noises show how dangerous the trouble is becoming. As they grow worse they often worry people into nervous prostration and insanity.

There's one thing certain—head and ear noises are always the forerunners of loss of hearing. Neglect the trouble in your ear passages and Deafness is the sure result.

Get rid of your head and ear noises and forever! Don't suffer with them any longer. HEAD NOISES CAN BE CURED—ABSOLUTELY AND PERMANENTLY. Once you drive away your head and ear noises, then the ear passages will open up and your hearing become clear and distinct. Cure yourself NOW of this dangerous, dangerous trouble before your health, your happiness and your hearing are entirely destroyed! Write today to Deafness Specialist Sproule, the famous authority on head noises, and learn how to cure them. He will gladly give you

MEDICAL ADVICE FREE

on this trouble. It's just the help you need. He makes this offer honestly and sincerely because he believes it a physician's duty to give generously of his knowledge and sympathy to all who need it. He'll tell you, without any charge whatever, how to get rid of the noises and have clear, distinct, perfect hearing. He'll study your case carefully and send you, free of all cost, valuable counsel and information.

If you want to know how to be cured, of your head and ear noises, all you need to do is this: answer the questions, yes or no, write your name and address plainly on the dotted lines, cut out the Free Medical Advice Coupon and mail it at once to

Deafness Specialist Sproule,

(Graduate in Medicine and Surgery, Dublin University, Ireland, formerly Surgeon British Royal Naval Mail Service),

432 TRADE BUILDING, BOSTON.

Don't lose this great opportunity of receiving a famous specialist's advice free. Write to him NOW—TO-DAY!

CUT OUT THIS COUPON

It entitles you to medical advice free on curing head noises.

Do your ears throb?
Do your ears crack?
Do your ears feel full?
Is your hearing failing?
Do you have pains in the ears?
How long have you had the noises?
Is the sound sometimes a hissing one?
Is the sound sometimes a ringing one?
Have you had discharges from the ear?
Are the noises worse when you have a cold?
Do the noises ever keep you awake at night?
Is there a snapping sound in the ears when you blow your nose?

NAME

ADDRESS

.....

In case of dissolution by the expiration of this charter, or otherwise, the stockholders shall elect three liquidators from their number to liquidate and settle the business and affairs of the company. In case of disability or death of any of said liquidators, the survivors, or surviving liquidators, shall appoint a successor.

Until the election to be held on the second Monday of November, 1911, the following stockholders shall constitute the first Board of Directors, viz.:

Barry N. Stewart, Arthur W. Kelly, Sylvester Pete, George T. Turner, Thomas R. LeBlanc, William G. Stewart, J. B. Alexander, Joseph N. Cheri and Henry A. Osborne, with said Barry N. Stewart as President, Arthur W. Kelly as Vice-President and Manager, Sylvester Pete as Secretary and J. B. Alexander as Treasurer, all of whom shall hold office until the second Monday of November, in the year 1911, or until their successors are elected and qualified.

Thus done and passed in my office on the day, month and year first hereinabove written in the presence of Messrs. Rene C. Metoyer and Robert H. Mack, competent witnesses, who have signed with the said appearers and me, Notary, after due reading of the whole.

(Original signed):

BARRY N. STEWART, 112 Shares.
ARTHUR W. KELLY, 112 Shares.
SYLVESTER PETE, 112 Shares.
THOS. R. LEBLANC, 112 Shares.
WILLIAM G. STEWART, 112 Shares.
GEORGE T. TURNER, 112 Shares.
J. B. ALEXANDER, 112 Shares.
HENRY A. OSBORNE, 112 Shares.
J. N. CHERI, 112 Shares.

Witnesses:

RENE C. METOYER.

R. H. MACK.

GABRIEL FERNANDEZ, JR.,
Not. Pub.

I, the undersigned Recorder of Mortgages, in and for the Parish of Orleans, State of Louisiana, do hereby certify that the above and foregoing Act of Incorporation of the Afro-American Mercantile Co., Ltd., was this day duly recorded in my office, in Book 984, folio 99.

New Orleans, Feb. 14th, 1910.

(Signed):

EMILE LEONARD,
Deputy Rec.

A True Copy:

GABRIEL FERNANDEZ, JR.,
Not. Pub.

The Need of Wiley

Dear Pastors, Members and Friends:—May I speak a word to you relative to our needs at Wiley University? Could you visit there as I often do, you would doubtless see things as they are, not as they seem. The boys dormitory stands there unroofed for the need of money to roof and complete it. I know your struggles and privations in the past, but my pastors, members and friends, is there one of you any the worse off for what you have done for our Wiley University? I think not but on the other hand I think we have all been helped, for as physical exercise gives strength to the body so does financial exercise give strength to the financial cause. So let us not hold up on our Wiley collections. Let us not hold up on any of the Benevolent causes. If we begin now, our Benevolent collection will be in advance of that of last year and I am sure you were proud of your report last year on the Palestine District. Again, may I ask you to stand faithfully by Wiley University and by all the Benevolent causes. Let's make our District go. What say you? The District Missionary Convention and District Steward's Meeting, also the Woman's District Meeting will convene at Hearne, Texas, May 13, 14 and 15. Let us make it a success.—M. Q. A. Fuller.

Eliza Walker Fund for Africa

In the Navasota District, Texas Conference.

At a Quarterly Conference, in the Waller Circuit, Texas Conference, where the Rev. S. A. Kelly, is Pastor, at the third Quarterly Conference, of last year the Rev. B. M. Taylor, District Superintendent, had just concluded the communion service, and was about to pronounce the benediction, when an aged lady, of about 85 years, came up and bowed before the altar with a lone 10 cents, all the money she had, and begged the District Superintendent to accept it, and apply it on his salary, as a gift from her. When the 10 cents was accepted from Sister Eliza Walker, for that was her name, she arose from her knees, and left the building shouting and praising God that she was deemed worthy to do something for the Cause of Christ. The District Superintendent, did not think that the money should be applied to his salary, and believing that God had a better use for the 10 cents decided to put it to growing, and he added another 10 cents, and asked others in the congregation to add 10 cents, and apply the money to the work in Africa under Bishop Scott, in the name of Eliza Walker, for the education of an African girl, whose name is to be Eliza Walker; \$1.40 was added to the 10 cents in the congregation and continued throughout the District, and will be kept up until Miss Eliza Walker, in Africa is educated. At the recent session of the Texas Conference, held in Bryan, Texas, December 9th, 1909, Bishop Scott was present and District Superintendent Taylor was able to lay in the Bishop's hands \$15.00, for this purpose, growing out of this 10 cents, as the first payment towards the education of a heathen African girl. Thus Sister Eliza Walker started with 10 cents, all the money she had, the education of a girl in Africa, that may mean the saving of thousands of souls in Africa. The District Superintendent is still inviting free-will offerings of 10 cents or more from any one wishing to add to this Fund Dedicated to Eliza Walker for the work in Africa. Address the District Superintendent, Box 222, Navasota, Texas.

West Tennessee District

The West Tennessee District Conference was held at Memphis, Tenn., February 10-13, 1910, with the Rev. J. M. Lyte, B. D., District Superintendent, presiding. The session was very interesting in every way. On the first day 37 answered at roll call. Superintendent Lyte showed that he had the business of the Conference in hand by the way he managed it. J. W. Moore was elected secretary; J. H. Thompson, H. P. Gordon and Miss Ellen Robinson as assistants; J. P. Price, Statistical Secretary. The reports on various lines showed prosperity in the district, and that the church Benevolences had been carefully looked after though not as much Benevolent money had been raised as was raised last year at the time of the District Conference. Five pastors failed to put in their appearance and it is the opinion of the District Superintendent that had all the pastors reported it would have shown an increase instead of a decrease. The following visitors were introduced and delivered addresses: Dr. J. K. Daniels, and the Rev. S. M. Strayhome, B. D.. On motion a district rally was ordered to be held Friday night during the session, for New Centenary; notwithstanding the inclement weather the receipts amounted to one hundred and eighty dollars cash and subscription. The Conference also agreed to take up one note known as the Kimble note amounting to five hundred dollars. This action of the Conference made Dr. Key feel and know that his brethren sympathized with him in his struggle to cancel the debt on Centenary. The following brethren delivered strong sermons during the session: The Revs. J. M. Lyte, B. D., J. P. Price and J. H. Thompson, B. D. An excellent paper was delivered by Bro. H. P. Gordon. Total amount collected during the session amounted to two hundred and thirty-four dollars. The card plan for raising Benevolent monies presented by Bro. J. M. Lyte, District Superintendent, was adopted by the Conference. Our District Superintendent and the District have adopted the motto: "One dollar from every member on the District for Benevolence." Five hundred conversions and additions to the Church." The District Bulletin, published and edited by Superintendent Lyte, was endorsed by the conference. The \$21.00 due Superintendent Lyte, by order of Conference each pastor pay \$1.00 toward reimbursing; \$6.45 was collected on expense of the conference. Total expense, \$9.70, leaving a deficit of \$3.25. The local preacher and his work was discussed by Dr. Key, and the Revs. Price, Moody, Thompson, Kennedy and Gordon. Committee on Memoirs consisted of Revs. Key, Price and Moore. Opening sermon by the Rev. Mr. Price; Missionary sermon by Bro. J. H. Thompson. The District stewards reported their work. Amount assessed the District for the support of District Superintendent, \$1,000. The report was adopted. Paris was selected as the seat of the next District Conference. Ordered that 5 per cent of ministerial support shall be preserved for Benevolence. The following amounts were ordered paid by the Conference: \$3.75 to the District Superintendent; \$2.65 to the sexton; \$1.50 Sunday's service was beyond expectations. Rev. J. M. Lyte, District Superintendent, preached two able sermons; he was at his best in each of the sermons. The following Brothers filled the different pulpits in the city and gave satisfaction: J. P. Price, J. M. Moody, J. H. Thompson, H. P. Gordon and J. A. W. Moore. Dr. Key and his people deserve much credit for the hospitable way they cared for the Conference. The whole amount of Benevolence since Conference, \$94.64 for all causes.—J. A. W. Moore.

Stomach Blood and Liver Troubles

Much sickness starts with weak stomach, and consequent poor, impoverished blood. Nervous and pale-people lack good, rich, red blood. Their stomachs need invigorating for, after all, a man can be no stronger than his stomach. A remedy that makes the stomach strong and the liver active, makes rich red blood and overcomes and drives out disease-producing bacteria and cures a whole multitude of diseases.

Get rid of your Stomach Weakness and Liver Laziness by taking a course of Dr. Pierce's Golden Medical Discovery—the great Stomach Restorative, Liver Invigorator and Blood Cleanser.

You can't afford to accept any medicine of unknown composition as a substitute for "Golden Medical Discovery," which is a medicine of known composition, having a complete list of ingredients in plain English on its bottle-wrapper, same being attested as correct under oath.

Dr. Pierce's Pleasant Pellets regulate and invigorate Stomach, Liver and Bowels.



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NEW ORLEANS

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den and J. A. W. Moore. Dr. Key and his people deserve much credit for the hospitable way they cared for the Conference. The whole amount of Benevolence since Conference, \$94.64 for all causes.—J. A. W. Moore.

Warrensburg, Tenn.—During the recent revival service there were nine conversions and eight additions to the membership, over which the Rev. A. S. Mitchell has charge.

The Rev. John H. Daniels was permitted to withdraw from the local ranks of the Mt. Olive Methodist Episcopal Church and ministry under complaints, by surrendering his credentials to District Superintendent J. J. Cabbell, of the Topeka District, Lincoln Conference.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

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Carrying Dining Cars from New Orleans.
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CENTRAL

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\$32.00

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AND OTHER POINTS IN OREGON, WASHINGTON, UTAH AND WYOMING

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631 BARONNE STREET.

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CASH REMITTANCES

HONOR ROLL.

D. R. Taylor, W. E. Mitchell, E. L. Jackson.

Subscriptions received February 25 to March 5.

Atlanta-Savannah.—E. J. Knight, L. M. Murphy, A. M. H. Evans, A. Stripling.

Central Alabama.—W. T. Trammell, J. M. Byars, D. R. Traylor, K. C. Rowe, K. G. Turner, W. D. Marsh, A. W. McKinney, Jennie L. Kirby.

Central Missouri.—F. S. Bowles, Wm. Clark.

Florida.—J. S. Todd, W. A. Johnson, S. B. Doby, C. H. Lundy, A. Gaskins.

Lincoln.—Jane Donabue.

Little Rock.—H. Wesson.

Louisiana.—Cynthia Garrett, Cornelia Bonner, Lucy Davis, Walker Wilson, O. W. Reeves, A. C. Crowell, D. M. Seals, A. G. Ward, Wesley Coleman, D. S. Sloan, Geo. Mann, R. E. White, J. D. Wilson, J. F. Brown.

Mississippi—Upper.—Thomas L. Ingraham, W. G. Smith, L. F. Jones, A. B. Logan, T. J. M. Allen, I. Jordan, Doria Jones, Matthew Thompson, W. H. Whitlock, S. H. Clay, G. W. Moody, W. P. Elliott, H. E. Morgan, H. L. Watkins, F. H. Henry, Jno. Patterson, Henry Dickerson, E. Smith, Msrla Scott, S. T. Walker, J. W. Rose, D. J. Johnson, June Williams, Molly Norris, E. O. Woolfolk, Jno. Williams, J. H. Eldridge, J. N. Reed, Wm. Brown, S. A. Cowan, R. H. Oberton.

North Carolina.—J. W. Goode, N. D. Shamborquer, T. R. Mamon, W. T. Lomax, Sandy Avent, A. B. Davis.

Tennessee—Esst.—J. L. William, J. F. Prigmore, Lizzie Lomax, D. Scott, B. W. McCellum, Nep Buck.

Texas—West.—A. B. Phillips, R. M. Smith, W. L. Duncan, Wm. Hunt, Cage Biggers, H. H. Qualls, H. P. Evans, F. T. Washington, R. D. Dennis, J. T. Gibson, E. P. Prince.

Washington.—H. W. Ward, Ida Hendricks, W. H. Pleasant, Chas. French, W. E. Mitchell, Wm. George, C. T. Davis, J. C. Morgan, J. H. Knox.

Miscellaneous.—S. B. Danley, H. B. Harris, J. W. Lewis.

New York.—W. H. Brooks, Samuel G. Snowden.

If afflicted with sore eyes, use) Thompson's Eye Water.

The River of LIFE

Say what you will of whatever part of the human anatomy they please, the river of life is BLOOD. It is either the swift running stream of health or the germ-laden channel of disease, one or the other.

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Crescent City Notes

The Rev. Samuel Green, of the Louisiana Conference is still in the Sarah Goodrich Hospital, 1516 Canal street, this city. Any communication sent that address, care Dean R. T. Fuller, will reach Bro. Green. He is in need of help.

Haven Memorial.—The North New Orleans Preachers' Meeting held its monthly session in Haven Memorial on the 9th instant and was served a luncheon by the ladies' auxiliaries of the church. Prominent in the meeting was W. J. M. Price, District Superintendent; Dr. B. M. Hubbard, District Superintendent South New Orleans District, and the Rev. Dr. J. F. Marshall pastor of William's Church. Dr. R. S. Lovingood, president of Sam Houston College, Austin, Texas, inspected the plan of remodeling and beautifying Haven Memorial now in progress, and spoke highly of the same. The presence of Dr. W. H. Logan and his words of encouragement to Pastor Pierre Landry in his great struggle were an inspiration. Service throughout the day were of the highest order. Our congregation at the evening service

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The table of contents shown in the picture gives only the principal headings under which the great mass of facts is collected. It would be impossible to state in detail every question this book answers without writing another book. To give you an idea of the great wealth of knowledge contained between its two covers, it is only necessary to say that it consists of 500 pages 6x8 inches. There are 260,000 words and 223 illustrations. The book alone weighs nearly a pound, is beautifully printed on fine stock. It is exactly like the \$2.00 copy picture here in every respect, except that it is bound in heavy blue paper instead of cloth.

Perhaps the most useful feature of the book to the farmer who really wants to know things is the catalogue of free publications which it contains. At the end of each grand division of the book there is a list of government publications covering the subjects treated in that grand division. Any of these publications can be secured free of charge by writing to Washington.

And it is not necessary to read the whole book to find any particular fact you may be in search of. At the end there are seventeen pages of small type which contains the index. Suppose you want to learn something about rape. All you have to do is to turn to the index, which is arranged alphabetically, and find the word rape. Opposite it you will find the numbers of the pages on which all the known facts about rape may be found.

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We have made an arrangement with the Southern Agriculturist of Nashville, Tenn., by which we give this book absolutely free to every subscriber (new or renewal) who accepts our attractive clubbing offer below. The Southern Agriculturist is forty years old, already has 75,000 subscribers and is one of the very best semi-monthly farm papers in America. The regular price of the Southern Agriculturist is three years for \$1.00. We will give you our paper for one year, the Southern Agriculturist three years, and a copy of Practical Farming and Gardening for

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was one of the best of the season. The spiritual tide ran high. Collection good.—Vernice C. Obert.

MALLALIEU CHURCH.

Our new pastor, the Rev. F. T. Chinn, came to use on February 1st, just after Conference. We are pleased and satisfied beyond expression. Our worthy District Superintendent, the Rev. W. J. M. Price, held our first quarterly conference March 3-4; paid the claim, \$16.00. A number of the officers gave full reports. Everything was nicely carried out, both financially and spiritually with an encouraging outlook for the future. The pastor's salary has been increased by \$50.00. Total raised, \$116.27 during the first quarter. —(Mrs.) Lillie Randall.

RECEPTION OF MALLALIEU.

On Wednesday night, March 2, 1910, a very enjoyable reception was given at Mallalieu Church, in the honor of the newly appointed pastor, by the friends and members of that church. The welcome address, delivered by Miss Maggie Gallagher, expressed the love and esteem in which the new pastor is held. The committee of ladies, led by Mrs. Foucha, had everything nicely arranged and delicious refreshments were served. The pastor was specially honored by the stewardesses, who made him a very useful and valuable present, the presentation speech being made by Mrs. Alice Jackson and response by Calvin S. Stanley. Mallalieu seems to be taking on new life under the splendid and exper-

enced leadership of the present pastor.—Calvin S. Stanley.

NEW ORLEANS UNIVERSITY. GREAT RALLY, MAY 15, 1910.

Dear Brethren: At the last session of the Louisiana Conference we pledged ourselves to raise \$2,000.00 for the New Orleans University. We were not made to do it, but asked this privilege, because it is our school and because of what it has done for us and is doing for our boys and girls. Now, dear pastors, we have fixed May 15th, 1910, to raise the amount apportioned to each charge by his District Superintendent. Dr. John Wier, president of the New Orleans University, will send you a voucher for same. The Conference, by its vote, has made this a regular collection. I know we will raise every cent May 15th. We have an excellent cabinet—men that know the good of education. These Superintendents will aid greatly in this \$2,000 rally for our school. Let us report every dollar of this amount May 16th to the President of New Orleans University. We must raise it or lose our prestige in the church. The Bishop is expecting great things of us. Dr. M. C. B. Mason awaits the results of May 15th. The Southwestern will gladly acknowledge the amounts. The president will send you a letter in a few days touching on this important matter.—M. C. Harrison.

WHY IS SUGAR SWEET?

If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not taste dissolve in the mouth, but do dissolve readily in the acids of the stomach. It is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years. Price 50c.

Southwestern Christian Advocate

ROBERT E. JONES, Editor
EATON & MAINS, Publishers

NEW ORLEANS, MARCH 24, 1910

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"HE IS NOT HERE, HE IS RISEN!"

—From Painting by Alexander Ender.

Easter Messengers

By the Rev. J. H. Lovell, B. D.

On that morn when He awoke,
When the grave seals He broke,
To those women attending He tenderly spoke:
"Go and tell to my brethren that I am alive,
Let their gloom be dispelled and let faith be re-
vived;

In the land by the sea,
Soon with them I shall be,
They shall know that stern death of his power I
deprive."

Then how gladly they went
All so anxiously bent
On a mission that filled every heart with content:
'Twas the message of Easter they hastened to tell,
They would make the sad hearts of their brothers
to swell

With a rapturous joy,
And all praises employ
To extol Him who rose and in triumph doth dwell.

Oh, how many today,
Will the Master obey,
And will speed with the message of gladness away
Unto those who are gloomy in sadness and doubt,
Who are struggling 'mid conflicts within and with-
out?

Go and show them the glory
Of the glad Easter story,
That its joy like sweet violets may be scattered
about.

They were only a few,
Those messengers true,
But from year unto year, how that small number
grew!

Until now there are millions who anthems repeat,
Swelling choruses grand, chanting melodies sweet,
Making earth to resound
With praises profound
Unto Him who has silenced His foes in defeat.

Ever may they increase,
Until sorrows shall cease,
Till the nations have welcomed the millenium of
peace,
Till the risen Redeemer is crowned as Lord,
And the power of His love has exceeded the sword—
Till the heathen proclaim,
"He liveth again,"
And the whole earth shall shine with the light of
His word.

Sing again, children, sing!
Let Hosannas loud ring,
Jesus rideth in triumph our life-giving King:
Young and old join the song, swell the soul-thrilling
strain,
Let the isles of the sea repeat the refrain:
He arose, He ascended,
And when earth's life is ended
We shall rise to be with Him, His glory to gain.
Reidsville, N. C.

The Celebration of Easter

By the Rev. P. J. Cook

I. Difference of Celebration

The Church has always laid great stress upon the celebration of Easter but there has been some misunderstanding as to the time. The Western Church celebrated the festival the first Sunday after the vernal equinox. The Eastern Church celebrated the 14th day of Nisan, hence called Quartodecimanians. Polycrates, a prominent man in the Eastern Church, wrote Victor, Bishop of Rome, concerning said festival. In his letter he insisted upon Victor, Bishop of Rome, to keep the same day as the Eastern Church. He also showed that Polycarp and Polycarp's brothers who had been made Bishops kept the 14th day of the moon.

II. The Action of Victor

The letter of Polycrates disgusted the Bishop of Rome and he set out to excommunicate the Churches of Asia, but the Bishops did not agree with him in this act and exhorted him to use moderation. Irenaeus also exhorted Victor to not excommunicate the Churches that held the ancient tradition. Again, to keep Victor from excommunicating the Eastern Church his attention was called to the fact that none of the Presbyters that had ruled the Church before him ever thought of doing such an act but did all in their power to promote peace and unity.

III. Final Controversy

Not only was the day of celebration in dispute but the length of the feast. Some thought that it ought not to last but one day others thought it ought to last two or three days.

The contention became so great that Polycarp had to come to Rome to consult Anicetus about the festival, but neither could change each other from their views. The reason given by Polycarp for observing the 14th day of Nisan was that he kept that day with John and other disciples. Anicetus held that he must follow the example of Presbyters before him. So they departed in peace after being persuaded that neither could adopt each other's views. Christians should do likewise today and thus promote the kingdom of God and not to cause Church to be arrayed against Church and brother against brother.

Having given this history concerning Easter, now let us consider its importance.

I know of nothing to describe its importance more than the words of St. Paul: "If there be no resurrection of the dead then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith also vain, yea, and we are found false

witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is Christ not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."

Notice some of the facts of Paul's argument.

1. No resurrection of dead, then is Christ not risen.

2. Faith is a delusion.

So we will have to give up all the teachings of the apostles and admit that their hearers believed a lie, and that this faith of ours in the risen Christ is also a lie.

3. If Christ didn't rise there is no Salvation.

The Salvation of the world depends upon a crucified and risen Savior and if it can be proven that He didn't rise then all of us that claim a hope in Jesus are yet in our sins. Jesus was our surety and if the surety fails then the prisoner is not free. But blessed be God, Jesus Christ did not fail, but met all obligations and satisfied fully Divine Justice.

And made, therefore, God's pardon an act of justice and vindicated His forgiveness of sins.

Teachings of Easter

1. Death does not end all and the passing of this life to the Christian is but the Genesis of a greater life.

2. Easter points not to the grave but to heaven. Therefore, Easter represents joy and not sadness.

3. It teaches the important doctrine of the Divinity of Christ. Rom. 1:4—"And declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead."

4. It teaches that the resurrection was a Divine plan and a necessity. Luke 24:46—"Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day."

The best refutation of those that ignore the resurrection of Jesus Christ.

From the time of Pliny even until now the best defense that can be given for the belief in Christ is the life we live. Nothing will go further to break down skeptical and all other kind of erroneous theories as genuine Christian living. So those that have put off the old man Adam and put on the new Man Christ Jesus all theories that ignore the Divine factor are refuted in advance because the new life in them is typical of the resurrected life. We know that Christ has arisen because He has arisen in our souls. The old leaven of malice and wickedness destroyed and the unleaven bread of sincerity and truth resurrected.

In conclusion, many have been the hints of the

resurrection. We get them from eggs, butterflies, wheat, budding of trees and in short, in all forms of life. Nature is at this time taking on new life. Easter will soon be here and we will soon be singing of the risen Lord. Yes, earth and heaven will be singing "Jesus has gone on high."

Let us, therefore, enter into the spirit of Easter and shout the victory over death in the beautiful hymn of Henry Ware, Jr.:

"Lift up your glad voices in triumph on high,
For Jesus hath risen, and man cannot die;
Vain were the terrors that gathered around him,
And short the dominion of death and the grave;
He burst from the fetters of darkness that bound
Him,
Resplendent in glory to live and to save!
Loud was the chorus of angels on high
The Saviour has risen, and man shall not die."
Lexington, N. C.

Eastertide

BY THE REV. J. A. FOUST, D. D.

The Greek idea of life expressed itself as something bubbling up and boiling over. Of course they got the picture from the boiling pot and overflowing springs. Nevertheless it correctly illustrates a vivid conception of the mighty energy of all times and in all worlds, life.

The ocean's bounds are set but life knows no limit. An ocean overflowing is a nuisance, but life that does not overflow is a nuisance. Yea, such life becomes stagnant and must be speedily relegated to the realm of the quarantine if not to absolute extinction. There is nothing so grand, so gay and so glorious as life. There is nothing so clean, so sweet, so charming as life. There never can be. Life is the breath of God in man and the spirit of God brooding over this world of ours.

It is sweet to live. It is glorious to live. It is Christian to live. It is an honor to live and it is a dishonor to die. If people could see that sickness is vain and death is dishonorable, we might have less sickness and longer life. I for one love to live, love to see life and be in the midst of life, and the only dishonorable thing that I ever intend doing is to die. The reason that Eastertide to me is such a charming season, is that there is such an unlimited supply of life. It is then that the rivers of life overflowing all their banks sweep on to the seas of eternity. Earth preparing herself as a bride adorning for her husband looks up with a smile, while the sun, a veritable bridegroom, coming out of his chamber, laughs and imprints upon her fair cheeks the kiss of life. It must have been at this season that the psalmist wrote that the earth is full of the glory of God. What is the glory of God but life? And when is it possible to have such a vision of life as at Eastertide. Every way you turn there are budding oaks and blooming flowers. The birds put on their best robes and sing their most charming notes among the trees and trailing vines. The sunny moors and hillsides are alive with well fed and happy cattle. Bridal banns are announced. Bridal bells ring out the joyous event. The Bridal March is played and the bride and bridegroom come to the altars of our churches for a blessing as they voyage out on the seas of new and larger life. What a symphony is life! Many and varied are the instruments on which she plays, but there are no discords. God is the conductor and life is subject to His will. What is the grand final of this symphony but the resurrection of Jesus? Could there have been a more fit season for raising Jesus from the dead? If so God could have found it and would have done so. God wanted no discord in nature's symphony, and therefore selected the resurrection season, the spring of the year. God must love the Eastertide in a special way, for He has honored it as He has no other season of the year. It was Eastertide when God resurrected Israel from the grave of Egyptian bounds. Jesus was incarnated at Eastertide. The Negro was raised up from the grave of American slavery at Eastertide. I believe God created the world at Eastertide, but whether He did or not, I do know that He raised up Jesus Christ from the dead, and thereby marked Him out the Son of the Living God at Eastertide. I do know that his physical resurrection prophesies that in our flesh we shall see God and that His spiritual resurrection to all who believe, healing, renewing and abounding life for all time. "I am the resurrection and the life," says Jesus.

Boston, Mass.



THE STORY OF THE RESURRECTION

The Resistless Resurrection

By the Rev. John G. Fagg, D. D.

Whom God hath raised up having used the pangs of death; because it was not possible that he should be holden of it.—Acts 2:24.

There are some things so mightily under weight that they cannot be stopped. Is there any power that we can think of that can hold back the tide that has rolled out from rolling in again? Is there any power that can stop the resistless downpour of the flood that rolls over the precipice at Niagara? Is there any power that can hold back the spring-time? It keeps coming amid all the blowing of the winds and all the descent of chilling rains. The birds are sure it is coming. They keep coming in larger and larger flocks and stay on in spite of dreary days and freezing nights. The trees keep pushing their life out into the buds and they are bursting into leaf. And the plants are pushing up through the chill soil, and the first flowers are seen on the earth. The ragged, joyless woods will soon be scarfed with green, and the great, barren fields will be bright with the white and golden and purple glories of the daisy and buttercup and violet.

St. Peter was just as persuaded that nothing could hold back the resurrection of Jesus Christ. It was bound to be. That was his message in that pentecostal sermon of which these words are a part. That is most wonderful, too, when we remember the night of Jesus' crucifixion and Peter's denial of him, three times, as if his faith were utterly gone and he thought it was all over with Jesus and he had better not say one word expressive of faith in him, but speak the strongest word he could to undo his past connection with Jesus. And when the news came that Jesus had risen Peter did not instantly receive it. He was among those who thought it was an idle tale. He went with John to the tomb, but it does not say that after what he saw there Peter believed. No, John was convinced but Peter was not. He simply went away wondering. It appears that Peter was not convinced until the word came to Peter from Jesus himself: "Go and tell the disciples and Peter." O, that sounded like Jesus. Would anyone on earth but Jesus have the great forgiving heart that would care to see a man that had denied him thrice? He came, he saw, he was convinced. He had that tender interview with Jesus in which Jesus said: "Lovest thou me?" and made him shepherd over the sheep and lambs of the flock of God.

Yes, Peter was as convinced of the risen Christ as he was of his own existence. His was an overflowing, aggressive, invincible confidence. From the blackest abyss of doubt he rose to the loftiest zenith of faith, and the first opportunity he had at Pentecost, in the very city where he had denied Jesus, he preached Christ and the resurrection with such power that forty days after Jesus' resurrection and ten days after his ascension three thousand souls believed on the Lord. So far as we know that first sermon was the most effective sermon that has ever been preached in all the history of the Church. We have heard of the preaching of Wesley and Whitefield, when the slain of the Lord lay in windrows

before them. But there is no record of even one of their sermons bringing thousands at one time to the Lord.

* * *

Peter was persuaded of the resurrection of Jesus, first by what he himself had seen and heard of the Lord. What his own eyes had seen, what his own ears had heard, what his own hands had handled of the Word of Life no man could ever take away from him.

Second, the invincibility of the Scripture itself appealed to Peter as he indicates when he quotes those words of the psalmist: "Thou wilt not leave my soul in hell; nor suffer thy holy one to see corruption."

Third, he was persuaded of it from the character of God. As God was righteous, so argued Peter, he could not confirm the reproach of the adversaries by suffering his holy one to see corruption.

Fourth, the character of Christ as the Son of God appealed to Peter. For God to manifest himself in the flesh and then be destined to perish would have been the paralysis of the Infinite, the eclipse of eternal light, the triumph of evil.

Peter was right, this is not a world dominated by death and inaccessible to the hope of a resurrection. That hope has always been here. That flower has bloomed in human hearts as much as tulips and roses in our gardens. Death is not all.

In that tenderly comforting and illuminating little book of Dr. Lyman Abbott entitled "The Other Room," he cites some of the figures which Jesus Christ and the apostles used concerning death. Every one of them points to death as only a transition stage into a higher life. *Jesus spoke of death as a sleep.* "She is not dead but sleepeth." "Lazarus sleepeth." And sleep always presupposes an awakening. *He spoke of it as an exodus.* On the mount of transfiguration Jesus spoke of his departure which he should accomplish at Jerusalem as a going out, undoubtedly meaning that it was going out in order to an entrance elsewhere, as the children of Israel who went out of Egypt to enter Canaan.

St. Paul speaks of death as an unmooring. He speaks of his departure, "the time of my departure is at hand." The real meaning of the word is unmooring, like the unmooring of a ship, loosing the cables and moving out amid the stream with bow pointing to another and a distant shore, not to be lost in the ocean but to arrive. Baptist Noel's famous painting is entitled "Death, the Gate of Life." There is a most beautiful parallel to that in the life of the dragon-fly as that is described by Mrs. Gatty in her "Parables from Nature." "The dragon-fly in its initial stage is nothing but a grub or worm, as the butterfly is. And in the parable the worm or grub down in the water wonders what the world outside the pool is like. It sometimes hears about it and feels a strange, deep longing to enter upon it. At last the moment of transformation is at

hand, and it says good-by to the others in their imperfect state and says, 'If there is another world as they say there is, and I get out into it, I will come back some day and tell you all about it.' Finally it climbs up out of the water into the radiant sunlight and scans the surface of the pool and sails through the air, but it is now living." It has launched out into its true element, the climax and transfiguration of life. That is a parable of what our present is to our future.

Death is entrance upon rest. Says the writer to the Hebrews, "there remaineth therefore a rest for the people of God." But rest implies consciousness, for you cannot know that you are resting unless you are alive. There are many exhausted lives, and to these the words of Spencer come with heavenly balm:

"Rest after toil,
Port after stormy seas
Ease after war,
Death after life,
Do greatly please."

When we are full-blooded and vigorous, living in the sunshine, we may not be able to sympathize with this longing for rest. But when the well of vitality runs low, when we are torn down with trial and care, then we begin to sigh for the rest that remaineth for the people of God. When we think of the millions upon millions for whom there is practically no vacation from the time they are tumbled out of the cradle into the workshop and out of the workshop into the grave, we begin to appreciate what the rest that remaineth for the people of God means.

* * *

Death is home coming. "I go to prepare a place for you." The old hymns used to emphasize that fact repeatedly. "I am but a stranger here, heaven is my home." "My heavenly home is bright and fair, nor sin nor death can enter there." "We are pilgrims and sojourners here," so said the writer to the Hebrews, passing through on our way to our real home.

Since Christ has risen from the dead and become the first fruits of them that slept, no sleep so deep shall ever fall upon us that we shall not awake in his likeness. No darkness so dense, no storm so wild that shall ever keep back our bark from arriving. No power so mighty that shall prevent us at last from coming to our transfiguration. No turmoil or tumult so long but it shall smooth out at last into the great rest of heaven. No wandering so far but we shall find our way home at last.

"O blessed hope, with this elate
Let not our hearts grow desolate;
But strong in faith and patience wait
Until He come."

—In the Northwestern Advocate

The Lord is Risen: He is Risen Indeed

IN THE END of the Sabbath, as it began to dawn towards the first day of week, came Mary Magdalene and the other Mary to see the sepulchre.

And, behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men.

And the angel answered and said unto the women, fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is

risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.



And as they went to tell his disciples, behold Jesus met them, saying, all hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, be not afraid; go tell my brethren that they go unto Galilee, and there shall they see me.

If the dead rise not, then is not Christ raised.

And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which fall asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, and become the first-fruits of them that slept.

Allelujah.

The Triumphant Life

One need not wonder at the joys of Easter, which the heart of man feels intuitively, if such is the assurance of Eastertide. For man does well to rejoice in a festival which comes freighted with a conclusive demonstration of the Christian fact that if a man dies he will live again. I doubt whether there is any query in the Christian religion which has pressed the human heart for an answer as frequently as that time-worn question: "If I die, shall I live again?" "Is there such a thing as a future life?" Who is there who has not asked himself and his God for an answer to that question? In spite of the strenuous life we live and the materialistic tendencies of our age, there comes a time in every man's life when this and kindred queries press upon his soul for answer. If—as some of us do—we refuse to listen to its calls at all other times, it demands a hearing every time we stand by the open tomb. You cannot evade it when you stand by that final bed which mother earth graciously grants to the sons of men and which we call the grave of a beloved one. If you are too young ever to have experienced the gravity of this question, let me assure you that the time will come when you, too, will feel its pangs, when your mother or father or some close, warm friend of yours "wraps the drapery of his couch about him and lies down to pleasant dreams;" when you see the earth open up and piously cover his mortal remains with her bosom; when you hear the Church speak the words: "Earth to earth, ashes to ashes, dust to dust," when you feel the dull thud of the earth as she closes in upon the mortal remains of your father or friend, then, if never before, you, too, will ask, "Shall I ever see him again?" If you have ears to hear, at that time, there will come down through the corridors of time this comforting assurance of Eastertide: From that grave of transient death there shall rise a triumphant life. Yes, thank God, after a few more seasons have come and gone, after a few more suns cast their departing shadows, we, too, if we are faithful, shall go on to meet our beloved dead who have died in the Lord; and beyond the grave, we shall spend eternity with them in the Father's house, where our joys will be full, our sorrows ended, and our tears wiped forever from our eyes. What else could our Master have meant when he said: "In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you." How comforting are these words, and so full of the Easter message of hope—*The Christian's World*.

Death Swallowed Up in Victory

The triumph of our Lord's victory over the grave does by and in itself swallow up death in victory, and presages a like victory for us, though for us that victory be yet a future event.

And it is this victory that is sufficient to lead the Christian calmly and with faith through the gates of death. It is paramount triumph over death that enables him to look at the spectacle of wholesale death and mangled bodies and tortured spirits, in earthquake, fire, or storm, and still sing of the love of God. It enables him to lay his own dearest loved one into the ground, and still look up to the blue sky through which the fingers of the same loved one seem to beckon, and cry, "He hath done all things well!"

For the resurrection of our blessed Lord is not only the Christian's patent of hope for his own resurrection and of trust in the anticipation of seeing again those whom he has "loved long since and lost awhile;" it is also the revelation of God's eternal point of view with respect to human death and suffering, in the mass or one by one.

It is that which but strengthens his faith and quickens his trust when the earth shakes and is rent apart, when fire shuts off all avenues of escape, when waves roll heavily and the sea yawns that it may swallow another victim. Then it is, albeit yet in future tense, that the triumphant conviction comes over him; when this corruptible shall have put on incorruption, then shall be brought to pass the saying which is written, "Death is swallowed up in victory."—*The Living Church*.

Immortality

I am like a forest once cut down; the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the resultant of the bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. There I breathe at this hour the fragrance of the lilacs, the violets, and the roses as at twenty years. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale and it is history.

For half a century I have been writing my

thoughts in prose and in verse; history, philosophy, drama, romance, tradition, satire, ode, and song—I have tried it all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say, like so many others, "I have finished my day's work." But I cannot say, "I have finished my life." My day's work will begin again the next morning. The tomb is not a blind alley, it is a thoroughfare. It closes on the twilight; it opens with the dawn.—*Victor Hugo*.

He is Risen

Lift your glad voices in triumph on high,
For Jesus hath risen and man cannot die;
Vain were the terrors that gathered around him,
And short the dominion of death and the grave;
He burst from the fetters of darkness that bound him,
Resplendent in glory to live and to save!
Loud was the chorus of angels on high,
The Saviour hath risen, and men shall not die.

Glory to God, in full anthem of joy;
The being he gave us death cannot destroy;
Sad were the life we must part with tomorrow,
If tears were our birthright, and death were our end;
But Jesus hath cheered the dark valley of sorrow,
And bade us, immortal, to Heaven ascend:
Lift then your voices in triumph on high,
For Jesus hath risen, and man shall not die.
—Henry Ware, Jr., in New Hymnal.

Sing your Easter anthems then; rejoice, again, I say rejoice. But remember that you must rise with Christ; not in the great day of his appearing only, but here and now, that you may learn to look, as he did, at the unseen things, the things that are eternal, the chief of which is the God of the living who raised Jesus from the dead.—*Rev. Charles J. Little, D.D.*

"The risen Christ is the hope of the believer—Christ, not in the heavens, but in the heart. And this hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil. There is saving power in this hope, for it is not a theory or dogma or experience, but a divine personality, even Jesus, the Forerunner, who has for us entered the upper sanctuary, and there ever liveth to make intercession for us, and hath begotten us unto a living hope by his resurrection from the dead."

A Song of Heaven

By Harriet Warner Requa, Winterset, La.

And he came forth, the Lord of earth and heaven.
O, sing it, harps of gold in holy spheres,
Sing of the brightening of time's turbid years.
Sing of the chaplet, peace and joy, he won
And o'er earth's broken spirit bound it on.
And man the sinner desolate no more,
Treads the King's highway to his open door.

Easter

BY EMILY BUDGE JOHNSON.

Sing birds, the Easter morn is near,
O! April skies, bend blue and clear,
Let sunshine bathe the world in light,
And make its darkest corners bright.

Bring from the woodland's bubbling shade,
The first spring beauties of the glade,
And let the Easter lilies bloom
Above the darkness of the tomb.

Let the sweet Easter anthems rise
In waves of gladness, to the skies;
Till hearts long bowed with grief and pain,
Be lifted on triumphant strain.

The risen Christ draws still more near,
With every swiftly passing year;
And soon His Kingdom shall have come
In every land beneath the sun.

When no discordant note of pain
Shall mar the Easter's joyous strain,
Then, Easter bells, ring soft and clear,
Blest Easter Anthems, fill the air.

The Lord of life enfoldeth all
Our sleeping ones, who at His call,
Shall sometime wake to life once more,
When the long night of death is o'er.

In the *Western Christian Advocate*.

"For It Was Cold"

"And the servants and officers stood there who had made a fire of coals, for it was cold; and they warmed themselves: and Peter stood with them, and warmed himself." (John 18:18.)

It was the hour between the night and morning.
The eastern sky just showing streaks of gold,
And men and maids within the high priest's palace
Had gathered round a fire, for it was cold.

For it was cold! O, chilly airs of morning
That blew upon the suffering Master's breast!
Before your bleak invasion did he shudder,
Worn out by torture, grief, and lack of rest?

Who thought to give Thee warmth, majestic prisoner,
Or comfort in that frosty, daybreak hour?
Who thought how weary was thy drooping body,
Exhausted in its every nerve and power?

For it was cold! Ah, bitter be the heartache
Of each disciple who that story reads
To think how human cruelty neglected
The patient Saviour's simple human needs!

For it was cold! How futile seems our sorrow,
Our tears how unavailing to atone,
Now, let our hearts throw open wide their portals
And warmly hail this Jesus King alone!

Orange, N. J.

—Miss Strang Baird.

The angel said, "Arise, ye stricken men,
Go forth to Galilee,
For he that hath been dead and now
lives again,
His face your eyes shall see."
And lo, they sat within the door locked fast,
Hoping, despairing, fearing—
There came a sense of unseen things at last.
A sound they felt unhearing.

O'er the tense group a tranquil sweetness came,
A hush expectant stirred the air like flame;
Then while they gazed in solemn, speechless awe,
Sudden the Master in their midst they saw.

"Behold my hands and feet," he said,
"I am
Not spirit as ye see;
But flesh and blood—the God of Abraham
Lives and shall live in me."

Jerusalem! Jerusalem! land of the prophets old,
How has thy glory flamed in thee and
burned to ashes cold!
For Ichabod is written there upon thy walls of stone,
And naught remains save everywhere thy stricken people's moan,
"O God of Abraham! how long ere this
our woe shall cease?"
Jerusalem that from thy gates oast out
the Prince of Peace,
The white dove from the Father's crest
sent to thy fastness far,
The Godhead in a human breast, his messenger and star,
All hast thou spurned, and on thy head
the woe thou askedst lies
Thy faith the sepulcher of dead, thy hope
the brazen skies!

I sing a tune that has been and shall be
the glory of the ages;
No theme so wondrous known on land
or sea, or told by seer or sages.
So, friend, if thou art minded, come with
me where humble hearts aspire;
Kneeling, with foot unsandled, thou shalt
see the holy bush afire.
It was the third day after—shall I say
Aught of the scenes of that stupendous
day,
When through the noontide darkness
dimly showed
The drooping anguish of the Son of God.
The sun refused that torture to behold.
The blind moon staggered desolate and
cold.
The earth grown mad beneath the fearful
shock,
In fierce contortions rent her ribs of rock.
The Temple veil, scarce strength of ten
could bear,
Rent through its length hung in the quiv-
ering air.
And nature smitten so could not deter
The dread convulsions felt and feared in
her.
The dust of centuries grew alive, astir;
And down the black well of untold de-
spair
The world hung shuddering without hope
or prayer.

Alas for earth! her joy and hope are
flown,
Her golden treasure wasted;
In wrath and blindness from her lips oast
down
Her cup of bliss untasted.

Woe to the earth! no other bloom re-
mains
When Sharon's rose is faded!
Woe to the earth! in darkness and in
chains
She shall cry out unaided!

But O, that morning after all the woe
The earth was kindled with supernal
glow,
As down the heights supreme God's angel
came
And touched the new tomb with cele-
stial flame.
O, sing it, earth! the gates of death were
riven,

Jerusalem! Jerusalem! thy woe shall
never cease
Till in thy streets and in thy heart thou
hail the Prince of Peace;
Till knee shall bow and tongue confess
that he is Lord alone,
And joyfull bring him through thy gates,
and lead him to thy throne.
Then shall thy glory be restored; thy
temples flood with light,
For God himself shall dwell with thee,
and there shall be no night.

—In *Northwestern Advocate*.

Immortality

BY ROSS L. FINNEY.

O thou majestic orb of fire, that dost
So proudly call thyself eternal; must
It be that even thou shalt cease thy course
Of splendor through the pathless sky, thy force
Be spent, forever, and the seasons be
All blank and measureless for lack of thee?

And thou foundations of the unyielding hills,
Alike shalt be no more. Thy funeral fills
The winds that moan about thy crags, with weird
And dolorous walls, as if thou also feared
Eternity.

And bellowing ocean, old,
Relentless, free, and fathomless, who rolled
Its billows back from those primeval shores
That age on age have been submerged; who pours
Its floods along the paths of commerce; take
This dirge of nature on thy lips, and make
Lament; for ocean too must pass away.

All nature mourns; born but for one brief day.

Of mighty hope, the nature's sad refrain
Of death: 'tis the triumphant symphony
Of man's immortal spirit, rising free
From carnal clay and decomposing clod—
The deathless and eternal breath of God.

In *Northwestern Christian Advocate*.

The Mystery of Christ

"Welcome, happy morning!" age to age shall say;
Hell today is vanquished; heaven is won today.
Lo! the Dead is living, God for evermore!
Him their true Creator, all His works adore.

"Welcome, happy morning!" age to age shall say.
Earth with joy confesses, clothing her for spring,
All good gifts returned with her returning King.
Bloom in every meadow, leaves on every bough,
Speak His sorrows ended, hail His triumph now.
Hell today is vanquished; heaven is won today.

Months in due succession days of lengthening light,
Hours and passing moments praise Thee in their
flight;

Brightness of the morning, sky and fields and sea,
Vanquisher of darkness, bring their praise to Thee.
"Welcome, happy morning!" age to age shall say.

Maker and Redeemer, Life and Health of all,
Of the Father's Godhead true and only Son,
Thou from heaven beholding human nature's fall,
Manhood to deliver, manhood didst put on.
Hell today is vanquished; heaven is won today.

Thou, of life the Author, death didst undergo,
Tread the path of darkness, saving strength to show;
Come, then, True and Faithful, now fulfill Thy word.
Tis Thine own third morning; rise, O buried Lord,
"Welcome, happy morning!" age to age shall say.

Loose the souls long prisoned, bound with Satan's
chain;

All that now is fallen raise to life again.
Show Thy face in brightness, bid the nations see.
Bring again our daylight; day returns with Thee.
Hell today is vanquished; heaven is won today.
In *The Christian Advocate*.

OUR YOUNG PEOPLE

An Easter Garland

By Margaret Scott Hall

Orchard buds of every hue
Lily chalice brimmed with dew;
Hyacinth and daffodill,
Violets on vale and hill:
Where green velvet mosses grow,
Where a myriad blossoms blow,
Gather now a garland gay
For our offering Easter day.

In the fragrance of the flowers,
In the gush of April showers,
Through the sunshine and the rain
Nature hums a sweet refrain;
O'er the earth and in the air—
Notes of gladness everywhere—
Low, as sounds the summons clear,
Easter whispers—I AM HERE.

Angels rolled the stone away
On that first fair Easter day,
And the Savior left the tomb—
Rose triumphant from the gloom;
Now symbolic of that time,
Nature's melodies sublime,
Call to sleeping bud and flow'r
'Tis the resurrection hour.

All the world so fair to see
Thrills with love and harmony;
In our souls the songs of peace,
Joy, and praise shall never cease.
For o'er Death's sad mystery
Christ arose in victory,
And all earth in sweet accord
Glorifies the Risen Lord.

—In *Western Christian Advocate*.

The Legend of the Easter Lily

By Alice Mary Douglas

"If I only had enough money!" sighed Camille Morgan as she shook out, one by one, the ten-cent pieces from her bank. "Ten, twenty, thirty"—

"What is my daughter going to do with her dimes?" interrupted Mrs. Morgan, who had just returned from a visit and found Camille counting them.

"I may not do anything," answered the girl, "for I may not have money enough."

"Money enough for what?" queried the mother anxiously.

"Why, mother, you know our teacher, Miss Langdon, won't be able to be at church on Easter Sunday, as her mother is ill; and I thought it would be so nice for her to have an Easter lily to look at."

"Certainly it would," replied Mrs. Morgan approvingly, "and it pleases me very much to know that my daughter is so thoughtful. But why don't you ask some of the other girls in your class to assist you?"

"I never thought of that, mother. Why, here is Amy, now," she said as she saw her best friend coming up the walk.

Amy, on hearing of Camille's plans, was only too glad to give her pennies toward the purchase of a gift for their teacher, and the day before Easter the two girls went to the greenhouse and purchased a very beautiful plant.

"How thoughtful you were!" exclaimed Miss Langdon on receiving the gift.

"We wanted you to have a pleasant Easter if you couldn't come to church," said Camille.

"Mother will enjoy it as much as I," remarked Miss Langdon as she carefully lifted the plant and invited the girls into her mother's room. The moment the sick lady gazed upon the pure white lily she seemed to revive, and was able to sit up while the young people remained.

"By the way," inquired the teacher, smelling of the fragrant flower, "do you know the origin of the lily?"

"No," answered the girls. "Do tell us about it."

"The story tells us that once there was a poor widow who lived in Spain, and she had a little son who was weak-minded. It was very hard to teach him anything."

"Was he willing to learn?" asked Amy sympathetically.

"He was perfectly willing to learn," replied Miss Langdon, "but he seemed to have no memory or power to understand. Finally his mother decided to take him to a monastery."

"Isn't that the place where monks live?" interrupted Camille.

"Yes," was the reply; "and then one of the monks brought him up and made every effort to teach him in the ways of the monastery, but in vain. There were but three lines of all the lessons that were ever impressed upon his mind."

"Do you remember them?" questioned Amy.

"Yes," she answered; "they were these: 'I believe in God, I trust in God, I love God.' The boy would always go to church when his daily tasks were completed, and there he would remain for hours on his knees, repeating over and over these words. One day his work was undone, and a search was made for the boy, who had always been faithful to his daily tasks. The monks went to the church, but he was not there. Finally he was found in his own little cell, dead before the crucifix, with his hands clasped and a very sweet expression upon his face. After his burial the monk had a cross erected over his grave, and these favorite lines of his engraved upon it. It is said that no sooner was the cross erected than a beautiful white lily bloomed by the side of his grave. When the monk heard of it, he visited the grave and ordered it to be opened, and the root of the lily was found imbedded in the heart of the child."

"So that is where the lily came from, is it?" said Camille.

"Yes," answered Miss Langdon, "so the legend tells us."

"Anyway, it's a lovely story," exclaimed Amy, "and I shall always think of that every time I see a white lily."—*The Children's Visitor*.

Easter Gifts

During the weeks preceding Christmas, bits of paper go flying up the chimneys bearing to Santa Claus names of toys desired by the little folks; while the older children are surrounded by a delightful air of mystery and "secrets." If mother chances to say "I wish I had a—" or father happens to remark that "some day I'm going to get a—," quick glances are exchanged between various members of the family. All are intent on discovering what others wish for gifts, and some are not slow about dropping hints as to what they desire.

As Easter approaches the spirit of giving is again in the atmosphere, and the exchange of Easter gifts is growing into an established custom.

This is all as it should be. It is fitting that we should celebrate the day that Christ gave himself to the world, and the day that he gave the promise and the proof of eternal life to mankind, by giving tokens of love to those dear to us.

There are, however, multitudes who have not only outgrown the sending of bits of paper skyward, and of happy interchange of family surprises, but to whom these glad seasons suggest no thought of giving or receiving dainty remembrances.

Life has for them few friends, few comforts, few rays of happiness, and all they ask for are the gifts of peace, of comfort, of forgiveness, of rest.

While our hearts rejoice in the glory of Easter, let us cultivate the keen eye to see, the ready hand to help, the warm heart to sympathize with those

who, hidden in the midst of us, are hungering and thirsting for love, for friendship, for sympathy.

Christ set the example of the highest kind of giving. He gave himself.

Lowell in his "Vision of Sir Launfal" truly shows the spirit of Christlike giving:

"Who gives himself with his alms feeds three, Himself, his hungering neighbor, and Me."

"If we then be risen with Christ," should we not go about as his messengers, helping to answer the prayers rising from the multitudes all over the earth?

"When Jesus saw the multitudes he had compassion on them." While Jesus was fond of individuals and had personal friends that he loved as we do those especially dear to us, his heart always went out toward "the multitudes."

It has been said that the feelings with which we regard those in trouble or distress may be divided into three kinds, pity, sympathy, and compassion. We see a man lying drunk in the gutter. We pass by saying, "Poor fellow," and straightway forget him. We notice the white face and tired eyes of the clerk in the store, and we say, "Poor thing," and rush on to another counter. We read of an accident to a poor, unknown woman, we sigh and remark that such carelessness ought not to be allowed and that we are sorry for her family. Yes, we pity these people, we pity the children of the slums, the women in the sweatshops, the overworked and underfed everywhere. But our pity is not deep enough to cause us any real discomfort or to stir us to action.

A letter or telegram brings news of death or disaster in the home of some friend. Ah, then we sympathize. We write letters, we call on the bereaved, we visit the sick, we extend our sympathy to our friends who are in trouble. And the sympathy helps. Even a sick headache or an aching tooth is relieved by a word of sympathy; while those in serious distress of body or mind, a cordial letter, a hearty handshake, a loving caress, a kind word, are like crutches to a lame man. There is something personal in sympathy. The man who has lost health, happiness, and fortune, walks down the avenue with slow step, drawn face, hopelessness painted on every feature and characterizing every motion.

"Poor fellow!" says Mr. A. as he meets his old-time competitor in business. "I do pity him!" and he passes by with a nod.

"How are you?" says Mr. B. a few minutes later as he stops and shakes hands with the victim of misfortune. "Glad to see you, old man! Sorry for all your trouble! But brace up, and you'll be all right yet!" And his words are so cordial and his handshake so hearty, and his whole attitude so full of sympathy, that his forlorn friend is comforted, he unconsciously straightens up, holds his head higher, and walks more briskly.

"Good-day!" says Mr. C. "How are you getting on? Can't I do something for you? Come and see me to-morrow. I believe I know someone and something—" and so he talks on with the direct aim of helping the man. That is compassion, making others' troubles our own and making it our business to be interested in them.

The man in the gutter is our brother. The girl behind the counter is our sister. The children of the slums and the women in the sweatshops are our kin.

As their cries go up to the Lord of life to send his gifts of rest and peace and pardon and strength and comfort, let our prayers ascend with theirs, that they may receive that for which they cry, and that we may help to bring the answer to some weary heart and burdened life.—*Mary Kay*.

"It's so hard to get honest boys—absolutely honest ones, I mean," said the manager of a large shopping firm. "They're most of them honest in big things, but not in little things. They won't rob the firm of money or break into the drawer or safe, but they will rob us of time and waste good material without thinking that they're dishonest in so doing. We had one clerk who actually cost us more than he was worth. He took a vacation whenever my back was turned. There are plenty of others in there, too, who don't consider that dishonest."

Some Reflections on the Resurrection

By the Rev. J. W. Jackson, S. T. B.

If a messenger should violently knock on my door and thrust a telegram into my hand telling of the resurrection of a man, I would not believe or disbelieve it; I would ignore it; forthwith. I think I am safe in saying no such report could get the attention of any thoughtful man. In spite of this fact, the Christian church has repeated for nearly two thousand years its sacred creed concerning Jesus, "He suffered under Pontius Pilate, was crucified, dead, and buried: He arose again from the dead and ascended into heaven." Here is quite a difference. The resurrection of the body of Jesus is a question which all mentally balanced Christians accept in spite of the criticisms from the "Rigor and Vigor Man," who strongly affirms that his beliefs must be founded upon scientific fact. When he talks of being fixed once for all and the never changing laws of nature, the Christian, who is still in the stage of hearsay and passive intellect, forsakes his belief in the miraculous resurrection and takes sides with the naturalist, (the atheist). But the mentally balanced Christian, who knows the limitations of science, is not in the least disturbed.

The resurrection of Jesus' body is the fundamental idea and coefficient in the Christian experience and life. Like life, itself, the idea of the resurrection is complex and indeed it defies rational explanations. Some have given what they thought to be explanations, but it turned out that these explanations needed explanation. Any explanation which needs to be explained, is not a satisfactory explanation. Life defies explanation and definition. Also, the Christian life is supernatural in its idea in that it is founded upon ultimate realities. Science can say nothing about these. It cannot prove nor disprove the existence of the human soul. Nor can it prove or disprove the immortality and freedom of the soul.

The function of science is to observe, classify, and systematize phenomena. Its field is to study concomitant variations among things, how things come about in an order of law, and to systematize and record the facts of experience. Thus we see that where science stops the religious life and experience begin. When the scientist reasons after this fashion, his apparently solid foundation begins to totter. Again it is a natural law that all heated bodies expand, but between 32 degrees and 36 degrees water has a law of its own; while rubber breaks the law completely. When bodies cool they contract; but water expands as demonstrated in floating ice. Once more, when the man of "Rigor and Vigor" is showed that his basal facts rest upon enormous assumptions, his tottering foundation now falls with a crash. He sees that openmindedness is the proper attitude for finite intellects. This is God's world. All things are possible with Him. If this is true, the resurrection of Christ's body is possible and actual.

But the question is asked: "Why this hurling of poisonous darts by Christian and anti-Christian?"

If Christ did not rise, what of it?"

Is not Christianity a vindicator of itself? "Has it not proved to be a saving power among men?" Take the fact of the resurrection out of the Christian experience, would Christianity vanish from the earth? In reply, Christ prophesied both His death and resurrection. If He had not made good, He would have been in error. If He is in error, in this case, why should we believe Him at all? All of our hopes and aspirations are based absolutely upon His words and promises. Then it is necessary that He rise and make good His claim. No one, except it is a thoroughgoing materialist, can deny the resurrection of Christ's body. Logic and syllogisms leave the question untouched. The relation of the material body to the immaterial soul is not so close that the cessation of one means the extinction of the other.

The fact of the resurrection of Christ's body was believed by some prominent leaders of natural science: Newton, Clarke, Maxwell, Herschel, Adams, Boyle, Dalton, George Strokes, James Simpson, Segwick, Joule and Faraday. The immortality of the soul has been discussed from Pythagoras to Plato. It was the subject last in the mind and upon the lips of Socrates. The resurrection of Christ's body as a fact, is well attested.

But let us observe the manifest change in the risen body. Mary Magdalene did not know Him. She knew Him quite well before His death. Christ said to her, "Touch Me not; for I have not as-

cended to My Father." The two disciples, on the way to Emmaus, did not know Him until their eyes were opened. "The first day of the week, when the doors were shut where the disciples were assembled for fear the Jews, came Jesus and stood in their midst, and saith unto them, 'Peace be unto you.'" He passed through the key hole.

The New Testament teaches the bodily resurrection of our Lord, also our bodies; but it makes a distinction between the qualities of the future body and those of the present. Christ's exclusion of the marriage relation and comparison of the state of the risen Saints to that of angels in heaven, involve such a distinction. Paul more directly and explicitly affirms the distinction in these sentences:

A Hymn for Eastertide

BY THE REV. BENJAMIN COPELAND

Easter bells are ringing,
Easter anthems rise,
Age and childhood singing
Strains that seek the skies;
Seek their source, ascending
Where, in rapture sweet,
Song and service blending,
Saint and seraph meet.

"Christ the Lord is risen!"
Wondering angels cry;
"Broken, Death's dread prison!"
Sons of men reply.
Blessed song and story!
Doubt and fear depart,
Resurrection glory
Floods the faithful heart.

Purest, purest pleasure
In each bosom wells;
Happy, happy measure—
How the choral swells!
By that song supplanted,
Wrath and wrong shall cease;
From this hour undaunted
Reigns the Prince of Peace!

Easter lilies, blowing,
Breathe His praise abroad—
All their grace bestowing.
On the Son of God.
Lo! His brow adorning,
Kings their homage pay;
Hark! the stars of morning
Hail His boundless sway.
Buffalo, N. Y.

"Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption; it is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown as a natural body; it is raised a spiritual body." The word "spiritual" here is evidently used in a relative sense. "It puts the resurrection body in contrast with the grossness of flesh and blood in the earthly body, and indicates that it is to be a suitable partner or instrument of the glorified spirit."

Long ago men thought it necessary to affirm a material identity between the future body and that of the present. But Paul's language upon this point is a vivid rhetorical phrase and is far from affirming a material identity. What he says is: the earth is the common grave of the race. At death, men universally give back their bodies to physical nature. Death is associated with the grave; so Paul associates the resurrection with the grave. But there is nothing in these words to compel us to say that after death we will have these same material bodies. In reconstituting man's physical being, material identity is of no consequence. All that is necessary is that the same order of organization be maintained. If this be true, one set of organization is just as good as the other. It is highly impossible that God has devised an intricate and far reaching economy for conserving from each body the qualities of matter necessary for physical perfection and has undertaken to gather, in the day of resurrection, the scattered particles which are comprised in its quality.

Sameness of type provides for the proper identity in our earthly experience; why not in our future State? A little reflection shows it to be non-desirable that we have these material bodies in our future state. Think of the cripple, the dumb, deaf, the missing limbs. The old man, whose body rheumatism has folded double. Would the old man like to appear in judgment with this body? No. These bodies need food, clothing, drink, and are limited by space and time, and are susceptible to diseases. In every way, these bodies are fit for this world and not for the other world towards which we are traveling. Do we then, believe in the resurrection of Christ's body? Yes. Will our bodies rise? Yes. Was Christ's body before death materially identical with his body after death? No. Will our bodies be qualitatively the same after death as before death? No. This may be admitted but the exact nature of our bodies after death is not defined. The resurrection contains many mysteries. There are many things about it we do not understand. But when this life's struggles are over, the mysteries will vanish; for we will see Him face to face.

Some Bible references to the resurrection:

John 20:17; John 20:19; Acts 1:3; Acts 17:32; Acts 26:6; Acts 24:15; Acts 26:8; Matthew 22:25:32; Mark 12:25; Luke 24:16-17; I Peter 1:13; I Corinthians 15:21-23; I Corinthians 15 chapter.

Compare I Corinthians 15 chapter with the vision of Er in last chapter of Plato's Republic. Birmingham, Alabama.

The Christian's Easter

REV. H. A. BRIDGMAN

Hope has never fled from the human family even in the most wretched periods of its history. Many a man on the brink of suicide even, has recoiled from the dark deed because of the fluttering of a vague hope in his heart. Such stirrings of soul are proof that all the children of men are the children of God. But when the Christian hope takes hold of a man it seems so utterly different from what he has known before, so satisfying and so beautiful, that he seems to himself to have experienced a second birth, to have passed into a world in which all things have become new.

This living hope, this Christian hope, this Easter hope, is not based on a fond fancy that to-morrow is to be better than today, upon a willingness to gamble on the chances of life which we trust will soon put an end to our run of bad luck and clear our sky of clouds. The lively hope into which we are begotten again by the resurrection of Christ from the dead is grounded on what God has already done for the world through our Lord's ministry to it and conquest of it. In Him we see one who has upon Him no mark of its defilement, whose mightiest forces—those of waste and decay and death—He has utterly vanquished. The vital and the vitalizing Jesus is our reservoir of hope. So long as we see His majestic figure in the forefront of the fight we will not cease to believe that victory is coming also to us, provided we wield the sword of the Spirit with all our might.

The Christian's hope is of countless worth in the presence of discouragement and depression. We need it when we face the poverty and the intermittent character of our own spiritual life. Our sins trouble us, and they ought to trouble us, but they ought not to trouble us so much that we lose sight of the promise: "If, while we were enemies, we were reconciled to God through the death of His Son, much more, being reconciled, shall we be saved by His life." We may always hope and expect that the power which has already wrought in us a partial salvation will bring its work to perfection. Then again, we falter and grow faint-hearted in the presence of the woe of the world. It is so vast and it presses so continuously upon us. Wordsworth felt it when he wrote of—

"The heavy and the weary weight

Of all this unintelligible world."

—From "Steps Christward."

Easter morning proclaims to every true mission. It is to do as Peter did on the day of Pentecost—tell the story of Christ's risen life and power. This story ought to fill every believer's heart, as it did his, with enthusiasm and undying zeal. It should give birth, in the entire church, to a mighty optimism and faith.—Selected.

EASTER REFLECTIONS

The most surpassing doctrine of the Christian system is that of the resurrection. It is the most thrilling incident of all literature. If it were a creation it would immortalize the writer and put him in a class by himself. Herder said: "The resurrection of Jesus is, humanly speaking, so sublime, touching, and beautiful, that if it were a fable one might wish it were a historical fact." In the collaborated account taken direct from the Scriptures is a story full of pathos, tragedy, romance, lights and shadows such as to hold one spell-bound while reading and leave one in the attitude of reverential awe when the last word is said. The whole story is pitched beyond human invention. It is the great overpowering and outstanding fact of history, what is to some its unbelievableness is in fact, proof positive of its truthfulness; for man to have invented the story would have required super-human imagination such as no man before nor since has approached.

Easter has its charm. It is pitched at the appropriate time of the year, when life is irrepressible; life abundant on every hand; life in manifestation; life triumphant; life enthroned; life exultant. Life bubbling, singing, playing, laughing, shouting, beaming, moving—Life. There is enough joy at Easter-tide for the whole year through. One could afford to drag through the remaining portion of the year on the joy of Easter. The day when God's greatest artists of song are presented; when the full orchestra is attuned; when every stop on the organ is pulled; the supreme moment in the supreme oratorio when a premier singer strikes the highest and most beautiful note ever written with the sublimest words of Christian faith "I am the resurrection and the life." Hallelujah! for the Lord God omnipotent reigneth."

"WITH YOU ALWAY"

"Lo, I am with you, alway," saith the Master. Is He with us now? An answer to this question may be an answer to the question, "Was He with the disciples before and after the tragedy of Calvary?" The personal test is always strong and convincing. Hearsay testimony is often doubted altho it comes from a reliable person. As to the resurrection we are not shut up altogether to history and the testimony of others. We can apply the personal test. We have living witnesses. It would be easier to doubt the resurrection than to believe that the millions of Christian believers are deluded or lying when they speak of the consciousness of Christ's presence here and now. Millions testify daily of this conscious and vital touch with Him who is the world's gracious Redeemer.

"We may not climb the heavenly steeps
To bring the Lord Christ down;
In vain we search the lowest deeps,
For Him no depths can drown.

"But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee.

"The healing of the seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again."

This consciousness of Christ as a present day help is a practical test. "Abide with me" the soul cries "for without Thee I can not live." And He says "Without Me ye can do nothing." What mean these testimonies of Saints in prayer and praise service? Verily, He is here. One way to offset these present day witnesses is to say "They are fools; they are a deluded set." This host of Christian believers includes scholars, philosophers, historians,

poets, bankers, merchants, laborers, physicians, lawyers and men and women from every walk of life. Is it possible to keep up such a constant and universal delusion? This doctrine is not new. "How our hearts did burn as He talked with us by the way," declared the disciples on the way to Emmaus. A present Christ is not a delusion. He is present to individuals vitally and irrefutably so. There are millions upon millions who would seal their testimony with their own blood. Not only does He appear unto us as individuals but to groups. To-day His present personality is reforming the world and building constitutions. His view of child life will yet free every mill from child labor. His golden rule will yet solve all questions of labor and race. Often men are moved to action by an irresistible force. What is that force? Right! What sets the standard of right? Why is not man a law unto himself? Hear Him say "Lo I am with you alway." His presence is the determining factor. He sets the pattern for manhood. His ideals control.

"Lo, I am with you alway, even until the world shall end." Here, yonder, unto earth's remotest bounds.

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

He is with us here, with Hartzell and Scott in Africa, with Bashford in China, with Burt in Europe, and with Bristol in Latin-America.

"With you," the honest doubter to convince. "With you," the fearful to make brave: "Lo, It is I be not afraid." "With you," the investigator seeking the truth. "I am the truth." "With you," the lonely to cheer and comfort; "With you," the lost and erring. "I am the way." "With you," dead in trespass and in sin: "I am the resurrection and the life, He that believeth in Me tho he were dead yet shall he live."

THE PURE IN HEART ALONE SEE

"Blessed are the pure in heart for they shall see God" was uttered with full reference to our present life and not the life beyond the grave. We shall see God in this world if we are pure in heart. The beatitudes come from a practical preacher to a present world with practical needs. The pure in heart alone see God. Is it to them He makes Himself known. Freedom from sin, a living and vital touch with Him who alone is perfect, will clarify many of the mysteries that enshrouded much of the doctrine of the Church. Worldliness and world-mindedness shut out much of the richness of God's truth and grace. 'Tis here where the mystery sets in. The church is a secret society. It needs, however, no inner or outer guards to protect the castle hall of truth. There are no pledges of secrecy—for we cannot impart the mysteries of the faith to those who are not of us. The church works in the open—in clear, full view of the world. "The Light was in darkness and the darkness comprehended it not." The full workings of the church, its symbols, its rituals, its altars, its grip and pass word tho seen are understood only by those who are of the household of faith. And if we would we cannot transmit the mysteries to those who have not qualified. Qualification by the atoning blood of Jesus alone can open the eyes to see and the heart to receive. To such as are spiritually initiated the resurrection is easy of faith—a faith that becomes certain knowledge. To such as do His will God makes known the mystery of the faith—and to such, Christian teachings and the word of God present no impossible truths.

SOUL COMPANIONSHIP

The resurrection and the subsequent appearances of Christ during the forty days before His ascension and today's vital touch teach us the value of soul companionship and the nearness of the spiritual world. The resurrection is a protest against ma-

terialism. We live too much in the physical world rather than in the spiritual. The soul ripens faster and more purely in the atmosphere of the spiritual. The spirit is the dominant force in life or it should be. Mind controls, not matter. And when the physical dictates there is a low order of things. We predicate our likes and dislikes and form our social and political ties all too much upon the material. Is there not something in the resurrection that spells soul companionship—something that protests against the exaltation of the body at the expense of the soul? When we subject the body to its secondary place and make the Spirit first, only then are we in a position to begin real companionship. We make too much of the body in our social preferences. The color of the eye, the shape of lip, the size of nose, the texture of the hair; how do they dress, are they in style, what is their color, the race—these things seem crude put in this connection, but they indicate our drift in materialism—rather than these things which are but for a moment we should concern ourselves with the mental and moral qualities. Spiritual affinities form eternal companionships. Stripped of the physical the soul becomes receptive and active to form alliances. Soul companionships are closer than those of body—the body withers, fades, dies, the soul lives, renewed daily. Spiritual association is cleaner, nobler, holier than the bodily. The spiritual is the divine type. Such is our relation to our Heavenly Guest, and in this relation are we received as friends and not as servants.

WHERE O GRAVE IS THY VICTORY

Jesus Christ conquered death, and to His followers death should hold no terrors, and yet Christian people impeach the resurrection by undue mourning over their dead, just as though the grave ended all. Such as accept the full significance of Christ's triumph over death know that our loved ones who go hence are only from us at longest a short while—and then we too shall enter the Elysian fields when the reunited family will be unbroken. Wrapping ourselves in depressing black and sobbing until our hearts nearly break when our loved ones die might do for people who have no glorious doctrine of the resurrection. But for Christian people it has an element of distrust—yea of unbelief. We knew at one time a godly young woman who came South to teach. She was the only blood kin of an aged father. Yet the two were so filled with the spirit of their Master, that they decided that she serve God's poor. She was not at her post long before she was stricken with fever. A message was sent the father in the far away hills of Vermont that his daughter was dying. No doubt it was a shock to him who was already lonely to know that his life's hope and love lay near death's door. He started on his long trip South saying in his heart that he would get there in time to say "Good-bye, Daughter, tell Mamma I'll meet her in glory." Before, however he reached his daughter death claimed her and she went home. We all expected the aged father to break down when he arrived. A number followed him as he ascended the chapel steps. We followed him into the chapel. With a firm step this saint of God walked to the head of the casket where lay the remains of his loved one. Now all alone in this world what would he say. He lifted his face Godward—and that face had an expression that moved saints and sinners—and then with an Abrahamic faith and voice that wavered not he said "The Lord giveth and the Lord taketh away, blessed be the name of the Lord." This man was no stoic. He was not heartless. He knew God. He believed God's word. The doctrine of the resurrection is not only preachable but livable. This to our mind is the attitude all Christian people should take. Even in the valley of the shadow of death we should fear no evil for His rod and staff comfort us.

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath gotten us again into a lively hope by the resurrection of Jesus Christ from the dead."

Southwestern Christian Advocate

631. BARONNE STREET.

- 1—All business letters should be addressed to Eaton & Majors, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

Of General Interest

THE ITALIAN SITUATION

The Rev. J. Adolph Cascianelli, a Roman Catholic priest, has been appointed by the Pope to make a thorough investigation of the Italian situation in this country. These investigations, which will last about four years, will cover the entire United States. Particular attention will be given to the frequent black hand outrages while crime in general among Italians will be carefully studied. It is claimed that the aim of the movement is, "to increase religious restraint upon the Italians of this country in order to help them control their fiery tempers." It is thought that as a result of this investigation Rev. Cascianelli will have numerous important and helpful suggestions to make for the betterment of the people among whom he labors.

ST. PATRICK'S DAY

St. Patrick's Day was generally celebrated throughout the United States. Everywhere there was a display of shamrock and the "wearing of the green." In New York City 50,000 persons braved the inclement weather and paraded through the streets of that city. In Chicago a great celebration was held with President Taft as the chief speaker.

Probably never before have the Irish celebrated a more auspicious St. Patrick's Day. The stars in their courses seem to fight for Ireland in these days. In England the two great political parties, the Liberals and the Tories are each earnestly seeking the Irish vote in the British Parliament and are willing to make great concessions to secure it. The prospects for Irish autonomy or Home Rule are bright today. So optimism and good cheer characterized the various St. Patrick's Day celebrations.

FORMER VICE-PRESIDENT RETURNS

Former Vice-President Charles Warren Fairbanks reached New York March 17, after a tour of the world lasting nearly a year. Mr. Fairbanks' observations in the Orient and in Europe have led him to believe that the danger of war between this country and Japan is extremely remote and that no questions or differences between this country and another nation are likely to arise in the near future but that can be amicably settled by diplomacy and arbitration. Concerning the relations existing between the United States and Japan, Mr. Fairbanks had this to say:

"There is not the slightest ground, in my opinion, for the suggestions which now and then obtain currency to the effect that there is danger of war between the United States and Japan, or with any other power. Japan has a respect and an admiration for the United States which is genuine and undisguised. I have found such to be the feeling of that country from the Emperor and the Katsura Cabinet down to men in every walk of life.

"If there seems to be any conflict of view with respect to Japanese and American rights in Manchuria or elsewhere it does not follow that that means grave difficulty. There is nothing in the present relations between the two countries which can justify any imputation on the entire good faith of either toward the other."

While there will not be the demonstration and enthusiasm attending Mr. Fairbanks' return as will be true in the case of Col. Roosevelt, still his countrymen hold him in high esteem and are heartily glad of his safe home-coming.

People of Interest

The funeral services of the late Bishop Henry Spellmeyer who died in Atlantic City, New Jersey, March 12 and not in Jersey City, as was stated in the SOUTHWESTERN of last week, were held in Newark, N. J., March 16. Bishop Spellmeyer is survived by his wife, Mrs. Spellmeyer, and an invalid daughter. Mrs. Spellmeyer was accompanied on her sad journey from St. Louis to Newark by Dr. and Mrs. Fayette Thompson, her pastor and his wife, Mr. Hanford Crawford and Dr. William F. Wright, Superintendent of the St. Louis District.

Dr. Ernest Lyon, the American Minister to Liberia, sailed for his post of duty Sunday, March 12, on the United States cruiser Birmingham.

Bishop McDowell lectured in Kansas City, Missouri, Tuesday evening, March twenty-second, on a theme of great importance, "The Bible and Life."

The Hon. Charles W. Fairbanks, due to arrive in New York March eighteenth, was invited to address the New York Preachers' Meeting Monday of this week.

Bishop Hendrix, who is preparing the Episcopal address to be read at the General Conference of the Methodist Episcopal Church, South, in May, states that the membership of this Church has had an increase of 200,000 during the last four years.

The Rev. Harry B. Compton and Mrs. Compton arrived in New York City on the Steamship Oruba, Wednesday, March 16, returning from Ecuador on furlough. Their address will be Delaware, Ohio.

Dr. W. P. Thirkield, President of Howard University, Washington, D. C., preached at Warren Methodist Episcopal Church Atlanta, Ga., the Rev. E. H. Oliver, pastor, on a recent Sunday. An immense audience greeted him.

Dr. Claudius B. Spencer, editor of the Central Christian Advocate, announces that, owing to the persuasion of others, that his presence is needed this year among his constituency, he has postponed for a year his contemplated trip to the Mediterranean countries, Egypt and Palestine.

Among recent visitors to New Orleans University were Mr. William N. Hartshorn, of Boston, chairman of the Interstate Sunday School Extension Committee, and Mr. Pennymore, of the same city. Mr. Hartshorn paid a high compliment to the work the New Orleans University is doing.

Dr. J. T. Docking, President of Rust University, Holly Springs, Miss., contributes to our columns this week a very interesting writeup of "The Meeting of the Presidents of Our Freedmen's Aid Schools," held recently in Nashville. This article is to be found on page 11. Doctor Docking is the Secretary of this body.

The Rev. A. B. Leonard, D.D., Corresponding Secretary of the Board of Foreign Missions, accompanied by his daughter and her husband, Mr. and Mrs. John Fisher, of Cleveland, Ohio, sailed for the Mediterranean on the Steamship Celtic leaving New York, Wednesday, March 16. He will be present at the opening of the American Mission in North Africa at Algiers, will visit Rome and the Methodist Missions in Western Europe, and later will attend the World Missionary Conference at Edinburgh.

The Western Christian Advocate, under date of March 16, says: "In a letter to Dr. R. T. Miller, dated the 7th inst., Mrs. Daniel Rader states that her husband, who suffered a paralytic stroke February 14, is rapidly recovering. His entire left side was affected, but he is now able to use his hand, will soon walk, and last week he dictated three editorials. At no time was he unconscious, and his mind has remained as clear as a bell. The physicians express astonishment, but it is confidently expected that he will soon be able to take up his work for the Church."

Rev. E. L. Hoffecker, of Dover, Delaware, where he has done a noble work in saving Wesley Church to Methodism, has presented to the American University at Washington, D. C., three valuable volumes of great historic interest. One is the private Greek Testament of Samuel Taylor Coleridge, annotated in the poet's own hand-writing. The book, worn and thumbed from constant use, shows that the Gospel of John was Coleridge's favorite Scripture. This explains the numerous quotations from St. John in the Biographia Literaria? The second book is a copy of the Koran in what is probably the earliest edition printed in English. The third volume is a treatise on the Whole Duty of Man, and a manual of private devotion of the type in use in the American colonies during the revolutionary period.

News Paragraphs

The Godman Library, recently erected at Gilbert Industrial College, Baldwin, La., will be dedicated Sunday afternoon at three o'clock, April 3, 1910. This will be a glorious occasion, and Miss Inez Godman extends a cordial invitation to the ex-students, and to all friends of the institution and her father, the late Dr. William D. Godman, to whose memory the library is erected. The memorial services will be held in Trinity Methodist Episcopal Church.

It is stated by the Turkish War Minister that Abdul Hamid, the deposed Sultan, has refunded to the exchequer his entire fortune of about seventy-five million dollars, retaining only a small sum for his personal use.

Messrs. J. D. Johnson, of Kentucky, and Nelson Crews, of Kansas City, were recently appointed by President Taft as special agents of the General Land Office and Department of Agriculture, respectively, which positions pay \$3,000 per annum.

Henry Ulke, the "Painter of Presidents," who came to this country from Germany, died at Washington recently at the age of eighty-nine. He was the friend of Lincoln, made a famous photograph of Grant, and had among his patrons Sumner, Chase, Stauton, Blaine, Carlisle, and John Sherman.

According to the figures given, says the *Christian Advocate*, the English language, which a century ago was spoken by 20,000,000 individuals, is now spoken by 100,000,000. At the beginning of the nineteenth century French was spoken by 34,000,000, and is now spoken by 46,000,000. One hundred years ago German was spoken by 36,000,000, but now by 70,000,000. During the same period the number speaking Russian has increased from 30,000,000 to 69,000,000, and the increase in the Italian is 12,000,000, the total number speaking Italian at present being 32,000,000. Spanish was spoken one hundred years ago by 30,000,000 and is now the language of 44,000,000.

The *Graphic*, of Pine Bluff, Arkansas, says:

"Professor Isaac Fisher, principal of the Branch Normal College for Negroes of this city, has developed into one of the most formidable opponents with his pen in the United States. The subject does not seem to make any difference to his success.

"A prominent white citizen of this city yesterday received a printed circular from the Moneyweight Scales Company, of Dayton, Ohio, in which is contained the information that Isaac Fisher, of No. 419 East Fifteenth street, Pine Bluff, Ark., won first prize in the Essay Contest on the merits of the Moneyweight Scales, and that a resident of Iowa won the second prize.

"The significance of this last prize is that it makes the fourth that Prof. Fisher has won since January, 1908, and it establishes beyond question his ability as a logical and powerful writer. The prizes which he has won for essays are as follows:

"1908—Craftsman Contest, New York, 'The Relation Between Manual Training in the Schools and Industrial Education and Efficiency.' Third prize.

"1909—Manufacturers' Record, Baltimore, 'A Plan to Give the South a System of Highways Suited to Its Needs.' Second prize.

"1909—Hart, Schaffner and Marx, Chicago, 'German and American Methods of Regulating Trusts.' Second prize.

"1910—Moneyweight Scales Company, Dayton, Ohio, 'The Merits of the Moneyweight Scales.' First prize.

"The prize to be given by the Scales Company to Professor Fisher aggregates \$100 in cash. He has received in literary contests prizes amounting to nearly one thousand dollars. It might be of interest to also note that he, a Negro and a graduate of Tuskegee Institute, recently received a letter from a Colorado magazine publisher, requesting him, as one of the leading American experts whose views on any subject are worth while, to submit an article on any subject that interests him, for which he is to be paid a large sum."

The above is a lengthy quotation, but coming as it does from a Southern white paper and giving such encouraging facts concerning a Negro of brain and character, we are sure that all our readers will read the article with genuine delight. Mr. Fisher is a young Negro, in the first part of the thirties. After all, has not the race reasons for taking courage and pressing forward?

THE POWER OF FAITH

International Sunday School Lesson for April 3, 1910

(Matt. 9:18-34.)

GOLDEN TEXT: "All things are possible to him that believeth."—(Mark 9:23).

TIME: Autumn of A. D. 28.

PLACE: On the seashore of Capernaum, at the home of Jarius, and on the streets of the city.

DAILY HOME READING

M. Matt. 9:18-26;—Tu. Matt. 9:27-34;—W. Mark 5:21-34;—Th. Mark 5:35-43;—F. Luke 18:35-43;—S. Mark 9:17-29;—Su. John 3:5-17.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

The power of faith! Who can tell the heights unto which by its exercise one may not rise. Faith is essential to all things. Without it life would not be worth living. Without it we cannot please God. Faith is taking God at His word. By it we grasp the future, lay hold of the Unseen, the Infinite, the Eternal. To the man who has it, it is a principle of power, of action. It is the power by which the sightless eye is opened and the weak made strong. It is by faith that we are enabled to say: "I know in whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." Paul in the 11th chapter of Hebrews gives a remarkable resume of the wonderful achievements of the Heroes of Faith. Its power is no less today than it was then. The difference is simply in degree rather than in kind. When it is remembered "that faith is the reality to the soul of things invisible to the seers and improbable to reason," men owe it to themselves to lay hold of it with a grasp that will admit of no breaking. Doing this "all things are possible," for God will honor the man that puts his trust in Him. Thus will he obtain power with God and with man, and in all the perplexities of his daily life rest with perfect confidence upon the Lord Jesus Christ.

Our lesson today is another evidence of the power of faith. The exercise of this power was necessary to prove that He was indeed the Christ, "the promised and long-expected Messiah." Here we also see how full of tender compassion he was; how ever in readiness He was to heal the sick and relieve the needy. It could not have been otherwise. So great was His love for fallen humanity that their every cry found a sympathetic chord in His heart and a willingness to help at His hands.

LIGHT ON THE TEXT

18. *A certain ruler.* A man of authority in the synagogue at Capernaum. *Worshipped him.* Gave Him reverence. *Saying, My daughter is even now dead.* She was so near death when he left his home that he did not know how to speak of her otherwise. His expression was "the exaggeration of his parental feelings." *But come.* Regardless of the fact that she may be dead. *Lay thy hand upon her, and she shall live.* Thus he expressed his faith in Jesus' power to raise his daughter even from the dead.

19. *Jesus arose and followed him.* Responded to his request to "come." The cry of genuine faith is always heard and answered. *So did His disciples.* They followed the Master in order to witness whatever might take place. It is always good to go with Jesus.

20. *A woman . . . touched the hem of his garment.* This woman had suffered for twelve years from a bloody flux. Not wishing to attract attention she *came behind him* and touched the blue and white tassels that hung from the four corners of his garment.

21. *If I but touch His garment I shall be whole.* She believed that He had the power to heal her even though He touched her not.

22. *Jesus turned him about.* Feeling that power had gone from him. *When he saw her.* She could neither hide herself nor deny that she had touched Him. *Be of good comfort.* Do not be afraid for you shall not be rebuked. *Thy faith hath made thee whole.* "Literally, sound." Her touch was an exercise of faith and because of it she was cured.

23. *Saw the minstrels.* Flute-players. *The people making a noise.* Mark says there were "many weeping and wailing greatly." Professional mourners with their dirges.

24. *Give place.* Depart. *The maid is not dead.* There is, therefore, no need of this great lamenta-

tion. *But sleepeth.* Is still alive. *They laughed Him to scorn.* Made fun at and mocked Him.

25. *When the people were put forth.* When all except Peter, James, John and the girl's parents had been excluded from the house *he went in and took her by the hand; and the maid arose.* His touch gave her strength to arise. Thus was the man's faith honored and his daughter restored to health.

26. *The fame.* News of the performance of the miracle.

27. *Two blind men followed him.* It was common for blind men to be found along the roads in the East at that time. "The like may be found in any Eastern crowd to this day." *Thou Son of David.* A well known and popular title of the Messiah. "They truly acknowledged the royal lineage and consequent Messiahship of our Lord." *Have mercy on us.* Return or give unto us sight.

28. *When he was come into the house.* Where He dwelt at Capernaum. *The blind men came to him.* Followed him. *Believe ye that I am able to*

THE SABBATH REST AND THE WEEK DAY TOIL

The Epworth League Devotional Meeting Topic for April 3, 1910

(Sunday Rest Day).

(Mark 2: 23-28; Luke 23: 56.)

BY CLYDE CLAY CISELL

The Theme and the Scripture

Mark 2: 23-28. This act was expressly permitted (Deut. 23: 25), but in the eyes of the critical Pharisees the disciples were guilty on two serious counts—they "plucked" the corn, which was "reaping," and they "rubbed" it in their hands, which was "grinding." This was work not permissible on the Sabbath day. The Pharisees were strong on technicalities but weak on spiritualities. They were anxious that man should save the Sabbath; Jesus would have the Sabbath save the man. The Pharisees stood for the salvation of the law; Jesus stood for the salvation of life. He allowed nothing to hinder that purpose.

Jesus is "Lord of the Sabbath." It "was made for man." He taught the keeping of the day in its true spirit as a day of personal privilege and beneficent usefulness. Jesus gave the Sabbath a new skyline. He lifted it out of legalism into liberty. The Pharisees missed the soul of the Sabbath rest and made it a shackle. Love lifts life above law.

Luke 23: 56. The women had broken hearts and plenty of tears, but that hindered them not at all in their preparations to "keep the Sabbath." It is no amazing surprise that the next morn their eyes were opened to see the empty sepulcher and to behold the risen Christ. There are rich rewards for those who still live "according to the commandment." The fourth commandment is the first with a promise.

The Meaning of the Theme

Jesus amplified the Sabbath. Whatever he touched grew larger. It was an institution in bondage to small men. He set it free. The Sabbath is not a slave to form, it is a minister to life. It is too big for a commandment. It has continental relations to our day. It means more since Jesus interpreted it.

Jesus emphasized the Sabbath. The Pharisees emasculated it. "The Sabbath was made for man." Man needs the day of rest. It has been shown by actual test that men who keep their rest day are able to do more and better work than those who violate the commandment. Dr. Haegler's charts show clearly that the usual night's rest is not quite enough to restore the body to normal efficiency, and that the rest day is needed to bring the physical body up to the normal condition. A common car wheel lives longer if given a rest day every week. A good law for a man. The Sabbath commandment is not obsolete. It is virile since it passed through Jesus' hands. What Jesus has emphasized we cannot afford to neglect.

Jesus glorified the Sabbath. On that day he went to the church, on that day he walked about the city, on that day he healed the sick. The Sabbath hallowed the cornfield as well as the temple. We

do this? "Confession confirms faith." Thus would Jesus draw out their faith in His ability to give them sight. *Yea, Lord.* Yes, we believe that Thou art able.

29. *Touched he their eyes.* To show that the cure which was about to take place was not accidental. *According unto your faith be it unto you.* Puts their faith to the test. If they believed in Him their sight would return, if not they would remain blind.

30. *Their eyes were opened.* Their faith brought them sight. *Jesus straightly charged . . . that no man know it.* They were not to make known "the fact of the miracle abroad." A similar command had been given concerning the daughter of Jarius. The reason therefor was that when His miracles of healing were published abroad, the multitudes beset Him for more of them.

31. *Spread abroad his fame.* Disobeyed the Master's command.

32. *Dumb man.* Not naturally dumb, but a defect brought upon him by an evil power.

33. *It was never so seen in Israel.* Such wonderful manifestations of power had never before been seen nor heard of in all Israel.

34. *But the Pharisees.* The hyper-critical. They found fault with the Master at all times. *He casteth out devils through the prince of devils.* "The answer to this charge is given in Matt. 12:25-30."

Charleston, S. C.

do not need to follow the example of the Puritan, but we do need to emulate the example of Jesus. He glorified the Sabbath with reverence and with deeds of mercy.

Jesus enthroned the Sabbath. He found the day made fast in a dungeon. He put it on a throne. Christians are likewise to enthrone the Sabbath for the sake of bodies, minds, souls. Our land is full of enemies who are seeking to dethrone our Sabbath. Greed is trying. Commercialism plans to secularize it; worldliness would make it a day for selfish pleasure. These foes are making great headway and are unceasing. Sabbath desecration is on the increase. New foes appear every year. Now, if ever, we need to be true to Jesus' high ideal of the Sabbath. A nation without a Sabbath day will soon become a nation without a Christ. Get the view of Jesus.—From Notes on the Epworth League Devotional Meeting Topics.

A Blessed Service

One would infer from what is said and written about the mid-week prayer-meeting that it has come to be a "problem" and a very perplexing one at that; but no matter what is said or done in the matter, please remember that the prayer-meeting is not a "problem," but a most blessed service, and one that should engage the thought and secure the attendance of every member and friend of the church, especially those who have the responsibility of church management upon their shoulders. No man is at his best in church affairs who does not lean on God in humble, grateful prayer, and no church board or council can lead a congregation into larger life and great victories without the prayer-meeting. It is a means of grace, a source of power, an inspired social circle in the midst of which Jesus sits, with all present at his feet. No, the prayer-meeting is not a "problem." If it ever was a problem, which we do not believe, it has long since been solved, and that to the welfare of the church and the spiritual comfort and equipment of all those who have attended its blessed services. Let us give it the benefit of our presence. Let us all go to the prayer-meeting. Let us attend the next service. Amen.—*Religious Telescope.*

How to utilize the waste is one of the great problems of the manufacturing world. It is one of the great problems of human life as well. The ingenuity of man has made it possible to save even the particles of gold dust in the mine. It is vastly more important for a man to save "the raspings and parings of existence, those leavings of days and wee bits of hours," the right use of which determines the true value of a man's lifework.—Abbott.

The Meeting of the Presidents of Our Freedmen's Schools

By the Secretary of the Association, the Rev. J. T. Docking, Ph. D., President Rust University

The Second Annual Meeting of the Presidents, Deans and a few other especially interested and official workers connected with our Freedmen's Aid Society, met in the Meharry Auditorium of Walden University on Saturday, March 5. A similar meeting was held last year and the results have been so helpful that it was deemed wise to hold another gathering this year. Dr. John M. Kumler, the President of Walden University and Vice President of the Association, presided in the absence of the regular President, Dr. W. H. Crogman, who was unable to be present. Twenty of the twenty-three Freedmen's Aid Schools were represented by its President, and for three days these faithful toilers met for brotherly counsel and the discussion of topics of vital importance to the cause of education in the South. Every meeting during these three or four days was full of free and frank speech and the most cordial spirit of brotherly love. It was a great gathering. Every phase of our educational problem was discussed and broad plans laid for the future success.

The program was divided into five sections, and each topic was opened with a brief address or paper, after which the whole series of topics were generally discussed in the most helpful and instructive manner. President John Wier of New Orleans University and Dr. J. B. F. Shaw of Meridian Academy, opened the program by speaking on "Standards for Admission, Etc.," and Dr. H. C. Minnich of Miami University, Ohio, who has been for many years a useful member of the Freedmen's Aid Board, and is now chairman of the special committee on Uniform Courses of Study and Text Books, presented the revised course of study for secondary and higher institutions of learning.

It was a splendid product of combined wisdom and practical skill, and this course was adopted so that it is now assured that our Freedmen's Aid Schools will be a uniform course of the most practical and modern type—a gem of pedagogical science.

Dr. C. W. Bennett, the Inspector, presented a course of study for the grades and Prof. J. L. Bulkley presented a proposed course of study in the Industrial Arts. Dr. L. M. Dunton of Claflin University, presented some splendid ideas upon the subject of the "Faculty Meeting." No man in that bunch of educators is better qualified to speak on such a topic than Dr. Dunton, who is the father of us all and greatly beloved. Whenever he arose to speak, he said something worth hearing. Dr. J. W. E. Bowen and Professor A. C. Maclin spoke on the "Residents Work in the Class Room." "The Teachers Preparation and Selection" was the topic discussed by Drs. J. S. Hill and M. W. Dogan, and Dr. J. T. Docking had for his topic "Unskilled Teachers and what we are to do with them." Many helpful hints and suggestions were made by that Prince of Pedagogues, Dr. C. W. Bennett, who discussed the question of "School Discipline." Secretary Mason and Dr. J. A. Kumler made every President happy when they discussed in the most hopeful manner the question of endowments for our schools. "The Church has the Money," he said, "and when they know the work that we are doing, it will furnish the money." Dr. J. O. Spencer and M. W. Dogan spoke interestingly on "How to Increase the Conference Collections." "College bills and Dining-hall Management" was discussed by Dr. John Wier and J. M. Cox, Drs. J. S. Hill and J. Beverly Shaw. After Dr. R. S. Lovinggood de-

livered his address on the question "Shall the Price of Board be Increased?" it was the opinion of all present that in view of the fact that all food products and supplies have so largely increased in their cost, that the time has come when we shall be obliged to raise the price in our Boarding Halls. Dr. Thomas Nicholson, Corresponding Secretary of the Board of Education, brought a wonderful and inspiring message from that society. Dr. Nicholson spoke of Student Loans, urging the Presidents to be more careful in the use of this fund and pressing the question of having all who have been aided, pay back their loans as soon as possible. Drs. G. W. Hubbard and R. T. Fuller spoke pointedly on "The Sanitation of the School Room," and Dr. A. P. Camphor gave some points on "How to Reach the People in their Homes." Miss M. E. Braden, of the Music Department of Walden University, made some suggestions on the "Importance of Music in our Schools." Bishop J. M. Walden and Dr. J. W. E. Bowen made thrilling pleas for a more thorough and systematic study of the Bible in our Freedmen's Aid Schools.

On Tuesday afternoon in the midst of a high tide of Religious educational fervor, the association adjourned to meet next year at Rust University, Holly Springs, Miss. Throughout these days of careful deliberation and devout planning much was accomplished for the good of our cause. The presence of Secretaries Mason and Maveety with Bishop Walden and Dr. Nicholson, Dr. Minnich and Dr. Bennett proved to be a great source of inspiration.

The adoption of the Uniform Course of Study, which is flexible enough to admit of being generally adopted by all of our Schools, will prove to be one of the chief achievements of this Convention. It was the prevailing opinion that more attention be given to systematic Bible study in all of our schools. Dr. Bowen's appeal that the Old Book should have an important place in this new course of study met with a hearty Amen from all quarters. The Convention throughout was full of good cheer and brotherly good will. Everybody was optimistic and shouting happy over the glorious progress that the Freedmen's Aid Cause is making. If our friends North and South could have been in this Convention and learned of the work that our Christian Schools are doing they would have caught the spirit of the Master and would have learned the joy of Christian service and Christian giving. No where in all the world can a dollar do as much good and earn as much for the Kingdom of Christ as in this particular field. The Association showed its approval of the project to celebrate the Fiftieth Anniversary of the Emancipation, and adopted the following resolution:

Resolved: That we, the Presidents and Principals of the twenty-three Colleges and Academies of the Freedmen's Aid Society, do heartily commend the movement to celebrate, in 1913, the Fiftieth Anniversary of the Emancipation of the Slaves. We pledge ourselves to write our respective Congressmen and Senators to vote for the bill, now before Congress to make an appropriation for said Exposition.

The following officers were elected for the ensuing year:

President, L. M. Dunton; Vice-President, J. O. Soencer; Secretary and Treasurer, M. W. Dogan; Executive Committee, J. A. Kumler, J. B. F. Shaw and John Wier.

Miss Cora M. Buckbee

Miss Cornelia (Cora) M. Buckbee was born in Columbia County, N. Y., March 20th, 1848, and passed to the "Great Beyond" Jan. 29, 1910, at Emerson Home, Ocala, Fla. She was next to the youngest of a family of four daughters. Her father was a farmer of limited means. The three other daughters took up teaching as their vocation until they were married. Miss Cornelia upon the death of her mother assumed the care of her father's household for many years, until her father because of the weight of years, went to live with his youngest daughter, who was then married. Miss Cornelia had the usual advantages of the rural district school of fifty years ago. She was noted for her ability and precocity. She early united with the Methodist Episcopal Church in the little village about one mile from her home, and to that place of worship walked regularly every Sabbath, foul or fair, rain or snow. Not only did she look to her pastor for spiritual food, but also for intellectual and mental uplift. She was made welcome to the use of the family's library, with the result that few graduates of the schools of to-day equal the stock of learning she accumulated. So to one pastor was she indebted for great aid—the Rev. J. B. Sylvester. He was a man of great erudition. He, on account of failing health, retired from the pulpit and for a number of years made the little village where Miss Buckbee attended divine services his home. His home, his library, his counsels, were always hers for the asking, and eagerly did she avail herself of those benefits. The acquaintance thus begun was kept up to the day of her death. Her father, needing her help no longer, Sister Cornelia, then over thirty years of age, looked about for something to do that would give her a support and be in the line of her tastes.

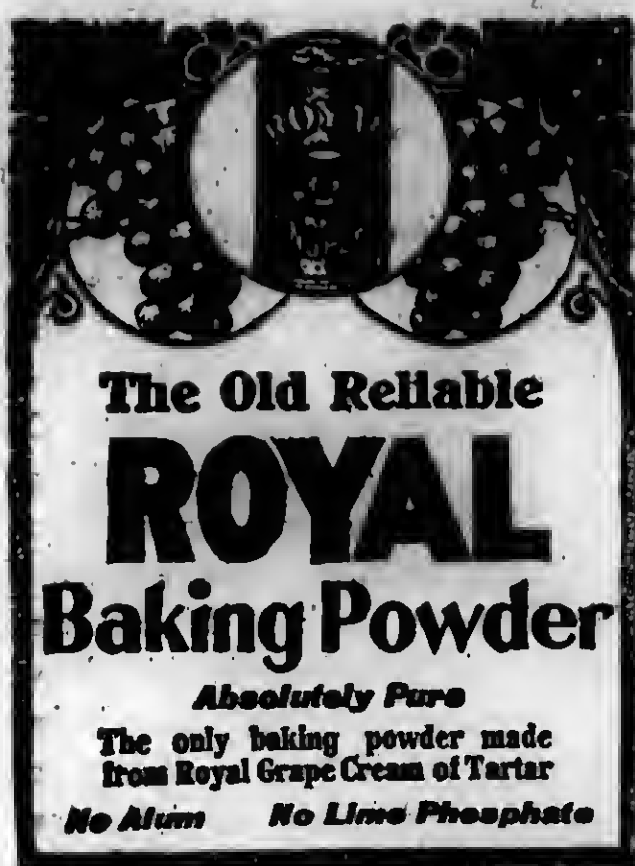
An opening in Montana as teacher on an Indian reservation was the first thing that presented itself, and she accepted it for two years and was very successful. To be in a milder climate was her desire, and finally secured a like position at Wealaka, Oklahoma. As a mission teacher she had found her life work. From Oklahoma to Texas, from Texas to North Carolina, and thence to Ocala, Fla., where in the Emerson Home under the auspices of the Woman's Home Missionary Society of the Methodist Episcopal Church she did valiant and noble work for the Master, in the care of His little ones.

Just as she was planning to retire from active service and spend her declining years in her home town the summons, "Come up higher," from the Master came, and far away from the home of nativity and with no relative near, but in the Sunny South, surrounded by pupils that she dearly loved and who loved her, and with loving Christian co-workers ministering to her wants in last expiring hours, she peacefully passed to a world of bliss and joy, there to meet the Master, whom she loved, obeyed and trusted; and to render an account of her stewardship, and to meet her dear mother, who for years had waited her coming. Her funeral service was conducted at the Emerson Home, where her labors ended, by the Rev. S. A. Huger, assisted by Revs. J. P. Patterson, T. W. Williams, J. E. A. Keeler, John Brown, W. P. Holmes, Dr. J. B. L. Williams and hundreds of loving friends, both white and colored. Her remains were shipped to her maiden home and deposited in its final resting place, there to rest till the Great Resurrection Morn.

In a land of peace and comfort,
Sorrow, pains and troubles gone,
You have passed through yonder portals,
Where you've laid your trophies down.

Sister, we shall miss your counsel,
But our loss is Heaven's gain;
But we're coming, yes we're coming,
We are sure to meet again.

(Rev.) J. E. A. Keeler, Ocala, Fla.



The Old Reliable
ROYAL
Baking Powder
Absolutely Pure
The only baking powder made
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No Alum No Lime Phosphate

Conference Notices

Special Notice

HOLLY SPRINGS DISTRICT.

Dear pastors and Epworth League Presidents Through the providence of God we are blessed to see the beginning of a new year; let us enter upon this year's work with new zeal. Brethren, help me that we may stir this movement as never before this year; we want to organize a chapter in every church in our District by the next coming convention. Dear presidents and pastors, please push every interest of this movement to the front; it is through this movement the young people are brought into active church work and are caused to do much for the various departments of the church of God. Let every chapter begin now to prepare to celebrate League anniversary, May 15th or the nearest Sunday to it. Send the amount due to Dr. I. G. Penn. I will render whatever service I can. Send up a good delegation to the next convention.—J. C. Jackson, Pres.

PARIS DISTRICT.

Attention—Pastors, Officers and Laymen—The Board of Home Missions and Church Extension of the Methodist Episcopal Church is the greatest agency for the gathering in of the people and the saving of the souls of men. If you would save men you must needs get close to them. This great agent of the church provides a church home for the people where they may be assembled to listen to the promulgation of God's word. It not only provides a place for them but helps to maintain a preacher to promulgate the word of God in our home land, thus reaching all classes and all nations. Dr. I. L. Thomas, Field Agent of this Board mentioned, will be with the preachers of the Paris District in a meeting with Mt. Zion Methodist Episcopal Church, April 21st to 24th, 1910, Paris, Texas. I am desirous that each pastor raise and bring to this meeting their apportionments for this Board, and also for Foreign Missions. Easter is at hand. This is the great missionary day with all Methodist Episcopalians, therefore let pastor and people draw nigh to God and lay upon the altar of Methodism the money to carry to success the work so ably planned by the church of our choice. Brethren, members of the Paris District, Texas Conference, I am depending on you. Do your full duty. Be God's men, and success will be yours. James I. Gilmore, Dist Supt.

District Rounds

GULFPORT DISTRICT.

SECOND ROUND

April 16-17, McLain; 19, Sweetwater; 21, Vernal; 22, Merrill; 23-24, Basin; 25, Donovan; 23-24, Sumnerail; 30 and May 1, Augusta (Boumart); May 2, Ragland; 7-8, McNeal (White Sand); 14-15, Lumberton; 21-22, McHenry, (Ramsay's); 14-15, Gulfport, (St. Marks); Bond 28-29, Wiggins; 28-29, Delisle; June 4-5, St. John's Gulfport; 3-5, Pass Christian; 11-12, Bay St. Louis; 12-13, Pearlinton; 18-19, Handsboro; 18-19, Biloxi; 25-26, Ocean Springs; July 2-2; 9-10, Moss Point; 10-11, Escatawpa. Brethren: I hope you will raise every cent of your benevolent apportionments on Easter Sunday. Push your claims now and don't wait for a more favorable opportunity for it will not come. Send your money where it belongs and it will save you a great deal of embarrassment at the close of the year. The secretaries of our General Benevolent Boards need the money to carry on the work of the Church. The SOUTHWESTERN CHRISTIAN ADVOCATE will help you to succeed if you will circulate it among your people. The leading men and women of other denominations other than our own say it is the best religious journal published for and among our people that they know of. A third of the subscribers in my town are members of other denominations. God bless your.—S. H. Cannon, District Superintendent.

ATLANTA DISTRICT.

SECOND ROUND

Oakland City, March 9-13; Battle Hill, 10-13; Grantville, 19-20; Easter Rally, 27; College Park, April 1-3; Foss Chapel, 5-10; Ariel Bowen, 6-10; Hoganville Circuit, 9-10; Fairburn, 9-10; Newman Circuit, 9-10; Hogansville, 15-17; Warren Chapel, 24-25; University, 27 May 1; Franklin Circuit, 30 May 1; Lutherville, May 7-8; Palmetto, 21-22; Central Avenue, 22-23; Newman 29-30; Grantville Circuit, June 4-5. Brethren—This round takes us up to Easter Veterans' and Children's Day. These are March 27, May 29, and June 12. Let us get programs in time and celebrate these in all the churches. This will bring us to the District Conference with good benevolent reports. Let us not forget the SOUTHWESTERN as the spring opens up.—C. L. Johnson, District Superintendent.

HUNTSVILLE DISTRICT.

SECOND ROUND

Spring Circuit, April 16-17; Dodge Circuit, 23-24; Oakhurst Mission 25; Hufsmith Circuit, 30 and May 1; Onalaska Circuit, May 7-8; Fostoria and N. C. 9-10; Camilla Circuit, 14-15; Shepherd and Camden, 16; Montgomery, 21-22; Trinity Mission, 21-22; Laurella Circuit, 28-29; Livingston Circuit, 28-29; Richards and Umer, June 1-2; Shiro Circuit, 3-4; Huntsville, 10-12; Huntsville Circuit, 11-12; New Waverly and Elmira, 13; Conroe, 16-17; Lovelady, 18-19; Willis Circuit, 25-26. Brethren—I have spent over three months in the first round to help you get started off, so in the third round you will have to take me as I come. I am glad to say that we have things in very good shape. Plans have been arranged to raise the total benevolences and to pay the pastors. Our laymen are working as never before. In a large measure the pastor's salaries have been increased. I can say that I have some of the best pastors in the Texas Conference on the Huntsville District, and truly we have the leading laymen in Texas, they are going to help the pastor see that all claims

FREE TO YOU—MY SISTER

Free to You and Every Sister Suffering From Women's Afflictions.



I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—yes, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I knew that my home treatment is a safe and sure cure for Leucorrhoea or Whitish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 13 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Stickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address

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Do not cheat yourselves and hinder the progress of the Sunday School by delaying the order. Look over the list below and decide what will best suit your needs and order now. Let every Sunday School be supplied with Lesson Helps.

Sunday School Journal,
Single copy, 15 cents a quarter; six or more to one address, 12½ cents each.

Adult Bible Class,
Single copy, 12½ cents a quarter; six or more to one address, 10 cents each.

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Single copy, 6½ cents a quarter; six or more to one address, 5 cents each.

Senior Quarterly,
5 cents a quarter.

Intermediate Quarterly,
12½ cents a quarter.

Shorter Junior Quarterly,
1½ cents a quarter.

Leaf Cluster,
7½ cents a quarter.

Berean Lesson Pictures,
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Illustrated Quarterly
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Boys' and Girls' Quarterly,
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Lesson Leaf,
1 cent a quarter.

LET CASH ACCOMPANY ALL ORDERS.

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NEW ORLEANS.

are paid and paid too. I urge upon the pastors to divide your Easter collections with all claims, send to the proper places and get receipts; they will hold good at the Annual Conference, "See." No time to sit and grumble brethren, every man that merits a good place gets it. There is a hustle and rush in the cabinet for working men, while no one wants the other fellow and he gets the leavings. I am praying and trusting for a full success.—W. Hartley Jackson, District Superintendent.

HOLLY SPRINGS DISTRICT.

SECOND ROUND.

Byhalia, April 16-17; Oxford, 22-24; Oxford Ct., 23-24; Alesville, April 30, May 1; Abbeville, May 7-8; Potts Camp, 14-15; Grenada, 20-22; Water Valley and Waterford, 18-19; Grenada Ct., 21-22; Abes and Coopers, 28-29; Holly Springs, 26-29; Holly Springs Ct. 28-29; Sardis, June 3-6; Batesville, 4-6; Olive Branch 10; Mt. Pleasant, 11-12; Ripley, 17-19; Ripley Ct., 18-19; Cotton Plant, 25-26; Hernando, July 2-3; Onwood Mission, April 29; Lyn. Mission July 5. Brethren, I hope you will plan for a great harvest in soul saving. You know the fundamental business of the Christian church is soul saving. The great commission from our heavenly Master is to disciple all nations. Do your best; send your Benevolent collections to the proper place at once and get your vouchers. Put the SOUTHWESTERN in every Methodist home. Make this the banner year of your ministry. I am with you, not as a master, but a helper. God bless you and yours. Yours in the cause.—N. R. Clay, District Superintendent.

FLORENCE DISTRICT.

SECOND ROUND.

Mullins, March 25; Latta, 26-27; Springville, 31; Marion, April 1; Mars Bluff, 2-3; Salem and Wesley, 7; Timmonsaville, 9-10; Florence, 11; St. Luke, 16; Beulah, 17; Lake City, 18; Turkey Creek, 22; Cades, 23-24; Kingstree, 25; St. Mary, 28; Kingstree Ct., 29; Black

CHARTER OF THE AFRO-AMERICAN MERCANTILE COMPANY, LIMITED.

UNITED STATES OF AMERICA, STATE OF LOUISIANA, PARISH OF ORLEANS, CITY OF NEW ORLEANS.

Be it known that on this Fourteenth day of the month of February, in the year of our Lord, One Thousand, Nine Hundred and Ten, and of the Independence of the United States of America, the One Hundred and Thirty-fourth,

Before me, Gabriel Fernandez, Jr., a Notary Public, duly commissioned and qualified, in and for the Parish of Orleans and City of New Orleans, therein residing,

Personally came and appeared the persons whose names are hereunto subscribed, who declared that availing themselves of the provisions of the laws of this State, in such cases made and provided, relating to the organization of corporations, they have covenanted and agreed, and do by these presents covenant and agree, hind, form and constitute themselves as well as each other persons as may hereinafter join or become associated with them, into a corporation and body politic in law, for the objects and purposes and under the agreement and stipulations following, to-wit:

ARTICLE I.

The name and style of this corporation shall be The Afro-American Mercantile Company, Limited, and under that name it shall have and enjoy all the rights, advantages and privileges granted by law to corporations; it shall exist for a period of ninety-nine years from this day. It shall have the power to contract, sue and be sued, in its corporate name; to make and use a corporate seal, and the same to break and alter at pleasure; to hold, receive, purchase, convey, mortgage, hypothecate, or pledge property, both real and personal; to issue notes and other obligations, and negotiable instruments; to have and employ such managers, directors, officers, agents, and other employees as the interests and convenience of said corporation may require or demand; to make and establish such by-laws, rules and regulations for the corporate management and control of the affairs of the corporation as may be necessary or expedient.

ARTICLE II.

The domicile of said corporation shall be in the city of New Orleans, in this State, but it may establish offices, stores, or branches and agencies throughout the City of New Orleans, and throughout the United States or foreign countries. All stations and other legal process shall be served on the President, and in his ab-

River, 30, May 1; Greelyville, May 6; Lanes, 7-8; Brook Greene, 12; Wesley, 13; McLeilanville 14-15; St. Paul, 16; Manning and Foreston. Brethren: In accordance with the wishes of a large majority of the Quarterly Conference of the Florence District it becomes my duty to call a District Conference instead of a Preachers' Meeting. This District Conference will convene in its first session since re-organization in the town of Latta, Wednesday, July 20, at eleven o'clock a. m. Please let the pastors call attention to paragraph 91 of the New Discipline, which refers to the membership of a District Conference, and urge all accredited delegates to be present at the first session of the Conference. Easter is approaching, and I trust that every pastor has well laid plans to raise the entire amount asked for Missions. I would suggest that special services be held in all of our Charges on Good Friday and our people be requested to fast and pray for a special revival of religion throughout the District this year. There is no change in the apportionment for the Freedmen's Aid cause. Let us raise every dollar. The burden of our hearts and the efforts of our lives ought to be the endowment of Claflin University. The trustees of the University and the South Carolina Conference have undertaken to raise \$50,000 during the next two years. Our District is asked to raise \$7,500 of the endowment. Now, if every pastor will talk up the endowment and will pledge a good amount in his Second Quarterly Conference, we can easily put our beloved District in the forefront, where she ought to be in this important movement. I again call attention to the apportionment for General Conference Expenses. Please let every pastor raise this small amount and send it in during the second quarter. Our sympathy goes out for the Rev. G. W. Rogers who lost his wife on the 13th of January. The Commencement of Claflin will take place April 27th. Please report the whole or at least a part of your Freedmen's Aid Collection to D. Dunton on that day.—F. H. Fulton, District Superintendent.

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sence or inability to act, upon the Vice-President, and in the absence or inability of both of said officers to act, upon the Secretary.

ARTICLE III.

The objects and purposes for which this corporation is organized, and the nature of business to be carried on by it, are hereby declared to be: To carry on and conduct a general retail and wholesale mercantile business of every description; the buying and selling of goods, products, merchandise, and chattels of all kinds; to promote the sale and traffic in said goods by the institution and establishment of branch houses or agencies throughout the City of New Orleans, and elsewhere in the United States and foreign countries; to conduct salesrooms and warehouses for the sale of same, and generally to do all acts and things whatsoever that may be necessary or incident thereto.

ARTICLE IV.

The capital stock of this corporation is fixed at the sum of Ten Thousand Dollars (\$10,000), divided into Two Thousand shares of Five Dollars (\$5.00) each. All shares of stock shall be full paid and non-assessable. No transfer of stock shall be binding upon the corporation unless made upon its books, and all certificates of stock shall be signed by the President and the Secretary. This corporation shall begin business when Five Thousand Dollars of said stock shall have been subscribed for. No stockholder of the corporation shall sell or dispose of his stock without first offering the same in writing to the company through its Board of Directors, who shall have the first opportunity to purchase same at the book value thereof; and should said Board of Directors refuse or fail to purchase said stock within thirty days from the date of said notice, the stockholder may dispose of same to any person whomsoever.

ARTICLE V.

All the corporate powers of the company shall be vested in, and exercised by a Board of Directors, composed of nine stockholders, who shall own in their name not less than ten shares of stock. Five members of said Board of Directors shall constitute a quorum for the transaction of all business.

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Let me show you what I'll do for you entirely without charge. For twenty-one years I've been studying and curing Catarrh. Now I offer you, without any expense whatever, free consultation and advice on curing your trouble—the benefit of my wide knowledge and beneficial discoveries.

Don't let this chance go by—accept my assistance today! It's promised in genuine sincerity and friendliness. People all over North America, who've already received my advice, gladly testify to what it has done for them. I'll cheerfully send you names and addresses of those who have sought my aid. Now they are cured of Catarrh, as they willingly bear witness.

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Don't be blind to its dangers, because it works so quietly. Catarrh wrecks more lives than all the other diseases put together—it leads on every year to thousands upon thousands of deaths.

Are you making that common, dangerous mistake of thinking Catarrh a trifling ailment? Are you fooling yourself with the idea it's only a stubborn, obstinate head-cold that in time will "cure itself?"

Don't deceive yourself any longer! Catarrh can't cure itself. While you heedlessly neglect it, you're fast becoming a hawking spitting, foul-breathed nuisance—an object of disgust to everyone you meet. Worse still—you're allowing Catarrh to get down to your lungs.

Once Catarrh settles on the lungs it's no longer Catarrh—it's Consumption. Consumption often results from neglected Catarrh, and great numbers of people die every year just because they've neglected Catarrh. CURE YOUR CATARRH NOW—don't let it run on another day. Write to me at once and let me give you really helpful and valuable

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Is your throat raw?
Do you sneeze often?
Is your breath foul?
Are your eyes watery?
Do you take cold easily?
Is your nose stopped up?
Do you have to spit often?
Do crusts form in the nose?
Are you worse in damp weather?
Do you blow your nose a good deal?
Does your mouth taste bad mornings?
Do you have a dull feeling in your head?
Do you have to clear your throat on rising?
Is there a tickling sensation in your throat?
Do you have a discharge from your nose?
Does the mucus drop in back of throat?

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The directors shall be elected annually by ballot, by the stockholders on the second Monday in the month of November in each year. Each stockholder shall be entitled, either in person or by proxy, to one vote for every share owned by him. All elections shall be held at the office of the corporation, under such rules and regulations as may be determined by the Board of Directors, after ten days written notice of such election shall have been sent to each stockholder at his last known address, or by publication in a daily newspaper, published in the City of New Orleans, at the option of the Board. The Directors thus elected shall continue in office for one year. In no case shall a failure to elect be regarded as a forfeiture of this charter. Any vacancy occurring on said Board shall be filled by the remaining directors for the unexpired term, but no election, however, of this kind shall be held unless seven directors are present and voting at said meeting. At the first meeting of the Board of Directors after the annual election, they shall select from their own number a President, a Vice-President and Manager, a Secretary, and a Treasurer.

Said Board shall have the right to appoint and dismiss such clerks, agents, and other employees of the corporation, as conditions may justify, or the business of the corporation may require.

The tenure of office of all of the employees of the corporation shall be during the pleasure of the Board of Directors.

ARTICLE VI.

No stockholder shall ever be held liable or responsible for the contracts, faults, or debts of said corporation, nor shall any mere informality in its organization have the effect of rendering this charter null, or of exposing a stockholder to any liability beyond the unpaid balance, if any, due on the shares owned by him.

ARTICLE VII.

This Act of Incorporation may be changed, modified, or altered, or this corporation may be dissolved with the consent of the stockholders owning a majority of all the stock of the corporation, at a general meeting convened specially for that purpose, and after at least fifteen days written notice of such meeting, given through the mail addressed to each stockholder at his last known place of residence. In case of dissolution by the expiration of this charter, or otherwise, the stockholders shall elect three liquidators from their number to liquidate and settle the business and affairs of the company. In case of disability or death of any of said liquidators, the survivors, or surviving liquidators, shall appoint a successor. Until the election to be held on the second Monday of November, 1911, the following stockholders shall constitute the first Board of Directors, viz:

Barry N. Stewart, Arthur W. Kelly, Sylvester Pete, George T. Turner, Thomas R. LeBlanc, William G. Stewart, J. B. Alexander, Joseph N. Cheri and Henry A. Osborne, with said Barry N. Stewart as President, Arthur W. Kelly as Vice-President and Manager, Sylvester Pete as Secretary and J. B. Alexander as Treasurer, all of whom shall hold office until the second Monday of November, in the year 1911, or until their successors are elected and qualified.

Thus done and passed in my office on the day, month and year first hereinabove written in the presence of Messrs. Rene C. Metoyer and Robert H. Mack, competent witnesses, who have signed with the said appears and me, Notary, after due reading of the whole.

(Original signed):
BARRY N. STEWART, 112 Shares.
ARTHUR W. KELLY, 112 Shares.
SYLVESTER PETE, 112 Shares.
THOS. R. LEBLANC, 112 Shares.
WILLIAM G. STEWART, 112 Shares.
GEORGE T. TURNER, 112 Shares.
J. B. ALEXANDER, 112 Shares.
HENRY A. OSBORNE, 112 Shares.
J. N. CHERI, 112 Shares.

Witnesses:
RENE C. METOYER.
R. H. MACK.
GABRIEL FERNANDEZ, Jr.,
Not. Pub.
I, the undersigned Recorder of Mortgages, in and for the Parish of Orleans, State of Louisiana, do hereby certify that the above and foregoing Act of Incorporation of the Afro-American Mercantile Co., Ltd., was this day duly recorded in my office, in Book 984, folio 99.

New Orleans, Feb. 14th, 1910.
(Signed):
EMILE LEONARD,
Not. Pub.
A True Copy:
GABRIEL FERNANDEZ, Jr.,
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Gleanings from the Field

MISSISSIPPI

Tupelo.—I arrived on this, my new charge, Jan. 15. The Rev. C. E. Moody, the former pastor, being in the parsonage the stewards arranged that I should stop with Dr. and Mrs. R. E. Fullilove, who made us welcome. On Sunday the Rev. E. F. Scarboro, our District Superintendent, was with us, and in a few well chosen words acquainted us with our new congregation, who showed their appreciation of our presence by giving us \$20.20 on our moving and traveling expenses. The Rev. C. E. Moody and family vacating the parsonage about Jan. 27, the parsonage committee led by Mrs. Kizzie Clifton and Mrs. Lucy Robbins, set to work at once to get the parsonage ready for their new pastor and family, who arrived on Jan. 29, found everything in order, new matting on the floors. Our welcome was reassured on the night of Feb. 10th, just after prayer meeting and just preceding a heavy snow fall, a party of about fifty persons led by that noble, untiring and efficient young woman, Miss Irene Slack, a graduate of Rust University, and the great church worker, Mrs. Kizzie Clifton, were heard at our door, and as they marched into the dining room they placed on our table fully \$18 worth of the choicest groceries. The Rev. E. O. Woolfolk accepted the same in behalf of the pastor and family. Up to date we have raised for all purposes \$78.50 since Conference. Too much praise cannot be given the membership and friends of our church in this town. Our motto is "a great revival; the SOUTHWESTERN in every home and a thousand dollars in cash this Conference year."—W. F. Isaiah, Pastor.

CLARKSDALE.—Haven chapel Methodist Episcopal Church, is in a better condition than during any previous year. Our new pastor, the Rev. M. C. Pulliam, came to us Jan. 11, and has been found at his post every since, preaching able sermons. Our crowd is increasing at every service. Pastor Pulliam has taken in 12 new members and is still making friends among the better people of the town. We are very proud of our pastor, not only as an orator but also as a man of business. We have put electric lights in our church at the cost of \$13.25; paid the concrete bill, raised \$17 on insurance and house rent, and raised \$12 for the pastor, making a grand total of \$44. We have only 47 members with those he has taken in since being here, yet we are going to pay him \$300, which is \$90 more than last year. We are running entertainments every week trying to raise \$50 that we borrowed to pay off the old insurance debts on our church. The money was to be paid in sixty days and we are going to raise it by the time it is due. Rev. Pulliam is the man for Clarksdale. He says "that he means by the help of God and the members, to put 100 members on roll this year." He is now planning to run a two weeks' revival in April. Our church is no longer a back number in Clarksdale, for our pastor has proved and is yet proving himself to be one of the best, if not the best prepared minister in the city. There will be a grand concert given by the pastor March 22, on which date we plan to fill the church from pit to dome. The concert is for the purpose of raising money to meet the \$50 debt on March 26. He is employing the very best talent to appear on the program. We have some of the best women workers that the city affords.—J. H. Hill and J. W. Starkey.

PEARLINGTON.—We are beginning our second year at this place, and I am glad to say we have a host of friends here as was shown on the night of the 24th inst. in a great storm. After class meeting we returned to the parsonage and had been in but a short time when we heard a number of people singing. We let them in, and found that they had gathered more than 100 lbs. This company was composed of Methodists, Baptists, and a number of other friends. Mrs. Aline Winston made the presentation speech in behalf of the Ladies' Aid, members of Holmes Chapel and of the members and friends of the Baptist church, and then presented to the pastor \$6.10. Mrs. Winston is a member of the African Methodist Episcopal Church. Mrs. A. D. Gaines, a member of the Baptist Church, presented to the pastor \$2 from the Eastern Star Chapter, and \$1 from the Love and Charity Lodge. She also presented to the pastor's wife a handsome pitcher, waiter and pot. Bro. S. D. Snell's remarks made the pastor and wife feel that the people of Pearlinton mean to stand by them. The pastor responded, refreshments were served to about 50 people. So we were left happy with 100 lbs. and \$9.10 in cash. We have a good people here. The pastor and wife have a warm place in their heart.—R. L. Carpenter, pastor.

PONTOTOC.—The Rev. J. W. Byrd family arrived at Pontotoc Feb. 4, from Pickens, where they had been since December at the bedside of their little girl, Ernest. We are proud to say that she is up again and we are all happy in our new home. We want to thank the good people of this place for trying to make everything so pleasant for us. The day of our arrival we were met by the stewards, Bros. Wright and Bradford and a number of ladies, and conveyed to the parsonage, where everything was in readiness for our comfort. Then last, but not least, the best class of whites in the town make us welcome.—J. W. Byrd, Pastor.

MOOREHEAD.—Our first Quarterly Conference was held Feb. 9 in Mallaleu Methodist Episcopal Church by the Rev. H. B. Hart, D. D., District Superintendent. A number of the brethren was present. At 7:30 p. m. Dr. Hart preached a great sermon. One subscription for the SOUTHWESTERN was taken and one member joined the church. On Feb. 6, twelve good members were received. We raised in this quarter \$10.75. We are planning to have a grand time on Easter Sunday.—A. Marsh.

ODESSA CIRCUIT.—We had a glorious service Sunday, our District Superintendent, Dr. Higgs, was with us and held his fourth Quarterly meeting. He gave us three able sermons. His kindly advice and Christ-like spirit brought fresh inspiration to every heart that heard him. We have paid our District Superintendent in full and put down 150 feet of grating sidewalk, all paid for—\$80—including labor. All money for trustee purposes, \$125.11; paid pastor \$110; \$10 Benevolent. We have only a few members yet we hope to be able to meet all claims at Annual Conference.—Onie Jackson, Sec. T. D. Davis, Pastor.

SOUTH CAROLINA

FORRESTON.—February 27th was a great day at the Methodist Episcopal Church. We were highly honored with the presence of two of the strongest men in the South Carolina Conference, Drs. I. H. Fulton and C. C. Jacobs, Dr.

Strong Healthy Women

If a woman is strong and healthy in a womanly way, motherhood means to her but little suffering. The trouble lies in the fact that the many women suffer from weakness and disease of the distinctly feminine organism and are unfitted for motherhood. This can be remedied.

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NEW ORLEANS

Fulton preached a stirring sermon at the morning service from Mat. 5:8. After which Dr. Jacobs administered the Lord's Supper in a very solemn and impressive way. At 4 p. m. a helpful devotional service was conducted by Mr. V. Murray, which prepared the way for the excellent sermon of Dr. Jacobs at 4:30 p. m., whose text was taken from 1 Cor. 16:13. A collection of \$2 was taken for the Board of Sunday Schools. Good music was furnished throughout the services by the choir. The benediction was pronounced by Dr. Jacobs and thus closed a red letter day in the history of this loyal little band of Christians.—John Green.

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The mineral wealth of the South has hardly been scratched. Untold millions in gold, silver, iron and copper mines await the fortunate man or men who discover their true location.

A wonderful instrument called the Spanish Magnetic Needle has recently been perfected, which has been used with wonderful accuracy in discovering both mines and treasures. The needle has interchangeable parts designed for use to indicate the particular mineral sought for. Lost and buried treasures of money, gold and silver, are located. Successful miners and prospectors use these needles, but in the past they have been very difficult to obtain. We understand, however, that the Prospectors and Miners Agency of Palmyra, Pa., handle a complete line of these needles and other mineral rods and would be glad to correspond with anyone interested in the subject. They issue a large catalogue which will be mailed free to anyone writing them. Address P. & M. Agency, 124 Second St., Palmyra, Pa.

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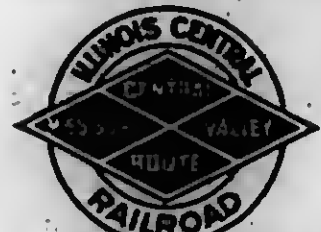
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Crescent City Notes

Colored Young Men's Christian Association, 2220 Dryades Street, March 27—Association Easter; musicale; special program. Ladies invited. Meeting to open at 3:30 p. m.

I take this method to thank the good people of Union Church for a nice assortment of groceries, presented to pastor and family—Mesdames Mary Gray, Metoyer, V. Smith Hall, Miss Pepp and others succeeded in making this a very pleasant affair.—P. W. Clark, pastor.

A reception was tendered the Rev. R. C. Worsham the newly appointed minister to Simpson Memorial, by the officers and members of said church, under the management of Miss S. E. Jones, Sunday School Superintendent. Mr. E. P. Damons delivered the welcome address on behalf of the different auxiliaries of the church. The Rev. R. C. Worsham responded in his plain and logical style, giving assurance that by hearty cooperation of all concerned, much good would be done this year in the work of Simpson Memorial. A suitable musical program was rendered. Refreshments were served by the young people and a pleasant evening was spent by all present.

North New Orleans District Preachers' Meeting convened in Haven Church March 9, M. C. Harrison, presiding. Devotional exercises conducted by A. Luster and E. Baptiste. Organization: M. C. Harrison was elected President; F. Walker, Vice President; T. B. Cooper, Secretary; C. C. Landry, Treasurer; Committee on Programme: F. T. Chinn, Chairman; D. J. Price, P. Landry, and E. Baptiste. Dr. B. M. Hubbard, District Superintendent of South New Orleans District, made an able address. The Revs. A. Luster and Thomas McCarey also addressed the meeting, after which the Rev. W. J. M. Price, District Superintendent, appealed to the pastors, to raise their benevolent money Easter Sunday and forward at once to proper headquarters. He also asked the brethren to send the minute money to him, so we might be able to get our minutes out in April. A resolution was adopted indorsing the administration of Bishop Thomas B. Neely. Also resolution thanking Dr. P. Landry and people for their entertainment. The next meeting will convene in Litcher April 6-7. Dr. W. J. M. Price will install the newly elected officers. Paper by R. C. Worsham; Introductory sermon by T. B. Cooper. Missionary Convention to be held at Pleasant Plain Church, June 3-4; Dr. I. L. Thomas will be present.—T. B. Cooper.

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MAYSVILLE DISTRICT.

Dear Fathers and Brethren of the Lexington Conference: It is the pride of my heart to be your host during the forthcoming Annual Conference. We are striving hard to make your stay with us pleasant and profitable and let us all pray for the out pouring of the Holy Ghost. The homes will be open for guests on Tuesday, March 29. Each train will be met by our pastors who will conduct you to the church, then to your homes. If you have not received a program and a card stating with whom you are to stop, by March 20th, drop me a card and I will mail you one. If you are not a member of the Conference or a representative it is best that you write me before coming. Delegates to Lay Associations are not expecting free entertainment as this is an off year. We shall do all we can for your comfort while with us. Your Brother in Christ, R. F. Broadus, Maysville, Ky.

District Rounds

SAVANNAH DISTRICT.

SECOND ROUND

Kingsland Circuit at Scottsville, Mar. 26-27; Baxley, April 2-3; Waynesville at New Hope, (A. N. Jackson), 2-3; Brunswick Grace, 10-11; Brunswick Mission, 12; English Eady (J. R. Wallace), 9-10; Vidalia at Cobbs Circuit, 15; Roberson Chapel, 18; Jesup (A. M. H. Evans), 16-17; Mt. Vernon, 16-17; Lyons, 20; S. S. and E. L. Convention at Everett City, Sheffield Chapel, 21-24; Brunswick Circuit Qr., 23-24; Asbury, Savannah (I. T. Griner), 24-25; Soper-ton (D. G. Grier), 24-25; Clio Circuit, 30 May 1; Mt. Zion, May 3; Palen, 6-8; Speedwell, 8-9; Springfield, 10; Reidsville, 14-15. On Easter please try and raise your full missionary claims and forward the same to headquarters.

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The table of contents shown in the picture gives only the principal headings under which the great mass of facts is collected. It would be impossible to state in detail every question this book answers without writing another book. To give you an idea of the great wealth of knowledge contained between its two covers, it is only necessary to say that it consists of 500 pages 6x8 inches. There are 260,000 words and 223 illustrations. The book alone weighs nearly a pound, is beautifully printed on fine stock. It is exactly like the \$2.00 copy picture here in every respect, except that it is bound in heavy blue paper instead of cloth.

Perhaps the most useful feature of the book to the farmer who really wants to know things is the catalogue of free publications which it contains. At the end of each grand division of the book there is a list of government publications covering the subjects treated in that grand division. Any of these publications can be secured free of charge by writing to Washington.

And it is not necessary to read the whole book to find any particular fact you may be in search of. At the end there are seventeen pages of small type which contains the index. Suppose you want to learn something about rape. All you have to do is to turn to the index, which is arranged alphabetically, and find the word rape. Opposite it you will find the numbers of the pages on which all the known facts about rape may be found.

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The Sunday School and Epworth League Convention at Everett City, Sheffield's Chapel April 21-24. Teams will meet 8-9 and trains to take you to church morning of April 21st. Taxations from Sunday Schools 2 cents per scholar and E. L. members 1 cent.

The subscriptions for the Waynesboro Academy subscribed at the conference will be payable on or before the commencement at Waynesboro to Dr. Maveety, Cincinnati, Ohio, or to be reported at the commencement in May at Waynesboro. The date will be announced in the SOUTHWESTERN CHRISTIAN ADVOCATE. Please keep in mind that the Savannah District led per capita at the last conference and let us fight to hold our place by raising our full assessment this year. Also keep in mind Children's Day, the second Sunday in June. What we fail to raise Easter lets raise the balance of benevolent claims this day. Bishop Hamilton and Dr. Maveety and our Conference Commission, E. D. Giddens, Chairman, Jas. Jackson and J. S. Stripling will meet in Waynesboro and the Conference Board of Trustees as well as the Commissioners from the Freedmen's Aid Board of Managers will meet during the commencement to make arrangements for the school in May.—E. D. Giddens, District Superintendent.

Gleanings from the Field

LOUISIANA.

Waterproof.—I came from the Conference to my work and found two members and one church house in debt for ten years. I preached on the first Sunday in February at 11 o'clock and at night. Some one said that I had

better see Mr. Hunter for he had said he would take the church for a hay house and sell the lot. I called at his office; he said he had been waiting ten years for his money and unless we paid him he would do something to settle it.—J. C. Clark, Feb 12, 1910.

MISSISSIPPI

MESIDIAN.—On Tuesday night, Jan. 26, when the pastor had just returned from the Conference and had gone out to Class Meeting, he found the house crowded with people. The Holy Spirit seemed to be on their faces while they spoke and shook each other's hands. After the class the pastor went home. Very soon he heard singing and music all around the house. Upon looking out he seemed to see all of the congregation, which had stolen in and had assembled in the yard and around the house. They all marched in singing and began to place such valuable things as springs and mattresses on the bed and groceries of every kind on the table. They left an invitation for the pastor and his family to be at the church on Feb. 11 to attend a great Symposium, to which every member of the church, with aged people of the community, and some of the prominent citizens, were invited. This was a grand occasion, everybody enjoyed this great feast.—D. D. S. Morgan.

Class Leaders, Attention!

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NEW ORLEANS, MARCH 31, 1910

Vol 44--No. 13

IS OUR EPISCOPACY TO BE MODIFIED?

Two pastoral letters from Bishop Warren to the pastors of the New York Conference calls forth a very readable article in last week's *Christian Advocate* from the pen of Rev. Dr. George P. Eckman, who has spent thirteen consecutive years as pastor of St. Paul Church, New York City. The article in the main treats upon our unsatisfactory episcopacy. In accounting for lack of growth to which Bishop Warren calls attention in his pastoral letters Dr. Eckman says "We are without responsible leadership." Continuing he says there is "No man who is charged with the office of leading the host, and answerable to God and the Church for the faithful execution of His trust."

Referring to the great loss suffered by New York Methodism in the death of Bishop Goodsell Dr. Eckman says: "Meager as is the Episcopal supervision we can receive at the best under such limitations, our distress is accentuated when, as has just occurred, death makes a vacancy in the position of resident Bishop which no power in the Church can fill until the next General Conference. * * * * In consequence of these and other facts Methodist solidarity is an unrealized dream in the city of New York. The connectional bond is not merely loosened, it is scarcely visible. * * * * We have societies and communities undertaking to atone for the lack of individual leadership by inculcating the spirit of fraternity and mutual responsibility, but they are admittedly inadequate to their self-assumed task, and they provoke criticism instead of a sense of obligation among our people."

Dr. Eckman's call for a modification of Episcopacy may be condemned in some quarters as heresy when he sends forth this significant paragraph:

"There are more souls in the city of New York today than there were in the entire thirteen colonies at the founding of this government. It was well enough for our Methodist fathers a century and a quarter ago to devise an ecclesiastical system admirably suited to a sparsely settled territory, containing no great centers of population such as now appall us with the magnitude of their problems. The rotating general superintendency of their day, and for many decades thereafter, met every need. But it is not statesmanlike to affirm that those devout and sagacious men were entitled to fasten upon the Church for all time regulations which even in the twentieth century are anachronisms. Our lawmakers have found ways to modify other elements of our policy without wrecking the denomination, and it is incumbent upon their successors to find—and with as little hesitation as possible—some relief from the ills of our present defective organization in the great cities. Leadership of the kind herein advocated is desperately needed in view of the complexities which have arisen in our modern city life."

The Church wants a more definite leadership in the episcopacy than we can have under the present arrangement. The article referred to and similar discussions from time to time indicate a modification of our episcopacy which must eventually come. It may not come soon but it will come. No government or business enterprise would attempt any such plan as we have in our episcopacy. It is too much to assume that the fathers could have projected a plan a hundred years ago which would meet the needs of our growing, vigorous, world-wide church of today. "The General Conference shall not do away with

episcopacy or destroy the plan of our General Superintendency" but may not the General Conference change the plan so as to meet the needs of today? It requires superhuman knowledge for one man to administer the many and complex needs of world-wide church; and yet that is just what our plan now pre-supposes. Bishops may be required to administer to our work in Louisiana, and tomorrow set sail for China, thence Africa, and thence Europe.

SENTENCED TO HARD LABOR

Very often one can hear another in a complaining way say "there is nothing but hard work." Any job worth doing at all is worth doing well. Any job done well means nothing less than hard work. There are no easy berths for the conscientious, alert, aggressive, intelligent worker. The highest position in the gift of the nation calls for a service that will consume every bit of moral, intellectual, and physical energy that the best American manhood can produce. Easy jobs are found by shutting the eyes to the widening fields of duty. The size of the man will determine the extent of the job. The shirker will not see, and often, because of the plane on which he lives, cannot see things that ought to be done. The hunter for easy jobs always leaves things undone which an alert man would see and do. The former is a sinner by omission, the latter a servant of the Kingdom.

Hard work! The manly man thrives on it—and no man should be a quitter simply because other men are doing so little. God hates a quitter. God hates a shirker—a man looking for an easy job. Conscience and intelligence will make the most ordinary work so full as to keep one busy.

Hard work! Covet it my brother. Nothing is accomplished worth while but by the hardworkers. These are the men who build schools, churches, parsonages and temples for the people's good; they raise the benevolences of the church and support the correlated charities. Little men—hunters for easy jobs—do not hear the cry of the suffering about them. They are satisfied to do the routine work laid down in the law. Any man who seeks to do just enough to meet the requirement of the law will most certainly fall short of the ideal. The latter killeth.

The Lord of the universe has sent us here to hard labor. Big jobs are often the little jobs. Big places are often the little places. Don't wait for some other fellow to make a place for you—that is unmanly. Angels hold in contempt such a man. If you are on a little job—make it a big job; if you are serving a little place make it a big place. Make a kingdom of your own. You can do it. You will enjoy it more than to ride in on the hard labor of some one else.

Did you ever see a pastor who was always seeking to follow a man who had done something? Such a pastor never will build a church or do any thing worth while. The truth is if you give him a good place he will let it run down. A man who cannot make a good place cannot hold one that some one has made for him. What is true in the ministry is true as to the college president, professor, lawyer, physician, merchant, mechanic, day laborer, and in all walks of life.

The hard workers are God's representatives on earth. These are the men that subdue worlds and

build kingdoms. These are the men to whom the world is debtor. Do not join the Do-Nothing Party. If you have formerly lived in that rank cut loose today—bolt your party and make a new line up. Join the Doers-of-the-Word.

We are sentenced to hard labor.

AFTER LENT WHAT?

We have just passed through the Lenten Season and not a few of our Christian people were especially devout and reverently attended the appointed means of grace. Now that Lent is over, it is understood that they are permitted certain indulgences that were prohibited during the Lenten Season. There comes to these a certain amount of freedom with the close of the Lenten Season and they partake of certain privileges and pleasures that would not have been thought of during the Forty Days prior to Easter.

For the good of a high spiritual life should we not be as much concerned as to the days that follow Easter as we were of the days that immediately preceded? Can we afford indulgences any more out of the Lenten Season than we can within the Lenten Season? We submit that at no time should we force upon ourselves Christian requirements which make our life burdensome and altogether gloomy, but if there is a cause for devotion during the Lenten Season, that same cause exists after Lent and the demand is just as imperative.

A CATHEDRAL OF CO-OPERATION

Dr. James W. Lee, pastor of Park Street Methodist Episcopal Church, South, Atlanta, Ga., suggests that there should be a coming together of all ministers of that city, Protestant, Catholic and Jewish, orthodox or non-orthodox, for the purpose of discussing questions which concern the moral and material welfare of the community. In developing and supporting this idea, Dr. Lee says:

"We differ on many subjects religiously, but we all agree that the water we drink should be pure; that the death rate of the city should be decreased; that poisoned clouds of dust should be taken out of our streets; that low gambling and drinking dives in our back alleys should be closed. By thinking a little we could find a hundred interests that we could help to advance by coming together once a month to consider.

"Not only should the white ministers of all the churches meet in this cathedral of co-operation, but all the ministers of the Negro churches should be invited to meet with us. The Negroes are a weak and a belated race, just entering upon a career of civilization. They need the sympathy and instruction of the white ministers, and in order to carry out plans for improving the moral and sanitary conditions of Atlanta the white people must have the help and co-operation of the Negroes. To leave the Negroes to themselves, as we have been accustomed too much to do, is wrong both for ourselves and for them."

To all this we'll utter without reservation a hearty Amen. From the Negroes' standpoint it would be a mighty uplift and means for great good.

Not only should Atlanta enjoy such a coming together of all the religious forces, but all the cities of the country—North and South. Such a getting together would especially help the race situation. It would promote confidence and cooperation which are so essential for the peace between the races.

Fanny Crosby's Living Hymns

By S. Trevena Jackson

Such songs have power to quiet
The restless pulse of care,
And comes like the benediction
That follows after prayer.

Fanny Crosby (Mrs. Frances J. Van Alstyne), whose nineteenth birthday was on March 24, has written over six thousand sacred songs, some of which are among the best known hymns of the present, and are sung wherever the English language is spoken. Many of them have been translated into foreign tongues. From the time when the early roses were in her fair face, she has kept a youthful heart. She sits in the sunshine and smiles at the shadow. The good, the true, the beautiful, are the three white-robed angels that have guarded her pathway from harm during ninety years of physical blindness.

While yet in her teens the blind girl wrote and recited many poems of welcome for prominent visitors to the home for the blind in New York City. When members of the institution went throughout the state to show what the blind were capable of doing, Fanny was always chosen to deliver an original selection, which she always did with ability and grace. Her early poems were mostly secular. One night her heart heard the undertow of sorrow in bitter agony—saw the soul's window filmed—then glanced at the candle of hope burning dimly. Under an inspired thought she took her harp and tuned it to the music of God's song and sang into the soul of sorrow the music of joy.

She began her service of sacred song by singing the hope of a better land where the heart-breaks of life were never known. The early days spent with her Bible had prepared her well. The great songs of eternal hope were already written upon her heart. The homeland of God was as real to her as America. She even criticises Tennyson's lack of certainty in his word: "I hope to see my Pilot face to face, when I have crossed the Bar." Fanny Crosby says: "I sing, 'I know I'll see my Pilot.'"

Her poems never contemplate "other worldliness" as unfitting us for this life and its duties, but as an inspiration to the best work in the present and as a preparation for a better and brighter life to come.

One of the songs which used to be sung with real soul service was:

We are going, we are going,
To a home beyond the skies,
Where the fields are robed in beauty
And the sunlight never dyes.
Where the fount of life is flowing
In the valley green and fair,
We shall dwell in love together;
There shall be no parting there.

When some of her precious friends like William B. Bradbury passed away, she sang anew of the better land:

On the banks beyond the river
We shall meet no more to sever,
In the bright, the bright forever,
In the Summerland of song.

When she was forty-eight years of age, Mr. Doane came to her one day and said: "I have a tune I'd like you to write words for." After he had played it over she said: "That says, 'Safe in the arms of Jesus.'" She went to her room for about thirty minutes and returned with those verses that have brought joy to so many sad hearts.

At the close of one of Mr. Sankey's meetings in Glasgow, a woman said to him: "Mr. Sankey, I want to tell you about my daughter, Maggie. She was converted when you were here eight years ago, but has gone home to heaven, and I want to tell you what she said when she was dying. She asked me to get her little hymn-book, and when I brought it she asked me to turn to No. 25, saying, 'I want to sing it.' 'Why, my child,' said I, 'you are not able to sing.' 'Yes,' she said, 'I want to sing one more song before I go; will you please turn to the twenty-fifth hymn, 'Safe in the Arms of Jesus'?' I found it for her and she began to sing these lines:

"Hark, 'tis the voice of angels,
Borne in a song to me,
Over the fields of glory,
Over the jasper sea.

"Her voice then seemed to fail her, and she said: 'Mother, lift me up.' I put my arms under her and lifted my poor girl up, then she lifted her eyes to heaven and said, 'Jesus, I am coming, Jesus, I am coming.' The doctor, who was standing by her side, said: 'How can you sing when you are so weak?' She replied: 'Jesus helps me to sing, Jesus helps me to sing.' With these words upon her lips she died in my arms." The little hymn-book was laid upon the girl's breast and buried with her.

In the year 1867 Fanny Crosby met W. H. Doane, who has written so much sweet music for Christian worship, and he suggested the hymn: "Pass Me Not, O Gentle Saviour." Among many interesting experiences associated with this hymn the author relates this: "In a western state lived an old man who was in the habit of going fishing on Sunday afternoons. Near the pond was a schoolhouse where Sunday school was held. Frequently they sang 'Pass Me Not, O Gentle Saviour,' during the afternoon service, and for some reason the old man was unable to forget the melody. One day he threw down his fishing-rod and went up to the schoolhouse. He was invited to the Sabbath-school, but he said: 'No, I cannot come today, for I am not dressed well enough.' Then he promised he would come if the children would sing 'Pass Me Not, O Gentle Saviour.' Two years after in the presence of Mr. Doane, the old man related his story, and said: 'God bless William H. Doane and Fanny Crosby.'"

Mr. Sankey said: "No hymn in our collection was more popular than this one at our meetings in London in 1874. It was sung almost every day in Her Majesty's Theatre, in the Pall Mall." It has been translated into several languages:

Pass me not, O gentle Saviour,
Hear my humble cry;
While on others Thou art smiling,
Do not pass me by.

Thou the Spring of all my comfort,
More than life to me,
Whom have I on earth beside Thee?
Whom in heaven but Thee?

Compassion wove the golden threads with the threefold cord of faith, hope and love around her heart so tenderly, that returning home from a mission meeting in New York City, Miss Crosby wrote:

Rescue the perishing,
Care for the dying,
Snatch them in pit from sin and the grave;
Weep o'er the erring one,
Lift up the fallen,
Tell them of Jesus, the mighty to save.

Dwight L. Moody often bore witness to the power of this hymn to reach the hearts of the wayward in his meetings. It was a favorite in the temperance work of Frances E. Willard and Francis Murphy. Only eternity will show the ministry of such a verse as:

Down in the human heart,
Crushed by the tempter,
Feelings, he buried that grace can restore;
Touched by a loving heart,
Wakened by kindness,
Chords that were broken will vibrate once more.

The late Mrs. Joseph F. Knapp came to the hymn writer with a melody and asked what it said to her. She replied:

Blessed assurance, Jesus is mine,
O what a foretaste of glory divine.

This song has won its way into many hearts. During the Boer war it was often heard in the hospitals and on the battlefields, giving new inspiration to the soldiers.

"Near the Cross" was written in 1873; "I am thine, Oh, Lord" in 1875. Thirty years ago, under the influence of the mercy seat, Miss Crosby wrote:

'Tis the blessed hour of prayer, when our hearts
lowly bend,
And we gather to Jesus, our Saviour and Friend.

At the age of seventy-one she wrote the song, "Saved by Grace," and stored it away in her mind,

waiting for the proper moment to give it to the world. Three years later, when visiting Mr. Sankey at Northfield, she closed an address with the words:

Some day the silver cord will break,
And I no more as now shall sing;
But, O the joy when I shall wake
Within the palace of the King.

George C. Stebbins wrote the music for it, and it at once became one of the most popular of modern hymns. An actress related this story: "About three years ago I was in the city of Chicago. One afternoon I was on my way to the Ferris Wheel Park, to spend the afternoon in gayety, when I happened on the open-air meeting which the Epworth League of the Grace Methodist Episcopal Church was conducting on North Park street. I stopped to listen, through curiosity, as I believed, but I know that God arrested my footsteps there. They were singing 'Saved by Grace,' and the melody impressed me. Recollections of my childhood days came trooping into my soul; and I remembered that in all the years of my absence, my mother until her death, nine years ago, had been praying for me. I was converted and, falling on my knees on the curbstone, I asked the Father's pardon. Then and there I received it, and I left the place with a peace which has never forsaken me."

Some day, when fades the golden sun
Beneath the rosy-tinted west,
My blessed Lord will say, "Well done,"
And I shall enter into rest.

Fanny Crosby's songs have found their way into palace and cottage, bringing the message of good cheer and fixing the star of hope in every sky. Her only thought in these world-wide hymns has been service to mankind and to her Master. She loves with all her heart the great hymns of the Church. The names of Wesley, Watts, Montgomery, Heber, Faber and Cowper are engraven on her mind. Many of the modern hymn writers are held sacred by her, and none more than George Matheson, who wrote: "Oh, Love, that wilt not let me go."—*In the Christian Advocate.*

There are three kinds of people in the world—the wills, the won'ts, and the can'ts. The first accomplish everything, the second oppose everything, and the third fail in everything.—*Driftwood.*

The Song of Steam—My Country

By E. L. BLACKSHEAR.

Not thy glorious land, O Columbia,
That stretches from strand to strand,
Encompassing a continent;
Not thy mighty streams that rival
The Amazon and the Yangtze-kiang;
Nor thy sea-like lakes that gleam
Like pearls of the Maharajahs
On thy bosom;
Not thy well-stocked mines of ore
Mixed by chemie genti
In subterranean laboratories;
Not thy forests of useful oak and pine
That breathe and live
In the sunlit aerial ocean;
Not thy prairies that subtly weave
Earth-mantles green of nature's richest sheen;
Not the cattle on thy thousand hills
Not all the wealth that fills thy marts of trade,
Rolling in all day, all night, from thy sections,
Along the twin steel rails;
Not these, art thou, O my country,
Nor such as these—but hearts!
Hearts that throb with this heart of mine
In helpful Christlike sympathy—
Hearts all aglow with love
For God and man and truth,
For justice and liberty and good-will
Among all the sons of men—
This is my country:
And they who are blessed
With such hearts as these
Who would do unto me and mine
As they would have me do
Unto them and theirs,
These are my countrymen.
Prairie View, Tex.

Liberia---A Study---XIII

By the Rev. Alexander P. Camphor, D. D., President Central Alabama College, Mason City, Birmingham, Alabama

PHYSICAL ASPECTS AND RESOURCES

Within the Natural Belts.

The coastal regions are succeeded by central stretches of undulating lands which furnish a broad and enduring basis for agricultural activity and development. The coast natives and Americo-Liberians, to a large extent, occupy this belt, and the banks of the waterways show their farm lands and plantations. It is in this section that are found the best and most tillable lands in all Africa. Here, Nature takes no rest but works with unvarying regularity and persistency, and with wonderful fruitful vigor the whole year round, scattering her gifts with lavish hands. Here flourish luxuriantly the tropical and semitropical products in almost endless varieties. These extensive valleys, well watered, well timbered and fertile, under cultivation present a charming aspect. They offer wonderful inducements to Liberia's inhabitants, and hold out bright hopes for prosperity and independence.

There are, in reality, three distinct belts which are pronounced features of the country. Along the coast there are the swampy lands which are intersected by small streams; the succeeding area of arable lands, and beyond these the vast forest lands.

Country a Natural Basin

The country may be fitly described as the basin of the St. Paul river, and the western half of the basin of the Cavalla River, together with the hill country which forms a part of the Mandingo Plateau, which lies about the headwaters of the Makena River.

Unhealthy Lowlands

The lowlands along the coast have already been somewhat described. This part of the country is less healthful than the sections lying back of it, but while this land is generally low it is diversified and generally habitable. The coast is far from being flat and uninteresting. Numerous streams and rivers lose themselves here in the ocean; and there are small cliffs and more imposing headlands which relieve the monotony. These promontories are found all the way from Capt Mount to Cape Palmas. Like Monrovia, Harper, Cape Palmas is situated on an elevation above the sea. Cape Mount, the boldest bluff and the most picturesque elevation on the whole Liberian coast, rises majestically to a height of 1,065 feet. The other hills are of much lesser height.

Back of the Coast.

Back of the coast, the land becomes undulating, and beyond are the great forest, densely grown with tropical bush. It is only comparatively recently that much has been learned about these forests. Many expeditions have been conducted into the interior for a study of the country and its inhabitants, but while much of value was learned in a general way, little along strictly scientific lines was accomplished. D. W. Whitehurst, in a journal kept by him, writes interestingly of a trip he made in 1834. Henry M. Schieffelin and Caleb Swann, of New York, furnished the funds which enabled Benjamin Anderson, an Americo-Liberian explorer, to journey to Musardu, now French territory, with a view to exploring the interior, and Anderson has given us much interesting data. Based on what he saw it may be said that a general view of the Hinterland presents a variety of unbroken forest lands, hills, mountains, plains and valleys. His observations disclose the following facts regarding the principal features of the region he explored:

First, the general view of the Hinterland is diversified, presenting a variety of unbroken forest lands, mountains, plains and valleys. Hills and mountains are in ranges stretching to distance of greater or less extent. They are also detached, and adjoined by plains that slope gently to the valleys between the ranges. The land rises towards the interior in steady gradation ranging from 300 to 2,257 feet. An elevation of land 1,311 feet is found 100 miles from the coast, and at Musardu, his destination, which is 200 miles from Monrovia, is an elevation 2,257 feet above the level of the sea.

The hills and mountains corresponding with the land assume larger and bolder outlines advancing further inland. Between the Bousie country and the plains of Manding, are the Boatswain or Condo

country, lying to the northeast of the lower St. Paul's, nestles in the plain at the foot of a chain of hills whose summit rises 300 to 650 feet. Boporu is in latitude 7° 45' 8". In the Wymar and Bousie countries beyond the Condo country, are elevations 1650 and 2,000 feet, in latitudes 8° 14' 45" and 8° 17' 50".

Musardu is the capital of the western Mandingoes. It was once a great commercial and political center, but at the time of Anderson's visit had greatly waned in power and influence. It is in latitude Musardu are grassy treeless plains, extending far up 8° 27' 11" and longitude 8° 24' 30" west. Beyond to the sources of the Niger. For many years this splendid country was Liberian territory, but it is now claimed and controlled by the French.

Second, this region contains nearly all the principal rocks known to geologic science: granite, gneiss, limestone, sandstone and volcanic, with all the minerals or elements which compose them. Iron ore is so abundant and of such purity that a road through a district of a solid mass of iron ore is transformed into a polished metal pathway, which is rendered untreadable by reason of the heat in the dry season. There are also gold districts in Manding, and the metal is also imported from the upper Niger washings. It is an article of trade and is worn by the inhabitants. It is without alloy and is abundant.

Third, in the upper valleys of the St. Paul are large and populous towns and arable districts, whose fertile fields yield abundant fruitage. Along the slopes of the plateau the climate is salubrious, the atmosphere dry and free from miasmatic influences. Numerous streams of pure, cold water are found everywhere. Flowing over their beds, they wind their way into the St. Paul through shallow and deep basins. The upper St. Paul's is obstructed in its course by huge rocks scattered over its bed

which make impassable falls or rapids. This stream is the principal drainage of this vast plateau. It flows through extensive stretches of the Hinterland and finally makes its way on to the Atlantic into which it empties a few miles northeast from Monrovia.

Perpetual Summers.

There are no winters with their chilling snow and heavy frosts. Summer lasts all the year and December is as pleasant as May. Springtime and harvest clasp hands in perpetual wedlock. Brilliant skies, warm sunshine, and trees laden with luscious fruit, garden and farm products, blooming flowers: these are found everywhere and are characteristic of the country, making it a veritable paradise—an Arcadia.

Climate Not Uniform.

Essentially, of course, the climate is tropical, but at the same time, it is not uniform. For instance, on the Mandingo Plateau, the annual rainfall does not exceed sixty to seventy inches, and there is a dry season between November and May. At this season the vegetation suffers and the nights are very cool. In this northern part of the country, we are told by Anderson, the summer or rainy season is the hottest part of the year, the thermometer rising to 100 F. at midday, but during the dry period the noonday temperature is much milder, and in fact the country beyond the forest can show something like winter.

Varieties of Temperature.

In the forest regions, however, the dry season is very short and except on the highest mountains the temperature never falls below 55°. Throughout this district the dry months give the coldest and at the same time the hottest weather. February is there the coolest and the driest month, though December and January are cool. Early in the morning the thermometer may drop down to the fifties, but it is apt to climb to 100° at noon. From that time on there is a scarcely varying temperature of about 75°.

(To Be Continued.)

Some "Do's" for Christians

By the Rev. Fayette L. Thompson, D. D.

Do the thing just at hand; the thing that is nearest. To be sure the distant service is enchanting; but the one nearby is yours. Then, too, it is probable if you neglect this; you would falter and fumble the opportunity if in the presence of the far away.

Do the hard task; the one others shun. There are many claimants for easy service, but the one requiring grit and courage needs you. Then up and at it. He who hath called us expects stalwarts. To "Endure hardness like good soldiers" is the ideal and "Quit you like men, be strong" the charge.

Do the seemingly hopeless thing; that which has been given up as impossible. Charge the North Pole of Christian achievement. There is nothing too hard for Him and nothing too hard for His disciples who in His name and with the equipment He provides go at the task with confident hearts and unafraid.

Do the unattractive thing; the thing which actually repels, yet by its very need, pleads. Hammock-swing, lavender-scented service attracts dilettante discipleship; but the way up Golgoths was stony and steep and there was a cross at the top. He who trod its every step said that the disciple is not above his Lord and beckons on.

Do the thing no one else will do; from which others turn aside. The chances are it will be hopeless enough, and unattractive enough, for the delectable fields of service are so overcrowded that the workers are in each other's way. Too bad; but often more time is spent in crowding each other aside than in actually reaping the harvest.

Do the thing in which there is no honor; where the crowns are absent. The spectacular will never lack a following and the seats of the conspicuous are usually full to overflowing. But remember it is by no means the most useful who are the most talked about. If the world were to await healing

until the chief ones served, she would die in her sins. Measure life by its accomplishments, not its recognitions.

Do the thing no man is appointed to do; be a volunteer. Strike out for yourself into new and unique services. Armies and organizations and orders and discipline and all these are well in their places; but the world suffers and the church languishes for lack of the impulsive, spirit-energized ministries of men who have not been sent—who have gone without sending—who serve their Lord and their fellows on personal initiative.

Do the unpopular thing; that which is different. We are dying of proprieties and the conventional. Usually the most perfectly proper popularity is nervelessly useless. The world's old habit is to canonize a man only after he has been crucified a sufficiently long time. If you truly propose to do the things which ought to be done and which must surely be done ere His will be done, then count on some hisses, a thorn or two and a few crosses.

Do the thing which promises the most for the Kingdom; sixty fold is good, but a hundred is better. A holy selection as to time, method, objective, is a perpetually imperative necessity. Many things are good, some are better, only one is best. Many avenues of service open on every street; enter but do not tarry on infinitesimals when epoch shaping possibilities await. You are the greatest asset heaven has on the earth, see to it you are invested where the dividends are highest.

Do the thing Jesus Christ would do in your place; and be sure you do it in His spirit. No man who has truly entered into the ideals of the Man of Galilee will have serious trouble when life's stresses are on him—when choices, resolutions, policies, attitudes are to be determined—in reaching conclusions as to what his Lord would do under similar conditions. It may take a little time and an hour or two in Gethsemane; but he who seriously seeks the light will find an illuminated pathway and henceforth will walk with Him.

THE CHRISTIAN LIFE

"I Will Give You Rest"

Your sin brings you into dispeace with yourself and with the whole world, and you need a man like Jesus who can come and take hold of you by His power and forgive you your sins and lead you to God.

And what does Jesus tell you? He says: "Come unto Me, and I will give you rest. Come unto Me, and I will cleanse your sin; come unto Me and I will show you God." And what a God! God who is agonizing over you even as Jesus agonized in the garden, God who is distressed by that sin of yours and will not give you up, God has power to carry you out from your sin and set your feet in a broad place and establish your goings. That is the God whom Jesus manifests to you. Come unto Him and He will give you rest.—*R. A. Falconer.*

Where to Hide the Bible

David found the right place for the Word of God, and he put it there from a high and holy motive: "Thy word have I hid in mine heart, that I might not sin against thee." Not solely because sin is hurtful to us, but chiefly for the reason that it is offensive to God and injurious to our fellow-men we should fight it to the finish. The man who does not plan against sin is bound to be overcome by it, and the plan against sin that is not laid in the sacred precincts of the heart will develop little or no power of resistance. "Now set your heart and your soul to seek the Lord your God." "But Daniel purposed in his heart that he would not defile himself with the king's meat, nor with the wine which he drank." We are exhorted to labor, "not as men-pleasers, but as the servants of Christ, doing the will of God from the heart." "If ye will not lay it to heart, saith the Lord of hosts, I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart." "As a man thinketh in his heart, so is he."—*Religious Telescope.*

Everything to Encourage

As one reads the Bible he may see many evidences of the fact that God did everything that he could do to encourage his people to walk in his ways and abide by his commands and instructions. Notice in the Old Testament the numerous promises of God to the people, assuring them of His constant readiness to aid them in every way for their good. He promised them all protection from the enemies which might assail them, declaring that he would give them victory, even when their foes outnumbered them. But God had no encouragement for the Israelites while they were indulging in a disobedient spirit. On the contrary, He told them that He would be against them, leaving them a prey to their enemies. If they would persist in gratifying their own wills, and therefore act independently of God, then they must suffer from the bad consequences; and they always did suffer. It has often seemed amazing to me that, notwithstanding the very great encouragements which God held out to those people, they would wilfully depart from His ways and indulge in loose living. I think that it may be accounted for by at least two facts: a lack of true fear toward God, and a greater regard for their own will than they had for God's will. If they had possessed a wholesome fear of God, they would not have dared to disobey Him, and certainly, if they had had the highest regard for God's will, they would have kept their own will in subjection to His will. This is self-evident. How very blind were those people to their own best good! How sinfully they abused the great encouragements which God gave to them! Surely, they were most undeserving of such goodness. If God were as men are he would not have continued to speak encouraging words to such unworthy ones. How long would we do our best to encourage a certain person, if he should continually abuse our kindness? But a short time. And yet, are we not often treating God in the same way? He is doing everything to encourage us to live according to His will, yet we are prone to often disregard that will. Verily, we ought to be ashamed of ourselves, and humbly beg God's forgiveness.

C. H. WETHERBE.

Safeguarded

An honest Detroit teamster found the sum of \$900 and restored it to the owner, saying as he did so, "Money that belongs to somebody else never does anybody any good." That man may never be an official of a bank or a railroad or a life insurance company, but with a principle like that to stand upon he is better qualified than some who have had the handling of other people's money.

The Lord's Prayer

The following beautiful composition was captured during the war at Charleston, S. C. It was printed on heavy satin July 4, 1823. It was picked up by A. P. Green, of Auburn, Ind., at Corinth, Miss., the morning the rebel forces evacuated it, May 30, 1862.

"Thou to the mercy-seat our souls doth gather,

To do our duty unto thee, Our Father, ..
To whom all praise, all honor, should be given;

For thou art the great God who art in heaven:

Thou by thy wisdom rul'st the world's whole frame;

Forever, therefore, hallowed be thy name;
Let nevermore delay divide us from
Thy glorious grace, but let thy Kingdom come;

Let thy commands opposed be by none;
But thy good pleasure and thy will be done,

And let our promptness to obey be even
The very same on earth as 'tis in heaven:
Then for our souls, O Lord, we also pray,
Thou wouldst be pleased to give us this day

The food of life, wherewith our souls are fed,

Sufficient raiment and our daily bread;
With every needful thing do thou relieve us,

And of thy mercy, pity: and forgive us
All our misdeeds for Him whom thou didst please

To make an offering for our trespasses,
And forasmuch, O Lord, as we believe
That thou will pardon us as we forgive
Let that love teach, wherewith thou dost acquaint us, to

Pardon all those who trespass against us;
And though sometimes thou find'st we have forgot

This love for thee, yet help and lead us not

Through soul or body's want to desperation;

Nor let the earth's gain drive us into temptation:

Let not the soul of any true believer
Fall in the time of trial, but deliver
Yea, save them from the malice of the devil;

And both in life and death, keep us from evil:

Thus pray we, Lord, for that of thee, from whom

This may be had, for thine is the Kingdom;

This world is of thy work; its wondrous story

To thee belongs: the power; and the glory

And all thy wondrous works have ended never,

But will remain forever and forever.

Thus we poor creatures would confess again,

And thus would say eternally, Amen.

In "Northwestern Advocate."

"Not Yet Full"

For the iniquity of the Amorite is not yet full." God covenants with Abraham to give him the land of Canaan, but stipulates that he could not give him possession for four generations, because the Amorites must have that much more probation. Marvelous is the patient long-suffering of our God! And in this his people must be content to share. Many times in history the heirs of the promise have been compelled to wait that the iniquity of their oppressors might become full. Sometimes it may be the fogs of doubt obscure the vision of the faithful, and they are tempted to lose their grip on the promise. But God has not forgotten. He has not failed. His people have not been false to His cause. "The iniquity of the Amorite is not yet full." One day it will be. God will make bare His arm of power. He shall dash them in pieces as a potter's vessel. Beloved, it is good for a man that he patiently wait for the Lord.—*The Soul Winner.*

A Deadening Habit

A fault-finding, criticizing habit is fatal to all excellence. Nothing will strangle growth quicker than a tendency to hunt for flaws, to rejoice in the unlovely, like a hog, which always has his nose in the mud, and rarely looks up. The direction in which he looks indicates his life aim, and people who are always looking for something to criticize, for the crooked and ugly and are always suspicious, who invariably look at the worst side of others, are but giving the world a picture of themselves.

The disposition to see the worst instead of the best grows on one very rapidly, until it ultimately strangles all that is beautiful and crushes out all that is good in oneself. No matter how many times your confidence has been betrayed, do not allow yourself to sour, do not lose your faith in people. The bad are the exceptions; most people are honest and true, and mean to do what is right.—*Success.*

Hints and Helps

"Salt, even though it has its savor, is useless unless it is in contact with the thing to be salted.

"Christ is the Light of the World; Christians are the world's light only as Christ is in them.

"In its results, the bushel of false modesty is as bad as the bushel of sloth.

"Men are to see your good works, but so as to glorify, not you, but God.

"No light lights itself; all light is derived. Christ alone had light in himself, as he alone had life in himself.

Make the most of yourself, not for the sake of yourself, but for the sake of others. Thus will you do the most for yourself.

"Speech is one of the best candlesticks for your light. Speaking for Christ is one of the best ways of living for him.

"Fear puts our light under a bushel; fear of others and ourselves, but not fear of God.

"A good light makes other things visible, but no one looks at it. An elegant shade means a poor light.

"Men are like an electric chandelier, all dark when not a part of the great current of power that flows from God.

"They have invented a substitute for searchlights, a shell that is thrown out far over the water and burns there, but does not disclose the direction from which it comes. Thus Christians are to illuminate the world.

"In the old torch race each bearer was nothing, but the torch, passed from hand to hand, was everything."—*The Religious Telescope.*

The return of Christ's body to life was for the sole purpose of showing the life-giving energy of his undying Spirit. Every renewed man is the repetition of that Easter miracle. When Christ shall have entered every human heart the entire world will be a renewed, a resurrected world. To accomplish this result in God's aim in history. Christianity witnesses to "the power of an endless life."—*Rev. D. M. Pratt.*

THE MISSION OF THE TWELVE

International Sunday School Lesson for April 10, 1910

(Matt. 9:35—10:15, 40-42)

GOLDEN TEXT: "Freely ye have received, freely give."—(Matt. 10:8.)

TIME: Autumn of A. D. 28.

PLACE: Just where is not known.

DAILY HOME READINGS

M. Matt. 9:35—10:15, 40-42;—Tu. Matt. 10:16-26;—W. Matt. 10:27-33;—Th. Matt. 10:34-42;—F. Luke 10:1-16;—S. Jer. 1:7-19;—Su. John 4:27-38.

BY THE REV. E. B. BURROUGHS, A.M., D.D.

No man is self-sufficient. It is a law of nature that he shall look up to God. This law makes him a dependent creature. It matters not what we may possess it all came from the Giver of every good and perfect gift. And it came freely—without money and without price. But all men are not blessed alike. Some have less, some have more. This being true evidently it is the duty of the more fortunate to help the less fortunate, for after all we are but the stewards of the manifold gifts of God. And the measure of our giving should be in proportion to our ability to give. Likewise what we have determines what we can give. If we have been blessed with an abundance of gold and silver manifestly our gifts should be along that line. Religious, educational, and charitable institutions should receive freely at our hands. If we have been blessed above our fellows along lines intellectual we should use our knowledge in their interest and advancement. Since it is evident that all of us cannot respond in person to the Macedonian cry "Come over and help us," it follows that the right thing to do is to make it possible for those who can go to go. Let it be remembered that giving is a command of scripture—our Golden Text commands it—and the duty of Christians especially. Give money, time, influence, life, all for Christ. You have received freely, give freely. "God loves a cheerful giver." Say not that you are not able to give. "In some measure God has given us all power or authority to do something that will make the world better. * * * And when we have rendered up such service in His name to the least of those who need Him we shall be rewarded with a share of His glory in the city of God."

Says one: We stand in today's lesson at the beginning of a new and most important era in the ministry of Christ and the history of Christ's kingdom. Thus far Christ has done all the work of the kingdom, but the work has grown into such magnitude as to require the help of others. These assistants are found in the persons of the chosen Twelve. Our lesson tells how the Master sent them out, the commission He gave them both as to how they should act and what they should do.

LIGHT ON THE TEXT

35. *Jesus went about all the cities and villages.* Traveled from place to place—teaching in their synagogues. This was in keeping with His custom and in fulfillment of the prophecy, "He came unto His own."

36. *When He saw the multitudes.* Those who were attracted to Him because of the truths He taught and the fame of His marvelous works. *He was moved with compassion.* His great loving heart was filled with sympathy towards them for He saw that *they fainted and were as sheep having no shepherd.*

37. *The harvest truly is plenteous.* See John 4:35. The uncounted millions to be saved are great. They are only waiting for the good news to accept it with instant eagerness. Like conditions obtain today. "This is the great impelling thought of missions." *But the laborers are few.* Those engaged in teaching religious truths were "blind guides." They were more concerned about other matters than with the eternal welfare of their people.

38. *Pray ye therefore.* * * * * Since the work is so great and since laborers so few make this matter a subject of prayer for "only God's resources can avail to carry it through."

10:1. *Called unto Him His twelve disciples.* Those whom He had personally called into His service. *He gave them power.* Spiritual and intellectual as well as authority over unclean spirits. They were also endowed with power to heal all manner of disease. This power was given them as an illustration of their Divine Mission.

2. *Simon.* The surname of Peter, meaning rock, had been given by Jesus.

5. *Go not into the way of the Gentiles.* They were not, for the present to go to Damascus, or Tyre, or Athens, or any other Gentile city of country. Neither were they to enter any city of the Samaritans. These prohibitions were made because He "made Israel primitively His chosen people. The whole Old Testament dispensation was made to Israel," and this because of the apostasy of the other nations.

6. *But go rather to the lost sheep of the house of Israel.* "Lost, as having forsaken the true shepherd, and wandered from the true fold."

7. *As ye go.* As you continue your travels. *Preach.* Cry out, proclaim. *The kingdom of heaven is at hand.* The long prophesied and looked for reign of the Messiah has commenced. Let it be known that it shall be one of freedom, peace, and joy.

8. *Heal the sick.* * * * * *Cast out devils.* This power was given them as an attestation of their authority, and to arouse attention to their message. *Freely ye have received.* The good news you hear, and the power you have received cost you nothing. It is My own free gift to you. *Freely give.* "Sell no miracles; sell no gospel." Wherever you go to preach and heal make no charges.

9. *Provide.* Make no provision. *Purses.* "The folds of the girdle served as a Jewish purse, to carry money."

10. *Nor script.* A receptacle for provisions or other necessities. *Two coats.* The shirt-like inner garment. *Nor yet staves.* The plural of staff. They might take the staves that they already had, (Mark 6:8.) but should make no promise for more. *Shoes.* Soft shoes. They were to wear the ordinary coarse sandals they already had. *The workman is worthy of his meat.* Every man is entitled to an equivalent for labor performed. Hence what one receives for what he does is not a gift, but a payment for value received.

11. *Enquire who in it is worthy.* Worthy of the honor of receiving them. This worthiness would be manifested by their willingness to receive the gospel and to care for its messengers.

12. *Salute.* Saying, "Peace be unto you." If the household proved unworthy bear it away with you, for without you they cannot receive it.

14. *Shake off the dust of your feet.* A custom of the Jews in leaving a heathen city. "A symbolic act, indicating absolute separation between parties."

15. *More tolerable for the land of Sodom and Gomorrah.* The penalties that would be visited upon them would be more terrible than those meted out to the iniquitous cities mentioned.

"The verses intervening (16-39) contain for their exhortation of Jesus addressed to the twelve disciples whom He is about to send forth."

40-42. These verses tell of the reward of those who believe the Gospel and kindly receive its messengers. Charleston, South Carolina.

THE CHRISTIAN'S SACRIFICE

The Epworth League Devotional Meeting Topic for April 10, 1910

(Heb. 13. 15; Hos. 14. 1-3.)

The Theme and the Scripture.

We are told that the opening words of Hos. 14 are really predictive—that they mean "the time will come when thou shalt return," and that they refer to the small minority of the Hebrew nation. The great majority were, of course, hopelessly lost, for they would not repent. In Exod. 23. 14-17, in which the three great annual feasts of the Jews were appointed, we read, "And none shall appear before me empty." The admonition is repeated in Exod. 34. 20. In this chapter in Hosea words are suggested to take the place of sacrifices and burnt offerings—not the words of God, nor of the prophet, but the sincere words of a penitent people. The meaning of Hosea here seems to be identical with that of the psalmist in Ps. 51. 17: "The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise."

The author of the letter to the Hebrews was discussing the relation of the work of Jesus on our behalf to that of the high priest and had just compared the burning, without the camp, of the bodies of the animals whose blood had been brought into the holy place, with the suffering of Jesus on the cross. His exhortation, therefore, "Let us offer up a sacrifice of praise," has in it the thought of "bearing the reproach of Christ."

The Meaning of the Theme. We are in the habit of contrasting words with deeds in the religious life to the disparagement of the former. The saying, "Action speak louder than words," is a fair statement of the attitude of the average person on this theme. But, fundamentally, there is no difference between deeds and words as expressions of the religious life. If the words are sincere, they are acceptable unto God, and not even deeds are acceptable that are not sincere. In this matter of sacrifices, for instance, the multitude of them had no weight with God unless they were expressions of genuine devotion. Isaiah even represents God as being displeased with them (Isa. 1. 13): "Bring no more vain oblations; incense is an abomination to me." The Pharisees of Jesus' time were exemplary in their conduct; at least they lived lives of outward moral uprightness—kept the letter of the law, gave alms as well as tithes—but they were far from God. On the other hand, the poor publican of the parable who went up to the temple to pray and could do nothing but plead with God for mercy was accepted; he had the spirit of real worship. Words and even thoughts may be reckoned as deeds, for they are determinative acts that reveal and mold character.

Prayer in the Meeting. The whole problem of the control of the tongue is involved in this lesson. Let us pray, therefore, that we may have the power

to solve that problem. Above all, do we need the spirit of gratitude, for by this do grateful words spring to our lips. And we cannot have a grateful spirit unless we have an adequate sense of our immense obligation to God. Let the burden of our prayer, therefore, be that we may realize what we owe to God:

"Heavenly Father, help us to know thou art the source of every good thing we have."

"Help us to see how it is that the agencies of human life that bring us good are but thy messengers."

"Help us to see that 'the cattle upon a thousand hills' are thine."

"May the thought of abundance of thy providence beget in us an humble and a grateful spirit."

"Whatever may be the offering of our hands, grant we may never fail to bring to thee 'the fruit of our lips.'"

"May the 'words of our mouths and the meditations of our hearts be acceptable in thy sight, O Lord, our strength and our Redeemer.'"

"Help us to live lives of grateful service to thee who hast done so much for us."

"For food, clothing, and shelter, and for all the world's good we thank thee; for friends, relatives, and dear ones; for books and the Book, for the church, for the Christ, for the Way from darkness to light, for thyself we humbly thank thee, thou Source and Giver of all."—From Notes on the Epworth League Devotional Meeting Topic.

Disease and sadness are abnormal, and if one finds himself "blue," it is his first business to escape from it, to change the conditions and the atmosphere. The radiant life is the ideal state, both for achievement as well as for that finer quality of personal influence which cannot emanate from gloom and depression. "Everything good is on the highway," said Emerson; and the first and only lasting success is that of character. It may not be, for the moment, exhilarating to realize that one's ill fortune is usually the result of some defect in his selection, or error in his judgment, but, on the other hand, if the cause of his unhappiness lies in himself, the cause of his happiness may also lie with himself, and thus it is in his power to so transform his attitude to life as to reverse the gloom and have the joy and sweetness rather than the bitterness and sadness of life. Everything, in the last analysis, is a matter of temperament. Nothing is hopeless, for life is infinite, and new factors can be evolved whose working out will create the new heaven and the new earth.—Lillian Whiting, in *The Life Radiant*.

On the Field—Among the Brethren

(Concluded.)

This article brings my trip to a close in the State of Arkansas. It has been a source of much interest, information and enjoyment. Everywhere the brethren received me heartily and worked diligently to make my visit both profitable and pleasant. I was also greatly delighted with the interest manifested on the part of the laity. There can be no doubt that the Southwestern will be materially helped by the trip through Arkansas. The pastors all pledged anew their unfailing support to the paper. And the members and friends likewise promised to aid in increasing its circulation. The last four points visited were Forrest City, Caldwell, Marianna and Crawfordville. Rev. J. H. Greer was appointed to Forrest City by the last conference. He is in the graduating class at Gammon. Rev. T. W. Jackson, pastor at Palestine, and former pastor at Forrest City, is supplying there until Rev. Greer comes. We have one church at Forrest City, remodelled last year by Rev. Jackson. Because of his business connections Rev. Jackson could not be with me in the house-to-house canvass. He is head partner in the Jackson-Belk-Shields meat market. This establishment is commanding a first-class trade and doing a fine business. Rev. S. J. Brown assisted me in my canvass. Rev. J. W. Jackson owns a nice home in Forrest City and his family gave me delightful entertainment during my stay there. The Negro does not wield as strong a hand in Forrest City as he formerly did, but there are signs of his existence still extant. Forrest City affords among Negroes such places as the up-to-date grocery store run by Mr. N. A. Hodges, an undertakers' establishment, controlled by Dr. I. N. Nelson; restaurants, barber shops, etc. Then you find some as beautiful Negro homes there as you would care to see. The district superintendent, Rev. Hodges, though a widower, owns one. Professor Blount has a lovely two-story house about a mile out on the Iron Mountain road, as well as a farm. There are others whom I do not mention. These are regular subscribers to the SOUTHWESTERN and express the opinion that it is the strongest paper of its kind among our people. From Forrest City I visited the Rev. W. A. Smith, who is the chief spiritual adviser for the Methodists. He wields quite an influence among all classes there as well as in Forrest City. One of the leading merchants in Forrest City said to me that Rev. Smith was one of the most sensible Negro preachers he had ever met there, and speaking of the prohibition question, he said it was a speech made by Rev. Smith against the liquor traffic that had convinced him that his views were wrong. I had a pleasant trip out to Dr. Smith's work and succeeded in securing a nice list of subscriptions. We had a meeting on Sunday evening in the church. Rev. Smith has built the best country church on his charge in all the Little Rock Conference. It is only a short distance from Forrest City down to Marianna, so I ran down to see Rev. Fields. He was out attending a funeral at Scott's Valley. I found the parsonage. It is always an easy matter to locate the Methodist Church and parsonage. Sister Fields was in and gave me welcome. Marianna is the seat of the next annual conference. Rev. Fields hopes to do a good deal of renovating before it sets. I did not meet his membership in a body, but had opportunity to visit them individually for the most part. They are a loyal set. On Tuesday we worked the town and Wednesday took occasion to go out to Scott's Valley. This is a great farming locality. Even widows manage great hundred-acre farms. They work from early morn till dewy eve. One farmer, Mr. Moses Irvin, said to me his rule is: to never let the sun rise on his men in the lot. If the mules have not been harnessed before the sun begins to show itself the men must lead the mules outside of the lot and finish harnessing them. That is, never gear an animal in the lot after sunrise. He makes 50 to 100 bales of cotton a year. Brothers Inghram, Moore and Sister Morganfield are also large farmers. These are members of our church. I didn't tell you that there were also some big farmers around Forrest City. Rev. Smith is one himself. That is, he manages a farm. There are several of our good Baptist friends who do a large agricultural business. Mr. G. A. Walker owns and operates together about a thousand acres. Also the Rev. R. B. Walker owns a large estate. All of these men are

in good circumstances, and are highly respected by both races. At Marianna we have quite a volume of business among our people. One dry goods store carrying a line of the most saleable goods of all kinds, controlled by the partners, Williams-Mickle. Then there is another large establishment devoted to general merchandise operated by Mr. H. B. Baker & Son, a drug store of which one Mr. Price is proprietor. There are hotels, restaurants and other minor business enterprises. I also had the pleasure of visiting the fine office of Dr. Barabin. He has as nice a den for that purpose as could be found most any place. He is doing a paying work. His cash collections amount to some fifty thousand dollars a year. Also there is a printing establishment managed by Mr. Clark. He is editor of the Marianna Enterprise, a weekly newspaper. There seems to exist a very brotherly spirit among the people of all creeds and faith. Rev. Fields had me to supper over to the home of the Misses Anderson. They are staunch workers in the church and his right hand stays. Taken altogether my visit to this place was very successful and even greater results are expected. The conference will receive big entertainment next year at Marianna. Crawfordville, Rev. S. J. Brown pastor, was my final stop in Arkansas. I can truthfully say my best days in Arkansas were my last days. Rev. Brown, although he had just moved to this point—in fact, his household goods came after I got there—made my stay wholly enjoyable. We had service two nights. Although the season for farming was upon the people they did not fail to come out, and every one who could did or said something to help make the visit profitable. I was entertained in the home of Mr. O. L. Greene. No better friend to the paper can be started anywhere. He talked it up, worked it up, and paid it up. He and Prof. Charles Terry, Jr., lent much assistance in the canvass and at times appeared more concerned about the paper than I. I thank these good men, and Rev. Brown; he is an honest, conscientious, hard-working man. He will make you love him by his earnestness. We walked the town over, strange to say, and not so strange either when you are speaking of thinking men—nearly all the subscribers, or rather a good part of those secured at Crawfordville, were Baptists. They say they want to know what the world is doing and the Methodists especially, and that the SOUTHWESTERN is the proper source to learn. Mr. Harris, Mr. Leaks, Mr. Brown (not Sam Brown, he is our man), Rev. Milam and one or two others who are old subscribers to the paper are Baptists. They also speak favorably of the paper to their friends. Our people to a large extent are breaking the narrow

bands of denominational prejudice and walking out into the large arena of Christian activity. This is the only possible way of developing into a full-orbed manhood and to enjoy the supreme good of this life. We too often circumscribe our lives about and then attempt to square them on a basis whose length is equal to the diameter of the circumference with which we have encircled them. This is just what we do when we attempt to exclude from our realm information and knowledge to be had through mediums other than of our own creation and still live that large, full-fledged life conducive to the highest good. I hope the interest created by my trip through Arkansas will yield much fruit for the SOUTHWESTERN.

Well, I went over to Centenary, at Memphis. Nearly everybody knows Dr. Key and the great work he has done. This church has not been completed and much of the obligation lies personally on Rev. Key. He has been a father for this church. Dr. Key has a large influence in Memphis among all classes and they come to him for his counsel in nearly everything. His relation to the church is too well known to be mentioned, but it may be said that perhaps no General Conference delegate from any Colored Conference has occupied a more conspicuous place than he. On questions of much importance he was heard and his views to a great degree on certain propositions have been embodied into law. Rev. Key is a strong, thoughtful preacher and a wise administrator. His standing among the better class of men of both races in Memphis means much to the church. I secured a few cash subscriptions and a good many promises which will mature soon. On Sunday evening Dr. D. W. Fields drove me out in his buggy to the South Side of Memphis. He owns about 100 lots in this part; has a beautiful stone house for a dwelling and also runs a stone plant. He has rent houses on nearly all his lots and does a dental practice of some two or three thousand dollars a year. My purpose out that way was to be with Rev. Strayhorn, at our second church, at night. He has built a fine little stone church and frame parsonage clear of debt save about \$200, all in little over a year. He had a splendid congregation Sunday night, but the threatening weather frightened them home before much could be done or said for the paper. Several promised to become subscribers soon. Revs. Strayhorn and Key are managing to hold the forces together right well at Memphis. I met Rev. R. Sewell of the Upper Mississippi Conference, who preached at Centenary Sunday morning. He gave a fine discourse. I learned also that Revs. N. R. Clay and C. W. Butler, district superintendents from the same conference, were in town, but failed to locate them. Am satisfied, however, that wherever they go there the paper may go also. Until I come again, brethren, farewell. Peace be with you. H. J. Mason.

Bishop Spellmeyer

President of the Board of Conference Claimants

By Dr. Joseph B. Hingley, Corresponding Secretary

Bishop Spellmeyer was a careful and earnest advisor of the organization and work of the Connectional Board of Conference Claimants. He was present at all the Board Meetings and important meetings of the Executive Committee. He encouraged the plan of devoting a full year's preliminary work to increasing moneys to help those who are at the present time in the superannuated relation by working for an increase in annual conference support and by placing the benevolent collections for the Connectional Fund of the Board before the church on a par with the collections for Missions, etc.

When the matter of fixing the apportionment to be asked for the Connectional Fund was before the Executive Committee, the Bishop made a special trip to Chicago to counsel and advise as to the manner and amount thereof. He desired that the church should be asked for a sufficient amount to accomplish the larger plans of the Board and bring to the needy conference in 1911 at least \$100,000. His experiences in the mountain conference and in the south had convinced him of the need of connectional work to help the superannuates in the needy conferences; and his native kindness and "Love of the Brethren" made him especially sympathetic to "necessitous cases" everywhere.

The Bishop presided at the Annual Meeting in February, when the Board endorsed the action of the Executive Committee as to the apportionment and adopted the new Program of Work, which involves the cooperation of the Annual Conferences and the Connectional Fund activities in behalf of superannuates in raising a million dollars from all sources in 1910-11.

His last work was to arrange for the Conference Claimant's Anniversary for the New Jersey Conference, held on the night before his death.

The last letter received at the office displays his solicitude for his aged brethren. It closes as follows: "The Board of Conference Claimants, whose duty it is to look after the special or necessitous cases, is a benevolence which makes a large appeal to the Church. I hope that every charge will meet in full the reasonable apportionment asked—one percent of the pastor's salary—which will enable the Board to do its work and bring to the Old Preachers next year \$100,000."

When news of his death reached Chicago a Special Meeting of the Local Committee was held on the call of Judge Horton, Vice-President, and sent the following telegram to the New Jersey Conference: "The Board of Conference Claimants expresses deepest sympathy and mourns the loss of its beloved President, Bishop Spellmeyer."

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Delaware Conference Appointments, 1910

The Forty-seventh Session of the Delaware Conference was held at Memorial Methodist Episcopal Church, Philadelphia, March 17, Bishop W. F. Anderson, presiding. The session began with the administration of the Sacrament of the Lord's Supper, followed by memorial service in honor of Revs. Philip T. Scott and Charles E. Hemsley, who had died during the year. Organization of the Conference followed the memorial service. To the roll call one hundred and six probationers answered. J. H. Blake was re-elected Secretary and C. W. Pullett was re-elected Treasurer. After balloting, E. O. Parker was chosen Statistical Secretary. Two sessions of the Conference were held daily, so much, and pressing was the business. Bishop Anderson's half hour morning lectures were delightful and inspiring. The session closed Monday night after the reading of the various appointments.

CENTREVILLE DISTRICT

J. E. A. Johns, District Superintendent.

Carmichael, C. J. Hall; Centreville, P. M. Shelton; Centreville Circuit, (Supply R. E. Stepney); Chestertown, J. R. Holland; Church Hill, F. L. Lee; Cordova, (Supply W. H. Hayman); Denton, F. T. Johnson; Easton, C. W. Pullett; Easton Circuit, (Supply W. G. Mathews); Fairlee, R. H. Coleman; Federalburg, C. W. Moore; Greensboro, N. Chase, Longwood, (Supply S. A. Earle); McDaniel, J. M. Dickerson; Melltota, D. R. Dunn; Oxford, J. H. Harman; Preston, W. C. West; Pomona, W. A. Hubbard; Ridgely, J. C. Bantum; Royal Oak, T. W. Cooper; St. Michaels, T. H. Kiah; Stevensville, C. H. Pitts; Trappe, A. L. Henry; Williston, N. D. Scott; Wittman, C. A. Norwood; Woodland, Jose Angulo.

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Hammond; Church Creek, W. J. Helm; Crapo, T. A. Johnson; East New Market, J. R. Brinkley; Frankford, G. R. Hollis; Harrington, G. B. Coleman; Hurlock, J. W. Bowland; Laurel, R. H. Wallace; Lewes, J. W. Cook; Lincoln, F. C. Wright; Linkwood, G. T. Fields; Madlson, D. S. Quillen; Middleford, G. W. Fisher, (Supply); Milford, D. A. Riddout; Nassau and Rehoboth, D. W. Martin; North Berlin, J. F. Molock; Seaford, C. W. Dawes; Snow Hill, J. W. Jewett; Snow Hill Circuit, C. H. Spencer (Supply); South Berlin, G. W. Downs; Stockton, J. W. Gillis; Trlnty, J. D. Palnc; Vienna, L. H. Martin; Whaleyville, D. G. Waters.

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W. F. Cotton, District Superintendent.

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Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

BLEEDING AFRICA

Poor, bleeding, crying Africa! Is it possible for 300,000 of the best Protestant Negro membership in America to turn a deaf ear to Africa? If the church at home should be as indifferent to our cry as we have been to the cry of Africa what would we think? Africa needs men—the Board of Foreign Missions needs the money to send the men—will you not lend a helping hand? Every little bit helps.

KEEP YOUR RECORDS

We are divulging no secret when we state that our church records, in a great many instances, are poorly kept. Not only are the records of some of the churches poorly kept but in other churches they are not kept at all. It is a matter of vital importance to the denomination that we keep a very careful record of membership and of the probationers, marriages, baptisms, infants baptized and deaths. Moreover much at times hangs upon the official record of the church; the date of marriage, of full membership in the church, etc. Brother pastor get a full set of records keep an accurate record of your quarterly conferences, Board Meetings and the additions to the membership. Too often pastors come to the Conference and guess the figures necessary to make out the statistics. He should consult the records for property and parsonage valuation, etc. Keep your records, brother. They are on sale at our book store at small cost.

A GREAT BOOK

Bishop William A. Quayle is a hard worker and a prodigious thinker. He is untrammelled by conventionalities in thought and action. He seeks the truth and interprets that truth in terms of his own individuality. He is always interesting whether on the platform or in printed page. He is the author of a number of books his latest is "The Pastor-Preacher." It is a strong volume, the outcome of many years' experience as a pastor. Prior to his election to the episcopacy Dr. Quayle served the people as a pastor and only as a pastor. The results of his observations and thinkings are found in this volume. Every pastor should buy this book and buy it at once.

Doctnr R. J. Cooke, our Book Editor, writes of it as follows:

"Without modification or repentance this is the clearest, sanest, most helpful message to the preacher of this day that I have looked into for some time. It is not a solemn treatise on Homiletics, a dry Compendium of Rules for the instruction of the preacher in the technic of his calling—but an inspiring call to the right use of all the dynamics needed to make a crowd-compelling, Christ-giving preacher. The subjects treated are unique, just as the gifted author is unique in thought and style; their ranges are as wide as the preacher's world and work; their interests never flag, nor is there a false note struck in any appeal the author makes to the spiritual, intellectual, social, or preacher-side of the Man in the Pulpit. This is the best book the author has yet written. Thoughtful, clear-toned, getting down where preachers live—this book will be a life-long inspiration to any preacher or any teacher of God's Word who takes a day off to recharge his failing batteries by absorbing into his own spirit the life and strength and energy of this unique work on the Pastor-Preacher."

Of General Interest

THE FREEDMAN'S BANK

For many years an effort has been made to have the government make good the losses incurred by depositors in the failure of the Freedman's Savings and Trust Company. It now seems that this will be done. This bank was authorized by an act of Congress in 1865 and was established for the purpose of taking care of the earnings of the newly emancipated slaves. At the time of its failure it had 61,131 depositors and its liabilities amounted to \$2,938,925.22. As the various branches of this institution were presided over by commissioned officers who wore the uniform of the United States, the impression obtained that the government was in a manner responsible for the deposits. Sixty-two per cent of the liabilities have been paid. There is a balance due depositors of \$1,291,744.30.

AN ANCIENT TABLET

From time to time our knowledge of ancient history is added to by the discovery and deciphering of some tablet or stone which had been covered over by the dust of ages.

The most recent announcement of such a discovery was made by Prof. Hilprecht in Philadelphia last week. The fourth expedition sent out by the University of Pennsylvania in 1899, excavated this latest tablet from the oldest part of the ruins of the Temple Library of Nippur. The tablet is of cuneiform shape, and is believed to date back to a period between 2137 and 2005 B. C. The inscription on the tablet, which has just been deciphered by Prof. Hilprecht, contains an account of the Flood described in the Bible, and is said to agree with the narrative in Genesis.

MOUNT AETNA ACTIVE

On March 23 the great Sicilian volcano, Mount Aetna, became violently active and from its cavernous depths belched forth smoke, fire and ashes and poured from its craters great streams of red hot lava. The flow of lava during the first three days was thought to exceed ten million square yards. The people living near the volcano bearing in mind the great destruction which often attends disturbances of this kind are terror stricken. Many vineyards and houses were destroyed by the flow of the lava stream. More than twelve new craters were opened during the eruption. The ignorant and terrified peasants rushed about carrying images and relics of saints by which means they hoped to stop the flow of lava and work miracles. But nothing in the way of the miraculous is reported to have happened. Many tourists have gone thither to witness the spectacle. Help has been provided for the people in the devastated region.

JUNGLE FOOD

Congressman Broussard, of Louisiana, has introduced a bill directing the Secretary of Agriculture after due investigation to import into the United States such animals wild and domestic as may be useful either as food or as beasts of burden. In a hearing before the House Committee on agriculture last Thursday much interesting testimony was given in favor of the bill. Dr. Irwin, of the Bureau of Plant Industry stated that the 10,000 square miles of marsh land in the gulf states now being put to no use and which abound in grass, water hyacinths and other aquatic plants were capable of supporting a million tons of meat in the form of hippopotami. In addition to its value as a producer of meat it is claimed that the hippopotamus would render invaluable service by clearing the bayous and lagoons of Louisiana and Florida of the water hyacinth which is choking up and polluting these waters. The present high price of meat together with the praise meted out to hippopotamus' rhinoceros' and various other kinds of steaks by a certain great African hunter, has caused a suffering people to look towards the jungle for the replenishing of their diminishing meat supply.

UNCLE SAM TO THE RESCUE

The recent announcement from Washington that the Government has declared war on "bootleggers" and "blind tigers" in the prohibition territory of the South and West will be good news to the law-abiding people in those parts of the country. Numerous complaints have reached the President to the effect that prohibition laws enacted by a legal majority of

the inhabitants of certain states were rendered practically useless by the operation of "blind-tigers" and "bootleggers." The attitude of the government has heretofore been one of indifference but a new order of things will obtain now. The press dispatches advise that, "New regulations were drawn under the supervision of Mr. Cabell, the commissioner of internal revenue, and approved by Secretary MacVeagh today. They set out that as the peddling of liquors is not contemplated by the internal revenue laws and no provision is made for the issuance of any stamp legalizing such practice, peddlers of liquors or "bootleggers" are not to be regarded as coming within the class of unintentional violators and should be arrested and reported for prosecution whenever found selling liquor in such manner. Heavy penalties of fine or imprisonment, or both, are prescribed for violations of the law." Good for Uncle Sam and may the good work continue.

DECREASE IN NEGRO SCHOOL CHILDREN IN MISSOURI

The annual report of the Superintendent of public schools of the State of Missouri contains statistics which show that Negro children of school age are decreasing in that state. This decrease has been continuous through a period of ten years. There were in 1899, 6016 more colored children in the public schools than in 1909. Whether this falling off is due to an emigration on the part of Negroes from Missouri or to the gradual dying out of the race in that state has not been fully determined. The superintendent in calling attention to this matter says: "One remarkable thing revealed by the enumeration is the fact that the number of Negro children in the state is constantly decreasing. Notwithstanding the large increase in the total enumeration of the state, a net decrease of 931 is shown in the number of Negro children. Investigations reveal that the decrease has been steady during the past decade. In 1899 the total number of Negro children in Missouri was 50,873. In 1909 it was 43,857." It may also be true that the parents of these children do not manifest the proper interest in their education. In many instances too, the true ages of these children are not given but are advanced in order that they may be the earlier put to work. At any rate this condition of affairs is worth looking into by colored educators and other race leaders in Missouri.

PITTSBURG EXPOSURES

For the past week or more newspapers have been filled with tales of corruption, emanating from Pittsburgh. There have been confessions, exposures and convictions of corrupt councilmen. There has been unfolded a condition of civic unrighteousness which may well cause the citizens of Pittsburgh to blush with shame. And the end is not yet. In several hundred churches on Easter Sunday there was read a communication urging the members of the several congregations to attend a huge indignation mass-meeting in which a protest will be registered against the deplorable state of affairs so long prevalent in that city. Civic cleanliness was the burden of most sermons preached last Sunday.

About thirty-four councilmen have been indicted. They are charged with receiving and distributing \$102,500 as bribes. Six Pittsburgh banks have been named in connection with the bribe giving. About one hundred directors and officials of these banks will have to appear before the grand jury for examination. As confession is the order of the day there is no telling what may be the extent of the disclosures.

With bank Presidents indicted, and leading business men and "City Fathers" discredited and disgraced, Negroes who have been loaded with opprobrium and disfranchised because of their alleged venality in the matter of voting must think that it is high time that something was being done—a constitutional amendment offered or a "Grandfather Clause" inserted to clarify politics in Pittsburgh.

ROOSEVELT IN EGYPT

Beyond a doubt Colonel Roosevelt and his family are having a "bully" time in the land of the Pharaohs. Not within the memory of the present generation has Cairo, the Egyptian metropolis, so warmly welcomed a foreigner. American flags fluttered everywhere and crowds were always in attendance wherever it was announced the distinguished American would appear. He has been signally honored by the Khedive and Egyptian officials. There have been dinners, receptions, public addresses and

sight-seeing excursions. The director of the Shephard's Hotel, where many of the social functions were held, intends to mark with a brass tablet the place where Mr. Roosevelt stood and shook hands with four hundred Americans. This hotel manager has an eye to future business and probably with the tablet as an attraction hopes to have a monopoly of all American tourist trade in the days to come. But the shanking of the hands of only four hundred persons falls far short of being a record for the doughty Colonel and will be regarded by him and his admirers as an insignificant feat.

Mr. Roosevelt's utterances in praise of British rule in Egypt and his severe denunciation of the assassination of the Premier and Minister of Foreign Affairs by a student last month have aroused the Nationalist Party in Egypt. The members of this party though acknowledging the good that has resulted from British rule is bent on driving the British from Egypt. "Egypt for Egyptians," is their slogan. Precautions have been taken to guard Mr. Roosevelt from possible harm. Even though a week will be spent in Cairo a program sufficiently strenuous has been prepared to cause the former President to do an almost unheard of thing last Saturday night—that is, retire early to his suite for a MUCH NEEDED REST.

People of Interest

Fanny Crosby, the blind hymn writer, was ninety years old on Thursday, March twenty-fourth.

Bishop John W. Hamilton celebrated the sixty-fourth anniversary of his birth, March eighteenth.

Bishop Spellmeyer preached his last sermon on Sunday, March 6th., in West York Street Church, Philadelphia.

Bishop Hughes and Editor F. D. Bovard, of the *California Christian Advocate*, are visiting the Hawaiian Islands.

Bishop Lewis presides over Bishop Spellmeyer's Conferences—the St. Louis, March 30th and the Central Missouri, April 6th.

Bishop and Mrs. Cranston gave a reception, recently in honor of the ministers and their wives of the three branches of Methodism at work in Washington.

Dr. J. M. Buckley, editor of the *New York Christian Advocate*, delivered the address at the funeral services of the late Dr. Louis Klopsch, editor of the *Christian Herald*.

Dr. Booker T. Washington delivers this week the annual address before the Dunbar Literary club of Fisk University and participates also in the inauguration of the new president of Fisk, Dr. George A. Gates.

Bishop Earl Cranston has consented to publish in pamphlet form the sermon—address delivered by him in Hamline Church, Washington, D. C., February thirteenth, on "Why Protestant Missions in Pagan Countries?"

Bishop Mallalieu's article on "The Intolerable Saloon," which appeared January sixth in the *Pittsburg Advocate*, is highly commended and is reprinted in tract form by the Pittsburg Conference Special Temperance Committee.

The Rev. Dr. E. Sutton Griggs, of Nashville, Tennessee, widely known as an author has been elected Corresponding Secretary of the National Educational Board to succeed the late Rev. A. W. McEwen, of Mobile, Alabama.

Fort Street Church, Atlanta, Georgia, has more than doubled the pastor's salary during the administration of the Rev. S. A. Miller, the present pastor. The assessment for this year is one thousand dollars. Brother Miller is to be congratulated.

Mr. I. H. Morris a prominent member of our church at Beaumont, Texas, and President of the Colored Young Men's Christian Association at that place died after a few hours illness. Mr. Morris was yet a young man of great promise.

According to the latest plan, Mr. Roosevelt will sail for New York on the steamer "Kaiserin Augusta Victoria," June tenth, which will enter the New York port on Friday, June seventeenth. Mr. Roosevelt expresses the hope that the welcome planned by his countrymen will be non-partisan.

Bishop McDowell and President A. W. Harris of Northwestern University, have been appointed by Mayor Busse of Chicago members of the commission on vice. The work of this commission is to find, if possible, a solution of the vice problem in Chicago. The commission is composed of thirty prominent ministers, physicians, educators and leaders among the women.

Dr. C. C. Jacobs of the Board of Sunday Schools preached at Asbury, Washington, Sunday morning, March 13, and at Ebenezer Sunday night. On the morning of the 20th at Metropolitan, Baltimore. The three churches gave him \$90 for the Board of Sunday Schools. He represented the Board at Delaware Conference, Philadelphia, and at Washington Conference, Pittsburg, Pa. He is well received everywhere.

News Paragraphs

The anti-tipping bill, which recently passed the legislature of Kentucky, imposes a fine of five dollars on any waiter or servant who accepts a "tip."

The National Negro Baptist Sunday School Congress is to convene in Liberty Baptist Church, Atlanta, Georgia, next May—from the 25th to 30th.

William Jennings Bryan, it is said, is to launch a prohibition newspaper in Nebraska, which is to be at once a State newspaper and also of national scope.

The well-edited minutes of the recent session of the South Carolina Conference has reached our desk, thro the courtesy of the Rev. J. B. Middleton, Secretary.

It is the opinion of Major Stanton, the late Governor of Khartoum, that the city named will yet be the largest in Africa and will be the center of an enormous cotton trade.

The journal of the fourteenth session of the Atlanta Annual Conference, which has reached our desk is a credit to the secretary, the Rev. R. T. Adams, and to the Conference.

Governor Brown, of Georgia, refused to introduce Commander Robert E. Peary to an Atlanta audience, recently, whereupon the explorer cancelled all his engagements in the South.

The Leland Index, published by the Alumnae Association of Leland University, this city, makes its appearance. It is neat in mechanical dress and is a well edited and interesting journal.

"The League of the Unrepresented Taxpayers" is an organization recently formed by women of Chicago for the purpose of getting women exempted from taxation as long as they have not vote.

Announcement is made that the first Annual Assembly and Summer School for Negroes at Durham, North Carolina, will be open from July 5th to August 14th, nineteen hundred-ten. Among the distinguished lecturers announced are the names of Dr. J. W. E. Bowen and Dr. M. C. B. Mason.

Mr. T. H. Harris, State Superintendent of Public Education, urges the importance of a large attendance at the State Teachers' Association for Colored Teachers of Louisiana, to be held in Alexandria on April 14 to 16. Strong, helpful programs are arranged, and the State Superintendent says he will be present at least one day.

ON THE GO

No one can travel through this progressive country without each day coming across inventions that years ago were not thought of and that even in the light of our present day civilization are most remarkable. What should I see a few days ago as I passed through Atlanta, Georgia, but an electric boot-black machine. This was the first one that I ever saw; in the North they are very generally used. In Pittsburg there is one place with a number of these machines with only one person attendant. You put a nickel in the slot, your foot upon the stand and push the button and the machine does the rest. What is to become of the Negro laborer of this country when he must meet face to face with competition not only an influx of foreigners, but with increased machinery?

A brief stay at Greensboro, North Carolina afforded sufficient opportunity to look in upon our work in that educational center and to learn much that was gratifying. Kent Home, which was burned some time ago will be rebuilt larger than before. North Carolina Methodism could ill afford to lose this institution which has done such large service for our young women in that state. I found Dr. S. A. Peeler, President of Bennett College recovering from a spell of sickness. It is unusual for this man to be ill, since he is not only a strong brained but a strong bodied man. He is holding his work in a vigorous grasp, the attendance of the school is large, and the work is all of a high order. Bennett College is doing splendidly under the presidency of Dr. Peeler, who is assisted by an able corps of teachers. Likewise our church work in Greensboro is doing fairly well. At St. Matthew Brother A. S. Cottingham came

forth recently from a rally realizing between \$300 and \$400. Greensboro Methodism stays within the shadow because of the death of Dr. James L. Bullock, reference to whose death was made in these columns sometime ago. Dr. Bullock was one of the moving spirits in the bounds of his conference.

An occasional reference has been made to sleeping car accommodation for our people in the South, but as a matter of fact, the situation along this line is getting better daily. I learn that it is the rule of the Southern Railroad agent at Greensboro to sell sleeping car accommodations to such of our race who ask for it. I found Mr. W. H. McGlamery, the representative of the Southern Railway an exceedingly polite and considerate representative of that great Southern Trunk line. He is a capable and obliging official. If good service will earn a promotion he will receive it.

This trip had for its primary purpose a visit to a number of our Spring Conferences, the first of which was the Delaware which met in the Haven Memorial Church in Philadelphia. I confess that I went to Philadelphia with some misgivings. The strike had been so thoroughly advertised that even men along the road felt that it was a hazardous risk to enter the "City of Brotherly Love" at this particular time. On reaching Philadelphia, inquiring of the man at the Bureau of Information, I was told that Philadelphia had felt no effects of the strike except the first day, and that at no time was the entire street car system of the city tied up. As a matter of fact, the street car system of Philadelphia is operated by two Unions, the Keystone and No. 477. The Keystone embraces between 1400 and 1500 men who were satisfied with the conditions under which they labored and therefore had no sympathy with the strike. It was Union No. 477 that struck and thereby one of two lines were tied up and yet movement along these lines was not wholly suspended. The true status of the situation was a great surprise to me, as much had been sent through the press of riot and bloodshed. For instance it had been given out that 750 cars were burned at one time when as a matter of fact, only a few cars had been destroyed, and the entire number aggregating scarcely half a dozen and in some sections of the city the strike was not felt at all. There was no apparent effect of the strike, everything moved on with the usual ease and comfort. True enough the workmen of the Baldwin Locomotive plant walked out and I learned that this company was now against the men who had proved themselves disloyal and unworthy of the company's confidence, and the company would not therefore receive them back.

The Delaware is the largest giver to missions of all our colored conferences. These men have a reputation for raising missionary money and they do it in great style. Not only so, they are getting behind the movement to meet the gift of Mr. Andrew Carnegie of \$50,000 with a similar amount which shall be an endowment for Morgan College. This Conference bears the mark of the influence of Drew Theological Seminary, Lincoln University, Morgan College, and University of Pennsylvania, and there are several men from Gammon Theological Seminary, who are making good. The general intelligence of this conference is decidedly on the upgrade. It was a source of inspiration to spend a week studying the men and noting and comparing their method of procedure. Bishop Anderson presided and by his morning addresses won his way into the hearts of the men as a clear and convincing speaker having a passion for the truth and a genius for expressing the same in classic and simple English. He is a brotherly and at the same time a firm presiding officer and discharges his work as though he had been at the job for the past quarter of a century.

Haven Memorial bears its name in honor of the great and good Bishop Gilbert Haven. This is in fact, our third church in Philadelphia among our colored people, but it bids fair to rival Zoar and Calvary for the first place. It is located on the corner of Twenty-third and Oxford Streets, having been formerly a place of worship of a Protestant Congregation. It was through the untiring efforts of Rev. W. T. Hemsley who was assisted by the Board of Home Mission and Church Extension, that the addition of this piece of property to our Delaware Conference became possible. Pastor Hemsley had things in shape for the entertainment of the conference, everything moved smoothly, and he is to be congratulated on the construction of the program as well as his cool and practical leadership during the entire week of the Conference. It was no perfunctory resolution when the conference hailed him as a royal host.—R. E. Jones.

Personal and General

Mrs. Lizzie Roberson, of Lettsworth, Louisiana, the guest recently of the Rev. and Mrs. J. J. Woolridge, of Jackson, visited, en route home, her sister, Mrs. M. Jones, of Lobdell, who was very ill at that time.

The Rev. Moses Adams, better known to Methodism as "Father Adams," fell from a porch recently at Okolona, Miss., and had his shoulder dislocated, which confined him to his bed for several days. He is now better and we hope he will soon be himself again.

In the First Quarterly Conference held at Lafayette, Alabama, the Rev. L. S. Price, District Superintendent, and the Rev. R. M. Davis, A.M., pastor, the estimating committee raised the pastor's salary, \$75. Last year they paid, exclusive of rent for parsonage, \$527.00.

Dr. E. M. Jones, Field Agent Board of Sunday Schools spoke recently, in or church at Ocean Springs, Miss., the Rev. J. E. Holmes, pastor, on "The Building of a Race." The church was packed, and this membership gave Doctor Jones \$10 for the Board of Sunday Schools.

Miss Mildred Hawkins, of Lexington, Missouri, gave a reading at St. John Methodist Episcopal Church, Lexington, Missouri, Thursday evening, March 17. The 250 persons present voted Miss Hawkins one among the best of our elocutionists in the West. The Rev. L. Woolrich is pastor of St. John Church.

The Alumni of Bowen Seminary, Clow, Arkansas, rendered, recently, a very interesting program. The address was delivered by the Rev. D. H. E. Harris. "The Woman as a Teacher in the Home and School" was ably discussed by Mrs. Beulah L. Flowers; "Honor to Whom Honor is Due" by the Rev. H. Bright; Solo by Miss Alice A. Sampson; reading by Miss Anna B. Johnson.

The Rev. R. T. Weatherly of Murfreesboro, Tenn., who recently closed a most successful series of meetings with forty-five conversions, in writing to a friend said "I had no help save my wife and membership. The revival fire is yet burning." While such a statement is not intended to reflect in the least on evangelists and outside assistance, it is at the

same time greatly to the credit of pastor and membership when they take the responsibility and such splendid results follow.

The Rev. S. H. Nevils informs us that the Methodist Episcopal Church at Greenwood, Miss., was totally destroyed by fire on Wednesday, March 16th. The property being uninsured, the loss is indeed heavy and the friends of Methodism everywhere are requested to assist in the rebuilding. Send something, it matters not how small the amount to Sandy Holman, or George Collin, Minter City, Miss.

"The Anniversary Program of the Epworth League will be entitled 'The Open Door of Opportunity.' It will deal with the large openings for service before the strong youth of the Epworth League and is especially adapted to its twenty-first Anniversary. The program is distinctly missionary in character and outlines a definite work for the Epworth League among the young people of other lands. Price five cents, twenty cents per dozen, \$1.50 per hundred. For sale by all depositories."

Mrs. Mary Patterson Hunter, of Eufaula, Oklahoma, but recently of Okolona, Mississippi, was a delegate to the Colored Teachers' Association, which convened on the 27th and 28th of January in the little city of Checotah, Oklahoma, McIntosh County. She is a teacher of that county and reports a royal time. Interesting topics were discussed. After the meeting adjourned Mrs. Hunter journeyed to the beautiful city of Muskogee, where she joined her husband and other friends for a few days stay.

The Pastor's Aid Progressive Club, of Rovere St. Methodist Episcopal Church, Boston, Mass., met at the home of the pastor, 478 Shawmut Avenue, Tuesday evening, March 15, in a parlor social, and presented to the Pastor, the Rev. J. A. Foust, D.D., a \$10 hand bag in token of their appreciation of his three years' labor in said church. Individual gifts of money and wearing apparel were left by friends and members for the pastor. The same were presented by Mrs. Sadie Brown, vice president of the club. The pastor responded in words of hearty appreciation. On Tuesday evening, March 8, Miss S. Dickerson, president of the club, gave a reception at her home in honor of Pastor Foust and his wife. The members of the club were among the guests.

The Haven Academy Rally

(By the Rev. J. C. Williams.)

We feel that it is our duty to call to the attention of the Savannah Annual Conference, as well as all other friends who may be interested in the progress of the school, the fact that the educational rally that was planned at the last conference will be at the Haven Academy, May 19th, 2:30 p. m., during the commencement. I am advised by our good Bishop John W. Hamilton, who is expecting to be present, to urge every preacher and friend to be present with his subscription. If you cannot come, see your District Superintendent, and either give it to him or send it to the Principal of the School, Prof. E. T. Barksdale. You need not wait; you can send it now and he will send you a voucher for the same. Let us not fail. Let us deceive our enemies who have said that we would fail. We are expecting Dr. M. C. B. Mason, also. May 19th is not far off. Notify the Principal what time you are coming and how long you are expecting to stay; in order that provisions may be made for your stay.

Brethren, ask your congregations for subscriptions. We have planned to raise one hundred dollars at Waynesboro. If we fail it will mean defeat forever; if we are successful it will mean a new era in the history of the Haven Academy.

To the Members of the National Bankers' Association and Colored Bankers of the United States

Gentlemen: The number of these institutions and the importance of their work make it highly necessary that we have a large, well attended annual session in New York City on the 16th day of August, 1910, at 10 o'clock the day prior to the meeting of the National Negro Business League.

We find it impossible to have a satisfactory and instructive session during the meeting of the league; therefore, it is hoped that every bank will be represented by its report if not by a delegate.

We would be glad to show the aggregate of Negro Banks of the country so as to have the same printed in the minutes of the league. Therefore we urge that every bank send in a statement to my address, 217 North Eighteenth Street, Birmingham, Alabama. Should any bank not have a form of statement they will please give the amount of authorized capital stock, amount paid in, amount of deposits, amount of money handled during the year ending June 31st, 1910, name of the president and cashier, and the amount of real estate owned by the institution. Respectfully submitted,

W. R. PETTIFORD, President.

Gleanings from the Field

KENTUCKY

Hardinsburg.—Our fourth quarterly conference was held here February 19-20, by the Rev. H. W. Tate, district superintendent. Reports showed that the work was on the increase. A goodly number of the officers were present and the conference was quite a success. Sunday was a high day in Zion. In the morning the district superintendent preached an excellent sermon; in the afternoon a general class; at night the district superintendent preached another excellent sermon, which was very much enjoyed by a large and appreciative audience. Forty-five persons communed. Total collections for the day, \$38.62. The following amounts have been raised this quarter: For pastor, \$106.70; district superintendent, \$1,630; conference claimants, \$2.00; Episcopal fund, \$1.00; other benevolences, \$4.00; total for the quarter, \$130. At the close of the evening services a set of resolutions endorsing the work of the pastor and wife and our beloved district superintendent, and requesting their return were adopted. The Rev. G. W. Harris was appointed to this charge, July 1908 by the Rev. H. W. Tate, district superintendent, to fill out the unexpired time of the Rev. L. C. Harris, deceased, which he did faithfully and acceptably. He was appointed here by Bishop Anderson from the conference which convened in Indianapolis, March 24-29, 1909, and has

served faithfully and well, looking after every department of the church. Much of his success is due to his devoted wife, who has so nobly and ably assisted him in all of his efforts. We have found in her those qualities that make a Christian and a wife—faithful to God—devoted to His service, kind and pleasant with all with whom she comes in contact. We have found in the Rev. G. W. Harris those qualities that go to make a Christian minister. He is kind, friendly, sociable, and unassuming. As a preacher he is forceful and logical; as a pastor he is faithful, earnest and devoted to his work. We feel that under his leadership another year that we can accomplish much for God, humanity and Methodism, therefore, we ask his return.—C. N. Robards.

LOUISIANA

Robeline.—Our First Quarterly Conference was held on the 24, with District Superintendent B. J. Reddix presiding, who seemed to have the business well in hand. Reports very good. The Superintendent preached a stirring sermon, one not to be forgotten soon. Dr. J. J. Young was with us also and rendered good service.—Jas. E. Harrison.

Frierson.—After being reappointed my third year as pastor to above named church I was cordially received by both white and colored. On the eighth ult. a great pound meeting

HOME BAKED FOOD,
fresh, good, wholesome,
economical. Readily
made with
Royal
Baking
Powder
No Alum
No Lime

was led by Sister E. R. Williams and Mrs. Rachel Red and others. Many choice things were left at the parsonage for pastor and family as a token of love and respect. May the Lord bless these good people.—G. W. Ogilvie, pastor.

Clarence.—At Mt. Zion Church our First Quarterly Conference was held

by the Rev. J. O. Richards, District Superintendent. He handled every interest with ease. All officers were present. The work is on the up-grade; the members have pledged themselves to do more on all lines. District Superintendent Richards is making a fine start on the District and we are going to assist him in keeping the

Good News



For the Deaf

Here's the happiest news that ever came to deaf people—news that means clear and perfect hearing for many, many victims of Deafness who have thought their cases hopeless.

The best cure for Deafness yet known—a cure that is having wonderful success in even very bad cases—has just been perfected by a famous specialist after a lifetime of study and scientific investigation. It is proving a genuine blessing for deaf people everywhere, for it's curing case after case where other doctors and other treatments have wholly failed—it is restoring hearing to many, many persons who had not heard distinctly for years.

If you are deaf—if your hearing is failing in any degree, Deafness Specialist Sproule, originator of the new cure, will study your case absolutely free of charge and give you valuable

Medical Advice Free

on curing it. Without it costing you a penny he will diagnose your trouble and explain to you how it can be cured. Simply answer the questions yes or no, write your name and address plainly on the dotted lines and mail the Coupon to Deafness Specialist Sproule (Graduate in Medicine and Surgery, Dublin University, Ireland, formerly Surgeon British Royal Mail Naval Service, 432 Trade Building, Boston.

FREE MEDICAL ADVICE COUPON.

Do your ears itch?
Do your ears throb?
Do your ears feel full?
Are you worse in damp weather?
Do you hear better in a noisy place?
Do you have ringing sounds in your ears?
Is your Deafness worse when you have a cold?
Can you hear some sounds better than others?
Do your ears crack when you blow your nose?

NAME

ADDRESS

work of this District to the front.—W. J. Hampton, pastor.

Jackson.—The pastor and his family take this method of thanking the young people, members and friends who assembled at the parsonage on Thursday night, February 15. Many choice groceries were presented to the amount of 80 pounds and a neat sum of money was given by Mr. Marcus Lewis. Miss L. B. Stull led the friends assisted by Mesdames Lizer McQueen, Lula Watkins and Mary E. Green.—J. J. Woolridge, pastor.

Casper.—Our pastor, the Rev. H. C. Wilson, was received the 1st Sunday in February for his third year and all received him gladly. Our First Quarterly Conference was held for Casper Church February 12-13, Rev. T. H. Munson, District Superintendent presiding. All reports were written and showed an increase along all lines. Pastor's salary estimated at \$450. Sunday, 13th, at 11 o'clock pastor Wilson introduced the new Superintendent of the Monroe District to his first congregation for the quarter. The Superintendent chose as his text the 40th Psalm and 7th verse. His message filled all hearts with joy.—P. Kyles

Boonville Church.—After the Rev. M. P. Franklin closed his third year's work the members and friends gave him a grand reception and closing with \$42.85 to the pastor and a suit of clothes.—J. H. Thompson.

Plaquemine.—I arrived at my new field of labor February 6, and the officers, members and friends received me cordially. To verify that fact, the

parsonage committee and stewards bought and put \$50.00 worth of things in the parsonage; among the things being a new stove, \$16; a new iron bed, \$12; four chairs; new matting on the floor and other things to make the parsonage cosy and inviting. The outlook is fairer for a good year's work. I take this method of thanking Sister Julia Irvin, Eliza Foster and Brother J. B. Forster and other members of the Church. Friday night, February 25th, a surprise was given by the young ladies and gentlemen of the African Methodist Episcopal and Methodist Episcopal Churches lead by Miss Bertha Williams and Edna Williams, which was heartily enjoyed by the pastor. They have a standing invitation to come again.—J. A. Landry.

Abbeville.—The evidence of joy was in the return of the Rev. A. J. Smith was shown Friday night when a company of people called at the parsonage and a grand reception was had. Every thing eatable was brought in baskets and placed on a richly decorated table. The Rev. Smith, in his pleasant way gave the toast of the evening. The party was led by Mrs. Mary Cobb and Mrs. Mizzie E. Green. Every body is roud of the return of the Rev. Smith. We purpose to be led to victory under his leadership. We thank Bishop T. B. Neely and his wise cabinet for their appointment. We as officers and members of this Church have promised to be loyal Methodists and support every cause of the grand old church.—Jas. Cobb.

Eola.—The members received the pastor, the Rev. A. B. Venable and family gladly and also the young people, Baptists and Methodists, gave them a grand surprise party on the 23. The leader was Miss Amanda Carter, Miss Eliza Washington, John Carter and others. Short talks; song by the pastor; prayer by Brother John Carter. All enjoyed the occasion.—(Miss) L. Venable.

Guydan.—We, the members of William's Chapel, were made happy on February 26th, when our District Superintendent, Dr. V. Chapman, held our first quarter. After which he preached one of the most wonderful sermons that our community ever listened to. Every body here claims the Doctor stands in a class alone. He has put vim and vigor in our work. His name is on the tongue of the whole community.—M. L. Parker.

Baldwin.—A grand reception was tendered the Rev. O. J. Harvey, pastor of Trinity Methodist Episcopal Church, Baldwin, La., on his return from the Annual Conference. Truly the affair was a grand one. A selection of choice groceries were presented and ice cream and cake were served in abundance. Mrs. E. Dright and B. Johnson certainly know how to arrange and conduct such affairs. The first quarterly Conference convened February 21-22, Dr. B. M. Hubbard, District Superintendent, in the chair. The Doctor presided with ease and a great Conference was had. The estimating committee reported as having raised the pastor's salary from \$600 to \$700. Gilbert Industrial College, under the principalship of Prof. J. M. Matthews, is doing excellent work and is standing loyally by the Church and pastor. Our Orphan's Home, under the able management of Mrs. E. Dright, is in splendid condition. Sister Dright is an earnest worker and a faithful mother.—O. J. Harvey, pastor.

For HEADACHE—Hicks' CAPUDINE
Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it, 10c, 25c and 50c at Drug Stores.

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Do not cheat yourselves and hinder the progress of the Sunday School by delaying the order. Look over the list below and decide what will best suit your needs and order now. Let every Sunday School be supplied with Lesson Helps.

Sunday School Journal,
Single copy, 15 cents a quarter; six or more to one address, 12½ cents each.

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Single copy, 12½ cents a quarter; six or more to one address, 10 cents each

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NEW ORLEANS

MARYLAND

Cambridge.—The Rev. A. L. Martin is closing up his twelfth year at Waugh Methodist Episcopal Church, Cambridge, Md., in peace and harmony in a wide circle of many friends, both white and colored. The Rev. Mr. Martin feeling that twelve years is long enough for him with any one people, may not return for the thirteenth year. He has been very successful during his pastorate, a debt of \$1,400 was paid that had been of long standing. the parsonage remodelled at a cost of \$1,000, and paid off a new church built at a cost of \$17,000, and reduced to \$5,600 in nine years. The white people gave him over \$1,700 on the new church, which is a credit to any town or people. Mr. Andrew Carnegie, through strong endorsement of Rev. Martin's many white friends, gave his check for \$900 on an \$1,800 pipe organ.

MISSISSIPPI

CHUNKY.—Chunky is on the upgrade. This is my first year here and we have planned to cell the church and put on paint by the second Sunday in April. We have \$25.50 on hand, and each male member of our church has promised to pay \$1 by the fourth Sunday in March, and each sister 50 cents. Our first quarter was held on the 27-28, District Superintendent J. M. Shumpert presiding.—June William, Pastor.

DESOTO.—The first Quarterly Conference of Derato circuit convened at St. John church Feb. 15, with the Rev. D. F. Dudley in the chair and all officers except a few present with written reports, which showed the work to be in excellent spiritual condition under the pastorate of the Rev. J. E. Webb. We were glad to receive again Brother Webb for another year's faithful work. Collection \$10.26.—Laura Hane.

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An operation with the knife is dangerous, cruel, humiliating and unnecessary.

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We mail a trial package free to all who write.

It will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure.

Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.

Insist on having what you call for. If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.

The cure begins at once and continues rapidly until it is complete and permanent.

You can go right ahead with your work and be easy and comfortable all the time.

It is well worth trying.

Just send your name and address to Pyramid Drug Co., 92 Pyramid Building, Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.

Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home.

No knife and its torture.

No doctor and his bills.

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CASH REMITTANCES

HONOR ROLL.

J. F. Barnes, B. F. Abbott, W. S. Jackson, L. H. King, J. A. Jordan, J. W. Queen.

Subscriptions received March 7 to March 21.

Atlanta-Savannah.—A. C. Allen, S. Richard, E. M. Neale, S. S. Thoms, R. J. Simmons, A. E. Gates, L. H. King, J. H. Jordan, E. E. Knight, A. W. Reid, J. E. Williams, Ella Brooks, J. W. Queen, Lucy Strickland, T. J. Allen, A. S. W. Elder.

Central Alabama.—A. Calahan, F. R. Robinson, A. G. Glenn, Alabama Horton, E. Z. Jackson.

Florida.—J. S. Todd, Scott Yates.

Lexington.—W. H. Renfro, J. H. McCutchen, H. Williams.

Lincoln.—W. S. Bradham, Miranda Harrison, Walter Brown, Nellie Kelley, W. J. DeBoe, E. C. Johnson, Maggie S. Bostic, B. F. Abbott, H. W. Lawless, Josephine Key, Jane McBride, Mary Wade, R. E. Gillum, H. A. Taylor.

Little Rock.—Mrs. Alice Crews, Bobb, Patton, Lee Nelson, J. R. Clardy, S. C. Craven.

Louisiana.—E. M. Jackson, I. E. Mulion, J. B. Alexander, H. D. Mouton, O. C. Landry, A. Z. Banks, M. O. Harrison, Peter James, Pompey Bibbs, Mary Starks, James R. Green, Norman Green, Nolan McNeal, Virginia Ferguson, Geo. Thomas, E. P. Taylor, O. S. Stanley, B. H. Cryar, B. J. Reddix, Jack Carter, C. H. Mack, B. Gibbs, P. O. Colton, Charles Lang, O. J. Harvey, A. J. Willis, Sanders Carroll, Mattie Weatherspoon, Geo. Brown, J. A. Barnes, Wesley Coleman, Andrew Jackson, Adolph Bahan, A. W. Markham.

Mississippi—Upper.—A. J. McNair, L. W. Wickham, U. S. O'Leary, E. O. T. Troupe, George Caldwell, G. W. Arnold, M. Evans, L. F. White, Amos Spann, W. O. Olay, Nancy Hugh, O. W. Walton, L. B. Ausborn, E. D. Cameron, N. K. Kirkland, A. J. Howard, Mrs. Sallie Brown, W. O. McMorris, Lorenzo Hampton, S. M. Gillam, J. A. Jordan, A. Page, E. P. Page, I. V. Porter, A. Lator, E. H. Langston, Geo. Washington.

North Carolina.—W. H. Webster, Henry Ellen, H. M. Grimes, Goldie E. Johnson.

South Carolina.—I. S. Knuckles, B. M. Woods, E. B. Burroughs, R. S. Glover, S. A. Jamison.

Tennessee—East.—Laura A. Evans.

Texas—West.—J. I. Gilmore, S. W. Matthews, L. C. Booker, A. Parham,

A. J. Radcliff, W. A. Fortson, Anna Echols, G. W. Carter, J. L. Middleton, D. C. Lacy, W. L. Lott, Walter Washington, E. Henderson, Mary Drane, J. F. Barnes, I. H. Morris, 9 subscribers, E. Medlock, P. B. Bennett, W. E. King, C. F. Simmons, G. O. Burgess.

Washington.—Thomas Lynn, W. S. Jackson, Arabella V. Chase, William Clements, Alice Ashton.

Crescent City Notes

Mrs. D. J. Price of this city has been very ill for two weeks; also her nephew, Master Eddie Thompson, has been sick for three weeks. They are now recuperating.

Mr. and Mrs. D. D. Williams, of Baton Rouge, Louisiana, desire to announce the marriage of their daughter to Mr. Sam Daraney in Chicago on Wednesday, March sixteenth.

Miss Inez A. Godmann will be present at the meeting of the Orphans' Home Board at Williams Chapel on April 5, at 5 p. m. After the meeting she would be pleased to meet friends old and new. This will be the only opportunity to meet Miss Inez as she starts North the following day.

FIRST STREET CHURCH.—Had a splendid Easter celebration. The Resurrection Sermon was preached at 2 a. m. by Pastor Wesley R. Butler before an audience that taxed the standing as well as seating capacity of First Street. The Sunday School and penny collection amounted to \$44. A glorious revival is in progress and the results are gladdening all hearts—32 converted and reclaimed to date, and the service continues this week.

HAVEN MEMORIAL.—The session of our First Quarterly Conference was held on March 24th and 25th. Quarterly love feast on the 25th, was conducted by District Superintendent W. J. M. Price with dispatch and decorum. Easter services were highly spiritual all day. The early Sunday

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SIMMONS' SARSAPARILLA COMPOUND is unlike any other known medicine. It works differently, it reaches in and through and down till it penetrates to the seat of the disease and springs at the very throat of the cause of it.

It's the only remedy that does this. And doing this, it gets results and effects cures where no other can. Tell your druggist this is the kind you want and that you want have any other. He'll get it; if he hasn't make him get it; he'll get it—for you.

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morning service at 4 a. m., was inspiring. An excellent sermon on the Risen Christ was delivered by our pastor, the Rev. Pierre Landry. At 11 a. m. the District Superintendent preached an impressive sermon. Easter offering, good.—Vernice C. Obert.

MR. ZION CHURCH.—The services were largely attended the entire day, beginning Sunday morning with the Resurrection Service and the old church was again filled to its uttermost, many knelt at the mercy seat for prayer. The Sunday school rendered a programme that was replete with interest under the direction of Miss L. E. Taylor, the Superintendent, and her teachers, with Miss Ophelia Smith at the organ. Too much praise cannot be given these ladies for their untiring interest in their church. The Decorating Committee used exquisite taste. Mt. Zion is alive and a year of success is planned. Collection, \$45.21.—T. A. Brown, pastor.

WILLIAMS CHURCH.—Williams Methodist Episcopal Church has been enjoying a very good season recently. During this time, the Rev. Thomas McCary, Drs. E. M. Jones and W. H. Logan, have rendered good service with sermons and words of encouragement. We have had altogether nineteen conversions and accessions. The Easter services were good from early morning till the close at night. The Sunday School rendered an exceptionally good program. The collection by the Sunday School was \$20. Miss Stella A. E. Brazley, our faithful and efficient Superintendent, has few equals in church work, especially in handling children. The pastor and his wife were kindly remembered with a basket well laden with delicacies and other things which go to make up a fine Easter dinner. Suspicion points to Sisters Brazley, Woodfont and Robinson, as leaders in this happy moment.—J. F. Marshall, pastor.

THOMPSON CHURCH.—The revival was very successful. Precious souls were saved. Easter services were good. Emanuel Peren, age 49, and Thomas Rochon, 20 years, were baptized at the altar Sunday night and received into full membership, with George Walker, Harriett Roberson, Agnes Williams and Joseph Edwards. Miss Elizabeth Crowden, our affable Superintendent, succeeded well with the Sunday School, which rendered "The Children's Easter Crusade. Collection \$5.00. Mrs. R. D. Monton, president of the Ladies' Aid, named Mrs. Agnes Williams as her vice president, Mrs. Frances Hampton, secretary, and

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Mrs. Harriet Roberson, treasurer, and laid plans for a great work. Mrs. Hannah Bronson, president of the Stewardesses has the reins in hand for a splendid drive. Brother D. Parker is getting his choir in fine shape. Brother A. Edwards, president of Trustees is slowly, but surely cutting down the debt of the church. May the good work continue.—D. J. Price, pastor.

If afflicted with sore eyes, use Thompson's Eye Water.

INQUIRY.

I desire to find Mrs. Maria Sedgwick or any one related to Harriet Graham who died in New Orleans, La., about twenty years ago. At the time of her death she bore the name of Harriet Lawson. She had a nephew named Geo. Graham, who died here about 15 years ago. Anyone knowing of Mrs. Sedgwick or any of her relations will kindly notify me as I have matters of great importance to lay before them. Address me as follows: A. Lawson, 8427 Jeannette St., New Orleans, La.

PILES CURED AT HOME BY NEW ABSORPTION METHOD

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 176 South Bend, Ind.

Gleanings from the Field

TEXAS

Longview.—Deaconess Simpson came to us in our rally at McCabe Chapel January 2nd, and stayed until February 20th. She raised \$95.10; paid the district superintendent in full; moved the church off the street, and installed the bell. May God bless Deaconess Simpson and send her to us again.—T. B. Strong.

Roganville.—The pastor, Rev. John L. Blue, made his first visit to this place March 6th, and preached two able sermons. His manner of handling affairs took effect at once and he was successful in bringing one soul to Christ on the first round. Text for morning service, Matthew 8. 2.; evening, Luke 15. 17. The people at large are enthused by the coming of this good man.—Jos. Rawls.

Hempstead Circuit.—We had our quarterly conference here February 19-20; both days were successful. The class leaders made good reports. Our District Superintendent, the Rev. B. M. Taylor, has won a warm place for himself in every member's heart. His sermons cannot be excelled.—J. W. White, pastor; S. A. Barnes, secretary.

Hicks' Capudine Cures Sick Headache Also Nervous Headache, Travellers Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—It's liquid—effects immediately. Sold by druggists.

Conference Notices

Special Notice

NORTH NEW ORLEANS DISTRICT.

Pastors of the North New Orleans District, Louisiana Conference:—You are hereby requested to meet the District Preachers' Meeting to be held at Litcher, April 6-7. Let each pastor come prepared to report Easter results. The pastors and members are making great preparations for the meeting.—W. J. M. Price, District Superintendent; M. C. Harrison, President; T. B. Cooper, Secretary. Per Charles C. Landry. Ordered in the Preachers' Meeting on March 9.

COLUMBIA, TEXAS.

We had a fire in our little town and our church being on one of the principal streets was consumed, and went down in ashes, with all the paraphernalia except the pulpit and a few chairs. The origin of the fire is yet shrouded in mystery. We are not discouraged and intend to rebuild, knowing that He who sways the sceptre of justice will mete out every man's just deserts in His own time. The Rev. William Mack is pastor; J. M. Johnson, District Superintendent.—Mary J. Hibbs.

MONROE DISTRICT.

The Missionary Convention will convene at St. Paul Methodist Episcopal Church, Monroe, La., April 13-14, 1910. Let each pastor and delegate strive to make this one of the greatest Missionary efforts in the history of the District. Dr. I. L. Thomas will be with us. Make Easter a banner day for Missions. Each pastor come prepared to report your Missionary apportionment if possible. Don't forget the SOUTHWESTERN. Let each pastor bring at least two subscribers to the paper. Look well to every interest of the church; keep the revival fire burning; start now on your benevolences. May God bless you and yours.—T. H. Mouson, District Superintendent.

TENNESSEE ANNUAL CONFERENCE.

Cabinet officers of the Epworth League Convention: Dear Epworthians: Please meet me at Hubbard Chapel Methodist Episcopal Church, corner East Hill and Trimble Streets, Nashville, Tennessee, Thursday, April 14, 1910, at 10 o'clock a. m., to arrange for our next convention or Chautauqua meeting. I hope the District Superintendents have appointed the various committees for the proposed Chautauqua movement. Let all of the District Superintendents and every member be present at above mentioned place and time, with your hearts and minds full of business, so we can make our next meeting the greatest in history.—Ell Jas. Guthrie, President.

PALESTINE DISTRICT.

As your District Missionary Secretary I want to call your attention to the missionary cause on our District. The motto for this District this year is "A full Benevolent report." We don't want a blank space in our report this conference year. Let us like men come to the front with our District; it's up to you. Easter is here. We want to measure up. I notice our apportionment for Foreign and Home Missions this year is \$584.00. Let us raise every dollar of it. We can do

that and do justice to all the other causes of the church. Brothers, think of the vast host on the other side of the ocean that are without churches or schools. Can't you hear the cry: "Come over and Help Us!" Think of the numbers crowding our shores. We are facing a great problem today. Let us marshal our forces and come with full reports. Remember the District Missionary Convention convenes at Hearne this year, May 13-14-15. We want to make it a great Missionary meeting. Let us report the last dollar of our Foreign and Home Mission money. We expect Drs. Lucas and Thomas to be with us. God bless you in your different fields of labor.—A. L. Gabriel, District Secretary.

ALEXANDRIA DISTRICT.

The Alexandria District Preachers' Meeting will convene at Bunkle, La., Wednesday and Thursday, April 13-14, 1910. All the pastors are requested to be present.—W. H. Lang, President; Cornelius Johnson, Secretary; J. O. Richard, District Superintendent.

DALLAS DISTRICT.

Dear Sisters: Let me urge you as your District President to bestir yourselves as never before to do a great work for the Woman's Home Missionary Society this year. Also let us come up to our District Conference with good reports; it will meet about the middle of August. Now don't fail to go to work and bring up good reports at the District Conference. I take this plan of writing to each one of you through the SOUTHWESTERN. Let all go to work on their plans. We did well at the Annual Conference in Waco, but let us come to our District Conference in Fort Worth with full reports.—(Mrs.) L. A. Richie, District President.

WAYCROSS DISTRICT.

To the men on the Waycross District that gavet their personal subscription to the Haven Academy, Waynesboro, Ga.: There will be an educational rally May 19th. Please take notice and be on hand to pay in your pledges; if you cannot attend send your money to me and I will report for you at the roll call. Brothers, let us stand by our word. In doing so, we will stand by Haven Academy. The time has come when we as a Conference must show our love for the schools located within our bounds. Let every man on the Waycross District that can, be present and when his name is called let him pay in his own subscription.—F. R. Bridges, District Superintendent.

If afflicted with sore eyes, use) Thompson's Eye Water.

District Rounds

HATTIESBURG DISTRICT.

SECOND ROUND

State Line, April 2-3; Waynesboro, 4-5; Ucutta, 6; Shubuta Circuit, 7-8; Mathesville, 9-10; Liberty Hill, 11-12; Shubuta, 13-14; DeSota, 16-17; Quitman, 23-24; Enterprise, 25-26; West Enterprise, 27-28; Paulding, 30 May 1; Hladelberg, 10-11; Bay Springs, 14-15; Lurel Circuit, 21-22; Sumerland, 24; Turnersville, 26; Richton, 28-29; Ellisville Circuit, 6; MaGee, 11-12; Collins, 14-15; Hattiesburg, 18-19; Bently, 18-19; Hattiesburg Mission, 25-26. My Dear Brothers: I hope that each member of the Quarterly Conference will be on time, and will have one dollar and five cents to subscribe for the SOUTHWESTERN CHRISTIAN ADVOCATE. I want the number that I asked for. I believe you all will comply with it. I

hope all of the members of the District will pay half of the benevolent or 25 per cent at least. We must go up hard against it and turn up something; it wont turn up of its own self.—D. F. Dudley, District Superintendent.

GAINESVILLE DISTRICT.

SECOND ROUND

Duluth, April 2-3; Lawrenceville, 2-3; Union Grove, 9-10; Toccoa, 15-17; Lavonia, 16-17; Pearls Circuit, 22-24; Elberton, 23-24; Athens, 30 and May 1; Commerce and Nicholson, 7-8; St. Luke, 4-8; Leo, 14-15; Oxford, 20-22; Gainesville, 20-22; New Bethel and F. Branch, 28-29; Norcross and Roswell, 27-29; Hoschton, June 4-5; Monroe, 5-6; Gillsville, 11-12; Doraville, 15-19. Brethren: Try to raise all benevolences on Easter, March 27. Have the money in hand before Easter. Get every meember to work.—Z. K. Gowen, District Superintendent. Received March 23rd.

STARKVILLE DISTRICT.

SECOND ROUND

Bradley, April 16-17; Weir, 23-24; Whites, 30 and May 1; West Point Circuit, 7-8; Crawford, 14-15; Louisville, 21-22; Maben, 28-29; Ackerman, 28-29; Rock Hill, June 4-5; Hopewell, 4-5; Starkville, 10-12; Bell, 11-12; Starkville Circuit, 18-19; Eupora, 24-26, Eupora Circuit, 25-26; Mantle and N. C., 28; Maple Springs, July 2-3. The District Conference July 27-31. Let each pastor come prepared to make a round report.—J. H. Everett, District Superintendent.

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CHARTER OF THE AFRO-AMERICAN MERCANTILE COMPANY, LIMITED.

UNITED STATES OF AMERICA, STATE OF LOUISIANA, PARISH OF ORLEANS, CITY OF NEW ORLEANS.

Be it known that on this Fourteenth day of the month of February, in the year of our Lord, One Thousand, Nine Hundred and Ten, and of the Independence of the United States of America, the One Hundred and Thirty-fourth.

Before me, Gabriel Fernandez, Jr., a Notary Public, duly commissioned and qualified, in and for the Parish of Orleans and City of New Orleans, therein residing, Personally came and appeared the persons whose names are hereunto subscribed, who declared that availing themselves of the provisions of the laws of this State, in such cases made and provided, relating to the organization of corporations, they have covenanted and agreed, and do by these presents covenant and agree, bind, form and constitute themselves as well as such other persons as may hereinafter join or become associated with them, into a corporation and body politic in law, for the objects and purposes and under the agreement and stipulations following, to-wit:

ARTICLE I.

The name and style of this corporation shall be The Afro-American Mercantile Company, Limited, and under that name it shall have and enjoy all the rights, advantages and privileges granted by law to corporations; it shall exist for a period of ninety-nine years from this day. It shall have the power to contract, sue and be sued, in its corporate name; to make and use a corporate seal, and the same to break and alter at pleasure; to hold, receive, purchase, convey, mortgage, hypothecate, or pledge property, both real and personal; to issue notes and other obligations, and negotiable instruments; to have and employ such managers, directors, officers, agents, and other employees as the interests and convenience of said corporation may require or demand; to make and establish such by-laws, rules and regulations for the corporate management and control of the affairs of the corporation as may be necessary or expedient.

ARTICLE II.

The domicile of said corporation shall be in the city of New Orleans, in this State, but it may establish offices, stores, or branches and agencies throughout the City of New Orleans, and throughout the United States or foreign countries. All citations and other legal process shall be served on the President, and in his absence or inability to act, upon the Vice-President, and in the absence or inability of both of said officers to act, upon the Secretary.

ARTICLE III.

The objects and purposes for which this corporation is organized, and the nature of business to be carried on by it, are hereby declared to be: To carry on and conduct a general retail and wholesale mercantile business of every description; the buying and selling of goods, products, merchandise, and chattels of all kinds; to promote the sale

and traffic in said goods by the institution and establishment of branch houses or agencies throughout the City of New Orleans, and elsewhere in the United States and foreign countries; to conduct salerooms and warehouses for the sale of same, and generally to do all acts and things whatsoever that may be necessary or incident thereto.

ARTICLE IV.

The capital stock of this corporation is fixed at the sum of Ten Thousand Dollars (\$10,000), divided into Two Thousand shares of Five Dollars (\$5.00) each.

All shares of stock shall be full paid and non-assessable. No transfer of stock shall be binding upon the corporation unless made upon its books, and all certificates of stock shall be signed by the President and the Secretary. This corporation shall begin business when Five Thousand Dollars of said stock shall have been subscribed for. No stockholder of the corporation shall sell or dispose of his stock without first offering the same in writing to the company through its Board of Directors, who shall have the first opportunity to purchase same at the book value thereof; and should said Board of Directors refuse or fail to purchase said stock within thirty days from the date of said notice, the stockholder may dispose of same to any person whomsoever.

ARTICLE V.

All the corporate powers of the company shall be vested in, and exercised by a Board of Directors, composed of nine stockholders, who shall own in their name not less than ten shares of stock. Five members of said Board of Directors shall constitute a quorum for the transaction of all business.

The directors shall be elected annually by ballot, by the stockholders on the second Monday in the month of November in each year. Each stockholder shall be entitled, either in person or by proxy, to one vote for every share owned by him. All elections shall be held at the office of the corporation, under such rules and regulations as may be determined by the Board of Directors, after ten days written notice of such election shall have been sent to each stockholder at his last known address, or by publication in a daily newspaper, published in the City of New Orleans, at the option of the Board. The Directors thus elected shall continue in office for one year. In no case shall a failure to elect be regarded as a forfeiture of this charter. Any vacancy occurring on said Board shall be filled by the remaining directors for the unexpired term, but no election, however, of this kind shall be held unless seven directors are present and voting at said meeting. At the first meeting of the Board of Directors after the annual election, they shall select from their own number a President, a Vice-President and Manager, a Secretary, and a Treasurer.

Said Board shall have the right to appoint and dismiss such clerks, agents, and other employees of the corporation, as conditions may justify, or the business of the corporation may require.

The tenure of office of all of the employees of the corporation shall be during the pleasure of the Board of Directors.

ARTICLE VI.

No stockholder shall ever be held liable or responsible for the contracts, faults, or debts of said corporation, nor shall any mere informality in its organization have the effect of rendering this charter null, or of exposing a stockholder to any liability beyond the unpaid balance, if any, due on the shares owned by him.

ARTICLE VII.

This Act of Incorporation may be changed, modified, or altered, or this corporation may be dissolved with the consent of all the stockholders owning a majority of all the stock of the corporation, at a general meeting convened specially for that purpose, and after at least fifteen days written notice of such meeting, given through the mail addressed to each stockholder at his last known place of residence.

In case of dissolution by the expiration of this charter, or otherwise, the stockholders shall elect three liquidators from their number to liquidate and settle the business and affairs of the company. In case of disability or death of any of said liquidators, the survivors, or surviving liquidators, shall appoint a successor.

Until the election to be held on the second Monday of November, 1911, the following stockholders shall constitute the first Board of Directors, viz.:

Barry N. Stewart, Arthur W. Kelly, Sylvester Peto, George T. Turner, Thomas H. LeBlanc, William G. Stewart, J. B. Alexander, Joseph N. Cheri and Henry A. Osborn, with said Barry N. Stewart as President, Arthur W. Kelly as Vice-President and Manager, Sylvester Peto as Secretary and J. B. Alexander as Treasurer, all of whom shall hold office until the second Monday of November, in the year 1911, or until their successors are elected and qualified.

Thus done and passed in my office on the day, month and year first hereinabove written in the presence of Messrs. Rene C. Metoyer and Robert H. Mack, competent witnesses, who have signed with the said signers and me, Notary, after due reading of the whole.

(Original signed):

BARRY N. STEWART, 112 Shares.
ARTHUR W. KELLY, 112 Shares.
SYLVESTER PETO, 112 Shares.
THOMAS H. LEBLANC, 112 Shares.
WILLIAM G. STEWART, 112 Shares.
GEORGE T. TURNER, 112 Shares.
J. B. ALEXANDER, 112 Shares.
HENRY A. OSBORN, 112 Shares.
J. N. CHERI, 112 Shares.

Witnesses:
RENE C. METOYER.
R. H. MACK.

GABRIEL FERNANDEZ, JR.,
Notary Public.
I, the undersigned Recorder of Mortgages, in and for the Parish of Orleans, State of Louisiana, do hereby certify that the above and foregoing Act of Incorporation of the Afro-American Mercantile Co., Ltd., was this day duly recorded in my office, in Book 984, folio 90.

New Orleans, Feb. 14th, 1910.

(Signed):

EMILE LEBLANC,
Deputy Rec.
A True Copy:
GABRIEL FERNANDEZ, JR.,
Notary Public.

Gleanings from the Field

MARYLAND

The church property has been raised in value from \$2,000 to \$22,000 during the twelve years. He has raised for all purposes over \$34,000. The church has been increased in membership and activity. A park of five acres has been purchased at a cost of near \$1,000 and nearly paid for. Last week Rev. Martin in his America and Congress of the Queens and Coronations Rally raised \$505 as a three weeks' effort to bring up conference and trustee money. It was counted the finest affair ever given in the church. It was planned and managed by the pastor.

Pastor Martin is one of the Delaware Conference's coming young men, a graduate of Princess Anne Academy and of Morgan College, Baltimore, Md.

If afflicted with sore eyes, use { Thompson's Eye Water.

MISSISSIPPI

SARDIS.—We take this method to let the church at large know that our long felt need of a Methodist Episcopal church in Sardis, Miss., is supplied. Our new church is finished. We will enter the same on the second Sunday in March and ask all of the members of the circuit to give \$1.00 each to pay off the workmen. We also ask all of our friends and members of other churches to help us. Notwithstanding the cold weather our little rally on the third Sunday was indeed a success. The following members and friends contributed: Rev. J. C. Clemmons, \$2; Rev. R. Maridy, \$1; Mrs. R. Maridy, \$1; Rev. H. S. Dorson, \$1; J. A. Y. Dickens, \$1; D. P. Shaw, pastor, \$1; Mrs. D. P. Shaw, \$1; Mr. Aaron Shaw of Memphis, Tenn., Prof. J. B. F. Shaw of Meridian Academy, Meridian, Miss., \$1 each; Mrs. S. Williams 50c; public collection, \$3.50; total \$14. D. P. Shaw, Pastor.

EBENEZER CIRCUIT.—Splendid services were held at Gallilee church January 29th. The old debt of \$46 was lifted; the pastor led the collection with \$11. We have in hand a clear receipt for the church. We are planning for a great Easter. Our pass word is, \$2 each for Easter. We must lead the Winona District. We have the man and the land and we are going to the front.—P. L. Jorden, Sec., A. G. Marshall, Pastor.

BAY ST. LOUIS.—A host of members and friends led by Prof. G. W. Brown repaired to the parsonage where the Rev. J. S. Garrett was confined to his bed, and each one was laden with choice viands, and many other articles calculated to make him welcome, cheerful and comfortable, for which he was much pleased and truly grateful. In a few well chosen remarks Prof. Brown made the presentation speech, which was responded to by James O. Hall in behalf of the Rev. Mr. Garrett. After prayer the friendly band dispersed.—Reporter.

FRANKLIN.—This is my first year on the Franklin charge and despite the cold weather that has prevailed we are now getting on very well. I found at New Hope and Mt. Gilead some very strong Methodist Episcopalians, who are now trying to do all their church and pastor, and are others that haven't this am now laboring earnestly and improvements, both spiritually, temporally and ally.—D. A. Williams.

Malaria Causes Loss of The Old Standard Grove's Tonic drives out malaria and system. For grown people and c

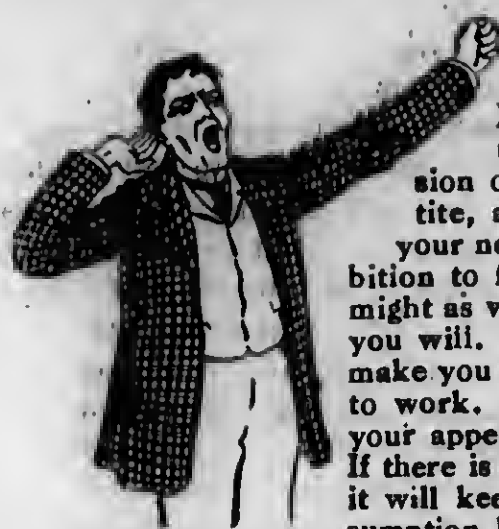
TEXAS

MAYSFIELD CIRCUIT.—The Ladies' Aid Society with Sister Ada Smith, its president, is doing good work; in her report at the first Quarterly, \$19 had been raised. The Lord bless the Ladies Aid Society. Our first Quarterly Conference was held at Milam Church Jan. 8-9, by the Rev. T. S. Moore, District Superintendent. A number of officers were present. Reports showed improvements; the District Superintendent's lectures and sermons made a great impression on the earers; \$10.25 was raised for District Superintendent. Raised for all purposes \$35.45. A great storm struck the parsonage on the night of Jan. 14, led by Sister B. Gains. They left us happy.—Thos. Carter, pastor.

CHILTON.—I was in one of the biggest storms on the 14th of Feb., 1910, that I have witnessed for a long time. It rose at Mooreville, Tex., and struck Chilton about 8:30 p. m., and when I came to myself I found the table groaning beneath its great weight. After a word of prayer the stormers passed out with a "good night." The Lord will answer prayer.—E. Henderson, pastor.

HEMSTEAD.—Bethlehem Methodist Episcopal Church at Hemstead is in splendid shape on financial and spiritual lines. Our members and in fact the entire people here express pleasure and delight in having Dr. Freeman Parker and his amiable and loving wife returned to this church and community another year. Dr. Parker conducted a 10 days' meeting during the latter part of January which proved a spiritual feast to us all. His sermons were strong and convincing. Ten new members were added to the church. Bro. Wm. Bumpus was with us in the meeting and led in the singing. His services were much appreciated. The Rev. B. M. Taylor, District Superintendent, was on time for his first Quarterly meeting Feb. 20 and 21. He preached an inspiring sermon Sunday night to a good audience. One hundred members joined in the communion service. Quite all the officers were present at the Conference and made reports of their work. Reports from the class leaders showed that they had raised \$25.50 for the Quarterage. Paid pastor \$85; others \$8 and \$5.25 on African Diamond Jubilee Fund. The committee on estimating the pastor's salary estimated \$752, which was unanimously adopted. We sent our pastor to Bryan with a nice report and plan to send him to Conference with a better report this year. We have an interesting Junior Epworth League Chapter. On Sunday, Jan 16, at 2:30 p. m., following the lead of the pastor and wife the Juniors visited Mr. Thos. Dyson's home, held brief religious services and left \$3.05 for his use. Bro. Dyson had been sick for more than a year; he died on Feb. 17. The Juniors visited Bro. Thos. Nelson and wife on Feb. 13 and left \$3.15 in their home. These are two very aged members. I am a subscriber to the SOUTHWESTERN and receive it each week with pleasure.—J. B. Mannings.

Mooreville. Our first quarter was



Do You Feel This Way?

Do you feel all tired out? Do you sometimes think you just can't work away at your profession or trade any longer? Do you have a poor appetite, and lay awake at nights unable to sleep? Are your nerves all gone, and your stomach too? Has ambition to forge ahead in the world left you? If so, you might as well put a stop to your misery. You can do it if you will. Dr. Pierce's Golden Medical Discovery will make you a different individual. It will set your lazy liver to work. It will set things right in your stomach, and your appetite will come back. It will purify your blood. If there is any tendency in your family toward consumption, it will keep that dread destroyer away. Even after consumption has almost gained a foothold in the form of a lingering cough, bronchitis, or bleeding at the lungs, it will bring about a cure in 98 per cent. of all cases. It is a remedy prepared by Dr. R. V. Pierce, of Buffalo, N. Y., whose advice is given free to all who wish to write him. His great success has come from his wide experience and varied practice. Don't be wheedled by a penny-grabbing dealer into taking inferior substitutes for Dr. Pierce's medicines, recommended to be "just as good." Dr. Pierce's medicines are of known composition. Their every ingredient printed on their wrappers. Made from roots without alcohol. Contain no habit-forming drugs. World's Dispensary Medical Association, Buffalo, N. Y.

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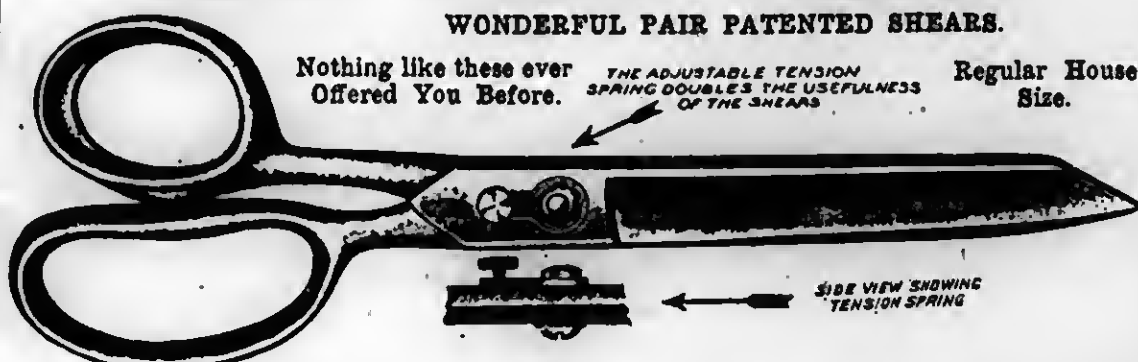
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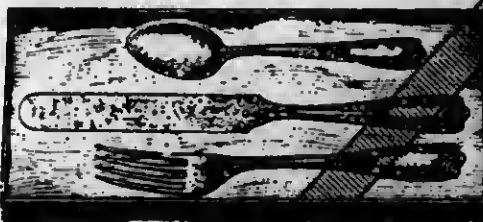


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Southwestern Christian Advocate

ROBERT E. JONES, Editor
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THE ADVENTUROUS AND THE HEROIC IN NEGRO CHARACTER

All the world loves a hero. Those men who have ventured in the time of great danger or who undertook the seemingly impossible, and succeeded, have always found a high place in poetry, fiction and history. We do not intend it so but in a large measure the hero has become our standard measurement of the race type. A race that can not inflect its activity in the realm of the heroic cannot hope for a secure place in history. On the other hand the race that shows genuine heroism should command consideration and should be accorded a man's chance among men.

We are reproducing on this page a striking picture of Matthew A. Henson of North Pole fame. To be sure at this time Peary's claim is the least bit questioned—we can but hope that Peary will make good. But whatever the outcome—Peary went far to the North, endured great privation, showed great power of endurance, courage and heroism. In all this Matthew Henson shared with Commander Peary. Although we have referred to this incident before we call attention to it again presenting the strong and good face of Mr. Henson as an inspiration to many a Negro youth.

Commander Peary, in *Hampton's Magazine* for January, referring to Mr. Henson said:

"Matthew A. Henson, my Negro assistant, has been with me in one capacity or another since my second trip to Nicaragua, 1887. I have taken him with me on each and all of my northern expeditions, except the first, in 1886, and also, without exception, on each of my 'farthest' sledge-trips. This position I have given him, primarily because of his adaptability and fitness for the work; secondly, on account of his loyalty. He has shared all the physical hardships of my Arctic work. He is now about forty years old, and can handle a sledge better, and is probably a better dog-driver than any other man living except some of the best of the Eskimo hunters themselves."

Mr. Henson publishes in the April number of the *World's Work* a very graphic and interesting account of the North Pole trip. The article while in no sense scientific shows that Mr. Henson is an intelligent man. He was more than a servant to Commander Peary. He knew the Eskimos perhaps better than did the Commander. He knew the dog of that region. The dog is an important factor in the travel Northward. In Mr. Peary's own words Henson is probably a better dog-driver than any other living man, except some of the best Eskimo hunters themselves. Henson was hardy as he was capable. A son of the tropics he nevertheless withstood the low temperature of the frigid zone. Matthew Henson is a hero. He deserves a share of the honor of the Pole's discovery. Brave, loyal, faithful, capable Matthew A. Henson would be an honor to any race. In closing his graphic account of the trip to the Pole he says:

"As I stood there at the top of the world and thought of the hundreds of men who had lost their lives in the effort to reach it, I felt profoundly grateful that I, as the personal attendant of the Commander, had the honor of representing my race in the historic achievement."

Henson is not the only Negro hero—who will ever forget the heroism of two native Africans—who marched a thousand miles from the interior covering

nine months, bearing the body of David Livingstone to the coast—where they set sail for England. In London to the astonishment of the civilized World they produced the body of the great apostle of Africa's redemption. Convinced that the body brought

one of the Negroes who accompanied De Soto on his march through that state.

A Negro accompanied William Clark of Lewis and Clark's expedition, which, in 1840, explored the source of the Missouri River and gained for the United States the vast and rich extent of land known as the Oregon country.

Negroes were among the first adventurers to look for gold in California, and when John C. Fremont, in 1848, made his desperate and disastrous attempt to find a pathway across the Rocky Mountain, he was accompanied by a Negro named Saunders.

Negroes have taken part in all the wars that have been fought on American soil. They fought at Bunker Hill, in the Revolutionary War. In the War of 1812 James Fortin, a Negro sail-maker of Philadelphia, raised a regiment of Negro soldiers to defend the city from the intended attack of the British soldiers. Negroes were in the famous battle on Lake Erie under Perry. They fought on both sides in the Civil War. In the Spanish-American War Negroes not only did their full part at El Caney and San Juan Hill, but after these battles were over, they took up the more difficult and more dangerous labor of working in the hospitals in the malaria-haunted camp of Siboney.

WRONG VIEWS OF THE CENSUS

Much depends upon the results of the forthcoming census—this is especially true concerning the status of the Negro in this country. After more than four decades of freedom the country is asking the question: "Has the Negro made good?" The coming census will answer this question. The question must be answered in an affirmative but it will not be answered unless our people are urged upon to give the enumerators the facts requested.

Our people will be reticent in giving information. Not quite understanding the purport of the census they are apt to think that there is something behind this canvass. For instance a Farmers' Conference was held sometime ago in one of the parishes of Louisiana. The promoters were rather proud of the gathering

and felt that they could get together some interesting and encouraging facts. With this in view, slips were passed to each farmer asking him to state the number of acres of land owned, the number under cultivation, and the size and nature of the crop. The last one of these farmers refused to give the information asked for. They said "These smart Negroes are being used by the white folks to find out what we have so as to raise our taxes." Now this feeling must be met and met squarely. We have only a few days to do it.

In order to quiet such unfounded fears, which would, unless removed, materially affect the accuracy of the census, the Bureau of Census has prepared an official statement relative to the decennial census, its origin, purpose, and uses.

This statement should furnish complete assurance to those concerned that information given the enumerators is held by the Census Bureau in the strictest confidence with reference to the identity of the informants, as required by the policy of the Bureau and commanded by the law of the United States.

(Continued on Page Eight.)



Courtesy of The Mountain Leader

MATTHEW A. HENSON

Companion of Commander Peary on His Trip to the North Pole

by these two native Africans was the body of David Livingstone, it was buried in Westminster with great ceremony surrounded by the nobility and royalty of the Empire. But in the midst of the kings, princes and high officials of church and state sat the two African natives. Their heroism, devotion and fidelity won for them a welcomed and deserved place among the world's greatest heroes.

But these are not all. Some time ago Dr. Booker T. Washington made a partial list of Negroes who had had an adventurous and heroic career. To Dr. Washington we are indebted for the following exceedingly interesting facts:

Negroes accompanied the first Spanish explorers and discoverers of America across the Isthmus of Panama with Balboa, and assisted constructing the first ship that was launched on the Pacific. They were with Cortez in Mexico in 1552.

A Negro by the name of Little Stephen was the first discoverer of the country of the Zuni, what is now called New Mexico.

Negroes were with De Soto in 1540, the first stranger who settled in the state of Alabama was

A Plea for a Square Deal

By D. W. Byrd, M. D.

When Lincoln issued that memorable proclamation, the world stood aghast. Four million slaves turned loose to do as they pleased. People declared that rapine and pillage would now run riot throughout the South. Yet these one-time slaves, with a high conception of their new relation and responsibility, raised the first year of their freedom—two hundred thousand dollars for educational purposes—the first four years after emancipation they had deposited in the Freedmen's Bank over nineteen millions of dollars. This was but a small part of what they had accumulated in land, in homes and otherwise.

In 1900 over 746,717 farms, 38,233,933 acres, 59,741 square miles were owned and tenanted by Negroes. These embraced in the Southern Central States 27.2 per cent of all farms, in South Atlantic States, 30 per cent; in Southern States: Florida, 33 per cent; Georgia, 39.9 per cent; Alabama, 42 per cent; Louisiana, 50.2 per cent, and Mississippi, 55 per cent.

In the Southern States the Negroes actually owned 173,352 farms, estimated at \$300,000,000.

In Virginia in 1903 Negroes owned 1,304,471 acres. They gained in five 326,353 acres.

Grave, weighty problems, affecting our relation to the government, affecting our individual happiness and destiny, affecting our very existence confront us and demand the earnest attention of every member of the race. We have heard a great deal of the race problem. In the National Hall of Legislation it has provoked acrimonious debate. Every schoolhouse and pulpit has resounded with its discussion.

It is an open question whether this agitation is now productive of real good. The nation's problem with the Negro, reduced to its simplest form, is that every citizen, Jew, Gentile, German, Irish, white black, shall stand upon an equality in the sight of the law. That no difference shall be made, that all shall have equal privilege, and equal protection; that all shall have a chance to develop under the Stars and Stripes, the highest and best with which nature has endowed him.

This is what the greatest of American Presidents, Theodore Roosevelt, meant by a "Square Deal." Fearless, honest, just man, America has produced no greater. A square deal to the German-American, a square deal to the Irish-American, a square deal to the Negro—not because he is a Negro, but because he is a part of this great nation, a citizen and every dictate of justice says he should have a square deal. I repeat, the race question is only a problem to the nation to the extent that this supposed Christianland, this supposed just people shall see that the humblest of her citizenship shall have a square, honest chance. Do we deserve it? Let history answer.

Twelve years after the first English settlement was made at our Jamestown—in the same spot where landed 20 Negroes. Slaves, so history tells us. Yet no truer, more honest hearts ever beat in human breast than those of the 20 who had been snatched from their sunny African home and placed upon our bleak virgin shores, despoiled of their freedom, to be made slaves by taskmasters who too often were without heart. Negro brawn helped fell the forest and clear the fields, which soon under their labor laughed with ripening grain and were whitened with growing cotton. Negro hands made beautiful plantations to enrich their owners. Negroes helped erect the mighty cities of the South and East with unrequited toil. Nothing of this Southland, great or small, has been erected without our honest labor.

In war, history gives us no less meritorious record. Every great conflict from the Boston massacre, the storming of San Juan Hill, Negro bravery and daring have played a conspicuous part. The first gun of the revolution was fired by Crispus Attucks, a Negro, whose soul galling under the influence of slavery went forth a freeman; went forth to fight not only for his liberty, but to give his life as an offering upon the altar of American liberty. A grateful nation in recognition of his patriotism and service has inscribed upon his tomb, these beautiful and memorable words:

"Long as in freedom's cause, the wise contend,
Dear to your country shall your fame extend
While to the world the lettered stone shall tell,
Where Caldwell, Attucks, Gray, and Maverick fell.

I stood one day upon the top of Bunker Hill, heard the restless tide of the ocean beat against the shores of the harbor, stood beneath the mighty monument reared in honor of the revolutionary patriots, made immortal in this battle. A feeling of pride swept over me, the old hill grew dearer as I thought that Negro heroism made possible this shaft stretching into God's azure blue. I recall the part that Peter Salem and Salem Poor, and other Negro patriots had played in this first battle of the revolution. Bunker Hill Monument has a charm for every loyal American. It commemorates the deeds not of any particular soldier, but of all who stood true to the principles of equal rights and free government. If fidelity in peace, and loyalty in war count for anything history declares in no mistakable terms we merit at the hands of the nation a square deal.

What does our land offer in return for this service

Raising Church Monies

By the Rev. A. Brown

We are about to enter upon a very much neglected subject just because it pertains to ecclesiastical or church government. It has been said in a spirit of despair that the book of discipline does not offer or produce enough money paragraphs to fix a definite system for raising means. I deny the assertion. We are not suffering for the want of a plan but rather we are suffering for the proper adjustment of a plan.

Let us notice Paragraph 29, Sec. 1-2. You will never get a plan better than that one, not even in the Jewish law of giving. It is really a financial system in the classes and you never get beyond Methodist classes. It is the ideal church machinery. The leader is the hub and you cannot run a wheel without a hub; hence you must either make a new hub or fix the old one. The Methodist Church is actually suffering for the want of proper class leaders and stewards more so than preachers to fill recruits. The law says it is the duty of the leader to see his mates at least once a week; suppose we say once a month. How many leaders see their mates even once a month? Very few indeed. They are to receive what he is willing to give toward the support of the preacher, church and poor. Now here is your system *in toto*.

Let us analyze the word "willing." Good many people think that there should be a law enacted to stipulate a certain amount which members shall pay. But you cannot do this and be consistent to the several abilities of people. It was not so done even in the early church. It was a free will offering. The one-tenth spoken of in the Scriptures did not consist of money alone, but sheep, oxen and other produce, and it was not only for the church, but for their government as the church and civil government were not separate at that time. When a person joins the church they are met at the sacred altar with these words: "Will you contribute of your earthly substance according to your ability to the support of the Gospel and the various enterprises of the church?" You will have to get under a system to get the people to give according to their ability and you may have to do a little scorching; but it is better to scorch them than to burn them.

The discipline says let the stewards at the beginning of the year estimate the amount needed monthly, then ascertain from each member of the church and each person who attends your church what each will give as his monthly contribution. This is scarcely ever done and we know it. Could you find a better skeleton for a financial system in any church or even in city government or state than this? No, sir! The fault is in us. It seems that the stewards lay the plan and the class leaders execute; not only for the support of the pastors and ministers, but for the church throughout. The presiding elder asks at every quarterly conference, "What is the financial plan?" The answer is, "envelope system," meaning that pledges are made by each one, and are paid through an envelope. This would be the meaning of a financial plan, but in many cases no pledges have been made, no accounts kept. The next question is asked, "Have these plans been carried out?" Answer: "In part." The answer is true. We could not expect a better answer. The Annual Conference should take some

—this fidelity—this devotion? To the foreigner, places of honor and trust, positions of controlling power in the business world—to the Negro, proscription, disfranchisement by fraud and trickery; menial position, and the "Thus far shalt thou go, and no further."

The Sunny South swings wide open her doors to the alien; her newspapers and agent bid him come, and welcome. In disgraceful contrast against the Negro, certain towns and communities, made largely by the efforts of his toil, shut their gates, and place the placard that no "Niggers are wanted here," driving our people from home, and robbing them of the hard-earned accumulations of many years.

We appreciate that the better class of citizens deplore this, but deploping does not render home secure from the torch of the midnight fiend, and the gun of the cowardly assassin.

Every sense of justice and right, of gratitude for devotion to and protection of the home and loved ones in the days of dark peril, demand that the lives and property of these law-abiding citizens be protected by the strong arm of the law.

steps in looking after the support of the church and especially the ministry; for they are being poorly paid.

Is there a remedy? Yes. A great deal depends upon the pastor and his officials. Let the pastor drill his officials in proportionate giving at least once a quarter. Dispense with entertainments to pay the pastor; for the idea is conceived no entertainments, no pay. The church should be supported by free will offering. We would suggest that before the committee estimates the amount needed for the year for the pastor, see what each member will give and each friend of the church. Never allow the committee to estimate on burdensome salary. It will seem too frivolous. Let the estimation be reasonable and we may reasonably expect it. If a member wants to give weekly he can do so; if he wants to give monthly he can do so. But we must pledge the members and friends to carry out a financial plan.

Here is a plan. Let the stewards meet with the roll of members with an itemized calculation stating how much money they want for the year, including pastor's support, but to be kept separate: For benevolence, \$1; for light and fuel, \$1; for current expense, \$3; for pastor, \$4; for district superintendent, \$1; for bishop, 10c; conference claimant, 5c; total, \$10.15. This is not one-tenth either. Let the stewards then call a church conference and read each name and amount. Ask each one if this is too much or is it not enough. And my word for it few will object as to it being too much. Some will give more and possibly some less. Then you have the church giving according to ability. Let the stewards assess according to their ability, then let each person accept or reject, according to their ability. We have the finest skeleton of a financial system of any church. If you are lost for a financial plan, you have exposed your ignorance. The \$10.15 in some cases, especially in small churches, the amount could be decreased and in large churches the amount increased. But whether a small or large church, in the city, town or country, we need a financial system inaugurated. The Discipline as it stands cannot help you any more than Webster's blue-back speller. But put legs, arms, head, trunk sinews, skin, bone and blood and then prophecy and breathe in this skeleton the breath of life and it will become a living body, and the officers of the church will not be in financial dilemma any more. Make money-getting for the church strictly a business matter. The Official Board should have an account book; one page should be given to each member. Let the following pledge appear at the top of the page: "I, the undersigned member of Post Oak Charge do hereby promise to pay to the stewards the sum of \$1 to meet the current monthly expense of the church. (Signed) A. B." These sums are to be paid monthly in a sealed envelope and recorded by the church clerk. If a member falls behind he is to be visited by the treasurer of stewards and furnish him his delinquent standing, just like any other business firm, with this notice: "Dear Brother: You are indebted to the Methodist Episcopal Church, Post Oak Charge, for one month's subscription. Please remit. A. B., Treasurer." He is to furnish every member with (Continued on Page Three, Column Three.)

The Beatitudes and Lincoln

By Miss Laurotha U. Chambers

It is interesting to note that following soon after our Sunday School lesson, "The Beatitudes," came the birth month of Abraham Lincoln. His life is very closely allied with that of the author of these blessed words, Jesus Christ. If there ever was a man like Jesus Christ, surely it was Lincoln.

Jesus, the Christian Liberator; Lincoln, the Emancipator of the Negro race.

Jesus, the Saviour of the World; Lincoln, the saviour of a nation.

Jesus, a king; Lincoln, a president.

When Jesus gave his sermon on the Mount, he told the multitudes just who should enter the kingdom of heaven. We find every characteristic of a blessed man in the life of Lincoln.

"Blessed are the poor in spirit." Abraham Lincoln rose to greatness, but he was humble-minded and without conceit.

"Blessed are they that mourn." Abraham Lincoln longed for, he prayed for, the freedom of the souls of men.

"Blessed are the meek." Abraham Lincoln, although humble, rose to the highest distinction of man. He inherited the good will of all good men of earth.

"Blessed are they which do hunger and thirst after righteousness." Abraham Lincoln thirsted for justice to human kind and man was set free.

"Blessed are the merciful." Abraham Lincoln,

to rich and poor alike, to the unfortunate, was kind, generous and compassionate.

"Blessed are the pure in heart." Abraham Lincoln, pure in thought, pure in word, pure in deed.

"Blessed are they which are persecuted, for righteousness' sake." Abraham Lincoln truly was persecuted as were the Hebrew prophets of old. If peace-makers are to be blessed then blessed be Lincoln. He tried in every possible way to avert the great Civil War, but he said plainly in his second inaugural address that "the Almighty had his own purposes." He stated fully to his hearers in this address the true principles laid down in "The Laws of the Kingdom." He was not a theologian but the word of God was hidden in his heart. He was not a scholar, but his logical faculties were as clear as the one who "stood on Mars' Hill." Like this great speaker he was not handsome, but he had an imperative way of speaking that made all give attention, and the idealism in the individual blotted out the thought of beauty.

Lincoln let his light shine before men. He was true to his purposes; honest in all of his intentions. He told nothing but the truth; he was loyal to all the people. For Americans, we link his name with that of Washington, but if Washington was the greatest of all good men, surely Lincoln was the best of all great men.

Nashville, Tenn.

Pulpit Asked to Join Fight on Tuberculosis

April 24 Will Be "Tuberculosis Day"

The American Association for the Study and Prevention of Tuberculosis has fixed the date.

It wants everybody everywhere to say something and to do something on April 24 to advance the fight against the White Plague. Teachers and preachers can help, above all.

The day is Sunday, and the preachers are especially urged to observe it by fitting sermons. The Association has issued for their guidance the comprehensive outline which appears below. Cut it out and keep it for study and reference.

The Louisiana Anti-Tuberculosis League announces that it will give any minister who asks for it all the aid he may need in developing a good sermon along the lines here laid out; or that it will even supply him with a physician for a pulpit talk in his church, if he feels himself unequal to the opportunity by reason of any lack of technical training. The outline follows:

I. Introduction—

200,000 persons die annually in the United States from tuberculosis.

One-tenth to one-seventh of all deaths are due to tuberculosis.

One-third of all deaths between ages of 18 and 45 are due to tuberculosis.

II. What Tuberculosis Is—

Tuberculosis is a disease process caused by the growth in the body of the tubercle bacillus of germ. The germ is a vegetable parasite, rod-shaped, approximately 1-10,000 of an inch long and 1-100,000 of an inch wide, discovered by Robert Koch of Berlin in 1882. The daily expectoration of a consumptive may contain millions of germs.

The germ in growth destroys tissues and produces poisons or toxins which cause the well-known symptoms of the disease.

The commonest form of tuberculosis is tuberculosis of the lungs, or consumption, but it may occur in any part of the body and especially in the bones and joints.

III. Predisposing Causes—

In the persons

1. Weakened physical condition.

2. Alcoholism.

3. Disease—pleurisy, typhoid, grippe, pneumonia, measles, etc.

In the Environment:

Bad living and working conditions—especially impure air, darkness, dirt and dust.

IV. Immediate Causes—

Tuberculosis is acquired, not inherited. The commonest method of infection is by inhalation. Dried germs from sputum of consumptives float in the air and are breathed into the lungs. Hence the necessity of destroying all sputum,

and of special precautions in coughing and sneezing. Tuberculosis may also be acquired by ingestion, i. e. by swallowing the germs with infected milk and food and more rarely by inoculation through cuts and wounds.

V. Commonest Early Symptoms—

Cough lasting a month or longer.

Loss of weight.

Afternoon temperature.

Night sweats.

Run-down feeling.

These symptoms should lead anyone to consult a physician at once.

VI. Tuberculosis in Children—

Tuberculosis is not inherited. A person may inherit a weak constitution which is especially susceptible to tuberculosis infection.

Prevalence in families where parent has consumption is due to direct infection. Danger from playing on infected floors, using infected utensils, clothes, etc.

VII. How Tuberculosis May Be Treated and Cured—

1. Essentials in cure of tuberculosis are light, fresh air, cleanliness, rest and wholesome food.

2. The early discovery of disease is necessary for cure. Best method of cure is sanatorium treatment.

3. Disease may be treated at home, if patient can be given plenty of food and fresh air under direction of a physician. Tuberculosis dispensaries give free advice and treatment to those unable to pay a physician.

4. Avoid patent medicines and advertised cures. They do not cure and are always dangerous.

5. No danger from a careful consumptive who destroys his sputum properly and is cleanly in habits.

VIII. How Tuberculosis May Be Prevented—

1. By teaching the consumptive to destroy his sputum.

2. By teaching people not to sleep, live or work in dark or badly ventilated rooms.

3. By teaching the consumptive how not to infect his family or neighbors.

4. By discovering the diseases in its early stages and curing the patient, thus removing a source of infection to others.

5. By educating the community to the nature of the disease—that it is communicable, preventable and curable.

6. By educating the people to keep their bodies in such physical condition as to enable them to resist the germs.

7. By advocating fresh air, outdoor life, sunshine, rest, no overwork, wholesome food, temperate habits.

IX. What Is Being Done to Prevent Tuberculosis

An organized movement in all parts of the United States which has for its objects:

1. The education of all the people with regard to facts.

2. The establishment on an adequate scale of: (a) Hospitals for advanced and incurable cases.

(b) Dispensaries for early diagnosis and advice.

(c) Sanatoria for treatment of curable cases.

3. The securing of proper state and municipal legislation.

4. Co-operation with all sound movements for the betterment of living and working conditions.

The growth of the movement may be seen in the fact that there were in the United States on January 1, 1910, 394 anti-tuberculosis associations and committee, 386 special tuberculosis hospitals and sanatoria, and 265 special tuberculosis dispensaries. Before January 1, 1905, there were 24 associations, 115 tuberculosis hospitals and sanatoria, and 19 special tuberculosis dispensaries.

X. How You Can Help—

1. *Teachers*—By instructing pupils as to nature, prevention and cure of tuberculosis; teaching children simple rules of health, how to breathe deeply, etc.; keeping the class room well ventilated.

2. *Parents*—By keeping the home clean and well ventilated; teaching children to sleep with windows open, to eat proper and nourishing food, to observe the laws of health.

3. *Children*—By keeping clean; by not putting anything in your mouths, except food; by staying as much as possible in the fresh air and sunshine; by eating only wholesome and nourishing food.

4. *Workers*—By insisting on the working place being thoroughly ventilated; by avoiding dust, dampness and darkness; by avoiding overwork; by demand for proper spittoons.

5. *Everyone*—By taking care of your own health; by stopping indiscriminate spitting; by joining in the movement to stamp out tuberculosis in your community.

NOTE—Ascertain tuberculosis mortality for your state or city as well as other facts of local interest from the Health Officer or local Anti-Tuberculosis Association.

Raising Church Monies

(Continued From Page Two.)

a receipt from his stub. Let us adopt the assessment plan, taking in account of the entire expense of the church, except special collection for church building, and then pay these claims in proportion and by so doing the district superintendent's salary would be in the treasury before holding his quarter; the sexton, the organist, and the benevolence also. This is the meaning of the Discipline. Isn't this a fine plan? Let us start the ball to rolling from this conference. It can be done. It must be done. It is the only way to do. We must have a systematic plan for getting money for the church. Pay no attention to people discouraging the plan.

The entertainments given have nothing to do with your financial system. There is no harm to give properly conducted socials, but no church should depend on them.

It is better to have them in halls or private houses, however. The harm comes in scarring the church property and destroying the sanctity of the house of worship. People must be taught that the church has a secular side to it, as other firms, and hence must use secular forms to get the secular money. You must call for money in the church as well as call for mourners.

I dare no more fret than I dare curse and swear.
—John Wesley.

I live on the sunny side of the street; shady folks live on the other. I have always preferred the sunshine, and have tried to put other people there, if only for an hour or two at a time.—M. P. S.

THE CHRISTIAN LIFE

The Vision of the Cross

By Letitia Goffin

'Twas a church of beauty and fashion, renowned as a house of prayer.

Society, talent and money all crowded to worship there.

The eloquent preacher had pleaded for Lazarus at the gate

And the people responded quickly and piled their gold on the plate.

Then the priest rose, greatly rejoicing, as though by the Spirit led:

"Do you remember, my brothers, what our blessed Redeemer said?

'In ministr'ing unto the needy you're doing it unto Me.'

By your generous gift you're serving the Lord of Eternity."

A New Creature in Christ Jesus

BY WORTH M. TIPPY

When Paul wrote to the Christians at Philippi, "For me to live is Christ," he must have had in mind something more than the devotion of his heart to the Saviour, deep and powerful as was that sentiment. He must have reflected upon the way in which his whole life had been changed by the person of Christ, until it was really true that the mind of Christ had determined his character, his thought, his ambitions, and the work to which he gave his strength.

One who has long followed Christ with earnestness and sincerity will understand, upon reflection, what had come to the Apostle. He may never have thought of it before, but his attitude toward Christ has wrought a transformation. He will discover that his own inner life is controlled by what he thinks Christ's to be; that his concept of God is that held by Christ; that his conduct, his social thinking, his attitude toward life, and his personal ambitions have been determined by the person and teachings of Christ. It has been accomplished by the silent influence of one person upon another, and by the conscious effort of the believer to live in harmony with what he is convinced to be the mind of God.—Ex.

Cleveland, Ohio.

The World

Heine loved the world; loved the beauty of it, set his soul to its sweetness, and few men have ever been able to appreciate it more than he. But when he lay on his "mattress grave" at the end, he tells how he lifted up his eyes to the Venus that had been to him the very embodiment of beauty, and he stretched out his poor hands to her and cried, "She cannot help me; her arms are broken."

Nature is helpless to deal with the depths of your life and mine. I am not denying what I said before. The sunshine is God's gift, the brightness of life is an approach to Christ. I am not "forcing bitter judgments upon an angry or a laughing world." I am not; but *leprosy* is, gentlemen. The facts of the case are there and we have got to reckon with them. It is a man's part to rise up and not blink the facts, but face the whole. It all comes to this, and here is my last word to you.—John Timothy Stone.

Obedience

"He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him."—John 2:4. Obedience, absolute, implicit obedience is one of the conditions for knowing Jesus Christ in this personal way. To know Christ I must obey Christ. No other way. Obedience is the avenue of knowledge in the spiritual world. We say that in the realm of science we must know before we obey. Very well. In the realm of spiritual truth you must obey before you know.—John McDowell.

And the people felt almost holy as they knelt down to pray.

They thought they were nearer to Heaven thro' the gold they gave away.

When, lo! as they rose, 'fore the altar, revealed to their startled gaze,

Jesus of Nazareth on the Cross hung as in olden days.

Through His side pierced the cruel dagger, in His hands and feet the nail,

And a crown of thornes relentless pressed on His brow so ghastly pale.

At the foot of the Cross before them lay their sacrifice of gold.

The people saw it with bitter pain, it seemed so meager and cold.

Then the Saviour looked on them sadly, and in sweetest tones spake He:

"Will none of you come, oh, My children, and help Me down from the tree?

It isn't your money can do it, but you yourselves must draw near,

And set Me free with your loving hands, in your arms my burden bear.

Do Not Be a Fault-Finder

Most of us can say that we know some persons who are continually fault-finding. They remind us of Sheridan's "School for Scandal." No person is so good, no one is striving so hard to be good, that some evil thing cannot be said about him. Flaws are picked in the best things and the best people. The attitude of fault-finding, when it becomes chronic, is a cancer in the character. The bloom is rubbed off of the fairest fruit and flower. In itself it seems like a little fox, but multiplied by the increasing habit, it becomes an army that destroys. It is well for us to take account of this habit if we have it even in the smallest degree, and root it out.—Charles M. Sheldon.

The Garden

Our Lord, Christ Jesus, Son of God,
Loved gardens while on earth He abode.

There was a garden where He took
His pleasures oft by Kedron's brook,
There in His uttermost agony
He found a pillow whereon to lie
And anguish while His disciples slept.
But sure the little grass-blades kept
Vigil with Him, and the gray olives
Shivered and sighed like one that grieves,
And the flowers hid their eyes for fear!
His garden was His comforter.
There to the quiet heart He made,
He came, and it upheld His head
Before the angel did. Therefore
Blessed be gardens evermore!

Christ Jesus, in the sad world's dearth
Lay three days in the lap of earth,
And while He lay, stabbed through one wound,
The garden waited tear-bedrowned,
Quiet from sunrise to sunrise.
The widowed flowers had veiled their eyes;
Nor Canterbury bells did ring;
Nor rose lift her burnt offering;
Nor primroses, nor violets,
Nor sops in wine, nor mignonettes,
But thought upon the thorns and spears,
And on the blessed Mary's tears.
And in a truce of God—a peace—
The garden rocked Him on Her knees.

Because the garden was His friend,
Blessed be gardens, world without end!

Amen.

—Author Unknown.

"I hunger, I thirst and I suffer, and, as in Gethsemane,

You sleep and so hear Me not calling and craving your sympathy.

In your brother you see Me suffer; his ill is My Cavalry.

In ministr'ing unto the needy, you're doing it unto Me."

So the Vision passed, but the people knelt down as with one accord,

Then rose and went out of the city in the service of their Lord.

And they gave themselves with their money, nor shrank from the toll and pain,

For they say in their brothers' features the face of Christ again.

New York City.

In "Christian Advocate."

He's Counting on You

Somebody has supposed the Master to be walking down the golden street after He went back to heaven, talking earnestly to Gabriel, who is saying:

"Master, you died for the whole world down there, did you not?"

"Yes."

"You must have suffered much."

"Yes," comes the answer in a wondrous voice, very quiet, but full of deepest feeling.

"And do they all know about it?"

"Oh, no! Only a few in Palestine know about it so far."

"Well, Master, what's your plan? What have you done about telling the world that you have died for them? What's your plan?"

"Well," the Master is supposed to answer, "I asked Peter and James and John and Andrew, and some more of them down there, just to make it the business of their lives to tell others, and the others are to tell others, and the others others, until the last man in the farthest circle has heard the story, and has felt the thrilling power of it."

Gabriel, who knows us folk down here pretty well, says, hesitatingly:

"Yes, but—suppose Peter fails. Suppose John simply does not tell others. Suppose their descendants away off in the twentieth century get so busy about things that they do not tell others—what then?"

And back comes that quiet, wondrous voice of Jesus: "Gabriel, I haven't made any other plans—I'm counting on them."—"Quiet Talks on Service," by S. D. Gordon.

Tell It With Your Life

There's another way of telling the story of Jesus to men. It's a yet better way. Tell it with your life. That was Jesus' own plan. He lived what He taught. He proposed coming down into each one of us and living His life over again in us. He does just that now. Then as men meet us they are meeting Him too, in us. The things that marked Him will be noticed in us. The intense hatred of sin, the purity, the gentleness and patience, the warm sympathy—these may be in us as they were in Him, and will be, as we let Him live in us.—S. D. Gordon.

Forming Good Habits

1. Launch "yourself" with as strong and decided and initiative as possible.
2. Never suffer an exception to occur till the new habit is securely rooted in your life.
3. Seize the very first possible opportunity to act on every resolution you make, and on every emotional prompting you may experience in the direction of the habits you aspire to gain.—William James.

The Negro's Creative Genius

Henry E. Baker, the only colored man who is an assistant examiner of patents in the patent office, has prepared some interesting figures showing the development of the American Negro as an inventor. These figures, the accumulation of which Baker began years ago, have been difficult to get, for the reason that the patent office keeps no record of the color of a man who applies for and is granted a patent.

Through the personal correspondence of Baker with patent attorneys and others, and through a circular letter sent out to the same class of people by the patent office some years ago, most of the information has been acquired.

Since the United States patent office was established in 1790, something like 900,000 patents have been granted on various devices, the bulk of which have never had extensive use or even used at all. Out of this number Baker is positive that at least 1,000 of the patents have to Negroes.

It is a singular fact that until after the close of the civil war, and the granting of freedom to the Negro, the United States government refused to issue patents to Negroes. The inventive progress of the Negro therefore dates back only 40 years.

Baker says it is a mistake to assume that the Negro is an imitator and not an originator, declaring that after all there is precious little originating among nearly all patents granted, one being merely an improvement over the idea of some other man.

"It was a Cuban Negro named J. N. Maltzlinger who made the basic patent for sewing the soles on shoes," said Baker, "and if he had been up to snuff he would have been worth millions when he died, that machinery today bringing thousands in the way of royalty. Maltzlinger was a boot and shoe cobbler

in Linn, Mass. He originated a company to put the machine on the market, but was flim-flammed out of a majority of the stock. At the time of his death, however, he still held some of the shares, which he thought would never be of value. He willed these to a Baptist church in Lynn. Many years later the church became badly mortgaged and when the officers were hunting a way out of the indebtedness they pulled out this old stock. It brought them \$15,000, more than enough to lift the mortgage."

The most noted Negro inventor of the country is Granville T. Woods, an electrician, of New York. He has patented forty or more devices, all relating to the control of electricity. One of these he sold to the Bell Telephone Company for \$10,000. He and his brother have a company in New York for handling electrical machinery, much of it of their own invention.

Next to Woods as a prolific inventor is Elijah McCoy, of Detroit. His devices are nearly all related to the lubricating of machinery. They have been used for years on steamships, railroads, etc., and have brought him a fortune.

Humphrey Reynolds invented the main part of the ventilating machinery for Pullman cars. He was porter on these cars at the time. The company got the patent before he did, however. He quit the concern, entered suit against it, proving the patent to be his own, and obtained judgment for \$25,000.

A half dozen Negro women have invented useful articles. M. E. Benjamin, a colored school teacher, of this city, invented a gong signal for use in schools and a pinking machine. A Baltimore woman invented a machine for sewing braid on cloth without the thread showing outside. She was a dressmaker. A Florida woman invented a bed for invalids, and refused an offer of \$5,000 for it.—W. W. Price.

The Lincoln Conference

The angularity of any given object is in proportion to the number of view points. From each point of view new light is cast. Since this is so it might shed more light on the subject or object if I add a word to what may be said concerning the 8th session of the Lincoln Conference. But before I begin on that let me say this: All men like to be spoken well of. Some, however, do not take this into account until the time comes for the speaking to commence. They seem to think a man's mind is made up altogether by what he is told; even if it is by interested parties. And what man of us is it that would paint a dark word picture of his own record? It is a difficult matter to tell which is the more interesting (?) and at the same time, pathetic: listening to the autobiography of a superannuate as narrated by himself or the story in his own words of the brilliant (?) record of a Supererogate. Certainly either is enough to bring tears to the eyes of a wooden Indian.

The foregoing words have no particular bearing on what follows, they are simply generalizations based on observations made from time to time, nevertheless comprehending some phases of the Lincoln Conference.

This Conference comprises within its bounds the four states of Colorado, Kansas, Nebraska and Oklahoma, which seems a very broad scope for one Conference especially so when it is known that only three districts make up the whole territory. The session of the Conference just closed, held at Topeka, Kans., and presided over by Bishop McDowell was an occasion of much discovery. Discovery of truth not at every point pleasant; but truth, however. In matters of spiritual advancement the Conference made no enviable record—if members converted are the basis of reckoning—only 130 were added to the Church. As to benevolences the Muskogee District led both and almost equalled the other two—bringing up \$516, while the Guthrie and Topeka Districts together only reported \$527. In support to the SOUTHWESTERN for some reason the whole Conference made a great slump, one or two charges making fairly good reports. Revs. Johnson and Wooten handed in the largest number of subscriptions and Rev. Dawson followed close second. The past year has been a somewhat hard year, but the brethren admit that a better report might have been made. They repented of their sins of omission and have returned to their different fields determined to give to the SOUTHWESTERN all the attention due it. The Conference was by no means

satisfied to know that out of over 2,400 lay members with 63 or more pastors there are less than 400 subscribers to the SOUTHWESTERN. I have never visited a Conference where men were more anxious to know the real existing state or affairs as concerned them than in the Lincoln Conference. This is always the first step to advancement: Find out where you are, then you are in a position to move up. All things considered the coming of the present Conference year will pan out better results along all lines than any before in the history of the Conference. The strong positivism of Bishop McDowell injected a new animus into the minds and hearts of the brethren and doubtless prepared them to go out and split the pine knots they chance to meet. Indeed, the Bishop thinks it is cowardly to be weak doing or suffering. His morning talks on strength were helpful to ministers and laymen alike. He has but one standard for ideal manhood. The Lincoln Conference will long remember his visit and will be greatly benefited thereby.

Rev. L. E. Hayes had quite a task on his hands in caring for the Conference. Rev. H. South, pastor of the West End Church, was his faithful second in making things pleasant for the delegation. These two men have a good standing in Topeka. Members of other denominations, white and black expressed their delight in seeing them returned. I spent most of the intervening days between the adjournment of the Lincoln Conference and the meeting of the Central Missouri Conference with Rev. South, on the West Side. He has made much improvement there. The parsonage has been renovated and now is perhaps the best colored parsonage in those quarters. The location is beautiful and the future of that church is great. But going back to the subject: The Lincoln Conference needs more preachers to develop the territory. And because of the strong opposition; it needs some able preachers. They would doubtless have to suffer some hardships until the work could be developed, but life entails hardships. It is a settled fact, in the Lincoln Conference and no where else will the Church attain its proper growth so long as the men are all expending the greater part of their energies trying to land themselves in the best charges. The truth is, no man is entitled to a better thing until he has himself made a better thing for some other man. One more observation I want to make and that is: Our Churches will never be permanent and progressive except as we organize and establish them—we proceed to place the literature of our church in the

homes of the members. The perpetuity of any organization depends upon the information and knowledge of its constituency concerning that organization. I am afraid a good many of our pastors don't place enough emphasis on this point. They do not urgently enough press upon our people the necessity of reading their church organ. When this is done more largely, it will be found that the state of the Church will be bettered. We must have an intelligently informed constituency. Let the pastors in the Lincoln Conference and in all of the Conferences launch a crusade for the greater circulation of our church organs.

I am loath to close this letter without speaking of the splendid entertainment received in the home of Mrs. Della Smith at Topeka. She is a blessed Methodist.

Another thing I noted while at the Conference: The Mayoralty election was about to take place in Topeka and one of the candidates was an anti-prohibitionist, and of course Kansas is now a dry state. So the preachers are not sitting quietly by to see this sort of a man placed at the head of things. Both colored and white ministers are doing what they can to elect an anti-liquor man. This is as it should be. If the good people will keep strong, not lose courage and never miss an opportunity to strike a blow for the right, God's Kingdom is bound to come on earth.—H. J. Mason.

Appointments—1910

TOPEKA DISTRICT

J. J. Cabbell, District Superintendent.
Post Office 718 West Main Street, Independence, Kas.
Alma and Wabaunsee, Wm. Dawson; Burlingame and Osage City, L. C. Allen; Bonner Springs and Lawrence, W. McDonald; Clay Center and Junction City, G. E. Trower; Colorado Springs, Col., to be supplied; Denver, Colo., J. N. Wallace; Dunlap, Kas., C. A. Wallace; Fort Scott and Iola, A. W. White; Grand Island and Hastings, Neb., B. J. Donnell; Independence, Kas., I. W. H. Terrell; Kansas City, Kansas, D. Smith; Lincoln, Neb., A. Haynes; Manhattan and Wamego, A. Faulkner; Mound City and Mapleton, J. K. Anderson; Omaha, Neb., G. W. Walden; Pueblo, Col., J. H. Taylor; Rosedale, Kas., D. Bruce; Salina and Ellis, S. E. Sanders; Topeka—Mt. Olive, H. South; Topeka—Asbury Chapel, L. E. Hayes; Valley Falls, Wm. Washington; Wichita, Kas., G. T. Wooten.

GUTHRIE DISTRICT

W. F. Smith, District Superintendent, Shawnee, Okla.
Ada, to be supplied; Oklahoma City, Wade Hamilton; Guthrie, S. A. Stripling; Guthrie Circuit, to be supplied; Sumter, D. L. Darias; Mt. Zion, D. Coburn; Hennessey and Trullight, L. N. Smith; Warlick and Dunlin, R. D. Shumpherd; Purcell and Winewood, to be supplied; Sulphur, Davis and Tatom, T. S. McMorris; Wellston, Maredon and Shilo, to be supplied; McCloud and Meker, R. D. Gatwood; Clenelon, Cushin and Davenport, E. M. Madden; Shawnee, A. G. Thompson; Earlesboro, J. D. Gibson; Langston, to be supplied; Hobert, Lawton and Anadarka, J. W. Brown; Chickasha, C. W. Nelloms; Chandler, H. B. Hubbard; Ardmore Station, W. W. Cowens; Caldwell and Anthony,—

MUSKOGEE DISTRICT

D. G. Franklin, District Superintendent, Guthrie Okla.
Atoka and Colbert, R. J. Taylor; Boley, A. W. Tolbert; Boynton, A. R. Norris; Chetopa and Oswego, A. F. Lane; Coffeetown, H. T. S. Johnson; Eufaula, H. F. Smith; Grant and Hugo, W. Waters; Hudson, J. A. Lee; McAllister, S. D. Brown; Muskogee—Spencer, W. Brown; Muskogee—Bethel, C. R. Ross; Nowata, A. J. McAllister; Okmulgee, Paul Proffitt; Grand River, Henry Blye; Porter, Crawford R. Ross; Sapulpa, Thos. Mays; Tulsa and Coweta, A. P. Blake; Weleetka, Wm. Allen; Wewoka and Maize, T. R. Wamble; Taft and Haskell, L. Amerson.

Change of Addresses

The Rev. J. H. Rylander to McKinley, Louisiana.

The Rev. S. H. Cannon to 1912 30th Avenue, Gulfport, Mississippi.

The Rev. R. W. Baldwin desires to be addressed at Edwards, Mississippi, instead of Canton.

THE QUESTION OF JOHN THE BAPTIST

International Sunday School Lesson for April 17, 1910

(Matt. 11:1-19)

GOLDEN TEXT: "But the witness I have is greater than that of John: for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me."—(John 5:36.)

TIME: In the summer of A. D. 28.

PLACE: Not definitely known.

DAILY HOME READINGS

M. Matt. 11:1-19;—Tu. John 10:22-42;—W. John 5:31-40;—Th. Matt. 21:23-32;—F. Mal. 3:1-6;—S. Mark 6:14-20;—Su. Luke 9:12-22.

BY THE REV. E. B. BURROUGHS, A.M., D.D.

Simple affirmations are not always sufficient. Man is so constituted that he is slow to believe. Proof, convincing proof, must be given him in order to have him accept your propositions as being true. Thomas does not stand in a class by himself. His brothers are innumerable. All of this the Master knew, and not being willing that men should have cause to doubt that He was the Son of God, the long-promised and expected Messiah, He was willing that they should have the required and indisputable proof thereof. Hence He submitted Himself, His character, His works, His claims, to the judgment of men. He hesitated not to honor the reason of men by submitting to them the incontrovertible evidences of His divine mission. He was not averse to honoring their religious sentiment by calling their attention to the teachings of the prophecies concerning Himself. These, together with His miracles and teachings, were to be regarded as one witness—the only witness necessary. They form a cumulative testimony of God's redeeming love to man as manifested in His only begotten Son. "In them the old prophecies of the wondrous and blessedness of Messiah's reign were fulfilled and symbolised—they were types of the spiritual wondrous which should be done in His name. In the spiritual sphere the sick in soul as in body were healed, and to the poor was the gospel preached. In the realms of nature the winds and waves obeyed His voice * * * * * desire and death yielded to His word of power." All of these testified to His divine origin and missions. The life and character of millions of His followers to-day witness the great truth that He is indeed the Sent of God.

The Jews were hard believers, especially when it came to innovations in their religion and changes in their forms of worship. It was because of this that they refused to accept Jesus as the Messiah. Their pride and ambitions led them to close their eyes to the evidences alike of the works and word of God. Our lesson to-day tells how Jesus met their refusal to believe Him to be the Son of God.

LIGHT ON THE TEXT

1. *When Jesus had made an end of commanding His twelve disciples.* This verse properly belongs to the preceding chapter. Having commissioned them, He and they had set out upon the third journey through Galilee. They went two by two preaching and teaching in their cities.

2. *John.* John the Baptist. He was the forerunner of Jesus. His faithful preaching and fearless denunciation of sin caused him to be cast in the prison. His confinement brought him an impatient spirit. Because of this he sent two of his disciples to Jesus. Perhaps he felt that he was being neglected and that as the Master was but a short distance away He might come and by His miraculous power deliver him.

3. *And said unto Him.* John's disciples. *Art thou He that should come?* Strange question for John to ask. Had he not himself borne witness to Jesus as the Son of God? It may be that the slowness with which Jesus worked and developed His Kingdom caused John to doubt that He was indeed the Lamb of God which taketh away the sin of the world. *Or do we look for another?* This would suggest that apparently John was disappointed. The same question is being asked to-day.

4. *Jesus answered.* Seeing His opportunity the Master seized it and made the most of it. *Show John again.* Luke tells us that before replying to John's questions Jesus proceeded to prepare certain notable miracles in the presence of the messengers. Having done this He proceeded to make reply. His reply as noted was directly to John, not to the disciples sent. *Those things which ye do see and hear.*

The miracles I have just performed as well as those of which you have doubtless heard.

5. *The blind receive their sight.* A reference to Isa. 29:18. *The lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached to them.* Tell him that I have done and am still doing just such works as would be expected of the Messiah. Thus we see that Christ's miracles were not purposeless but intended as a proof of His divinity.

6. *Blessed is he, whosoever shall not be offended in me.* This "he" would indicate that John was in danger of stumbling, or misunderstanding Christ. If he should not be offended in Jesus he would be "blessed."

7. Having sent John's disciples back to their master Jesus now turns to the multitudes and says: *What went ye out into the wilderness to see?* The wilderness of Judea where the Baptist preached and baptized. What was your "expectations is regard to the true character of John to whose preaching and baptism" you assented? *A reed shaken with the wind?* As John had exalted Jesus, so Jesus would exalt John. Thus He asks: "Did you find John a vacillating character?"

8. *A man clothed in soft raiment?* A courtier, one clothed in effeminate and luxurious dress. Thus by way of contrast He would bring to their remembrance the rough and uncourtly manner in which John was dressed.

9. *A prophet.* One who by divine inspiration foretells coming events. Yea, John was that and more. *He was more than a prophet.* He was the forerunner of the Messiah. He was the messenger foretold by Malachi. He, it was who was sent to prepare the way before Him.

10. *Among them that are born of women there hath not risen a greater.* "He may have had peers, but no superiors. Who may be classed with Him

we cannot, we dare not say; but probably Abraham, Moses, Paul. No brighter star shines in the celestial firmament than that of this brief young life."—(F. B. Meyer.) *Yet he that is least in the kingdom of heaven is greater than he.* "Not greater in character, but greater in privilege, 'as the least child is greater than the highest servant.'"

12. *Supporteth nations.* Attained with difficulty.

13. *Until now.* Since the beginning of the teaching of John. Up to that time the law and the prophets were.

14. *This is Elias.* Elijah. He came to restore the theocracy but failed. John came to preach the Gospel of repentance and had but partial success.

15. *He that hath ears to hear, let him hear.* Let all who hear give attention to this important point.

16. *This generation.* The contemporaries of John and Himself. *Children sitting in the markets.* Markets in those days were used as places of amusement for children as well as places of business for men.

17. *We have piped unto you.* It was usual of Jewish feasts to have music of an airy kind accompanied with dancing. *We have mourned unto you.* At funerals melancholy airs by hired persons were rendered. The children, therefore, imitated these things in their pastimes. These expressions finally became proverbs.

18. *John came neither eating nor drinking.* Was austere in his manner. *They say he hath a devil.* "Melancholy from the influence of an evil spirit."

19. *The Son of man came eating and drinking.* Oppositely to John. John was stern and severe, Jesus was open and free. *They say. The Pharisees. Behold a man gluttonous * * * ** "The sanctimonious hypocrites made even the gladness of the Saviour's Gospel a charge against him." But wisdom is justified of her children. That is, my wisdom herein is acknowledged by all those who are truly wise, and all such will justify all God's dispensations toward them in order to their salvation, and will entirely acquiesce therein."

Charleston, South Carolina.

THE CHRISTIAN'S SACRIFICE SERVICE

The Epworth League Devotional Meeting Topic for April 17, 1910

(Rom. 12:1, 2; Hos. 6:6)

BY A. J. SAXE

The Theme and the Scripture

"I beseech you." This is invitation, request, and entreaty plus personality. A great issue is at stake. Hence the adjuration, "By the mercies of God." As if Paul's personal interest and concern were not enough, appeal is made to God's concern as shown in His mercies. "Present your bodies." The physical body is the organ of personal expression. God being without body or parts, and Jesus being enthroned in the heavens, it must follow that our bodies as humans are the only organs or instruments through which God may express Himself in human activity. It is plain that if God's intention and concern are to be seen in that part of domestic, social, industrial, or professional life where you or I hold sway, and in all of that life, he must have the constant use of our bodies.

"But." My body is mine, I control it personally or by giving it over temporarily to other control; that it, I say what shall be done with it. Hence Paul's entreaty to present it to God. As "a living sacrifice"—a living surrender for use. The body of an animal is used by consuming it, as food, or commodity, or offering. A human body can be used only among men in service, in normal activity. God's service means simply the normal development and use of every physical function.

"Holy." Whole or unbroken; healthy or pure; perpetually; freely, or without coercion. Therefore "well pleasing to God." He never drives nor drags. "Which is your logical worship." Expression of God's will, then, is worship. Free, sane, healthy service is worship.

"Not fashioned to this age." Fashions are not usually normal, nor wholesome, nor beautiful, nor constant. See all the advertisements of clothes, tools, medicines, sports, and recreations and educational methods. For the variations look up the back numbers, and the old family photographs. Use your sense of humor meanwhile to get perspective. Humor is a great factor in salvation as well as service. Madame Frenchy's beautifiers and Dr. Gull-Deceiver's favorite remedies and patent appliances

are poor makeshifts for God's children. "Be transformed." That's better. Formed over or formed anew; formed from within. God is the supreme Lover of beautiful human forms and faces. He paints faces by illumination. He builds forms with sunshine, pure food, wholesome activities, and natural rest, with peace of soul and conscience. He wants his children adorned, but he adorns with spirit. "That ye may prove the will of God, even the thing that is good and acceptable and perfect"; that is, prove by exemplifying, by living it out. God is doing some great laboratory work in this world. He is the Demonstrator, however; and we the material. Professor Verbal Dridust is not the demonstrator, nor are we. He is only one little atom in the world-solution along with the rest of us. The professor, and we, prove God only as we submit to Him, never as we estimate him or judge him. To say that the authority of the Scripture or the authority of God is in its reasonableness, or in His reasonableness, is only another way of saying that the authority is in us.

"For I desire mercy . . . and the knowledge of God." What God desires he purposes. What He purposes he exemplifies. That He is. The development of mercy in us, and the filling of men's lives with the knowledge of God, are the end and purpose of God's use of our bodies. Therefore I can trust him, can submit to him. In any tangle of human affairs, however complex and untoward, he knows the way out an on and up for me. He is available now for me in the minute development of all my powers. If I let Him have His way, I shall be "good and acceptable and perfect."—From "Notes on the Epworth League Devotional Meeting Topics."

"Sorrow is apt to be selfish. The soul, occupied with its own griefs, and refusing to be comforted, becomes precisely a Dead Sea, full of brine and salt, over which birds do not fly, and beside which no green thing grows. And thus we miss the very lesson that God would teach us. His constant war is against the self-life, and every pain he inflicts is to lessen its hold on us."

Easter Gleanings

La Grange, Texas.—Easter Sunday was a gala day with both old and young at St. James Methodist Episcopal Church. The early morning service was well attended. The children's program, rendered Sunday night under the management of Mrs. L. E. Moore and Miss A. B. Hudson, was a complete success; receipts, \$10.00.—D. F. Vance, Pastor.

Kilmichael (Miss.) Circuit.—The day was fittingly observed. Collection, \$80.00.—D. A. Bragg, Pastor.

West Point, Miss.—Easter was fittingly observed. Services were well attended and program intelligently executed at night. Profs. Coleman and Miller had the same well arranged; Mrs. Buchannon, organist. Collection for the day, \$109.83, with one hundred more to report.—J. A. Slate, Pastor.

Hemphill, Texas.—Joint program rendered at Pine Grove and Milam Chapels. Messrs. Monroe Johnson, Henry Howard and B. I. Hinsin trained the young folks. Milan Chapel lead in the collection; raised for benevolence, \$12.50.—S. A. Pryor, Pastor.

Tupelo, Miss.—Program well rendered; raised \$105.50. Dr. R. E. Fullilove, Superintendent.—W. F. Isaiah, Pastor.

Hempstead, Texas.—We had a successful day. Easter program was nicely rendered; A. Smith, assistant superintendent. Collection good.—J. W. White, Pastor.

Lake Arthur, Texas.—Excellent services and splendid congregations. Amount raised, \$20.00.—R. R. Dyer, Pastor.

McLaurin, Miss.—Easter services and program were very good. Raised \$6.00 for missions.—G. W. Washington, Pastor.

Cary, Miss.—The Easter celebration was a beautiful and fitting climax to the services of the week. District Superintendent Price spent the day in our midst. Raised for missions, \$4.00.—A. L. Latham, Pastor.

Gadsden, Ala.—All who attended greatly enjoyed the services. Collection, \$38.00.—Alice Campbell.

Lake Providence, La.—The Easter program at St. Peter Methodist Episcopal Church was carried out to the letter, by Mrs. H. R. Armstrong, the superintendent. Collection, \$21.00.—S. McGruder, Pastor.

Attalla, Ala.—Easter was observed here; program well rendered under direction of Miss Jessie Wyatt. Collection, \$40.00.—N. Alford, Supt.; J. H. Bynum, Pastor.

Gallatin, Tenn.—Easter was a success at Key Chapel. Program carried out to the letter. Collection, \$120.86.—D. T. Burch, Pastor.

Pass Christian, Miss.—Easter Sunday was a happy day. Exercises, excellent. Collection for the day, \$25.00.—J. B. Brooks, Pastor.

Hearne, Texas.—Easter services at Hearne and Sutton were among the finest we have ever presented. Total collection for benevolence, \$22.18.—L. L. Neal, Pastor.

Casper, La.—Palm Sunday was appropriately observed. Superintendent H. Williams rendered a fine program. Easter program rendered by the little folk. Paper by Mrs. Hattie Smith. Resurrection sermon by the Rev. Mr. Mims, of the African Methodist Episcopal Church.—Price Kyles.

Crystal Springs, Miss.—We had a happy celebration. Collection, \$54.00.—L. L. Shumpert, Pastor.

Woodbury, Ga.—Easter day at this place, under the management of Mrs. A. J. Stacy was carried out in grand style. The Rev. J. S. Stripling, superintendent of Lagrange District, lectured to a crowded house.—L. C. Johnson, Pastor.

Cedar Bluff, Ala.—The exercises were enjoyable. Mr. J. W. Adams, superintendent of Sunday School, spoke to the school on "What Missions Represent." Collected for missions, \$1.17.

Berwick, La.—Our program was carried out to the letter by Miss Maggie Breau, Sunday School Superintendent. Raised for missions, \$7.50. Thos. Williams, Pastor.

Oneonta, Ala.—The program was excellent, conducted by Mrs. J. W. Thomas. Splendid services all day. Collection, \$11.79.—J. T. M. Willis, Pastor.

Lafayette Circuit.—The program was nicely carried out. A number paid \$1.00 each at Adams Chapel. Total raised, \$40.00. The program at Pine Grove was pronounced the best ever presented there. Collection, \$13.00.—C. H. Brown, Pastor.

Birmingham, Ala.—Easter mission collection at Enon Charge, Birmingham, Ala., \$62.23.—W. H. Nelson, Pastor.

Victory, La.—Easter Sunday was joyfully celebrated. Program carried out by Mr. G. A. and Mrs. M. G. Montgomery. Collection, \$10.00. Five members here paid \$1.00 each.

Ocean Springs.—Easter program rendered in full. Collection, \$21.00.—J. E. Holmes, Pastor.

Corinth, Miss.—Easter was duly observed. Program inspiring. Additions to the church, 5. Collection, \$225.10.—B. T. McEwen, Pastor; A. D. Hayes, Sunday School, Superintendent.

Lake Charles, La.—Easter was a great day at Warren Methodist Episcopal Church. Sermon by the Rev. V. Chapman, District Superintendent. Collection, \$104.08.—J. W. Turner, Pastor.

So. Anniston, Ala.—Easter service held in St. Johns Church with good results, under the leadership of Mrs. Minnie Cody. Easter offering, \$4.15.—Wm. Perry, Pastor.

Clinton, La.—The four o'clock service was one long to be remembered. The Sunday night service was largely attended. Collections during the day, \$27.10.—J. E. Rolax, Pastor.

Beattieville, La.—Easter was observed. Program splendidly rendered. Prof. J. Williams, principal of the High School was present. Collection, \$5.25.—John D. Wilson, Pastor.

Montgomery, Texas.—Easter observed. Splendid program rendered. Total collection, \$39.33.—D. A. Runnels, Pastor.

La Follette, Tenn.—Easter was observed at the Central Methodist Episcopal Church. The program was the best ever presented in this church. Collection for the day, \$13.00.—L. A. Donaldson, Leader; R. M. Green, Pastor.

Batesville (Miss.) Charge.—At New Haven Chapel we had a large and interested attendance. Mr. Mark Cancler, Superintendent of the Sunday School, had arranged a splendid program. Collection from New Haven, \$10.46. At St. Paul Chapel we had a glorious day. Mr. Rhodes H. Swinney, superintendent of Sunday School, with the hearty co-operation of the members, gave us a beautiful Easter service. Mr. B. D. Peoples, a worthy member of the African Zion Methodist Church of this place, delivered an able address. Collection from St. Paul's, \$15.26. Total collection, \$25.72.—G. Spencer, Pastor.

Columbia, Miss.—Our Easter was a success. We raised at Military Chapel, \$20.—G. W. Baker, Pastor.

Shreveport, La.—Splendid services were carried out at night, under the management of Mrs. L. Coward and Miss C. Martain. Collection, \$10.37.—E. W. Jackson, Pastor.

Mandeville, La.—The children's program was in charge of Miss Anita M. Sinuneaux. Collection, good.—M. J. Dyer, Pastor.

Huntsville, Ala.—Under the leadership of Dr. L. R. Fearn, our efficient superintendent, and with Prof. C. K. Blinford, presiding at the organ, the Sunday School rendered a most excellent Easter program at night. Collection for benevolence, \$30.50.—Wm. Jones, Pastor.

Boonville, Ala.—Splendid services and congregations all day. Raised for missions, \$19.60.—M. P. Franklin, Pastor.

Bessemer, Ala.—The Morning Star Sunday School rendered a very choice and interesting program. To Superintendent Chas. W. Gay and Mrs. Gay sincere congratulations are due. Raised for missions, \$6.04.—V. D. Oatman, Pastor.

High Point, N. C.—The Easter program rendered by the school was good. Benevolence raised, \$34.17.—J. W. Wells, Pastor.

Rowland, N. C.—The Sunday School, under direction of Miss Caroline Graham, executed a splendid program. Miss Bessie Brown, organist. Total collection, \$50.00.—J. M. McNeill, Pastor.

Kingstree, S. C.—The entire day was of profit and great pleasure. Good sermon, splendid rally. Program at night, Mr. J. D. Mowson presiding at the organ. Total collection, \$300.00.—G. J. Davis, Pastor.—J. H. Fulton.

Plaquemine, La.—Splendid services and exercises. District Superintendent B. M. Hubbard was present. Collection, \$28.00.—J. A. Landry, Pastor.

Victoria, La.—Our Easter program, conducted by Mrs. G. A. Montgomery, was one of the most enjoyable ever presented here. At 3 o'clock p. m. the Lord's Supper was administered. Raised for Missions, \$7.60.—G. A. Montgomery, Superintendent.

Franklin, La.—The Easter program was rendered at 7:30. Superintendent Wm. Kennedy has his school well in hand and was at his best on this occasion. Mrs. Lydia Collins was the organist and rendered delightful music. Collection for missions, \$21.85.—D. S. Sloan, Pastor.

Navasota, Texas.—Our Easter program was fine. See Tabernacle was in her best attire. Notwithstanding this being the sixth year of our pastorate there was on the table that night \$660.—A. W. Carr, Pastor.

Hickory, N. C.—Easter was a full day with us. Miss Mary M. Pope had the children well trained and the program was excellently rendered at 8 p. m. Collection for the day, \$103.00.—A. G. Jenkins, Pastor.

Moscow, Texas.—A fine program was presented by the little people, conducted by Miss F. E. Flournoy. Benevolence raised, \$9.15. Mr. F. W. Flournoy is the able superintendent.—S. W. Johnson, Pastor.

Waynesboro, Ga.—Our Easter collection was taken by clubs as follows: Mrs. Eugenie Woodard, \$3.88; Mrs. Sarah Wilson, \$3.30; Mrs. Rebecca Davis, \$3.70; Mrs. Sadie Chester, \$5.11; Mrs. Carrie Clark, \$6.10; Mrs. Mary Medlin, \$7.12; Total, \$32.96. The Easter program as carried out by Miss Jessie Smith and Mrs. Blossom Fuller was indeed charming. The large audience was greatly pleased.—Wm. Daniels, Pastor.

Owens (Miss) Circuit.—Easter Day we had our District Superintendent with us. The program was nicely carried out. Spring Hill raised \$14.40; Mt. Ephraim, \$17.45; total for the day, \$51.85.—H. Y. Saulter, Pastor.

McNeill, Miss.—The Sunday School rendered a nice program, led by Miss Violet Peaters. Collection, \$20.06.—F. L. Alfred, Pastor.

Murfreesboro, Tenn.—Easter collection, \$125.10. Children baptized, nine.—R. T. Weatherby, Pastor.

Hahnville, La.—The day was observed here with much success. Received in church twelve new members. Program rendered at 7:30 p. m. Collected for missions, \$3.52.—A. B. Harris, Pastor.

Lumberton, Miss.—Easter collection, \$21.50. The day's services were of great pleasure to all attendants.—E. H. Langston, Pastor.

Aberdeen, Miss.—Easter in this charge was a complete success. The program was one of the best we have ever witnessed and was rendered to an unusually large audience. Miss Dora Hambric deserves special mention for her untiring efforts with the children as does Master Adolf Bell, our organist, and the choir, for the excellent services rendered. Benevolence all raised. Total collection, \$275.00.—J. M. Marsh, Pastor.

Palestine, Ark.—Easter service was a greater success in Jackson Chapel than ever before. A splendid program was carried out. Mr. H. S. Haynes is superintendent. Collection, \$10.00.—Dr. J. W. Jackson, Pastor.

Grenada, Miss.—Easter was a day of enjoyment and happiness. Prof. J. H. Phillips, superintendent, and Miss Dottie Sanders, organist, did their part well. Collection, \$134.61.—J. W. Winbush, Pastor.

Hazlehurst, Miss.—Easter was a good day at Mars Hill and Green Grove churches, Forest Circuit. Mars Hill raised \$4.50, Jack C. Cruduff, superintendent; Green Grove, \$3.85, as follows: Miss Stella Fort, \$2.25; Mr. Elbert Fort, \$1.60. Mr. Ike Spencer, superintendent. Total, \$8.35.—D. D. Dukes, Pastor.

New Albany, Miss.—Easter Sunday was indeed a great day with the members of Mailleu Chapel. The Sunday School superintendent, Bro. T. H. Doxey, assisted by the organist, Miss Lottie Algood, presented an excellent program. Collection for the day, \$123.50.—L. A. Armstrong, Pastor.

Holly Springs, Miss.—Easter program was held in the afternoon before a crowded house. The faithful superintendent is Mr. Arthur Bolton. Miss Nathalie Doxy is the proficient organist. Total collection, \$290.—B. F. Woolfolk, Pastor.

Camp Parapet, La.—We had glorious Easter services. Thirteen were received into the church—a result of the revival. Superintendent Alec Jones, his corps of teachers and pupils, carried out a delightful program. Collection, \$21.00.—T. B. Oville, Pastor.

Micanopy, Fla.—We had a glorious celebration. The afternoon was devoted to the smaller children and the evening to the young people. Short addresses by the Revs. Messrs. Davis, Kinser and Little. Raised \$10.31 for missions.—D. W. Damps, Pastor.

Baldwin, La.—Easter was fittingly observed at this point. Program well rendered under direction of Mesdames Susie and C. E. Armellin.—R. E. White, Pastor.

(Continued on Page Fifteen)

All Easter Reports Must Be in This Office Within the Next Few Days

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

WRONG VIEWS OF THE CENSUS

(Continued from Page One.)

We earnestly hope that clergymen, physicians, school-teachers, employers, and other public-spirited citizens who come in contact with large numbers of people, will cooperate with the Bureau of Census by telling persons who are believed to entertain erroneous opinions of the census the real facts and urging them to give full replies to the enumerators. Teachers are particularly requested to speak of the census to the school children and ask them to tell their parents about it.

The statement issued by the Bureau of Census explains that the Constitution requires a census of the population to be taken every ten years in order to reapportion state representation in the National House of Representatives. It is the means also to ascertain the increase in the population, agriculture, industries, and resources of the nation since the last census.

It is emphatically declared, by the statement, that the information sought from the people of the United States is used solely for general statistical purposes. It will neither be published nor used in any other way to disclose facts regarding any individual or enterprise. The census, it goes on to say, is not never has been, and can not be employed to obtain information that can be used in any way in the assessment of property for purposes of taxation or the collection of taxes, either national, state, or local; or for deportation proceedings, extradition measures, army or navy conscription, internal-revenue investigations, compulsory school attendance, child-labor law prosecutions, quarantine regulations, or in any way to affect the life, liberty, or property of any person.

It points out that replies to the enumerators are and must be held by the Census Bureau in strict and absolute confidence. All the bureau officials, supervisors, supervisors' clerks, enumerators, and interpreters, before entering upon their duties, are obliged to take a solemn oath not to disclose any information they may obtain, except to the Census Bureau, and a violation of the United States law in regard to this oath means a \$1,000 fine or imprisonment for two years, or both, in the discretion of the court.

A NATIONAL TUBERCULOSIS SUNDAY

All the churches of the United States are requested to observe April 24th as "Tuberculosis Sunday." The National Association for the study and prevention of tuberculosis which makes this request, has already carried on campaigns in the churches of hundreds of cities, and during the last year sermons on tuberculosis have been preached before thousands of congregations. The Young Peoples' societies of all denominations and the Young Men's and Young Women's Christian Associations are in sympathy with the campaign against tuberculosis. The labor unions have been acting in it, and they will be asked, with other fraternal organizations, to join with the churches in the observance of this day. Literature for distribution for congregations and material for sermons can be secured from state and local anti-tuberculosis associations and Boards of Health, as well as from the National Association, No. 105 E. 22nd St., New York. The aim of this special effort is to teach that tuberculosis is a dangerous disease and that it can be prevented and cured.

David J. Brewer, Associate Justice of the United States Supreme Court, who died March 28th at his home in Washington, was the third oldest Justice on the bench, and the third in length of service, having served more than twenty years.

Of General Interest

JAPANESE SPIES

Two Japanese were arrested last week for attempting to purchase photographs of American fortifications in the Philippines but as there is no law under which spies can be arrested and punished in time of peace they were ordered released. It was hoped that some Spanish law which had not been set aside might be found to cover the case. Officials of the War Department will now renew their efforts to have Congress enact laws to meet just such cases as this. Japan has as yet taken no action but it is thought that she will not let this opportunity pass to demand reparation of some kind for the illegal arrest of her subjects.

COAL MINERS' STRIKE

About three hundred thousand miners in the coal-fields of Pennsylvania, Ohio, Indiana, Illinois, Iowa, Missouri, Kansas, Oklahoma, and Arkansas quit work on March 31, the day which terminated their present contract. The miners demanded an increase in wages in some instances amounting to five cents a ton and in some instances more. Also a betterment in working conditions is asked for. Although nine states are affected no coal famine is likely to result as in all probability the differences between miners and operators will be amicably adjusted. In some places the increase in wages asked for has already been granted. The miners will have the sympathy of the public in their desire for better working conditions as every one desires to see an end put to the frequent occurrence of mine disasters.

ROOSEVELT IN ROME

Much appeared in the papers concerning the Pope's refusal to receive Mr. Fairbanks unless he cancelled his engagement to address the Methodists in Rome. It was wondered whether or not Theodore Roosevelt would subject himself to humiliating conditions for the privilege of interviewing the Pope. Small need of such wonderment. For when the conditions were made known the expected happened. Col. Roosevelt was not long in sending the following message to the American Ambassador in Rome: "The proposed presentation is, of course, now impossible." This incident has awakened great interest in this country, Italy and France. Mr. Roosevelt's action is a source of joy and pride to his fellow countrymen and lovers of square dealing every where. Coldness on the part of the Vatican is more than made up for by the warmth of greeting on the part of the king and his subjects. Every honor is being shown the distinguished American.

MISSISSIPPI AROUSED

There has been and still is raging a political volcano in the fair state of Mississippi. One of her leading citizens has been indicted for giving a bribe in the recent Senatorial fight and a state Senator who made the charge is being subjected to a searching investigation by his colleagues. There has not been such an upheaval since the days of reconstruction. There are charges and counter charges of corruption and political "frame ups." There are so many prominent men being dragged into the affair that it is difficult to predict just where it will all end. The senate which has demanded that Senator Bilbo make good the charges against L. C. Dulaney, the alleged bribe-giver, and at the same time clear himself of suspicion, is holding its session behind closed doors. Also there are other investigations being carried on. At least five charges are being looked into by special committees. As a result of these charges and investigations personal encounters are feared and officials are taking precautions to prevent them. The State press is divided over the issues raised but agrees that the state has been put to shame and disgrace.

MARYLAND STILL SEEKS DISFRANCHISEMENT

The Democratic members of the Maryland Legislature are engaged in another effort to disfranchise Negroes in that state. Two previous attempts have failed. The St. Louis *Globe-Democrat* referring to this present attempt says: "Maryland's Democrats are proposing the nullification of a federal enactment. They forget the fate which overtook South Carolina's Democrats eighty years ago when they tried to set aside an act of Congress. Mr. Taft would not be called upon to suppress Maryland's little rebellion, as Jackson suppressed that of South Carolina. The courts would deal with this folly, if it should be perpetrated. There is a strong proba-

bility, however, that the people who defeated the other anti-Negro propositions would subvert this one also. The persons who, in the earlier days, attributed all of Maryland's political crookedness to Gorman were mistaken. Gorman died several years ago, but Maryland's partisan obliquity goes marching on." But suppose the Negro is eliminated what then? Will that guarantee purity of politics, honesty and fair-dealing. Let Pittsburg, New York, various cities and states North, East, West, and finally Mississippi where surely the Negro does not figure politically—let these testify.

CANADA'S IMMIGRATION POLICY

The United States would do well to study Canada's method of securing immigrations as it is by far superior to the method obtaining in this country. Canada prevents the congestion of her cities and towns by encouraging the coming of immigrants whose intention it is to follow agricultural pursuits either as landowners, tenants, or laborers. Again Canada makes a bid only for the most desirable class of immigrants and during the past decade has been successful in securing 70 per cent of her immigration from countries in Northern and Western Europe and only 30 per cent from countries in Southern and Eastern Europe. With the United States the reverse is true. Of the immigrants from this country to Canada seven-eighths were classed as farmers or farm laborers. From 1900 to 1909 in Western Canada alone 235,690 homesteads were entered for. This is an indication of how our neighbor on the North is growing. The New Orleans *Times-Democrat* in referring to this matter says: "Today we see Canada not only handling European immigration better than we do, but actually getting a very large population from this country—and of the best character. Of the total immigration into Canada, 44 per cent now comes from the United States. Tens of thousands of American families are leaving this country for Canada, and we are filling their places with Slovaks, Syrians and other people of Eastern Europe, or Orientals. Our loss is steadily growing more serious. If this country were overcrowded there would be little fault to find, but we have millions of acres of untouched lands more fertile than any Canada possesses, as cheap, with a better climate, offering the comforts and luxuries of civilization and where Americans can preserve their citizenship." It will be a good thing for this country when she models her immigration policy after that of Canada.

People of Interest

Bishop Quayle conducted a "Holy Week Mission" in Smithfield Street Church, Pittsburg, Penn. The church was thronged daily.

Dr. I. L. Thomas delivered an able address before the student body of Harvard University, Washington, D. C., on Thursday, March tenth.

Mr. Charles Steward, the newspaper correspondent, known the country over as "Col. Midnight," will attend the World's Missionary Conference at Edinburgh, Scotland, in June.

Dr. E. W. S. Hammond, dean of the Braden Theological Seminary, Nashville, Tennessee, has been transferred from the Tennessee Conference to the Lexington, which closed its session at Maysville, Kentucky, this week.

The Rev. William H. Shepard, D.D., a prominent and widely known Negro member of the Southern Presbyterian Church, has relinquished his work as missionary in the Congo State on account of ill health. Africa loses a strong champion.

The Rev. Clarence R. Snell, and Mrs. Snell, of Concepcion, Chile, arrived in New York City March 27, returning to this country on furlough. During the past year Mr. Snell has been director of the Americal College in Concepcion. Their address while in this country will be Plessis, New York.

Mrs. William P. Dodson, of West Central Africa, sailed from New York Saturday, March 26. After spending three weeks in London with her five children who are attending school there, she will leave England for Angola, there to join her husband who sailed from this country in May, 1909.

The Rev. H. N. Brown, D.D., of Mobile, Ala., will preach the Baccalaureate Sermon at Meridian Academy during the coming commencement; the Rev. A. M. Trotter and the Rev. J. B. Brooks will preach the Academy Sermon and the Annual Sermon respectively. The Commencement will occur May 8-11.

Dr. H. J. Clements, former Dean of Flint Medical College, New Orleans, now Medical Director of the Oregon State Tuberculosis Sanitarium at Salem, was in the city recently and was warmly welcomed. Dr. Clements has spent a number of years in educational works in this state, where he has many good friends, especially in New Orleans.

Dr. R. H. Boyd, managing editor of the "National Baptist Review," Nashville Tennessee, and secretary of the National Baptist Publishing Board spent several days in this city last week perfecting arrangements for the National Baptist Convention to be held in this city next September. The Doctor paid the SOUTHWESTERN office a very pleasant visit.

Sailing from New York City by the Steamship Lusitania, on Wednesday, March 30, were Mr. Thomas A. O'Farrell and Mrs. O'Farrell, of Pana, Illinois, new missionaries en route for Rhodesia, East Central Africa. Mr. O'Farrell received the degree of Bachelor of Arts from Northwestern University in 1908. Both are Student Volunteers; they were married March 2.

The Board of Conference Claimants thro its Corresponding Secretary, Dr. Joseph B. Hingeley, gratefully acknowledges another gift of \$1,000 from an unknown friend to be applied to the Permanent Fund. This means that as long as Methodism exists, after the unknown giver has been dead untold years, he will, like Abel, yet speak blessings to unknown generations of veteran preachers.

The Rev. E. C. E. Dorion, of the New Hampshire Conference, who succeeds Dr. Dan B. Brummitt as assistant editor of the *Epworth Herald*, has had much practical experience in journalism. He was educated in the public schools and Boston University. He is at present secretary of the First General Conference District League, and for years has been one among the leaders of Epworth League workers in New England. He comes into the fraternity from the Methodist Episcopal Church at Plymouth, N. H., where he has served as pastor for five years.

The Commencement exercises of Meharry Medical, Dental, Pharmaceutical and Nurse Training College of Walden University, Nashville, Tennessee, will be held Thursday evening, April fourteenth. The Rev. Walter R. Lambuth, M.D., D.D., secretary of Board of Missions of Methodist Episcopal Church, South, will preach the Baccalaureate Sermon Sunday morning, April tenth. Meharry makes a splendid showing this year with fifty-six graduates from the Medical, twenty-eight from the Dental, seventeen from the Pharmaceutical and seven from the Nurse Training Colleges.

The Alabama Medical, Dental and Pharmaceutical Association held its annual session in Birmingham, Alabama. The aim of this body is to reduce the death rate among Negroes. Practical lessons in hygiene are given. Dr. A. M. Curtis, of Washington, D. C., discussed "Treatment of Appendicitis"; Dr. S. V. Roman, of Nashville, Tenn., the eye, ear and throat specialist, talked on "Oral Hygiene in Public Schools." The annual address was delivered by the president, Dr. H. C. Scott, of Montgomery. The session closed with an address by Dr. Booker T. Washington, delivered before more than two thousand people.

Dr. B. F. Abbott has just closed a great year at Union Memorial St. Louis. The church debt has been substantially decreased. Five hundred and forty-five have been added to the church membership which now numbers 2,060, including probationers, and more than twelve hundred dollars raised for benevolences. All departments of the church are active. Dr. Abbott goes to his Conference with the unanimous request of his board for his return. The SOUTHWESTERN congratulates the hustling pastor of Union Memorial on his remarkable success. Last week the Methodist Brotherhood of Union Memorial tendered Dr. R. F. Gillum, the District Superintendent and Dr. B. F. Abbott a banquet which was elaborate in every detail.

Among the great men of modern missions who will figure in the World's Missionary Conference at Edinburgh next June none will be more conspicuous than Bishop James M. Thoburn, who has been designated as one of the official delegates of the Methodist Episcopal Church. Bishop Thoburn's services to missions were commemorated at Allegheny College last spring in a series of exercises in which many distinguished educators and missionaries participated and which attracted wide attention. The most important of the papers presented at that conference were gathered in a volume, "Thoburn and India." President Crawford, of Allegheny College,

who planned the jubilee, says in the Introduction to *Thoburn and India* "The Jubilee far surpassed the most extravagant expectations of those who planned it. It leaped beyond the elaborate, the formal, and the steady into the thrilling, the soul-inspiring, and the prophetic. It was one of those overwhelming events which captivate audiences, lead to sublime consecrations, and stir dormant energies into heroic action. Those present will forget many of the things they saw and heard, but they will never forget what they felt. The presence of God was with us, and the imperative call to imperative duty was heard by many." A better impression of the bulk and force of James M. Thoburn as a personal factor in the evangelization of India could not be given than is presented through this volume."

Dr. Dan B. Brummitt, retires as assistant editor of the *Epworth Herald* to become the head of the department of circulation for the papers published by the Methodist Episcopal Book Concern. For this new and important work created by the Book Committee at its recent session in Cincinnati, Doctor Brummitt was considered the best equipped and most available man. Dr. Stephen J. Herbin, editor of the *Epworth Herald*, says: "The going out of Dr. Brummitt from the office of the *Epworth Herald* removes to another sphere of usefulness in the church a man of unusual furnishing for editorial work. He has been assistant editor of this paper for more than eight years. For nearly six years of this period this writer has had the privilege of close association with him. The relations in the office were not those of superior and subordinate. They were those of a fellowship of cooperative endeavor in which devotion to the task loomed big, and eclipsed personal preferment and ambition. To do well the work in hand for the glory of Jesus Christ, the advancement of the Church, and the blessing of mankind was the controlling motive that pervaded the office like an atmosphere. It is only fair to say here that credit for much of such editorial success as the paper has won during the present administration is due to the editorial instinct, unselfish industry, and constant fidelity of the assistant editor. And it should be said also that he would be the last man to put forth such a claim."

News Paragraphs

President Taft tipped the scales, the last time he was weighed, at 313 pounds.

The National Association of Teachers in Colored Schools is announced to meet in Oklahoma City, Oklahoma, July 21, 1910.

Mr. E. T. Barbour, a Negro lawyer in Oklahoma, was recently elected special judge of Canadian county by the forty-four members of the El Reno bar.

The "Charlotte Daily Observer," one of the leading newspapers of North Carolina, strongly favors the appointment of Negroes on the police force in the large cities of that state.

The Catholic Church proposes to raise for the education of the American Negroes, \$100,000 annually. The edict is, however, that the first annual allowance shall be given by the Catholic youth of this country.

The American Bible Society announces that the effort to raise \$500,000 to meet the offer of Mrs. Russell Sage of a similar amount, the whole sum to be perpetually invested as an endowment for the Society, has been completed. The entire amount of \$500,000 has been raised. \$275,681.07 has already been paid in. The balance is covered by good and reliable subscriptions payable, most of them, during the year 1910.

From all parts of the United States Negroes will go next summer, from July 5 to August 15th to Durham, North Carolina, to the great colored Chautauqua. Talent has been selected with the greatest care. Men of national reputation will be heard there. The classes in Bible study for Preachers and Religious workers of all kinds will begin at 8 o'clock in the morning and continue until noon. In the middle of the forenoon, afternoon and evening there will be a great popular lecture or some elevating and refined entertainment. The President, Dr. James E. Shepard has the printed program about ready for the press. This will be sent out free to all enquirers. The South eastern Passenger Association, covering territory south of the Potomac and east of the Mississippi River, offers low priced transportation by the certificate plan. Going tickets may be purchased on July 1 to 8, July 18 and 19 and July 25 and 26. Reduced rates

return tickets to be sold on any date within period of fifteen days from date of sale, and an extension may be obtained to Sept. 1st if desired by deposit of certificate and payment of \$1.00 fee. All purchasers must ask for a certificate when going ticket is purchased.

WASHINGTON CONFERENCE APPOINTMENTS—1910

ALEXANDRIA DISTRICT

W. C. Thompson, District Superintendent.

Alexandria, Roberts Chapel, G. W. W. Jenkins; Bedford City, A. J. Mitchell; Bedford Springs, J. W. Warren; Brownsburg, J. H. Lewis; Buchanan, V. E. Johnson; Falls Church, W. J. Tyler; Halls Hill and Langley, T. H. Brooks; Hamilton, J. W. Dockett; Leesburg, W. Murray; Lexington, J. H. Jenkins; Lincoln, T. N. Austin; Lynchburg, W. H. Dean; Manchester, J. G. Grant; Middleburg, J. H. Carpenter; Pittsville, E. A. Haynes; Richmond, Ashury, C. S. Harper; Leigh Street, C. E. Hodges; Roanoke, B. T. Perkins; Rockbridge Bath, G. R. Davis; Salem, F. E. Nicholas; Stewartsville, J. W. T. Wilson; Woodlawn, Fairfax King.

ANNAPOLIS DISTRICT

Joseph Wheeler, District Superintendent.

Annapolis, Isbury, N. M. Carroll; Atholton, J. C. Norris; Baltimore, Centennial, D. W. Shaw; Canton and North Point, Samuel Aquilla; Eastern Chapel, J. H. Jenkins; John Wesley, W. H. Gaines; St. Paul, S. H. Norwood; Brooklyn and Holly Run, B. F. Myers; Brooks at St. Luke, C. C. Brown; Broad Neck, J. L. Evans; Chesapeake Beach, Frank Gilles; Davidsonville, J. J. Cecil; Eastport, Alexander Davis; Ellicott City, J. H. Goodrich; Friendship, John Randall; Huntington, Daniel Collins; John Wesley, and St. Mark, L. W. Briggs; Lancaster, Va., J. W. Lavatt; Magothy, H. A. Carroll; Mt. Hope, J. T. Moten; Mt. Zion, A. H. Tilgham; Prince Frederick, H. A. Johnson; Sparrows Point, Moses Lake; St. John's, Joseph Henry; Waterbury and Mt. Tabor, B. W. Brown; West River, J. W. Galloway.

BALTIMORE DISTRICT

M. J. Naylor, District Superintendent.

Abington, J. E. Owings; Baltimore, Ames, D. D. Turpeau; Asbury, C. G. Cummings; Metropolitan, J. A. Holmes; Sharp Street Memorial, W. A. C. Hughes; St. Matthews, J. Love; Mt. Zion, Matthias Williams; Whatcoat, Alfred Young; Belair, A. L. Jenkins; Buckeystown, E. J. Ruddock; Chase, W. T. Harris; Falston, J. T. Stanley; Federal Hill, R. H. Adams; Frederick, Asbury, L. J. Valentine; Gettysburg, W. A. English; Green Spring, L. A. Green; Hallsville, C. E. Jones; Harrisburg, A. P. Shaw; Hagerstown, Edward Moore; Libertytown, John Barnet; Lutherville, William Brown; Michaelsville, C. H. Matthews; Middletown, R. R. Boston; Newmarket, J. L. Brown; Riestertown, R. R. Riggs; Sykesville, C. H. Arnold; Westminster, J. D. Brown.

CUMBERLAND DISTRICT

G. E. Curry, District Superintendent.

Buchannon, George Young; Charlestown, J. S. Carroll; Clarksburg, J. W. Colbert; Cumberland, J. W. Waters; Frostburg, J. W. Jenkins; Fairmount, C. C. Gill; Grafton, G. Muse; Huntington, B. B. Martin; Keyser, J. M. Beane; Morgantown, E. P. Digs; Parkersburg, J. W. Carroll; Pittsburg, Warren, S. N. Virgil; Point Pleasant, Moses Opher; Romney, C. W. Matthews; Sharpsburg, R. A. Boldin; Sistersville, A. F. Tuck; Washington, Pa., Benjamin Gross; Wheeling, W. Va., E. W. S. Peck.

STAUNTON DISTRICT

S. R. Hughes, District Superintendent.

Bridgewater, J. B. Arter; Charleston, J. E. Dotson; Covington, L. A. McPherson; Deerfield, A. W. Jones; Orottoes, V. N. Hughes; Harper's Ferry, T. B. Snowden; Harrisonburg, J. H. E. Carter; Luray, N. J. Jones; Martinsburg, S. M. Beane; Mount Hope, G. D. Nickens; White Sulphur, J. M. Roan; Williamsburg, L. B. Moore; West Staunton, E. P. Moor; Woodstock, W. Stevens.

WASHINGTON DISTRICT

E. S. Williams, District Superintendent.

Bowie, Nathan Ross; Boyd's, J. S. Cole; Charlotte Hall, J. W. Hollins; Daley, R. F. Fisher; Emory Grove, C. G. Taylor; LaPlatta, J. W. Jackson; Laurel, A. A. Brown; Latonsville, E. D. Venture; Marlboro, G. H. Booz; Mount Airy, J. H. Watson; Nottingham and Croome, Virgil Carter; Rockville, W. N. Hot; Sandy Springs, R. P. Lawson; Shiloh, C. A. Lott; Sellman, D. L. Washington; Washington, Asbury, W. W. Clair; Bennings, Elijah Ayers; Central, W. E. Jefferson, Ebenezer, S. H. Brown; Mount Zion, D. W. Hays; Nash Memorial, G. A. Davis; Timothytown, C. E. Queen.



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An Appeal to the Sunday Schools of the Vicksburg District

I ask every Sunday school of the Vicksburg District and every one of the entire Mississippi Conference to send to me at least \$1.00 for the debt of our Natchez Church, by the first of April, or not later than the 10th or 15th of April. We are to raise \$300 by that time so as to get another extension of time. If not, the firm holding the mortgage against the church declare they will not carry the church any further, but order us at once to vacate. I will give receipt to every pastor or church to be used "under other benevolences." The following brethren paid at Conference: L. W. Price, \$5; Wm. McNorris, \$2; H. R. S. Ershy, \$1; Henry Henderson, \$1; Harry May, \$1; Nelson Toole, \$1; S. H. Cannon, \$2; W. W. Lucas, \$2; J. B. Brooks, \$1; A. J. McNair, \$1; Cordelia Smith, 25c; W. P. C. Morrison, \$3; Andrew Held, \$1; J. C. Hebbler, \$2; A. H. Latham, \$1; G. W. Moody, \$1; P. A. Taylor, \$1; G. W. Smith, \$2; I. S. Thomas, \$1; J. E. Coleman, \$1; W. L. Marshall, \$1; Ed Ford, \$1; E. A. Wilson, 50c; B. J. Cooper, \$1; Nelson Applewhite, 50c; R. L. Tate, \$1; Dr. Lucas, \$1; total in hands of Dr. Lucas, \$36.25.

The following brethren subscribed: Wm. McNorris, \$3; S. H. Cannon, \$3;

W. W. Lucas, \$3; J. B. Brooks, \$2; U. J. McNair, \$4; W. P. C. Morrison, \$2; J. C. Hibbler, \$3; A. H. Lathan, \$1; G. W. Moody, \$4; P. A. Taylor, \$2; G. W. Smith, \$3; I. S. Thomas, \$2; J. E. Coleman, \$2; W. L. Marshall, \$4; Ed Ford, \$1; J. C. Rucker, \$1; G. W. Arnold, \$2; R. Jennings, \$1; E. A. Wilson, \$2; W. N. G. Lipscomb, \$2; Amos Holland, \$2; R. B. Davis, \$2; R. L. Carpenter, \$2; B. J. Cooper, \$1; A. D. Smith, \$2; R. B. Anderson, \$2; Val Trotter, \$2; N. N. Sidney, \$5; Nelson Applewhite, \$1; P. F. Robinson, \$2; Handy Roundtree, \$2; A. H. Lee, \$5; William Herman, \$2; D. F. Dudley, \$2.50; Annie Jackson, \$2; R. L. Tate, \$4; J. M. Shumpert, \$3; James A. Lagrone, \$2; total subscribed, \$92.50.

Now, brethren, will you help us save our Church in Natchez? If so, come to our relief at once. I will give receipts. You may address me at Jackson, Miss., 219 East Davis Street.

God grant that the superintendents of the Sunday school may respond to our call.

Yours for the salvation of our Church at Natchez.

L. W. Price, District Supt.
Vicksburg District.

Gleanings from the Field

COLORADO

Denver.—The Rev. J. J. Cabbell held the Fourth Quarterly Conference March 6 and 7, at Scott's Chapel. The reports for the year showed that the church had enjoyed more prosperity during the past year than any time during its short history. Forty-two members have been added to the church roll; nearly \$2,000 raised for all purposes; the trustees have raised \$975. The Benevolences will more than double the amount raised during the past two years—over \$100 having been raised. A revival spirit is seen in all of the services. Sinners have been converted, backsliders reclaimed and the church generally revived. The Methodist Episcopal Church has had a hearing in the great metropolis of the West. The time has arrived for the establishment of a church like our Union Memorial of St. Louis and St. Marks of New York. These great centers must be captured for our church. The members are constantly coming here and settling. We lose a few to the other churches because our work is small. It will not be long before those deserting the ranks will be glad to come back. The District Superintendent preached three excellent sermons during the Sunday of the quarter. He was greatly blessed with

the progress that the church is making. He complimented the trustees for paying \$500 on the \$2,000 mortgage and for the erection of a \$100 coal house. This is a splendid record when you stop to consider that we have only 81 members. The Fourth Quarterly Conference cast a unanimous vote extending an invitation to the pastor to return and requesting the Bishop and the Conference to return the Rev. J. J. Cabbell, District Superintendent, for another year. The four class leaders, W. S. Evans, C. J. Collier, B. F. Russell and Mrs. W. A. Bobo, are splendid sub-pastors. The classes alone raised \$150 on pastoral support. Mrs. Mary E. Evans, president of the Ladies Aid Society, reported \$181 raised during the year, which went to pay the sexton and light bills. This is one of the best organized societies on the District. Mrs. W. A. Bobo, chairman of the parsonage committee, reported \$105 raised on the parsonage furnishings. Mrs. Anna Rice reported \$175 raised on our \$350 piano. We have a well organized Senior and Junior League. Mrs. W. A. Bobo is the president and superintendent. The Sunday School under the management of Mr. G. W. Anderson is doing good work. The stewards reported \$593.55 for ministerial support. Numerous gifts have been

given to the pastor during the year. A suit of clothes, hat and shoes and numerous surprises which made his family happy. The SOUTHWESTERN has not been neglected. We have tried to place it in every home and especially among the officary. The Benevolences have all been raised in full and some doubled the request made by the boards. The secret of our success has been in our open-heartedness to all of the benevolent causes of the church. Mrs. Dora E. Wallace, the faithful helpmeet of the pastor, has helped mightily in organizing the choir and in the auxiliaries of the church. The Laymen's Missionary Movement has greatly aided in inspiring our membership to greater missionary activity. We look for even greater results during the coming year.—James N. Wallace, pastor.

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Whether from Malarious conditions, Colds or over-heating, try *Hick's Capidine*. It reduces the fever and relieves the aching. It's liquid—10, 25 and 50 cents at Drug Stores.

GEORGIA

SUMMIT.—We held our first Quarterly Conference at our little church, St. James, on March 5 and 6. The Superintendent sent the Rev. A. P. Gilliard of Millen charge to hold the quarter. He preached a wonderful sermon. We have at Summit a small membership. Only six members, but we raised \$5.80, within 45 cents of raising the entire claim. It is a step forward for our little membership. We hope to do a good year's work.—The Rev. James M. Jackson, Supt. D. L. Clark, pastor.

ATLANTA.—In Fort Street Methodist Episcopal Church the First Quarterly Conference was held March 14, by Dr. Z. K. Gowen, our very efficient District Superintendent, who preached two able sermons Sunday, March 13, to the delight of the entire audience. Dr. Gowen is a strong, logical preacher. A cool, brave, fearless administrator. He knows Methodist discipline and he knows how to apply it. He is the proper man for District Superintendent. The thorough and rapid expedition of the business of the Conference, the system the entire session, and the promptness of the officers with their reports, were quite an inspiration. Raised in the quarter \$40.25; paid District Superintendent \$25; pastor assessment for 1910, \$1,000. Our six hundred dollar rally will be the 4th of April. It is a debt paying effort. We had eleven accessions during the quarter and raised \$9 Benevolent money.—E. R. Miller, pastor.

MISSISSIPPI

Shuqulak—Marriages since Conference: Jan. 1910, Mr. Will Lucas and Miss Mattie Williams; Jan. 16, Mr. Sam Linzy and Miss Emma Langford; Jan. 26, Mr. Gennal Barner and Miss Emma Johns; Jan. 28, Mr. Steven Deal and Miss Matilda Dew; Feb. 22, Mr. Walter Anderson and Miss Lillie Gaston. All of these are promising young people of Shuqulak. Two of the oldest sisters of Shuqulak Methodist Episcopal Church, Shuqulak, Miss., died recently: Mrs. Franky Carr, February 13, 1910, in full triumph of faith, leaving one sister. Mrs. Alice Hayes, February 19, 1910. She died as she lived, singing, "I am sweeping through the gates." She leaves three daughters, two sons and fourteen grandchildren.—L. F. Jones, Pastor.

MISSOURI

Foristell.—Foristell closed here for this Conference year in a blaze of glory. Paid pastor in full and raised \$45.56 for benevolences. The Church divided itself into clubs—the Sinners



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Climb and the Christians Club, and under the captaincy of A. Ogelsby and S. Moore and Lieut. Clark the sum of \$65 was realized. We have advanced along all lines and leave here for Conference with a high head and light heart. God has greatly blessed us.—M. L. MacKay.

NURSING MOTHERS AND MALARIA

The Old Standard Growth Tonic Chills Tonic drives out malarial and builds up the system. For grown people and children.

TENNESSEE

LEBANON CIRCUIT.—A very inspiring and helpful session was that of the recent First Quarterly Conference. Every officer was at his post. The trustees presented a fine report. This board has put in new windows and installed the bell. The class leaders reports showed that they are raising money and in every way helping the pastor. The Sunday School is making splendid increase under the superintendency of A. S. Catran and Mrs. D. Page, a very successful teacher. The Rev. J. B. Brooks is indeed a power for good as District Superintendent. He is a great preacher, and this people are anxious for his return. We paid him at Tucker, \$7.50. This charge has paid to pastor this quarter \$43.70. Our pastor is a splendid young man, and we are doing all we can for him and his family.—S. Manning.

WARRENSBURG.—The work here moves on slowly, but surely. Our pastor, the Rev. A. S. Mitchell, is highly esteemed by all. We have a very large Sunday School and good attendance. Our services are good and largely attended. We are striving to complete our church as soon as possible.—Maria A. Wilkins.

DYERSBURG.—Our mission here in Dyersburg has taken on new life since the Rev. Jessie P. Price, our new pastor, has taken charge. We have rented a house for the pastor and in one room hold our services. We have organized two chapters of the Epworth League and are having class meetings and prayer meetings each week and Sunday School every Sabbath. These services are growing each week. Last Saturday and Sunday, March 5-6, our beloved District Superintendent, the Rev. J. M. Lyte, B. A., held our first Quarterly Conference at Fowlkes Station, Tenn., and preached here on Sunday night a splendid sermon to a crowded house. Two joined the church. We paid the District Superintendent his pro rata, \$14, and we raised this quarter for all purposes \$80. Our work here bids fair for the near future.—R. C. Cowthon.

SPRINGFIELD.—The first Quarterly Conference of this charge was held February 26-27, by the Rev. J. B. Booth, District Superintendent. The Quarterly Conference was largely attended by the officers and members of the church. It is said by those who are in a position to know, that this was the most encouraging Conference that has been held in this charge for the last seven years or more. It indeed looked like an old time Quarterly Conference on Saturday. Officers from all the charges came into town and took such lively interest in the proceedings. Our pastor, the Rev. H. E. Erwin, seems to be a man that knows how to get a hold of things. He has won the respect and confidence of his own members, and also of the sister churches. A choir under his wise leadership has been organized, with Mrs. Cunningham as organist. She is an accomplished lady and is taking active interest in the church. Raised for all purposes during the quarter \$55.20. The District Superintendent is the man for the place. On Sunday at 11 o'clock he preached a stirring sermon to the delight of all who heard him.—E. M. Smith.

TEXAS

Brenham.—The members and friends of Mt. Zion Methodist Episcopal Church gave the pastor a banquet during the month of January, the decorations and the table preparation were said to be worth \$100. They also raised in this banquet \$56 in cash, the

same being given to the pastor. The Ladies' Aid Society has been organized with Mrs. Lizzie Edward as its president. They have put new lights in the church and will furnish the parsonage. The Woman's Home Missionary Society is doing great work under the presidency of Mrs. Hattie Holland. The Junior League is being led to success under the leadership of Mrs. Francis Groves, while the Sunday school is booming under the leadership of Miss L. B. Armbrist. The officers of the church are with the pastor and we are expecting to do great things this year.—Sect.

Shirs.—Matthew Chapel. This circuit is improving along all lines under the leadership of our energetic pastor, the Rev. W. E. Hutchinson, who preached two able sermons Sunday morning and Sunday night to the enjoyment of all. His lecture to the young people at 6 o'clock was splendid. He has organized a choir, with Miss Katie Phillo director, the writer organist. We have also purchased a new organ, toward which Mrs. P. L. McCowen contributed \$2.65; Mrs. A. Holliday, \$1; Mr. E. D. McCowen, \$2.60; Mr. L. McGowin, S. Parks, Amelia Hilson, A. Hamilton, Ned McGowen, Wm. Craft and S. Moore, 50c each; others gave 25c; total collection for the day, \$22.

The Ladies' Aid Society has also presented the church with two nice lamps.—Mrs. P. L. McCowen.

Huntsville.—Our first quarterly conference was held by our District Superintendent, the Rev. W. H. Parkson, in Galilee Methodist Episcopal Church. Dr. Parkson was highly pleased with the plans adopted by the conference for the year's work. He was at his best both as a presiding officer as well as in the pulpit; he knows how to handle the work. The business was dispatched with care on Saturday and every interest of the church work was looked after; the majority of the members were present with good reports on Sunday. The pastor preached a great sermon from John 3. 2. We paid him in full. The church is growing spiritually as well as financially. The Sacrament was administered to forty-five. The conference satisfied us in sending to this work as pastor the Rev. G. S. Helm. He is a Christian gentleman.—George W. Cotton.

VIRGINIA

Tip Top.—Our quarterly meeting convened February 19, with our District Superintendent, the Rev. J. A. Pickett, presiding. He arrived on the morning of the 19th and was with us until the 25th. His stay in our midst was indeed very pleasant. He and our pastor, the Rev. G. W. Smith, were royally entertained in many of the homes. The meeting was a decided success and the prospect for the year seems very hopeful. Each service was well attended. The collection for the day, \$15.07.—Rev. G. W. Smith, pastor; D. A. Harman, secretary.

The following are the six best selling religious books at the Kansas City Depository during the month of February:

1. "The Worker and His Bible"—F. C. Elselen and W. C. Barclay.
2. "God's Answer to Man's Excuses"—C. R. Haudenschield.
3. "Six Modern Devils"—Wilbur R. Keesey.
4. "Easter Reflections"—C. B. Spencer.
5. "Ethics of Jesus"—James Staiker.
6. "Gospel Cheer Messages"—Polemus H. Swift.

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Adult Bible Class,
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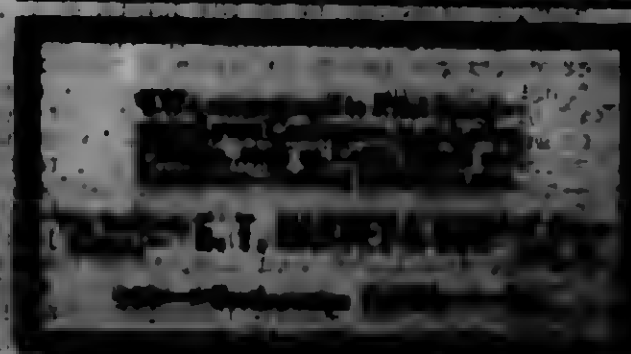
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If you are nervous, miserable, or suffering from any form of female trouble, try Cardui. What it has done for other sick ladies it surely can do for you. Sold by all first class druggists, with full directions for use.

First District Conference, Epworth League and Sunday School Convention July 26-31 at Life Boat on the Aberdeen Circuit.—F. H. Henry, District Superintendent.

SHREVEPORT DISTRICT.

Second Round.

Robeline, April 18-19; Marthaville, 20; Pleasant Hill, 23-24; Pelican, 25; Pleasant Valley, 27; Shady Grove, 29-30; Bonchest, May 2; Frierson, 34; Columbia, 6-8; Many, 9-10; Zwolle, 11-12; Noble, 13; Mansfield, 14-15; Daniels Church, 16-17; Johnson's Church, 19-20; Grand Bayou, 21-22; Wesley, 23; Gahagan, 24-25; Alton Bridge, 26; Vanceville, 27; Logansport, 30-31; Longstreet, June 1; Keithville, 2-3; Belcher, 5-6; Flournoy, 6-7; St. Paul, 7-12; St. James, 12-13; Fairfield, 18-19. Charges not mentioned will be arranged later. Brethren, you have made a good start; keep pace with the onward march of the great church of which we are a part. Bring up all of your apportionment; get subscribers for the Southwestern; raise your apportionment for general conference, forward it to the proper place at once and get vouchers for the same. The District Conference will convene at Mansfield August 10-11-12-13-14.—B. J. Reddix, District Superintendent.

MUSKOGEE DISTRICT.

First Round.

Hugo, April 6; Colbert, 8; McAllister, 9-10; Eufaula, 11-12; Weleatka, 13-14; Coffeyville, 16-17; Elliott, 19-20; Nowata, 23-24; Boley, May 1; Wetumka, 3; Sapulpa, 4; Tulsa, 5-6; Muskogee, Spencer, 7-8; Chetopa, 14-15; Hudson, 16; Grand River, 18-19; Porter, 21-22; Okmulgee, 28-29; Boynton, June 4-5; Muskogee, Bethel, 11-12; Taft, 14-15; Wewoka, 18-19. Brethren: We are making history. Another year closes, a new one begins. You did well last year, but can't we do very much better this year? The demands were never more urgent for a thoroughly prepared and absolutely consecrated ministry. Will you, by diligent study and prayerful thought, meet these requirements? Let us go out to win; let us say we will win, God being our helper. Do not wait, but commence now with your benevolences, with sub-

scriptions for the Southwestern, with winning souls for the church. Brethren, we doubled our strength last year. We go out this year with our banner unfurled and written thereon "A doubled membership and a doubled collection." God bless you. In His name.—D. G. Franklin, District Superintendent.

TOPEKA DISTRICT.

First Round.

Fort Scott Ct., April 16-17; Mapleton and Mound City, 19-20; Wichita, Cabbell's Chapel, 23-24; Independence, 30 and May 1; Kansas City, Kans., 7-8; Rosedale, 10; Bonner Springs Ct., 11-12; Valley Falls, 14-15; Topeka, Mt. Olive, 14-15; Alma and Wabaunsee, 18-19; Asbury Chapel, 21-22; Burlingame Ct., 23; Dunlap, 24-25; Salina, 26; Clay Center, 27; Manhattan Ct., 28-29; Lincoln, Nebraska, June 4-5; Grand Island and Hastings, Neb., 8-9; Denver, Colo., 11-12; Colosprings, 18-19; Pueblo, Col., 25-26. The District Stewards' meeting will be at Mt. Olive Methodist Episcopal Church, at Topeka, Kansas, May 17th, 1910, at 3:30 p. m. The District Stewards estimate will remain just as it is until the meeting of the stewards. Let every pastor begin. Take the church benevolences and good revival meetings at once so you will be able to report at the next conference in full. From your true brother and friend in Christ and the Methodist Church.—J. J. Cabbell, District Superintendent.

INQUIRY.

I am inquiring for my mother's sister. Mother was named Ella Wicker. She lived on Felicity street, New Orleans, when I last heard from her. I have two aunts, one named Mary, the other, I do not know her name. I was sent to the convent, hence I lost trace of them. They used to call me "Lana Wicker." My name and address is Mrs. Victoria Simms, Alexandria, La. No. 429 Washington street.

Gleanings from the Field

KANSAS

Topeka.—A Fair was given by the ladies and friends of Mt. Olive Methodist Episcopal Church on March 23-25, 1910. Raised \$56.15 clear of all expenses. Applied on pastor's salary, \$51.15. Chairman of Committees: Mrs. Dela Williams, Miss Irene McGill, Mrs. Maggie Connelly, Mrs. Helen Ransom, Mrs. E. South, Miss Viola Gentry, Miss Betty Hardison, Mrs. Jacob George, Mrs. M. F. Clarke, Chairman; Mrs. M. E. Hardison, Secretary; Rev. H. South, Pastor.

MISSOURI

Wellsville.—On March 6-7 our fourth quarterly Conference was held by the District Superintendent, W. C. Ellis. Reports showed great improvement. The District Superintendent preached three able sermons. Raised this quarter for all purposes, \$140.75. There were thirteen added to the church.—Rev. J. C. Guyton, Pastor.

Armstrong.—I want to thank the good people of Armstrong for their pleasant visit to us Saturday night, March 26. While we were attending a social at the Church, a band of friends led by Miss Arlelie Wright, president of the Epworth League, found their way into the parsonage leaving many very valuable and substantial tokens of their friendship. Long live the generous hearted people of Armstrong.—H. T. Reeves, pastor.

Hicks' Capudine Cures Sick Headache Also Nervous Headache, Travelers Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—It's liquid—effects immediately. Sold by druggists.

Cure Your CATARRH Now!

Take it in hand at once, before summer sets in. If you don't get rid of Catarrh in the spring, there's certain peril ahead, for you'll meet the extreme hot weather with your system terribly weakened and undermined by this treacherous, poisonous trouble. Remember—if you keep on neglecting Catarrh, later on it's sure to mean danger—disease—perhaps Death itself.

It's a horribly loathsome disease—is Catarrh. It makes you an object of disgust to your friends—though they're usually too kind to tell you so. As a matter of fact your hacking and spitting and constant nose-blowing fairly make them sick. They turn away nauseated by your foul, fetid breath. Such things hurt you tremendously, not only at home but also with outsiders—with the people you meet in daily life.

But Catarrh is more than a loathsome trouble—it's a fearfully dangerous one. People make a terrible mistake in saying, "Only Catarrh." It isn't "Only Catarrh"—it's CONSUMPTION if you don't stop it in time. Once the minute, abnormally active and poisonous Catarrh germs get a foothold in the lungs, there's no hope whatever for you. You're doomed to a Consumptive's grave—there's no escaping it.

Cure your Catarrh now before it becomes Consumption. Don't be discouraged if other doctors or the widely advertised so-called "Catarrh remedies" have failed to help you. Seek aid at once from one who thoroughly understands all about Catarrh and its cure. Accept the generously proffered help of R. E. Sproule, B. A., the greatest Catarrh Specialist the world has ever known. He will give you



Don't be a nuisance to your friends, And that's just what you are, With hacking, spitting, and a breath Made loathsome by Catarrh.

MEDICAL ADVICE FREE

THIS FREE COUPON

entitles readers of this paper to medical advice on Catarrh absolutely free of charge.

Is your throat raw?
Do you sneeze often?
Is your breath foul?
Are your eyes watery?
Do you take cold easily?
Is your nose stopped up?
Does your nose feel full?
Do you have to spit often?
Do crusts form in the nose?
Are you worse in damp weather?
Do you blow your nose a good deal?
Are you losing your sense of smell?
Does your mouth taste bad mornings?
Do you have a dull feeling in your head?
Do you have pains across your forehead?
Do you have to clear your throat on rising?
Is there a tickling sensation in your throat?
Do you have an unpleasant discharge from the nose?
Does the mucus drop into your throat from the nose?

NAME

ADDRESS

and explain to you just how you can be cured. For years he has studied the causes and cure of Catarrh. Today he is recognized as the leading authority of the age on this common but dangerous disease. His success in conquering it is unparalleled; yet with all the benevolence and openheartedness of a good as well as a great man, he now offers, free of charge, the benefits of his amazing skill and knowledge to all who need his help. He has saved thousands from Catarrh after all other treatments had failed to help them. They came to him sceptical and unbelieving, he cured them and their cures have been PERMANENT. He will send you the names of people, living right near you, who will tell you how successful he was in their cases. Without its costing you a cent he will gladly give you the most valuable and helpful counsel. Don't miss this golden opportunity. Answer the questions yes or no, write your name and address plainly on the dotted lines, cut out the Free Medical Advice Coupon and send it at once to

CATARRH SPECIALIST SPROULE,
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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

SHAW.—Mrs. Perley Shaw Anderson, a faithful member of Big Creek Methodist Episcopal Church, Waco, Texas, who recently moved here, died in full triumph of faith, February 10, 1910. Mrs. Anderson was born April 7, 1885. The little grandchild of Bro. M. Shaw, Estella Lee Mason, five months old, died March 2nd.—L. H. Richardson, pastor.

LINDSAY.—Isabella, wife of Robert Lindsay, of Pine Hall, N. C., who was a faithful member of Wither's Chapel Methodist Episcopal Church, passed away in peace. She was a great worker in her church; her home was the minister's home. She was a class leader for 28 years. Her place cannot readily be filled. She leaves a husband and a host of friends. The funeral was conducted by the pastor, the Rev. S. R. McCorkle.

KOLLOCK.—Mariah Kollock died February 17, 1910, at Bennettsville, S. C., age 46 years. She left a husband, six children and numerous friends. She was a loyal member of Ebenezer Methodist Episcopal Church. Funeral service conducted by the Revs. A. D. Brown, D. E. Thomas and F. Umphries, of the Baptist Church.

BROADFOOT.—Sunday, February 20, 1910, Mrs. Delphie Broadfoot passed from this life to her reward very suddenly, about 11:30 a. m. I left her apparently in good cheer about 10:25. She was the wife of Mr. Henry Broadfoot, and leaves six children, and one sister. She was a faithful mother and a loving wife and had been a member of the Methodist church 40 years. At the time of her death she was a member of Mar's Hill Church, Forest, Miss. She was in all things faithful to the church. The funeral was preached by the pastor, the Rev. D. D. Dukes. Burial by the Eastern Star and the order of W. O. W.

FOUNTAIN.—James Fountain, was a member of the St. Joseph Methodist Episcopal Church, Angleton, Texas for 37 years; a class leader and a trustee for 36 years. His is an enviable record. He was married 38 years ago and to this union were born 18 children. The mother and 12 children, together with 9 grandchildren survive. The deceased was 58 years of age. The funeral service was largely attended by all residents, white and colored—as our friend was highly respected by those among whom he lived. The pastor, the Rev. William Mack, and the District Superintendent, the Rev. J. W. Johnson, conducted the service.—James Jackson.

SUMNER.—Mrs. Susan Sumner died at Forest, Miss., February 24. She was the beloved mother of Mrs. Mary A. Broadfoot and Oscar Sumner, and a faithful member of Mar's Hill Methodist Episcopal Church. All who knew her loved her. She leaves also two grand children. Her husband died a year ago. She was about 50 years old. The funeral was conducted by the pastor, the Rev. D. D. Dukes.

KNOX.—Dolly Knox, of Indiana, Miss., died February 10, 1910, after a painful operation at Yazoo City, Miss. She was a faithful Christian for many

years in the Methodist Episcopal Church. The funeral was attended by the Rev. E. H. Holmes, pastor of Stephenville Circuit, and the Rev. F. G. Wilbon, pastor. Many friends witnessed the occasion. She died as she lived, a Christian, leaving a husband and children, brothers and sisters and a host of friends. This beloved woman will be greatly missed. She was a true wife and a loving mother.—E. H. Holmes.

JOHNSON.—Scottie Johnson, a resident of Hubertsville, La., was called from labor to reward February 19-1910, leaving a wife and seven children.—The Rev. S. M. Haynes, pastor.

PRINCE.—Ed. Prince, one of the oldest members of Mount Zion Methodist Episcopal Church, New Orleans, lost his daughter, and brother, Mary and Bob Prince. Mary was 16 years of age and Bob, 30 years. Mary was a faithful member of the Sunday school. Bob leaves a wife and a large family, and two brothers, one sister. The Rev. M. Jones, of the Baptist Church conducted the funeral.—E. B. Richards.

GALES.—Lizzie Gales, wife of H. H. Gales, a local preacher on the Chunky, (La.) charge, entered into rest February 18, leaving a host of friends. The funeral was conducted by the Rev. June Williams, pastor.

DRAKE.—Sirday Drake, a member of the Methodist Episcopal Church, Hubertsville, La., died February 17, 1910, in peace with the Lord, the Rev. S. M. Haynes, pastor.

IN MEMORY

(Of Dr. J. Lott Bullock, Greensboro, N. C., Died Feb. 14, 1910.)

BY THE REV. J. H. LOVELL, D.D.

His sun the zenith had but little passed,

In man's allotted three score years and ten,

When lo, a cloud its dark'ning shadow cast,

And suddenly his earthly day closed in.

Oh why should Reaper Death his sickle ply

On life so immature, so lately blown! A thousand ripe with age he passed by,

But claims this fragrant beauty for his own.

Yet "not in years", says one, our age is told

But in the deeds of love and service wrought;

When we this life its fullness all unfold,

We find he lived much longer than we thought.

His magic touch has cooled the fevered brow,

From tingling nerves his skill has driven pain,

And many a heart will bless his name, I vow,

Who lost his own, his fellow's life to gain.

In church and home he filled a royal place,

Devoted, true, and always kindly met;

Displayed 'mongst high and low a manly grace,

Whoever saw can never quite forget.

Both day and night he toiled with tireless zeal,

As though the untimely end he did foresee;

He fain would say when time his hour should seal:

"I've finished, Lord, and now I come to Thee."

Reidsville, North Carolina.



Despair and Despondency

No one but a woman can tell the story of the suffering, the despair, and the despondency endured by women who carry a daily burden of ill-health and pain because of disorders and derangements of the delicate and important organs that are distinctly feminine. The tortures so bravely endured completely upset the nerves if long continued. Dr. Pierce's Favorite Prescription is a positive cure for weakness and disease of the feminine organism.

IT MAKES WEAK WOMEN STRONG,
SICK WOMEN WELL.

It allays inflammation, heals ulceration and soothes pain. It tones and builds up the nerves. It fits for wifehood and motherhood. Honest medicine dealers sell it, and have nothing to urge upon you as "just as good."

It is non-secret, non-alcoholic and has a record of forty years of cures. Ask Your Neighbors. They probably know of some of its many cures.

If you want a book that tells all about woman's diseases, and how to cure them at home, send 21 one-cent stamps to Dr. Pierce to pay cost of mailing only, and he will send you a free copy of his great thousand-page illustrated Common Sense Medical Adviser—revised, up-to-date edition, in paper covers. In handsome cloth-binding, 31 stamps. Address Dr. R. V. Pierce, Buffalo, N. Y.

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Who are not supplied with the LESSON HANDBOOK for 1910 do not know what a valuable Friend and Helper they are depriving themselves of.

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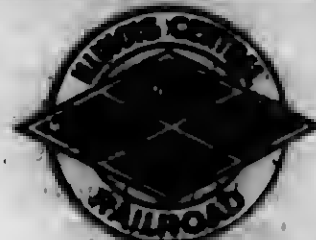
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TICKET OFFICE, 141 St. Charles Street

Drive Out Rheumatism

Rheumatism is in your blood, is living in your veins like a hungry wolf in a sheep-fold, destroying your peace, devouring your energies, inflaming your tissues, obstructing your joints, ENDANGERING YOUR HEART, and you must CONQUER it or it will conquer YOU. You must drive it out. You cannot COAX rheumatism out through the feet or skin with plasters or cunning metal contrivances. You cannot TEASE it out with electricity or magnetism. You cannot IMAGINE it out with mental science. Hoping, wishing, longing, praying, fasting, dieting, sweating, bathing or rubbing won't drive Rheumatism from your body. RHEUMATISM IS URIC ACID IN THE BLOOD and if you want to drive it out of the blood you must go after it and get it. This announcement shows you how to do it. Read every word it says and then DRIVE OUT RHEUMATISM.

I Want A Letter



from every reader of this paper who is afflicted with Rheumatism, Lumbago or Neuralgia, giving me their name and address, so I can send each one free a one dollar bottle of my Rheumatic Remedy. I want to convince every Rheumatic sufferer at my expense that my Rheumatic Remedy does what thousands of so-called remedies have failed to accomplish—actually cures Rheumatism. I know it does. I am sure of it and I want every Rheumatic sufferer to know it and be sure of it, before giving me a penny profit.

Kuhn's Rheumatic Remedy goes INTO THE BLOOD to find the Rheumatism. It meets it there and DRIVES IT OUT and that is why it cures Rheumatism.

Rheumatism is Uric Acid and Uric Acid and Kuhn's Rheumatic Remedy cannot live together in the same blood. The Rheumatism has to go and it does go. My remedy cures the sharp, shooting pains, the dull, aching muscles, the hot, throbbing, swollen limbs, and cramped, stiffened, useless joints, and cures them quickly.

I Can Prove It All To You

If you will only let me do it, I will prove much in one week, if you will only write and ask my Company to send you a dollar bottle free, according to the following offer. I don't care what form of Rheumatism you have or how long you have had it. I don't care what other remedies you have used. If you have not used mine you don't know what a real Rheumatic Remedy will do. Send our offer below and write to us for a Free One Dollar Bottle immediately.

W. Kuhn

Regular \$1.00 Bottle FREE TO TRY

We want you to try Kuhn's Rheumatic Remedy, to learn for yourself that Rheumatism can be cured and we want no profit on the trial. A fair test is all we ask. If you find it is curing your Rheumatism or Neuralgia, order more to complete your cure and thus give us a profit. If it does not help you, that ends it. We do not send a small sample vial, containing only a thimbleful and of no practical value, but a full-sized bottle, selling regularly at drug stores for one dollar each. This bottle is heavy and we must pay Uncle Sam to carry it to your door. You must send us 25 cents to pay postage, mailing case and packing, and this full-sized One Dollar Bottle will be promptly sent you free, everything prepaid. There will be nothing to pay on receipt or later. Don't wait until your Heart-Valves are injured by Rheumatic Poison, but send today and get a One Dollar Bottle free. Only one bottle free to a family and only to those who send the 25 cents for charges.

Cut Out and Send Us This Coupon

Kuhn Remedy Co., Dept. J., 2100 North Ave., Chicago.

Gentlemen—I suffer from Rheumatism and want a DOLLAR BOTTLE of Kuhn's Rheumatic Remedy free as advertised. I ENCLOSE 25 CENTS to pay postage, packing, mailing case, etc. The dollar bottle must be sent entirely free, everything prepaid and nothing to pay on receipt or later.

Name _____

Town _____

State _____

Street or R. F. D. Route _____

Could't Work For A Year.

UNION CHURCH, PA.—I take great pleasure to let you know what Kuhn's Rheumatic Remedy has done for me. Before I began to use it I could hardly raise my hand above my head and I had not worked for a whole year. I got back the use of my hand and was able to go to work immediately after using the first bottle. It is a wonderful remedy.

THOMAS O'SHELL.

Now Sound As A Dollar.

REDFIELD, IOWA.—Before I had taken all of the first bottle of Kuhn's Rheumatic Remedy I felt better and when I had taken three bottles I felt well. I stuck to it however, until I had used six bottles, to make sure. Now I make my hand in the hay field. I have waited some time for the Rheumatic pains to return, but I am as sound as a dollar.

L. A. FORD.

No Sign of Rheumatism.

URICA, N. Y.—I had Muscular Rheumatism in my right arm so badly that I had to give up my work. I read about Kuhn's Rheumatic Remedy and sent for a free trial bottle, which did me much good. After taking two bottles I went to my usual work and have worked ever since. Altogether I have used five bottles of Kuhn's Rheumatic Remedy and I feel that I am ENTIRELY CURED, as it has been months since I have had any sign of Rheumatism.

J. NIELSEN, 32 Nelson St.

Completely Cured.

CHICAGO, ILL.—I suffered with Inflammatory Rheumatism in my right shoulder and Kuhn's Rheumatic Remedy has completely cured me. It is surprising how easily it cures this disease. I have never heard of anything that can compare with it.

A. N. BEALE, 200 Latin St.

Was Confined To His Bed.

ST. PAUL, MINN.—For seven months I had been suffering with Rheumatism and was confined to my bed most of the time. Kuhn's Rheumatic Remedy was recommended to me and after using a full treatment I was entirely cured. For more than a year I have seen no sign of its return and fully believe that I have been permanently cured. It has made me many dollars by allowing me to keep on working without being laid up every few days, and I cheerfully recommend it.

ARTHUR P. PATTON, 20 Front St.

Man and Wife Both Cured 5 Years Ago.

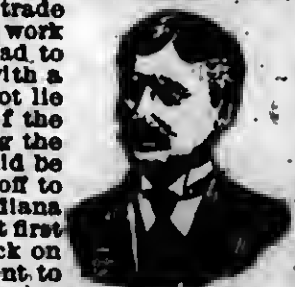
HARVARD, ILL.—After suffering with Rheumatism in my knee and hip for more than twenty years and scarcely a month passing without trying some remedy or preventive, I finally had Kuhn's Rheumatic Remedy brought to my notice by a friend who had used it. I took it and was cured. My wife also used it and was cured of Rheumatism in her arms and shoulders. After five years we are both still as enthusiastic in its praise as on the second night after beginning its use, when we were permitted for the first time in years, to enjoy an entire night's rest free from the nerve-racking pains of Rheumatism. I heartily recommend Kuhn's Rheumatic Remedy as a permanent cure for Rheumatism and Lumbago to all sufferers. It deserves every good word that may be said of it.

DAVID COVETEL.

Had Doctored For Twenty-Five Years.

MANCHESTER, TOWN.—I can say that I am glad that I saw the advertisement of Kuhn's Rheumatic Remedy. I had doctored for twenty-five years for Rheumatism and could not get a permanent cure, only being relieved for a few days. When I first felt this terrible disease I thought I had sprained my leg, but the next day the pain left me, so I worked on. In a few days the same pain came back and I went to a doctor, who said I had Muscular Rheumatism.

At that time I was a plasterer by trade and possibly this kind of indoor work brought on the Rheumatism. I had to walk a great deal of my time with a cane, and lots of nights I could not lie down until midnight, on account of the misery in my limbs. By bathing the limbs in hot water, the pain would be eased a little and I would drop off to sleep. Thirteen years ago I left Indiana and came South for my health. At first I got better, but then it came back on me again, worse than ever. I went to our doctor and all he could was to give me quieting powders that surely contained opiates. By taking two of them at bedtime I could rest, but I had to quit them as I saw they would kill me. When I answered the advertisement of Kuhn's Rheumatic Remedy I had tried so many different kinds of medicine that I didn't have any confidence at all in the medicine. But the trial bottle came and I commenced taking it. After I had taken one-half the bottle I said, "Well, here is something helping me" and by the time I had taken all of the bottle, I went back to work. I sent and got three more bottles of Kuhn's Rheumatic Remedy and took same. Since taking this medicine I have done all kinds of work and can plow all day. My doctor told me there wasn't any cure for my Rheumatism, but I know better now. There has been several people around me here inquiring what I did for my Rheumatism, and when I tell them of your remedy they all want it. I shall always praise this wonderful Remedy for what it has done for me. I am sixty-three years old, and am a veteran of the late war.



SURVETUS GERARD.

Chronic Rheumatism For Thirty-Five Years.

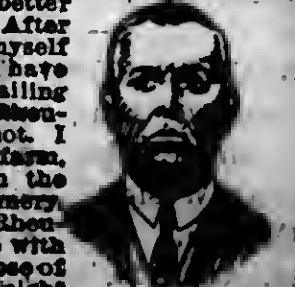
STRUTHERS, OHIO.—When I commenced using Kuhn's Rheumatic Remedy I was completely crippled with Rheumatism, especially my hands and limbs. It had been years since I was able to lift anything. At times I would not be able to walk for several weeks. I had been a sufferer from Chronic and Muscular Rheumatism for over thirty-five years and had spent all kinds of money trying different remedies advertised, and each one failed, so I did not have much faith left when I wrote for the trial bottle of Kuhn's Rheumatic Remedy. After using same I saw marked improvement and by the time I had used six bottles I was COMPLETELY CURED. I never felt better than I do now. I am fifty-five years old and feel like a woman twenty years younger.



MRS. A. ANTHONSON.

Perfectly Cured After Fifteen Years' Suffering.

LAMAR, S. C.—After having Rheumatism for fifteen years, trying several physicians, paying out lots of money and deriving no benefit whatever, I saw Kuhn's Rheumatic Remedy advertised and sent for a free trial bottle. I used the trial bottle and felt so much better that I ordered a full treatment. After using three more bottles, I found myself perfectly cured of Rheumatism. I have waited about eight months before calling my cure perfect, thinking that the Rheumatism might return, but it has not. I am fifty-two years old, raised on a farm, and am now running a farm in the country, a saw-mill and cotton ginery. When I commenced taking Kuhn's Rheumatic Remedy I also suffered some with Indigestion. I have not taken a dose of Kuhn's Rheumatic Remedy for eight months and have not felt the least effects of Rheumatism, nor have I had an attack of Indigestion. Today I feel perfectly well and weigh 185 pounds. When I began using it I could hardly get up the steps or into bed without help. Now I am all right and can run a fast team.



W. D. JOY.

Kuhn Remedy Company, Chicago, Ill.

Easter Gleanings

(Continued From Page Seven.)

Leaksville, N. C.—We had an enjoyable Easter service. The recitations, addresses and music were timely. Collection, \$30.00.—R. W. Winchester, Pastor.

Deingerfield (Texas) Church.—Our Easter exercises were good as presented by the little folks. Song service conducted by Mr. H. A. Low. Mr. T. A. Critendon and his assistants made the occasion a

joyous one. Owing to the fact that we are struggling to complete our church our collection was not as large as we desired.—Aaron Taylor, Pastor.

Victoria, Texas.—Easter was a great day for members and friends of Webster Chapel. The Sunday School, led by Prof. M. E. Howard, deserves much credit. Mrs. E. A. Randall raised the highest amount. Miss Susie Phillips and Mrs. Maggie Howard gave a fine program. Total raised, \$130.81.—J. W. Warren, Pastor.

Fayetteville, Ark.—Our Easter program was nicely rendered before a crowded and appreciative house.

All went away delighted. Collection, \$12.00.—W. H. Simpson, Pastor.

Blount Springs, Ala.—Our Easter service was generally good. Collection fairly good.—W. T. Trammell.

Gonzales, Texas.—For the Easter celebration the little folks were carefully trained, at Elm Grove by Mrs. Ada Walker; at Gonzales, by Mrs. Vergel Foster. Collected for missions, \$32.00.—A. Brown, Pastor.

Texas, La.—Easter was a joyous occasion. Conversations, 5. Collection, good.—N. McNeil, Pastor.

Southwestern Christian Advocate

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Crescent City Notes

SIMPSON MEMORIAL.—The First Quarterly Conference was held by District Superintendent W. J. M. Price. The reports presented showed the church to be in a prosperous condition. Mrs. L. Murray, president of Ladies Aid served all present with ice cream. This was an agreeable surprise. The sum of \$16.00 was raised and paid the District Superintendent on his apportionment.

FIRST STREET CHURCH.—On Sunday, April 3, a General Speaking Meeting at 11 a. m.; 7:30 p. m., Holy Communion administered to three hundred. Six persons joined the church; collection \$40.45. The revival closed with forty-six additions to the church. Quite a number of prominent people are among the converts. Easter envelopes reported up to date \$114; \$44 from the Sunday Schools and penny collections, reported last week in this paper, make a total of \$158 raised up-to-date on our benevolent claims. Our plans are well laid to raise \$200 which will be done in the near future. We are moving on, doing the best we can to advance the interest of our Redeemer's Kingdom in this place.—Reporter.

LOUISIANA CONFERENCE.

Members of the third year will please take notice: The Governing Conference in Methodism by Bishop Thomas B. Neely, is found in the Third Year's Course of Study as per Discipline, 1908.—F. T. Chian, Chairman; B. Mack Hubbard, Registrar; Board of Examiners, Louisiana Conference.

SACRED SONG SERVICE.

A sacred song service will be given, under the auspices of the choir, at Wesley Methodist Episcopal Church, 529 S. Liberty St., Sunday, April 24, at 3 p. m. You are urged to be present early as every number is worth hearing. Every song has been carefully selected for this occasion. The main feature will be the address by our pastor, the Rev. Dr. W. H. Logan, who should be heard by all of New Orleans. The proceeds from this Song Service will go towards providing Hymnals for the pews, and music for the use of the choir.—Robert Armistead.

WOMAN'S HOME MISSIONARY SOCIETY, LOUISIANA CONFERENCE.

The Executive Board of this Society will hold its regular monthly meeting Thursday, April 14, at 8 p. m., at the residence of Mrs. D. C. Mead, 327 Adam St. Each officer of the Board is requested to be present that we may plan for our Annual Conference in May. By order of the president—

(Mrs.) D. C. Meade, Conference President; (Miss) Emma Bessie, Conference Recording Secretary.

CARD OF THANKS.

It is with the greatest pleasure I send forth this card of thanks to the Stewardess Sisters of Union Church and the following ladies not connected with their Board, who so nobly assisted them, namely: Mrs. F. B. Smith, Mrs. B. Pajeaud, Misses A. Russell, L. Pepps, L. Harris and R. Dubrany. They have made the pastor's study and office a place of pleasure and comfort. I am under lasting obligations to them. God bless them.—P. W. Clark, pastor.

UNION MEMORIAL CHURCH REQUESTS THE RETURN OF THEIR PASTOR, REV. B. F. ABBOTT.

The Fourth Quarterly Conference was held at Union Memorial Methodist Episcopal Church, Tuesday, March 8, 1910. The reports from the officials show the church to be progressive both spiritually and financially, and the intellectual status commendable. At the close of the meeting resolutions from the Board of Stewards; the Board of Trustees and the Sunday School Board were read and unanimously adopted endorsing the administration of the District Superintendent, Dr. R. E. Gillum and that of the pastor, the Rev. B. F. Abbott. Resolutions, requesting the return of the pastor to Union Memorial Church, were presented by a committee from the Leaders and Stewards' Board and they were unanimously adopted by the Quarterly Conference. "Our beloved pastor, Rev.

RHEUMATISM

Let Me Send You a Dollar's Worth
of the Great Michigan External
Remedy Which is Curing
Thousands to Try
Free. Just

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FREDERICK DINK, Corresponding Sec'y.
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ST LUKE METHODIST EPISCOPAL CHURCH, MEXICO, MO.

The Rally of the Twelve Tribes of Israel on Sunday, March 6th, was a grand success. Amount raised \$161.54 for Pastor, the Rev. J. M. Harris, D. D. Captains reported as follows: Mrs. Ida May Bell, \$25.37; Mrs. Ella B. Harris, \$17.25; Mrs. Ann Bell, (children's class), \$17.08; Mrs. Amanda Henderson, \$16.95; Mrs. Fannie Coleman, \$15.10; Mrs. Mollie Holt, \$9.52; Bro. Moses Knight, \$9.40; Mrs. Mahala Bell, \$7.35; Mrs. Mollie Lacke, \$7.00; Bro. Scott Settlers, \$5.05; Public Collection, \$10.87; Sophie Walker, \$11.00.—(Miss) Halleye Holt, secretary.

MISSOURI

Slater.—This charge is rapidly regaining its former prestige in the Central Missouri Conference, having met all of its salary claims and doubled its benevolences. On the 11th of March Mrs. E. P. Geiger and Mrs. C. W. Neal gave a high-class drama, "The Millers' daughter," using local talent, and netted \$44.35. Well may this effort be said to have broken all previous financial records of this charge for it was largely attended by the best citizens of Slater, both white and colored.—E. P. Geiger, pastor.

WHY IS SUGAR SWEET?

If sugar did not dissolve in the month you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not taste dissolve in the month, but do dissolve readily in the acids of the stomach. It is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years. Price 50c.

Southwestern Christian Advocate

IMPROVED IN ORIGINAL

ROBERT E. JONES, Editor
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JOIN THE FIGHT TO SAVE THE RACE

The ravages of consumption are alarming. A casual study will reveal a condition that almost overwhelms one.

TWO HUNDRED THOUSAND CITIZENS OF THE UNITED STATES DIE YEARLY FROM THIS DISEASE.

EIGHT MILLION PEOPLE LIVING IN THIS COUNTRY ARE DESTINED TO DIE OF THIS DREADFUL DISEASE.

IN THE CIVILIZED WORLD CONSUMPTION CLAIMS A MILLION DEATHS YEARLY OR TWO A MINUTE.

ONE-THIRD OF ALL WHO DIE BETWEEN THE AGES OF FIFTEEN AND FORTY-FIVE DIE OF TUBERCULOSIS.

There is no exaggerating the situation. The health of the nation is threatened. Consumption is making such an inroad upon the Negro race that if something is not done immediately the existence of the race in the country is threatened.

Herbert Spencer said, "To be a good animal is the first requisite to success in life, and to be a nation of good animals is the first condition to national prosperity." Is it no concern of the nation that so many people die yearly of a preventable disease? To the ordinary minded the great men of this country do many foolish things. We spend each year four hundred and twenty-three million dollars to maintain our army and navy, and pension old soldiers. We magnify the importance of war by having a Secretary of War and a Secretary of the Navy. War experts. Within our own confines one disease is destroying the nation at a rate that is more disastrous than war. What is the nation doing for public health? Yes, there is a public Health and Marine Hospital service under the Secretary of the Treasury, and recently Congress provided a public health and hygienic laboratory. President Roosevelt and President Taft have given some attention to the question, but its relative importance has not been realized. The Republican party at its last national convention, said: "We commend the efforts designed to secure greater efficiency in national public health agencies and favor such legislation as will effect their purpose." There is a great awakening of interest on the part of the nation. Many state legislatures are giving attention to the health of its citizens. Public spirited citizens are organizing to fight consumption and other diseases. The gospel of sanitation, of ventilation and hygiene is being preached.

SUNDAY, APRIL TWENTY-FOURTH, IS TUBERCULOSIS DAY!

This day is set apart by the American Association for the Study and Prevention of Tuberculosis. The purpose of this day is to inform the people of the dangers that threaten their families and the nation. Attention must be called to the means of prevention. Following campaigns against consumption that have been carried on in the churches of hundreds of cities, and sermons on tuberculosis that have been preached before thousands of congregations during the past year, a movement has been started to establish a permanent tuberculosis Sunday, on which it is hoped that every one of the 33,000,000 church-goers in the United States will hear the gospel of health. It is planned to enlist the active cooperation of anti-tuberculosis organizations, labor unions, fraternal organizations, and other bodies together with the churches in the movement. The aid of leading churchmen in many of the principal denominations has already been offered. All of the large interdenominational bodies, such as the Young Men's Christian Association, the Young Women's Christian Association, the King's Daughters and Sons, and the various young people's societies, are also in sympathy with the anti-tuberculosis campaign.

It is planned that on April 24th tuberculosis sermons shall be preached in all the churches of the

country. Literature will be distributed to members of the congregations, and in every way an effort will be made to teach that tuberculosis is a dangerous disease and that it can be prevented and cured.

The death rate among the Negroes in this country is far in excess of that of the whites. And that, too, contrary to the fact that before the war the death rate among Negroes was less than that among the whites. The death rate of the colored population per thousand for 1900 was 29.6, while that of the whites was 17.3. The mortality in country districts is less for both races, but even here the death rate among colored people is in excess of that among white people, being 19 per cent for the former and 15.4 for the latter. The greatest enemy of the Negro is consumption, there being for 1900, 485 deaths for every 100,000 Negroes. In the tabulations of deaths from consumption the Negroes far exceed the whites. In Boston the death rate among whites from consumption was 378.9 per hundred thousand, against 762.8 among Negroes. These figures of Boston show the relative death rate from consumption also in New York, Baltimore, Philadelphia and the District of Columbia.

There are grave reasons for alarm. The Negro physician should join hands with Negro clergy in saving our people. If the Negro does not check his enormous death rate his future is exceedingly dark. This question of excessive mortality should command the consideration of all. It will take a united effort to save the race. And the fight on tuberculosis should engage our attention at present.

In our issue of April 7, on page three, was published an outline of a sermon on consumption. This outline should be studied and used. The facts given are reliable. The statements given and preventatives suggested are the results of the most advanced study. Believe every word of it. In addition thereto we urge exhortation on the following lines:

1. Warn our people against quack medicines which claim to cure all diseases. Especially warn them against patent medicines that claim to cure consumption. For the most part these are fake preparations and they do positive harm rather than good.

2. Urge the sextons of our churches to ventilate. Let in fresh air. The rapid transit route to the consumptive's grave for the Negro is the close church. In some sections the tighter the church the better. In the winter time big fires are kept going in the stove and the church packed with people, and scarcely a breath of fresh air is to be had. It should surprise no one that many Negroes die of consumption. If the sexton opens a window some one next to it will close it. Get fresh air and there will not be so many funerals. Poorly ventilated churches are responsible for the death of many of our people. No church should be used until it is thoroughly aired before service. We know a case where the church is closed tightly after the morning service and not opened until the night service, when the people return to breathe the air they left that morning. What is more, our churches are often closed after a funeral and not ventilated. All the windows should be thrown up immediately after each service. This should be done however cold it may be. Especially should a church be well aired after a funeral.

3. Stop the people from spitting on the floor. This is not only a filthy habit but a dangerous one. It would be less dangerous to throw bombs than for consumptives to spit in churches. A single expectoration of a consumptive may contain thousands of germs, each one of which is a deadly foe.

4. Churches should be kept clean. They should be scrubbed once a month. This is especially true where people shout. The spital of a consumptive dries in the dust upon the floor and when the people shout these germs are born aloft in the dust that is raised and are inhaled. Is it any surprise that many of our people die with consumption when we consider what we suffer in our churches? People who shout most ought to keep clean churches.

5. Teach the people that consumption is not hereditary. It has been drilled in us for years that our parents passed consumption down to us. Nothing is further from the truth. "Tuberculosis is acquired, not inherited. The commonest method of infection is by inhalation. Dried germs from sputum of consumptives float in the air and are breathed into the lungs. Hence the necessity of destroying the sputum, and of special precautions in coughing and sneezing. Tuberculosis may also be acquired by ingestion, i. e., by swallowing the germs with infected milk and food and more rarely by inoculation cuts and wounds."

VERY MARKED PROGRESS

The Rev. J. C. Kilgo, D. D., LL. D., President of Trinity College, Durham, North Carolina, was in New Orleans recently attending the Founders Day of Tulane University. Along with others Dr. Kilgo was granted the degree of Doctor of Laws by Tulane. Dr. Kilgo was approached for an interview and in compliance with the request in referring to the Negro, he said:

"I have had a great deal to do with the movement to elevate the Negro along moral and educational lines in my state. I can note a marked progress in the Negroes and in their ideas during that time, more so than perhaps the general public thinks. I know that the Negro is becoming more ambitious and that his moral sensibilities are being refined to a remarkable degree.

"They are taking a greater interest in their churches. In fact, the churches are the centers of their lives. The moral tone of their preachers has improved, and with it their intellectual equipment and moral influence. There is unquestionably, among the Negroes of North Carolina at least, a more noticeable spirit of purity and the valuation of virtue has grown more than any one quality of their character.

"Their leaders, especially those of the better-informed classes, emphasize social purity more than any one idea that they seek to inculcate. And I think that they have hit the nail on the head. These things have had their result in my state. Of course I am speaking for North Carolina Negroes, but I believe they are a criterion for any other Southern state in which the blacks have progressed. I do not think that there have been half a dozen lynchings in North Carolina in the last ten years. I do not say positively, because I have no figures at my command, but I know the situation has improved immeasurably."

We publish this testimonial from one of the foremost educators of the South not only for the encouragement of our own people but for the enlightenment of others who think they know it all.

The Negro Rural School Fund Jeanes Foundation has had one hundred and fifty-two teachers and organizers on its pay-roll. There are at present one hundred and forty-nine, distributed by States as follows: Alabama, 25; Arkansas, 7; Florida, 3; Georgia, 14; Louisiana, 22; Maryland, 2; Mississippi, 24; North Carolina, 18; South Carolina, 11; Tennessee, 4; Texas, 10; Virginia, 9. So far this present season the Jeanes Foundation has assisted in building or equipment at thirty points, and in extension of term at fifteen points, where for these purposes the people themselves had raised larger amounts than our contribution, and where there seemed special reasons for offering some assistance. There are constant applications for assistance from all parts of the South; some of which should not be granted, most of which should be granted, and would be if this Fund were large enough. There has been an especially large demand for supervising teachers for next session, a demand far in excess of the ability of the Foundation to supply the necessary salaries.

The Influence of Alcohol Upon the Public Health

By Dr. Frederick Peterson, of New York, Professor of Columbia University, and a Recognized Authority on Diseases Affecting the Nervous System

The discussion as to whether alcohol is ever a food is equally idle and evasive of the main issue. It is not a food like bread and butter, for it has venom in it. As Professor Abel of John Hopkins University says: "It is an easy oxidizable *drug* with numerous untoward effects, which inevitably appear when a certain minimum does is exceeded."

ALCOHOL CLASSED AS A DRUG

I have italicized the word "drug" because it is as a drug that alcohol is now regarded by most physicians. It is placed among the narcotics and anaesthetics.

I should like here to present a very brief summary of what scientific investigators have recently determined to be the action of this drug:

It is not longer considered to be a stimulant, but rather a depressant.

It prevents digestion.

It depresses and weakens the heart action.

It decreases the capacity to do muscular work.

It diminishes the intellectual functions by dulling the creative faculty, impairing judgment, vitiating the correctness of perceptions, and generating timidity.

It brings about slow, far-reaching anatomical changes, such as fatty degeneration of the heart, kidney-disease, diseases of the blood-vessels, changes in the muscular tissue and in the cells and fibres of the nervous system.

Its habitual use lessens the normal defenses of the organism against infectious diseases, especially tuberculosis.

WHO ARE ALCOHOL'S DEFENDERS?

If you find here and there some dissenting voice—that of some university professor perhaps—you may be sure that it is not that of a person with medical experience, or any one familiar with the material which all may read, but rather the voice of some one perversely interested. You might well question whether such a one is simply seeking sensational exploitation of himself, or whether he might not even be subsidized by the vast commercial interests at stake, for you must remember that the annual consumption of alcoholic drinks in the United States is over a billion gallons.

I believe that human evolution has now reached the stage when the abolition of the use of alcohol as a beverage is expected and required. Abstinence is one of the principles of human eugenics, that new science which is just being born.

There is on one here present who would feed alcohol to his dogs, horses, sheep or cattle. These possessions are too precious for that. He is too interested in improving their breed. He would recall Professor Hodge's experiment with alcoholized dogs, in which among twenty-three pups born in four litters to one pair of alcoholized dogs nine were born dead, eight were deformed, and only four apparently normal.

Our best method of eradicating the alcoholic evil is that of a campaign of education. Every man, woman and child should be made familiar in one way or another with what is known by the medical profession of the ravages of alcohol.

In Paris they put up a poster in every public hospital ward; and on every prescription blank of their hospitals and dispensaries they print the following:

"ALCOHOLISM: ITS DANGERS"

"Alcoholism is the chronic poisoning which results from the habitual use of alcohol, even if not used to the extent of producing drunkenness.

"It is an error to say that alcohol is necessary to laborers occupied with fatiguing work, that it gives heart for work or renews their strength; the artificial excitement produced by it rapidly gives place to nervous depression and weakness. In reality alcohol has no actual use for any one.

"The habit of drinking strong liquors leads rapidly to alcoholism; but the drinks called hygienic (in France) also contain alcohol, the difference being only in the dose. The man who drinks daily an immoderate quantity of wine, cider or beer becomes alcoholic also, as well as he who drinks the stronger liquors.

"The drinks labeled as aperitive (in France)—such as absinthe, vermouth and bitters—and the aromatic liquors are more pernicious because they con-

tain in addition to alcohol essences which are themselves also violent poisons.

"The habit of drinking leads to family disaffection, the forgetting of all social obligations, disgust with work, pauperism, theft and crime.

"This habit leads ultimately to the hospital; for alcoholism engenders the most various and destructive diseases—paralysis, insanity, disorders of the stomach and liver, and dropsy. It is one of the most frequent causes of tuberculosis. Furthermore, it complicates and aggravates acute diseases; typhoid fever, pneumonia, erysipelas, which run benignly in a sober man, quickly kill the drinker.

"The faults of the parents fall upon their children. If these live beyond the first months, they are menaced with idiocy or epilepsy, or later fall victim to tuberculosis, meningitis or consumption.

"For the health of the individual, for the existence of the family, for the future of the country, alcoholism is one of the most terrible dangers."

WARNS AGAINST ALCOHOL

Even more brief I have made them for use on my own prescription blanks, as follows:

"Alcohol is poison.

"It is claimed by some that alcohol is a food. If so, it is a poisoned food."

Liberia—A Study—XIV

By the Rev. Alexander P. Camphor, D. D., President Central Alabama College, Mason City, Birmingham, Alabama

PHYSICAL ASPECTS AND RESOURCES

Rainy Season

The sky is almost constantly obscured by clouds during August with occasional lulls in the rainfall and at Cape Palmas, which is but four degrees north of the equator, the temperature may be but 70° in the day time, falling five at night, so that the Liberians are accustomed to style the rainy season the coolest of the year.

Harmattan Winds

A breeze cooled by the Antarctic current blows in from the ocean about eight months of the year and tempers the terridity along the coast, but it warms before it gets very far inland. The Harmattan, or north wind is present during December, January and February. The source of this wind is the great Sahara Desert. It is a dry wind, which, however, collects moisture over the valley of the upper Niger. It blows occasionally hot but it is dry enough to parch the vegetation which it strikes.

Thunder Storms

The heaviest storms come in March and April, though there are thunder storms in November, December, February and May, but rarely during the rainy season. These storms are particularly violent in March and April. They are accompanied by devastating winds of tornado velocity, terrifying lightning, and awe inspiring peals of thunder, together with a deluge of rain. These storms continue for an hour or two.

Rainfall

Records of the rainfall in Liberia are unfortunately rather meagre. A record taken at Mount Barclay for a period of ten months, the other two being estimated from other records at a place nearby, gave a total rainfall of 153 inches in the southern part of Mesurado County, during the period from September, 1904, to the end of August, 1905. This figure is probably what the average rainfall amounts to in an ordinary year. At Cape Palmas, it is estimated the annual rainfall amounts to about 100 inches.

February is probably the driest month. The soaked conditions of the ground in September and October is probably responsible for the unhealthfulness of the country at that time. The violent changes of the temperature during the Harmattan winds in December, makes it a trying month for the human constitution. On the whole, February is about the most pleasant month of the year, though some very agreeable weather is met in August as far as the temperature, which is mild, is concerned, and there are lulls in the downpour. On the coast the strong

"The daily regular use of alcohol, even in moderation, often leads to chronic alcoholism.

"One is poisoned less rapidly by the use of beer than by drinking wines, gin, whiskey and brandy.

"Alcoholism is one of the most common causes of insanity, epilepsy, paralysis, diseases of the liver and stomach, dropsy and tuberculosis.

"A father or mother who drinks poisons the children born to them, so that many die in infancy, while others grow up as idiots and epileptics."

These go but a little way, to be sure, but if the 132,000 physicians in the United States could be induced to do likewise, they might help a little to persuade some of the 198,669 saloon-keepers, bartenders, brewers, maltsters, distillers and rectifiers in this country of the harmfulness of their trades.

Somewhere in one of his books Maeterlinck observes that if the human race were to give up meat and alcohol there would no longer be hungry people. At any rate, a study of the Twelfth Census of the United States for 1900 is an interesting commentary upon Maeterlinck's suggestion. I find there among the "industry groups ranked by capital" after iron steel and their products, the textiles, lumber and its manufacture and paper and printing, that the industries of food and kindred products are capitalized as \$938,000,000 and those of liquors and beverages at \$534,000,000. It is easy to see that if the \$938,000,000 capital in the food industry can supply the greater part of the food necessary for our nation's use, the \$534,000,000 of capital worse than wasted on the industries of poisonous drinks might well feed all the hungry, and still leave a handsome surplus.

wind rolls in a heavy surf during the months from June to October.

Health of the Land

The healthfulness of Liberia is one of its most distinguishing points. The natives are distinctly healthy and robust. There are the usual intestinal diseases such as diarrhoea and dysentery, which are particularly troublesome to Europeans; smallpox, which is epidemic at times in the interior, but rarely on the coast; pneumonia and pleurisy, rheumatism and skin diseases of various kinds, buboes and the various venereal diseases which are apt to be manifested in a less malignant form than in other countries; diseases of the joints, diseases of the eye and throat malarial fever, particularly on the coast; sleeping sickness, anismus or amputation of the toes, leprosy and Guinea worm.

Capital Needed

Machinery and capital combined with greater activity on the part of the natives, would develop innumerable natural resources of this fertile country. In fact, to the beholder it would seem as if the land itself were literally begging for some one to come and develop its resources. Vegetation is abundant during the wet season when the woods are almost impenetrable. Shrubbery grows so rapidly that in some instances it is very hard to keep the thoroughfares in the woods open. There being no winters to interrupt the progress of the growth, the mildness of the atmosphere and the natural fruitfulness of the soil enable the tillers of the land to obtain a never ending succession of crops. The farmer plants his potatoes to the top of the ridge and in five months begins to dig, and as he digs he may cover up the vines and in this manner to draw crops until the land fails; or if he wants to, he may use the roots of the cassava as a substitute for potatoes. Stalks of the roots are cut into sections nine inches in length, and one of the ends inserted in the ground. In an incredibly short time the sprout appears.

Products of the Soil

The idea of planting stalks and vines, instead of roots and seeds, was to us altogether new. The bean vine is frequently trained on trellises and arbors and continue to bear for several successive years. The country will produce tobacco, cotton, ginger, arrowroot, sugar cane, cayenne pepper, sugar and rice, besides numerous articles raised for home consumption, such as potatoes and cassava, yams, Indian corn, okra, melons, beans and other esculents. Fruit such as pertain to tropical climates, like oranges, lemons, coconuts, bananas, plantains, guava, and sour sop are raised largely for purposes of exportation.

(Continued on Page 4.)

THE CHRISTIAN LIFE

Death

By the Right Rev. William Croswell Doane

We are too stupid about death. We will not learn
How it is wages paid to those who earn,
How it is the gift for which on earth we yearn,
To be set free from bondage to the flesh;
How it is turning seed-corn into grain,
How it is winning Heaven's eternal gain,
How it means freedom evermore from pain,
How it untangles every mortal mesh.

We are so selfish about death. We count our grief
Far more than we consider their relief
Whom the great Reaper gathers in the sheaf,
No more to know the seasons' constant change;
And we forget that it means only life,
Life with all joy, peace, rest, and glory rife,
The victory won, and ended all the strife,
And Heaven no longer far away or strange.

Their Lent is over, and their Easter won,
Waiting till over paradise the sun
Shall rise in majesty, and life begun
Shall grow in glory, as the perfect day
Moves on, to hold its endless, deathless sway.
In "The Outlook."

Lazarus at the Gate

By T. H. Darlow, M. A.

Son, remember that thou in thy lifetime receivest thy good things and likewise Lazarus evil things:
but now . . . —Luke xvi. xxv.

1. We are not required to explain the whole of this vision of judgment—the chief parable in which Christ Himself seems with His own hand to lift the veil and give us one glimpse of what comes after death. The framework of the parable arrests our attention and fastens it on a problem of practical duty. It is the ancient perpetual problem contained in Nathan's contrast; "Two men in one city—the one rich the other poor". And a thousand years afterwards, in His picture of Dives and Lazarus, our Lord heightens and accentuates the same contrast: the wealthy man, in splendour and luxury, and the suffering pauper lying by the other's threshold, and craving for broken victuals from his board. *Even the dogs came*—a final touch of degradation: for the dog in Scripture, as today in Eastern cities, is a filthy scavenger, prowling among the garbage of the streets. And so it has been said that this beggar had service only from the lowest and the highest of God's creatures—the dogs and the angels.

2. The parable hinges on this strange neighbourhood between plenty and want. And in modern industrial society they are still everywhere side by side. Custom dulls our eyes to the meaning of such a fact. But if some visitant from another planet could land in London, he might wonder most of all that men and women of the same flesh and blood, living so close together, should have such opposite lots and portions in life. The Bible recognizes this tragic contrast, without explaining it. When Christ said quietly to His disciples, "The poor ye have always with you," He understood the bitterness of penury. And as a matter of common experience His words remain severely true today. But Christ affirms over and over again—both by word and deed—that poverty, as such, has a moral claim on wealth, a claim which grows the more imperious and urgent in proportion as Dives and Lazarus sit close side by side. Our Lord pronounces His darkest doom on those who ignore or despise or forget the wretched and the needy.

3. Wealth is a relative word. Compared with some of our neighbours, most of us may be reckoned rich. We all know people who are far poorer than ourselves—not simply penniless, but bankrupt and disinherited of things more golden than gold. The really impoverished people are the thriftless and sensual and lazy and stupid and weak—the multitude whom we mentally class together as "our inferiors." How many of the miserable come to grief by their own fault! Yes—and therefore all the more does this moral poverty demand our compassion and our service. The foolish and the feeble and the fallen we have about us always. We are far richer than they—richer in ability and energy and culture and self-control, in health and hope and friends and whatever makes life worth living. And every one of the least of these our brothers stands to us in the place of our Lord. He bids us feel for them and deal with them as though we saw Him in their stead. If they be sluggish and sullen and dull and dissolute and undeserving, their moral poverty is

the measure of their claim. Each poor needy human creature pleads with the voice of Jesus Christ Himself.

4. True philanthropy must begin not even on the doorstep, but inside the house. "Show piety at home," said the apostle, for he knew how much cheaper it is to show piety abroad. Our first duties of all are to those under our own roof, the people we live with and work among, the servants we employ. Is there no one sick and sore-hearted for whom you can spare some crumbs from your feast of happiness? Is there no one lonely and embittered to whom you can hold a cup of the pure water of sympathy?

5. Lazarus is sometimes a kinsman, or a kinswoman, more or less removed. Surely no Christian can read Charles Lamb's essay on "Poor Relations" without prickings of conscience and searchings of heart. Is there any duty more difficult than the duty of wise and generous and patient kindness to the luckless, reckless outsider in your own family? If they did but sit outside some one else's gate, it would seem so much easier to look after them. Yet "my neighbour" means the person with whom I have some near tie, and the bond of blood takes precedence of the bond of place. If only each man would deal in Christ's spirit with his own relatives and dependents and workpeople, we might close half our hospitals and poorhouses tomorrow.

6. Duty is never easy to recognize or to perform when it lives next door. You may venture to visit some remote slum-dwellers, who can be safely kept at their proper distance. But to be kind to the unthankful and the evil in the same terrace, is far more embarrassing. It is less trouble to support missions to the heathen, than to pray and work for disagreeable reprobates in your own road. Yet if each Christian loved and ministered to those who are literally his neighbours—the folk with whom life brings him into natural contact—the world would be transformed tomorrow.

7. Our Lord holds us responsible first of all for those people whom we personally find in misery. And He claims from us who love Him, that for His sake we shall spend our hearts (and then we shall discover how to spend our money) upon such persons—"badly off" in so many senses—whose lives intersect our own.

"Love Me in sinners and in saints,
In each who needs or faints."—
Lord, I will love Thee as I can
In every brother man.

"All sore, all crippled, all who ache,
Tend all for My dear sake."—
All for Thy sake, Lord: I will see
In every sufferer Thee.

"So I at last, upon My Throne
Of glory, Judge alone,
So I at last will say to thee:
Thou didest it to Me."
—From "The Upward Calling."

"Tempted Like as We Are"

There are few statements in the Bible which carry more comfort to the Christian heart than the assurance that our Lord was subject to temptations like each one of his followers. Concerning the nature and extent of this temptation Bernard says, in his book entitled, "The Mental Characteristics of the Lord Jesus Christ:"

"Common usage, I can but think, has fallen into a serious error in speaking of the temptation in the wilderness. Men speak, if they do not think, as if this temptation stood alone in the life of Christ. Nothing can be a greater mistake. Our Lord's whole life was one continued temptation. He was subjected to trials of temper, trials of character, trials of principle; he was harassed by temptations caused by nervous irritability, or want of strength, or physical weakness, or bodily weariness; unfair opposition was constantly urging him to give way to undue anger and unrestrained passion; or rejection and desertion would, had it been possible, have betrayed him into moodiness or cynical despair. The machinations of his foes, the fickleness of the mob, even the foolishness of his disciples, were scarcely ever wanting to try his spirit, and would often goad him beyond endurance. All the continually recurring trials which are ever betraying man into faults he has bitterly to deplore, and into sins of which he has he repent in sorrow, were present in the life of the Lord Jesus Christ."—*Helpful Thoughts*.

Grateful

"For grief unsuffered, tears unshed,
For clouds that scattered overhead;
For pestilence that came not nigh,
For dangers great that passed me by;
For sharp suspicion soothed, allayed;
For doubt dispelled that made afraid;
For fierce temptation well withstood,
For evil plot which brought forth good;
For weakened links in friendship's chain
That, sorely tested, stood the strain;
For harmless blows with malice dealt,
For base ingratitude unfelt;
For hatred's keen, unuttered word;
For bitter jest, unknown, unheard;
For every evil turned away,
Unmeasured thanks I give today."

The Inward Impulse

All laws—the law of Moses, the Sermon on the Mount, the maxims of present-day rationalistic philosophy, as well as our own self-made rules of conduct—command from without; the gospel constrains from within. Laws come to us as an external authority, laying upon us burdens of obligation, without enabling the will to obey that which it approves. We may mistake approval for obedience. Many men accept the Sermon on the Mount, for instance, as the Christianity which they profess; but the Sermon on the Mount is a law, more spiritual than that of Sinai, and more difficult. The effort to regulate life by the Sermon on the Mount, because of its inward scrutiny and its high demand for purity and righteousness of heart, if the effort be made apart from Christ, is certain to result in the usual effects of legal obedience—an intensified sense of sin and guilt, a severer self-condemnation, and a conviction of inability to purify the springs of action by the effort of obedience. We need the impulse from within, the renewed will that is brought into harmony with the will of God, of which the Sermon on the Mount is the highest expression. We may approve the Sermon and reject the Cross, but unless we accept the Cross we can not live the Sermon. When we have been "crucified with Christ," and have "risen with him in newness of life," the Sermon on the Mount is no longer an external command; it is the natural expression in life of the new nature which we have received from God through Jesus Christ.—From *The Culture of the Spiritual Life*.

The only helpless people in the world are the lazy.—General Armstrong.

Rust University

Grand Reunion of the Graduates During Commencement, 1910

At the last meeting of the Alumni Association of Rust University, during the commencement of 1909, it was agreed to have a reunion of the graduates during the commencement of 1910. This decision was warmly endorsed by the alumni present and plans for the reunion were at once inaugurated. A committee on arrangements, consisting of the Rev. E. O. Woolfolk, Isaac H. Miller, Misses Nathalie Doxey and Alberta Davis, Drs. J. M. Shumpert and S. A. Cowan and Messrs. C. A. Greene and Augustus Tyus, was appointed.

But since it requires more than mere enthusiasm and a committee on arrangements to make such a reunion a success, the Association agreed to ask each alumnus to contribute one dollar (\$1.00) towards the expense of the reunion, this dollar to be paid by April 1, 1910, so that the committee may have the funds in hand in ample time to make adequate preparations for the reunion. This committee is eager to discharge, with credit to itself, the Association, and the University, the responsibilities imposed upon it, but to do this the whole company of graduates must join, in hearty co-operation, and respond promptly to this call.

Such an auspicious occasion as this reunion will prove an event of far-reaching consequences. The old graduates of ten and twenty years ago, as well as those of more recent years, will be brought together, become better acquainted and mutually helped and inspired by contact, the one with the other. It will promote a renewed interest in and loyalty to the University; it will enable the Alumni as a body to form themselves into a more permanent and effective organization for the advancement of the interest of both the Association and the University; it will diffuse a fraternal spirit among the Alumni as nothing else can do; and the reminiscences of school life, the struggles and labors, successes and achievements, of life's school, coming from the lips of graduates, will both interest, arouse and inspire the youth now in college. To the graduates themselves it will act as a tonic, imparting renewed energy and enthusiasm, when they return to their respective fields of labor.

This reunion gives promise of being as grand a social and intellectual gathering as has ever assembled on the campus of Rust University. It is desired and expected that every Alumnus of this and adjoining states will be present. No Alumnus can well afford to miss this remarkable assemblage of graduates. Loyalty to yourself, the Association and your Alma Mater, all demand that you lend not only financial assistance to this enterprise, but your presence as well. To many it will be the opportunity of a lifetime. *Get ready and come!*

Among the interesting features of the reunion will be a general assembly meeting to be devoted to reminiscences, items of experience, short speeches and addresses. An elaborate literary program in every way commensurate with the occasion will be another feature; and the climax will be a grand banquet which shall be, in magnitude and splendor, fit for the Olympian gods.

Let all get busy now and prepare for the reunion. The first of April is upon us. No time must be lost, if the reunion is to be a success. Each Alumnus will kindly respond to the suggestions and requests herein set forth and remit promptly to the Corresponding Secretaries, Mrs. G. G. Logan and Prof. J. A. Q. Williams, or the Secretary, the \$1 asked for. Either of these parties will promptly acknowledge receipt of your remittance.

Let each Alumnus act now while this is before him and help to make this reunion a glowing tribute to the loyalty and enterprise of the graduates of the Rust University. Not only will it mean much to you, but it will be a great encouragement to and a potent factor in increasing the popularity of your Alma Mater. Let this motto be caught up by every graduate: *Every Alumnus of Rust University at Commencement in May.*

Isaac H. Miller, Secretary.
Prof. E. H. McKissock, President.

Grand Revival at Rust

BY THE REV. B. F. WOOLFOLK, D.D.

One of the greatest and best revivals that has ever been witnessed in any of our Freedmen's Aid Schools has just closed at the Rust University. It

was a glorious event and marks a new era in the history of this grand old School. It was the plan and ambition of the President, the Rev. J. T. Docking, to arrange a series of meetings for the purpose of the conversion of every unconverted student in the University. At the beginning of the school year there were some fifty or sixty unconverted students in the University. But we now rejoice in the fact that every unconverted student has been happily converted to God. What a glorious fact. This will mean much in the homes and Churches of our people. The conversion of our youth today is a great victory for the church of tomorrow. There never was a time in Rust University when the teachers and students worked more earnestly and prayed more faithfully than in this meeting. The Faculty and the students were united in every effort to win the last student to the Lord. Many of the members of the Asbury Church with their pastor, the writer, were constant in their attendance upon these Services and made

every effort in assisting in the revival, and a great blessing has come to the Church and the community as well as to the University. On Easter Sunday in the afternoon it was a beautiful sight to see about thirty of these young men and women, who had been converted, presenting themselves at the altar of the Asbury Church as candidates for reception into the Church on Probation and receiving the right hand of fellowship from the pastor, President and teachers of the University. It was a memorable sight and full of promise for the Church of tomorrow.

The Rev. Joel A. Smith, the distinguished evangelist from Minnesota, and his accomplished daughter rendered great services in this revival. The preaching of Brother Smith and the solos and exhortations of his daughter will live long in the thought and conduct of the people here. Dr. Smith stated that of all the revivals that he had witnessed in many States and for many years, the one at Rust University was the most deeply effecting and powerful in its results. The Christian School is a good place for the conversion of our youth. We should, therefore, pray for the teachers in our Freedmen's Aid Schools and rally to the interest of that cause.

Liberia a Study—IV

(Continued From Page 2.)

Geology

Geological formations in Liberia indicate that the country has a distinct future in the mineral industries. It is not beyond the bounds of possibility that sapphires, rubies and other precious stones of the same group may be found in paying quantities in the eastern parts of the republic. There are deposits of corundum, an oxide of aluminum, and numerous silicates of magnesium, quartz and phosphate of lime. There is sufficient mica to be valuable for exportation and a good deal of corundum which is so valuable for grinding. As for diamonds the signs of them are few. One of ten carats is said to have been found in the county of Grand Bassa, twenty miles inland, but nothing was ever developed from this discovery.

Gold

The Mandingoes obtain gold from some source, but just where its exact location is, is a matter of some conjecture. Prospecting expeditions that have been dispatched out to look for this precious metal have not met with particularly encouraging results. Moderately heavy gold has been recovered from the Lofa River. So far no discoveries of coal have been made.

Iron Plentiful

Copper and iron pyrites are found to the east of the Lower St. Paul's River, and there are traces of cobalt. Magnetic iron ore is plentiful throughout the coast region and we have it on the authority of Anderson that in the northern part of Liberia, the soil is so full of iron that traffic on the paths causes them to shine like steel. This statement is regarded by some as rather enthusiastic, but the explorer himself vouches for its correctness. Natives, however, have brought in from time to time, specimens of nearly pure copper from western Liberia; but the location of these deposits is yet to be determined.

There is no doubt that iron is at present the principal mineral production and the natives find comparatively little difficulty in working it. The native blacksmiths are able by heating the rich ore, to beat out dross with their rude hammers. These men display much ingenuity and few of our own skillful workmen could turn out better finished work with the same implements as these native mechanics. They have no ringing anvil; their work must be done on a stone. Their crude bellows are fashioned from goat skin; but they manufacture spears, swords, knives, axes, hammers, and many similar articles for their own use. Boring the metal bothers them, and they find it more convenient to bore the holes in the handles of their axes, spears and hammers. One end of the instrument is sharpened and the other is inserted through the handle.

The Liberian iron is extremely valuable if exported, for it is superior to the Swedish iron.

Minerals

Much is yet to be learned of the geological formation of the country. On the coast it is to a certain extent hidden by recent heavy deposits of mud, mangroves and other growths. The rocks include gneisses of various kinds and veins of quartz. There

are the granites, granulites, hornblends and these minerals in various states of decomposition. Overlaying most of the coast region is found laterite. Gabbro, a rock composed of triclinic felspar and diorite, occasionally mixed with hornblende, quartz, magnetic iron and phosphate of lime, is found in quantities at Cape Mount and parts of the headlands of Mesurado. Back of Cape Mount is found granite capped with ironstone. There is also much black sand. Along the Lofa River has been found clay-slates, diorite and ironstone; and between the Lofa and Mano Rivers, it has been reported, there are traces of tin; quartz crystals are abundant and some of them are so hard they will scratch glass and have occasionally been mistaken, by the uninitiated, for diamonds.

Monazite, from which the mantles that are used on incandescent burners are made, has been found in the sand on Mt. Barclay 22 miles from Monrovia, and situated near waterways that might be utilized in the transportation of the substance.

(To Be Continued.)

[The Young People's Missionary Department, 150 Fifth Avenue, New York City, will send a special treatment of this topic free of charge to all leaders of the meeting. Stamp should be enclosed to cover postage. For 10 cents a package of the latest literature on Korea will be mailed. "Korea in Transition," the newest of the mission study textbooks, contains the best available help. This book can be secured from the above address, or from any depository of the Book Concern, for 50 cents in cloth, 35 cents in paper, postage 8 cents extra.]

To be a strong hand in the dark to another in the time of need, to be a cup of strength to a human soul in a crisis of weakness, is to know the glory of life.—Hugh Black.

Be generous with smiles and kindly words this fresh new year, if with nothing else. That which costs the least is often most valuable in this strange world. And kind words and gentle acts of sympathy have a way of reflecting that many and many a time has rewarded the giver a thousandfold. It is a great thing to remember peacefully at eventide that some burdened heart has blessed you during the day for a timely word of cheer or glint of encouragement.—*Christian Work.*

Our tasks are so many, and our time is so brief that we cannot afford to pause in the work to which we are God-appointed until our little day ends. But we can work better, and are more likely to endure the stress of worthy toil until life's eventide, if we insist on keeping our tempers calm. The overwrought work spirit is nearly as bad as idleness. The "fussy" worker is never the best workman. Neither is he in whom "hustling" is a half-mania. Yet we must not slumber while the day lasts. Restfulness in work, the outgrowth and proof of the peace of the mind that is stayed on God, is the true rule.—*Sunday School Times.*

WARNING AND INVITATION

International Sunday School Lesson for April 24, 1910

(Matt. 11:20-30.)

GOLDEN TEXT: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."—(Matt. 11:28.)

TIME: A. D. 29.

PLACE: Somewhere in Perea.

DAILY HOME READINGS

M. Matt. 11:20-30;—Tu. Ezck. 28:1-10—W. Isa. 1:1-9;—Th. Psalm 81:8-16;—F. 1 Cor. 1:18-31;—S. John 6:36-45;—Su. Isa. 55.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

How sweet is rest! Weary and worn the tired laborer at evening time turns homeward with the joyful thought that there he shall find rest. All men seek rest, whether in the industrial, intellectual, or spiritual world, it matters not, there come times when rest is sought and when found, greatly appreciated. But mere passiveness is not always rest—certainly idleness never is. Rest to be beneficial must come from the Giver of every good and perfect gift. This is the kind the world needs. Burdened with a sense of failure, guilt, and the observance of useless forms, men are everywhere seeking rest. Thank God! They may find this rest in Christ. He came to impart this rest, to give men rest from the tyranny of passion, from the weight of too much liberty, from conflicting desires. Hence his call: "Come unto me * * * I will rest you." How precious the call! How full the promise! Come unto Me and you shall have just that which your special condition requires. Are you burdened and cast down? Here is rest. Are you weary and worn? Come unto Christ and you shall find rest. Are you helpless and cast out? Come unto Christ and He will give you strength and take you in. For Christ will give unto those who come unto Him, "body-rest, nerve-rest, mind-rest, because He gives spirit-rest." This is the rest you need. Having it you shall be anxious for nothing, but in everything by prayer and supplication you will make your requests known unto God. And the peace of God—which comes from rest in Christ, will be yours throughout time and eternity.

Our last lesson was the answer of Jesus to the question of John the Baptist and a rebuke of the Jews for their failure to see in Him the Light of the World. Though this light had been brought to them, in different ways, by John and by Himself, they still refused to receive it. Our lesson today is an extension of the theme already discussed. Of all subjects it is the most important. It involves the rejection or the acceptance of Christ as the Saviour of the world. Let us as we attempt to study it today do so with open and willing hearts to receive the truth. Thus doing we shall find rest unto our souls.

LIGHT ON THE TEXT

20. *Then began he to upbraid the cities.* Many cities unto which the Gospel had been offered had rejected it. Because of this Jesus rebuked and reproved them. *Wherein most of his mighty works were done.* The miracles performed by Himself and His apostles should have been sufficient proof of His divinity. But *they repented not.* Though given so many opportunities they refused to accept Him as the Christ.

21. *Woe unto thee.* Because of the rejection of the Greater Light which had come unto them the greater would be the punishment which would befall them. *Chorazin.* Located one mile north of the upper part of the Sea of Galilee. It is now a place of ruins. *Bethsaida.* Situated by the Jordan where it now empties into the Sea of Galilee. An extensive mound of ruins is all that is now of it. *The mighty works.* Miracles. *Tyre and Sidon.* Phoenician cities on the northwest coast of the Mediterranean. *Would have repented.* Had they been privileged to hear the Gospel and to have witnessed the miracles, preached and performed by Christ and His disciples, they would have believed in Him and have turned away from their heathen practices. *In sackcloth and ashes.* The symbol of mourning and of repentance.

22. *Shall be more tolerable for Tyre and Sodom.* Because of their not having had the Gospel preached unto them their punishment on the day of Judgment shall not be as great as will be that that shall be vis-

ited upon the cities named. Greater light brings greater responsibilities.

23. *Capernaum.* Christ's own city. *Which art exalted unto heaven.* Exalted because of "its location on a hill and by its commercial pride." *Shall be brought down to hell.* "The anthesis of heaven; the lowest as contrasted with the highest position."—(Mansel.) *Shall suffer the utmost abasement.* *Had been done in Sodom.* One of the cities of the plains located near the Dead Sea and destroyed with Gomorrah in the days of Abraham. *It would have remained unto this day.* If it had had the chances of the cities of Galilee it would have repented and, therefore, would not have been destroyed. Why it did not have this chance we do not know. God's ways are not known unto men.

24. *It shall be more tolerable * * * for Sodom * * * than for thee.* Since Sodom did not have Capernaum's chances her punishment on the day of judgment would be mitigated.

25. *At that time.* In connection with the denunciations just made. *Answered and said.* "A Hebrew for spoke and said"—(Corr.) *I have thee, O Father.* An expression of gratitude for the wisdom and goodness of the Divine arrangement. Luke connects these words with the return of the country and the report they made. *Had had.* The spiritual kingdom. *From the wise and prudent.* The scribes and Pharisees who were wise in their own conceit. Their prudence, or "understanding" bid them to reject Christ. *Had revealed them unto babes.* Children are receptive. Grown men must be convinced. Christ's disciples were not "wise," but "unlearned and ignorant men." The

educated men of Christ's day rejected Him, but the unlearned, the "babes," received Him.

26. *Even so.* So let it be. *It seemed good.* Not arbitrarily so, but because it was "right to all right reason."

27. *All things.* The complete plan of salvation. *Delivered unto me.* Placed in my hands to consummate. *No man knoweth the Son.* * * * *neither * * * the Father.* These are Divine mysteries known only unto Eternal wisdom. *Whosoever the Son will reveal him.* Divine wisdom must be divinely revealed. Hence Christ came to reveal the Father to men in all His nature and ways. He who would know the Father must come unto Him through the Son.

28. *Come unto me.* If you would know the Father ye must come unto Me for "I am the way." *All ye that labor and are heavy laden.* This describes the burdens of humanity both actively and passively.—those that are worn by ceaseless toil, the poor under their load of poverty, sinners under their load of guilt—all are meant. *And I will give you rest.* "This is the best-known and the most-loved saying of Jesus." (Principal Adeny). Jesus "gives body-rest, nerve-rest, mind-rest, because he gives spirit-rest." "Christ had that rest in himself, and therefore could impart it."

29. *Learn of me.* Become my disciple—a learner. You will find that I am not haughty, but meek and lowly in heart. Ye shall find that "my gentle spirit and soul-subduing discipline can alone give that temper by which the soul of man and the soul of the loving world may come to their true rest." *Unto our souls.* Without inward peace there can be no outward rest.

30. *My yoke is easy.* My doctrines are good, helpful, kind, profitable. *My burden is light.* Son lightens labor. The burden which does not consist of sin is never heavy.

Charleston, S. C.

MISSIONARY TOPIC—THE CHRISTIAN AWAKENING OF KOREA

The Epworth League Devotional Meeting Topic for April 24, 1910

BY GEORGE HEBER JONES

The Theme and the Scriptures

Let us first consider Jonah. God always speaks to men in the terms they can most easily understand. Jonah had a wayward, stubborn heart which found it difficult to enter into the loving-heart purpose of the Eternal toward his children, and yet he could appreciate the kindly service of a gourd vine in shading him from the heat of a tropic sun and sorrow over its sudden destruction. So God uses the incident of the gourd and Jonah's tender pity for it to teach him of the mercy and love of Jehovah toward a vast city like Nineveh, in which the babes alone number six score thousand persons.

Turning now to the Second Epistle of Peter, we find a somewhat broader and different view of this great thing. There are scoffers in every generation who, in their blindness, fail to see the unending evidences of the presence and power of God in the affairs of the world. The judgment and the final recompense for good and evil are the subject of their constant sneer and jeers. Peter rebukes them by calling our attention to the fact that they err in two great fundamentals.

1. They err as to the nature of God and the processes of his providence, which, in their eternity, measure days by periods of a thousand years, while in actual achievement he often does the work of a thousand years in one finite day.

2. The delay in judgment and retribution is not due to any slackness or fault in the divine nature, but to the unfaltering love and tender mercy of God to all his creatures, he giving this period of probation and new trial to his wayward children that they may find the way of repentance and salvation. In this lies the hope of all heathen nations, for he is long-suffering toward them, and not willing that any should perish, but that all should come to repentance.

The Meaning of the Theme

The theme calls our attention to one of the most remarkable movements of modern times—the Christian awakening of Korea; and in that awakening we have certain proof that the long waiting of God for

the turning of a nation or race finally conquers all antagonism and brings the wayward one in submission to his feet. In 1887 there were seven Christians in the empire of Korea, compelled to practice their faith in secret, the law of the land proclaiming death against everyone that became a follower of Jesus Christ. To-day there are over 200,000 believers in that same Jesus Christ in Korea, while every law that was unfriendly to Christianity has been rescinded. The story of this conquest is one of the romances of modern history. Twenty-five years ago the first missionary to that people found them a nation of hermits with the doors of their hearts double-barred and locked against all things Christian. This isolation has ended forever. The sanitary conditions of Korean towns were terrible, for they were physically reeking with filth indescribable. Smallpox was epidemic all the time, and periodic visitations of Asiatic cholera swept the people off by multitudes, the gates of the cities never being closed, to allow the unending procession of the dead to pass out. Disease was treated by hideous methods, and the very sicknesses which scourged the race were regarded as gods.

The Situation on the Field.

Turning now to our responsibility and our successes, we note that Methodism is, by agreement with the other missions at work in Korea, responsible for the conversion of nearly one-fourth of all the Koreans on earth to-day. This is our share in the work of converting the 12,000,000 of Korea, and this great population must receive the gospel at our hands or not at all. Shall they wait in vain? We have fully 50,000 believers under our care. An Annual Conference has been organized with over 600 recognized groups of Christians, and in its membership there are 24 Korean ministers of the gospel. Last year, out of extreme poverty, they gave 66,714 yen, or \$33,357; and when we bear in mind that the wage of the laboring man in America is seven and one-half times more than that of his brother in Korea we must multiply the Korean gift by seven and one-half in order to get at its value.—From *Notes on the Epworth League Devotional Meeting Topics.*

Washington Conference

Reported by the Rev. C. G. Cummings, B. D.

The Forty-seventh session of the Washington Conference convened in Warren Methodist Episcopal Church, Pittsburg, Pa.

This is a new, modernly appointed Church. It represents the unflagging zeal and toil of its intrepid pastor, the Rev. S. A. Virgil and the sacrifices of a loyal congregation.

The members of the church were very fulsome in the commendations for this noble edifice to pastor and people.

It has enhanced real estate values in an almost exclusively white neighborhood.

Pittsburg is the farthest post of the Washington Conference's western border.

Tuesday, March 22, 7:30 p. m., was the Anniversary of the Young Peoples' Societies. Miss Irene Johnson presided. Devotional exercises were conducted by the Rev. D. Venture. Welcome address, Mrs. Sarah McClanahan.

Addresses emphasizing the growth and importance of the work were made by the Rev. I. G. Penn, A. M., and Bishop Warren.

The session proper convened Wednesday, March 23, 9 a. m. Bishop Warren called the Conference to order.

Hymn 560 was sung, followed with prayer. A scripture lesson was read. The Bishop administered the Lord's Supper assisted by the District Superintendents. This was an unusually impressive service.

The organization of the Conference was next in order.

The secretary of the last session was requested to call the roll of the Conference. After this was done the election of officers followed:

The Rev. S. H. Norwood was unanimously chosen secretary for the seventh consecutive time. M. W. Clair was unopposed for the treasurership; this being the sixth time he has been elected to this position. W. S. Jackson was alone in the race for statistical secretary. This was his third election to this important work of the Conference. Each of the above officers were permitted to nominate their assistants.

L. A. Carter was chosen postmaster and C. G. Cummings reporter for the SOUTHWESTERN.

Addresses of welcome were made. On behalf of the City of Pittsburg, Hon. W. H. Troun, City Solicitor, representing Mayor W. M. Magee. Mr. Troun was patriotic, and also breathed the true evangelical spirit. Rev. W. L. Lee, D.D., spoke on behalf of the African Methodist Episcopal-Zion Churches. He emphasized the importance of singleness of purpose in the Gospel ministry. He lauded the work of the Methodist Episcopal Church, and gave it the place of being foremost among the evangelical denominations.

He expressed the hope of seeing the time when all the distinctively colored branches of Methodists would unite in forming one body. While longing to see this, he also desired that the time would never come when the Negro constituency would be severed from the mother church.

The Rev. W. W. Brown represented the Baptists of the city, emphasizing the thought of the need of sympathy in the solution of the vexing problems of life. He urged that men show more heart in their dealings one with the other.

Mr. C. A. Posey made the address on behalf of the lay members of Warren Church.

Responses to the welcome addresses were made by C. G. Cummings and Bishop Warren.

Bishop Derriek was introduced. He expressed his pleasure at being present. He recalled having known many years ago Bishops Haven and Simpson. He complimented the men of the Conference on their high intellectual attainments, and prophesied that there were great things in store for the Negro members of the Methodist Episcopal Church, therefore, he unhesitatingly advised that they remain where they are.

Bishop Quayle was introduced.

A draft of \$1,393 from the Book Concern, Chartered Fund, \$25, Conference Claimants Connectional Fund, \$125.

Benediction by Bishop Quayle.

Afternoon session: Rev. J. A. Holmes, presiding.

The financial and statistical reports were called for. The brethren were prompt in reporting their charges; so that this important part of the Conference's business was performed with marked rapidity.

At 3 p. m. Anniversary of the Conference Claimants Board, the Rev. E. P. Moon, presiding. Devotional exercises were conducted by Rev. W. R. Davis.

Rev. Dr. J. B. Hingeley, Corresponding Secretary of the Board ably represented the work. By facts and figures he showed what the campaign of education was accomplishing for the superannuates. He predicted great things for the future.

Evening Session.—Anniversary of the Board of Education, Rev. D. W. Shaw, presiding.

Interesting addresses were made by the Revs. D. D. Terpeau and C. S. Briggs.

Address: "Personal Evangelism," Dr. M. S. Boswell, Board of Home Mission and Church Extension. This address set forth the duty, possibility and blessed reward of soul winning. "They that be wise shall shine as the brightness of the firmaments; and they that turn many to righteousness as the stars forever and ever."

The second morning's session was opened with devotional exercises conducted by Bishop Warren.

The minutes of the first day's session were read and approved.

An executive session of more than an hour was held. Rev. W. W. Mayle, of Gettysburg, was discontinued on trial.

Rev. C. I. Withrow, who withdrew several years ago under charges, appeared before the Conference and expressed his sorrow for his previous conduct. Upon this evidence of contrition, confession and reformation, the Conference expressed its satisfaction with the same.

The Conference at the request of Dr. W. F. Conner, District Superintendent of the Blairsville District, Pittsburg Conference, elected to local elder's orders. Rev. G. A. Barnard, a local deacon.

Question 14 was taken up and the characters of the following District Superintendents were passed and they read their reports: Dr. E. S. Williams, Washington District; W. C. Thompson, B.D., Alexandria District; M. J. Naylor, D.D., Baltimore District; Rev. G. E. Curry, Cumberland; S. R. Hughes, D.D., Staunton.

Adjournment.

2 p. m.—Anniversaries of SOUTHWESTERN CHRISTIAN ADVOCATE and the American Bible Society, Rev. C. C. Gill, presiding.

Profitable and interesting addresses were made by Drs. R. E. Jones and J. P. Wragg.

Laymen Conference, 3:30 p. m.—Rev. Joseph Jenkins, presiding. Special address by Dr. J. R. Wedderpoon, D.D., pastor Emory Methodist Episcopal Church, Pittsburg, Pa. Music by a chorus of men.

Adjournment.

Evening Session, 7:30 p. m.—Anniversary Board of Sunday Schools, Rev. S. H. Brown, D.D., presiding.

Devotional exercises, Rev. Alex Dennis.

Addresses were made by the Revs. R. W. S. Thomas, C. C. Jacobs, D.D., and Dr. Baketel.

Friday Morning.—Bishop Warren conducted the devotional exercises.

The 14th question was resumed. Rev. Joseph Wheeler was called, his character passed and he read his report of the work of the Annapolis District. The preachers of the several districts were called, their characters passed, and they made their reports.

Bishop Warren complimented the district superintendents for their unusually well prepared reports.

He praised the preachers for their promptness in reporting; fidelity in presenting the claims of the Church, and the work of ingathering of precious souls.

After an impressive address from Bishop Warren a class of six were admitted into full membership.

T. N. Austin, C. A. Johnson, A. J. Mitchell, J. W. Hollin, W. H. Barnes, George De Young. A. P. Shaw was detained by illness but was received Saturday morning.

Dr. F. G. Goucher and J. O. Spencer, president of Morgan College were introduced. They made stirring appeals for the Conference to rally at once to the raising of the Carnegie Fund of \$50,000.

Dr. Spencer paid a glowing compliment to Dr. R. E. Jones, Editor of the SOUTHWESTERN, ranking him among the best of the editors of our official organs. Dr. Jones plead with the brethren to show their loyalty by increasing the number of subscribers. A large number of ministers of the various denomination were introduced.

230 p. m.—There was a special lecture by Dr. J. W. E. Bowen, D.D., Ph.D. Subject: "A Question of Privilege: the Negro Stated by Himself."

Evening Session, 7:30 p. m.—Anniversary of the

Board of Foreign Missions, Rev. W. H. Dean, presiding.

Devotional exercises were conducted by Rev. Joseph Henry. Music by the Euclid Avenue African Methodist Episcopal Church choir.

Addresses were made by Revs. C. A. Leftwich and W. A. C. Hughes.

Dr. I. L. Thomas in fitting words introduced Rev. W. W. Lucas, D.D., the representative of the Board of Foreign Missions. Dr. Lucas congratulated the colored Conference of Methodism whose geographical position placed them along the border states. He said their possibilities were great in many ways.

He paid a high compliment to the Conference upon the fact that it gives more to send the Gospel to a lost world than a million Negro Baptists. In referring to the Negroes leaving the Mother Church he asked these pertinent questions: "If we pull up, where are we going to pull to? Is it reasonable for the weak to pull away from the strong?"

Saturday, the Fourth Morning.—The usual preliminaries were gone through.

A strong set of resolutions were adopted urging upon the Conference the immediate raising of the Carnegie Fund before May 15.

Dr. C. C. Jacobs, of the Board of Sunday Schools was introduced and he very ably represented this great interest of the Church, whose success means more to the progress of the Church than any other department.

The question, "Where shall the next Conference be held?" was taken up.

Jackson Street Church, Lynchburg was put in nomination by Rev. W. H. Dean; John Wesley, Baltimore, by Rev. W. H. Gaines, pastor, John Mann Church; Winchester, by Rev. L. H. Carter, pastor.

After a lively discussion as to the relative merits of each place a vote was taken and the decision was in favor of Lynchburg.

Dr. Bowen moved a vote of thanks be extended to the churches for their invitations.

Dr. M. C. B. Mason, D.D., Freedmen's Aid Society, was introduced. He stated that the church had responded generously to the new plan for the work of Christian education among our people. The colored Conferences gave \$35,250 for this work last year, which was one dollar for every four given by the church at large. The debt of the Society has been reduced \$37,000 within past six months. Now a little less than \$40,000. When this is cancelled the work of securing endowment for the schools will be inaugurated.

Dr. J. W. E. Bowen, president of Gammon Seminary, was presented to the Conference. He ably represented Gammon Seminary. There are at present 99 in attendance; 33 graduate next month. There are on file 40 applications for next year from all parts of the country. Exclusive personal work is done to meet the moral and spiritual needs of the students.

The following were elected to Deacons Orders:

J. B. Dunarale, Frank Giles, Matthew Anderson, J. D. Brown, W. A. English, A. F. Wallace, Alfred Jones, E. C. Faunces, R. F. Fisher and Armstead Randall.

Supernumerary preachers are: J. B. Hopkins, and J. F. Chestnut.

Those on the Superannuated list are: J. H. Bailey, A. W. Brooks, G. D. Nickens, William Sidney, A. C. Steptoe, Abram Tipple, P. G. Walker, W. H. Draper, R. S. Smith.

3 p. m.—Anniversary of the Woman's Home Missionary Society, Mrs. J. A. Holmes, presiding. Devotional exercises were conducted by Mrs. Sarah Huskins. The welcome address on behalf of the women of the City of Pittsburg was made by Mrs. Lillian Beckett.

Welcome address on behalf of the Church, Mrs. L. B. Paxton.

Duet, Misses Ellen Brown and Olive Howard.

Addresses were made by Mrs. Emma Reed, Sharpsburg, Pa., and Mrs. Florence Carroll, Wheeling, W. Va.

Evening Session.—Anniversary Freedmen's Aid Society, Rev. D. W. Hays, D. D., presiding.

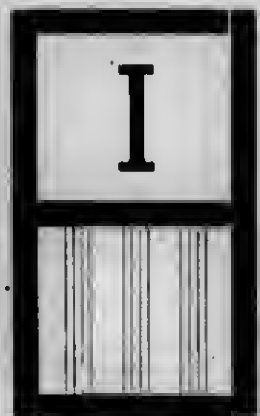
Devotional exercises were conducted by Rev. J. W. Galloway. Addresses were made by Drs. J. O. Spencer and M. C. B. Mason.

Sunday was a glorious day. 9:30 a. m.—Conference Love Feast was conducted by Revs. Joseph Henry and J. W. Warren. The church was crowded. Many fervid and rapturous testimonies were given by both the ministers and lay members. The singing was soul stirring. This service will be long held in memory. At the close of this service those who have been elected to deacons orders were ordained. This was a very impressive service.

11 a. m. was the hour of preaching. Bishop Warren

A PICTURE ALPHABET

FOR THE LAMBS OF THE FLOCK



Just the book needed by Sunday School Superintendents and Teachers for use in the Primary Grades. It is an interesting little booklet, neatly bound in paper. With each letter of the alphabet is a picture, a verse of scripture and a stanza of a hymn. They will benefit as well as delight the younger scholars. Every Superintendent could profitably use a number of these helpful little books. We are offering them at a **GREAT REDUCTION** in price. These books were cheap at the usual catalogue price of 57 cents per dozen by mail. We are offering a limited number of them at the remarkably low price of 35 cents per dozen, postage paid. They can not last long at this price. Send in your order at once. Don't wait or you will be too late. Cash must accompany order.

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chose as his text 1 Thess. 2, 12, "That ye would walk worthy of God, who hath called you unto His kingdom and glory."

Bishop Warren emphasized the thought that as members of God's kingdom and sharers of His glory there was a partnership formed. God has put the resources of the material and spiritual world at our disposal. This is at once a great opportunity for the proper use of these infinite resources. The sermon was lofty in its conception, and its delivery was forceful and impressive. It will not be forgotten in a life time by the attentive listeners.

3 p. m.—Memorial Services were solemnly and beautifully conducted.

Memoirs for the following were read. Bishop Goodsell, Foss and Spellmeyer. Ministers: R. H. Smith, Alexander Hogsett, B. W. Goodrich, Jos. G. James, and five deceased wives. This service was said to be the longest and largest of its character ever held by the Conference.

Following this service was the ordination of elders. There were four: G. A. Barnard (white). Pittsburg Conference, Benjamin Gross, A. J. Mitchell and A. P. Shaw.

At this service a scene was witnessed that is unusual. Six district superintendents of the Conference, Bishop Warren, Dr. Flanagan consecrating three colored and one white minister to the office of elders in the church of God. The service closed with benediction by Bishop Warren.

6:30 p. m.—Epworth League hour, Mr. W. J. Alexander presiding.

Addresses were made by Revs. C. Y. Trigg and E. M. Mitchell.

7:45 p. m.—Church Extension Anniversary.

Addresses Rev. J. W. Waters, Sr.
Music, Choir.

Address, Rev. I. L. Thomas, D. D.

Monday morning.—Devotional exercises were conducted by Bishop Warren. Minutes of the previous day were read and approved. The committee on resolutions reported.

Complimentary references were made to Bishop Warren, brotherliness and impartiality.

Thanks to the members of the church, railroads and press were extended.

The stewards reported and distributed the money to the claimants and necessitous cases.

Report of the registrar was made and the parting with an average for each study not under 70 were advanced in their studies.

The following is the summary of the treasurer's report for the collections ordered by the discipline: Alexander District, \$2,160, increase \$660; Annapolis District, \$2,970, increase \$306; Baltimore District, \$6,952, increase \$529; Cumberland District, \$1,617, increase \$704; Staunton District, \$1,524, increase \$288; Washington District, \$4,666, increase, \$119. Total, \$19,889; total increase, \$2,546.

The following were admitted on trial into the Conference: Rufus Reed, C. E. Jones, E. C. Funches, W. H. English.

On motion by Dr. D. W. Hays, the district superintendents were appointed a commission to arrange for the Semi-Centennial of the organization of the Conference.

Collected, \$350 for the minutes. Dr. I. G. Penn stated that the amount collected for the expenses of the Epworth League was \$327, an increase of exactly \$100 over last year.

On motion it was ordered that after the reading and approval of the minutes and reading of the appointments the conference stand adjourned.

Before announcing the appointments Bishop Warren made a very impressive address closing with the words, "Be wise, very wise, be holy."

for financial aid for the erection of a boys' dormitory. The building when completed is to cost \$4,500, and of this amount \$2,075 have been raised since July 15, 1909. The conference subscribed and gave in cash \$241.00. The building is to be a four-story structure, built with cement blocks made by student labor. Prof. Machlin is making good as president of this growing institution. The enrollment has out grown the present facilities for accommodations of worthy students who must be turned away every year. Prof. P. M. Casson, Financial Agent for the school was introduced to the conference and made a strong appeal to the brethren for their co-operation in making George R. Smith College the strongest colored college of the West.

B. J. Donnell who was transferred to the Central Alabama Conference last year was re-transferred to the Lincoln Conference. C. A. Wallace and E. M. Madden were continued in the studies of the second year. Albert Haynes, Arthur Jackson were continued in the studies of the first year. S. E. Saunders was received into full membership, having been previously ordained. C. W. Holmes was granted the supernumerary relation.

J. E. Williams who has been seriously ill during the conference year was granted the superannuate relationship.

A profound silence fell upon the conference when the names of the following brethren were called: R. L. Perkins, B. H. Armstrong. They have finished their labors upon earth and answered the roll call in that land of pure delight where saints and immortals dwell. Peace to their ashes.

R. R. Powers was expelled from the membership and ministry of the Methodist Episcopal Church for immoral conduct.

One of the special features of the conference work was the high recognition that the great Church has given her veterans for their life's service to the cause of the Master. Each superannuate received his apportionment according to the discipline.

The following visitors representing the various boards and other interests of the Church were present and spoke glowingly upon the causes they represented: Dr. Ward Platt, Home Missions and Church Extension; Dr. E. M. Jones, Board of Sunday Schools; Dr. J. S. Ford, Freedmen's Aid Society; Dr. F. N. Lynch, Foreign Missions; Dr. J. W. Jennings, Book Concern at Kansas City; Dr. J. M. Harris, Epworth League; H. J. Mason, SOUTHWESTERN CHRISTIAN ADVOCATE; Prof. A. C. Machlin, George R. Smith College; Dr. Bartley, Sunday School Board; P. M. Casson, Financial Agent George R. Smith College.

The churches of the city and surrounding country were largely represented through the following brethren: Rev. J. A. Hamlett, Colored Methodist Episcopal Church, Topeka; Rev. C. H. Mendenhall, Baptist Church; Dr. I. C. Nicholson, Presbyterian Church; Dr. J. R. Ransom, Presiding Elder of the African Methodist Episcopal Church; Bishop Isaac Lane of the Colored Methodist Episcopal Church; Dr. F. B. Price, Missionary to India; Dr. T. J. Reems, District Superintendent of the Topeka District; Rev. M. I. Warfield, Colored Methodist Episcopal Church; T. B. Sweet, layman of the First Methodist Episcopal Church, Topeka; Rev. G. W. Guy, African Methodist Episcopal Church; Rev. Frank Wilson, Colored Methodist Episcopal Church.

The pulpits of the city were filled by the following brethren: Dr. E. M. Jones, J. N. Wallace, W. W.

Continued on Page 11.)

Lincoln Annual Conference

By James N. Wallace, A. B., B. D.

The eighth session of the Lincoln Annual Conference convened on Thursday, March 24, 1910, at North Topeka, Kansas, Bishop William F. McDowell presided. The devotional services were conducted by D. Smith. The conference organized by electing A. W. Talbert secretary. He named as his assistants C. R. Ross, W. W. Cowen. J. N. Wallace was elected statistician and on his nomination H. T. S. Johnson, W. Brown were elected his assistants. S. D. Brown was elected treasurer. S. N. Smith, I. W. H. Terrell were elected as assistants.

The reports of the district superintendents showed some progress made during a very trying year of short crops, etc. Several new churches have been built and there is a great prospect for several more during the coming conference year. Notwithstanding the constant movement of our people toward the far West there was shown a substantial increase in membership. The benevolence report showed an increase of \$332.00 over last year's report. The difficulties in this pioneer work of the West and Southwest seem at times to be insurmountable, but with that unconquerable faith in Him who rules the universe and shapes the destinies of nations we have moved forward. The indebtedness of the churches of the conference has been greatly reduced. It truly has been a year of difficulties and triumphs. The Lincoln Conference is gradually coming into possession of

its own and there are not many years distant when strong men will be seeking admittance in this rapidly growing field of endeavor.

Bishop McDowell represents the new type of our Northern friends. The brethren were taken into his confidence and he told them frankly his views concerning the progress of the race since freedom. He has held twelve colored conferences since his election to the Episcopacy in 1904 and he has had a splendid opportunity to study the race question at first hand. He thinks that the race is on trial before the country and that the time has arrived when the race must stand alone. He spoke of the deplorable conditions of our people from a moral standpoint and gave us some strong advice. The Bishop faces the problem squarely and does not seek to hide anything. He was firm in his rulings, yet kind and considerate. He was very careful to obtain all the facts in each case before he ruled. Everything was done in open conference and every man was placed on his merits. While he adhered strictly to law and custom, yet he was kind and brotherly. The brethren will long remember Bishop McDowell.

There was a great educational advance noticeable in the position the Conference took in reference to the support of the George R. Smith College. Prof. A. C. Machlin, president of the college presented the work of the institution in a strong speech and appeal

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to Baton & Malone, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

TWELVE HUNDRED COLORED ENUMERATORS APPOINTED

Twelve hundred colored United States enumerators have been appointed by the Bureau of Census, and before April 15, when the actual enumeration will begin, there will be three hundred more. These appointments have been made for Alabama, Arkansas, Florida, Georgia, Louisiana, Maryland, Mississippi, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, Virginia and the District of Columbia.

In no previous census were there so many colored enumerators as will assist in taking the census of 1910. The plan of appointing colored men to take the census of their own people in districts where they constitute two-fifths or more of the total population, has been very generally followed and many colored persons of unusual ability have been appointed. The number of colored enumerators is less than the total of the enumeration districts that will be canvassed by them. In many cases one colored enumerator will take care of two districts and, in others, three. Under this arrangement between 1900 and 2400 districts will have colored enumerators.

As was to be expected, some difficulties were met in securing Negro enumerators. In some districts protest was made against the appointment of colored men. Such appointments were, nevertheless, ordered by Director Durand wherever competent men could be secured. In all districts where colored men were entitled to appointment, but were not recommended by the supervisors, the papers of all who had taken the examination were re-examined and if any colored applicants had made the required average their appointment was immediately ordered. In making this investigation it was found that in some districts, however, not all of the number of Negroes entitled to appointment had taken the examination and in other cases they failed to make the required average, while still other applicants did not reside in the districts to be enumerated.

The colored people are also well represented on the office force of the Census Bureau. There are 109 colored clerks and other employees engaged in general lines of work in the office at Washington and the number is increasing every day. These have been appointed without regard to color and their work is identically the same as that of the other clerks and employees.

With a larger number of colored men as enumerators than ever before and with a large representation up to the present time on the office force of the Bureau, there is every reason to believe that the present census will be the most satisfactory the colored people have ever had.

A WORLD CONGRESS ON CRIME

Next September, the official representative of over thirty governments will come to the United States to take part in the international Prison Congress. This Congress was organized by an American, Mr. E. C. Wins, thirty-seven years ago. The present president is Prof. Henderson, of the University of Chicago. The delegates will take a special tour, as guest of the United States Government, to visit the reformatory and penal institutions between New York, Chicago, Louisville and Washington. The United States has contributed to the world a reformatory system and the juvenile courts, both of which will be specially studied by the Foreign delegates to the congress. The four sections of the congress are concerned respectively with administration of criminal law, the administration of prisons, the prevention of crime and the treatment of juvenile delinquents.

If you want literature on Consumption write the National Association for the Study and Prevention of Tuberculosis, 105 E. 22nd Street, New York. All the literature you can use will be sent free.

Of General Interest

RUSSIA PERSECUTES THE JEWS

It is reported that Jews in certain provinces of Russia are being subjected to great cruelties and driven from their homes. Especially is this true of those in Kieff and in the Baltic provinces. It is estimated that the number expelled already exceeds 100,000. Those who have been driven out are in desperate need. The present persecution seems to be wider extent and of greater severity than were even former ones. Prejudice and intolerance, whether religious or racial, are unreasonable and destructive, and will in the long run prove equally as disastrous to the strong as it does to the weak.

CUBA PROSPEROUS AND PROGRESSIVE

Travelers in Cuba are impressed with the wonderful changes that have been made in the general improvement of conditions within recent years. In Havana and the other chief cities numerous fine buildings have been erected, new business enterprises started, factories built and every where is being manifested a spirit of activity and hustle. The railroads are prospering and the rural districts are being developed. Cuban sugar is in demand and is obtaining a good price. With a stable government there is no reason why Cuba should not continue to prosper and grow. Many American financiers are turning their attention to Cuba for investment purposes.

A BATTLE OF PEACE

The best legal brain of America and England will contend at The Hague in an effort to settle the differences between these two countries relative to certain fishing rights of Americans and Canadians in their respective waters. This will be one of the most important cases ever argued before that tribunal. The case is set for June 1. Time was when a dispute of this nature could only have been settled by an appeal to the stern arbitrament of war. But the times have changed. War is becoming too serious and too costly a proposition. Therefore instead of the clash of swords there will be the clash of intellect. The eminent Senator Elihu Root will be chief counsel for the United States. This means, of course, that this country's case will be ably presented.

THE ELECTIONS

The recent spring elections were watched with great interest throughout the country. In several states the main question to be voted upon was the liquor question. In some communities the Prohibitionists made decided gains, while in others the saloon forces prevailed.

There is no doubt but that greater interest is centered in the result of Milwaukee's city election than in any other. In this city Socialists were successful in electing a mayor, all of the six aldermen at large and fourteen out of the twenty-three ward aldermen. Furthermore, the election was carried by the largest plurality ever given a candidate for mayor. The citizens of Milwaukee had evidently for the time being at least, lost hope in the power or desire of either of the old parties to bring about needed reforms. This is the first opportunity the Socialists have had to govern an important American city. Victor Berger, the leader in the fight, said with reference to the plans of the Socialists: "Now we shall have a chance to prove that we are not a party of blood and bloody revolutionists. We will give Milwaukee the best government that it ever had or that any other American city ever had. A square deal for everybody will be our aim." Emil Seidel, a pattern-maker and of German parentage, is the mayor-elect. Not much is known of him beyond the fact that he is a workingman and a deep student and ardent advocate of Socialism. His fellow Socialists not only in Milwaukee but in all parts of the United States will watch with intense interest the success or failure of his administration, as either will mean much to the future of the party. If it succeeds then the Socialists will dream dreams and see visions of other mayors, congressmen, senators and perhaps of the presidency. In the meantime it behooves the older parties to set their houses in order.

ADMINISTRATION DEFENDED

Attorney-General Wickersham delivered an address in Chicago Saturday, April 9, in which he entered upon a vigorous and elaborate defense of the Taft administration. The ranks of the discontented even within the party have been constantly growing.

Their criticisms have become so numerous and insistent that it was thought that the time had come when a comprehensive and aggressive statement should be made showing just what had been accomplished by the administration in the redemption of its pledges. All of the platform promises were referred to and the legislative policies of the administration were treated in detail. Mr. Wickersham summarized the accomplishments of the administration as follows:

A good tariff law.

A tariff commission, which will make for a new and better tariff law.

A corporation tax, which will also lead to federal supervision of corporations and give an authoritative statistical basis for future tariff legislation.

Injunction and dissolution proceedings successfully prosecuted against the Standard Oil and American Tobacco companies.

Successful prosecution of sugar trust for customs frauds.

A saving of \$55,000,000 to the government by retrenchment and economy in expenditures.

Authorization of \$30,000,000 irrigation bonds.

With reference to insurgency, Mr. Wickersham had this to say:

"Every Republican must choose whether or not he was with the Republican party and the President. He that hath no stomach for the fight, let him depart. The time of running with the hares and the hounds is over. Treason has ever consisted in giving aid and comfort to the enemy. If any one wishes to join the Democratic party let him do so, but let him not claim to be a Republican and work in and out of season to defeat Republican measures and to subvert the influence of the Republican President."

OUR EDUCATIONAL WORK HIGHLY ENDORSED

It is to be expected that we should boost our Freedmen's Aid work. It is our own. It has claims, however, upon us aside from the personal equation. This work of our church for the uplift of a race has merit. It has made good. It has not had the advertisement that it deserves nevertheless without the work which has been accomplished by the Freedmen's Aid Society directly and indirectly the race situation would not be near so hopeful.

Dr. Booker T. Washington knows all phases of the life of the race. His testimony as to any work would be significant. He knows the situation. He is big enough to be fair to all. In response to an invitation of the *Northwestern Christian Advocate* for a tribute to our Freedmen's Aid work, Dr. Washington says:

"Among the agencies for the upbuilding of the Negro race in the South, I know of none that has exerted a wider or more helpful influence than the Freedmen's Aid Society, under which the educational work of the Methodist Church in the Southern States is carried on. I have had an opportunity during the past year or two to visit and see for myself the work of two or three of the most important of these schools.

"To be specific I will say that, so far as I know, no school in the South has made so genuine and so sincere an effort to combine a collegiate with practical industrial education as Claflin University of Orangeburg, S. C., and I may add, in my opinion, no school has succeeded so well in solving this very difficult problem.

"Recently a somewhat similar effort has been made at Clark University, Atlanta, to bring the work of the college to bear upon the actual needs of the people in the community surrounding it. I refer to the work that has been done under the direction of Professor P. C. Parks to build up, in connection with the work of the college, an agricultural school.

"In the direction of purely professional education, I may add in conclusion, I know of no school that is doing a work more important to the whole South, of both races, than Meharry Medical College, under the wise direction of Dr. Hubbard.

"I sincerely hope that the work of these schools, particularly in the directions I have mentioned, may continue to meet with the approbation and support that they deserve."

The Tuskegee Normal and Industrial Institute is to receive \$15,000 under the will of the late Mrs. Martha E. Hunt of Somerville, Massachusetts.

Get busy and make your Tuberculosis Day a success.

People of Interest

President R. S. Loginggood will deliver the Commencement address for the Hempstead, Tex., High School and the Phillips University at Tyler, Texas.

Dr. W. S. Brabham has given up his practice at Wilburton, Oklahoma, and after some special work at the Chicago Polyclinic Hospital will resume his practice at St. Louis, Missouri.

Dr. M. M. Parkhurst of Chicago, having filled lecture engagements at Biloxi, Miss., Citronell and Mobile, Alabama, and Gainesville, Orlando and St. Petersburg, Fla., passed through last week en route home.

Mrs. Francis Joseph Gaudet, founder of the Colored Industrial Home and School, this city, has been touring the state in the interests of her work. Alexandria, among other places, gave her a very cordial reception.

Dr. R. L. Selle, of Siloam Springs, Arkansas, has designed an attractive and helpful "Certificate of Church Membership," which is heartily endorsed by several of our Bishops. Write Eaton & Mains, New Orleans, for price.

Dr. W. H. Brooks has been appointed one of the representatives of the Board of Foreign Missions to the great World Missionary Conferences to be held in Edinburgh in June. Dr. Brooks sails from New York May twenty-eighth.

The Baccalaureate Sermon before the graduating class of Gammon Theological Seminary will be delivered Sunday, April 24, 11 a. m., by the Rev. Bishop John M. Walden, D. D., LL. D. Commencement exercises will take place Thursday, April 28.

The Rev. H. H. Dunn is the new moderator of the Louisiana Conference of Congregational Churches. The recent session was held in this city. Among the notable visitors were Dr. George W. Moore, Dr. L. O. Baird, District Secretary of the American Missionary Association, and Dean Cyrus Hamilton of Tougaloo University.

Dr. E. H. Oliver, of Atlanta, Ga., will preach the baccalaureate sermon of Samuel Huston College, Sunday, May 8. The annual sermon will be preached on the evening of the same day by the Rev. J. W. Weakley, of the West Texas Conference. Dr. H. T. Kealing, the distinguished editor of the A. M. E. Review, delivers the commencement address on the following Wednesday.

In the recent annual Harvard-Yale debate "Resolved, That Federal Government should have the power to impose an income tax, not apportioned among the states according to population," T. M. Gregory, the Negro member of the Harvard Debating team, won out. Mr. Gregory has the honor of being vice-president of the University Debating Council and president of the Harvard Debating Club.

Sir Robert and Lady Laidlaw of England, were recently in Rome, Italy, and attended service at the American Methodist Episcopal Church. Sir Robert was long a member of our church in India, and is a warm friend of Bishop Thoburn's. He was delegate to the General Conference in New York, Chicago and Los Angeles. Recently he was knighted by King Edward for conspicuous service in connection with important matters relating to China. He was also a member of the last British Parliament. So delighted were they with Rome, that they have arranged to return next winter for a long stay.

Among the speakers expected on the program of the Men's National Missionary Congress to be held in Chicago May 3-6, are Bishop Charles P. Anderson, the Archbishop of the West Indies; Dr. George Alexander, Professor Apple, Ambassador Bryce Mr. Samuel B. Capen, Col. Elijah W. Halford, Dr. Isaac Taylor Headland, Rev. D. Clay Lilly, Dr. W. R. Lambuth, Bishop Arthur S. Lloyd, Bishop William F. McDowell, Mr. John R. Pepper, Bishop William A. Quayle, Bishop J. E. Robinson, N. W. Rowell, K. C.; Mr. Charles A. Rowland, Dr. Homer C. Stuntz, Mr. Robert E. Speer, Mr. S. Earl Taylor and Mr. J. Campbell White.

In the great Howard-Fisk debate in the Memorial Chapel, Washington, D. C., on the Howard campus, on the evening of April 1st, one of the strongest and most eloquent debaters on the theme was Mr. John McMorris, son of Dr. Wm. McMorris of the Mississippi Conference. He, by his peculiar eloquence, and the putting of his arguments, gained the most enthusiastic applause given to any speaker. Another member of the team was Mr. William J. Love, son of our own Brother Love of the Washington Conference. All three debaters showed un-

usual power, and the decision of the distinguished committee was unanimous in favor of Howard. At Atlanta University at the same hour, the Howard team, taking the other side of the same question, also won the victory.

One of the largest audiences that has gathered in the American Methodist Episcopal Church in Rome this winter (and that is saying much) assembled on Sunday afternoon, March 27th, to hear Dr. William H. Crawford, President of Alleghany College, speak on "Savonarola, Preacher and Reformer." Fully a dozen well-known educational institutions were represented and twice that number of states. Among those present were: Rev. Dr. Guy Potter Benton, President of Miami University, Oxford, Ohio; Dr. John Bancroft Devins, of the New York Observer; Admiral Moore, U. S. Navy; Mr. A. C. Knox, President of Columbia National Bank, Pittsburg; Prof. Botsford, Columbia University; Prof. Grover, Oberlin College; Prof. Archibald, California; Miss Townsend, Northwestern University; Dr. David S. Schaff, professor in Pittsburg Theological Seminary; Mrs. Donald Sage Mackay of New York; Mr. Henry M. Hall, Pittsburg. Dr. Crawford was at his best and the fact that he was speaking in Savonarola's own country and in the very city whence issued the authority that sent him to his martyrdom, intensified the interest. At the close of the address expressions of delight and appreciation were heard on every hand.

FORWARD MOVEMENT—MINISTERS' SUMMER SCHOOL AT SAMUEL HUSTON COLLEGE

Rev. F. L. Kirkpatrick, District Superintendent of the West Texas Conference, is responsible for the inauguration of a Ministers' Summer School to be held at Samuel Huston College, Austin, Tex., for one month; and the ministers are to begin to study as never before. The plan is not to interfere with young men and students who should go to school or continue in school. But it is mainly to help those who cannot well attend school.

Faculty: Rev. D. C. Lacy, Christian Doctrines, Church History; Rev. T. H. Wyatt, Systematic Theology and Homiletics; Rev. A. D. Jacques, History of United States, General History and Mathematics; Rev. P. M. Carmichael, Church Polity and Pastoral Theology; President Lovinggood, Grammar, American and English Literature and Sociology. Tuition is free. These teachers will give their services.

CONVICT LABOR

In certain large industries, there has grown up combinations or trusts of prison contractors who control the markets in these commodities because of their ability, derived from the cheapness of the labor, to undersell the goods made from free factories. Besides affecting the great market of the country and making idle the working people in many communities, the conditions of manufacture of these goods in many states is unfair to the prisoner and demoralizing to the prison authorities. These facts are brought out at a hearing before the Labor Committee of the House of Representatives. The Department of Labor of New York, of which John Williams, a good Methodist, is Commissioner, is trying to stop the shipment of convict-made goods into that state, which allows the goods made by its own convicts to be sold only to state institutions. A bill is now before Congress to allow the states themselves to legislate against the convict goods of other states. Should this fail, it is proposed to procure regulations similar to those used in the pure food law, requiring each article to state the percentage of its constitutional parts, including wages. The public could then judge whether the goods were injurious to the public welfare.

LEXINGTON CONFERENCE APPOINTMENTS, 1910-II

INDIANA DISTRICT.

D. E. SKELTON, District Superintendent.
934 Paca St., Indianapolis.

Anderson, D. H. V. Purnell. Bloomington, S. P. Asher, Boonville and Newbury, F. P. Robinson; Browns, Ill., supplied, W. V. Butts. Cannelton and Tell City, (supplied), H. A. Smith. Chicago, Ill.,—Scott Chapel, H. M. Carroll, St. Mark, E. L. Gilliam; Connorsville, W. C. Statesman. Evansville, J. C. Carson. Greencastle and Marshall, (supplied). Wesley Williams. Greenfield, (supplied). Preston

Morton. Indianapolis, Barns, T. K. Prentiss. Indianapolis, Scott, Chas. Jones. Indianapolis, Simpson, H. W. Tate. Jeffersonville, Port Fuiton, (supplied), C. W. Compton. Jeffersonville, Wesley, J. L. Franklin. Madison (supplied), F. L. Hertzfeld. Muncie, F. T. Carpenter. New Castle, Wesley Singleton. North Vernon, W. S. Rollins. Princeton, James Allen. Rockport and Lake Mills (supplied), Mr. Snowden. Rushville, J. T. Leggett. Shelbyville, I. F. White. Terre Haute, Merrill, Benj, F. Smith. Terre Haute, Saulters, H. H. Hinton. Watson and Cementville, James Bowen. B. W. Williams left without an appointment to attend school.

LOUISVILLE DISTRICT.

JOHN W. ROBINSON, District Superintendent.
Evansville, Ind.

Anburn and Drakesboro, L. H. Noel. Beaver Dam, Greenville, N. H. Willis. Bowling Green, G. W. Harris. Cloverport, M. S. Johnson. Eddyville, Delaney and Paducah, G. W. Stapels. Hardinsburg, G. W. Thomas. Fordsville, Dundee, Indian Co. (supplied), J. R. Jackson. Hawesville and Lewisport, W. H. H. Renfro. Hartford, J. S. Henry. Irvington and Harned, J. S. Jones. Leitchfield, W. L. Noel. Louisville—Coke Chapel, J. H. Ross. Jackson Street, W. H. Stovall. Lloyd St. and 35th St., W. H. Brown. Morgantown and Taylor Mines, P. J. Smith. Mt. Washington and Waterford (supplied), Rufus Sharp. New Haven and Boston Leb. Junction, Henry Steen. Owensboro, S. G. Turner. Princeton, F. D. Breckenridge. Smithland, R. D. Hines. Sonora, Upton and Munfordville (supplied), J. T. Harris. West Point and Vine Grove, J. H. Boling.

LEXINGTON DISTRICT.

P. T. GORHAM, District Superintendent.
340 Short St., Lexington, Ky.

Anchorage, G. W. Powell. Chaplin, W. Bush. Cleveland and Richmond (supplied), Thos Brown. Georgetown, F. P. Fielding. Jeffersonton, Joel Perkins. Little Rock, supplied by Wm. Pierce. La Grange, W. H. Evans. Leesburg (supplied), Wm. Nutter. Lexington—Asbury, R. L. Dickerson. Gunn Tabernacle, W. H. Riley. Monterey and Jinitown, S. W. Duncan. New Zion, A. P. Waller. North Middletown, C. H. Pyles. Owenton, L. W. Florer. Paris, G. R. Bryant. Pewee Valley, I. N. Hewitt. Pleasant Point (supplied), Anthony Rice. College Hill and Howards Creek (supplied), C. M. Robbins. Shelbyville, D. R. Hickman. Simpsonville and Dorsey (supplied), A. B. Bland. Versailles, W. H. Bloomer. Warrentown and Cadentown (supplied), Scott T. Jones. Winchester, Joseph Small. Northsville and Smithfield (supplied), Sanford Hinkle. Wilsonville Ct., Frank Shipman.

MAYSVILLE DISTRICT.

JOHN S. BAILEY, District Superintendent.
Maysville, Ky.

Augusta, Randon Acton. Aberdeen, Dover and Manchester, (supplied). Boyd and Millersburg. S. S. Stone. Cuyington, E. W. S. Hammond. Cynthiana and Lair (supplied), J. H. W. McCoomer. Falmouth, E. D. Miller. Flemingsburg, H. A. Freeman. Germantown and Norfolk (supplied by William Miles. Ironton, O., (supplied), David McFarland. Louisa and Clay City, (supplied), John Saunders. Mayslick and Pleasantville (supplied), H. P. Evans. Maysville, R. F. Broadus. Mt. Olivet (supplied), Mark Hawkins. Mt. Sterling, B. J. Coleman. Morrisfield (supplied), G. C. Riley. Orangeburg, Tolesboro and Holly (supplied), Chas. Rice. Portsmouth, O., T. R. Fletcher. Sharpsburg, F. G. Hinton. Sherburn, Tilton, Poplar Plain, W. A. Hinton. Washington, B. J. Ward.

OHIO DISTRICT.

E. A. WHITE, District Superintendent.
3053 Kerper Ave., Cincinnati, O.

Batavia and Laurel, J. H. Love. Bellaire and Bridgeport, G. W. Tindall. Cadiz (supplied), A. D. Jones. Cleves, Mt. Healthy, Rising Sun, M. W. Billings. Cumminsville and Westwood, J. A. Smith. Cincinnati, Mt. Zion, J. B. Redmond. Cincinnati, Park St., T. L. Ferguson. Cleveland, G. A. Sissle. Coke Otto, Scott Ward Columbus, American Addition (supplied), John Green Columbus, Arlington (supplied), J. C. Derr. Columbus, Eleventh St., H. W. Simmons. Columbus, Hawthorne St., Wm. J. White. Columbus, Parker and Penna, St., E. R. Lewis. Wheatland Ave. and Toledo, J. H. Payne. Dayton, G. W. Ziegler. West Dayton and Xenia (supplied), James F. Steele. Delaware and Marion, C. M. Lee. Elyria and New London, J. E. Wood. Detroit, Mich., (supplied), J. W. Couquest. Lorain, C. E. Alexander. Madisonville and College Hill, F. S. Delaney. Martins Ferry, J. E. Burton. Milford, G. C. McPheeters. Mt. Pleasant and Flushing Creek, J. W. White. Oberlin, S. A. McNeill. Rushaybrania (supplied), G. W. Bailey. Springfield, Joseph Courtney. Steubenville, E. W. Kinchen. Troy, C. H. McDonald. Youngstown (supplied), J. M. Smart.

Personal and General

The Rev. S. W. Johnson and membership are remodeling the Methodist Episcopal Church at Moscow, Texas.

The Rev. P. H. Rembert, Superintendent of Brookhaven District, who has been ill for some time, is now able to take charge of his work.

Miss Gertrude Ward, of Brookhaven, Mississippi, contributed \$5.00 toward the Easter offering of the Methodist Episcopal Church at that place.

Mrs. Price, wife of the Rev. L. W. Price, our pastor at Jackson, Mississippi, who has been very ill for some time is, we are glad to report, convalescing.

Mrs. Emma B. Shaw, wife of the Rev. D. P. Shaw, our pastor at Sardis, Mississippi, spent the winter in Memphis, Tennessee with her husband's oldest brother, Mr. Aaron Shaw.

The Seventeenth Session of the Griffin District Sunday School and Epworth League Convention will be held at East Point, Georgia, April 28th to 31st, 1910, the Rev. John Crolley, pastor.

The Rev. G. W. Forest was tendered a reception by the members and friends of the Methodist Episcopal Church, Plaquemine, La., the Rev. J. A. Landry, pastor, the night of March twenty-ninth.

A Home Mission and Church Extension Convention is in session this week at Mansfield, Louisiana, with Dr. I. L. Thomas in attendance. The Rev. B. J. Reddix is Superintendent of this District—the Shreveport.

Thus far our Church at Ocean Springs, Mississippi, the Rev. J. E. Holmes, pastor, has raised on benevo-

lences: Foreign and Home Missions, \$21; Board of Sunday Schools, \$10; Woman's Home Missions, \$2; total, \$33.

The Rev. D. D. Dukes, of Forest, Mississippi, while visiting his daughter, Mrs. Cora King at Hazlehurst, lectured before the students of the Public Schools of that place. Profs. H. Huff and Smith are conducting the work of this institution.

Dr. I. L. Thomas, of Baltimore, Md., Field Secretary of Home Missions and Church Extension Society, will be with St. Paul Methodist Episcopal Church, Clarksville, Texas, the Rev. S. M. Bolden, pastor, Wednesday night, April twentieth.

On Friday night, April 1, the patrons of the public school at Slidell, Louisiana, gave a great reception in honor of the birthday anniversary of Prof. A. D. Posey, principal of the school. Prof. Posey's work was commended and he was endorsed by the assemblage for another term.

Wiley Methodist Episcopal Church, Springfield, Ohio, Dr. Joseph Courtney, pastor, raised for all purposes, during the Conference Year, ending March 30, 1910, \$3,213.51. This church paid the pastor, \$900; District Superintendent, \$120; Episcopal Fund, \$15; Conference Claimants, \$20; Benevolent apportionment, \$155. Mr. John Willborn, chairman of Trustee Board; Mr. R. H. Hill, recording steward.

The Rev. T. A. Hatcher, pastor of the Methodist Episcopal Church at Rockwood, Tennessee, and Mrs. Hatcher were pleasantly surprised Wednesday evening, March 9, by a large party of members and friends of the church, who went in a body to the church. Each person brought some substantial gift, which, though very acceptable, were not so much a feature of the occasion as the spirit of the donors.

From the Houston District

By District Superintendent J. Mercer Johnson

St. Paul and pastor, L. S. Blakney are in happy accord and doing well. This will be their best year. He studies, preaches, and is growing younger all the time.

Wesley Tabernacle is simply a bee-hive. They took hold of their happy, scholarly pastor, the Rev. W. Scott Chinn, B.D., before they knew his name, the most complete fit anywhere. Five weeks after getting on the ground he raised \$600, averaging more than \$100 a week. A nice parsonage is in course of erection. They pay him \$1,200 a year. White, black, Christians and sinners go to hear him. This charge leads all in the Texas Conference. In the Sacramental service he, to the delight of all, has instituted the individual communion service. Old Wesley is all right. Pastor Chinn and his good wife are down in the hearts of all their people. We praise God for their coming.

Trinity accepted with both arms that princely gentleman, the Rev. G. A. Deslands. They stormed him lately, giving him every sign of welcome and hearty support. This dear man will give a fine account of his stewardship at this place. A big rally is to be nulled off soon. Don't worry about Trinity; this pastor has a master's grip on things. You will hear good things from pastor and people.

Rev. R. H. Warren and Boynton Chapel are good yoke fellows. A good meeting had. The church is splendidly organized. Nothing but a big year is heard.

St. James—Houston. Now just wait a minute. Brother T. S. Pryor simply went over there, tore down the old church, and just now I hear the hammers spanking the nails—putting up a neat \$4,000 church together with a nice parsonage. Nicely located. St. James will be one of the best churches in Houston. Bro. Pryor simply knows his business. His people are with him.

Sloan Street and Pastor D. C. Halley are marching happily together. This pastor has done splendidly; his people are with him; they follow his lead. Twenty-five added to the church. Crowded houses every Sunday. Bro. Halley has had sickness all the year in his home but is succeeding for all that.

Mallallen moves off nicely at the command of that pioneer leader, Rev. E. Lee. No task is too hard for

Bro. Lee. The young as well as the old people are standing by him in his church work.

Mt. Vernon and Pastor McMillan are moving off nicely. Here is where the District Conference is to be held. Large efforts are being made to put things in fine shape. Look for a good report. This Conference will beat all other District Conferences held on this district. Come and see.

St. Mark has informed Bro. William White that she will do what he wants her to do and we expect much from these dear ones.

Harrisburg keeps the lights burning by order of the Rev. Wm. Jersey. His wife keeps sick all the time, still he is doing his best.

Hamilton Chapel holds services by order of Bro. A. Britton and will do something.

Liberty is really alive and delighted to bring about good results. Bro. Felder is simply happy.

Wallisville will do more this year than ever for they know and love their pastor better. Nothing but success is before Rev. James Jordon and his good people. A nice new parsonage is about finished.

Richmond will give a good account of herself. A fine revival was the first thing on program after conference. She is under the charge of a faithful pastor, Bro. H. C. Watson. He never gives up. If it is there, he will bring it forth.

Bro. F. W. Johnson, is delighted with his point, Kendleton and they are happy with him. Something substantial will be seen this year.

Thompson has had bad crops for several years, in spite of this Bro. E. A. Gibbs will make a fine showing.

Roenville has more life than ever before. Bro. E. D. Hubbard stays longer than any other man and is really doing a fine work.

Columbia and Angleton enjoy the watchful care of Rev. William Mack who knows how to handle his people to an advantage. This after all is a fine opportunity. They are doing well after all sorts of disasters.

Dickinson, has Bro. L. L. Givhon this year. All signs are that we will have a lively time. Houston Heights has a Sunday School.

Crosby and Batson are starting off nicely under Brothers William Austin and A. J. Varner.

Brethren: Dr. I. L. Thomas, of Baltimore, will

hold with us on the Houston District May 5-8 a Home Mission and Church Extension convention at Wesley Tabernacle, Galveston, Texas. Now don't forget the date. Let every pastor be on hand. Bring one delegate at least from each charge. Dr. Chinn and his good people will have everything in fine order for us. Come, Brother pastors, let us give this churchman, Dr. Thomas a chance.

Remember all the Benevolences and all the ministerial support must be raised this year.

Our district is in better condition now than ever before, hence more is expected of us. You stand beside God and He will stand beside you.

Doings of the Beaumont District

BY W. L. DUNCAN, DISTRICT SUPERINTENDENT

"EXPANSION."

The first round completed. Every man at his post of duty. Brother G. Todd, San Augustine Circuit, was delayed in getting to his work on account of sickness, nevertheless he has gained his footing, and moves off nicely. The Hemphill Circuit, with the Rev. S. A. Pryor, pastor, has started well; there seems to be no break in his efforts to succeed. His splendid wife is no little help to him. Jasper Circuit is led by the Rev. John L. Blue, a Napoleon; that circuit is alive. He has completely revolutionized things on the work. A three-roomed parsonage has been built; the property has been fenced in and a splendid well dug, affording excellent water; new lamps have been secured for the church; his people are standing loyally by him; a new site is being looked after for a church in the growing town of Jasper. This pastor is succeeding. Woodville Circuit is supplied with the Rev. M. H. Henderson. Bro. Henderson is hopeful—he starts off well; he says that he will win his "spurs." He has an excellent field; Newton Circuit is in the hands of the Rev. William Holman, who seems to be equal to the situation; he has not been able to move as yet, but says that he will and will give himself entirely to his work; he has a good go with his people and can do well. Bonware and Cail: The Rev. P. A. F. Dismuke was assigned to this work. Bro. Dismuke knows no failure; he is bringing things to pass—he is in perfect harmony with (Expansion) the new district. McCabe and Port Arthur. At McCabe Memorial, Beaumont, the Rev. S. D. Hackett needs no recommendation. He is known in Beaumont; he has completely changed the face of things in the South End. A nice parsonage has been built by him, on our property there; he assisted in doing the work, has paid the carpenters' bills, etc., and is living in the parsonage with his family. He is finishing the tower to that splendid building, paying the debts, etc. Bro. Hackett is also preparing to build at Port Arthur. He means business. At Orange we found Bro. E. W. Hays hard at work. He was a little late in moving, but when he did get on the ground, the people knew that "somebody had come to Orange." He has unburdened the church there and now he has clear sailing. There seems to be nothing in his way, and I see no reason why he should not succeed. At St. James, Beaumont, we have Bro. J. F. Barnes as pastor, whose name has been deeply written upon many hearts for his manly efforts. For nearly four years he has labored earnestly and hard; and the burden is still hard, but he tires not; he is hopeful to the end. We come now to Nacogdoches, an excellent town for our Methodism, which has been sadly neglected. Here we have Rev. E. D. Drew, an earnest, tireless worker, who, through God, will bring things to pass, for he has already secured a place for our Methodism, saying nothing about the other part of the circuit, for that is taking care of itself as far as our Methodism is concerned. We shall lay to the Caro circuit, which includes Nacogdoches. On the Voth circuit is Bro. Edward Summers, who knows no failure. He is bringing things around in favor of our Methodism; nothing on his part is being left undone. With the present swing and force, all our men shall be able to win out. Methodism has a claim in this eastern country, and right well are these men claiming their own.

The new district is the right field for men, not grumblers, not complainers, but men; self-sacrificing men who are willing to suffer and endure hardness as a good soldier of Jesus Christ, for the sake of the Church in this part of the country. Young men, here is your chance to win your "spurs." The new district must have the best material or none at all; no others need apply, for there is no place for you on the Beaumont District. That which we need and what we hunger for, exists for me and for you.

Lincoln Annual Conference

(Continued From Page 7.)

Cowen, B. J. Donnell, Walton Brown, C. W. Holmes, J. H. Taylor, C. R. Ross, S. A. Stripling.

Bishop McDowell delivered a strong and helpful sermon to a crowded house from the text: "The Lord is my light and my salvation, whom shall I fear?"—Psalm 27.1. The morning services were held at our magnificent Kansas Avenue Methodist Episcopal Church. That is our splendid white church. The appointments were read after the morning service.

Sunday afternoon at three o'clock the conference assembled at our Asbury Church in a memorial service. Walton Brown read the memoirs. Several brethren spoke on the lives and usefulness of our departed co-laborers.

Dr. J. S. Ford, Holton, Kansas, pastor of the first Methodist Episcopal Church was the speaker on the occasion. He held his audience spellbound from beginning to the end of his speech. He showed that he was well conversant with the work of the Church in the South. He had something to tell his audience that was worth while to listen to. He told of the remarkable growth of our schools and the grand results of the labors of those early missionaries who poured into the South just after the war. He pointed to the many prepared men in the ministry and in the school room as an evidence of the grade of work that our Freedmen's Aid Schools are doing for our young people. His address was uplifting and inspiring. He was given a great ovation.

Brothers South and Hayes pastors of Mt. Olive and Asbury churches deserve much praise for the splendid way they entertained the conference. Every one was well pleased and had plenty to eat and comfortable places to sleep.

A representative delegation from the conference visited the Topeka Industrial Institute situated on a very beautiful spot overlooking the city. This school has had a very remarkable career since the Rev. W. R. Carter was elected president about seven years ago. The school had a small beginning and has been helped by the state by a very small appropriation year after year until now it is recognized as one of the best agricultural schools in the state. The Legis-

lature appropriated \$17,000.00 last year for an academic building. This has been completed and it is a thing of beauty. There are four substantial buildings on the campus which add grace and beauty to the institution. The school is located on an hundred and five acre farm and can be easily reached by street cars.

Dr. A. B. Whitby, a layman of Oklahoma City, Oklahoma, organized a Laymen's Missionary Movement among the laymen of the conference which is destined to arouse a greater enthusiasm for Missions.

The Rev. F. P. Sigler spoke on scriptural tithing. The address was well received and the brethren declared that they were going to try and induce their constituents to give one tenth of their earning to the church.

The Conference was invited to go to Wichita, Kansas next year. The invitation was accepted. Denver, Colorado.

New Orleans University Anniversaries

April 11, Exercises, Primary Schools.

April 15, Reception, Senior Classes.

April 29, Concert, Department of Music.

May 6, Class Day Exercises.

May 8, Sacred Concert.

May 10, Music Recitals.

May 11, Commencement, Flint Medical College.

May 12, Commencement, Gilbert Academy.

May 15, Baccalaureate Sermon.

May 16, Exercises, English School.

May 10-16, Literary Societies.

May 17, College Commencement.

May 17, Social, Graduating Classes.

Revival Notes

At Lake Charles, Louisiana, the Rev. J. W. Turner, pastor, closed on Easter Sunday, one of the greatest revivals ever witnessed there. Results, fifty-three conversions.

The revival at Plaquemine, Louisiana, was very successful. There were seven conversions and ten accessions. Pastor J. A. Landry was ably assisted by the Rev. G. W. Forest.

At Mount Zion Methodist Episcopal Church, Clinton, Louisiana, the two weeks' revival closed Easter Sunday with seven conversions and accessions, and one by certificate. The Rev. J. E. Roiax is pastor.

We have just closed a glorious revival at Waycross, Texas, in which we were ably assisted by the various pastors of the city. The meetings only lasted two weeks. Four precious souls received the new birth and were baptized on Easter morning. The Rev. Wm. Daniels, pastor.

At Wiley Methodist Episcopal Church, Fordoche, Louisiana, the revival meeting of four weeks duration closed April 3, with fifteen converts and ten accessions. Baptized at the altar the first Sunday in April eleven; two were immersed. The Rev. S. A. Davis is the new pastor.

The Rev. Dr. W. R. A. Palmer, pastor St. Johns Methodist Episcopal Church, Orange, N. J., writes: "A union revival of the two Baptists, one African Methodist and Methodist Episcopal Church of this city of four weeks' duration closed in February with one hundred and thirty-eight converts to date. The program consisted of a Mass Meeting each Lord's day at 3:30 p. m. Song service and instruction for children each evening at 8 p. m., song service and preaching. The several pastors did the preaching assisted by their officers. There is a spirit of unity among the churches of Orange now which never existed before."

Change of Addresses

The Rev. D. A. Bragg to Winona, Miss.

The Rev. L. W. Price, 219 E. Davis Street, Jackson, Mississippi.

The Rev. Lee Nelson from New Edinburg to Lockesburg, Arkansas.

The Rev. H. R. Glipson (transferred from Florida Conference) to 314 South Street, Thomasville, Georgia.

Gleanings from the Field

MISSOURI

Independence.—Independence, Mo., is surely fast coming to the front. It is estimated that a thousand people have moved here from other places in the last eighteen months. A great many of them are Negroes. Several of the new negro families that moved in have bought homes. They have acted very wisely because property here is constantly going up. A house and lot near our church that could have been bought two years ago for \$350, was sold last week for \$700. I would say to the Negroes that don't care to live in Kansas City, and yet work there: they would do well to come and buy homes now in Independence, the county seat of Jackson county, while they can be purchased cheap and on time payments. In the last three years, according to my knowledge, the white people here have been very kind and generous to the Negroes. Four Negro churches are here, and all of them are alive and seemingly in the battle to win souls for the Master. We, the undersigned, met in Mr. C. H. Robert's barber shop, the latter part of last December, and organized a Young Men's Christian Association, viz.: The Revs. C. A. Williams, W. J. Bolton, O. A. Johnson, Messrs. Sam. H. Griffin, M. D., C. H. Roberts, a barber and Edison Jackson. We elected as president, Prof. W. H. Harrison, principal of our school here. We now have fifty members and have rented the big brick building that has been occupied for years by men charged with using it as a gambling resort. So where cards were played the Bible is now read. And where the dice rattled, the King's Choir is now heard. The hall is 60x24 feet. We pay \$30.00 per month rent. Preaching or lecture every Sunday at

3 p. m. On a recent Sunday Prof. R. B. Defraiz, secretary of the Y. M. C. A. of Kansas City, delivered an address for the association here. We have cause to praise our present Mayor Jones and our worthy city council. We sent a committee to them asking aid from the city to assist us in putting our building in order; it needed papering, painting, furnishing, etc. The Mayor and council gave us a check to the bank for \$50.00 and the citizens gave us \$50.00. Our hall is well furnished and the young men seem to have lost their appetite for gambling. We believe this Y. M. C. A. is here to stay. The writer is chairman of the program committee and a member of the executive board. The Rev. Dr. A. H. Higgs was here February 27 and held our fourth and last quarterly meeting. He preached two very acceptable sermons, morning and evening. One member received. We are now in a revival. We have married three couples within the last twenty days, namely: Mr. Louis Caldwell to Mrs. Laura Mason; Mr. Henry Caldwell to Miss Alice Smith; Mr. Wm. O. Jones to Miss Genolar Rankin; Mr. Sam. H. Griffin, one of our city physicians, a Meharry graduate, to his former wife. We shall come to conference with several subscribers for the Southwestern. We are moving along nicely with our church work here. I was called to Des Moines, Iowa, to preach the Thanksgiving sermon for the Knights of Pythias March 27th.—O. A. Johnson, Pastor.

VIRGINIA

PLEASANT RIDGE.—Our Second Quarterly Conference was held at Pleasant Ridge, Va., March 6-7-10, with Dr. S. F. B. Peace, District Superintendent,

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In the chair. In keeping with the circular sent out at the beginning of this Conference year by the Superintendent, in which the desire and work of the year was brotherly and concisely stated, settling forth the duty of pastor, officers and members, all accepted their respective parts readily, and joined the pastor in putting the same into effect. This was an historic quarter in that the Superintendent was at his best, and preached two able sermons Sunday at 11 a. m. and 7:30 p. m. At the close of the night service one joined the church. The Superintendent stayed over and spoke to the Epworth League Tuesday night. The work is spiritually alive. Paid the Superintendent \$12.50. Total amount raised for the quarter, \$53.87. Our motto, "We live to serve, and serve to live." Pray for us and ours.—J. A. Maston, pastor.

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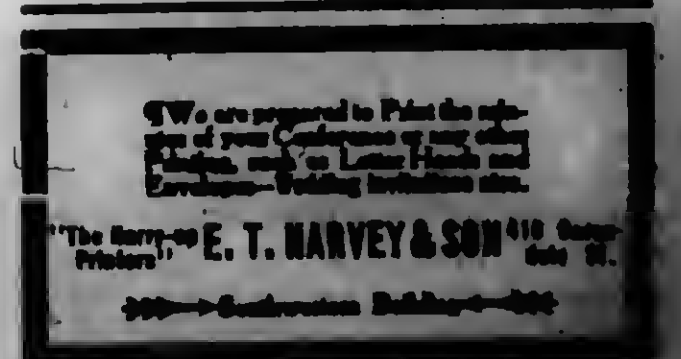
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Conference Notices

Special Notice

HUNTSVILLE DISTRICT.

Pastors, Laymen and Friends: The following railroads have granted rates of one and one-third fare. Tickets selling 10th and 11th of May, 1910, on account of the group meeting of the above district, to be held with Metropolitan Methodist Episcopal church, Conroe, Texas, I shall expect every pastor on the district and at least one delegate from each charge. Dr. I. L. Thomas wants to receipt you in full for claim of Board of Home Missions and Church Extension. Railroads, G. C. and Santa Fe, N. E. & W. T., M. K. & T. & B. V. and I & G. N. Show your agent this article if he has not received instruction; take his receipt for full fare one way. Dr. Anthony and his people are ready for your coming.—W. Hartley Jackson, District Superintendent.

District Rounds

CHARLESTON DISTRICT.

SECOND ROUND.

Washington and Ladson, April 9-10; Charleston, Old Bethel, 10-11; St. Thomas, 17; Cooper River, 17; Ridgeville, 23-24; Summerville, 24; Maryville, May 1; E. Charleston Mission, 1; Holly Hill, 7-8; Dorchester, 8-9; John's Island, 14-15; Charleston Mission, 22; Charleston Centenary, 23 (Conference 8:30 p. m.) Charleston Wesley, 24 (Conference 8:30 p. m.) St. John, June 12. Brother: I just completed my first quarterly round. The Charleston District is in good shape and I received a royal welcome everywhere. The good work done by my predecessor, the Rev. J. B. Taylor, D. D., and by those who preceded him, is everywhere manifest and I take this occasion to thank them for their careful administration and abundant labors. Claflin's Commencement takes place April 24-27. Plan to be there with your Freedmen's Aid collection. During the month of April, with the assistance of your Freedmen's Aid Committee, plan an educational rally. Report money to Dr. Dunton and results to me. Encouraged by the signs of the times and helped by the laymen's movement, the Charleston District, with a few exceptions, has increased the pastor's salaries. The District Stewards held a meeting at Wesley Church, Charleston, March 2, and apportioned your charges. Please canvass your membership by classes and have this amount due ready for me. Help the District Steward. Claflin must have a \$50,000 endowment. The Charleston District is asked to raise \$6,000, aside from the Freedmen's Aid Collection in two years. Let us get on to the job. Please prepare a list with their postoffice addresses of all the church officers and Sunday School workers and auxiliary officers on your charge, together with influential laymen and laywomen, and present them to me within thirty days, or at your earliest convenience. Write President Dunton and Dr. Mason for literature, etc., and preach an educational sermon during the next quarter. Make it full and warm and strong. You and I form the committee on apportionments and very soon all of them will be ready for you. Present all the benevolent claims of the church and raise your apportionment for each. I send you

Treasurer Jervay's auditing receipt for last year. I know you will do better. Our church periodicals are the best. Will you not help to double the list of subscribers for the SOUTHWESTERN on your charge? Remember this paper is your assistant pastor. The unhappy note in the Charleston District is "poor Sunday Schools." Will each pastor urge the bible training of the children and adults in his Sabbath School? The revival season is on. This is the fountain head. Save souls and we build and rebuild churches. We are co-workers.—J. W. Moultrie, District Superintendent.

WINONA DISTRICT.

SECOND ROUND.

Winona, April 22-24; Duck Hill, 29; May 1, Elliott, April 30, May 1, Valden, 7-8; Kilmichael, 14-15; Valden Ct., 21-22; Durant, 27-29; Salils, 28-29; Owens, June 4-5; Pickens, 4-5; Hester-ville, 11-12; Tchula, 11-12; Goodman, 18-19; Kosciusko, 24-25; Kosciusko Ct., 25-26; Ebenezer, July 2-3; Valden, Miss., 6; Lexington, June 25-26. Brethren: I hear good reports from your Easter services. We did well, raising our benevolence, but let us do better on Children's Day so that each pastor will be able to report his benevolence in full at the first District Conference that will convene at Kilmichael July 19-24. The Rev. D. A. Bragg and his good people are planning to entertain us royally. Let us not have any blank reports but get something for each cause. Dr. Docking, Editor R. E. Jones, Drs. Lucas, Thomas, Jones, Wragg, Penn, and all our representatives are expected to be present. Stir up the people to every interest of the church. We want at least a hundred students for Rust from our district. Put the SOUTHWESTERN in every home.—W. H. Gilliam, District Superintendent.

SPARTANBURG DISTRICT.

SECOND ROUND.

Clover, April 14; Yorkville, 15-17; St. James, 16-17; York Ct., 18-19; Blacksburg, 20; East Pacolet, 21; Gaffney Station, 29, May 1; East Spartanburg, 3; Gaffney Circuit, 5; Spartanburg Circuit, 7; Pacolet Circuit, 14-15; Spartanburg, 22-23; Spartanburg Mis., 23; Cowpens, 26-29. Renewal of license of local preachers and exhorters will be recommended to District Conference by vote of Second Quarterly Conference and all delegates to District Conference will be elected. Dear Class Leader: The First Quarterly Conference on your charge for the year 1910 was a pleasant occasion. Every class leader that was present or sent in a full report helped to make it so. All of our members are represented in the Quarterly Conference by their leaders. If a leader is absent his members are not represented. This is unfair to the members; therefore no leader should be absent. I almost know that you will be present at the second, third and fourth Quarterly Conferences with full reports. Let us pray and work for a glorious revival this year. It should be like that on the day of Pentecost (Acts 2 Chapter). We belong to a great church. We have a great Christian school. We are going to raise \$50,000 in the South Carolina Conference this year and next to endow Claflin University. It can be easily raised. With your faith and liberal aid we hope to get every member of your class and many friends of education to give us a subscription to this endowment, one-half of it to be paid in the fall of this year and the balance in the fall of 1911. All graduates and those who were ever students of Claflin University are re-

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What a blessing is perfect health! What enjoyment there is in feeling well! Life is all pleasure, and work is but play. But if one is continually ailing, life seems scarcely worth living.

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Countless women, suffering such ills, have found relief or cure in that old, reliable medicine, especially prepared for women,—Wine of Cardui. Thousands of these grateful ladies write to tell what Cardui has done for them.

We recently had this letter from Mrs. Annie Vaughan, of Raleigh, N. C.: "I cannot find words to express my deep gratitude for what your wonderful medicine, Cardui, did for me, for I sincerely believe it saved my life. I was sick and worn out, almost unto death. My sister finally persuaded me to take Cardui. Before I had taken 5 bottles I was well and strong."

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requested to give liberal subscriptions and assist us in our efforts to secure subscriptions from all lovers of Christian education. We will give special attention to this matter in all of our Quarterly Conferences. I shall depend on your assistance. You must see all your members and advise them to attend the Quarterly Conference. Remember that April 27th will be Commencement Day at Claflin. Let every charge be ready to report at least 50 per cent of its assessment on that day for Freedmen's Aid.—J. A. Brown, District Superintendent.

PINE BLUFF DISTRICT.

SECOND ROUND.

Eudora, May 1-2; Luna, 7-8; Arkansas City, 12-13; Movell and Parkdale, 14-15; McGehee and Dermott, 16-17; Snow Lake, 18-19; Elaine, 20; Helena, 21-22; Marvell, 28-29; Clarendon, 29-30; Wabaseka, June 4-5; Altheimer, 11-12; Reydel, 13-14; Pine Bluff, St. James, 18-19; Pine Bluff, St. Mark, 19-20; Fordyce, 21-22; Carthage, 23-24; Hermitage, 25-26; Warren, 27-28; New Edinburg, July 2-3; Ladd, 6-7; Dumas and Damon, 9-10; Noble Lake, 11-12; Bearden, 13-14. There was never a day like this for our Methodism in Arkansas. Doors are open for us on all sides. Let us make a charge on the camp of sin, and take the field for our Christ and his church. Brethren, take all the collections at once; urge the raising of the full apportionment for all the causes. Preach the word. Pray, work and plan for great revivals.—C. W. Whitehead, District Superintendent.

LOUISVILLE DISTRICT.

FIRST ROUND.

Paducah, April 15-16; Smithland, 17-18; Grand Rivers, 19; Eddyville, 20; Princeton, 21; Dulaney, 22; Greenville, 23; Leitchfield, 24-25; Taylor Mines, 26; Beaver Dam, 27; Indian Camp, 28; Hartford, 30; May 1; Bowling Green, May 7-8; Auburn, 9; Morgantown, 10-11; Munfordville, 12; Upton, 13; Louisville Coke, 14-15; Sonora, 16; New Haven, 17; Boston, 18; Lebanon Junction, 19; West Point, 20; Louisville, Floyd St. 11 a. m., 21-23; Thirty-fifth St., 8 p. m., 21-23; Owensboro, 29-30; June, Dundee, 1; Fordsville, 2; Irving-

ton, 3; Hardinsburg, 4-5; Lewisport, 6; Harned, 7; Cloverport, 10-12; Hawesville, 11-12; Waterford, 14; Mt. Washington, 15; Louisville, Jackson St., 17-19. Brethren: We approach our work this conference year with the vision of a glorious opportunity to serve God and our race. Nothing less than our very best is worthy of us, the cause and the vast interests we represent.—John W. Robinson, 320 Jackson St., Louisville, Ky.

BATON ROUGE DISTRICT.

SECOND ROUND.

Pine and Beach Grove, April 30, May 1; Stony Point, May 1-2; Mt. Carmel, 7-8; Macedonia, 8-9; St. Paul Ct., 11-12; Clinton, 13-15; St. Peter, 14-15; Rylander, 15; Norwood, 20; Wesley and Wilson, 21-22; Asbury 22-23; Mt. Zion, 27; Jackson, 28-29; Slaughter, June 2-3; Deerford, 4-5; Denham, 8-9; Zachary, 11-12; Baker, 12-13; Jones Creek, 16-17; Jordan Ct., 9-23; St. Mark, Baton Rouge, 19-20; Conrad, 22; Prairieville, 24; Wesley, Baton Rouge, 26-27; New Roads, July 2-3; Batchelor, 4; Union, 9-10; Lettsworth, 10-11; Lobdell, 13-14; Port Allen, 16-17; Shiloh, 22; Rosedale, 23-24. Brethren: I am very much pleased with the work on the first round so far, but there is room for improvement. Let us make Children's Day a great day for benevolence. Do not wait until the last of the year to do what should be done now. Let us put the SOUTHWESTERN in every home.—H. Daniels, District Superintendent.

HATTIESBURG DISTRICT.

SECOND ROUND.

State Line, April 23-24; Waynesboro, 27-28; Mathesville, 30, May 1; Ucutta, May 3; Shubuldr Clr., 4-5; Liberty Hill, 7-8; Shubuta, 10-11; Desota, 14-15; Quitman, 21-22; Enterprise, 24-25; West Enterprise, 26-27; Paulding, 28-29; Hiedlesburg, 30-31; Vernun, June 4-5; Bay Springs, 11-12; Laurel, 13-14; Richton, 18-19; Ellsville Cir., 20; Ellsville, 25-26; Magee, 28; Collins, 29; Sumerland, 30; Hattiesburg, July 2-3; Bentley Chapel, 2-3; Turnersville, 4; Hattiesburg Mission, 9-10. My dear pastors: I hope you have raised part of your benevolence, if not, do your best, and follow the plan given you at your first quarter. I hope you will make a good report at your second Quarterly Conference. We must succeed this year. Remember we must go to the Conference two hundred dollars in advance. We can do that if we all will work together. You have my prayers and best wishes for the work.—D. F. Dudley, District Superintendent.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

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NEW ORLEANS.

Gleanings from the Field

LOUISIANA.

JACKSON.—Our first quarterly conference was held here March 5-6, the Rev. H. Daniels, presiding. The meeting was one of the best. Sunday night the District Superintendent preached an able sermon to a crowded house. The spiritual tide ran high and many souls came forward to the altar for prayer. Brother Daniels is loved by us all. He is a farsighted, painstaking, and sympathetic, and approachable. He is a soul winner. Collection for the day, \$21.05.—J. J. Woolridge, pastor.

MISSISSIPPI

DUCK HILL.—The Rev. H. N. York desires to thank Sister Katler Baker for about 40 pounds of choice groceries, also Messrs. E. G. Galtner, G. M. Frazier, S. M. Ceristor, A. Frazier, R. Monsor, Reesie Galtner, J. Coleman, for over 100 pounds. May their barns and store rooms ever be filled with plenty. My first quarterly conference was held with Superintendent W. H. Gillum in the chair. A number of the officers were present with written reports. The superintendent made some very wholesome remarks touching on all lines of church work. Paid the superintendent in full. His sermon at night was inspiring. The Rev. W. H. Gillum is the man for the place. The pastor's salary was fixed at over \$500. Everything bids fair for a good year's work.—H. N. York, pastor.

DeSoto.—At the session of our first quarterly conference good reports were presented from all points on the charge. District Superintendent Dudley preached an able sermon. DeSoto is up on all lines. The Rev. J. E. Webb is the man for the place. We have raised pastor's salary from \$425 to \$450; raised assistant pastor's salary from \$125 to \$140. The assistant pastor, the Rev. J. McRee is doing good work at Brashertown. We will soon have our church completed at this point, and it will be a good one.—J. E. Webb, pastor.

NORTH CAROLINA

The following persons contributed \$1.00 each toward the Easter collection of Cedar Grove Methodist Episcopal Church, Rowland, North Carolina: Bud Monroe, B. D. McRoy, J. McDougald, E. Rastus McGirt, Amanda Reeze, S. E. Moore, Dianah McRae, Charlie McKinnon, James McLeon, R. B. Monroe, Lucy McArthur, Rev. J. M. McIell, Mrs. J. M. McNeil, D. J. Swindell, Judo McCormick, Ida McKinnon, Henry Charris, James Reeze, W. B. McLevi, David Shaw, N. H. Harlee, G. E. Taylor, E. D. McRae. The Rev. J. W. McNeil, pastor, has made great improve-

ments in this work since his coming four years ago. The missionary activity is greater and the Southwestern is in more homes than ever before.

HIGH POINT.—At Morris Church our second quarterly conference was held March 18th and 20th, District Superintendent M. M. Jones, presiding. The reports evidenced considerable advancement along all lines. Collected for District Superintendent through classes, \$20. Sunday's collections of \$13.26 was applied to pastor's salary. Sunday Dr. Jones was at his best. He preached two very able sermons to large and appreciative audiences. A large number of persons communed. The Sacrament of Baptism was administered to John Wesley and Garraan Leomdas Wells. Five persons joined the church. Thus closed one of the most successful quarterly conferences in the history of Morris Church. Our Sunday School work at this place, under the leadership of Prof. P. L. Eccles, is in a very prosperous state. On a recent Sunday the superintendent conducted a class rally. The object was to raise \$25.00 to pay on heater installed during January at a cost of \$260. Report as follows: Class 1, absent; 2, teacher, pastor, \$6.75; 3, Miss Ophelia Robinson, .60; 4, Mrs Lillian Gray, .33; 5, absent; 6, Miss M. L. Gray, .75; 7, Mrs. Alice Bowman, \$6.70; 8, Mrs. M. M. L. Robbins, .10; 9, Miss Maud Farlington, .35; 10, Mrs Claudia Jeffres, \$7.45; total collected, \$23.—J. W. Wells, pastor.

OKLAHOMA

NOWATA.—As per appointment, our Fourth Quarterly meeting was held, with Dr. Franklin in the chair. The officers presented written reports which showed marked progress along all lines. We have raised sufficient means to finish our new church and seat it with new chairs. Total amount raised in twelve months, \$1,000. The church is free of debt and is composed of a membership of the best people in the city. The white ministers assisted us in the revival meetings just closed. The Revs. F. W. Moore, First Methodist Church; W. E. Louches, Presbyterian Church; Frank Kerfoot, Missionary Baptist Church; also Dr. Bulgin, D. D., L. L. D., the noted evangelist, and the Rev. H. T. S. Johnson of Coffeyville, Kansas.

TEXAS.

JASPER CIRCUIT.—Our first quarterly was held on the 15-16 of January by our District Superintendent, Dr. W. L. Duncan, who preached two able sermons. He left on Monday 17th for Beaumont and the brethren led by the pastor went to work and now we are able to survey a beautiful parsonage of four rooms; a well is on the ground of 34 feet depth. Two beautiful chandeliers grace the parsonage. Mrs. Blue, wife of our pastor, has recently come to join her husband in the work; she is a charming woman and meets all as friends. The conference wrought a good work when it sent to us this splendid young man; he is a worker with heart and hands. We think that Jasper Circuit will witness one of the most progressive years of its history under his administration.—Francis Rhymes.

SULPHUR SPRINGS.—The Rev. J. I. Gilmore held our first quarterly conference February 19-20 at St. Paul Church. He preached a strong sermon, and twenty-five partook of the Lord's Supper. At 7:30 p. m. sermon by the pastor, subject: "Temperance." Paid District Superintendent in full,

K. C. S. RY.

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\$10.00; pastor, \$37.75; moving expenses \$26; total \$74.00. Since the quarter we have out an oran for the church and paid in full for it; also cooking stove for the parsonage which is paid for. We are now working to paper our church for the entertainment of the District Conference August 16-22. We are up and at work.—J. Jones, pastor. (Received April 6.)

VIRGINIA

PITTSVILLE.—Our fourth quarterly conference convened Saturday, February 26, at Ridgeway. The charge was well represented, there being representatives from each church. Our reports were pretty favorable, and our people must be congratulated on their faithfulness, rough as has been the weather. Our esteemed District Superintendent, the Rev. W. C. Thompson, B. D., was with us and on Sunday, February 27, preached an inspiring sermon. The members of the new chapel, Brights, have given the pastor a handsome suit of clothes, and Sandy Level is working hard to get an overcoat. This church is now wide awake, and saints and sinners are taking deep interest in the work. We closed our rally at Ridgeway on Sunday with total amount raised for pastor, \$26.91. Our quarterly conference was a decided success. Our district superintendent is paid off; all church expenses met, and the churches are spiritually alive. Total raised for all purposes during the quarter, 125. Thus came to a close one of the best conferences in the history of the charge.—E. Adolph Haynes, pastor. (March 9, 1910.)

If afflicted with sore eyes, use Thompson's Eye Water.

WEST VIRGINIA

MARTINSBURG.—On March 12th the Rev. S. R. Hughes, D.D., Superintendent of Scranton District, Washington Conference, closed his third year's work on the district with great success. Receptions were given him throughout the district. He is very popular with the preachers and people of this district. During his administration the work has advanced on all lines. At the last District Conference held here in Martinsburg the salary of Dr. Hughes was raised to \$1,500 per year, and the conference unanimously petitioned the Bishop to continue Dr.

Hughes as District Superintendent. He has been faithful, inspiring and helpful to all the people. The Staunton District is the largest District in territory in the conference including a part of Maryland, Virginia and West Virginia, covering about 80,000 square miles. The people are intelligent, industrious and prosperous and need a wise and conscientious leader such as they now have in Dr. Hughes under whose administration the district has grown from 22 to 30 appointments, writes the Rev. S. W. Beane, pastor.

DR. J. M. JOHNSON LECTURES.

Mrs. Hilda M. Nasmyth writing in Little Rock, concerning Dr. Johnson's lecture, says: "Not so long ago Dr. J. M. Johnson, of Houston, Texas, was here and delivered his lecture on Toussant L'Overture. It is one of the best lectures of its kind I have ever listened to and from early childhood I have been a faithful listener to various kinds of lectures and especially when the speaker has dealt with individual character. It is a lecture that really should be heard by all people, regardless of race or nationality, for no one can hear of the wonderful character, manhood and integrity that L'Overture possessed under most difficult conditions, without being inspired to be better and nobler thereby. From the beginning to the end, Dr. Johnson holds his audience in rapt attention and not once during the whole lecture does he neglect to bring before his hearers the true value of a good life. So many lecturers will sidetrack to put in something funny and the like which really cheapens their lecture. None of that was evidenced in Dr. Johnson, and perhaps that was one reason I admired it so much. There is not a school anywhere in America that ought not to have its young people hear of such a wonderful man as was L'Overture, and then hear it from a man such as I believe Dr. Johnson to be. I say this not because he asked me to, but because I believe it is right to give my thought upon it. It may help some one else to get an inspiration and seek diligently to have the privilege of hearing of this great man who will ever stand out in history as a bright particular star, not only to one race's credit but to the glory of all mankind."

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Recent District Meetings

PALESTINE DISTRICT

WOMEN'S HOME MISSIONARY SOCIETY.

Dear Sisters: At our annual meeting held in Bryan last December, it was decided that we would have our Women's Home Missionary Society meeting separate from that of the Texas Annual Conference. Our next annual meeting will be held at Palestine, Texas, some time in June. The date to be fixed later on. The District Superintendent thought as I did, that it would be best to have our district meeting in connection with our Foreign Mission Convention which will be held at Hearne, Texas, in May. They have given us Saturday, May 13, 1910, for our session. I would urge that each Auxiliary on the district be represented at this meeting. Important matters relative to our future meetings are to be decided. You see the necessity of your presence? Please send or bring with you monies for our King Home. The apportionment is \$25.00; for our contingent fund, \$1.00 for each Auxiliary. Our colored Deaconess Home Fund, \$5.00 for this district. If we cannot raise all of our various assessments at this meeting in May let us contribute to each cause as much as possible. Now, dear sisters, let us try and make this year's work a record breaker on the Palestine District. With united efforts and consecration we can make our district second to none in the Texas Conference. I earnestly ask the pastors to read this notice in each of their charges on our district and urge our claims. Help us. We need your help and counsel.—Mrs. M. D. Robinson, President W. H. M. Society, Palestine District. Box No. 45, Bryan, Texas.

For HEADACHE—Hicks' CAPUDINE
Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c, 25c and 50c at Drug Stores.

THE MONROE DISTRICT COMMISSIONERS OF THE BASTROP ACADEMY.

Met in their regular annual session Wednesday, March 23, 1910, at 1 p. m. in Mt. Olive Methodist Episcopal Church, Bastrop, La., with the Rev. J. O. Brown in the chair. After the business session the following officers were elected for the year: T. H. Monson, District Superintendent, president and field agent; J. O. Brown, vice president; L. L. Estavan, secretary; F. D. Thomas, treasurer. Financial committee, F. C. Whitlow, P. D. Davis, Jr.; I. O. Evans, F. D. Thomas, J. A. Evans. Principal, Miss Mary Moore. The Commissioners adjourned to meet on Wednesday, April 20, 1910, at 1 p. m. The ministers of the district will please take notice.—L. L. Estavan, secretary. Rev. T. H. Monson, D. S., president.

QUEEN ESTHERS OF NORTH CAROLINA DISTRICT

My Dear Co-workers: Some time ago in the SOUTHWESTERN there came to us an appeal to help raise funds to rebuild Kent Home. Now as your Conference Superintendent, I urge that each circle get to work at once to raise \$5. Send the same to Mrs. R. C. Beaden or send it to me. Now in my mind each circle can do this within the next two months. Anyway try it. It is a worthy cause, and we should be glad to aid in this work for our girls. Put on foot a concert or program of some sort, or an annual

sermon and take an offering for Kent Home. I trust every pastor who reads this will put his young people to work for the Home. We must do something. This is the first specified work I have asked you to do. Please respond liberally.—A. G. Morehead, Secretary of Young People's Work.

If afflicted with sore eyes, use Thompson's Eye Water.

MEMBERS OF THE TENNESSEE CONFERENCE, EPWORTH LEAGUE.

As the Board of Control will meet in a few days to arrange for our summer convention, let me urge upon each pastor to send me the name of his secretary so I can correspond with the Leagues through the secretaries. The Rev. E. J. Guthrie, our faithful President, is working hard to make this League a success, so let us help him and in so doing we help ourselves. It is the pastor that looks after the young people who will succeed. We had a glorious convention last year. Let us have a better one this year with delegates from each charge. When the President issues the call for the Board of Control let each pastor meet and help suggest plans. We would like to have the cooperation of all the District Superintendents. Some of them have stood with us all the time. Dear Superintendents, you are asking the pastors to stand by you and help you make your District work a success, let me ask you to stand by us and help us to make the League work succeed. Let me say to the pastors and presidents, the great church of our choice is moving and if we keep pace with her rapid strides we must move up. The pastor that doesn't keep up with the young people will be relegated to the rear. So brethren of the Tennessee Conference, let's get a move on ourselves. Write to Dr. Penn, the Rev. E. J. Guthrie or the writer. Let us keep in touch with the great church. Elect your delegates and send their names to Dr. L. M. Mores, Fourth vice president, Dickson, Tennessee, so their names may appear on the programme.—R. A. Dowell, Cor. Sec., Farmington, Tennessee.

PASTORS' COUNSEL.

The above meeting at St. Paul Methodist Episcopal Church February 25, at 10 o'clock a. m., District Superintendent Gowen, presiding. A very helpful and inspiring devotional service was conducted by the District Superintendent. Dr. Gowen's timely address on the great Methodist Episcopal Church, and what it stands for, was a masterpiece. E. R. Miller was elected secretary. Total assessment for the District Superintendent for 1910, \$1,300. The assessment was a unanimous agreement of the stewards and pastors. The local board of Church Extension of the District also held a very profitable meeting. A resolution was passed to place the money raised for Board at the most needy places, and one or two places at a time, and by this method accomplish more good. There is power in concentration. Thus we distributed \$34 accordingly, and a most profitable meeting was closed.—E. R. Miller.

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The Tenderfoot Farmer

It was one of these experimental farmers, who put green spectacles on his cow and fed her shavings. His theory was that it didn't matter what the cow ate so long as she was fed. The questions of digestion and nourishment had not entered into his calculations.

It's only a "tenderfoot" farmer that would try such an experiment with a cow. But many a farmer feeds himself regardless of digestion and nutrition. He might almost as well eat shavings for all the good he gets out of his food. The result is that the stomach grows "weak" the action of the organs of digestion and nutrition are impaired and the man suffers the miseries of dyspepsia and the agonies of nervousness.

To strengthen the stomach, restore the activity of the organs of digestion and nutrition and brace up the nerves, use Dr. Pierce's Golden Medical Discovery. It is an unfailing remedy, and has the confidence of physicians as well as the praise of thousands healed by its use.

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NEW ORLEANS

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THE INDEPENDENT was founded in 1848 as a Weekly Magazine to secure the freedom of American slaves. In the sixty-two years that have followed, it has always been the friend and champion of the Negro Race. We have printed frequent articles from prominent Negroes and have closely followed their activities and successes. This attitude has cost us many thousand subscribers, but we have the courage of our own convictions. We feel we are publishing a Magazine that every Negro should read.

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CASH REMITTANCES

HONOR ROLL.

L. G. Hodges, J. A. Jordan.

Subscriptions received March 22 to April 2.

Atlanta-Savannah.—C. C. Anderson, R. H. Hunter, W. L. Goins, T. M. Martin, J. M. Anderson, C. W. Prothro, C. W. Dempsey, Wm. Daniels, Mary Medlin, Blossom Fuller, A. Hill, Adam Ogletree, Minnie V. Jackson, Thos. Driver, Reese Varner, A. J. Taggart.

Central Alabama.—D. G. Toney, C. Turner, Richard Best, S. L. Damous, C. Jackson, A. Callahan, F. R. Robinson, J. W. Paul, S. L. Willis, B. F. Abbott, Charley Johnson, L. S. Williams, C. H. Harrison, Lewis S. Price, Alice M. Price, J. P. Gregg, U. S. Spruce, Lizzie Knox, J. D. Lapsley, E. W. Cook.

Central Missouri.—Jno. H. McAllister, W. A. Massey, Susie Froe, S. Morgan.

Delaware.—Mary Davis.

Florida.—Wm. Hailey, M. J. Gibson, Luvenia Murphy, P. R. Jones, J. P. Patterson, Virginia Jones, Arthur B. Keeling.

Little Rock.—Z. R. Fields, E. Houston, S. M. Arnold, J. P. Calvin, L. G. Hodges, Etta Nevils, Mary E. Jones, Jessie Bairfield, Maria Love, G. W. Hyde, R. W. Tallerson, Griffin Jackson.

Louisiana.—Lucinda Johnson, S. M. McGruder, I. C. Armstrong, F. T. Chinn, M. J. Carey, F. D. Thomas, Sam Lewis, Aaron Taylor, Louisa Daigre, E. C. McCarthy, H. S. Williams, Liska Cheatham, Jno. Blunt, W. J. M. Price, Frank Cloud, William Harrell, Victoria Clark, P. M. Burke, Mrs. N. A. Wittenburg, A. C. Spears, J. W. Turner, Ella Jefferson, D. M. Seals, Wm. Johnson, S. Dorsey.

Mississippi—Upper.—G. W. Saunders, Joe Miller, J. W. Golden, S. S. Myers, G. W. Moody, Bertha Grey, Estell Jones, Lewis Anderson, P. B. Baker, Thos. Parker, B. J. Roberson, W. M. Malone, D. Vanderford, E. L. Brewer, A. D. Brogan, Wm. Sutton, J. M. Nevils, W. T. Haynes, C. Washington, J. Gambell, Wm. P. Young, R. L. Carpenter, Alfred Daniel, Alfred Snell, William Wesley, A. Carpenter, E. D. Ford, E. H. Holmes, Mary Hatter, J. D. Gibbs, P. A. Lemon, Sam Anderson, Sarah Hannah, A. L. McKinney, T. G. Grice, F. Smith, Jno. Taylor, Jesse Duncan, J. W. Holden, A. B. Archibald, C. W. Butler, J. H. Hill, H. Taylor, H. Smith, J. W. Johnson, W. A. Wandick, D. F. Dudley, Chas. O. Williams, M. E. Ott, W. L. Reeves, G. M. Frazier, Chas. P. Jones, G. W. Washington, Sarah Thornton, J. W. Randolph, E. C. F. Troupe, J. H. Austin, H. C. Crockett, Green Spencer, Emmaline Jackson, A. Johnson, D. H. Crump, Lucinda Brewer, W. N. G. Lipsecomb, David Bassett, W. L. Lamb, H. W. Jenkins.

North Carolina.—Jennie Pride, J. D. Hairston, Calvia McBride, D. R. Harrington, R. K. Adams.

South Carolina.—Florence Middleton, H. C. Asbury, N. D. Malloy, N. W. Greene, David Monroe.

Tennessee—East.—George W. White, Hattie Cole, Brown Owen.

Texas—West.—J. H. Williams, R. Hilary, C. T. Thompson, Milton Wilson, T. W. Sparks, E. Mioheaux, Charile Fentlem, S. A. Pryor, E. T. L. Moon, Perlia Parker, Howard Scott, S. A. Andrews, Chas. Wofford, A. Norris, Washington.—Henry Adams.

Crescent City Notes

Dr. W. E. B. DuBoise of Atlanta, Ga., the famous author and noted educator, will lecture in Central Congregational Church, Liberty and Gasquet streets, Friday evening, April 15, 1910, at 8 o'clock. All who are interested in the moral, religious and educational development of the race should seize this opportunity to hear this great leader. A splendid musical program will precede the lecture. The admission fee will be 25 cents.

Sunday, April 17, the Rev. B. M. Hubbard, D.D., District Superintendent, will address the Colored Young Men's Christian Association meeting. This is a men's meeting. Sunday, April 18, the Association will hold Tuberculosis Mass Meeting, ladies and gentlemen invited. This meeting will be addressed by Dr. L. T. Burbridge and Rev. Robert E. Jones, D.D. Sunday, May 1, Rev. W. R. Butler, pastor First Methodist Episcopal Church, will address the meeting for men only.

MALLALIEU CHURCH.—The services were largely attended on Easter Sunday, beginning with the Resurrection Sermon at 4 a. m., by Pastor F. T. Chinn. One convert; five accessions—four being converts. At 11 a. m. the Rev. Mr. Thomas preached to the delight of all. 3 p. m. Sunday School rendered a programme that was interesting, under the direction of Miss Beige V. King, our faithful and attentive superintendent and teacher. 7:30 p. m. The District Superintendent preached, text: "Grow in Grace," and our hearts were truly made glad. The pastor was indeed remembered and each leader received from his class a present both valuable and useful. The Decorating Committee used artistic taste and much praise is due them. Collection for the day, \$47.00. In the pantomime—Holy City—Miss Verge V. King was indeed good; the song was rendered by Mrs. Susie Wilson assisted by the choir, Mrs. E. Ruffin, organist.—L. M. Randall.

SIMPSON MEMORIAL is in a very good condition. We are now comfortably situated in our home, 4622 Chestnut street. We feel grateful to the Stewardess Board, of which Mrs. Della West is president and Mrs. M. E. Robinson secretary, for fitting up one room with matting, curtains and shades. A lamp was presented to pastor by Mrs. Joseph; rocking chair by Mrs. D. West; half dozen table spoons, forks, cups and saucers, etc., by Mrs. J. B. Alexander, and Miss S. A. Jones. We also thank the Ladie's Aid of which Mrs. Murray is President and Mrs. Watson assistant secretary, for fitting up a room with matting, curtains and shades. These auxiliaries deserve great credit. Easter Sunday was a great day at Simpson Memorial. At 4 o'clock p. m. a sermon by the pastor. Our Church with its great seating capacity was taxed. Sixteen joined the church. At 11 a. m. the Sunday School under the able

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If you are looking for pleasant work that will pay you well and in which you can use all or only spare hours, you must write me immediately for full particulars of this remarkable offer, enclosing ten cents for a three months subscription to our official magazine, **THE UNION JOURNAL**, which with the letters and circular matter I will send you, will convince you that I am able to help you. Write me today.

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284 I-L-U Building

Dayton, Ohio, U. S. A.

leadership of Miss S. A. Jones, superintendent, assisted by Miss J. Humphrey, rendered an excellent program. At 8 o'clock p. m. the church was packed. Two of the K. of P. lodges and the Court of Calantha had their annual sermon preached by Pastor Worsham. Collection for the day \$77. Our first quarterly conference was held Tuesday night, March 29th, by the Rev. W. J. M. Price, District Superintendent. The written reports showed that the work was moving on in a shape. After the close of the conference the Ladie's Aid served refreshments. Wednesday night at Quarterly Love Feast the following ministers were present and took an active part: Dr. S. J. Channell, Dr. J. F. Marshall, the Rev. F. T. Chinn, Bro. Arthur Robinson and the District Superintendent, W. J. M. Price.—R. C. Worsham, pastor, New Orleans.

POINTS REGARDING THE CENSUS.

The census begins April 15 and must be completed in fifteen days.

The enumerators will wear a badge inscribed "United States Census, 1910."

The law requires every adult person to furnish the prescribed information, but also provides that it shall be treated confidentially, so that no injury can come to any person from answering the questions.

The enumerators, prior to April 15, will distribute to every family a blank or schedule. This should be filled up by the head of the family. It should, if possible, be done not later than the morning of April 15, but if any one has been unable to fill it up by that time, he should do it as soon afterwards as he can.

COLORED WOMEN and MEN

Write today for free particulars. \$2.00 daily easily made in leisure time. Address: TAYLOR REMEDY COMPANY, Dept. 1, Louisville, Ky.

People who do not speak English or who do not understand the schedule completely should get help from others if possible, in filling it.

The President has issued a proclamation, calling on all citizens to co-operate in the Census and assuring them that it has nothing to do with taxation, army or jury service, compulsory school attendance, regulation of immigration, or enforcement of any law, and that no one can be injured by answering the inquiries.

It is of the utmost importance that the census of this city be complete and correct.

Therefore the head of every family should promptly, fully and accurately fill up the "family schedule" before it is called for by the enumerator.

If afflicted with sore eyes, use Thompson's Eye Water.

INQUIRY.

I am inquiring for my mother's sister. Mother was named Ella Wicker. She lived on Felicite street, New Orleans, when I last heard from her. I have two aunts, one named Mary, the other I do not know her name. I was sent to the convent, hence I lost trace of them. They used to call me "Lent Wicker." My name and address is Mrs. Victoria Simms, Alexandria, La. No. 429 Washington street.

Hicks' Capudine Cures Sick Headache Also Nervous Headache, Travelers Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—It's liquid—effects immediately. Sold by druggists.

Southwestern Christian Advocate

IMPERFECT IN ORIGINAL

ROBERT E. JONES, Editor
BATON & MAINS, Publishers

NEW ORLEANS, APRIL 21, 1910

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THE MORALITY OF INSURGENCY

It may be rather disquieting to the Republican administration to have some of the strongest men of the national congress stand by what they conceive to be duty and pledges to their constituency but it is, nevertheless, a good thing for the moral sentiment of this country. It has become proverbial that politicians make pledges prior to elections which they willfully and deliberately ignore when they are once in office. Not only have individual politicians been guilty of this sin, but such charge has been laid even at the door of political parties which at times have written planks in their platforms before election which afterward were entirely ignored. It is a healthy sign when the senators and national representatives in numbers and character sufficient to command respect throughout the nation, can resent the crack of the party whip. That these men in this day when the American is becoming more independent in politics receive the endorsement of their constituency should occasion no particular surprise. With our present political condition in this country the government by parties seems the only thing practicable, for the majority party goes into the office squarely upon what it promises the people. But the American people should not be such slaves to the traditions of parties as to continue any one of them in power which willfully continues to ignore its platform pledges. We are not surprised that certain politicians of the old type are very much annoyed by the new spirit that is innoculating American politicians of all parties. If Mr. Cannon were disposed and would speak out of his heart, he would give some interesting experiences with the growth of this new sentiment. A political party is bound by every sense of morality and of honor to put into operation as far as it may be able, every pledge of its political platform. And while we do not discuss at this particular time the issues involved in the insurgent movement, which is so familiar now to the reading public in all parts of the country, we do want to record our appreciation of these senators and congressmen who chose rather the anathema and wrath, maybe, of the administration, than to ignore their moral duty to their constituency and the dictates of an awakened conscience. A popular government rests absolutely, as to its permanency, upon the amount of conscience, decency and righteousness that can be put into the affairs of state, and hence the more men of high purposes that can be brought into our state craft, the better will be the type of our government. The insurgents may not have done a good thing from a party standpoint; they have, however, furnished a splendid example to the youth of our land in standing by what they conceive to be the principles of truth and right. There is a scripture that reads: "Let him that thinketh he standeth take heed lest he fall." The old political parties of this country need not be so sure that they have it "grabbed." True enough, one of the old line parties has been able to hold almost continual power for more than fifty years, but there are some rumblings in the distance and there's going to be in the near future a new political line up. Either there will be a new party with a new name not now before the American public, or the old party must change its method, its manner, its purposes, its policies, and champion more consistently the rights of the people and give us a government of the people and for the people. The average American is learning to appreciate the power of the ballot, and this power certainly will be invoked to the discomfiture, no doubt, of the old line parties.

THE FREEMAN'S JOURNAL DEFENDS THE VATICAN

It is not our intention to prolong an acrimonious discussion which has risen out of recent incidents in which the Vatican at Rome figured conspicuously. Because of the personalities involved this discussion should be brought to a close as early as practicable. But there are great questions involved and questions that will not down and that must be faced. Let us be frank. There is much in the Roman propaganda that the Protestants in this country do not accept and will not accept, however tolerant we may become. The very existence of the Protestant Church is an affirmation of this statement.

In the beginning of this controversy Bishop Cranston of Washington City, wrote a notable reply to a high official of the Catholic Church. As might be expected, the Catholic journals of this country took issue with Bishop Cranston's statement. Now, Bishop Cranston is qualified to take care of himself, but there came to our notice, recently, an issue of the *New York Freeman's Journal and Catholic Register*, which spends quite two columns in discussing what it pleases to term "Bishop Cranston's Loose Talk." The opening paragraph quotes Bishop Cranston as saying: "The Protestant Church stands for the same essential spirit in its protest against the assumed divine right of the Pontiff of Rome to rule over and direct the spiritual affairs of the world." The *Journal* proceeds to make reply to this statement with this sentence, "As we have seen, this Republic does not rest on the principle of protest." The *Journal* after stating that this would be a "poor" and in fact an "impossible foundation," says: "He who would protest should have some substitute for the thing he protests against and then, ipso facto, he ceases to be a protestor and becomes a proposer." The *American Republic* does rest upon a protest, a protest written in its Declaration of Independence and upon every page of its glorious history. It was a protest that led to the early settlement of this country; it was a protest that led to the Revolutionary War, and the essential spirit of Americanism is a protest and a revolution against anything that seeks to enslave man or curtail his liberty. We not only become a "protestor," but we become a "proposer," and the substitute which we offer for the monarchies of Europe is the government of the people, for the people and by the people, which is a growing and an abiding protest against the rule of the few. And this is, if you please, the spirit of the Protestant Church.

The *Journal* claims that there are 300,000,000 of people who believe in "the divine commission of Peter and that of his successor." The *Journal* has no reliable statistics by which it can claim 300,000,000 of the world's population who subscribe to any such doctrine. This roll is padded. It dodges behind its claim of apostolic possession for its present Pope by using that oft quoted text, "On this rock I build my church." In the first place the text here quoted permits of no such interpretation, either literal or otherwise, and if it did the Roman Catholic Church has no parchments by which it can substantiate the fact that it is the conservatory of God's grace and the preserver of the divine commission.

Later on the *Journal* quotes Bishop Cranston as saying that the Catholic Church claims "universal dominion and the power to dispose of the souls and bodies of men by its own standards." Now, the *Journal* plays the baby act and begins to whine instead of meeting the charge that is alleged against it. As a matter of history, whatever curtailment there is of the Papal power it did not come of initiative of Vatican but because it was forced upon the Roman Church which has receded in every instance because it did not have the power to withstand. Does the

Journal mean to say that the Catholic Church does not teach that it may or may not through its priesthood and Papal power settle the spiritual destiny of man?

The *Journal* again quotes Bishop Cranston to the effect that "Protestantism is a spiritual democracy declaring the right of every man to chose his own belief." To offset this the *Journal* refers to the attitude of John Wesley toward the Colonists in their rebellion against the British crown. Now, we do not claim that John Wesley was infallible, and if he sympathized with the Royalists, time has proven that he was wrong and that the Colonists were right. We have no time, however, to cavil with the *Freeman's Journal* and its slurs and insinuations as to American democracy. To face the truth, this is the charge that the people of this country hold against the Catholic Church, that it is not American in spirit, that it is essentially foreign to our ideas. The recent events of the Vatican seek to emphasize this charge against the Catholic Church by those who oppose it in this country.

To the *Freeman's Journal* let it be stated that Protestantism welcomes light from any source. Not only does it welcome light, but it seeks it and we place no restrictions upon our constituency as to the sort of books they may read or the temples they may visit in the search for the truth. When there is an effort to have an adherent shun certain line of thought it creates at once a suspicion that the adherent's faith cannot stand. The strongest possible support that could be given Bishop Cranston is the weak reply, long-spun and verbose, of the *New York Freeman's Journal*. It seeks to make capital of John Wesley's attitude and throws in other extraneous matter, but fails to meet the issue. But the issue must be met. The spirit of Americanism demands an open deal which must be square. And there must be no reservation or dodging or quibbling.

One million people die yearly from Consumption. You can help to stop this enormous death rate. Inform the people.

Our people are dying for the lack of knowledge. It is your job Brother Preacher to educate them. Get on your job. Do it now. Tuberculosis Day is April 24.

It is not a very courteous or manly thing to prod, but sometimes one gets a great deal of satisfaction out of it, especially when the other fellow is caught doing the same thing of which you have been accused. It has been claimed in this country over and over again, "Eliminate the Negro from politics and there will be no more corruption of the ballot." But if we are to believe what we read in the Associated Press dispatches, purification has not taken place in such large measure as was prophesied. Could there be political scandals any more obnoxious to the moral sense than the alleged scandals of the Mississippi Legislature, of the Pittsburg Council, and for that matter, some of the allegements in the Forestry service? There was no Negro in any of these wood piles and yet, evidently, something has gone wrong. The truth is this, sin knows no color line. The reverse of this statement is also true—political morality may inhere in the Negro as well as in the white man. It's a poor way to develop the Negro by cutting him off from the privilege of voting, for we learn to do by doing. The situation becomes more aggravating when we have flaunted in our face so continuously such unworthy examples, examples of corruption, of bribery and greed, of disloyalty to the truth and integrity as we have seen of late. The Negro makes no particular comment upon the situation, but is thinking.

Three Tests Applied to the Negro Question

By W. Byrd, M. D.

Mr. Andrew Carnegie in a remarkable address delivered before the Philosophical Institute of Edinburgh, Scotland, gave three tests of the strength and perpetuity of any people. First: Health and ability to accept and to live in contact with a higher civilization. Second: Eagerness and capacity for education. Third: Ability to secure home and get wealth. The wisdom of these tests for individual and racial perpetuity are so apparent as to be accepted by all. Failure in any one means the destruction of that people.

The American Indian failed in all and now the once great and populous tribes which roamed this country over, are only a few scattered bands in the West—a curiosity to us, not to be reckoned in considering American civilization—only a ward of the nation. They refused to accept the higher life and the mighty wheels of progress crushed them in its onward march. They had some capacity for education, but desired it not. They had no deep seated craving for home and the acquisition of wealth. All the country was theirs—but theirs only as a hunting ground.

The acceptance or rejection of these three tests are not with our neighbors but with ourselves—so the fundamental elements of our race problem are not with the nation or the white race but within ourselves.

Let us consider these tests in relation to the American Negro. First: He accepted American civilization with its good and its bad and has been able to thrive in contact with it.

From 4,500,000 at the close of the war, he has grown to nearly 12,000,000. While this is true and most gratifying, there are some facts as to our vital statistics which should startle us and demand the thoughtful attention of every member of the race. From 1822 to 1830 the death rate of the colored was less than that of the white, being for the colored 447 per thousand and for the whites 457. From 1831 to 1840, colored 320, white 331 per thousand. From 1841-1848 colored 266, white 168. You will see that during this period from 1822-1848 the death rate of the colored as well as the white decreased, the colored death being lower than that of the white.

Beginning with 1865, the close of the war, there came a change. From 1865 to 1874 the death rate of the colored was 411, whites 198. From 1875-1884 colored 668; whites 255. From 1885-1894, colored 627, white 189. From 1894-1900, colored 675, white 190.

A study of these figures is alarming. Before the war, when the colored people were under the care of masters, their death rate was lower than that of the whites. Since the war, it has steadily increased until for the decade ending with 1900, the death rate of the colored in comparison with population, was over three times that of the whites. Their death rate has been decreasing while ours has been increasing.

We have 670 per cent more, who die under 15 years of age than the whites; 150 per cent more of our people die from 15 to 44 years of age than the whites.

Some figures of the city of Norfolk, Va., for the month of last November. The population of the city: White is 40,488; colored 31,242. Deaths, white 45; colored 53. The ratio per thousand, white, 14.4; colored 20.3. There are some causes for this excessive death rate of the colored people.

Let us investigate some of these causes:

1. I would say ignorance as to the laws of health. Within the last fifty years there has been a wonderful acquisition of knowledge as to the cause of diseases. This knowledge physicians have given to the people. The whites with greater intelligence have read, listened and heeded and reduced their death rate.

2. Living in too crowded quarters. Lack of fresh air.

3. Carelessness. Having a good time.

4. Breaking moral laws.

There may be laws against our riding in certain sections of street cars. Laws may prevent us from drinking at soda fountains, at certain bars, from visiting Virginia Beach and Ocean View—but there is no law preventing the Negro from being a strong, healthy man or woman; no law that says we shall not bequeath to our children that greatest of nature's boons and blessings, good health.

Second: A craving for education:

Before the war what education the Negro received was stolen. He dared not openly study a

book. When the opportunity came he seized it and gave for his own education the first year over \$100,000.

The census of 1870 and 1900, thirty years apart, compare as follows as to illiteracy of the Negro males of voting age: Total number 1870, 1,032,475; illiterates, 862,243; per cent, 83.5. Total number 1900, 2,060,302; illiterates, 976,610; per cent, 47.4.

Thus in thirty years illiteracy has fallen 43 per cent. At same rate of progress it is today (1907) not one-half as great as in 1870.

We have an instructive census table showing illiterates in the colored population of ten years of age and over for 1880 and 1900:

Total number 1880, 4,601,207; illiterates, 3,220,878; per cent, 70.0. Total number 1900, 6,415,581; illiterates 2,853,194; per cent, 44.5, a decrease in illiteracy of thirty-six per cent in twenty years.

In seven states, Delaware, Arkansas, South Carolina, Georgia, Alabama, Mississippi and Louisiana, the cost of Negro common schools in 1900 was \$1,345,859. Whereas Negroes contributed \$1,496,036. "Excepting a few city systems, it can be said that apparently Negroes in the South contributed to their schools in 1899, \$3,762,617 out of a total cost of \$4,675,504, leaving but \$912,887 to be paid by the whites."

Since 1880 Negro churches have contributed for Negro education \$9,549,700.

These facts are the best evidence of our eagerness for education, which the world recognizes as power.

Yet we are not doing sufficient. Every Negro parent should see that his children receive a common school education, be able at least to read, write and figure fairly well. This is our duty.

In this Republic of ours we may be proscribed, but there is a republic of mind, which denies all proscription. The body may be enslaved, but the mind over which God reigns, no man can place in servitude.

No form of slavery could repress the music in the souls of our fathers. Listen as the sweet tones of "Swing Low, Sweet Chariot" swell from the throats of uncouth and untutored slaves. Sweeter and richer, louder and grander the strains roll until the woodland is resonant with their entrancing charms. The bobolink and the oriole grow tame under the glorious spell of the human voice.

Supremely sweet are the cradle songs and lullabies crooned by the black mothers, inviting to slumber the babies of the race, any we may dare hope that the atmosphere of sweet cadence surrounding their lowly cradles invite elf and fairy, who chant songs more beautiful, who instill into the sleeper's ear tones undreamed and unmatched, which when baby grows to manhood estate, shall be sung to the delight of the world. Jim Crow cars curbed not the poetic genius and afflatus of our immortal Dunbar. His mind and imagination dwelt high in the region of the Gods. He sang from Olympus' heights, the home of Milton, Virgil, Tennyson, Longfellow.

Mr. Carnegie's third test is the desire for home and acquisition of wealth. At the close of the war we had no homes. In 1900 Negroes owned 372,414, nearly all of which were paid for. The home is the cradle of all virtue, nothing commands more respect and gives better standing in any community than morality and the possession of property. We are beginning to realize this and there is a growing awakening for the possession of a place I can call my own. To possess this it requires:

1. Begin early.

2. Sacrifice and save. There should be a united effort of husband and wife. We have the best women in the world. They work in the field side by side with husband, son, brother. The sun shines not too hot, the rain beats not too fierce, for their thrift and energy. Singing they pick the cotton or hoe the corn. All day long over the hot cook range or wash tub they stand, cheerful and happy. At nightfall bringing their humble earnings to the support of the home. Often abused and made to pay rent and buy food for all. History tells not the story of a truer, more loyal womanhood than those of our race.

A new problem confronts us in our advancement: What shall be the place of the Negro in the commercial and industrial world?

We must not disguise the fact that the most of us earn a living, and that should be the best possible; that the great bulk are to labor with heart and hand as all other peoples.

What shall be the position and condition of these laborers, is the serious question. With this, we are all concerned. The future of all others is dependent upon an intelligent, prosperous, laboring people.

The South is upon the eve of an industrial era. The cotton factories of the East are coming to the fields of the raw material. The owners with the inducements, the South offers in coal, raw material, and the fact that the southern mills have declared paying dividends, when they have been compelled to cut the wages of their operatives, are turning their attention to this section. The same is to a limited extent, true of the iron industry and others, which will of a necessity, follow in the wake of these.

With the dawning of this day, there will be an influx of the laboring people into the South to operate these mills. What then shall be the position of the colored laborer? Will it be that of the menial, or shall his intelligence and skill, his faithfulness, his integrity, say to the keen business sense of these Northern capitalists that our labor is preferable?

The daily bread problem; the acquisition of home and wealth, keeping sound bodies, rising into an intellectual manhood, maintaining good morals, are most vital to us today. These problems I bring are yours, not the nation's, not the white man's, but yours and mine. History of the past gives us the faith that we shall bravely meet and conquer them and complete with the growing years the work begun by the immortal Lincoln.

This is a work, not alone for Douglass, Langston, Bruce, Washington, the great and mighty of our race, but for the humblest member of the race. For us with work well performed, God has the reward. It is a truth as old as the human family, that the work of the true shall never die. That it is as eternal as the God out of whom it was born. Bodies may crumble back to mother earth; in the restless flight of time, name and fame may vanish from the memory of men, but earnest deeds garnered by the everlasting father, time weaves into the world's character—many threads into each life; some into yours, some into mine, enduring as the soul is immortal, destined to be gathered again into the mighty ocean of God's greatness and goodness, when human life is no more.

New Port News, Va.

Momentous Decisions

It is a solemn thought that there are times in the life of every person when some important decision is made and which may be, and often is, far-reaching in its results. There are more critical and pivotal moments than may be realized by the one who makes the decision. Each one of us has come to a time when we were required to decide the question as to whether or not we would accept eternal life, or reject it. Very many people, at such a time, have decided that they would wait until another day in which to accept the great gift of God; but it was a most perilous decision, for never afterward did they have any desire to become a Christian. The unsaved person who says to God, "Go Thy way this time, and some other day I will heed Thy voice" runs the terrible risk of never having another opportunity to hear God's wooing voice. The late Prof. T. Harwood Pattison, of Rochester, in his last sermon said: "The choice which we make decides not only the path that we walk, but the end that we reach. Pilate, at the only interview he had with Jesus, asked, 'What is truth?' and he waited not for the answer. Probably at that moment he settled his whole future fate. In a darkened room at Damascus, Saul of Tarsus, the young persecutor, sat revolving that very same question. Three days of agonizing thought, three days at 'the parting of the way.' Sunset and evening star saw him still there. Sunrise and moonlight found him there yet. Three times the city awoke and went forth to its burden, then home to its rest, but Saul did not stir from that point. Then he rose up, and flung the door open, and stepped out in the light, and cried, as the sun shone in on his soul, 'For me to live is Christ.' He took the road from which he never turned aside until he reached the last milestone, and, in the prospect of the flock, could write, 'I have finished my course; I have kept my faith.'" What a momentous decision in Paul's life that was! It was a decision which has resulted in vastly more good to humanity than can ever be described. Decide now for God and heaven!

C. H. WETHERBE.

Dost thou love life? Then do not squander time; for that's the stuff life is made of.—Franklin.

Liberia--A Study--XV

By the Rev. Alexander P. Camohor, D. D., President Central Alabama College, Mason City, Birmingham, Alabama

IV. Physical Aspect and Resources

NATURAL PHENOMENA

There was in 1872 a volcanic disturbance in the county of Grand Bassa. It occurred in the neighborhood of the Finley Mountains. It was attended by rumbling sounds occurring at intervals, and smoke issued from the hills for several weeks. The area disturbed covered a space of fifteen acres, extending along the base of a hill between two ranges. Elevations and depressions of earth amounting to twenty feet or more resulted from this eruption. In the sunken earth were charred trunks and branches of trees and deposits of chalk and magnesia. This is the only instance of volcanic eruption we find in Liberia. President Roberts, in his annual address to the Legislature the following year, made prominent mention of this phenomenon and an exploring expedition visited the spot and made observations. Aside from this there have been no earthquakes recorded and the only thing noted is a slow subsidence which is taking place along the coast.

MOUNTAINS

Barring Cape Mount and Cape Mesurado, the former of which rises more than a thousand feet, there is no mountainous country in the vicinity of the coast and it is only the eastern half of the country that is really mountainous. It is generally believed that the highest mountains in Liberian territory have not been discovered, though foreigners have caught glimpses of hills that seemed to rise through the clouds. All measurements are subject to error. An estimate of the height of the loftiest peak in the Nimba Mountains is 6,560 feet and it is easily conceivable that if unofficial observations go for anything, Liberia may claim the highest mountains in West Africa. Mount Druple, which lies on the Upper Cavalla River, barely outside of Liberian territory, is estimated to be 9,840 feet high.

The Satro-Nidi-Kelipo mountains appear to attain their maximum height at about 4,000 feet, though northeast of the Cavalla, it is said that Mounts Gamutre and Duna may be 5,000 feet high. West of the lower half of the St. Paul's River, the country appears to be mountainous, but the maximum height seems not to be more than 3,000 feet. Of course the country abounds in hills of lesser elevation.

The country is not rich in lakes. A large lagoon, known as Fisherman Lake, receives the discharge of the Mafa River. This body of water is about ten miles long and five miles at its greatest width. Then, north of the Sulima River appear Lakes Kasa and Mabossi.

RIVERS

Beginning with the Mano River, which forms the boundary between Sierra Leone and Liberia, and following the coast line to the Cavalla, there are no less than twenty streams that drain the uplands and coastal belt of Liberia. Intersecting the seaboard they empty their waters into the ocean. As compared with the great rivers of Africa, the Liberian rivers are not large. As a general rule they are navigable only for distances of twenty miles from their mouths and by vessels of light draft only. The Cavalla is an exception to this for it can be navigated to the first rapids, a distance of eighty miles. The larger rivers in Liberia are the St. Paul's, Cavalla, Junk, Cestos, Sinoe, and St. John's and the Cape Mount or Pissou. The St. Paul's is 200 miles long and it is probably the longest river in the country. The head of navigation of this river is at White Plains, an Americo-Liberian settlement about twenty miles from its mouth.

Many of these rivers have beautiful waterfalls at various points along their courses and in flood times their roar can be heard for many miles.

RELATION TO TRAFFIC

The rivers are well distributed in Liberia. Each county has several of the principal rivers; the St. Paul's which is in a common delta with the Mesurado is in Montserrado County; the Junk and St. John's Rivers in Bassa County, and so on. Their general course is from northeast to southwest. Many farms lie across the line of these rivers. There is considerable traffic on the rivers due especially to the absence of roads and railways in Liberia. A little dredging and the removal of the numerous sandbanks, drifts, logs and the blasting out of some

of the rocks in the upper courses, would increase the usefulness of the streams one or two hundred per cent.

Dangerous bars are often found at the mouths of the rivers. They are caused by the confluence of the water of the rivers and the waves of the sea. The surf dashes with great violence over these bars rendering the passage over them difficult if not dangerous. It takes expert management to cross these bars and the true master of the situation seems to be the Kroo "boy." The bars and surf make it impossible for the ocean vessel to anchor otherwise than in the open roadstead. This, of course, is a marked handicap to commerce for it is necessary to transport passengers and freight across to the shore in surf boats under the pilotage of expert native surfmen. Steam launches relieve the situation.

CREEKS

Some of the Liberian creeks are worthy of mention with the rivers. For instance, there is Stockton Creek, just outside of Monrovia. Then there is New Georgia Creek, alongside of the Mesurado lagoon.

ISLANDS

Islands in Liberia are few. Perseverance Island though of small size is of historic importance, being the spot where the first emigrants landed on reaching Liberia—a Liberian Plymouth Rock. It is becoming more and more submerged by the water of Stockton Creek and the Mesurado River. It lies at the mouth of the Mesurado River and contains a few huts belonging to natives of the Vey tribe. Bished Island, near Monrovia, is a stretch of sandy and marshy ground covered with vegetation. It is encircled by the waters of the St. Paul's River, the ocean, and Stockton Creek. Near Clay Ashland, in the St. Paul's River, is a small but interesting island composed of a cluster of rocks laid together with such nicety as to suggest human banding and design. A tall coconut tree rises up through the rocks and stands in the centre of the island. There

What a Resourceful, Enterprising Pastor Can Do With Epworth League Anniversary Day

By Secretary I. Garland Penn

Conferences are over, and what next? Of course the Anniversary Day of the Epworth League which is May 15, 1910, now several weeks off.

At each Conference we have striven to impress our brethren along several lines which, if pursued, will enable them to get much out of the young people by way of the Epworth and Junior League for the church, and also maintain and operate successfully the League organization.

One thing we have emphasized, which our brethren will remember, is that the League gives opportunity to every resourceful, enterprising pastor to put his resourcefulness and enterprise into an active, living reality.

Now comes the first opportunity for this in the new League year in the observance of Anniversary Day of the League, commemorating the twenty-first anniversary of the League. The League is just of age, and why not have a universal observance of the League in every church of our Methodism? The title of this Anniversary Program is "The Open Door of Opportunity."

What a suggestive program to begin a League year from one Anniversary May 15, 1910 to another May 15, 1910.

We have begged our pastors to give our young people of the League more attention and hundreds have assured me they would. Isn't this a good time to begin? After reading this, what should you do, Brother Pastor? Sit down NOW and write a letter to our office addressing it, I Garland Penn, No. 38 Gammon Avenue, South Atlanta Station, Atlanta, Ga., and order the programs. They will be sent AT ONCE, as I am in my office now for that purpose. The price of the program is 20 cents per dozen or \$1.50 per hundred. We should prefer you would send money with order, but if the money delays you, send on anyway for the programs so we can send to you at once and no time be lost in practicing and preparing the program. You can remit to us after Anniversary Day.

Now, a resourceful, enterprising, up-to-date, ag-

gressive, thoughtful, progressive, wide-awake pastor of vision will see his chance to make his League help him that day to raise his League apportionment, and get that out of the way and do a great deal more, viz: raise other funds for other purposes.

He will also see his chance to give new life to the League in his charge, or reorganize, if he or his predecessor let the League go down. What a chance! Easter is over; nothing special now, but Anniversary day of the League. Will you rise to the opportunity, Brother Pastor and Epworth League President and Junior League Superintendent?

Who will be the first to order the programs? We want to hear from you, and I will tell in my next article who was the first to answer this appeal.

The colored sunsets and the starry heavens, the beautiful mountains and the shining sea, the fragrant woods and the painted flowers, they are not half so beautiful as a soul that is serving Jesus out of love, in the wear and tear of common, unpoetic life.—Selected.

If we have the true Christ spirit in our hearts, it will lead to the brightening of one little spot, at least, on this big earth. There are few whom God calls to do great things for Him; the best most of us can do is just to live a simple, consecrated, Christian life in our allotted place.—J. R. Miller.

It must be frankly said that many Christians seem to realize but faintly the necessity for the quiet life of study, the silent, inward growth of the soul in grace and knowledge. They live a haphazard, accidental, hand-to-mouth Christian life. They snatch their spiritual food as they go, much as travelers eat hasty lunches in railway stations. In the midst of a thousand affairs of the busy are they give little heed to the call to study to be quiet.—Edgar W. Work.

FORESTS

There are few countries besides Liberia where there is an actual battle for supremacy between animal and plant life. Along the coast the problem is great, for the vegetation, if allowed to go on unchecked will swamp everything. This condition is such that it is actually a problem in and about the city of Monrovia. Back in the country though, the forest has been invaded by the hand of civilization to the extent that the rain supply has been diminished. There is a great deal of forest left, however, even on the very outskirts of Monrovia. Along the water courses are found the pandanus, mangrove, raphia and oil palms, coarse ferns, dracena trees, bombax and many other growths in a tangled riot of color, beautiful to be sure, but so thick and tangled that it tires the eye. The extent of the forest regions will probably remain unknown for many years to come, until greater explorations are made; but roughly estimated, five-sixths of the area of Liberia is occupied by forest lands broken only by the clearings of the Americo-Liberians near the coast and by the most active tribes in the interior. What commercial possibilities this enormous woodland holds can scarcely be conjectured—it is for the enterprising man to find out and reclaim them.

SCENERY

The scenery of Liberia is nowhere uninteresting. Its ocean front is regular, palm fringed and surf beaten and possesses a fascination for the student of nature in Africa. The face of the country is not a parched desert waste, monotonous and reary, but is picturesque and inviting. The hills and valleys are clad in luxuriant green the year around and in the trees are birds of all sizes and of varied plumage. The interior of the country has bewildering charms also. It is an immense forest wilderness of prodigious natural growth and beauty. In its depths one may walk for hours and days entirely shielded from the penetrating rays of the sun; and what wonderful scenes pass before your ravished gaze as you thread your zig-zag and labored way over hills and mountains, across rivers and plains, amid giant trees and trailing network of vines and fragrant flowers. It is not an unpleasant land to dwell in.

THE CHRISTIAN LIFE

One Word, One Smile

By the Rev. Alfred Barratt

"Twas only just a little smile
That cost naught in the giving,
But gloomy night
Was changed to light,
And one life made worth living.
In life's dull care a woof it wove
In threads of tenderness and love,
And angels smiled in heav'n above,
Yet cost naught in the giving.

"Twas only just one sweet, kind word,
Though heedlessly 'twas spoken;
But this kind speech
Failed not to reach
A heart that was nigh broken.
It strengthened faith, it shattered fears,
And brought new joy instead of tears;
It caused a light to shine for years,
Though heedlessly 'twas spoken.

One word, one smile—how simple these!
How easily they're given!
Yet each can win
A heart from sin,
And make this world like heaven.
A smile will bring the faint heart cheer,
A word will check the falling tear,
And these combined will bring heaven near.
How easily they're given!
The Parsonage, Bucksport, Me.

Trust and Service

By Dr. Louis Albert Banks

Trust and service go together. The man who believes nothing, has no confidence and is bankrupt of good cheer and courage in trying to be helpful to others. No man is well fitted to do good until he trusts in the strength of an arm greater than his own, and in the goodness of a heart upon which he may rest in peace.

Dr. Buckley tells the story of a Christian merchant in a Western city who was in sore trouble. He had one of those living sorrows which are infinitely harder to bear than the sorrow which death brings. He had a prodigal son who had become the victim of strong drink. He was not a vicious boy, was naturally of a loving and tender hearted disposition, but he was in bondage to his evil habits. One Saturday night the father had sought to help him, and failed. It seemed as though his heart would break. At midnight, he was sitting in his office, worn out, and almost ready to despair. He had been making a losing fight for two years and it seemed to the careworn man as if it must be a losing fight until the end.

Presently he saw lying on his desk his religious paper, and taking it up his weary eyes fell upon Katrina Trask's little poem, and he read these words:

"Lie down and sleep,
Leave it with God to keep
This sorrow which is part
Now of thy heart.
When thou dost wake
If still 'tis thine to take
Utter no wild complaint;
Work wails thy hands;
If thou shouldst faint
God understands."

The words so fitted in to his need that they roused the merchant from the lethargy of despair that was settling down upon him, and he said, "I will." He went home, and slept in peace. He rose the next morning refreshed and full of power. It was the Sabbath, and setting himself to the work with new devotion, his boy was brought to Christ and redeemed from his sin that very day.

Months passed away when one day a young business man in a responsible position, who had recently lost his young wife under distressing circumstances, was in the old merchant's counting room. The young man was so utterly despondent and cast down that the heart of the older man was deeply moved in his behalf. In trying to encourage him he told him a little of his own experience, and how much good the little poem did him when it came to him in that dark midnight of his life. He read it to the young man, and though he was not a religious man, he asked the old gentleman to give him a copy of it. Months again passed away before he met the young man whom he had sought to comfort. When they did meet, the young fellow came up and took his hand, and said, "You may not remember me, but I owe more to you than to any other man on earth. You remember the talk we had last winter, and the little poem you gave me? Well, I want to tell you that I was in utter despair. I had fully made up my mind to take my life. I had made every preparation, and your words, and that blessed poem called me back to reason and consci-

ence." He then went on to tell the old merchant how he had given his heart to Christ, and had come to trust God, and so had found peace.

Useful service must always have as its bedrock foundation a personal faith in God. This is true for many reasons. One is that it is the man who trusts God who is at peace; the man who is worried, and fretted, and desperately anxious cannot serve you much. He is too worried about his own affairs. It is the man whose heart is stayed on God, whose faith is sure and steadfast, who has an inexhaustible fountain of good cheer in his own soul, who can give you comfort and inspire your confidence in God when you are in any trouble. Another reason is that it is only the man who trusts God who feels that service of others is worth while. The man who loves God, and trusts Him, by that very fact has his love and sympathy for his fellow men deepened and made more sacred. He feels that he is not only helping his fellowmen, but he is pleasing God, and is, in the only way he can, making some return for the infinite blessings and mercies of his heavenly Father to himself.

On the other hand we must remember that service is necessary in order that we may keep our trust. We will not continue to get the joy and gladness which comes from a living faith in God unless we do good. Trust is not given to us to fold up in a napkin and put away as a keepsake. The man who undertakes to hoard up his faith in God, and save it from burglars, is sure to lose it. The only way to keep confidence, and trust, and faith, is to use them and generously give them away in loving service of others every day. It was Paul's great joy as he neared the end of his life that he had "kept the faith," but he had not kept it by putting it away in a safe deposit vault and locking it up in his own inner consciousness. He had kept it by telling it to everybody he met on the street, by carrying it from land to land, and preaching it under every conceivable circumstance to all sorts and conditions of men. And so you can keep that kind of a faith and trust in God that will be a fountain of good cheer and sink in your heart only by serving your fellow men as God gives you the opportunity to do from day to day.—In "Central Christian Advocate."

They need no other rosary whose thread of life is strung with pearls of love and thought.—Persian.

The only way to learn to do great things is to do small things well, patiently, loyally.—David Starr Jordan.

"If at the close of each day we would review the blessings God is bestowing upon us, we would surely be ashamed of our selfishness in rendering unto him the poor returns we do."

"Our past life is not past; it lives in at least two ways: in the character we have formed and the influence we have exerted. All life is a springtime of sowing: 'in due season we shall reap.' Heaven lies hidden in our daily deed, even as the oak with all its centuries of growth and all its summer glory sleeps in the acorn cup."

"I Am"

Are you a disciple of the Lord Jesus? If so, He says to you, "I am with you *always*." That overflows all the regrets of the past and all the possibilities of the future, and most certainly includes the present. Therefore, at this very moment, as surely as your eyes rest on this page, so surely is the Lord Jesus with you. "I am" is neither "I was," nor "I will be." It is always abreast of our lives, always encompassing us with salvation. It is a splendid, perpetual "now."—Frances Ridgley Havergal.

Negative Living

Living to escape trouble is a poor kind of existence. The smaller animals in the forests and mountains have to give a large share of their attention to avoiding catastrophe, but man was made for another kind of life. "How are you?" a man called out to his friend in passing. "I can't complain," was the ready answer. Poor fellow! The best that he could say was that he was successfully dodging disaster for the moment! The present moment ought to mark the highest point of joyous accomplishment our lives have yet known. God means that it should. We have more to be thankful for today than ever before since we or the world came into being. Even our unconscious habits of speech will indicate this if we are living abundantly.—Ex.

The Test of To-Day

There is no hardship ahead of us in life that may not be made easier by our doing the hard thing of today with unflinching faithfulness. And every hardship that lies ahead will be the harder to meet by any failure of ours in to-day's test. This day's testing and trial are sure to be severe. It probably seems unfairly so. It may be the hardest we have ever yet known. It is sure to seem dull, and unattractive, and utterly lacking in those elements of picturesqueness or heroism or adventure that seem to mark the achievements of the world's great victors. But that is what makes it hard to the point of being worth while. And here is another reason for taking up its challenge manfully: "For this commandment which I command thee this day, it is not too hard for thee, neither is it far off." How we ought to rejoice that there is something close at hand that is big enough to test us but not big enough to break us!—Gold Dust.

"Every good deed that we do is not only a present pleasure, but a support for the future."

I have grown to believe that the one thing worth aiming at is simplicity of heart and life; that the world is a very beautiful place; that congenial labor is the secret of happiness.—A. F. Benson, in "The Point of View."

Sow the seeds of life—humbleness, pure-heartedness, love; and in the long eternity which lies before the soul every minutest grain will come up again with an increase of thirty, sixty, or an hundredfold.—Rev. F. W. Robertson.

OUR YOUNG PEOPLE

The Calling of the Sunshine

The calling of the Sunshine is in your heart today,
It bids you burst your fetters, and off! away, away!
Your heart thrills to the message as a leaflet to the
breeze,
And your burning eyes are aching for the coolness of
the trees.

The calling of the Sunshine is in your heart today,
It charms you with its sweetness, and it draws you
far away,
The Pagan in you awakens, and answers to the call,
And your every sense is tingling in the magic of the
thrill.

Go, answer to the calling, that stirs your soul today!
Up! Snap the cords of Duty! Doubt not! Be off!
Away!

For the freshness of the Heavens, and the fragrance
of the sea

Will store your heart with sunshine for the sunless
days to be.

In "The Kalends."

An Old Age Mansion

By Rose E. Wakefield

Miss Benson's Thursday night class for girls was always full enough of downright helpfulness; but on the 18th of September, 1909, a special bit of inspiration was the portion of every member. Miss Benson did not usually travel along ordinary lines of thought and discussion, and there was a saying among her girls that she couldn't do a really commonplace thing if she tried. Hence it was, that instead of giving talks on big, broad, generalities, this sprightly young teacher boldly ventured to announce very startling and definite subjects. Sometimes she would say in her crisp, matter-of-fact fashion, "Girls, I think we'll talk about your fall clothes next Thursday"; or, "Girls, I'd like to inspect your pocket-books next week"; and then what a time of heart-searching there would be. Extravagance, selfishness, vulgarity and lack of honesty toward God would as naturally as possible grow out of Miss Benson's clear, positive summing up of the views expressed by her girls on these very practical subjects.

On the special night in question, there were sixteen class members present, and it was apparent from the many laughing words exchanged, that something rather special was in the air.

"If it wasn't Miss Benson's subject I should say it was a real foolish thing to discuss," said Lottie Steele. "The very idea, of girls of sixteen or seventeen, talking about how to grow old gracefully!"

"Well, you hadn't better accuse Miss Benson of foolishness," said Jean Banks.

"We don't. We only accuse her of vast courage in trying for a whole evening to interest girls in their teens in something that they don't propose to know anything about for at least fifty years to come."

This was Kate Jenk's dictum.

But it remained for Margot Wells to give the usual air of finality to the discussion.

"Don't you girls fret," she said, "when Miss Benson arrives, she'll have something to say that's not a misfit; and I predict that before this night's over we'll every one of us be preparing for caps and grey curls."

And a true word of prophecy it was, for Miss Benson didn't even have an introduction. She fairly flung at her girls this clear-cut proposition: "If you don't begin now to prepare for old age, the strong probabilities are that you'll be caught napping when it's time for caps and curls."

The whole class laughed merrily over the appropriateness of cap and curl folks being caught napping, and then Dora Stock asked, curiously: "What kind of preparation do you mean, Miss Benson?"

For reply the leader of the Thursday night class asked one of her very direct questions.

"Can you think of an old person whom you wouldn't want to be like, if God should give you length of days?"

A quick response came forth from every girl, and though Miss Benson wouldn't permit even a hint of a name, she quickly drew from her class some of the characteristics of unlovely old age. "Selfishness—sharpness—irritability." One by one the girls agreed that they coveted none of these things.

"Then," said Miss Benson, quietly, "begin now to control the selfishness, sharpness and irritability of

your own young lives, for just as sure as sure, is old age a repeater of youth."

There was still some doubt in the minds of the Thursday night class, but Miss Benson had another pointed question ready.

"Who would you choose as a sample of lovely old age?"

Instantly nearly every girl replied: "Why, Mr. Wick, of course."

"And why Mr. Wick?" Miss Benson asked, quizzically.

"Oh, because he's so straight and true."

"And he's never dismal."

"And he's always so thoughtful and kind."

"And when do you suppose Mr. Wick began to cultivate this fine lot of virtues?"

Miss Benson's question was a leader surely, and the girls hesitated. Then, finally, Jessie Stewart ventured a suggestion: "Maybe, Miss Brown, it was when he became so crippled."

"But it wasn't, Miss Benson said, with decision. "I've heard from my father the whole story, and I think to-night I'll pass it on to my girls. When Mr. Wicks was a boy in his teens he was surly, untruthful and selfish, and I don't believe you know of a much worse trio than that. Thanks to a wise Sunday School teacher, he turned right-about-face, and soon people began to say that Tom Wicks was a changed boy. And they were right, for instead of surly, selfish ways, he began to fairly glow with kindly, cheery words and deeds; and long years before he became crippled, I've heard my father say that people called Tom Wick's word as good as his bond. Now, for these many years back, this dear, old man has gone in and out among us, his life such a benediction, that I knew, before I asked you for a sample of lovely old age, just who your choice would be. Mr. Wicks was fifty before he fell and injured his back. Do you think if he hadn't begun before that hard time, to practice patience and cheerfulness, he would ever have been your model of lovely old age?"

Miss Benson's girls were strangely quiet. They were thinking very hard.

At last Margot Wells spoke, and her question was, as usual, a clear summing up of the whole matter.

"Miss Benson," she said, gravely, "you mean, do you, that when people get old and sick they aren't so well able to conquer their faults, and maybe they have not the same desire, and so, very often, the faults conquer them? You mean that youth is the time for fighting and bringing into captivity selfishness and bad temper, and all the other horrid things that make girls not one bit nice. In fact you just mean that if we want to build a fine old-age mansion, we'll have to get at it when we are young, and not set in our ways?"

Here Margot paused and looked very earnestly at Miss Benson, and when that wise woman, seeing that many words were not needful, merely said, "Yes, Margot, I mean just that," a rather strange thing happened.

Margot, conscious of leadership among her class comrades, turned and said, with girlish eloquence:

"Wouldn't it be dreadful if any of us should have a crotchety, sour old age? Let's begin this very night to prepare to be like dear, old Mr. Wicks. Let's lay good and strong the foundation stones of a lovely, old-age mansion."

And fifteen girls said, "Let's."—In *Onward*

Seven Rules of Life

Live upstairs if you wish to be in good health! "Up how many flights?" Only one flight of seven steps. I will describe them.

First step—Eat wheat, oats, corn, fruits, beet, mutton, plainly cooked, in moderate quantity, and but two meals a day.

Second step—Breathe good air day and night.

Third step—Exercise freely in the open air.

Fourth step—Retire early and rise early.

Fifth step—Wear flannel next your skin every day of the year, and so dispose your dress that your limbs shall be kept warm. Breathe frequently.

Sixth step—Live in the sunshine. Let your bedroom be one which receives a flood of light and spend your days either out in the sunlight or in a room which is well-lighted.

Seventh step—Cultivate a cheerful temper. Seek the society of jolly people. Absolutely refuse to worry, and, above all, don't be afraid to laugh. Live above. Sickness can not crawl up there, rarely does it get upstairs.—Ex.

A Few Holds

Hold on to your hand when you are about to do an unkind act.

Hold on to your tongue when you are just ready to speak harshly.

Hold on to your heart when evil persons invite you to join their ranks.

Hold on to your foot when you are on the point of forsaking the path of right.

Hold on to your temper when you are excited or angry or others are angry with you.

Hold on to the truth, for it will serve you well and do you good throughout eternity.

Hold on to your virtue; it is above all price to you in all times and places.

Hold on to your character, for it is and ever will be your best wealth.—Exchange.

The hand that holds an offering is better than the tongue that says, "I wish you well." A sack of flour is a good accompaniment to a hearty, "God bless you." It bestows the blessing which it invokes.—*United Presbyterian*.

Our business is now to make the most of this great and beautiful experiment of living—to leave behind us flowers for beauty and fruit for use—to make our life a harmony, our ending a serenity, and our awakening an eternal joy.—John Page Hopps.

Willie's Dilemma

ADELBERT F. CALDWELL

"Lend your ears to all that's good,"
Grandma said, "as each boy should!"

"And your arm," said Grandma Horne
"Some need it to lean upon!"

"Lend your hand," said Cousin Dick.
"Watch your chances; give it quick!"

"Cast your eyes," said Auntie Sue,
"Round you; seek some good to do!"

"If I lend my arms and ears,"
Willie said almost in tears,

"And my eyes cast all around
(They'd hurt awfully on the ground!)"

"And give my hand, I—I can't see
As there'd be much left of me!"

—Ex.

TWO SABBATH INCIDENTS

International Sunday School Lesson for May 1, 1910

(Matt. 12:1-14)

GOLDEN TEXT: "I will have mercy, and not sacrifice."—(Matt. 12:7.)

TIME: Summer of A. D. 28.

PLACE: Not definitely known.

DAILY HOME READINGS

M. Matt. 12:1-14;—Tu. 1 Sam. 21:1-6;—W. Luke 13:10-17;—Th. Isa. 58:6-14;—F. Luke 4:14-22;—S. Mark 3:1-8; Su. John 7:10-24.

BY THE REV. E. B. BURROUGHS, A.M., D.D.

Externals are not always satisfactory. They are sometimes indicative of what really may be found within; but they are the more frequently the opposite thereof. Veneering is a fine art and is practiced in every phase of life. It is as old as the hills. It existed in the days of the Christ. The Jews were adepts in its practice. This Jesus knew—hence the Golden Text of today's lesson. It is a quotation from Hosea 6:7. It contains a world of meaning. It confirms the great truth that what God longs for on the part of man is not the outward observance of the law, the sacrifice in the letter, but the inward outpouring of love—that which the scripture is intended to symbolize, the unconditional surrendering of self in the self-devotion of love. This must underline every outward observance to give it value, for after all "religious observance can never be more than means to an end." What God wants is the heart. Without it no true and acceptable sacrifice can be made. Thus we see that while religious forms may be helpful in maintaining spiritual life, may give expressions of thanksgiving and devotion, or become channels through which the divine grace may reach the human heart and conscience yet, of themselves, they are nothing. Behind them, if they would be of force, must stand a life of grace and truth. The letter without the spirit availeth not. Hence when the question arises between the power and the spirit, then the form must yield to the life, as the measure to the more precious.

Our lesson today includes two Sabbath incidents, the first consisting of transgression of the law on the part of the disciples, and the second an action of the Master is questioned. These incidents gave Jesus an opportunity to enunciate the great truth that the Sabbath was made for man and not man for the Sabbath, also that it is not the outward observance of the law, but rather an inner life of purity and love that is acceptable unto God.

LIGHT ON THE TEXT

1. *The Sabbath day.* The seventh day of the week which was the Jewish Sabbath. *Through the corn.* "Grain fields" as the Revised Version has it. Though these small footpaths were made and used by pedestrians. *Disciples were an hungered.* How long they had been traveling is not stated, but they had been sufficiently long without food to cause them to be hungry. *Began to pluck * * * and eat.* The grain being ripe they hesitated not to appease their hunger. This was allowable. See Dent. 23:25.

2. *The Pharisees.* One of the sects of the Jews and great "sticklers" of the law. *The disciples do that which is not lawful upon the Sabbath.* To thrash grain on the Sabbath was unlawful, and as the disciples rubbed off the husks of the grain before eating it they regarded such as manual work, and therefore unlawful. To this violation of the law as they interpreted it they called Jesus' attention.

3. *Have ye not read.* Christ always had a Scripture incident or quotation ready to meet every hostile question. *What David did.* The incident referred to occurs in 1 Sam. 21:1-7. The sanctity of the temple was violated. Yet to prevent starvation "the sanctity both of the shewbread and the Sabbath might yield."

4. *Did eat the shewbread.* The old bread that was removed from the golden table to make way for the fresh loaves. Lev. 24:5-9. "They were perpetually kept in the sanctuary before the Lord." But only for the priests. They alone had the right to use it.

5. *The priests in the temple profane the Sabbath and are blameless?* One of the sayings of the Rabbis was: "There is no Sabbath keeping in the temple." Practically this was true, for the priests on that day killed, flayed, and dressed and

bound the sacrifice, and baked the shewbread." Thus if all work on the Sabbath profaned the Sabbath, the priests were guilty of continual profanations.

6. *One greater than the temple.* A reference to Himself. "Christ is a greater existence or thing than the temple."

7. *If ye had known what this meaneth.* If you but understood the Scriptures. *I will have mercy and not sacrifice.* Moral and not positive duties alone make up the true religious life. These are acceptable unto God. Mere profession of piety is not sufficient. A pious man must be good, just and honest. *Condemned the guiltless.* Had they been guiltless themselves they would not have condemned the disciples who are here pronounced innocent of any transgression of the law.

8. *The Son of Man is Lord even of the Sabbath.* Here Christ maintains His superiority to the Mosaic law, also as "being greater than the Sabbath law established by God at the creation." We see here also a prophetic intimation that the law of the Sabbath would be changed, not as to the preparation of time due to God, however, but in the position of the day.

9. *Departed thence.* Completed His journey

through the grain fields. *Went into their synagogue.* This was in keeping with His custom on the Sabbath.

10. *His hand withered.* Shrunk and dried by paralysis. *Is it lawful?* Asked the Master directly with a view that they might accuse Him. Knowing Him as they did they anticipated that He was about to perform a miracle. Out of this they intended a charge should come against Him before the local judiciary.

11. *He said.* Jesus replies. *What man.* What man in a position to render help when needed. Pits dug in the earth and quite common in the East in that day. *Lift it out.* Would perform an act of mercy.

12. *It is lawful to do well on the Sabbath days.* Whatever contributes to the happiness of mankind as a whole is blessed Sabbath employment. This is a perfect test.

13. *Stretch forth thine hand.* A seeming impossibility. But while the hand was "withered" the will was not, and when the will was called into action the power to perform was imparted. Faith laughs at impossibilities and cries it shall be done. *He stretched it forth.* Obeyed the Divine command thus showing his contempt for the Pharisees and his faith in Christ. *It was restored whole.* Became as it was before; it was paralyzed.

14. *How they might destroy Him.* The words and works of Jesus incensed them. Hence they took counsel as to how they might best get rid of him. Charleston, South Carolina.

EMPOWERING FOR TESTIMONY

The Epworth League Devotional Meeting Topic for May 1, 1910.

(Isa. 61:1-3; Acts 2, 3, 4)

BY JOHN THOMPSON

The Theme and the Scripture

There have been times in the history of all nations when good news came as cold water to parched lips. Illustrations: Tidings of the fall of Vicksburg in the Civil War, or of the relief of Lucknow in the Indian Mutiny, or of Mafeking in the British and Boer War.

Israel was in sorest need of good news at this time. They were in captivity, and this message of hope came at the time when it was most acceptable to them. What a marvelous statement of the gospel we have here! It is said that the Iliad of Homer was once written in such small characters that it could be placed inside a nutshell, and that the whole Bible has been written so it could be put into a walnut. But never was there so much good news pressed into so few words as in this very complete presentation of gospel hope.

I. *It is good tidings to the poor.* God's people were in exile and in distressing poverty and needed some such tidings. The Bible is not against the rich except when riches have been acquired by unrighteous methods, or when the rich lord it over the poor. Abraham, Job, Isaiah, John, were all rich men. Jesus's body was laid in the tomb of a rich man. But the Bible is full of revelations of God's care for the poor. See Lev. 19:9, 10; 23:22. Gleanings had to be left for the poor.

The hope of the poor is still in the gospel; there is something in the very genius of Christianity which lifts the poor up. The remedy for all their ills is in the application of the gospel to modern problems. Jesus Christ's revelation of the Fatherhood of God has in it infinite comfort for all, but especially for the poor.

II. *It is good tidings to the broken-hearted.* "Bind up the broken-hearted." The captive Israelites were broken in spirit. No birds of hope were making melody in their hearts. Their harps were on the willows and they said, "How can we sing the Lord's songs in a strange land?" They needed this healing, comforting message. Their heads covered with ashes in token of distress are to be garlanded as on a festal day; the garments of mourning are to be laid aside for the brighter attire of joyous occasions, and the perfumed oil of joy, such as we used only when guests were being entertained, is to be given them.

III. *It is good tidings to the prisoner.* There is to be "liberty for the captive, and the opening of the prison doors to them that are bound." This also is the message of Jesus. He is the emancipator of the human race. In the old play Prometheus, the representative of humanity, is chained to a rock and torn by a vulture and told to expect no deliverance

till the gods come down. In Jesus Christ God was manifested as the deliverer of men.—From "Notes on the Epworth League Devotional Meeting Topic."

The Peace of God

MILFORD HALL LLON

The peace of Christ is not a matter of external conditions and environment; it is a matter of heart and soul. It is not a peace apart from trial, but a peace in the midst of trial. As Drummond has said, "Christ's life outwardly was one of the most troubled lives that was ever lived; adversity and tumult; tumult and adversity, the waves breaking over it all the time until the worn body was laid in the grave. But the inner life was a sea of glass. The great calm was always there. At any moment you might have gone to him and found rest; and even when the bloodhounds were dogging him in the streets of Jerusalem, and he turned to his disciples, he offered them as a last legacy, 'my peace.'" In the nervous stress of our day, when so many lives are worn and fretted almost to the death, no truth needs more frequent emphasis than this. We cannot get away from the sin and trial and sorrow, from the toil and problems that surround us on every hand. We would not if we could. What we want to know is some plan or process of life that will give us rest in the midst of trial, peace in the midst of strife and struggle. In Jesus alone can this peace be found.

Matthew Henry says that when Christ left the earth he made his will. His soul he bequeathed to his Father, his body to Joseph of Arimathea, his clothes fell to the soldiers, and his mother he left to the care of John, his beloved apostle. But what should he leave to his poor disciples who had left all for him? Silver and gold he had none, but he left them what was far better: peace. And this peace of Christ is not as the world giveth. The world struggles to gain peace. Christ's peace comes by the cessation of struggle. The world urges us to keep the peace, but the peace of Christ keeps us. A peace that has to be kept is not worth keeping. The real evidence of our faith in Christ is not only our obedience to him, but our implicit confidence in his care. To learn this lesson as we should means to stop all this fretfulness and nervous worry. "He that believeth shall not make haste." It will not mean a cessation of activity, but a relaxing of the extreme tension and the friction of our work.—From *For the Life That Now Is*.

Before I can have any joy in being alone with God I must have learned not to fear being alone with myself.—G. H. Knight.

Lexington Annual Conference

By the Rev. J. S. Bailey

The forty-first session of the Lexington Annual Conference convened in Scotts Chapel, Maysville, Ky., March 30, Bishop Earl Cranston, D.D., L.L.D., presiding; Rev. G. W. Ziegler, D.D., District Superintendent; Rev. R. F. Broadus, pastor.

The Conference was opened by the Bishop announcing hymn 78, the hymn followed by prayer. The Bishop read the fortieth chapter of Isaiah, commenting on the same. The Bishop and five District Superintendents proceeded to administer the Sacrament of the Lord's Supper. Which was indeed a great Spiritual feast to all present.

The Conference roll was called and most of the brethren answering to their names, only one having died during the year, the Rev. J. W. Russell who was appointed to the Greenville Circuit, Louisville District. The address of welcome to the city of Maysville was to have been delivered by the Mayor, who not being present was delivered by Rev. Dr. Arnold of the First Baptist Church of the city. The message of welcome was a masterly effort of good cheer and was well received by the Conference. Rev. D. E. Skelton, District Superintendent of the Indiana District made a splendid response. The Conference proceeded to organize. Rev. J. W. Robinson was elected Secretary and chose for his assistants, Revs. J. B. Remdon, W. H. Riley, S. A. McNeal and W. L. Noel; Statistical Secretary, W. H. H. Renfro, who chose for his assistants, H. H. Hinton, J. H. W. McCoomer and W. C. Stovall, A.M.; Treasurer, E. L. Gilliam, D.D., who chose for his assistants, B. J. Coleman, G. R. Bryant, T. R. Fletcher and R. F. Broadus. The Bishop announced the drafts for the Conference amounting to \$1,450. The following General Conference officers were present: Dr. R. E. Jones, Editor of SOUTHWESTERN CHRISTIAN ADVOCATE, New Orleans; Dr. E. M. Jones, Board of Sunday Schools; I. Garland Penn, assistant General Secretary of Epworth League; Dr. W. W. Lucas, Field Secretary of the Board of Foreign Missions; D. J. P. Wragg, Agent of the American Bible Society, also Dr. J. W. E. Bowen, President of Gammon Theological Seminary, Atlanta, Ga. Each of these brethren delivered able and instructive addresses representing his work and cause during the sessions of the Conference. The devotionals were conducted by the Bishop. His instructions were indeed very helpful to the brethren. The Dis-

trict Superintendents reported their work in the following order: Rev. D. E. Skelton, Indiana District; Rev. P. T. Gorham, Lexington District; Rev. H. W. Tate, Louisville District; Rev. G. W. Ziegler, Maysville District; Rev. E. A. White, Ohio District. Each of these brethren had splendid reports and showed an increase in the number of conversions and additions to the church with a large increase in the benevolent collections.

The reports of the pastors show an increase along all lines.

Dr. D. Lee Aultman, Recording Secretary of the Freedmen's Aid Society and District Superintendent of the Milford District, Cincinnati Conference, was the speaker for the Freedmen's Aid Anniversary. His address was a splendid presentation of the work and was well received.

Dr. E. W. S. Hammond delivered an inspiring address on aggressive evangelism. The Dr. was transferred from the Tennessee Conference back to the Lexington, his former home Conference. He received a hearty welcome from the brethren.

The Missionary Sermon was preached by the Rev. H. A. Foreman, of Princeton, Ind. This was a masterly effort full of instruction that was helpful to all present. The Conference Sermon was preached by Dr. G. A. Sissle of Cleveland, Ohio. His sermon was a great inspiration, especially to the young men of the Conference.

The anniversary of the Woman's Home Missionary Society was presided over by Mrs. M. A. Sissle, Conference President. This service was indeed a great blessing to the women of our Conference. The Sunday services will be long remembered in Maysville. The pastor and officers secured the Opera House for the morning service. It was crowded from the main floor to the galleries. The Bishop's sermon was one among the greatest ever preached to the Lexington Conference. At 3 p. m. a class of fine young men were ordained Deacons and two ordained Elders by Rev. I. F. White and Rev. C. H. McDonnell. At 7:30 p. m. Dr. Ward Platt spoke on Home Missions and Church Extension. His address was a great inspiration to the brethren. The appointments were read by the Bishop at 7:30 a. m., Monday; thus closing the forty-first session of the Lexington Conference.

Central Missouri Conference

By the Rev. W. H. Wheeler

The Central Missouri Conference of the Methodist Episcopal Church convened for its Twenty-fourth Annual Session in Centennial Methodist Episcopal Church, Kansas City, Missouri, April 6, 1910, with Bishop Wilson S. Lewis presiding.

Full organization was effected by re-election of B. F. Abbott, secretary with S. P. Johnson and T. H. Lockwood assistants. J. M. Harris was re-elected statistical secretary with B. F. Bateman, J. M. Smalley, E. P. Geiger and F. D. Avant, assistants. George W. Reeves was re-elected treasurer with same corps of assistants, viz: W. R. Rive and W. A. Bohannon. Standing Committees were announced. Dr. J. W. Jackson was elected reporter to *Central Christian Advocate* and W. H. Wheeler for *SOUTHWESTERN CHRISTIAN ADVOCATE*. Leroy Woolrich was selected agent for *Methodist Review*.

Dr. R. E. Gillum was elected President pro tem, Bishop Lewis having been delayed by a defect in the street car transportation.

The Sacrament of the Lord's Supper was administered by the Bishop, assisted by Superintendents, Drs. R. E. Jones, E. M. Jones, Pastor R. Davis and others.

The Central Missouri Conference embraces four districts with over 7,000 members.

The members of Centennial with their efficient pastor brought much credit to themselves by the way they prepared the church, and entertained the Conference.

Able and cheering addresses of welcome were delivered by Dr. William Peck, pastor of Allen's African Methodist Episcopal Church and Willis G. Mosley, Esq., of Centennial Church. In a clever and pleasing manner Bishop Lewis responded.

Conference was graced by the presence of several General Conference officers or representatives and many visitors. The visitors embraced near all the city pastors with others from abroad.

Drs. W. W. Lucas, Field Secretary Board of Foreign Missions; E. M. Jones, Board of Sunday Schools;

I. Garland Penn, Assistant General Secretary Epworth League; R. E. Jones, Editor of *SOUTHWESTERN CHRISTIAN ADVOCATE*; Julius A. Mulfinger, Board of Conference Claimants; J. S. Ford, representing Board of Home Missions and Church Extension and Freedmen's Aid Society, proved to be a bureau of information with respect to the causes they represented. Their speeches were inspiring and favorably received.

Dr. Barclay conducted a very helpful Sunday School Institute.

Dr. Samuel H. Kirkbride, of the American Bible Society brought cheering news relative to the Bible cause. Some liberal donors have made said cause three million dollars strong with the outlook bright for more to come.

Dr. J. W. Jennings, manager Kansas City Book Concern, in his quiet but impressive manner, made his report. The report revealed a decided advance over last year. Dividend all told over \$178,000; to Central Missouri Conference, \$720; chartered fund, \$25.00; total amount for distribution to Conference Claimants, \$904; total Conference Benevolence, etc., over \$4.00, increase over \$10,000.

The Districts during the year apparently entered into a friendly competition as to which should have the largest amount of Benevolence, resulting in rank, as in order named. St. Louis, St. Joseph, Mexico, and Sedalia; charges, St. Louis, (Union Memorial); Sedalia, Kansas City, (Centennial) Fayette, Springfield, Missouri, Glasgow.

Bishop Lewis gave a wonderful and characteristic impressive address to the class which was admitted into full membership and ordained Deacons, viz: Martin L. Mackey, F. Douglas Woodford, Walter F. Walker, Eugene A. Graham. Made effective: H. G. Gibson, J. M. Sommerville.

Supernumerary Relation: T. H. Lockwood and Dennis Payton.

Admission on Trial: Albert Ellis Miller, John

Louis Brooks, Earl Franklin Pate, F. D. Woodford and Thomas D. Davis.

Recognition of Orders: As Deacons from Baptist Church: James William Parks, Daniel Henry Watson; from Christian Church: Thomas D. Davis; as elders, from African Methodist Episcopal church: H. R. Roseman; as local Deacon African Methodist Episcopal Church, James Henry Weathers. Elected to Local Deacon's Orders: Robert Jackson and J. C. Shackelford.

The pulpits as a whole of Kansas City Missouri, were occupied by request, with the visiting ministers on the Sabbath.

The religious aspect of the Conference was not forgotten. Had one addition to the church, Mr. Leonard. The SOUTHWESTERN man made strong appeals in the interest of his paper.

Columbia Missouri was unanimously made the seat of the next Annual Conference.

Officers Elected: Woman's Home Mission Society: Mrs. G. B. Abbott, president; Mrs. M. J. Harris, first vice-president; Mrs. Eliza Watkins, second vice-president; Mrs. Nella Holt, third vice-president; Mrs. W. A. Bohanan, fourth vice-president; Mrs. Wm. Moss, treasurer; Mrs. Anna Henley, corresponding secretary; Mr. S. B. F. Bateman, recording secretary.

Woman's Foreign Missionary Society: Mrs. Maggie Bowler, president; Mrs. C. A. Ward, vice-president; Mrs. M. H. Baker, second vice-president; Mrs. W. M. Windrow, third vice-president; Mrs. R. G. Smith, fourth vice-president; Mrs. C. S. Webster, secretary of literature; Mrs. M. J. Gibson, corresponding secretary and treasurer.

Conference Epworth League: W. H. Wheeler, president; Q. E. Whaley, first vice-president; Mrs. E. P. Geiger, second vice-president; Mrs. Alice Jiles, third vice-president; Mrs. Ora V. Ford, corresponding secretary; R. H. Smith, treasurer; Mrs. G. B. Abbott, Junior League superintendent.

Board of Control: O. A. Johnson, T. H. Lockwood, LeRoy Woolrich, W. R. Rive, S. P. Johnson, F. D. Avant, L. R. Grant, Prof. A. Reynolds and Miss Arnelia Wright.

Appointments, 1910-11

(All appointment in Missouri, except those in Illinois and Iowa.)

ST. LOUIS DISTRICT

R. E. GILLUM, District Superintendent.

208 N. Leffingwell Ave., St. Louis, Mo.

Barnell Chapel, W. W. Goff; Bowling Green, Quintus Whaley; Bridgton and Kinlock, R. G. Williams; Cairo, Ill., Walter F. Walker; Clarksville Ct., Daniel J. Mitchell; Curryville Ct., T. W. Fulghum; De Soto and Festus, John H. Noland; East St. Louis, Ill., M. L. Jackston; Eleberry Ct., J. W. Parks; Farmington, S. P. Johnson; Fredericktown, Albert Poston; Grassy Creek, Supply; Hannibal, George Grady; Ironton and Potosi, J. P. Bishop; Jacksonville and Pittsfield, Albert Miller; Louisiana, A. R. Martin; Poplar Bluff, D. H. Watson; Rolla, E. A. Graham; Springfield, Ill., J. M. Smalley; Saint Charles, R. H. Smith; St. Louis, St. James, J. H. Boone; Papin Mission, Supply; Union Memorial, B. F. Abbott; Wash St. Mission, Supply; Webster Grove, Supply.

SEDALIA DISTRICT

JOHN H. McALLISTER, District Superintendent.

Sedalia.

Beman Ct., H. P. Bell; Butler Ct., E. F. Pate; California, S. W. Hawkins; Carthage, B. F. Bateman; Clinton, W. A. Bohannon; Dresden Ct., George Hancock; Green Ct., W. M. Divers; Holden Ct., B. D. Dixon; Joplin, Charles S. Webster; Knobnoster, W. H. H. Brown; Lebanon Ct., H. G. Gibson; Osceola, A. J. Williams; Springfield, W. J. Deboe; Sweet Spring Ct., R. G. Smith; Smithton, J. B. Walker; Neosho, Frank L. Scott; Versailles Ct., Richard Rush; Warrensburg, John L. Brooks; Ozark, Supply; Windsor Ct., A. M. Sommerville; Sedalia, J. Will Jackson; Georgetown, L. R. Grant.

SAINT JOSEPH DISTRICT

A. H. HIGGS, District Superintendent.

Marshall, Missouri

Armstrong, T. D. Woodford; Arrow Rock Ct., T. D. Davis; Blackburn Ct., Monroe Dennie; Des Moines, Iowa, Leroy Woolrich; Glasgow, W. R. Rive; Glasgow Ct., H. R. Roseman; Independence, O. A. Johnson; Kansas City, Centennial, R. Davis; Clark Channel, Supply; Lexington, E. P. Geiger; Malta Bend, C. C. Smith; Marshal, G. W. Reeves; Oskaloosa, Iowa, W. L. Lee; Richmond, W. N. Porter; Slater, A. A.

(Continued on Page Ten.)

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to Baton & Malins, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.

WHY OBSERVE EPWORTH LEAGUE ANNIVERSARY DAY?

In the splendid address which our field men have been delivering at the Annual Conferences just closed one of the sanest and most suggestive utterances is that of our Field Secretary of Foreign Missions, Dr. W. W. Lucas, urging our brethren to be broad enough to look after each interest of Methodism committed to their care.

Our young people are our most valuable asset, says Secretary Penn, and in this he is exactly right. Methodism of tomorrow will be what we make of our young people. The truth of this is evident, and the pastor who is doing the most valuable constructive work is looking after the children and young people, remembering that this is also the way to win the hearts of the old people.

Secretary Penn calls attention in this issue to the observance of the Anniversary Day of the League, and the program which has been prepared for this occasion, entitled "The Open Door of Opportunity." The coming Anniversary Day is suggestive as well as the program, in view of the fact that it is the twenty-first Anniversary.

Our Pastors should make this occasion just as conspicuous and successful as Easter or Children's Day.

If begun now there is time not only to observe the day universally but with great success.

Our League Secretary, Dr. Penn, has just finished the round of Conferences and has been working with his old time energy. The brethren say publicly that he talks better and works harder than ever. They have met every request he has made of them and stood by him nobly.

Now, let there be a concerted, universal observance of Anniversary Day, as he requests, remembering that it is the opportunity to initiate a forward movement for the League Work this year that ought not to be neglected, but on the contrary crowded to its utmost capacity for results. Results, brethren, results, is what the church is more and more demanding.

This is the special opportunity of the Pastors to begin a new era in League work looking to results.

The progressive pastor will observe Tuberculosis Day.

Ask your pastor if he is going to preach on Consumption on April 24. If he says "No" urge him to do so.

Your sermon for Sunday, April 24, should be upon Tuberculosis.

The session of the Negro Grand Lodge Knights of Pythias, held in this city this week, created wide interest. There is in this body some of their most representative men of the state. Fraternal greetings were brought from the Mississippi Pythians by the Rev. M. W. Craig. He said that the Negro Pythians of that state had 75 lodges, 16,597 members and that their treasury for 1909 shows a collection of \$107,386.99, and that after paying off all death claims and other obligations they have a surplus of \$57,613.06 scattered among the banks of that state, many of which are Negro banks. Among the visitors are the supreme vice chancellor, S. W. Straughter; the supreme attorney, S. A. T. Watkins, and the major general, R. R. Jackson, and the Hon. W. E. Mollison, lawyer and president of the Negro Lincoln Saving Bank of Vicksburg, Miss. The annual oration was delivered on Monday night by Dr. T. A. Walker of Baton Rouge. The Endowment Bureau of the Louisiana Grand Lodge shows a collection of \$50,831.70 during the year and disbursements for the same 12 months \$30,400.00. The Hon. S. W. Green is the Grand Chancellor for the State of Louisiana. Mr. Green is also Supreme Chancellor of the Negro Pythians of the country.

Of General Interest

RIOTS IN CHINA

Press dispatches from China during the past week tell of an uprising in Changsha, the capital of Hunan. The outbreak appears to be partly because of the action of the Chinese officials in cornering and controlling the exports of rice and partly because of an anti-foreign propaganda. The lives of foreigners were threatened and the missionaries who were in that region were compelled to flee. The Governor's yamen, various mission buildings and the offices of the Standard Oil Company were destroyed. No foreigners have thus far been reported killed by the Chinese. It is now believed that the military reinforcements which have been sent to the scene of the disorders have succeeded in putting down the riots.

CHEAPER FOOD

During the past week there have been indications of a drop in the prices of food-stuffs. The Journal of Commerce says: "A decline in the price of pork of \$2 a barrel within the last ten days or two weeks, the loss of 1 cent a pound in lard, \$2 a hundred pounds in hogs, 6 cents a bushel in wheat and 10 cents in corn and a demoralized flour market are pointed to by observers of current conditions as forerunners of an era of cheaper food prices." This will be good news to consumers who are now puzzled as to how they shall make ends meet during the approaching dull summer season. Especially is this true of those who live in the cities. For weeks and months each succeeding day's quotation of the prices of food products was higher than that of the day before. Each new day succeeded in establishing a new record of "Higher than at any time since the war." It is greatly to be hoped that the Journal of Commerce may prove a true prophet.

PRESIDENT TAFT AND THE SUFFRAGETTES

President Taft has given full proof of his courage. Whatever else may be doubted as to various qualities of the President it will never be questioned that he is brave and that to a great degree. He is the first chief executive to address a convention of women suffragists, but more than that he had the courage to express his convictions with reference to the movement which were at variance with the sentiment of the gathering. For this temerity he was roundly hissed. But the President remained unmoved and did not lose his smile. He, however, rebuked the ladies in these gentle terms: "Now my dear ladies, you must show yourselves capable of suffrage by exercising that degree of restraint which is necessary in the conduct of affairs of government by not hissing." These words were not lost upon the ladies who quickly saw the error of their ways and on the following day sincerely tried to make amends for their breach of courtesy and thus secure the forgiveness of the President.

NOT A HEARTLESS CORPORATION

The action of the United States Steel Corporation in increasing the pay of its employees and also of insuring its workers is worthy of commendation and should be followed by all other corporations. It is estimated that the salaries of its employees have been increased to the amount of nine million dollars. In addition to this large increase there has been worked up a plan by which for temporary disablement single men in the employ of this corporation will receive 35 per cent of their wages and married men 50 per cent and an additional 5 per cent for every child under sixteen and 2 per cent for each year of service above five years. In case of permanent disablement lump payments will be provided. Where employees are killed their families will receive a sum equal to their wages for one year and a half and an additional 10 per cent for each child under sixteen. This same corporation has under consideration a plan for pensioning superannuated employees. The plan mentioned above will become effective May first and will be tried for one year and continued if it proves successful.

A DIPLOMAT DEAD

Day after day men are dying. The world still moves on. But it does stop long enough in its rapid forward movement to take note of the death of such men as Licenciado Don Ignacio Mariscal, Mexico's Minister of Foreign Relations, who died April 16, from reason of pneumonia. He was one of the "grand old men" of Mexico. Next to Diaz

it is claimed for him that he was the brainiest man of that republic, and that largely through his influence Mexico has taken her high standing among the nations of the world. This man perhaps was the most friendly Mexican official to the Washington government. He was born July 5, 1829. Mr. Mariscal was the chief factor in reestablishing diplomatic relations between European countries and Mexico after the fall of the Maximilian empire and the execution of the emperor at Queretaro. This man of large influence was known in diplomatic circles throughout the land and his death is greatly regretted. As to his history in public affairs the following will give some idea. "He was made minister in 1872. He was appointed minister to Great Britain in 1888. Upon the election of Diaz to the presidency in 1876 Mariscal was made minister of foreign affairs, which office he continued to fill with the exception of four years during the presidency of General Manuel Gonzales. It was largely through the efforts of Mariscal that Mexico's diplomatic service has been raised to a rank equaling that of other progressive nations. Mariscal was a member of the Spanish Academy, and among the notable literary achievements of his life were his translations of Poe's "Raven" and of Longfellow's "Evangeline" into the Spanish language."

A HASTY PARDON

There are those who are beginning to think that certain Tennesseans have but scant respect for the opinions of the Supreme Courts whether they be State or Federal. The act of Governor Patterson in pardoning Colonel Duncan B. Cooper, under sentence of twenty years for the killing of ex-Senator Carmack, within one hour after this sentence had been affirmed by the Supreme Court of the State created great excitement and caused an outburst of angry resentment among the prohibitionists of Tennessee. In the last election the State was divided on the liquor question, and the fight waged was a bitter one. The late Senator Carmack led the prohibitionist forces, while Governor Patterson was the champion of the anti-prohibitionist cause. During the campaign there was great personal bitterness and hostility, all of which culminated in the death of Senator Carmack. During the sixty-nine days in which the court had the matter under advisement the State had been worked up to a high degree of expectancy, and while it was thought that the Governor would exercise his pardoning power, it was not looked for so suddenly. Without raising the question as to the guilt of the Coopers, the hasty action of the Governor is condemned by those who are disposed to be impartial. It will in all probability mean the beginning of another bitter fight. Already the Governor has been hanged in effigy in one Tennessee town, and his action has been the theme of more than one sermon within and without the State. Opponents of the Governor who have been severely criticizing him for this action have turned their attention to the records in the office of Secretary of State. These records show that in the three years and two months of his term in office Governor Patterson has issued pardons to 956 men convicted of felony and misdemeanors.

Call in a physician for a brief talk on Consumption on Sunday, April 24. Tell him you don't want a scientific address but just a plain and frank talk to the people.

In small towns a union mass meeting should be held with physicians and preachers speaking on Tuberculosis on Sunday, April 24.

COMMENCEMENT MORRISTOWN NORMAL AND INDUSTRIAL COLLEGE

The commencement of Morristown Normal and Industrial College, Morristown, Tennessee, will be held May 4-11, 1910, Wednesday, Thursday and Friday. Examinations; Friday, May 6, Class Day exercises, 2:30 to 4 p. m.. Sunday, May 8, 10:30 a. m., Baccalaureate sermon by the Rev. Don S. Colt, D. D., of Brooklyn, N. Y.; 3 p. m. Annual Love Feast; 7:30 p. m., Annual Sermon by the Rev. Heber D. Ketchum, D. D., of Knoxville, Tenn. Monday, May 9, 7:30 p. m., oratorical contest. Tuesday, May 10, 7:30 p. m., oratorical contest. Wednesday, May 11, 10:30 a. m. annual meeting Board of Trustees; 2:30 p. m., annual meeting Alumni Association; 7:30 p. m., Commencement Exercises, awarding diplomas, medals, announcements. Friends and patrons of the college are cordially invited to attend the exercises.

ON THE GO—II

It is always an inspiration to attend services at St. Mark Church, New York City. It was my pleasure to worship with this congregation on Easter Sunday morning, and to listen to a sermon by the Rev. E. S. Tipple, D.D., Professor of Practical Theology in Drew Theological Seminary. Doctor Tipple is an impressive speaker and a vigorous thinker. His style is direct and forceful and these elements lent a charm to this Easter morning sermon. Dr. Tipple went to the chair of Practical Theology from one of the most influential pulpits in New York City. He is therefore giving to the young preachers much that he has learned by actual experience. The St. Mark audience was delighted with his sermon. The Doctor is exceedingly fortunate in having an agreeable and pleasing personality and he never fails to secure a warm place in the hearts of the people whom he addresses.

It looks as tho Dr. W. H. Brooks has become a fixture at St. Mark. At least that is the way the people of St. Mark look at it. If it were left to them he would be "called" (?) to St. Mark for lifetime. Doctor Brooks has had preeminent success in this pastorate and the tone and life of the people are being constantly lifted. A pastorate in New York City is many-sided. There's a good deal more to do than pulpit ministration and attending the regular meetings of the church; there are great problems that must be faced which are peculiar to the life in a great Metropolitan city like New York. The influx of Negroes from the South aggravates the situation and it is the properly caring for these, protecting them from the destructive influences of the city life, which are so attractive to the newcomer, that draws upon a pastor. There is not a Negro preacher in all New York who is more called upon than is Doctor Brooks of St. Mark. It is exceedingly gratifying, also, to observe that St. Mark church is spreading its influence. Our readers are familiar with the fact that St. Mark established some time ago a Mission known as Salem Memorial. This Mission is located on the Southwest corner of 133rd Street and Lenox Avenue. The Rev. F. A. Cullen, assistant pastor of St. Mark, is in charge. It will be gratifying to know that thro the City Mission and the Church Extension Society of New York City, the Rev. Frank Mason North, D. D., Corresponding Secretary, a location for Salem Memorial Church has been purchased at a cost of \$93,000.00. This means for us a second church in New York City, which already gives promise to be as large and influential, in a few years, as its mother, St. Mark. Since my visit to the City of New York, Doctor Brooks has been returned to St. Mark for the fourteenth year.

The Washington Conference was held this year in Pittsburg. It is not my purpose to give a report of the Conference; this has been done at length by the Conference reporter, the Rev. C. G. Cummings, B.D. The session was held in our New Warren Church, named in honor of our Senior effective Bishop. Bishop Warren never appeared to greater advantage than in the presidency of this Conference. Alert in body and mind, he gave himself constantly to the problems of this Conference and that, too, without any strain upon his mental or physical strength. During the evening of the address by Dr. W. W. Lucas, Bishop Warren entered the church upon the beginning of the address; the church was crowded and altho he was offered a seat he stood and remained standing for quite an hour listening to the address. This is but another indication of the yet remarkable strength of this man, who is approaching four-score years. There is not much sorrow, but there is a good deal of strength and labor. The presidency of Bishop Warren was a genuine inspiration.

The session of this Conference was held, as I stated, in the new Wiley Memorial Church, which stands as a monument to the industry, perseverance, intelligence and leadership of the present pastor, the Rev. S. A. Virgil. It hardly seems possible for this church to have grown in such proportions in so short a time.

Four years ago when the Conference met in Pittsburg, the church occupied the old Wiley Avenue property and the contrast with the new structure is so marked that it seems almost unbelievable. Brother Virgil deserves great credit for his almost phenomenal success and, let it be said to the credit

of the great Washington Conference that it entered fully into an appreciation of the work of this, one of its youngest pastors. This church is located on Center Avenue in what might be called a white district. The rule usually is when a Negro church or Negro residence invades a white district, whether in the North or in the South, property in the neighborhood decreases. It was stated quite frequently by persons who ought to know that instead of there being a decrease in value this church increased the value of all the property adjoining thereto. We are printing in this connection a good picture of the church showing the parsonage to the left. The plan is completed in every particular and bids fair to be one of the very strongest churches in our entire colored Methodism.

One thing that stands out prominently in the sessions both of the Washington and the Delaware Conferences was the consideration of the interests of Morgan College. Some time ago Andrew Carnegie offered to this institution \$50,000.00 provided a like amount was raised among the people, plus \$16,000.00 to cover a floating indebtedness. The raising of this amount of money gave emphasis at this particular time to the work of Morgan College and its allied institutions. Dr. John F. Goucher, who is a trustee of Morgan College and who is a large giver to this work, addressed both the Washington and the Delaware Conferences in the interest of the raising of the \$50,000.00. The Delaware and Washington Conferences have been allotted \$25,000.00 of the \$50,000.00 necessary to secure



WARREN METHODIST EPISCOPAL CHURCH,
Pittsburg, Pennsylvania

Mr. Carnegie's additional gift, and while it is our purpose to devote later on considerable space to this enterprise, we desire to refer briefly to it at this particular time. During the address of Doctor Goucher he pointed out that one-sixth of the population of the United States lived within the bounds of the Delaware and Washington Conferences. Dr. J. O. Spencer, the president, reinforced in burning eloquence the importance of raising this full amount by May 18th. But surely no argument is necessary to convince our people, within the bounds of these Conferences of the importance of providing the best facilities for the education of their own children. The brethren are giving themselves to this purpose with commendable enthusiasm which warrants the hope that by May 15th every dollar necessary for the securing of Mr. Carnegie's \$50,000.00 will be realized. It should be stated in this connection that \$41,000 of the amount necessary to make good Mr. Carnegie's gift will come from our Wilmington and Baltimore Conferences.—R. E. J.

People of Interest

Dr. W. H. Logan spent a few days in Houston, Texas, last week.

The Rev. J. W. Turner came in from Lake Charles this week and reports the church work there flourishing.

Bishop Anderson speaks very complimentary of the work of Secretary J. H. Blake of the Delaware Conference.

The Commencement Address at Bennett College, Greensboro, N. C., will be delivered May 11, 1910, by Dr. W. P. Thirkield, President of Howard University.

Prof. J. P. Shorter, late superintendent of the State Department of Wilberforce University, was the first classic graduate of that institution, finishing alone in 1871.

The membership of Asbury Church, Baltimore, tendered Mrs. Grace E. Cummings, the wife of the pastor, the Rev. C. G. Cummings an enthusiastic reception last week.

The Voice of the Churches is the name of a new publication put out at Bluefield, W. Va. The Rev. Dr. J. C. Sherrill is editor and S. F. Boston is manager and local editor.

Dr. and Mrs. M. C. B. Mason announce the engagement of their daughter, Miss Bessie Noblesse, to Prof. R. F. D. Boyd of Chicago. The wedding to take place at Park Street Methodist Episcopal Church, Cincinnati, Wednesday evening, June 1, at 7:30.

The Hon. Richard Simms of St. James, Louisiana, announces the marriage of his daughter, Emma Elizabeth, to the Rev. C. C. Harper, Ph. D., of Texarkana, Arkansas, Monday evening, April 11, at Bethel Church, Three Creeks, Arkansas.

Miss Laura Jane D. daughter of the Reverend and Mrs. William R. A. Palmer, of Newark, N. J., and Dr. Wendell Phillips C. Arling, D.D.S., were united in marriage March 9 in Saint John's Methodist Episcopal Church parsonage, Orange, New Jersey.

The Rev. Dr. Homer Eaton, treasurer of the Board of Foreign Missions is booked to sail for Europe April 30. By request of the Board he will sail directly for Naples to inspect our property and other interests in Naples and Rome. From Rome he will work his way North visiting some of the European Conferences, arriving in Edinburgh in time for the World Missionary Conference which meets in that city June 14-28.

Dr. I. L. Thomas writes, saying to each District Superintendent and pastor of the twenty colored conferences, "Pass the word along, the apportionment in full for Home Missions and Church Extension this year in each Annual Conference District and pastoral charge."

The Mobile Weekly Press says: "Dr. H. N. Brown, the new pastor of the Warren Street Methodist Episcopal Church is fast bringing the church to the front, and all who hear him say he is a great preacher. He has been devoting special parts of time in training his people into the idea of real worship, and his efforts are having a lasting effect upon the crowds that gather to hear him."

Bishop Cranston has made the following changes in the appointments of the Lexington Conference: The Rev. E. L. Gilliam, D. D., from Chicago to Columbus Conference, 8th year. The Rev. H. W. Simmons, D.D., was assigned to Chicago; goes to Flemingsburg, Ky. The Rev. Henry A. Foreman goes to St. Mark, Chicago. The Rev. W. H. Renfro is assigned Bowling Green, Ky., and the Rev. G. W. Harris to Hawesville Circuit.

The first General Convention of the Methodist Brotherhood will be held in Roberts Park Methodist Episcopal Church, Indianapolis, Indiana, Sunday, Monday and Tuesday, May 8, 9 and 10.

The Rev. J. N. C. Coggins, D.D., pastor of Grace Methodist Episcopal Church, Covington, Georgia, will preach the Baccalaureate Sermon at the Haven Academy, Waynesboro, Georgia, May 15.

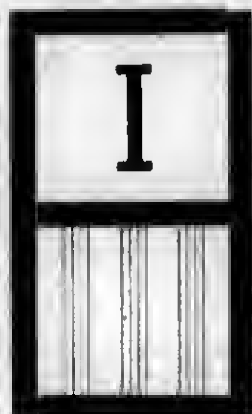
The Rev. W. Hartley Jackson, D.D., District Superintendent, Huntsville District, Texas Conference, will preach the annual sermon for the Lovelady Texas City High School May 8th, and will also deliver the Commencement Address to the Conroe High School May 27. Dr. Jackson is booked to give his "Get There" lecture during the commencement of Conroe Baptist Industrial College.

The Baccalaureate sermon of Flint Medical University will be preached Sunday morning, May 8, at Tulane Baptist Church by the Rev. E. D. Sims, D. D. The Alumni association meets Tuesday, May 10, in the Medical Building. The graduating exercises of the Medical Pharmacautical and Nurse Training Departments will take place in the University Auditorium on Wednesday evening, May 11. The address to the class will be delivered by Dr. E. L. McGehee of the Louisiana State Medical Board.

April 24 is Tuberculosis Day. Get ready for it.

A PICTURE ALPHABET

FOR THE LAMBS OF THE FLOCK



Just the book needed by Sunday School Superintendents and Teachers for use in the Primary Grades. It is an interesting little booklet, neatly bound in paper. With each letter of the alphabet is a picture, a verse of scripture and a stanza of a hymn. They will benefit as well as delight the younger scholars. Every Superintendent could profitably use a number of these helpful little books. We are offering them at a **GREAT REDUCTION** in price. These books were cheap at the usual catalogue price of 57 cents per dozen by mail. We are offering a limited number of them at the remarkably low price of 35 cents per dozen, postage paid. They can not last long at this price. Send in your order at once. Don't wait or you will be too late. Cash must accompany order.

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Easter Gleanings

(Easter reports come from a great many of our charges and to be fair to all we must abbreviate some of these reports quite a deal. To this our friends will not seriously object when they recall that these reports must be published at once and each charge must be given space. We regret very much that we were forced to boil these reports down.—Editor.)

Cotton Plant, Miss.—The Easter services were bright and interesting. The Rev. J. S. Plgee preached an appropriate sermon. Collection \$4.93.—G. W. Foster.

Macon, Miss.—The services were of a high order. Collection \$90.42.—C. E. Moody, pastor.

Lafayette, Ala.—Pastor preached at daybreak to an enthusiastic audience. Dr. H. W. Riskey of the Church South preached in the afternoon. Exercises at night. Collection \$32.00.—R. M. Davis, pastor.

Waller Circuit, Texas.—Sermon was preached by the pastor, the Rev. S. A. Kelly. Several joined the church. Collection \$39.23.—S. A. Kelly, pastor.

Murfreesboro, Tenn.—The people say this is the best program we have ever had. Sermons preached by Rev. C. A. Todd and Rev. H. W. Rucker.—E. C. Todd, secretary.

Castleberry, Ala.—The program consisted of recitations and singing, which was greatly enjoyed. Collection \$5.10.—Isaac Autrey, pastor.

Bellville, Texas.—Easter services were good at all points on the Circuit. Excellent sermon preached by Rev. G. H. E. Field, Rev. J. C. Beall. Twenty members taken in. Collected \$16.00.—J. A. Tillery, pastor.

Solgochack, Ark.—Good program. An able sermon by the Rev. J. S. Stokes. Collection \$10.00. W. C. Davis, superintendent.

Mexia, Texas.—Services best ever had. Collection \$63.00.—R. H. Duncan, pastor.

Clinton, Tenn.—The program was charmingly rendered. Collection \$10.00.—W. R. Marbury, pastor.

Clarence, La.—Thirty-three came to the altar for prayer. Collection \$24.00.—W. J. Hampton, pastor.

Summerville, S. C.—The Superintendent, A. Weston, deserves great credit for a successful program. Total collection \$12.00.—R. F. Freeman, pastor.

Hockley, Texas.—The services were grand. Collection \$7.41.—C. Pratt, pastor.

Durant, Miss.—Easter was a high day. Collection \$60.00.—F. J. Talbert, pastor.

Brunswick, Ga.—The services were of a high order. An excellent sermon was preached by the Rev. W. A. Holmes.—S. A. Hill, pastor.

Mt. Vernon, Ga.—The program was directed by the pastor, the Rev. D. G. Greer, assisted by his excellent wife. Collection \$15.16.—J. C. Crowley.

Rabline, La.—Miss Rebecca Brooks carried out Easter exercises. Collection \$2. Total \$10. Mr. Y. W. Norwood, Superintendent.—D. Shelby, pastor.

Knoxville, Tenn.—Ours Easter collection was of much interest. At the morning service we had a musical program, rendered by the Sunshine Club. Collection \$94.—W. L. Sanders.

Bastrop, La.—Services were largely attended, beginning at 3 a. m. Sermon by the Rev. F. D. Thomas. The Sunday School program under the direction of Mrs. Bertha Thomas was especially good. Collection for the day \$25.—F. D. Thomas, pastor.

Goodman, Miss.—Easter observed. Collection \$37, which is said to be far better than previous years.—N. H. Williams.

Clinton, La.—At Macedonia the Easter service was well observed. The Superintendent with the assistance of the pastor, deserves credit. Collection \$4.—W. L. Amos, pastor.

Ackerman, Miss.—Easter was a grand day with us. In the beautifully decorated church a large audience listened attentively to an excellent program. The songs of the choir were charming. Collection \$50.—J. Burton, pastor.

Biloxi, Miss.—Our Easter program was carried out at night. Mrs. A. B. Pittard, superintendent and musical director. Raised for Mission \$4.—James Robinson, pastor.

Louisville, Miss.—Easter was joyfully celebrated. Collection \$22.20. Eight men gave one dollar each.—W. M. R. Lester, pastor.

Pontotoc, Miss.—Easter was a lively day. The music was exceptionally good. Collection \$90. The Rev. J. W. Byrd is our pastor.—Mrs. Anna Young, reporter.

Phillip, Miss.—Easter was a grand day. Collection \$20 for Missions.—J. B. Starkey, pastor.

Paris, Tex.—Our Easter rally was quite a success. Raised \$309 for benevolence and \$25 for Deaconess Simpson.—W. G. Alston, pastor.

Melrose, N. C.—The program was successfully conducted. Music good. Collection \$26.61.—District Superintendent W. R. Ziegler was with us.—J. D. Harriston, pastor.

Rock Springs, Tenn.—Easter services were a delight to all. Collection \$5.—T. C. Whorton, pastor.

Pickens, Miss.—Easter day was observed, notwithstanding the smallpox prevented the observance at one point on this charge. We raised \$24.—R. W. Wetherford, Superintendent.

Cane River, La.—Daybreak sermon preached by pastor, T. A. Hampton. Baptizing at eleven. Easter program at night. Collection 119.45.

Oliver, La.—Easter was a great day with us. Forty little children rendered the program. Collections good.—E. B. Richards, pastor.

Hicks, Miss.—Resurrection sermon by the Rev. A. M. Quinn. The program was a credit to our Sunday School women. Collection \$5.05.—T. B. Bell.

Nettleton, Miss.—The Easter services were very inspiring. Collection, Palestine, \$9.85. Pleasant Grove \$2.30.—D. D. Reid, pastor.

Calvert, Texas.—Easter celebrated in grand style. Total raised \$43. Dr. M. O. A. Fuller preached an appropriate sermon, also Rev. L. S. Frazier.—P. H. Jenkins.

Ashland, Ala.—Grand time. I preached at all points on the circuit. Collection \$8.30.—J. C. Sammons, pastor.

Summerall, Miss.—Services fine. Collection \$17.—F. L. Wood, pastor.

Yazoo City, Miss. (Mission).—Good program. Collection: Mount Olive, \$8.88; Double Springs, \$2.—J. L. Thomas.

Magnolia, Miss.—Easter Sunday was a joyous day with both old and young at St. James. The early morning service was spiritually attended. Collection \$5.—F. Smith, pastor.

Monroe, La.—Our Easter rally was good. Much better than last year. Collection, children \$3.73; church, \$3.75.—Ed. Powell, pastor.

Natchitoches, La.—Easter was a memorable day in the history of Ashbury church. The resurrection

preached by Rev. S. Carroll, the pastor. Collection for the day \$24.—Mrs. Nettle Blackston.

De Soto, Miss.—We had a glorious time. Collection \$2.35. Rev. J. E. Wehb is our pastor.—Laura Harne.

Sulphur Spring, Texas.—Great crowds and fine program. Membership small in numbers but great in work. Collected \$50.35.—Joseph Jones, pastor.

Bay St. Louis, Miss.—Lovely Easter services were conducted under the able management of Miss Maggle Richards and Miss Carrie Jacobs. A delightful program was rendered. Collection for Missions \$10.—J. I. Garrett, pastor.

Clyo, Georgia.—Easter was a success at Speedwell Chapel. Collection \$5. The Rev. W. M. McElton, pastor.—Sarah Walhurg.

Philadelphia, Miss.—Easter Sunday was a great day here. The program carried out by Messrs. A. A. Kirkling, W. T. Evans and T. W. Simons. Collection \$14.—A. B. Britton, pastor.

Waynesboro, Ga.—The Easter program was carried out. Sermon by the Rev. Geo. Walker. Collection \$54.—J. C. Williams.

Talladega, Ala.—Easter day the Sunday School, led by Bros. B. J. Davis and C. Turner, rendered an excellent program. Benevolence \$6.—L. Toney.

Pearlington, Miss.—Our Easter exercise was a success. We had with us Prof. M. S. Davage, business manager of the SOUTHWESTERN CHRISTIAN ADVOCATE, who rendered great service. Mr. W. A. Daniel, Sunday School Superintendent, gave him three cash subscriptions. Total collection for the day \$19.—R. L. Carpenter, pastor.

Spring Creek, La.—Easter Sunday we had a glorious service. Four were received into the church. Collection during the day \$12.—N. Ford, pastor.

Woodland, La.—At Mt. Carmel Chapel we had a successful day Easter. Program was nicely rendered. R. Kelly, Superintendent. Collection \$32.—J. L. Augustus, pastor.

Center, Ala.—Easter was nicely observed. The services were enjoyed by all. Amount raised on Benevolence \$4.—J. A. Harris, Pastor.

Greenville, Miss.—Easter was celebrated in Revels Memorial Church, March 27. The program was carried out to the letter. Miss Nannie Fullilove presided at the organ. Mrs. Henretta Allen, superintendent. Collection \$40.—J. W. Terrell, pastor.

Gurdon, Ark.—Amount raised on Easter, April 27, \$4.25.—T. D. Wesson, pastor.

Itta Bena, Miss.—Easter Sunday was observed; a beautiful program was rendered. Collection \$260. Prof. J. L. Strong, Sunday School superintendent.—W. C. Clay, D. D., pastor.

Central Missouri Conference—Appointments

(Continued from Page Seven.)

Tolson; Saint Joseph, F. S. Bowles; Wellington, R. H. Young.

MEXICO DISTRICT

W. C. Ellis, District Superintendent, Mexico, Mo.

Columbia, B. McCain; Danville Ct. (Snp.), J. I. Rolin; New Franklin Ct., T. W. Broyles; Fayette, W. H. Wheeler; Forestell Ct., M. L. Mackay; Fulton, W. H. Smith; Mexico, J. M. Harris; Moberly, G. B. Abbott; Montgomery City, F. D. Avant; New Bloomfield Ct., J. C. Wade; Randolph Spring Ct., Cornelius Cata; Sturgeon Ct., J. D. Evans; Troy, H. T. Reeves; Truesdale Ct., H. T. Canady; Wellsville Ct., J. C. Guyton; Christopher Tays, Conference Evangelist, Holden, Missouri

Gleanings from the Field

ALABAMA

Sunday, February 27, the good members and friends of Bethel heard two stirring sermons by the Rev. Chas. Coleman, and especially at night, when he spoke from 1 Timothy, 4 chapter, 14 verse, "Neglect not the gift that is in thee." On the same day was pulled off another rally which netted \$60, raised by three young men known as the "Electric Light Committee." We would like to call special attention to two of the young men who are not members of the church, viz., R. F. Gilmore, J. E. Johnson. Mr. Ed Talhert, a member of the church, was also one of the committee. The church is proud of such manly young men. They have already ordered the chandeliers for the church. The several clubs also played an important part in the raising of this amount. The African Quartette furnished music Sunday night to the delight of many. Raised for all purposes this month over \$85.00. We have laid out the church grounds with flowers and shade trees which are being attended to by Pastor I. L. Johnson, under whose leadership we expect great success.—Thomas J. Nelson.

UNION CHAPPEL.—At the home of Nelson Jackson where the pastor had gone to spend the night, he was aroused by the sweet sound of many voices. The door was opened and many friends accompanied by a number of the good members of Union Chapel entered and filled the bed with all kinds of groceries, enough to supply the pastor and his family for one month. We are very thankful to our good members and friends, for so generously remembering us.—J. W. Knox, pastor.

GAINESVILLE.—Our first Quarterly Conference convened February 19-20, with the Rev. J. W. Martin, the worthy District Superintendent, presiding. A goodly number of the members were present with written reports which showed some progress on the charge. The District Superintendent was at his best on Sunday. Preaching for our people in the morning and for the First Baptist Church in the afternoon, and at our own church again at night. The Rev. S. D. Davis, our beloved pastor, had things in fine shape awaiting the District Superintendent. Monday night the Rev. Mr. Martin lectured to the men on "The Affirmative and Negative Man," and on Tuesday night to the women of the town. Our pastor had a birthday rally the 5th Sunday in January for Central, Ala., college, and raised \$4.25 for Christian education.—Mattie B. Newton.

MONTGOMERY.—Our rally the fourth

Sunday in February was quite a success. Money raised all day for all purposes, \$75. Dr. W. W. Lucas was with us and preached two able sermons to a crowded house. Dr. Lucas was to have lectured on the following night, but rain prevented. Our work in Montgomery is looking up and we are very hopeful for the future. Dr. Lucas' coming to us was a boom to our church; he has turned the eyes of the people toward us, for truly may it be said, "he took Montgomery by storm." We are looking forward with pleasure to his return in May, when he will be given another date to lecture.—L. H. Hurly, pastor.

Lafayette Circuit.—Our first quarterly conference was held March 5-6. Reports from officers showed that the circuit was prospering. This is my third year on the circuit. Seventy-eight partook of the Lord's Supper Sunday. Paid superintendent, L. S. Price in full, \$15 and a small sum of \$4 presented to the pastor, the Rev. J. W. Paul. The Rev. L. S. Price is a young man, but I believe he will make a good superintendent.—J. W. Paul, pastor.

Hicks' Capudine Cures Sick Headache Also Nervous Headache, Travellers Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—It's liquid—effects immediately. Sold by druggists.

ARKANSAS

On March the first at Little Maumel, Arkansas, a programme was rendered in honor of the pastor and family of St. Paul Methodist Episcopal Church, preceding their departure to their new field of labor, conducted by our public school teacher, Mrs. A. Maye Jones, members and friends of the community. Many good and true things were said in the different speeches relative to our pastor as a Christian laborer during his two years' work with us by members of both Baptist and Methodist churches, after which the school rendered "The Crucifixion" and "Justice and Mercy." Such men as Brother Bryan are needed here and everywhere; we shall ever keep in our memories his religious principles, instilled in us not only by teaching but by his daily walks. He is a man of worth to any community because he is a Christian. May God continue to bless him wherever he may go.—J. N. White, local preacher.

Fayetteville.—The people here received us cordially. We have a splendid brick church here with 110 members and a good four-room parsonage. A big storm of thirty members and friends came Monday night and brought quite a deal of fine groceries and come money, which made our hearts glad.—W. H. Simpson, pastor.

Sayreton.—We held our first quarterly conference with Dr. J. W. Thomas in the chair. Bro. Mannings was elected secretary and the superintendent made a brief talk. All officers were present with written reports except one. The business of the conference was dispatched with care. Sunday the superintendent preached two splendid sermons. Paid superintendent \$15. Raised during the day, \$64.75. Forty-nine partook of the Lord's Supper. Mrs. J. W. Thomas was with us and her presence added much to the interest of our Conference. We have built a three-room parsonage at this place and the ladies have up in \$90 worth of furniture. Brother Sneed built our parsonage and it is comfortable and attractive.—J. L. Carr, pastor.

FREE TO YOU—MY SISTER



Free to You and Every Sister Suffering From Women's Ailments. I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whittish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Stomach and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address

MRS. M. SUMMERS, Box 176, South Bend, Ind., U. S. A.

CADDO GAP.—District Superintendent W. R. R. Duncan held our first quarterly conference. Although the weather was cold and the ground covered with snow several of the officers were present and made good reports of the work committed to their care. The District Superintendent spoke in his usual calm but firm way, touching the different phases of church work. Sunday all were pleased to hear the strong sermons delivered by the superintendent. Paid him \$12.50. Work done on church since conference to the amount of \$60. Total collection since conference \$85. The superintendent was pleased with the work.—C. H. Howell pastor.

PARALOMA.—I was assigned to this work by Bishop C. W. Smith and was received in a very unique manner. The second Sunday, February after I had preached the 11 o'clock sermon and collection was taken, Mrs. Catherine Hannah, president of Ladies' Aid Society ascended the rostrum and presented the address of welcome to the pastor; then followed a band of sisters each having a coin which as they marched around the platform one by one they placed in the pastor's hand. I am praying that I may do more on all lines this year than ever before, with Jesus as my Leader.—H. Bright, pastor.

LOCKESBURG.—The night of March 12th a band of young people of Hollie Spring Church came to the parsonage bringing all kinds of first class groceries and also a purse. This band of young ladies and men was led by Mr. P. W. Whitmore, superintendent of Hollie Spring Sunday School. Mr. A. L. Bell and Neale. May God bless them all. Sunday, March 13, was a great day at Macedonia church. Twelve persons united with the church at this the meeting a night, and two yearly subscribers secured for the SOUTHWESTERN.—Lee Nelson, pastor.

COLORADO

COLORADO SPRINGS.—I've been in the west, first at Ardmore, Okla.; I found the church in debt; paid it out and added forty or more to the membership. Second, appointed to Okmulgee of the same state; found a mortgage on the church there, paid it off, celled the church, moved the parsonage on the church lot and celled it, also added forty-five to the membership. My health failed and I was appointed to Topeka, Kansas. Mt. Olive Church; found a mortgage, paid it out of debt and added twenty-five to the membership; I came from Topeka to Colorado Springs and found a debt of \$1,600 on

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church and parsonage. We have reduced the debt on the church to \$815 and have added twenty-five to the church. We've been here but ten months, but will report more benevolence than any pastor since the church was organized seven years ago. My health is much improved, in fact much better than it has been in four years. The above will show you that I haven't been idle since I've been in the west.—W. McDonald, pastor.

Poor, Foolish Woman!



Think of her attempting to make ice cream in the old disappointing way!

With **JELL-O ICE CREAM Powder**

she can make the most delicious ice cream in ten minutes, freezing and all, at a cost of about one cent a dish—and never go near the stove. Your grocer will tell you all about it, or you can get a book from the Genesee Pure Food Co., Le Roy, N. Y., if you will write them. Grocers sell Jell-O Ice Cream Powder, two packages for 25 cents.



Conference Notices

Special Notice

SOUTH N. O. DISTRICT.

The pastors will please come prepared to report cash at the Missionary Convention at Berwick, La., June 1, 2, 1910. Conference vouchers will be given for same.—B. Mack Hubbard, District Superintendent.

CUMBERLAND RIVER DISTRICT.

The Epworth League Sunday School and Missionary Convention of the Cumberland River District, Tennessee Conference, will meet at Springfield, Tennessee, May 25-27, 1910. Drs. E. M. Jones, R. E. Jones and W. W. Lucas are invited.—J. B. Booth, District Superintendent.

GULFPORT DISTRICT.

The ministers and delegates along the coast of the Gulfport District are hereby notified that the Sunday School, Epworth League, Ladies' Aid Society and Woman's Home Missionary Convention will be held at Pearlinton, Miss., June 23-26, 1910. This is the first convention and is meant for the Gulf coast charges. The Luma Convention for the upper charges of the Gulfport District will be announced later.—W. H. Smith, Pres. J. E. Holmes, Sec. pro tem.

HOUSTON DISTRICT.

To the pastors and co-workers of the Houston District, Texas Conference, Dear Brethren: As you doubtless know by this time, there will be a Home Mission and Church Extension group meeting held at Wesley Tabernacle Methodist Episcopal Church in Galveston May 5-8, conducted by Dr. I. L. Thomas of Baltimore. We hope there and pray that each pastor on the District will be present with a good representation of laymen, Home Mission and Church Extension claims. Let us strive to raise our apportionments. A powerful enemy has assailed our church but His grace is sufficient.—L. S. Blakeney.

SHREVEPORT DISTRICT.

PREACHERS' MEETING.

Will convene at Daniels Chapel church May 11, 1910. The church is on Talbot street, Shreveport, La. I am authorized by the President, and also the District Superintendent, the Rev. B. J. Reddix, to notify each preacher on the District to be present at this meeting as it will be a very important meeting. We want to lay the work of the Mansfield Academy on the hearts of our people. We are pledged to use the fifth Sunday in May as Mansfield High School Rally Day and also to report the same on the following Monday, which is Commencement Day, May 30, 1910. Let us do and not talk.—Rev. E. W. Jackson, Sec.

TO THE MEMBERS OF THE LOUISIANA CONFERENCE.

My Dear Brethren:—Letters to me from various points within the Conference show that it is the desire of a good number of the pastors to make the month of May a money-getting time for the New Orleans University. The District Superintendents in accordance with the instruction of last Conference, have apportioned to each charge the amount of money it is to raise for the University during the present Conference year. Now, let

every pastor do his best, raise in May a good part of his apportionment. Please send the monies as raised to me and receive at once your vouchers. Let us all go in for a Rush! Fraternal-ly.—J. M. Wier.

CENTRAL ALABAMA CONFERENCE

The chairman of the committee on publication of the Conference minutes, notifies me that 500 copies of the minutes have been published. This will not allow of more than two or three copies of the journals apiece. It was the best, says the chairman, that could be done with the small amount of money placed in his hands at the Conference. Hence if more copies are expected, let those who are now in arrears for the publication of the minutes respond promptly to the call of the chairman, Dr. A. P. Camphor, and he will doubtless have an additional 500 or 1,000 copies published and distributed. The first 500 have been published for several days. Please act promptly so every member can have his full share of the Conference Journals.—W. T. Trammell, Secy.

ATTENTION, AUXILIARIES.

The annual meeting of the Woman's Home Missionary Society, Lexington Conference, will be held in Hawthorne St. Church, Columbus, O., June 23-26, 1910. All auxiliaries are requested to elect their delegates now and send their names to Mrs. Jas. P. Monroe, 725 Barr St., Cincinnati, O.

The Conference Year for the Woman's Home Missionary Society will end June 1st instead of March 15th, this change is made that our books may be kept open at the annual meeting to receive any money that may be sent by delegates and also that our year may begin with the fiscal year of the Woman's Home Missionary Society. All reports and money sent in by the 15th of June will be counted on this year's work for the Lexington Conference.

THREE YOUNG PREACHERS WANTED.

Three preachers, young, married men preferred. To do mission work on new railroad. Write me at Fordyce Ark., for further information. Have some one else to write concerning yourself; give a short biography of yourself. A great opportunity for young men to come up with a growing Conference, as will be seen at a glance. But a greater chance to do good in lifting up a cast-down people.—C. W. Whitehead.

District Rounds

ST. LOUIS DISTRICT.

FIRST ROUND.

Currys ville, April 23-24; Bowling Green 30, May 1; Hannibal, 7-8; Jacksonville and Pittsfield, 10-12; Springfield, 14-15; Bignell Chapel, 14-15; Bridgton and Kinloch, 18-19; East St. Louis, 21-22; Loup, 28-29; Clarksville, 28-29; Clarksville, June 1-2; Elsberry Ct., 4-5; Union Memorial, 4-5; Cairo, 8-9; Popular Bluff, 11-12; Vronton and Potose, 15-16; Farmington, 18-19; Fredericktown, 22-23; De Soto and Festus, 25-26; Rolla, 29-30; St. James, July 2-3; Webster Grove, 5; Papin Mission, 6; Wash Street, 7; St. Charles, 9-10. District stewards will meet at Bagnell Chapel, May 4th.—R. E. Gillenn, Dist. Supt.

LAKE CHARLES DISTRICT.

SECOND ROUND.

St. Peter, May 7-8; Jeanerette, 8-9; Hubertville and Pattoutville, 13-14-15; Olevia, 15-16; New Iberia, 18-22; Cade, 19-20; St. Martinsville, 21-22; Lafay-

Woman's Power Over Man



Woman's most glorious endowment is the power to awaken and hold the pure and honest love of a worthy man. When she loses it and still loves on, no one in the wide world can know the heart agony she endures. The woman who suffers from weakness and derangement of her special womanly organism soon loses the power to sway the heart of a man. Her general health suffers and she loses her good looks, her attractiveness, her amiability and her power and prestige as a woman. Dr. R. V. Pierce, of Buffalo, N. Y., with the assistance of his staff of able physicians, has prescribed for and cured many thousands of women. He has devised a successful remedy for woman's ailments. It is known as Dr. Pierce's Favorite Prescription. It is a positive specific for the weaknesses and disorders peculiar to women. It purifies, regulates, strengthens and heals. Medicine dealers sell it. No honest dealer will advise you to accept a substitute in order to make a little larger profit.

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SICK WOMEN WELL.**

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The family which has this book and the Southern Agriculturist is fully equipped to get the most profit and pleasure that is possible from any farm.

The table of contents shown in the picture gives only the principal headings under which the great mass of facts is collected. It would be impossible to state in detail every question this book answers without writing another book. To give you an idea of the great wealth of knowledge contained between its two covers, it is only necessary to say that it consists of 500 pages 6x8 inches. There are 260,000 words and 223 illustrations. The book alone weighs nearly a pound, is beautifully printed on fine stock. It is exactly like the \$2.00 copy picture here in every respect, except that it is bound in heavy blue paper instead of cloth.

Perhaps the most useful feature of the book to the farmer who really wants to know things is the catalogue of free publications which it contains. At the end of each grand division of the book there is a list of government publications covering the subjects treated in that grand division. Any of these publications can be secured free of charge by writing to Washington.

And it is not necessary to read the whole book to find any particular fact you may be in search of. At the end there are seventeen pages of small type which contains the index. Suppose you want to learn something about rape. All you have to do is to turn to the index, which is arranged alphabetically, and find the word rape. Opposite it you will find the numbers of the pages on which all the known facts about rape may be found.

Did you ever hear of a book that was more nearly what you wanted than this one? Certainly you never heard of a more liberal proposition than we are making you—we don't ask you to pay us a cent for this great book.

We have made an arrangement with the Southern Agriculturist of Nashville, Tenn., by which we give this book absolutely free to every subscriber (new or renewal) who accepts our attractive clubbing offer below. The Southern Agriculturist is forty years old, already has 75,000 subscribers and is one of the very best semi-monthly farm papers in America. The regular price of the Southern Agriculturist is three years for \$1.00. We will give you our paper for one year, the Southern Agriculturist three years, and a copy of Practical Farming and Gardening for

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NORTH NEW ORLEANS DISTRICT.
SECOND ROUND.

Thomson, May 10-11; Scott Chinn, 12-13; Pleasant Plains, 18-19; Frankleton, 21-22; Mallalieu, 25-26; Covington, 27-28; Mandeville, 28-29; Malden, 30-31; St. Matthew, June 1-2; Carrollton Mission, 7; Mt. Zion, 8-9; Sildell, 11-12; Haven, 15-16; Simpson, 17-19; Gretna, 20-21; Union, 22-23; Central, 25-26; Laplace, 26-27; Fletcher, 30;

ette, 23-24; Crowley, 25-26-27; Jennings, 30-31; Welsh, June 1-2; Eunice, 4-5; Lake Arthur, 6-7; Campbell, 9-10; Briggs, 11-12; Abbeville and Guaydan, 12-13; Spring Creek, 18-19; Leesville, 24-25-26; Lake Charles, 26-27-28. Brethren: Easter was a great day with us in a spiritual upheaval in the conversion of souls, and in the gathering in of finance for the cause of Missions. But three of the causes have been presented to the people, will you not lay upon their hearts as heavily the other causes as you did that of Foreign Missions and Home Missions and Church Extension? The Benevolences must be raised. Why not raise them now? Get an offering from all of the people and report as never before at the District Conference which will convene in St. Martinsville, Wednesday, August 17th. Let there be no excuses

Ponchartrona, July 2-3; Asbury, 5; Darrow, 9-10; Kenner, 12; Bogalusa, 15; Angle, 16-17; Camp Parapet, 19-20. Brethren, the Missionary Convocation in Pleasant Plains church on June 3 and 4. You will come prepared to report your Easter collections. Dr. I. L. Thomas will give you vouchers for the same. May 15th is N. O. University Day. Take the collection and send it to Dr. John Wier at 5318 St. Charles Ave. The District Conference will be held at Franklinton on July 27-31. All general officers are invited to be present. The SOUTHWESTERN will be represented. Let every one do his best to report all of his benevolent money.—W. T. M. Price, Dist. Supt.

SOUTH N. O. DISTRICT.

SECOND ROUND.

Union, Sorrell, May 5-6; Crawford, Glencoe, 7-8; Winsted, 9-10; Godman, 11-12; Franklin, 13-15; Centerville, Verdenville, 14-15; Patterson, 19; Morgan City, 20-22; Berwick, 21-22; Beatriceville, 26-27; Hauma, 28-29; Schriever, June 3-5; Thibodaux, 4-5; Plaquemine, 11-12; Bayou Goula, 13-14; Virion, 15-16; Napoleonville, 17-19; Woodlawn, 18-19; Donaldsonville, 25-26; Hallinville, St. John, 27-28; First St., 29, July 3; Wesley, 30; July 3; Williams, 1-10; First St., Miss., 7-10. Brethren: There are signs of triumph and a splendid victory that await us. Let us be faithful to every interest of the church, local and general. I shall expect good reports from all at the Missionary Convention at Berwick, La., June 1-2. Do not disappoint Drs. Thomas and Lucas. Keep the revival fire burning. Salaries will be easy if you do your duty in and out of the pulpit. District Conference July 21-25.—B. Mack Hubbard, Dist. Supt.

BROOKHAVEN DISTRICT.

SECOND ROUND.

Bridgeville, April 30, May 1; Crystal Springs Circuit, May 3; Hoblmerst 4-5; Crystal Springs, 7-8; Barlow, 11; Brookhaven Circuit, 13; Kenolia, 14-15; Liberty, 17; Oak Grove, 19; Brookhaven, 21-22; Bowerton, 28-29; China Grove, June 4-5; Summit and Magnolia 7-8; Rock Port, 9; Evpose, 15; Columbia, 16-17; West Columbia Circuit, 18-19; Lampton, 21; Hub, 22; Florence, 25-26; Menden Hall, 28; Star, 29; Byrum and Gallman, July 1. Brothers: Continue to do your duty. Don't keep your Easter collection. Send it to the proper place. Work hard for the good old SOUTHWESTERN. Keep the Epworth League alive. Please don't forget Meridian Academy. May the Lord continue to bless you.—P. H. Rembert, Dist. Supt.

MERIDIAN DISTRICT.

SECOND ROUND.

Lauderdale, April 30, May 1; Tamola 30, May 1; Dekalb, May 5; Lake, 7-8; Rickory, 7-8; Scooba, 14-15; Haven, 20-22; Rose Hill, 21-22; Chunky, 24; Southside, 26-29; St. Paul, 27-29; Vale, June 4-5; Garlandsville, 4-5; Montrose, 7; Trenton, 9; Forest, 10-12; Lillian, 11-12; Forest Circuit, 14; Meehan, 16; Meridian Cir. 18-19; Dalesville, 18-19; Coy, 23; Stelo, 23; Fort Stephen, 25-26; Philadelphia, 25-26. Brethren, remember the call of duty.—J. M. Shumpert, District Superintendent.

ST. JOSEPH DISTRICT.

FIRST ROUND.

Glasgow Ct., April 23-24; Armstrong, 30-May; Arrow Rock Ct., May 4-5; Malta Bend, 7-8; Wellington, 10-11; Higginsville, May 12; Glasgow, 14-15; Blackburn Ct., Od., 18-19; Slater, 21-22; Marshall, 28-29; Lexington, June 4-5; Kansas City Centennial, 4-5; Independence, 11-12; Kansas City, Clark,

7-8; Richmond, 9-10; St. Joseph, 18-19; Des Moines, Ia., 25-26; Oskaloosa, Ia., July 2-3. District Stewards will meet in Marshall, Mo., Thursday, April 21, at 1 o'clock p. m., at North St. Methodist Episcopal Church.—A. H. Higgs, Dist. Supt.

MAYSVILLE DISTRICT.

FIRST ROUND.

Germantown, April 23-24; Mayslick, May 1, 11 a. m.; Northfork, 1, 7:30 p. m.; Aberdeen, 6; Dover, 4-5; Tilton, 12; Flemingsburg, 14-15; Ironton, O., 20; Pleasantville, 1, 3 p. m.; Maysville, 7-8; Sherburne, 11; Popular Plains, 13; Louisa, 18-19; Portsmouth, 21-22; Augusta, 28-29. Sharpsburg, June 4-5; Clay City, 9-10; Covington, 18-19; Mount Sterling, 7-8; Moorefield, 11-12; Falmouth, 2 p. m., 27; Boyds, 25-26, 11 a. m.; Cynthia, July 2-3; Orangeburg, Holly, Lair 1, Tolesboro. Give special attention to your Benevolence debts and the Sunday School.—J. S. Bailey, Dist. Supt.

LITTLE ROCK DISTRICT.

SECOND ROUND.

Batesville Circuit, May 21-22 Batesville, 28-29. Jackson Port, June 4-5; Tuckerman, 8-9; New Port, 11-12; Hazen and Dezarc, 15-16; Lonoke and Richmond, 18-19; England and Toltec, 22-23; Little Rock, Rock St. and Argenta, 25-27; White Chapel, July 2-4; Little Circuit, 9-10; Wesley Chapel, 17-18; Hot Springs, 24-25; Sweet Home, 30-31; Hensley and Kerney, Aug. 6-8. Brethren: Do not neglect your benevolent collections. Let us make Children's Day a record breaker for benevolence. Remember Philander Smith College and the SOUTHWESTERN CHRISTIAN ADVOCATE. We can not afford to fail. Push while the sun shines.—Geo. T. Saxton, Dist. Supt.

TUPELO DISTRICT.

SECOND ROUND.

Amory, May 1; Nettleton, 7-8; Houston, 7-8; Okolona, 13-15; New Albany, 21-22; Pontotoc, 27-29; Pontotoc Ct., 28-29; Quincy, 28-29; Algoma, 30; Okolona Ct., June 4-5; Corinth, 10-12; Corinth Ct., 11-12; Union Grove, 18-19; Tupelo, 24-26; Verona, 25-26; Bell, 25-26; Bellefontaine, July 2-3; Howlka, 2-3; Timbeerville, 2-3.—E. F. Scarboro, District Secretary.

THE SHREVEPORT DISTRICT. PREACHERS' MEETING.

Convened at Johnson Church Shreveport, March 23, the Rev. H. T. O. Abbott, president; W. L. Dyas, acting secretary. Officers elected: H. T. O. Abbott, president; T. J. Johnson, treasurer; E. W. Jackson, secretary. The meeting was helpful in many ways. The Rev. B. J. Reddix, District Superintendent, was introduced. He has hold of the reins of the District with a firm hand. The rally cry "Every dollar of Benevolent money; increase in subscriptions to SOUTHWESTERN; more money for educational purposes." His introductory speech set the district in motion for a successful year's work; under his leadership the Shreveport District will be heard from. Our pastors are all at their posts.—W. L. Dyas.

WAYNESBORO DISTRICT. STEWARDS' MEETING.

Of the Waynesboro District, Savannah Conference convened at St. James Methodist Episcopal Church, Gordell, Ga., February 17-18. The first half hour of the meeting was used for devotional exercises. The chairman, the Rev. M. P. Moore, being absent, the Rev. T. R. Bridges, Superintendent of Waycross District was elected chairman pro tem. His address was given

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NEW ORLEANS

in a few choice and polished words, touching almost every phase of the church work. The estimation of District Superintendent's salary and other business of the meeting was entered into with care. At this point the Rev. A. S. Clarke of the Presbyterian and the Rev. Brightheart of the Baptist Churches were introduced and spoke very appreciatively of the meeting then in session. We were honored with the presence of the Revs. J. S. Stripling, superintendent of the La-Grange District; R. R. O'Neal and J. O. Murphy, who took part in the meeting and helped to make it a success. The good people of Cordele spared no pains in making our stay pleasant, especially the Rev. and Mrs. A. S. Clarke. Cordele, Ga., is a fine and fast growing town. Let us pray that the Church at this place may grow and become a power for the salvation of many souls.—J. B. Liburd.

SHREVEPORT DISTRICT MISSIONARY CONVENTION.

Which convened at Mansfield, La., April 11-12, was a success. Quite a number of the ministers were present

BARGAINS IN LAND.

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S. L. LEMON,

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NEW ORLEANS.

reporting success on all lines. The Home Mission and Church Extension collections were advanced over that of last year; \$264 was turned over to Dr. I. L. Thomas; three subscribers to the SOUTHWESTERN. Total collections were \$299.65.

THIS

\$20.00 WATCH FOR \$5.45



See it selected by J. B. Liburd, District Superintendent, and sent to him by the watch company. The watch is a fine timepiece and is guaranteed to keep accurate time for years. It is a very valuable gift and is a must for every man. The watch is a fine timepiece and is guaranteed to keep accurate time for years. It is a very valuable gift and is a must for every man.

Marriages

MARSHALL-WOOLEY

On the 9th of March, 1910, at the home of the bride's parents, the Rev. W. L. Marshall and Miss Lurena E. Wooley. Miss Lurena, who is a loyal member of Hickhock Methodist Episcopal Church and a teacher in the Sunday school, is a very charming young woman. She comes from one of the best families of this community and was one of the public school teachers. The Rev. W. L. Marshall is one of our leading pastors on the Mississippi Conference and is now pastor at Brookhaven for the second year.—S. H. Glenn.

THOMAS-SHAUNTEE

One of the most important events in the colored circles of Hawesville, Ky., Cannelton and Tell City, Ind., occurred March 3, 1910, in the marriage of the Rev. G. W. Thomas, D. D., pastor of Ross Methodist Episcopal Church, of the former city, and Mrs. Elizabeth D. Shauntee, of Tell City, Ind. The ceremony was performed by the Rev. H. W. Tate, District Superintendent of Louisville District, at the residence of Mrs. Martha Board, an aunt of the bride, at Cannelton. The bride was attired in beautiful dove colored silk pongee. At the close of the ceremony the happy contracting parties and friends repaired to the beautiful parsonage in Hawesville, where a host of church friends were awaiting their arrival, and a very sumptuous feast was served. The Rev. and Mrs. Thomas were presented with many beautiful and useful gifts from both white and colored. The bride was one of Tell City's most popular and beautiful ladies. The Rev. Mr. Thomas is closing up his second successful year in the Hawesville charge and he has made for himself a host of friends among both white and colored. He has been an effective pastor in his conference 32 years, and expressing elder, and he stands in the front rank of his conference. They have the best wishes of a host of a host of friends for their future success.—Henry W. Tate, District Superintendent.

WEATHERS-HUDGINS.—On the 11th of February, 1910, Mr. Will Weathers and Mrs. Lula Hudgins, at the home of the bride near Iskridge, Miss. Both are prominent young people. The groom is a member of the Methodist Episcopal Church. Quite a crowd witnessed the ceremony. The Rev. H. N. York officiated.

MCCORMICK-CASH.—Thursday morning, February 24, 1910, the bridal party, accompanied by Miss L. D. Gatlway and Mr. Leach, of Dillon, S. C., gathered at the home of Mr. and Mrs. H. W. Miller, 214 E. 7th street, to attend the wedding breakfast of their niece, Miss Bettie Marion Cash. The decorations were especially beautiful and appropriate. Three courses were served in elegant style. At 10:30 Miss Alva Cash, cousin of the bride began the sweet strains of Mendelssohn's wedding march and little Henry Cash entered the parlor with the license, followed by Miss Portia Mitchell and Mr. Artimus Cash. Miss Mitchell wore a gown of green messaline, trimmed in jet and gold, with a black picture hat and carried pink carnations and asparagus ferns. Miss Nettie C. Moss, maid of honor, and ring-bearer, entered. Miss Moss was robed in pink bengaline, trimmed in gold, and wore a black pic-

BABY SAVED HER

"I was sick for three years," writes Mrs. Nolie Jones, of Russellville, Tenn. "I had a doctor and took medicine regularly, but grew worse, until last spring I was past going out and was just skin and bones.

"One day I noticed my baby playing with one of your Ladies Birthday Almanacs. I picked it up and from it learned of your Wine of Cardui.

"I have taken 4 bottles of Cardui and am well and hearty. Weigh 145 pounds. I believe Cardui saved my life and I hope all women who suffer as I did will try it."

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ture hat; also carried pink carnations and asparagus ferns. The bride entered leaning on the arm of her uncle. She was robed in violet wool hatiste, trimmed in gold, with hat and coat to match. She carried white carnations and asparagus ferns. The Rev. Chas. Ward, best man, accompanied the groom to the arch where Mr. John R. McCormick and Miss Bettie M. Cash were joined in holy wedlock by the Rev. N. D. Shamhorguer and the Rev. H. L. Ash, District Superintendent, of Asheville, N. C. The bride and groom took their leave on the noon train for their home in Lumberton, N. C. Mr. McCormick is one of the leading laymen in North Carolina Conference. He was elected reserve delegate to the last General Conference. He was elected reserve delegate to the last General Conference. He is a popular mail clerk between Wilmington and Charlotte, N. C. He has a multitude of friends and is a young man of sterling worth in every respect. His bride is possessed of a charming personality and numbers her friends by the hundreds. Both are members of the Methodist Episcopal Church.—N. D. Shamhorguer.

MENS-ROUNS.—Miss Mary E. Mens and Mr. John H. Rouns, Monday evening, February 14, 1910, at Evansville, Ind. Mr. Rouns is an industrious young man. His bride is organist of the Bland Avenue Methodist Episcopal Church and has won for herself many friends in this city. The Rev. Joel C. Carron officiated.

FAIRLEY-PRYOR.—On March 3, 1910, Mr. Lurenzy Fairley and Miss Cora Pryor. Mr. Fairley is a member of the great Fairley family, members of the Sweetwater Methodist Episcopal Church. The Rev. W. R. Walker officiated.

JOHNSON-STEVENS.—At the home of the bride in Campti, La., the evening of March 2, 1910, Mr. James Johnson and Miss Eliza Stevens, in the presence of a large number of friends. The bride is a prominent member of St. Paul Methodist Episcopal Church. The Rev. J. C. Brown read the ceremony.

Malaria Causes Loss of Appetite.

The Old Standard Grove's Tasteless Chilli Tonic drives out malaria and builds up the system. For grown people and children. 50c.

Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

MRS. JULIAN MASON.

Mrs. Julian Mason, wife of the Rev. S. A. Mason, of the Baton Rouge District, Louisiana Conference, died Friday evening, April 1, 1910, on the Tecbe, where her husband was pastor last year. She lived a consistent Christian for 42 years. She was an active worker with her husband for 15 years in the Louisiana Conference. Her good works will never be forgotten. She endured hardness as a good soldier of Christ, and died in full triumph of faith. Just before she died she asked the Rev. D. A. Landry to sing two hymns; one "Must Jesus Bear the Cross Alone"; the other, "When the War Is Over We Shall Wear the Crown." She then fell asleep in the arms of Jesus. Deceased leaves a host of relatives and friends to mourn. Brother Mason entered the conference 15 years ago in class with the writer. The funeral was conducted by the writer, assisted by the Revs. D. A. Landry, J. D. McCain and D. G. Taylor.—J. O. Richards, District Superintendent.

SMITH.—March 4th, 1910, Mrs. Susan Smith, a faithful member, was called from labor to reward. She was 86 years of age and had lived a consistent, energetic Christian. She was one of the leading members of the Methodist Episcopal Church at Pass Christian, and was always found at her post. The church has lost a faithful worker.—J. B. Brooks, pastor.

SWINEY.—Mrs. Mary Swiney, who died March 1st, was forty-one years old. She was born in Panola county, Mississippi, and was married 21 years. She was a member of the Methodist Episcopal church, Batesville, Miss., 20 years, and lived a consistent Christian until her death. Her husband, mother and three sisters mourn their loss.—Green Spencer, pastor.

BUSH.—Our faithful and well beloved sister, Tener Bush, died Jan. 27, 1910, at the home of her daughter, Mrs. Susie B. Woodson, of Houston, Tex., after an illness of four weeks and four days. During her illness she continued to battle for the Lord. Of most comfort to her in her most painful hours were songs and prayers. She served Haven Church long and was faithful. Her home has always been a welcome abode for the ministers. She was an administering angel, ever ready to help the needy, never failing to console the downcast and discouraged and to ask God's benediction upon them. She was 76 years of age. Mrs. Bush lived a pure Christian life. She was married to Mr. Booker Bush in early womanhood and they lived together over 50 years. She was a true and faithful wife and a devoted mother. Her husband, one daughter, five grandchildren and five great-grandchildren survive. The remains were deposited in the West Columbia cemetery. Memorial services were conducted by her pastor, the Rev. Wm. Mack, assisted by the Rev. F. Norwood and others.—M. J. Hobbs.

KENT.—Harmon Kent, a member of Springhead Methodist Episcopal Church, and a very faithful local preacher and leader of class No. 5, passed to his reward February 26, 1910. He lived and died in full triumph of faith, leaving a wife, three children, one sister and one brother. The church has lost a faithful member and the wife a good husband. The remains were laid to rest on February 27. The Rev. W. W. Clements officiated, the pastor being away.—S. P. Bryant, pastor.

ROBERSON.—In Edinburg, Ark., Asker Roberson passed to his reward. Age 21 years. Deceased was the son of C. R. Roberson, a local preacher. The funeral was attended by the Rev. G. W. Weir, pastor.

DILLON.—Mary Dillon of Midway, Tennessee, was called from labor to reward, February 26, 1910. The funeral was conducted by the Rev. J. A. Guthrie.—Maria O. Wilkins.

SPENCER.—Julia Ettie Spencer, an obedient Christian girl of Griffin Methodist Episcopal Church, Starkville, Miss., died March 2, 1910, age sixteen years, two months and eight days. She had been a member of the church for over three years. She was away from home attending school when stricken with the illness which proved fatal. She was brought home and lived but four days after her arrival. A grandmother, a father, one sister, two brothers and other relatives and friends survive. Funeral conducted by the pastor, the Rev. E. C. F. Troupe.

PERRY.—Hattie Perry, a faithful and devout member of Vincent Methodist Episcopal Church, Grenada, Miss., for forty odd years, was called home to her reward February 27, 1910. She leaves four children, her husband having preceded her some months before. She was a member of the Household of R. lodge, No. 545. The funeral was largely attended. The Rev. J. W. Winhush, her pastor, officiated.

KELLEY.—Rbodia Kelly died January 4, 1910. She lived a faithful life and was also a member of Simson Chapel, Cottonplant, Miss., 44 years. She leaves a husband, two children and a host of friends.

BELL.—Charlotte Ettie Bell, wife of W. H. Bell, and one among the best members of Griffin Methodist Episcopal Church, Starkville, Miss., died March 7, 1910. She was a true Christian and an active worker for twenty-three years. Age forty-four years, nine months and twenty-four days. She leaves a husband, eleven children and a host of relatives and friends. Funeral sermon preached by the pastor, the Rev. E. C. F. Troupe.

Inquiries

Mrs. Sallie Brown of Leedo, Miss., wishes to know the whereabouts of her relatives. She left them in South Carolina. Her mother was named Melissa and her father Ned Reburse. Her sisters were named Fannie, Henrietta, Clarissa, Emma and Beckey. Her brothers were named George and Edward. Send information to Mrs. Sallie Brown, Leedo, Miss.

I wish to inquire for my two sons, Leander Coleman and Ned Coleman, and also my daughter Malinda Coleman. I would be thankful if any one knowing of these persons would write to me. My address is as follows: Hannah Coleman, Ackerman, Miss., in care of the Rev. H. H. Gatewood.

Malaria Makes Pale, Sickly Children. The Old Standard Grove's Tasteless Chilli Tonic drives out malaria and builds up the system. For grown people and children. 50c.

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Southwestern Christian Advocate

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CASH REMITTANCES

HONOR ROLL

Thomas N. Austin, F. L. Woods.

Subscriptions received April 4-16.

Atlanta-Savannah.—F. R. Bridges, L. C. Aiken, J. D. Lovejoy, A. M. Wilkins, I. R. Wallace, W. C. Hunter, Willis Merit, L. H. King, E. B. Burroughs, George E. Cobb, G. H. Lennon, H. C. Miller, H. Mears, C. L. Johnson, G. Hodges W. M. Berry.

Central Alabama.—A. W. McKinney, T. C. Jacobs, N. H. Redrick, Mary E. Kohn, L. W. Williams, W. J. London, Ella Smith, W. F. Trammell, George Fields, John E. Griffith.

Central Missouri.—S. Morgan, Anthony Birch.

Delaware.—J. A. Faust, W. H. O. Ennis, M. C. Jennings, Bessie Gilbert.

Florida.—J. B. L. Williams, Helen L. Johnson, Sarah A. Roberts, Nancy C. Capers.

Lexington.—M. R. Morgan, Fannie Keele, W. L. Harper, Lizzie H. Harper.

Lincoln.—G. W. Booker, Thomas N. Ruston, R. W. Motten, O. F. Carey, T. Shorts, J. N. Swann.

Little Rock.—A. J. Taggart, R. V. Bragg, R. G. Orr, D. H. E. Harris, H. S. Vaughns, J. Murray Smith, W. J. Poole, Jr., A. R. Ray, Mrs. D. Holmes, A. S. Miller, B. F. Brown, W. R. R. Duncan, L. L. Scoggins, R. G. Orr, J. H. Brown, C. Prultte, L. G. Hodges, O. R. Robinson.

Louisiana.—L. Johnson, W. R. H. Harry, Mary Ward, B. M. Hubbard, Morrison Rhymes, T. J. Johnson, W. L. Lee, Mrs. D. Stewart, B. F. Branch, Jas. Young, J. D. McCain, Lewis Ellis, Mary Trahan, S. P. Daniels, Mrs. Lucy Shaw, J. O. Richards, Gus Reed, Mrs. J. L. Dunn, H. C. Armstrong, B. J. Reddix, J. D. Beasley, J. W. Jennings, C. C. Carpers, Mrs. M. J. Keller, L. L. Estavan, A. Matthews, A. O. Smith.

Mississippi—Upper.—J. R. Nevils, R. W. Baker, E. C. F. Troupe, May Taylor, D. W. Walker, P. B. Baker, G. W. Moody, B. D. Gray, G. W. Sanders, G. W. Weems, James Gaddis, P. F. Fitzgerald, S. M. McWillie, Geo. W. Smith, R. R. Green, Granville Jackson, Sam Robinson, George Levy, F. Smith, L. Brown, A. L. McKinney, J. P. Watson, Irene Tatum, J. B. Steele, J. E. Webb, Olivea Chapman, E. Thompson, J. S. Pleasant, J. W. Shedd, D. R. Bentley, Laura Crawford, H. B. Bennett, C. A. Pulpus, Ben Cresler, A. E. Perkins, G. V. Golson, Kelly Roberts, G. W. McDonald, F. H. Henry, M. M. Henderson, P. H. Rembert, M. Butler, A. B. Britton, D. P. Person, J. E. Ford, D. E. Richmond, F. L. Woods, V. English, L. Ford, C. W. Walton, R. Rogers, R. Matthews.

North Carolina.—R. K. Adams, J. I. Williams, G. W. Byers, J. W. McRae, N. D. Shamborger, Lucy Carter, Sarah A. McTeer, William Dickson.

South Carolina.—H. C. Asbury, J. W. Allman, Blanche Robinson, M. M. Munson, J. S. Martin.

Tennessee—East.—Allen Hoffman, Sarah M. Cox, S. Knight, Hiram Outen.

Texas—West.—Aaron Taylor, B. C. Clemmon, A. P. Clemmon, James L. Crawford, Perilla Smith, J. W. White,

A. Clayton, Jackson Jones, A. Brown, O. V. Walker, R. W. Williams, R. B. Reed, Carrie P. Lewis, L. H. Richardson, H. L. Smith, J. Beckham, Jase Friend, J. S. Smith, R. B. Davis, S. A. Andrews, L. A. Armstrong, P. L. Adams, S. D. Hackett, A. Mitchell, P. H. Jenkins, E. A. Kemp, Ida Polk, R. L. Stinnett, Ida Aldridge, Levi Adams, Mentie Langham.

Washington.—W. W. Ward, Lizzie Erby, W. O. Lyles, J. E. Jester, T. H. Franklin, Elijah Dunlap, Moses Simms, L. E. Toulson, Hattie Davis, H. Adams.

Crescent City Notes

Miss Inez Godman, who met the Orphan Home Board at Williams Chapel, Tuesday, April 5th, was entertained informally by a committee of the Epworth League. The welcome address by Miss Elsie Charles deserves much praise. Mrs. B. M. Hubbard and Miss Stella Brazley sang with charming effect. Mr. S. Lemon rendered a beautiful sacred song. The Rev. J. O. Richard, our former pastor was also present.—Mrs. Rosa Faulk.

ROSS CHAPEL.—Recently we have had several able speakers with us at Camparet. The Rev. P. W. Clark, of Union Chapel, delivered a masterly sermon. This was followed by the Rev. Mr. L. A. Scott of New Orleans University. The climax was reached a few night later when the Rev. Calvin E. Stanley delivered a stirring sermon on the "Inestimable Value of the Human Soul." Brethren come again.—T. B. Ovilla, pastor.

On Wednesday night, April 13, an enjoyable surprise party was tendered Miss Deborah M. Cooper by the young ladies and men of Pleasant Plain Church, led by Misses V. D. Ross, N. M. Ross, O. Gibson, M. Gibson and others. After short addresses and music a number of beautiful tokens were presented to Miss Deborah, by Miss Ross; responded to by Miss Cooper. After the presentation the happy company was served refreshments.—J. L. Brown

MALDEN CHURCH.—Our first quarterly Conference was held by the Rev. W. J. M. Price, our beloved and efficient District Superintendent. The work is in good condition both financially and spiritually. The Superintendent commended the work being done and said many encouraging things to the pastor and members. He spent two nights with us and on the second night preached an interesting sermon, subject: "Grow in Grace." The service was largely attended. Quarterage paid in full, \$8.00.—Reporter.

SCOTT CHINN.—Sunday was a very high day at Scott Chinn. Early prayer meeting led by W. C. Robinson. The eleven o'clock service was good, conducted by Thomas Clayton; 7:30 p. m. the local preachers had a splendid rally, in charge of J. C. Phillips. Frank Burtis, P. D. Kennedy and young Arthur Obee. The meeting was successful. The spiritual and financial conditions are good. We are preparing for a grand \$300 rally to take place Sunday, May 13, on the present debt of the church.—E. Baptiste, pastor.

RELIGIOUS CENSUS.

Key Chapel, Methodist Episcopal Church, Murfreesboro, Tenn, the Rev.

Here's the Money Maker for Colored People

I WILL HELP YOU earn more money than you are now making. You know what more money would mean to you. 53,000 men and women in all parts of the country can testify to my ability to help you.

I am the founder of the **INTERNATIONAL LIBERTY UNION OF THE WORLD**, the greatest secret Industrial Benevolent and Protective order for the toiling millions of men and women the world has ever known. Through this order I am devoting my life and energy, assisted by 53,000 members, to provide immediate work, higher wages, family protection, self-education, co-operative buying and selling, mutual uplift and cash benefits to all who will join with me in this "I-L-U FAMILY" and **FOLLOW MY LEAD TO BETTER CONDITIONS.**

If you are looking for pleasant work that will pay you well and in which you can use all or only spare hours, you must write me immediately for full particulars of this remarkable offer, enclosing ten cents for a three months subscription to our official magazine, **THE UNION JOURNAL**, which with the letters and circular matter I will send you, will convince you that I am able to help you. **Write me today.**

W. C. Critchlow, Pres. I-L-U

284 I-L-U Building

Dayton, Ohio, U. S. A.

R. A. Weatherby, pastor, just closed a very successful revival with forty-five conversions and forty accessions. Just before the beginning of the series of meetings the pastor took a religious census of the city churches. The inquiry resulted as follows: Total membership, five white churches, 1,754; average attendance upon Sunday worship, 1,145; average attendance mid-week service, 330; total number of conversions, 80; number of "personal workers"—two reported twenty each; two several each; one, not given. General spirit—one, very good; four good. Five colored churches; total membership, 652; average attendance, 151; midweek attendance, 42; conversions, 37. Personal workers—one three, one two, three none. All reported general spirit good.

WORDS OF APPRECIATION.

We take this method to extend our thanks to Doctor James R. Spears for his professional services during the recent illness of Mrs. Landry. Doctor Spears has been our family physician since our coming here one year ago, and has always served us without charge. He is a Christian, a strong supporter of our work, and takes his place among the leading physicians of the town, and is called by the whites as well as his own people. We thank also Mr. and Mrs. F. P. Prescott (white) who so liberally furnished us all last year with medicine and whatever else we needed from their well-conducted and up-to-date drug store, free of charge. Mrs. Prescott is our efficient post mistress and is very courteous and kind to colored and white alike.—Chas. C. Landry, Lut

MANAGERS (WOMEN or MEN) can make \$2 to \$4 in one day. Particulars free. **AND** "TAYLOR'S HAIR and SANDRUFF REMEDY" improves and beautifies short bad hair. Stimulates growth. **AGENTS** 25 cents. (Druggist or Mail.) Address—TAYLOR REMEDY CO., Dept. 1, Louisville, Ky.

Gleanings from the Field

MISSISSIPPI

CRYSTAL SPRINGS.—Our first Quarterly Conference was held by the Rev. P. H. Rembert, District Superintendent. The officers presented written reports, which showed a marked improvement on all lines. The District Superintendent preached two able sermons on Sunday. Collection \$19.—L. L. Shumpert.

LELAND.—My first Quarterly Conference was held by our District Superintendent, H. B. Hart; collections good. At night Dr. Hart preached to a large audience. We are always glad to have Dr. Hart with us. The hearts of the many friends who heard him were made to rejoice. We are now planning to build our new church which we hope to be able to enter within the next six months by the help of the Lord.—B. T. Tucker, pastor.

BEDFORD.—It was a great favor to us that our pastor, the Rev. A. B. Blawett, was returned. He had served us four years, and this is his fifth. Our first Quarterly Conference was held by the Rev. C. W. Butler, the new District Superintendent. All the officers were present with written reports. The District Superintendent looked carefully every interest of the church. On Sunday he preached as never before.—Ted McSwine.

Southwestern Christian Advocate

ROBERT E. JONES, Editor
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A CALL TO DUTY

The Negro problem is shifting in a large measure from the South to the North; and to our large civic centers the problem is being transferred, with added phases which are new and acute. There are very large Negro populations in Baltimore, Washington, Philadelphia and New York. Likely enough Washington and Baltimore will outrank even New Orleans in the aggregate of their colored population. The mere immigration of the Negro from the South to the North does not settle his relation as to the forces of life and to the history that is behind him; nor does it transform him into a new man. The problem in a large measure remains the same; it is only transferred. The situation, therefore, along the Eastern border and Central West, as it concerns the Negro must be studied and heroically faced.

Maryland has recently become the seat where the battle is being waged the hottest; and the eyes of the nation have been turned towards Maryland and towards its Negro population. The ultimate result in that state will fix, in a very large measure, the status of the Negro throughout the country. There he is in large numbers. Upon that territory the sentiment of the North and South as regards the Negro, meet. There is a reasonable amount of freedom; but the repression and oppression are more and more finding expression in the laws which are being enacted or about to be enacted, which laws for sometime have been in vogue in the extreme South. Along this Eastern border, running as far South as the tide-water of Virginia, and reaching up into Connecticut, we have two conferences among our colored people; the Washington and the Delaware. Within the bounds of these conferences we have practically three institutions, Morgan College, at Baltimore; Princess Anne Academy at Princess Anne, Md.; and Virginia Institute, at Lynchburg, Va. While we are naming these as three institutions as a matter of charter and administration, they are one—the two Academies being a part of Morgan College. These institutions for years have been doing a splendid work. The influence of Morgan College is decidedly felt upon the life and character of the two conferences named. The graduates of these two institutions occupy conspicuous positions within the bounds of these two conferences. The ministers who have gone forth from the walls of Morgan College have been an inspiration to others, and have had unusual success in whatever avocation they may have chosen. So far as we know, Morgan College is the most important institution operated within the State of Maryland for the education of our people. Being located in Baltimore, it is in the center of a very large Negro population, and ought to become the classical institu-

tion for that great State and the adjoining country. Attracted by the successful work of Morgan College and allied institutions, sometime ago Mr. Andrew Carnegie made a conditional gift of fifty thousand dollars, the conditions being that the trustees of the College would first provide for its local indebtedness of sixteen thousand dollars and raise fifty thousand dollars to meet the fifty thousand dol-

the Washington and Delaware conferences; for the success or failure at this particular time in this effort will have an important bearing upon the future. If these conferences succeed in raising their share of the twenty-five thousand dollars, we have the assurance that the remaining part of the money will be forthcoming. That is to say the Wilmington and Baltimore conferences will provide the forty-one

thousand. If they fail to realize their share, of course, the endowment of Morgan College will be postponed and what is of more consequence is that our entire colored membership will lose the inspiring example that would come from the success of this movement. To call attention to this matter, we have given, therefore, this week, a considerable space in this paper to Morgan College and its branches; and we now send forth the entreaty and pray our brethren within the bounds of these two strong conferences that they will see to it that on or before May 15th, every penny due as their share of the endowment shall be fully realized. There must be no equivocation; there must be no hesitancy, no debating of the question. Let these men for the time be-

ing throw everything else aside and put Morgan College upon the hearts of the people. This done, and the task is accomplished. When we consider that we have within the bounds of these conferences almost fifty thousand members; and when we realize that an average of fifty cents per member would meet our share in this endowment movement, the task does not seem a hard one. The task, after all, is not so hard; for there are laymen in the bounds of these conferences who should consider it a pleasure to not only give a dollar or two, but to give fifty or a hundred dollars to the sustenance of this most important educational institution. We await your action, brethren, in this matter. President Spencer, of Morgan College, deserves for his continued effort in behalf of our people the hearty support of all the brethren in this movement; and if the Washington and Delaware conferences will lead in the endowment of Morgan College, we have no doubt but that their example will be an inspiration to the other conferences in the church to go and do likewise.

SEND YOUR MONEY AT ONCE

All of our general boards must make loans and pay interest thereon for moneys to tide over the months intervening between the sessions of the Spring and Fall Conferences, for the reason that much of the money that is raised for benevolent purposes is held by the pastors until the Annual Conference. If

(Continued on Page Eight.)



MAIN BUILDING MORGAN COLLEGE, BALTIMORE, MARYLAND.

lars which Mr. Carnegie would give. This would provide Morgan College with an endowment of one hundred thousand dollars.

No one who has studied the situation but will agree that the endowment of all institutions for Negroes in this country is imperative. We cannot hope to secure yearly contributions as we have in the past. As a matter of fact it is becoming harder and harder each year to raise current expenses for any Negro institution. And in the light of the recent action of the University Senate the endowment of our Freedmen's Aid schools is all the more imperative; and as the *Baltimore Methodist* observes: "While there are greater things than Morgan College and doubtless greater issues at stake, there are no issues greater for Methodism's colored constituency than those which depend upon the endowment which we are called upon to complete."

Morgan college is supported by four conferences: The Baltimore, Wilmington, Washington and Delaware. The first two named are white conferences. The raising of the fifty thousand dollars is allotted to these four conferences—Washington and Delaware being asked to raise twenty-five thousand dollars. They have set about heroically to do this job; and have already met with some measure of success. May 15 is set apart as the day for the completing of the task. By the date named the Washington and Delaware conferences must pay every cent due their apportionment to make this one hundred thousand dollar endowment good. All the eyes of the Church, therefore, are turned towards

The Christ and Creation

By the Rev. J. F. B. Coleman

(This essay was awarded the Horace L. Jacob's annual prize in Gammon Theological Seminary for the best production in Christology during the year 1910)

Jesus, the Christ—the Anointed of the Lord—in His unique personality, laid claim to Divine rank, while hungering, thirsting, sorrowing and rejoicing in the imperfections of our humanity. The proud of spirit among the Jewish Rabbis, who boasted in the unapproachable majesty, dominion and power of Jehovah, stood aghast at the venturesome Nazarene. That the God of Abraham had a companionable equal within the realms of spiritual existence was to their minds unthinkable and utterly contradictory, and for a being encumbered with the feebleness of flesh to declare himself, Son of God, was blasphemy and worthy of death.

But the common people heard Him gladly. To them He was supremely human—even divinely human; for all the conflicting phases of nature harmonized in Him and poured forth a new creation transformed and purified. Through Him every atom of matter in the universe revealed the moral stamp of a progressive system, which culminated in man. Sin broke the connection and misery and death followed, and would follow until the breach was healed. The Great Architect proclaimed universal pardon, reconciliation, freedom; and sealed it with His blood. Those who had confidence in the integrity of the new Teacher went everywhere telling the glad tidings. The organizers of the church went before the world with the historical facts of the life and works of Jesus Christ fresh upon their hearts and tongues. Salvation through the cross was the burden of their message, and seldom a word about the Saviour's cosmic relations. Not, indeed, because the subject was exclusive of their conception of His person; but because there had come no occasion for its elaborate discussion. In their minds His transcendence was secure. For while the Apostle Paul made no reference to it in the first group of his epistles; still when discension arose in the church at Colosse through the agency of certain false teachers who indulged in theosophic speculations to the prejudices of the atoning work of Christ, by assigning Him merely a rank in the higher order of spirits, while they ascribed to the angels a certain action in bringing about the Messianic salvation, Paul made it plain that the Christ had pre-eminence in grace because of His pre-eminence in Nature. The Son of the Father's love, "in whom we have our redemption, is the image of the invisible God, the first begotten of all creation; for in Him were all things created, in the heavens and upon the earth, things visible and things invisible; all things have been created through Him and unto Him; and He is before all things, and in Him all things consist." The Epistle to the Hebrews opens with a similar declaration. John, the loving Apostle, writing later, prefaces the Fourth Gospel with a most significant statement of the transcendent rank and functions of the Logos. He is not only primal Cause back of Creation, but he is the "Light that lighteth every man that cometh into the world."

Founding their thought upon the literal meaning of the term, some of the early fathers of the Church argued that to deny the eternal existence of the Logos would be the same as saying that God existed once deprived of reason, that the action of a perfect mind demands expression within itself and objectively. This argument is valid so long as it does not confound the attributes of God with their only legitimate Interpreter, who is the image of the invisible God, the effulgence of His glory, the object of His love, the Son who abides eternally in loving fellowship with His Father. In like manner it is held that the appellation "Son of God", which is used a hundred times more or less in the New Testament, signifies a relationship eternal and necessary. As the Father is, so is the Son. Actual experience under a temporal system may demand priority for the former; but when exalted to the changeless sphere of absolute being neither can come, they must be. It appears then from the profound symbolism of the scriptures that the Christian conception of Christ in the very outset was that of one "in whom dwelleth all the fullness of the Godhead bodily," by whom also the worlds were made, "and who upholds all things by the word of His power whom, because of this humiliation and costly obedience, God "hath appointed heir of all things." From these quotations it is evident that Christ is first in creation, first in redemption, and first in

judgment, and that these are but stages in one grand cosmological movement toward a fixed goal.

With these facts of revelation and experience a ground is established upon which to examine the entire fabric of finite existence. The universe itself dates no further back than "the beginning," but Christ was before all things and in Him was the creative will objectifying itself in a temporary system as a matter of choice and not of necessity. This choice implies an intention which accounts for the existence of the universe, also the intention must be determined in the nature of the Creator, which is infinite love; but love is intrinsically a social bond, a cement of brotherhood or filial devotion. Therefore impersonal Deity must create in order to love; but this is contrary to the philosophic requirements of infinitely self-sufficient Being. Furthermore the most exalted rank of creaturehood must forever fail to satisfy the infinite outflow of Divine affection. The source of this affection must find a responsive object in the same plane, that is, in the Godhead itself. Hence the Christian doctrine of personal distinctions in the Godhead is in accord with sound philosophy.

The Second Person in Triune Deity, that is, the only begotten Son of God, is the realization of His Father's own personality—the highest good that love can seek. And in the Son the Father finds every satisfaction of His nature—the execution of all His designs; as it is written of Him, "I delight to do thy will, oh my God." Thus it is the Father that wills to create worlds, but it is the Son by whom and for whom they are created, and by whom all things consist. Then it is only possible that the Son created in order to bring free, self-determining being of the Divine pattern to perfection under the limitations of time and space. The manner of creation is aside from the subject. It little matters whether the universe started upon its boundless course through the ages complete in all its infinite details, or whether its incipient state was the merest floating nebulae which increased and consolidated from stage to stage through fiery aeons without number, until a distinct particle of the original mass had subsided into cooler regions and become the habitation of life—a life whose beginning is lost in its heart of rock, but whose fullness is expressed in man. The Garden of Eden with its solitary inhabitant would be the inevitable culmination of either process, and in all its conditions essentially the same. When dependent being was placed at the head of the universe to act in conjunction with independent Being in establishing a perfect moral kingdom in the realms of finite existence there was not an atom of matter polluted, nor disharmony anywhere in the systems of worlds, the whole trend of creation was Godward. The Creator was bound to posit the best possible conditions upon which free personality could determine its own perfection. Furthermore, since creation involves both the giving and sustaining of life, external nature must be made transformable to the moral necessities of the race. It therefore becomes a scheme of progressive evolution not easily comprehended; but at all times reflecting God's righteousness and love. "When sin entered the world, and death by sin, and death passed upon all men," it was then and there that the redemption scheme was made operative, and the Christ in creation became the only true Redeemer of mankind. The universe that was adapted to serve the best interest of a sinless race, was found to be well prepared to meet the needs of apostasy. This was the first step in that sublime self-sacrificing love that found the fullest manifestation on the Cross. To deliver men from the manifold evils in which their sins have involved them has been the burden of the Lord's heart, the chief concern of all His thoughts; and because of which "the whole creation groaneth and travaileth in pain together until now." The inexperienced transgressor lost his spiritual discernment in the fall, and the natural conditions that obtained as a consequence were not calculated to fully express God's power, His holiness, or His love. By wilful disobedience he had discarded absolutely the most favorable terms that Divine wisdom could proffer for self-determination, and that, too, before he thoroughly understood the nature of his high calling in Christ Jesus, or fathomed the possibilities of his own being. This gave rise to the gravest prob-

lem in human history; and also produced a serious situation in the Divine economy. On the one hand infinite love was capable of descending to the lowest depths to restore the fallen; and on the other hand the attributes of Righteousness and Holiness offered no concessions. Both being unchangeably intolerant of sin. The neglected requirements of an innocent race were met by the Son of God Himself to anticipate the reign of anarchy and death, and to provide means of recovery by which the race could yet realize perfect being. This was, in kind an incarnation, for by it the Creator became "the first born of every creature," the only legitimate heir to the temporal kingdom, for He alone could keep manifold and capricious nature in proper channels and administer its laws for the good of those who love His authority. His work is mediatorial, readjusting the severed relations between God and man; it is priestly in that it assumes the responsibility for another's guilt; and prophetic, in that an enlightening influence must be brought to bear upon the sinful creature in order to reveal the proper origin and awful consequences of sin and justify the ways of God to men. This propaganda predetermined in the counsel and foreknowledge of God, was instituted upon the instance of the fall. Christ came into human history at the creation as a friend that sticketh closer than a brother, and "at sundry times and in divers manners," through the centuries, "spoke unto the fathers by the prophets; but when the fullness of the time was come, God sent forth His Son, made of a woman, in the likeness of sinful flesh, and for sin, condemned sin in the flesh." The incarnation was complete and eternal. The work begun in creation within the sphere of man, but beyond his grasp, was now fully revealed. The sinner saw the despicable character of his acts in the tragedy on the cross; he also realized the age-long sorrow and suffering of God's heart on account of human transgression, and beheld the scandal which he had brought upon the Divine government removed, and his own high destiny emphasized.

Control Your Thoughts

Stop that thought. It was in your mind all day yesterday, and it made you perfectly miserable. Over and over again you passed through all the unpleasant scenes, heard all the cruel words that were spoken, suffered again all the painful feelings, and succeeded in spoiling the day, unfitting yourself for your work, and destroying all happiness out of your heart. Are you going to continue it all day today, and by so doing waste more of your life in the foolish, if not insane, habit of tormenting yourself now because some one or something made you unhappy in the past?

That thought has no right in your mind. You may think you can not stop it, but you can, as it is only a bad habit you have fallen into, and you must break it, or it will break you. You must get the mastery of your own mind, and the control of your own thoughts, and while it will be the hardest battle you will ever have to fight, it will be the most glorious victory you will ever win.

To be a slave to unpleasant thoughts is the worst kind of bondage, and sometimes leads to insanity; but to be able to think on any subject you please places your happiness in your own hands, and gives you a sense of power and independence which is not only delightful to realize, but which enables you to develop your character and shape your life according to your own choice. When you begin this work, never shut yourself up in a room alone to brood or pray over your sorrow, but do those things which will make you forget it; live in the open air as much as possible; get acquainted with the birds; watch the clouds; study the flowers; talk to the streams or trees, and make companions of the wonderful works of the loving Father, which will help you out of yourself into the broader and sweeter life which they live. But if you can not do this, have a book near at hand, and compel yourself to read a few lines or a few verses; visit a friend; do some work which demands close attention; study a picture; and whenever the hateful, tormenting thought presents itself, turn your back on it and your attention to something else till you can say to it: "Not at home."—J. M. Holmes.

I would have you think of school as the greatest prize that can fall to your lot; as a door opening for you to honor, intelligence and dignity.—Mamie M. Turner, Student Morgan College.

THE CHRISTIAN LIFE

An Every Day Creed

There's nothing so bad that it could not be worse,
There's little that may not mend;
And troubles, no matter how thickly they come,
Most surely will come to an end.

"Growing On Me"

I never yet found a Christian who was disappointed in Christ, although I have found a great many who were disappointed in themselves. It is now twenty-three years since I first caught a glimpse of Him and He has been growing on me ever since. There is not a want in the soul which He will not meet.—Dwight L. Moody.

Covering the Scars

Out of my window as I write stands a tall, symmetrical and beautiful poplar, at the top of a hill and outlined against the sky. That poplar is a close friend; I have sympathetically watched its growth for years. Not always was it thus. Half a dozen years ago a cruel icestorm tore and gashed it terribly. Its beauty was utterly marred, its fair proportions completely destroyed. But my tree was wiser than those human friends. Instead of drooping in the direction of its wounds, it straightway bent all its energies toward covering these hideous scars. Now, lol the years have wrought the wonder. The scars are hidden. The old form could, of course, never be regained, but a new and more beautiful shapeliness has resulted. Today, the tall, aspiring, beautiful tree is not only a shade to my neighbor's home, but a delight to the eye of every one who observes it.—William T. Ellis.

Begin at Home

Too many Christians are like the blind woman whom Doctor Torrey tells about.

"Do you think my blindness will hinder me from working for the Master?" she asked.

"Not at all; it may be a great help to you, for others seeing your blindness will come and speak to you, and then you will have an opportunity of giving your testimony for Christ, and of leading them to the Savior."

"Oh, that is not what I want," she replied. "It seems to me a waste of time, when one might be speaking to five or six hundred at once, just to be speaking to an individual."

He answered that our Lord Jesus Christ was able to speak to more than five thousand at once, and yet He never thought personal work beneath His dignity or gifts.

Christian worker, it is one or none. He who waits for numbers before undertaking to win men for Christ will never succeed. He may, perchance have his ambition gratified to stand and address thousands, but the effect will be lacking in that effectiveness which God expects. The personal way is His way. He that is faithless with that will be faithless with the others. Some time ago a man came to a friend of Dr. J. Wilbur Chapman and said:

"I have about decided to enter upon evangelistic work, and want a few suggestions from you. I am going to Colorado or California, and am sure that with such a class I shall find there I shall be successful."

His friend said: "Do you live here?"

"Yes, sir, with my brothers and sisters."

"Then may I ask you this question, is your brother a Christian?"

"Well, no," he said, "he is not. The fact is I have never asked him."

"May I ask are your sisters Christians?"

"No, they are not; for as a matter of fact we are not on very good terms with each other, and I know little about their spiritual condition."

Then the friend turned on him very sharply, and said: "God will never use you, sir, in the broader work until you are successful in your home field."—Paul J. Gilbert, in *The King's Greatest Business*.

You've stumbled? Well, so have we all in our time,
Don't dwell overmuch on regret;
For you're sorry—God knows! Well, leave it at that,
Let past things be past—and forget.

"Tempered"

Life's disciplinary processes only fit us for larger responsibilities and greater victories. A mushroom, putty-like character, can not stand much pressure. A strong, symmetrical character is not forged in a moment. Moses was eighty years in training for the gigantic task that lay before him. But how mightily God wrought through him when the time came for crucial test and the highest exhibitions of heroism.

Life is one vast training-school, day by day fitting us for nobler things here and a greater destiny hereafter. If we could only take this view of it, how it would change our attitude towards the petty trials, daily annoyances and endless conflicts which beset our pathway! Susan Coolidge, writing in the "Congregationalist," says:

"When stern occasion calls for war,
And the trumpets shrill and peal,
Forges and armories ring all day
With the fierce flash of steel,
The blades are heated in the flame,
And cooled in icy flood,
And beaten hard and beaten well,
To make them firm and pliable,
Their edge and temper good;
Then tough and sharp with discipline,
They win the fight for fighting men.

"When God's occasions call for men,
His chosen soul he takes,
In life's hot fire he tempers them,
With tears he cools and slakes;
With many a heavy, grievous stroke
He beats them to an edge,
And tests and tries again, again,
Till the hard will is fused, and pain
Becomes high privilege;
Then strong and quickened through and through
They ready are his work to do.

"Like an on-rushing, furious host
The tide of need and sin,
Unless the blades shall tempered be,
They have no chance to win;
God trusts to no untested sword;
When he goes forth to war,
Only the souls that, beaten long,
On pain's great anvil, have grown strong,
His chosen weapons are.
Ah, souls, on pain's great anvil laid,
Remember this, nor be afraid!"

—Selected.

Like Christ

We know something even now, not of our present dignity, but of our future glory. We know ever now that when we shall see Jesus we shall be like Him. Marvelous thought! Transcendent possibility! What angel may fathom the depths of so profound a truth as this? What angel may scale the heights of so lofty a possibility as this? Perhaps we shall be like Christ in breadth, depth, height and splendor of intellect; perhaps we shall be like Him in purity, nobility and divinity of character. Perhaps we shall be like Him in unbroken peace, unclouded happiness, unblemished purity and unfading glory. Our glory may be but as the glory of the stars to the sun, but we shall shine with a pure and perfect reflection from the Sun of Righteousness.—Robert Stuart MacArthur.

"He that hath ears to hear, let him hear."

Don't despond, don't give in, but just be yourself,
The self that is highest and best;
Just live every day in a sensible way,
And then leave to God all the rest.—The Quiver.

Why He Failed as a Leader

His mind was not trained to grasp great subjects, to generalize to make combinations.

He was not self-reliant, did not depend upon his own judgment; leaned upon others; and was always seeking other people's opinions and advice.

He lacked courage, energy, boldness.

He was not resourceful or inventive.

He could not multiply himself in others.

He did not carry the air of a conqueror.

He did not radiate the power of a leader.

There was not power back of his eye to make men obey him.

He could not handle men.

He antagonized people.

He did not believe in himself.

He tried to substitute "gall" for ability.

He did not know men.

He could not use other people's brains.

He could not project himself into his lieutenants; he wanted to do everything himself.

He did not inspire confidence in others because his faith in himself was not strong enough.

He communicated his doubts and his fears to others.

He could not cover up his weak points.

He did not know that to reveal his own weakness was fatal to the confidence of others.—Success Magazine.

The Arithmetic of God

The lad with the loaves and fishes was willing to give up his lunch. "Subtracting" it from himself, he "added" it to the resources of Jesus. Jesus "divided" the gift, that it might be distributed and in the division it was "multiplied" until the great throng was fed. So there is a divine arithmetic. Some of its rules may be hinted at here.

Add—to what spiritual resources you have, all the increase you can get. The Christian is to grow in knowledge, to increase in faith, to add power to power. Do not try to add that which will reduce the total of your possessions. To add greed reduces generosity; gaining envy, you lose gratitude; if you find ease you will find your place given to another.

Subtract—from your life all that would keep you from God. Take away self, and you have more power for service; remove the sensual, and its place may be filled with holy beauty; give up your own will, and you can be making effective the greatest will of all, the will of God.

Divide—your joys, and double them; divide your sorrows, and they decrease. Give freely of all God can give you, and discover how God can give new blessings, filling up your life faster than you can empty it.

Multiply—your gifts by your prayers; your faith by your works; your influence by your example; your service by your sympathy; your love by your devotion.

A Sentiment

This original verse was contributed by Whittier to his niece's autograph album, and has been recently published for the first time:

"Give and receive:
If we would have,
First we must give;
God has ordained
He who gives most
Nothing has lost
But double has gained."

—Ex.

Morgan College and Branches

By President J. O. Spencer

The interests of Morgan College have frequently been presented through the courtesy of the *Baltimore Methodist*, but never has the institution faced a more acute crisis than at the present time, and never have there been stronger claims to the loyalty and support of all good men and women.

A BIT OF HISTORY

When the people called Methodists, celebrated the centenary of the planting of the church in America, a centenary fund was raised to help the institutions of the church. About this time Colored Annual Conferences were being formed, the Negroes in the older Conferences forming the charter members in the new organizations. In this way the Washington and Delaware Conferences were formed. The Baltimore Annual Conference set aside a part of the centenary fund for the use of the colored churches and this with other funds became the foundation of the Centenary Biblical Institute, Rev. J. Emory Round being the first president. The school outgrew its narrow bounds on Saratoga



FARM BUILDINGS—PRINCESS ANNE ACADEMY

street and a location was found at Fulton and Edmondson avenues, where it now stands. A prominent member of the Baltimore Conference, a Virginian by birth, the Rev. Lyttleton F. Morgan, D. D., became much interested in the school, giving it a considerable sum. Already the scope of the work has been expanded, and at the request of the Board of Trustees the name was changed to Morgan College in honor of its distinguished benefactor.

Up to that time, and since, good men and true have stood nobly by the institution. The writer does not know them all, but a few may be named: The late Edwin Bennett, Dr. John F. Goucher, Dr. David H. Carroll, Hon. Alcaeus Hooper, Mr. Benjamin F. Bennett, Mr. Summerfield Baldwin, Dr. C. W. Baldwin, Mr. H. S. Dulaney, Dr. N. M. Carroll, Prof. Joseph H. Lockerman, Dr. S. H. Brown, Mr. Solomon T. Houston, Dr. M. W. Clair, Rev. N. W. Moore, Rev. J. H. Nutter and many others equally worthy. These facts show that the lineage is clear and associations honorable.

With a desire to enter the industrial as well as the scholastic lines of education, the Delaware Conference Academy, now known as Princess Anne Academy, was adopted and enlarged. Here the agricultural and mechanical as well as academic departments. The school owns 117 acres of land. Later the Virginia Collegiate and Industrial Institute, occupying some 15 acres just outside of the city of Lynchburg, Va., was established. This is very, very briefly the story of the founding of Morgan College over forty years ago and of its subsequent growth.



BARNS AND VEHICLES BUILT BY STUDENTS.

WHAT IS THE PRESENT SITUATION?

Property to the extent of \$100,000 and invested funds of some \$10,000 have been accumulated. There is a debt of \$15,000.

The average enrollment of students is 300.

Instruction is given in secondary, normal and collegiate courses, together with courses in cooking, sewing, dressmaking, millinery, housekeeping for girls; and blacksmithing, wagon making, carpentry, home gardening, cabinet making, agriculture, dairying and printing for boys.

Twenty-four teachers give instruction, those in Baltimore being college or university trained, representing besides our own school, Columbia, Pennsylvania, Chicago, Dickinson, Princeton, Oberlin, Harvard and the Woman's College of Baltimore. The teachers at the branch schools are specially trained for their several departments, representing besides our own school, Hampton, Cornell, Wilberforce, Armstrong, New Orleans and others.

About 500 students have had more or less training for the ministry, over 700 for teaching, over fifteen for medicine, at least twelve for law, many for farmers, mechanics, business men, and many, many more for usefulness in the various walks of life. The public schools of Maryland and more or less of surrounding states could hardly have reached even their present status, so far as colored work is concerned, except for our school. The present principal of the Colored High School, the principal of the Colored Training School, many of the successful teachers, the present Register of the United States Treasury, the leading ministers of this region were trained in Morgan College.

Of the nearly 5,000 students who have attended the school, not one is known to have been convicted of crime against the state.

Nearly all of the students who come to us are boarders, and many day students become Christians before leaving. At the college the last day of prayer for colleges, fourteen accepted Christ. What this school has done, under God, for that training which makes punishment unnecessary, only the future can reveal. The forces that make for good order have been mightily reinforced by this work.

THE INDUSTRIAL AND RELIGIOUS SITUATION.

Soon after coming to this city, I began studying the possibility of interesting men of wealth in this enterprise. To do this intelligently I studied the field and find that our patronizing territory is as large as Great Britain, and contains 1,500,000 colored people, one-sixth of the whole colored population of the United States. The social, economic and religious life is most complex. The iron, steel, coal, coke, oil, gas and lumber industries of West Virginia, Pennsylvania and Maryland; the farming and fruit raising of the Piedmont region; the tobacco, small fruits and trucking of the lower counties; the fishing, oystering and marine industries of the Chesapeake and its tributaries; the special market gardening and fruit raising of the Eastern Shore; the immense city populations of Washington, Baltimore, Philadelphia and New York, the multitudes who serve in the resorts of the Atlantic seaboard, all combine to present conditions, populations, problems with a fierceness of competition, the like of which can scarcely be paralleled in the history of civilization. In the far South the Negro is largely in competition with his kind, but here with the best of the native America and with the hordes of foreigners that come to our shores. How can this struggle be met except by training?

Into this life within one generation the Negro has been thrust, with little or no preparation for the struggle. Is it any wonder that some have failed? Is it at all remarkable that they need help in this struggle?

These facts were placed before prominent men of wealth, among them Mr. Andrew Carnegie. After nearly two years of patient endeavor he took notice of our case. He replied to our petition by offering us \$50,000 without restriction or condition, except that a like sum be raised. I may be a bit old-fashioned, but I frankly believe that his offer was in answer to prayer. We now have pledges that are good for \$40,000 in cash. We lose unless we can put up besides the debt the sum of \$10,000 more very soon. Up to the present we have asked the churches and the rank and file of the membership for

practically nothing. I believe in Methodism, in the Methodism of the Baltimore Conference and in you who represent it. The Conference would rightly condemn us if we failed to bring the facts to your attention.

A PLAN PROPOSED

A committee of five ministers proposes a plan by which this important factor can be brought to the attention of the people. The plan if worked will bring success. Look it over. Try it.

If in all its history (Morgan City) the institution had done nothing more than train two dozen ministers whom I have met in these Conferences (Delaware and Washington) then its career has been notably successful.—Berry.

EDUCATIONAL EXHIBIT AT MORGAN COLLEGE

Last year, on the occasion of Lincoln's birthday, an educational exhibit and bazar was held at Morgan College. The affair was a great success in every way, but especially in the way most desired, namely, in placing before the colored people of Baltimore some idea of what our schools are doing. From Princess Anne came articles made in the shops; iron ware from the iron working department, furniture from the wood working department, and needle-



MECHANICS BUILDING—PRINCESS ANNE

work from the domestic department. The schools in Baltimore prepared and placed on exhibition the work of the various classes in any subjects. These attracted a great deal of attention and elicited favorable comment. The examples of handicraft were a surprise to the people, many of whom did not know that our schools attempted such work. In the nature of the case the larger and more important articles and the farm products could not well be shown.

The Industrial Training of the Negro

That princely man, Bishop Warren, in commending this phase of education, quotes the Master, "My Father worketh up to now, and I work."

Practically all educational leaders, both white and colored, are committed to a great advance in industrial and technical training of the Negro. A few, a constantly diminishing few, would limit training to industrial subjects. A few, very few, still look upon this form of education as unworthy. Whatever limitations are necessary will come in the stress and strain, the necessary adjustment of social and industrial forces.

The President of the United States very clearly and forcibly outlined the true policy for our country, so far as the Negro is concerned, and so far as any race is concerned, we may add. He said:

"Primary and industrial education for the masses, higher education for the leaders of the race, for their professional men, their clergymen, their law-



CAMPUS AT PRINCE ANNE



PRINCESS ANNE STUDENTS ON PARADE

yers, their physicians, their teachers, are making up a system, under which their improvement, which statistics show has been most noteworthy in the last forty years, will continue at the same rate."

This means that primary and industrial education should be practically universal for the people under consideration. From these will go those fitted for advanced training and willing to make the personal sacrifice to gain it.



BLACKSMITH SHOP AT PRINCESS ANNE

While much has been said, and rightly said, of the work in industrial lines by the larger schools, little account has been taken of the work done in our midst. Our Morgan College has for several years done excellent service in teaching young men and women to be useful. At present training is given in cooking, sewing, dressmaking, millinery, laundrying, housekeeping and home gardening for girls. The boys are taught both theoretically and practically in agriculture, dairying, carpentry, cabinet making, blacksmithing, wagon making and printing. More

than eighty girls are receiving instruction in cooking and sewing through a four years' course, while some sixty boys are likewise receiving a four years' course in some one or more of the courses for boys.

It is the testimony of those in position to know that the home life, the industrial outlook, the true vision of a large number of people are being affected by this training. Many of the graduates are immediately drafted into public school teaching and they carry with them up-to-date ideas of home making and of social service.

It would be very far from the truth to assume that these young men and women are limited to industrial subjects. It is discovered that the industrial classes help the scholastic subjects, and on the other hand the scholastic aids the industrial subjects. It is one thing for a boy to make calculations based on figures furnished him from books or by a teacher, but it is a vastly different thing to make actual measurements for himself and then work them out in some article of his own construction.

It is frequently discovered that a boy at first stupid in his studies becomes interested and develops



CLASS IN COOKING

rapidly through the practical lines of the industries. There is a constant demand for young men who are sufficiently educated to write well, to keep simple accounts, to assume some degree of responsibility. The farm worked a few years ago by almost unaided brawn is now more and more worked by brains, and we are but at the beginning of advancement in agricultural lines. Our graduates are in great demand to become foremen in various capacities.



CARPENTRY SHOP—PRINCESS ANNE

Every girl graduate of the departments where the industries are taught is required to make her own graduating clothes. This is not only a matter of utility, but it becomes to the girl a matter of laudable pride. The girls are also taught to plan and prepare course dinners, figuring out every item of expense, doing the buying, cooking and serving. Each group of girls must do this at least once in the final year of their course.

This work should be greatly expanded and thoroughly maintained, as it is fruitful of great things in the homes of those concerned and in the community at large.

Central Missouri Conference

Bishop Wilson S. Lewis, of Foochow, China, proved a most acceptable presiding officer of the twenty-fourth Annual Session of the Central Missouri Conference which met at Kansas City Centennial Methodist Episcopal Church, April 6. As for justice, patience, brotherly feeling, depth of thought, brotherly kindness and a keen sense of both the eternal interests of God and man, let us here and now acknowledged him a veritable Synonym. His association could be but an inspiration to any man or set of men. Rev. R. Davis, the pastor, likewise acted a host's part in grand style. Greater interest on the part of all classes could scarcely have been worked up for anything. He had the whole town aroused to the point of great expectancy. Nor were they disappointed, for it was a magnificent occasion. So perfected were the arrangements for the care of the Conference that inconvenience and discomfort were reduced to the minimum. Ample preparations for a gathering of such magnitude had been made and well might Rev. Davis congratulate himself that he has made a great stroke both for himself and for the church. This was the most largely attended Conference of any I have visited. Nor did the enthusiasm at any time abate from beginning until the end. Methodism, as represented by us had, at one time, been temporarily stunned in Kansas City. But under the administration of Rev. Davis it has been revived, and unless signs have lost their significance, gives promise of unprecedented growth in the future. The forces have been harmonized and improvements are being made in many directions. The great need as was apparent during the sessions of the Conference, is a new church: not that they haven't a good church, but that the present crowds carried by this church and the prospective increase, warrant or rather demand, larger quarters in which to be housed. Let me make this one observation here: Without a leader nothing is possible; with

a leader (the proper one) nothing is impossible. Those Kansas City Methodists certainly follow the pastor's lead or they never would have done what they did. So much for that.

As to reports: The men of all the charges showed a zealous interest in trying to have them as full as possible. Few, if any, excuses were made. The St. Louis district seemingly stood in the lead in all-round reports. And while, as was said, each man had acquitted himself admirably, the report of Dr. B. F. Abbott, Union Memorial, St. Louis, said to be the largest and finest Negro church in the world, brought down a round of hearty applause. There are two ways of ascertaining a big man: See whether he can bring into existence big things, and again whether he is able to promote their growth, they having once been brought into existence. Rev. Dr. R. E. Gillum brought into being this great church, and Dr. Abbott is keeping it much alive. In the very nature of things the Central Mission Conference must sooner or later become one among our strongest Conferences. And speaking of great churches, under the present impetus it is not unlikely that Centennial, Kansas City, has acquired sufficient momentum to carry it forward into the rank of the strongest churches in our colored Methodism.

This is a fact that should be known to the credit of the Central Mission Conference. There is a general spirit manifested on the part of the members of that Conference to conserve the interest of the Conference as a whole, even at a sacrifice of personal welfare—a noble spirit.

Then another very pleasing feature was the renewed and vigorous sentiment created in favor of the SOUTHWESTERN. Dr. Jones seemingly ingratiated the paper deeply into the hearts of the brethren, and they avowed themselves to work more enthusiastically for their paper. The Conference al-

so pledged itself to a larger support of its school, George R. Smith College. Prof. Maclin was able to impress the interests and needs of the college upon the minds of the pastors and Superintendents so that they subscribed a thousand dollars, paid a neat sum and promised to raise money to endow the school. Bishop Lewis insistently urged the men and friends to stand by the college, saying it was a great asset to the Conference.

The quartette from the school rendered some of the sweetest music that has fallen upon my ears since leaving Wiley.

We have a church at St. Joseph, Missouri that is in a struggle for existence. Realizing this the men of the Conference voted whatever money is to come to the Conference from the Extension Society to go to help that church.

On Sunday all the churches in town except a few had a preacher from the Conference; but notwithstanding this fact there was not room to see into the house, to say nothing of getting in. The Bishop touched the religious fervor of the great crowd and it responded. On Monday closed perhaps the greatest session in the history of that Conference.

En route home occasion demanded that I lay over at Shreveport a short while, during which time I ran out to see Bros. T. J. Johnson and C. W. Reeves, who are now standing in the gateway at St. James and St. Paul. These two men have assumed their new responsibilities with so much success that even they were compelled to admit their surprise. As a rule when changes are made there is a tendency to slip a notch back, but the tendency at these churches is in the other direction.

Rev. Johnson, after giving me a dose of the breakfast prepared by his own hands (for some reason Mrs. Johnson was not in) and it tasted well to a hungry man as I was, put me in his buggy and carried me over a portion of the city. I visited one of

(Continued on Page Seven.)

TEMPERANCE LESSON

International Sunday School Lesson for May 8, 1910

(Prov. 23:29-35.)

GOLDEN TEXT: "At the last it biteth like a serpent, and stingeth like an adder."—(Prov. 23:32.)

DAILY HOME READING

M. Prov. 23:29-35;—Tu. Prov. 23:15-23;—W. Isa. 5:11-17;—Th. Lev. 10:1-11;—F. 1 Kings 20:13-21;—S. 1 Cor. 9:18-27;—Su. Rom. 13:7-14.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

How extremely foolish it is for men to believe that alcoholic drinks bring them certain pleasures! How thoughtless they are to believe that from such indulgence they have imparted to them an exhilaration that cannot be had from any other source! But such are the facts. Regardless of the warning of the sage of Israel, together with other daily observations of the truth thereof, thousands are today finding no pleasure save as comes to them through the use of the beverage of hell. They do not pause sufficiently long to consider the end of their course. But the end will come. And what a terrible end it will be! In the end will be found poverty, lack of work, loss of friends, physical wretchedness, a debased moral character, and a ruined soul, for "no drunkard shall inhabit the kingdom of God." It is said that in India thousands perish annually from the deadly effects of the fangs of the python. But the annual statistics of deaths caused by the use of strong drink is far more appalling. Fully 100,000 in the United States alone annually fill a drunkard's grave. But this is not all. Look at the great amount of money spent for rum. Here in our own fair land \$1,200,000,000 is annually spent for drink. Add to this the cost of the maintenance of courts, jails, penitentiaries, asylums, made necessary because of rum and the amount becomes appalling. Knowing this to be true, it is the duty of every genuine Christian to stand out in strong and uncompromising opposition to the manufacture, sale and use of all intoxicants.

Our lesson today is a picture of a miserable wretch—made so by his own foolishness. Heedless of advice and indifferent to his own best interests, he has made a drunkard of himself and has "without cause." The picture is not an uncommon one. It may be seen daily. The lesson we should learn today is that it is never safe to indulge in strong drink. No man ever becomes a drunkard at once. Every drunkard was first a moderate drinker. Not every one, it is true, who drinks moderately, becomes a drunkard, but the possibility is there. It is the man that never takes a drink that will never become an inebriate. Beware of the first drink! Shun it as you would deadly poison for therein only lies your safety.

LIGHT ON THE TEXT

29. *Who hath woe?* Woes of body and of mind; woes present and woes future; woes in one's self, in one's family, in one's social circle; woes everywhere. *Who hath contentions?* Who hath quarrels, fightings, inflamed passions. *Who hath babbling?* Unprofitable conversation; vile talking, unseemly demonstrations. The babblers' tongue is "set on fire of hell." This makes him contentious; causes him to complain against God and his fellowmen. *Who hath words without cause?* These come to the drunkard needlessly. Drink makes him quarrelsome and leads him into uncalled for brawls, disputes and fights. *Who hath redness of eyes?* "The word does not refer to the reddening, but to the dimness of the eyes and the power of vision."—(Delitzsch.)

30. *They that tarry long at the wine.* Having asked the preceding questions the wise man answered them in this wise. Here he shows that the disposition of the drunkard is to continue drinking, to tarry for hours at the place where strong drink may be had. Oftentimes he spends days and nights in such bestial carousings. *They that go to seek mixed wine.* Drinks made palatable by the infusion of spices, drugs, etc.

31. *Look not upon the wine.* Here a warning is given. It means keep away from the path of temptation. Shun bad company. Through the eye desire is created within the heart, therefore, look not upon wine lest you be tempted. When it is red. Such was the color of wine in those days, and, thus being, it was admired and eagerly sought. Sin is invariably clothed in bright and attractive colors.

Giveth its color in the cup. Sparkling, attractive, enticing. A brilliant appearance, the intent of which is to tempt and ensnare. *Make it itself aright.* "Goeth down smoothly." R. V. This makes drink a seeming pleasure.

32. *At last it biteth like a serpent.* There is no more fitting emblem of the results of strong drink than the serpent. Like the serpent it is of brilliant color and glides upon the victim with easy motion; like the serpent it strikes its deadly fangs into its victim, filling his blood with poison. Often it is beautiful in appearance and secret in its approach, but its effects are beyond the power of human language to describe. Do you not remember the man you saw with delirium tremens? That condition was caused by the bite of the serpent. *And stingeth like an adder.* The most deadly of ser-

pents. An injection of its venom means certain death. So with strong drink. It poisons the whole system and if regularly indulged in will surely bring about a shameful and untimely death.

33. *Strange women.* The Revised Version has it, "strange things." But the fact is that strong drink makes a man lose all love for his wife and causes him to spend his money and time with "strange women." *Perverse things.* Foolish utterances.

34. *As he that lieth down in the midst of the sea.* As if asleep on a vessel and utterly unconscious of approaching storms. His reason is perverted and his judgment gone. *Upon the top of the mast.* A place of great danger in time of storms. Such is the true condition of the drunkard. He is always in great danger.

35. *They have stricken me.* The warnings given have amounted to nothing and the punishment received has been in vain. *I will seek it yet again.* Such is his determination. Though bleary-eyed, nerve-racked, poverty-stricken, cast out from good society, his insatiable appetite bids him to return to his cups again.

Charleston, S. C.

A SPIRITUAL BIRTHDAY ANNIVERSARY

The Epworth League Devotional Meeting Topic for May 8, 1910

BY CHARLES K. CARPENTER

The Theme and the Scripture

1. *Thess. 1. 5-8. Verse 5. Presentation of the Truth.* Paul said, another time, that if we did not manifest love, our words would be "as sounding brass or tinkling cymbal." He here also recognizes how much depends upon the spirit back of the words. Whatever Paul may have thought of his power and effectiveness as a preacher, he could appeal to their knowledge of him. They knew that he had preached "with power and in the Holy Ghost and in much assurance," and this marks effective preaching.

Verse 6. Born Again. Paul has been chosen as an ideal by the Thessalonian Christians. It is a splendid thing for young people to have acquaintance with men of great mind and heart. But what was even more essential, they had become followers of the Lord; Christ had been chosen as ideal. There had been travail of soul in connection with their conversion. It was not an easy thing to break with the old associations of a Christian community, and with their own baser selves. But there had come peace and joy through believing. And the passing from death unto life, or from affliction unto joy, would mark the spiritual birth. Death was before, life was after; thus reversing the natural order.

Verses 7-8. Results of Being Born Again. We are examples of good or evil all of the time. But wicked men are not chosen as examples by those who are seeking to lead righteous lives. It is a splendid tribute to these Thessalonian folks that they were considered as examples by many Christians. They became preachers or missionaries. Perhaps it would be better to say that they became testifiers, going from place to place, telling of "the joy of the Holy Ghost" they had experienced, and they were establishing a good reputation for Christian living.

Gal. 1. 15, 15. Verse 15. God's Work. God is not an absentee God, who after six days of labor sits idly at one side and watches the world go by. But God is in His world, looking after the things He has made. "In Him we live and move, and have our being." God is the giver of life. The plant springs into being, according to the laws of nature or God—these are synonymous—and we spring into being by the will of God. The physical birth is typical of the spiritual birth. We are alive spiritually because we have the life of God within us. Spiritual birth is as definite and certain as physical birth, and vastly more important. It does not matter, perhaps, whether we are born on the earth; but being so born, it is of supremest importance that we be born of God. "What shall it profit a man, if he gain the whole world and lose his own soul?"

Verse 16. God's Thought for Us. God calls us to be His children for a definite purpose. Paul believed that God had much more in mind than his individual salvation. He was to be an instrument in God's hands to be used in evangelizing the world. Yet even Paul could scarcely have believed that God would continue to use him for such mighty labors through the ages. Paul's conversion was his favorite theme. Paul was obedient to the heavenly vision. That spiritual birthday marked the turning

point in his life. The man who had been proud, haughty, bitter, cruel unto madness, had a vision of Christ, that first birthday of his, which led him to become meek, gentle, a lover of all men. And this came to pass because he nurtured the divine life which had come to him.—From "Notes on the Epworth League Devotional Topic."

Central Missouri Conference

(Continued from Page Five.)

his member's home—Mr. N. Hawkins. It is situated in a beautiful residential portion of the town and on a key lot. The house when completed, which will be very soon, will be a thing to admire, if not to covet, for we "shalt not covet our neighbor's house." From Shreveport I dropped down to Lake Charles. I said to the people there they are either very good or very bad, for I always find them at church. Rev. Turner is having such glowing and glorious success at Lake Charles it would sound fabulous and read like fiction, but 'tis really so. The revival he has been running panned out great results for the Lord. He had a great baptizing on Sunday the 17th. He has great plans a-foot and if the enthusiasm and interest he has worked up can be kept alive they will materialize. He cooks too, and when I got to the house I had the second dose of man-prepared food. It tasted well though. If the Louisiana Conference and its work this year are to be judged by these three men and what they are doing then all is well.

I enjoyed the whole of my round beginning with Van Buren, Ark., and trust the brethren will keep fresh in their minds the thing I tried to impress: The SOUTHWESTERN in order to do that for which it was intended must be more widely circulated, and that the pastors are the chief medium through which this condition is to be brought about. Make it a rule: Every day, every pastor try to get a subscriber.

H. J. M.

It is said of home-made troubles that they are very like home-made clothes, they never fit well, and they generally last longer than others. Do not, therefore, create imaginary ills, for they are not easily removed. Rest content with the troubles that God sends you; they are more suitable for you than self-devised sorrows, you will be better able to carry them, and the burden will prove a blessing.—Spurgeon.

"From any burden which God may see fit to lay upon us our life may gain, not only contentment, but grandeur and nobleness. My strength during all my life has been precisely this—that I have no choice. During the last thirty-six years God has twelve times changed my home, and fifteen times changed my work. I have scarcely done what I myself would have chosen. The support of my life is to know that I am doing what God wishes, and not what I wish myself."—Frederick W. Farrar, D. D.

THE CHILDREN'S HOUR

PROGRAM

FOR

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IN THE

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Personal and General

The Rev. L. W. Florer, transferred from the Tennessee Conference to the Lexington, is stationed at Owenton, Kentucky.

Mrs. Maggie Campbell, of Okolona, Miss., mother of the Rev. and Mrs. J. R. Nevils, of Pickens, has been their guest for several weeks.

J. P. Nevils is the name of the little stranger who entered the parsonage at Pickens, Miss., occupied by the Rev. and Mrs. J. R. Nevils, on March 25, 1910.

The Rev. P. H. Rembert, District Superintendent of the Brookhaven District, Mississippi Conference, desires his correspondents to address him at Hazlehurst, Miss.

The Gulf Coast Teachers' Association will convene at Handsboro, Miss., on Saturday, April 30th. Mrs. M. L. Brown, the accomplished principal, is making extensive preparation for the occasion.

On the evening of April 6th, the Mt. Zion Methodist Episcopal, Walnut Hill and Park Street Methodist Episcopal Churches, of Cincinnati, O., united in entertaining a grand missionary mass meeting. A very instructive lecture on "The Ideal Woman in

the Home," was given by Mrs. M. A. Sissle, of Cleveland, Ohio, president of the Lexington Conference. Woman's Home Missionary Society. Mrs. Sissle was enroute home from Maysville, Ky.

The Rev. J. H. Brandon, pastor, and the Board of Trustees of Rust Methodist Episcopal Church, Oxford, Ga., express their sincere thanks to the Twentieth Century Club Church, that is just beginning by home meetings a Methodist Church in Huron, South Dakota, for the sum of \$5.00 to be applied on the indebtedness of Rust. Trustees of said church are Messrs. I. G. Godfrey, T. M. Anderson, Nick Groves, S. Hammon, Bass Curington and Ed. Anderson.

The second year of the Rev. D. M. Seals' pastorate at St. James Methodist Episcopal Church, New Iberia, La., has opened with great promise. The Easter services were the best in years. The church was crowded, standing room being at a premium. The Easter offering amounted to \$45.45. The Lake Charles District Missionary Convention was held here and was successful financially and in point of attendance. The Rev. V. Chapman, District Superintendent, is well pleased with the outlook.

The Sunday school's Easter rally at Manhattan,

Kan., was a record breaker for the Second Methodist Episcopal Church. The children started soliciting a month ahead of Easter and on that day brought in \$16.92 and at the close of service \$20.60 was on hand, the greatest amount the church has ever raised for an Easter collection. The children did good work. Little Rosie Mitchell, 6 years old, had the largest amount, \$3.30, and little Monett Cavins, 4 years old, brought in \$1.72, and many others brought in nice sums. On the following Friday night the Sunday school was given a reception in appreciation of their faithful work and success at the residence of Mrs. T. M. Smith.

Pastor S. H. Brandon and members of Rust Methodist Episcopal Church, Oxford, Ga., received the following interesting letter and substantial token: "The Twentieth Century Club of Huron, South Dakota, sends you as an Easter greeting \$5.00 to help pay off the indebtedness of your new church. There is only a small number of us; but we had a good Easter program. There is not enough to have a church, so we formed ourselves into this club and meet every Sunday afternoon in different homes of the members and have Sunday school, and other topics of interest are discussed. We are praying that the time will soon come when there will be enough colored people here to build a church of our own. The club shall expect a letter of encouragement."—Mrs. L. Simmons, Pres.; Mr. E. D. Weaver, Sect.

The Cumberland River District

The preachers of the district began their year's work the first Sunday in December, 1909, the District Superintendent beginning the second Sunday. Every pastor on the district save one is at his post and for the most part is doing faithful service. I have been able to visit every charge and look into the work, save three. At Alexander Station, Bro. J. B. Bradford, one of the fathers of the conference, who was six years presiding elder, has charge. He started his work with odds against him, but has been able to win all hearts, and the church is now in the most prosperous condition of years. Frank Smith is at Liberty Circuit. He is pastor and church builder. He knows how to win and to hold his people. This church has been entirely overhauled; has now a vestibule, an incline floor, new pulpit, altar and choir stand; with greatly increased seating capacity. It is easily one of the best churches in the district. This work has been done this winter at a cost of \$100.00, all paid but \$19.00. A. D. Butler is at Gordonsville. I was ill with pneumonia while there and was not able to visit the churches. I learn, however, that Bro. Butler has things very well in hand. J. F. D. Fennell is at Cherry Valley Circuit and is doing good work. His people for the

most part are standing by him. He is planning to build a new church at Richmond and has part of the material on the ground. At Dover, a small town, the county seat of Stuart Co., we have a membership of less than fifty, with E. F. Carter in charge. He and his good people have built a parsonage with three rooms and have paid for it. They have their old church torn down and are planning to move it upon a lot near town that was purchased during the pastorate of James Huddleston. Gallatin is one of the leading churches of the district. It has a membership of about 200. Pastor D. L. Burch has won the heart of this people. The church is now in better working condition than it has been for the last 5 years. Brother Burch is a master pastor and preacher. There is a debt of \$700.00 here on the parsonage built by Joseph Harrison. But they have fallen in line and the paying of this debt is but a matter of time. The Mitchellville Circuit, J. W. Saterfield, pastor, is in fine condition. One of the three churches was destroyed by fire a few weeks ago, but their zeal is not abated and they are planning to build during the year two new churches. Brother Saterfield is in the hearts of his people. At Nashville at Braden Memorial is

B. F. Anderson, the most loved man and one of the best men in the Tennessee Conference. He and his good people have completed the stone basement and are now worshipping in it. This ought to be one of the greatest churches in the conference; it bears the name of one of the greatest educators who ever came South. Oh, that some friend would rise up and help this struggling congregation. Lebanon Station is in charge of M. Williams, a saintly man. He has won the people of Lebanon and the eleven o'clock service has been greatly built up. The Epworth League has new life and the church is coming into its own. Lebanon Circuit, with W. B. Crenshaw, pastor, is bringing things to pass. Bro. Crenshaw is one of our promising young men now in school preparing to enter our conference. He is a young man of devotion and consecration. The Allgood Circuit, the Cookville and the Rock Spring Circuit have been visited by proxy. Springfield Circuit takes on new life under H. E. Irvin. This place is to entertain the Epworth League and Sunday School Convention in May. Brother Irvin has been faithful on small pay. Payne's Circuit is moving on nicely with S. M. Carmichael in charge. Bro. Knight has charge of Hartsville, the best congregation in the district. It can do more with greater ease than any one of the charges. I would that Hartsville knew

its strength. Seays' Circuit is one of the old circuits, not strong in membership, but great loyalty and devotion. E. F. Douglass is working hard to make things go and is having some measure of success.

NORTH NEW ORLEANS DISTRICT PREACHERS' MEETING.

Convened at Litcher, La., April 6-7, M. C. Harrison presiding. Devotional exercises conducted by Louis Pharrow and C. Anderson. President Harrison gave the Exegesis of the Sunday School lesson. Paper by C. C. Landry, "The Status of the Pastor to the District Superintendent," at 2:30 p. m. Address by District Superintendent Price, which was instructive and inspiring. At 7:30 p. m., the Revs. M. C. Harrison and T. B. Cooper preached strong sermons. Several came forward for prayer. Good music by the choir, J. B. Cooper presiding at the organ. A resolution of thanks was extended to the Rev. C. C. Landry, and his kind people for their royal entertainment. The next meeting will convene in Silled, La., May 11th. Sunday School lesson by A. W. Goins; sermon by E. Baptiste.—T. B. Cooper, secretary.

If you want to make your Children's Day Exercises a success you should order the programs at once. Price, by mail, \$2.75 per hundred. Eaton & Mains, 631 Baronne St., New Orleans.

Southwestern Christian Advocate

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AN UNPRECEDENTED OFFER

For the next 10 days our pastors may take 3 months subscriptions to the Southwestern Christian Advocate for 25 cents. We have never before made such an offer. We do so now in order that the people generally may become acquainted with the merits of the paper. Now is the time to get the members of your church and the citizens of your town to read the Southwestern. Remember, the Southwestern 3 months for 25 cents. This offer is good for 10 days. Be sure to give correct names and addresses and write plainly on one side of the paper.

GENERAL CONFERENCE OF 1912

The Commission on General Conference Entertainment appointed by the Book Committee, is ready to receive overtures from representatives of any cities which may desire to entertain the General Conference of 1912.

Correspondence on this subject should be directed to the Secretary of the Commission, Alpheus S. Mowbray, Smyrna, Del.

CHARLES S. WING, Chairman.

WANTED

We desire a list of all colored men engaged in business of whatever sort in the State of Louisiana. Pastors, educators and friends will do the Southwestern Christian Advocate a great favor if they will send us forthwith from each town a list of colored business men and their correct addresses. Please state the kind of business, whether merchant, brick-maker, etc. We want also the names and addresses of successful farmers and mechanics. Let us have the information at once.

SEND YOUR MONEY AT ONCE

(Continued from Page One.)

the money were sent in as soon as raised many thousand dollars could be saved each year by the Board of Foreign Missions, the Board of Home Missions and Church Extension, the Freedmen's Aid Society and other boards. Money cannot be borrowed without interest and there would be no need of borrowing it if the money were sent in as it is raised. In our Conferences the missionary money is generally raised on Easter Sunday, but in a large number of cases this money is held until the Annual Conference, and if it were sent in instead it would relieve the Foreign boards of the necessity of making loans. So serious is this matter that the General Committee of the Board of Foreign Missions, at its last session held in Albany, New York, passed a series of resolutions pertaining thereto. The resolutions follow in full:

On saving the expense for interest:

"Whereas, Our Mission Boards have been compelled to bear the burden of an item of expense for interest amounting to several thousand dollars, and

"Whereas, This expenditure could be greatly reduced if Conference Treasurers, Sunday School Treasurers, and Pastors would promptly remit funds, therefore be it

"Resolved, That Conference Treasurers should report and remit missionary moneys to New York and Philadelphia immediately upon the adjournment of their Conferences.

"That all Sunday School Treasurers, Pastors, and Treasurers of Mission Funds be urged to remit all moneys in their possession at least quarterly to the Treasurers at New York and Philadelphia.

"That Bishops bring this matter to the attention of Conference Treasurers and that District Superintendents co-operate with the Mission Boards in taking such action as shall insure the carrying into effect of the provision of this resolution."

Of General Interest

IMMIGRATION FLOOD

It is alleged that one of the results of Mr. Roosevelt's triumphal tour of Italy will be an enlarged immigration from that country to America. There are at present fifty thousand Italians in French and Italian ports awaiting transportation to this country. Already immigration has reached a high water mark; and during this year indications are that at least one million immigrants will arrive. Immigration figures haven't reached the million mark since 1907, when more than 1,285,349 aliens were admitted.

BRYAN AN ELDER

William Jennings Bryan the noted lecturer who was three times a candidate for the presidency was formally ordained and instilled as elder in the Presbyterian church, having been elected an elder in March. Mr. Bryan used as the basis of his remarks which he delivered following his ordination the Sermon on the Mount. He was also elected delegate at large to the Presbyterian Ecumenical Council, to be held at Edinburgh, Scotland, in June. Mr. Bryan is one of the best known men in America today. He has been long before the people and has delivered lectures in all parts of the country. While he has not yet been successful in convincing the majority of American voters of the soundness of his political doctrines still he is honored by them for his integrity and sterling worth of character.

MAYOR GAYNOR

According to press reports April 24 was a "dry day" in New York City. In fact it was a veritable desert of Sahara. This does not refer to the state of the weather, but to the closing of New York saloons. It appears that Mayor Gaynor is accomplishing that which he has set out to do with reference to the closing of Sunday saloons in New York. Six hundred special policemen saw to it that the law was enforced and each of the sixty saloon keepers who attempted to violate the law was arrested. Mayor Gaynor is apparently without the beating of drums and the sounding of cymbals bringing about some effective reforms in New York. Already his success is being remarked by many. His fellow Democrats have great hopes that he may be of valuable service to them in the coming elections.

WINTER RETURNS

After an unusually warm spring season Jack Frost has during the past few days made his reappearance to the consternation of fruit growers and farmers. Now the oldest inhabitant is trying to remember when there has been such a severe cold spell so late in April. In some places the record has been broken for seventy-five years. Sleet and snow have been reported in North Mississippi, Arkansas, Kentucky, and Tennessee. In Illinois, Indiana and other Northern states the damage to fruit crops has been estimated in millions. The cotton crop, in many places in the South, will have to be replanted. But as it is early in the season the farmers have time to recover. However where there is much replanting to be done there will doubtless be a shortage of cotton seed. Farmers disposed of all of their seed last year because of the prevailing high prices.

AMERICA'S GREATEST HUMORIST DEAD

While brought about under different circumstances and along different lines, perhaps the next most familiar name in all the land after that of former President Roosevelt was Samuel Langhorne Clemens (Mark Twain), humorist, novelist, philosopher. By the death of this man which occurred at Redding, Conn., April 21, as a result of angina pectoris, the co-tellation of American Literati has lost one of its brightest stars. Mark Twain, born of humble parentage, in the little town of Florida, Mo., 1835, won for himself a name and a fame known throughout many lands. He was especially noted as a humorist, but was also of a philosophic turn of mind. Naturally optimistic he contributed largely to the sum total of the brightness and happiness of the lives of others both by his life and writings. It was his custom to picture the bright side of things always. As to his early training: He had only advantage of the public schools before his father died. At 12 years of age his father having died, he was taken in charge by his brother, Orion. During the Civil War he accompanied him to Ne-

vada, as his secretary. "Without duties and without wages." It was here that Mark Twain began his first work as a journalist, through the columns of the *Enterprise* under the editorship of Mr. J. T. Goodman. He published his first book, "The Jumping Frog of Calaveras County," in 1867. Others followed in this order: "The Innocents Abroad," 1869; "The Gilded Age," (with Warner), 1873; "Roughing It," 1872; "Sketches New and Old," 1873; "Adventures of Tom Sawyer," 1876; "A Tramp Abroad," 1880; "The Prince and the Pauper," 1880; "The Stolen White Elephant," 1882; "Life on the Mississippi," 1883; "The Adventures of Huckleberry Finn," 1885; "A Yankee at the Court of King Arthur," 1889; "The American Claimant," 1892; "The £1,000,000 Bank Note," 1893; "Pudd'n Head Wilson," 1894; "Tom Sawyer Abroad," 1894; "Joan of Arc," 1896; "More Tramps Abroad," 1897; "The Man that Corrupted Hadleyburg," 1900; "Christian Science," 1907. He was not afraid to die. Mark Twain's body was laid in its final resting place at Elmira, N. Y., where are buried other members of his family.

THE CONQUERING ROOSEVELT

From the day Colonel Roosevelt emerged from the jungles of Africa his progress has been one unending series of ovations. In the Soudan, in Egypt, in Italy and in the various European countries in which he has traveled thus far, he has been the recipient of honors such as would be worthy of Europe's greatest sovereign. There have not only been the formal courtesies shown by kings and officials but also hearty and genuine receptions on the part of the masses. Mr. Roosevelt is regarded abroad as the ideal American; and is thought to embody those principles of energy, masterful purpose and achievement which have made America great. In this country the president is regarded as the first citizen, but in Europe there are those who have overlooked this convention and are claiming Mr. Roosevelt as America's chief citizen. While Mr. Roosevelt's reception in Italy and Austria-Hungary lacked nothing in enthusiasm and good will, still, what is regarded by Mr. Roosevelt as marking the crowning event of his career as a man of letters occurred Saturday, in France. The occasion was when as the guest of intellectual Paris and as a participating member of the French Academy he delivered a lecture at the Sorbonne, on "Citizenship in a Republic." The Sorbonne was a famous seat of learning in the days before America was discovered. There were in the audience members of the French cabinet, students from the University of Paris and many other distinguished guests. The address was delivered in Mr. Roosevelt's characteristic, fervid manner, and abounded in good things. In defining his position with reference to moneyed interests, he declared that where there was any real conflict between them, human rights took precedence over property rights. Below follow a number of striking paragraphs which are worthy of consideration. The following is in praise of the average citizen:

"The average citizen must be a good citizen if our republics are to succeed.

"The streams will not permanently rise higher than the main source, and the main source of national power and national greatness is found in the average citizenship of the nation. Therefore it behooves us to do our best to see that the standard of the average citizen is kept high."

The man who does things is commended and contrasted with the critic and faultfinder in these words:

"It is not the critic who counts; not the man who points out how the strong man stumbles, or where the doer of deeds could have done them better. The credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood; who strives valiantly; who errs, and comes short again and again, because there is no effort without error and shortcoming; but who does actually strive to do the deeds."

"He is the man who knows the great enthusiasms, the great devotions; who spends himself in a worthy cause; who at the best knows in the end the triumph of high achievement, and who at the worst, if he fails, at least fails while daring greatly, so that his place shall never be with those cold and timid souls who know neither victory nor defeat."

Concerning war he said:

"War is a dreadful thing, and unjust war is a crime against humanity. But it is such a crime because it is unjust, not because it is war. The choice must ever be in favor of righteousness, and this

whether the alternative be peace or whether the alternative be war. The question must be, Is the right to prevail? The answer from a strong and virile people must be, Yes."

As was to be expected there was also in this address a reference to the peril of race suicide. According to press reports the lecture has made a great impression in France. One paper says that Mr. "Roosevelt's simple and energetic language is that of Hercules, armed not with a club but a broom, at the door of the Augean stable."

People of Interest

The Rev. Moses White, of Crystal Springs, Mississippi, visited the SOUTHWESTERN office last week.

The Rev. N. L. Lackey, evangelist of the Upper Mississippi Conference, is ill at Greenwood, Mississippi.

Dr. H. L. Jacobs, of Altoona, Pennsylvania, celebrated the twenty-fifth anniversary of his ministry on Monday of this week.

The Rev. Hubbard Daniels, Superintendent of the Baton Rouge District, and the Rev. T. A. Robinson, of Morgan City, were in the city recently.

The Rev. C. E. Moody our pastor at Macon, Mississippi, will preach the Baccalaureate Sermon for the Macon Graded High School No. 2, May 22.

The Rev. N. D. Shamborguer, of St. Paul Church, Winston, N. C., has gotten out a chart of his church giving a complete list of his membership.

The Rev. Charles D. Bulla was appointed editor of the *Baltimore Southern Methodist* at the last session of the Baltimore Annual Conference, succeeding the Rev. E. V. Register.

The Rev. J. Mercer Johnson, D.D., District Superintendent of the Texas Conference, will deliver the Graduating Address to the class of the Orange High School, Orange, Texas, May 20.

Prof. A. E. Perkins, B. S., principal of the Graded Public School, of Biloxi, Miss., is to deliver the Alumni Address at the commencement of Alcorn A. & M. College, Alcorn, Miss., on May 24.

The Carnegie Library of Howard University, costing \$50,000, the gift of Andrew Carnegie, was dedicated on Monday of this week. President Taft and Mr. Carnegie were among the speakers.

The Rev. L. D. Williams, of Birmingham, Alabama, has been invited to deliver the annual address at the commencement of Corona Normal and Industrial Institute, Corona, Alabama, during May.

Clarence Cameron White, the violinist, after two years in London, England, studying under famous masters, landed on American soil April 13th. Mr. White's first recital was at Chickering Hall, Boston, April 28th.

Miss Edna M. Grover and the Rev. Hugo Wenberg, both of the American Institute, La Paz, Bolivia, the former as a missionary of the Board, the latter as a contract teacher, were married in La Paz, March eighth.

Announcement is made of the marriage of Mr. David Carlos Patillo and Miss Leonie Davis, at Rison, Arkansas, March twenty-ninth. Mr. and Mrs. Patillo are now at home—1102 South Linden street, Pine Bluff, Arkansas.

The Rev. Berndt O. Peterson, Mrs. Peterson, and their infant son, Leslie, of the Philippine Islands, sailed from San Francisco Tuesday, April 12, returning to the Philippine Islands after a furlough of about a year in this country.

Dr. J. A. Rush pastor Central Avenue Church, Atlanta, Georgia, delivered the annual address before the Pi Gamma Society of Atlanta Baptist College and Spellmeyer Seminary on April 15. Dr. Rush will preach the Commencement Sermon at Fort Valley Industrial College, Fort Valley, Georgia, May 15.

The Rev. Joseph H. Garden, of Gulbarga, South India, arrived in New York on the steamer Lusitania, Friday, April 15, having left the field March 14. From New York he proceeded to Stratford, Ontario, there to rejoin his wife who left the field more than a year ago. They may be addressed at 38 Avon St., Stratford, Ontario, Canada.

Mrs. Annie Williams, widow of the late Rev. W. R. J. Williams, and mother of the Rev. E. S. Williams, D. D., District Superintendent of the Washington Conference, after a lingering illness quietly passed to her reward Wednesday, April 13. Mrs. Williams for years made her home with her son, D. Williams. We extend our deepest sympathy to the bereaved.

The Rev. J. C. Sherrill, A. M., D. D., pastor of Raleigh St., Methodist Episcopal Church, Bluefield, W. Va., has accepted an invitation to deliver the commencement oration before the graduating class of Lane College, Jackson, Tenn., on June 2d. He has also been invited to deliver an address at the closing exercises of the city public schools.

The Rev. A. L. Buchwalter and Mrs. Buchwalter, of Inhambane, East Central Africa, arrived in New York March thirty-first. Mr. and Mrs. Buchwalter went to Africa originally under Bishop Taylor—the former in 1890, the latter in 1887, and were then stationed in Liberia. Their address during the next five or six weeks will be Lancaster, Pennsylvania. After that they may be addressed at Monrovia, California.

"Biblical Aspects of Race Amalgamation," was the subject recently of Dr. W. R. A. Palmer before the Cosmopolitan Society of Brooklyn, N. Y. Dr. Palmer also spoke recently on Paul Lawrence Dunbar, America's Negro poet laureate at Chester, Pa. Dr. Palmer's address is 21 Scott Street, Newark, N. J., he having been assigned at the last session of the Delaware Conference as pastor of the St. John Church, when he graduated from Drew Theological Seminary.

Dr. A. P. Camphor has been visiting some of the Northern Conferences, the New York at Poughkeepsie, N. Y., New York East at Middletown, Conn., and the Troy at Saratoga Springs, in the interest of the Freedmen's Aid Society. Dr. Camphor says he was given in each case a cordial welcome. On a recent Sunday Dr. Camphor preached in the Central Methodist Episcopal Church, Malden, Massachusetts, and also spoke jointly with Dr. Webster in the evening. Dr. Camphor says, "Our Northern friends are interested in the progress of our work in the South, and are yet willing to help us help ourselves. I am greatly pleased with the spirit and temper of our brethren in the North toward our work and people."

The Godman Memorial Library recently erected at Gilbert Industrial College, Baldwin, La., was dedicated April 3rd. The dedicatory ceremonies were conducted by Dr. John Wier, President of New Orleans University. Dean Fuller of Flint Medical College and Dr. J. F. Marshall, of New Orleans, delivered interesting addresses. Miss Inez Godman thrilled the audience as she beautifully told the story of her father's service at Gilbert. This library was erected to the memory of the late Rev. William D. Godman, D. D., who raised over two thousand dollars of the money expended on its erection. It is a beautiful little one-story brick building, 30x45 feet, and is a great credit to the Freedmen's Aid Society.

"Bishop Burt has had a very busy winter," says the *Christian Advocate*. "He first went into Sweden, where he dedicated three churches, addressed the theological school at Uppsala and held meetings at various places. After which he went down into Italy, visiting Florence, Rome and Naples. Later he visited the mission stations in France. Then he visited several places in Switzerland and dedicated new churches at Luzerne and Teufen. He had a meeting with the district superintendents of South Germany Conference at Pfrozheim, and of Switzerland Conference at Zurich. He has also addressed a district meeting and a Sunday-school Convention. Then Drs. Clark, Tipple, Simons and Bysshe have been in consultation with him in Zurich. On April 21 he began in Bulgaria his series of ten conferences and will not be home again until about July 22."

The Bible School at Durham, N. C., for Negro preachers and all kinds of religious workers, promises to be a great success. The President, Dr. James E. Shepard, has prepared a program which is about to go to press. It will announce a large number of very able and talented lecturers and teachers, among these are: Rev. Dr. Jesse L. Hurlburt, of Newark, N. J., who will deliver special addresses twice a day from July 7th to 12th. Pastors' conferences will be conducted by the Rev. Dr. W. M. Gilbert, of New York City, and Bishop Geo. W. Clinton, of North Carolina. Study classes will be conducted by Archdeacon W. Geo. Avant, Rev. Dr. John E. Ford, Rev. E. H. Hunter, and Dr. D. Webster Davis. July 12th to 17th Miss Grace Hemingway will conduct "Children's Hour and Story Telling." A lecture will be given July 18th by Mr. Samuel J. MacCracken. Major R. R. Moten, of Hampton Institute, will lecture on July 19th. July 27th and 28th, the Rev. W. M. Jackson, of Beaver, Pa., will lecture. On August 3rd

and 4th the Rev. Dr. J. B. Lemon, of Manchester, N. H., will lecture. The Rev. Dr. W. J. Ford, of Jamestown, N. Y., will lecture in July. Hon. J. Y. Joyner, State Superintendent Public Instruction in North Carolina, will give a series of lectures the first week in August. Classes in basket making, agriculture, dress making, etc., under experts will be formed.

News Paragraphs

Friday, April 15th, 70,000 enumerators began the work of census enumerating.

The public bath house for Negroes in Louisville, Kentucky, will soon be completed.

The National Negro Press Association will hold its session in New York, Tuesday, August 16th.

The first Negro bank to be opened in Montgomery, Alabama, began doing business Monday, April 4th.

Montgomery's first Negro bank received more than ten thousand dollars on the first day of its opening.

The General Conference of the Methodist Episcopal Church of Canada will be held in Victoria, B. C., August, 1910.

The Hampton Normal and Agricultural Institute will hold its forty-second anniversary exercises Thursday, April 28th.

It is announced that James O. Crosby, of Garna-villo, Iowa, has given \$1,000.00 to Clark University, South Atlanta, Georgia.

The London county council is expending during the current year \$300,000 to feed the poor among the school children of the metropolis. The state compels the children to attend school.

An expedition from Fairbanks, Alaska, claiming to have reached the top of Mt. McKinley says that no trace of Dr. Cook's alleged ascent of the mountain has been found.

The Manassas Colored Industrial School, Manassas, Virginia, received gifts, recently, amounting to \$50,000. A hospital will be established, trades building erected and other improvements made.

Miss Tye Loung is the first Chinese woman to receive a federal appointment in this country. She has been named assistant matron of the new immigration station on Angel Island, San Francisco.

In Franklin, Virginia is located The Ashburn Bros. Shirt Manufacturing Company, Inc. It was established March, 1909, incorporated September of the same year. The capital stock is \$20,000. Its daily capacity is from fifty to seventy-five dozen shirts. The number of employess required is forty. The present number operating, about fifteen; the factory building is 45x65 in a one-acre lot. This is a Negro enterprise.

Hertford, North Carolina, probably has, in proportion to its population, a larger number of colored people owning their own homes than anywhere else in that state. The houses are usually two stories, roomy, well-built and in the most favorable part of the city. If one were not previously informed before reaching this part of the town, he would as a matter of course conclude that the residents are white people. Truly, this is an instance where "the bottom rail seems to be on top."

The Commencement Exercises of Gilbert Academy and Industrial College, Baldwin, La., will be held May 7-12. Saturday, May 7, 8:00 p. m., Exercises of Sewing Class. Sunday, 8:00 p. m., Annual Sermon by Dr. W. H. Logan. Monday, 8:00 p. m., Primary Exercises. Tuesday, 8:00 p. m., Exercises of Intermediate Grades. Wednesday, 8:00 p. m., Annual Musical; lecture on Tuberculosis by Dr. I. W. Young. Thursday, 8:00 p. m., Commencement Exercises; address to the Class by Dr. M. C. B. Mason; presentation of certificates and diplomas by President John Wier.

Great plans and preparations are being made for the Commencement Exercises in Rust University. Strong efforts are being put forth for the coming together of the Alumni and friends of the Institution on that occasion. All the old students and those interested in the cause of education are cordially invited to be present. The program will include an address before the Literary Societies on Saturday evening by the Rev. Dr. M. C. B. Mason and on Sunday morning Dr. Mason will preach the Baccalaureate Sermon. There are to be about twenty-five graduates this year and the Exercises will be held on Tuesday with an address by the Rev. Dr. Frances J. McConnell, President of De Pauw University. On Tuesday evening the Reunion and Banquet will be held.

SPLENDID RECORD OF THE REV. B. F. MEYERS.

A record of the services of the Rev. B. F. Meyers of the Washington Conference in building churches, organizing them and helping to pay for them, buying lots and parsonages and getting clear deeds for all, also raising sums of money to pay off old indebtedness on churches in the Washington Conference of the Methodist Episcopal Church:

Churches organized:—Harrisburg, Pa., 1881; Pittsburg, Pa., 1882; Lots bought clear and deeds gotten—Lot for Simpson's Church, 1883; Simpson's Church built, deed, 1894. Bushannon, W. Va.—Lot for Mt. Lebanon church, Burkely Co., W. Va., 1886; Mt. Lebanon church built, deed, Hodgenville, W. Va., 1886; St. Andrew's church built, lot for same, deed, 1886. lot for Douglass Grove church, built church, 1887; a deed for St. Marks church, Tennallytown, D. C., 1890; lot for burying ground for Asbury church, Germantown, 1894; two deeds gotten for Boyd's station, built church, 1892; church built and deed gotten, Skyesville, Md., 1898; deed gotten at Mt. Gregory Co., Md., 1899; parsonage bought at Marlboro, Prince George Co., 1901; Md. deed gotten; Parsonage bought at Bennings, D. C., and deed gotten, 1903; deed gotten at Groomes Station for church, 1901; built church and got deeds at Mt. Airy, 1897; two deeds gotten at Nash Memorial, Wash., D. C., 1909; amounts collected by Nash Memorial for trustees indebtedness, \$1,666.57.

RALLY AT LEE CHAPEL. BRYAN, TEXAS.

Lee Chapel being more than \$2,000 in debt, we had to give our immediate attention to the settlement of the same. The following persons contributed to our rally, February 20: Rev. P. H. Jenkins, G. Baker, Thomas Peterson, Prof. P. Landry, Rev. M. Q. A. Fuller, Henry Williams, E. C. Gillians, Smith Haynes and H. Evans, \$5.00 each and several gave a little more; Walton Brown, \$4.15; G. Clay, \$2.00; Oscar Pearse, Dr. Hill, C. W. Day, the Rev. J. Taylor, the Rev. A. W. Carr, Devotie Houston, the Rev. P. H. Jenkins, \$1.00 each; John Ford, \$2.50; Walter King, \$1.30; Mesdames Triggs, \$3.10; E. J. Kemp, \$2.50; Rosie Ward, \$2.10; Susie Jackson, \$1.10; Ann Jefferson, \$1.50; Little Davis, \$1.00; Clay, \$2.00; Miss Clay, \$1.00; Harriett Strain, \$1.00. Others paid smaller sums. The captains contributed the first amount mentioned and collected from tribes the second: M. J. Baker, \$2.50, \$27.50; L. Evans, \$2.50, \$13.85; Mary McDonald, \$2.50, \$6.00; Beulah Ford, \$2.50, \$16.70; M. E. Hutcherson, \$2.50, \$20.00; Essie King, \$1.00, \$6.00; E. F. C. Forester, \$1.00, \$20.20; Ida Polk, \$2.50, \$21.47; A. V. Stovall, \$2.50, \$10.00; M. D. Robinson, \$1.20, (solicited) \$11.30; G. D. Houston, \$2.50; \$5.20; Lula Houston, \$1.00; \$6.00. Total amount raised February 20, \$170.00. Besides Ministerial Support, to both pastor and District Superintendent, we have raised and paid on debts this year, \$275.50. The members and friends of Lee Chapel seem to be very courageous. God bless all our plans for good.—P. H. Jenkins, Pastor.

\$2,100 FOR NEW ORLEANS UNIVERSITY.

President John Wier of New Orleans University has held its original prestige with the masses and is extending its influence for good. Dear ministers, we are standing where the

whole church can see us, relative to the New Orleans University. This is our school, these are our girls and boys. This good man, Dr. Wier, comes down and joins our conference, puts his time and energy in the work of New Orleans University for the uplift of our children. We promise to raise for our school \$2,000 this year. The church knows it, and is expecting every man to do his duty. About 10 cents per member will be all that is necessary to raise this amount. Dear pastors, let's master something. May 15th is our first chance. Let us all take the collection May 15th. You read as well as I do what the other conferences are doing for their schools and I know you feel just as I feel about the matter. Now we are going to discharge feelings and engage work. On the 15th of May, 1910, we are going to report the result of work to Dr. Wier and receive our vouchers. The little man is the important man of to-day, in church and state, in elections and collections. Finally brethren, let us hold up the banner of our school, church and race on May 15.—M. C. Harrison, Union, La.

THE SOUTH NEW ORLEANS DISTRICT PREACHERS' MEETING.

Convened in Centerville, La., March 17. The meeting was called to order by President P. C. Colton at 3 o'clock p. m. Devotional exercises conducted by the Rev. L. S. Smith. Prayer by the Rev. J. H. Leonard of the Baptist church. Election of officers: Rev. P. C. Colton, president; C. Spears, first vice; D. S. Sloan, second vice; E. H. Hall, secretary; T. P. Norris, assistant secretary; O. J. Harvey, treasurer. The Rev. O. J. Harvey made a short address on "Brotherly Union." The brethren reported the progress of their work. Strong sermon by the Rev. D. S. Sloan; at 7:30 p. m. the Rev. P. C. Colton preached before a crowded house, making a splendid impression. We have a new church at White City built since Conference by the Rev. E. H. Hall. The Rev. L. S. Smith delivered at night an able sermon. This was one of the best meetings ever held on the District. The good people of Centerville are splendid hosts. The session adjourned to meet in Franklin, April 14.—E. H. Hall.

Gleanings from the Field

MISSISSIPPI

NATCHEZ.—I began my first year's work at Natchez, Miss., and after the close of our class meeting Tuesday night, February 22, and the pastor, the Rev. W. A. Oates, had returned to the parsonage to the bedside of his wife, a large crowd of the faithful members and friends followed with an abundance of good things for the pastor and family. These good people in Natchez do not do things by halves. Let me say to the good people of this place, please accept my best wishes and prayers and whatever I can do to make you happy.—W. A. Oates, pastor.

NETTLETON.—After our pastor returned from the Annual Conference he aroused all again in the work of the League. We met on the sixth day of this month, reorganized and elected new officers. Brother Jeff Tolbert, president; 1st vice president, Richard Armond; 2nd vice president, Willie Bans; 3rd, Miss Genette Mcgaughy; 4th, Addie Barnes; Mrs. Anna Tolbert, treasurer; Sallie Lies, Junior League superintendent; G. L. R. Wilkins corresponding secretary. Pastor J. D. Freed is well pleased with the begin-

ning of the League work this year. We are proud to have him with us this year as pastor. He has a record here at this point that can not be excelled. May God bless the League in all churches and its work bring many souls to God.—G. L. R. Wilkins.

DURANT.—Reached my charge on the 16th of January. Found the work in fairly good condition. It was received with open doors and words of hearty welcome. The members have spared no pains to make everything pleasant for us. The good sisters have showed their esteem for the church and pastor by the way they have beautified the parsonage. They have painted the ceiling, papered the walls, put matting on the floor and cooking stove in the kitchen. We have a true and loyal set of sisters on the parsonage committee. Mrs. Sylvie Derrick, Mrs. B. G. Lathby, Mrs. Fannie Harrington, Mrs. Louisa Harrington, Mrs. Dollie Millhaus and Mrs. Hardley. May the Lord bless them.—F. J. Talbert, pastor.

PONTOROC.—Our first Quarterly Conference was held by the Rev. E. F. Scarborough, District Superintendent. The officers present with good reports. Supt. Scarborough is the right man, perfectly cool and level headed; he is much loved by all here. Too much praise can not be given this people. The Missionary and Sunday School workers are like bees. They keep busy and know how to keep things going. On the night of the Quarterly Conference, to our surprise at about 8 o'clock we found ourselves in the midst of a great storm. The doors were opened for its destructive forces to pass through. After the calm we found that the dining table was greatly burdened with the debris that had fallen upon it. We make all such storms welcome.—Mrs. J. W. Byrd.

MANHAC.—The Rev. R. A. Taylor came to us February 26, 1910, and preached his first sermon the following Thursday night, March 3. He found the church down; it had fallen in the September storm. Since his coming a marked change has taken place. The church is nearly completed and everything is moving on nicely. The figures below will show what has been accomplished in something over a month. Raised on pastor's salary \$20.50; on District Superintendent's salary \$6.20; Mission, \$4.55; moving expenses \$11.65; building and improvement \$18.95; making a grand total of \$61.75.—H. Baker.

ELLISVILLE.—At Dudley Methodist

Episcopal Church the first Quarterly Conference convened March 19, with the new District Superintendent, the Rev. D. F. Dudley, from whom our church takes its name, in the chair. Mr. Grant of Laurel was elected secretary. Each leader and officer tried to do his or her best. Our District Superintendent complimented highly the reports of the pastor, R. N. Jones, and his officers. District Superintendent Dudley is indeed a capable presiding officer. Here he is at home, both the white and his own race turned out to see and hear him. To show our love and esteem for him the ladies of the town prepared an elaborate banquet for him which was quite a surprise. Supt. Dudley laid new plans before us whereby we could raise more benevolent money this year, and with less taxation on our members than ever before. We paid him on Saturday night in the Conference and had a small balance on pastor's salary. The collection was good.—Mrs. Ida L. Reid.

CARY.—This is my fourth year here. On my arrival I was met at the depot by a special committee, was escorted to the parsonage and given a warm reception. This year's work we hope to make the best of our life's service in the Master's cause. The officers have started out on the line of improvement. The parsonage has been moved out of the cemetery and erected on a new site of half acre of land purchased of Dr. B. Goodman, who gives his tenants the best houses and the best advantages of any landlord in Sharkey county. We are now domiciled in our parsonage. Messrs. B. Black, L. R. Russell, J. Jackson, Alex Russell, A. W. Powells, J. Williams, B. J. Jones, Geo. W. Jones, E. W. Thomas and several friends and brother of the Baptist church assisted in moving the parsonage. Messrs. B. J. Black and L. R. Russell stuck to us from start to finish, all worked well. We will have all debts paid up in full by our first quarter. We have a set of good working men on this work. We also have a good charitable set of white citizens here. We expect the largest list of subscribers to the SOUTHWESTERN on the District this year. Pastor and people are succeeding. Peace and harmony prevails.—A. H. Lathan, pastor.

Children's Day will soon be upon you. Begin to prepare at once. Programs, \$2.75 per hundred. Eaton & Mains, 631 Baronne St., New Orleans.

Absolutely Pure...

Royal Baking Powder
Improves the flavor
and adds to the
healthfulness
of the food

ROYAL BAKING POWDER
Absolutely Pure

THE REV. J. W. BURNS.

Rev. J. W. Burns, our pastor at Sweet Home, Ark., departed this life April 7th. He died at his post of duty, right with God. The funeral service was held in the church of which he was pastor, Sunday, April 10th. The Rev. H. C. Dunlap, assisted by the Rev. W. S. Sberill, delivered the funeral oration. The body rests in the Sweet Home cemetery.—Geo. T. Saxton, District Superintendent.

I. H. MORRIS.

A great layman of the St. James Methodist Episcopal Church, Beaumont, Texas, has fallen. On March 18, 1910, I. H. Morris was called to his reward. Age 33 years, 8 months 24 days. He came from the State of Alabama to Texas in 1901 and taught school the first year. Then went into the United States mail service as mail carrier in 1903 and gave good satisfaction until the close of his service by death. He was loved by colored and white. I came here as pastor three years and three months ago, and found him a good, faithful member and he remained so until the last. His was a beautiful character; ever ready to help those who needed his help. His pleasant smiles and good words cheered many sad hearts. He was useful in every department of the church, as an officer he never complained. He was a steward, class leader, president Epworth League, choir director and treasurer of the Trustee Board until his death. He handled \$7,800 in the past three years for the church and proved to be honest to the very last, and a strong supporter of every good movement. He leaves a mother, sisters, brothers, wife, one child and a host of friends to mourn. The remains were interred in the Pinewoods cemetery by the U. B. F. and S. M. and L. Funeral by pastor assisted by Drs. Law, African Methodist Episcopal Church, and Pastor Gibson of Baptist Church.—J. F. Barnes, pastor.

MRS. ALVA LEAKE HARRINGTON.

Born in Acworth, Ga.; died in Bishopville, S. C., February 16th, 1910. Buried at her father's home in Georgia where the funeral services were conducted by the Rev. J. F. Dinery, the pastor. Mrs. Harrington was the youngest of the three daughters of Mr. David and Mrs. Retta Leake, and was the idol of the home and community in which she was reared. After going to the graded school at Acworth and receiving the early home training she entered Clark University, Atlanta, Ga. Graduating from the Normal course in 1908. During vacations she taught in the public schools and for efficiency and usefulness combined she could not be easily excelled. She excelled in music and was familiar with many of the classics. She conducted many musical entertainments which were highly commended by competent judges. Both at Butler Street Church, Rome, Ga., and at Clark University she was a prominent musical character and was always an attractive number on the programs. And, too, she excelled in housekeeping and domestic science, for it was at the Thayer Home—with Miss Flora Mitchell as a mother—she was trained. In the fall term of 1908 she assisted in the kindergarten department at Clark University and later taught at Jonesboro, Ga., where she erected a beautiful school house. She was very enthusiastic and warm hearted. She helped everybody she could, especially those who needed her most. At

one time she refused a kind offer in one of the Freedman's Aid schools to serve the poor and needy children in the rural life. She was married to the Rev. R. F. Harrington, a bright and successful minister in the South Carolina Conference, in the Thayer home by President J. W. E. Brown, D. D., on April 28, 1909, leaving the next day for Bishopville, S. C. She lived not quite ten months thereafter, going out of the workshop of a busy life to her heavenly Father, in whose service she spent the majority of the years of her short life. She was converted to Christ early in life and lived a consistent life to the close. Yea, the end was glorious for she carried with her abiding peace, the friendship of happy hearts, while her husband stood faithful and true to the very last. She made quite a fit in the parsonage and the young people as well as the old loved her dearly. An organizer, a church worker, a loving wife and an earnest Christian has gone to rest. In her short but severe illness of three days she received the best attention and care, but the end came and the short, busy, sunshiny life was hushed. Mrs. Gussie Bird, the last sister, died the very next day, so that she was not alone even in death.

"Sleep on, beloved, sleep and take thy rest."—J. W. Moultrie.

STRONG.

All that was mortal of Henry L. Strong was laid to rest in the family lot in Woodland cemetery, Birmingham, Ala., Monday evening, March 21, 1910. A host of friends crowded around his bier and various floral designs were heaped high upon his casket. The funeral service was held at the family residence at 1111 Seventh Ave., and all lodges were asked to leave off their usual ceremonies; but friends came in almost countless numbers to pay their last respects to one whom they held dear. Henry Levi Strong, son of Alfred and Susan Strong, the second of seven children, was born six miles west of Senatobia, Miss., August 1, 1873. He attended the public schools of Mississippi during his boyhood. He entered Rust University at Holly Springs, Miss., in 1896, staying through parts of four years. During his college years and also after he left college he taught in the public schools of Shelby Co., Tenn., until 1903. In November of this year he came to Birmingham to his brother and sister who had then been living here for some time. He became the partner of his brother, Prof. W. J. Echols, in the undertaking business which the latter had already established. Soon his business acumen and his strong power for winning and bolding friends irrespective of their race or social station, began to have telling effects in the business world. Birmingham says of Mr. Strong, who had come to be known as plain Henry Strong, that he possessed in an unlimited degree what the world calls "good nature." Speaking personally through our entire acquaintance of fifteen years I have never found a time when trouble became so heavy or business worries so great that he did not have a warm handshake, a smile or a harmless joke for friends and those about him. He had several virtues which we would do well to emulate, but chief among them he might, like Henry Clay, be called the great pacificator; not in the great political or social arena but in the quiet domestic things; in the business

FORGED BY GRATITUDE

OF HUNDREDS

To Repeat His Offer of January 13th in the Southwestern Christian Advocate.



I have been so moved the past few weeks by the gratitude of Southwestern Christian Advocate readers that I have decided to make again the offer which I made in the January 13th issue. This is what I said: "I am going to give away a free treatment for Deafness to every sufferer who asks for it."

The letters of request have poured in; letters of grateful thanks have also poured in. From every part of the continent, the people whom I have cured of that terrible affliction—Deafness—are thanking me.

A letter from the Far West states, "Allow me to thank you a thousand times for the good hearing you have restored to me." A letter from New England says, "I bless the day I saw your offer for you have cured me of Deafness."

DEAFNESS TREATMENT FREE

These many letters of gratitude have touched my heart, and so I say again to the readers of the Southwestern Christian Advocate, I will give away a Free Treatment for Deafness to every sufferer who writes for it.

This offer can only be made for a very short time. If you are Deaf, or have any trouble with your ears, write for a Free Treatment.

This treatment is entirely free. I want to help you. I know what you suffer in the approach of Deafness, and the intolerable agony of complete Deafness. I know that I have cured many, many people who were Deaf. I want you to have the same opportunity to hear again. Write today for my treatment for Deafness.

Send off now, in post card or letter request. Don't delay, or it may be too late. If you have even the slightest feeling that something is wrong with your ears, be on the safe side and send for treatment. It won't cost you anything. If you are growing Deaf, and have become discouraged and tired of experimenting, profit by the example of those who have been cured by my treatment. Many of these people thought that they never could be cured they had tried too many different things which never did them any good. MY treatment restored their hearing.

Write today for a Free Deafness Treatment to Deafness Specialist Sprout, 432 Trade Building, Boston, Mass.

affairs of the lowly. Henry seemed to have been the summum bonum of that spirit in the Strong home. The Rev. Mr. Goodgame, pastor of the Sixth Avenue Church of which the deceased was a member, said among other things: "The high esteem in which Brother Strong was held by his church was exemplified by his being elected a trustee of his church just a few weeks before his death." He leaves a loving mother and father, two sisters and two brothers to mourn their loss.—C. C. Clifton.

Children's Day will soon be upon you. Begin to prepare at once. Programs, \$2.75 per hundred. Eaton & Mains, 631 Baronne St., New Orleans.

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And it is good, substantial food, too. Dissolve Jell-O Ice Cream Powder in milk and freeze. That is all there is to do. Flavors: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored.

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Conference Notices

Special Notice

TENNESSEE CONFERENCE.

I write to inform you brothers of the Tennessee Conference that promised a donation to Scott's Methodist Episcopal Church, Shelbyville, Tenn., that the time is about out. Please forward the money to Bishop W. F. Anderson, Chattanooga, Tenn.—F. Allen.

PARIS DISTRICT.

Dear Sisters: Our District Conference convenes at Sulphur Springs, August 16-22, 1910, in connection with which we hope to have a good meeting with the Sisters of the Women's Home Missionary Society. Let us have a delegate with the full apportionment from each auxiliary.—Mrs. C. V. Bolden, District President, Clarksville, Texas, Box 197.

If afflicted with sore eyes, use Thompson's Eye Water.

District Rounds

SEDALIA DISTRICT.

First Round.

Warrensburg, April 30, May 1; Sweet Springs, May 7-8; Smithton, 12-13; Georgetown, 14-15; Holden, 17-18; Winsor, 20; Clinton, 21-22; Osceola, 25-26; Greenfield, 28-29; Lebanon, June 1-2; Springfield, 4-5; Carthage, 11-12; Neosho, 15-16; Joplin, 18-19; California, 25-26; Dresden, 29-30; Versailles, July 2-3; Beaman, 6-7; Sedalia, 9-10. Brethren: The mistakes, delays, postponements and the failures of last year have past into history. Let them be of service to us this year. Let us begin now to raise our benevolences. Make the 5th Sunday in May a great rally day for the Geo. R. Smith college. Put two of your very best solicitors in the field at once. Have men to report on the 5th Sunday together with your public collection and forward the same to Prof. A. C. MacIn at once. This rally day is imperative. By your heroic efforts we were able to put the Sedalia District in the second place last year in benevolences—\$254 over last year. Put the Southwestern in every home possible. Make Children's Day a great benevolent rally.—J. H. McAllister, District Superintendent.

INDIANA DISTRICT.

First Round.

Rushville, April 23-24; Connersville, 24-25; Bloomington, May 1-2; Port Fulton, 3; Watson, 4-5; Cementville, 6; Jeff. Wesley, 7-8; Princeton, 14-15; Browns, Ill., 16; Boonville, 17; Rockport, 18-19; Newburg, 20; Evansville, 21-22; Cannelton Ct., 23-24; Anderson, 29-30; Muncie, 31; Greenfield, June 1; New Castle, 11-12; Indianapolis, Simpson's, 5-6; Indianapolis, Scott, 8; Indianapolis, Barnes, 9; Chicago, Scott, 19-20; St. Mark's, 23-26; Terre Haute, July 1; Saulters, 2-3; Greencastle Ct., 4. Let us have no blanks.—D. E. Skelton, District Superintendent.

FORT SMITH DISTRICT.

Second Round.

Danville, May 14-15; Roland Ct., 21-22; Little Maunfee, 28-29; Marche, June 4-5; Conway Ct., 11-12; Springfield and Plumerville Ct., 18-19; Solgo-hatchie, 25-26; Morrilton and Atkins, July 2-3; Dardnell and Russellville, 7-

8; Van Buren, 10-11; Ft. Smith (Mal.), 17-18; Ft. Smith (Eb.), 17-19; Fayetteville, 23-24; Bentonville Ct., 30-31. Push every interest of the church. Make the 12th of June a high day. Raise all of your assessment. Get the people. Have revivals and save the people. Brethren, I am sure that you will do your best. Let us live for God and the church. Our motto: Our lives for His cause.—H. P. Coulter, District Superintendent.

FORREST CITY DISTRICT.

Second Round.

Lulu, May 21-22; Park Place, 22-23; Lagrange, 26-27; Marianna, 28-29; Rhondo, June 1-2; Marianna Ct., 4-5; Gill, 5-6; Palestine, 11-12; Auvergne, 15-16; Augusta, 18-19; Gregor Point, 21-22; Hunter, 25-26; Cotton Plant Ct., 26-27; Cotton Plant, July 2-3; Dark Corner, 3-4; Brinkley Ct., 9-10; Brinkley, 10-11; Crawfordville, 16-17; Marked Tree, 19-20; Haynes, 23-24; Forrest City, 29-31; Caldwell, 30-31; Brethren: Easter has passed and a very small collection was reported—the smallest I have known for years. This is not fair. I know you can and I believe you will do better. Put the committees to work and let's make one mighty pull for our benevolence on Children's Day. We expect every cent of the apportionment raised. Canvas for the Southwestern and try to get every officer to subscribe for same.—L. G. Hodges, District Superintendent.

ALEXANDRIA DISTRICT.

Second Round.

Campiti and Union, May 8-9; Campiti Ct., 11; Clarence and Mt. Zion, 8-10; New Town Ct., 11-13; Cane River Ct., 13-15; Natchitoches, 15-17; Alexandria, Miss., 18-19; Rigolettes, 20; Boyce and St. Paul, 21-22; Boyce and Village, 22-23; Colfax, 25-26; Pineville, 28-29; New Man Memorial, 29-30; May 31st and June 1; Richland, Cheneyville, 4-5; Cottonport and Evergreen, 7-8; Eola and Sunflower, 11-12; Bunkie, 12-13; Waxia and Palmetto, 15-19; Boonsville, 18-19; Wiley and Lottle, 20-21; Melville, Sumner and Mason, 24-26; Musson, July 2-3; Washington, 9-10; Opelousas, 10-11. Dear Brethren: Our missionary convention will be held in St. Mark Methodist Episcopal Church, Washington, La., May 25-26. Let us make this a great convention. Let each pastor come prepared to report amount raised for Home Missions and Church Extension. Drs. I. L. Thomas and R. E. Jones will be with us. Let "the Southwestern in every home" be our watchword. The District Conference will be held in Newman Memorial Methodist Episcopal Church, Alexandria, La., Aug. 10-14.—J. O. Richards, District Superintendent.

CLOW DISTRICT.

Second Round.

Caddo Gap, May 21-22; Gurdon, 28-29; Camden, June 1-2; Stamps, 4-5; Lewisville, 5-6; Canfield, 7-8; Texarkana, 11-12; Texarkana Ct., 14-15; Clow Ct., 25-26; Bengin, July 2-3; Center Point, 9-10; Lockesburg, 16-17; Horatio, 23-24; Ashdown, 27-28; Paroloma, 30-31. Brethren: You will see that the second Sabbath in June is Children's Day. You should plan to raise your full assessment for children's fund. You should also plan to raise your assessment for the Freedman's Aid Society. Let this church day prove a blessing to this great cause. The Sunday schools will not cease their efforts until their claims are met in full. Brother pastors, you should line up for the grandest year's



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The stomach is a larger factor in "life, liberty and the pursuit of happiness" than most people are aware. Patriotism can withstand hunger but not dyspepsia. The confirmed dyspeptic "is fit for treason, stratagems and spoils." The man who goes to the front for his country with a weak stomach will be a weak soldier and a fault finder.

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work in our history. See that your charge is well informed regarding these claims. You have before you these claims; set this before your people at an early day and success will be sure. Your humble servant—W. R. R. Duncan, District Superintendent.

MONROE DISTRICT.

Second Round.

Casper, May 7-8; Jones, 14-15; Bu-lah, 19-20; Mt. Sinai, 21-22; Mer Rouge, 25-26; Bonita, 28-29; Big Bend, June 3-5; St. Paul and Waco, 7-12; Ruston, 13-14; Tremont, 15; Mt. Nebo, 17-19; Woods, 22; Washington, 23-26; Minden, July 1-3; Florence, 8-10; Fer-riday, 11; Waterproof, 12; Joyce, 13; Lake Providence, 14-17; Bastrop, 21-24; St. James, July 28-31. Brethren: You did well the first quarter, but

there is more that can be done. Some of your Easter reports are very encouraging; they show what can be done if we only push forward. Let us now turn our attention to Children's Day. Make it a telling day for our educational work. Start now, plan well and push it through. If you would succeed, don't wait until the last of the year to raise your benevolences. Our district conference will convene Aug. 10-14, at St. James, Monroe. Be ready to report many conversions and the greater part of your benevolent apportionment raised. Keep the Southwestern before the people; it is a silent pastor and should be in every home. Bring at least five subscriptions to the District Conference. The editor and the other general officers of the church, the District Superin-

tendent of the several districts and other visitors are invited and are expected to be present. Let us show ourselves worthy of the place we hold in the church.—T. H. Monson, District Superintendent.

BRISTOL DISTRICT.
Third Round.

Castlewood, May 7-8; Gate City and Big Stone Gap, 14-15; Mountain City, 21-22; Johnson City, 21-22; Shell Creek, 28-29; Greenville, Juno 4-5; Greenville Ct., 11-12; Bristol, 18-19; Abingdon, 18-19; Rural Retreat, 25-26; Marion, July 2-3; Wytheville, 9-10; District Conference will convene in Gladeport, 30-31. Brethren: The Bristol District Conference will convene in Glade Spring this year. The pastor, the Rev. G. T. Wright, and good people will and are preparing to royally entertain the conference. Look out for programs soon.—I. R. Hill, District Superintendent.

Condense, and leave out irrelevant matter. State facts. Do not put several items on one sheet.

afflicted with sore eyes, use Thompson's Eye Water.

Gleanings from the Field

GEORGIA

MILLEN.—On Pastoral Day in Trinity Methodist Episcopal Church, the church was packed. We took our text from the second chapter of Hebrews and third verse. "How shall we escape if we neglect so great salvation." The services seem to have had great effect upon the audience. We received two new members. The Rev. L. W. Coates preached a very interesting sermon at night from the book of Exodus. Collection, \$25.25; \$18.25 of which was turned over to us on salary; \$5.00 for Trustees and \$2.00 for the poor. We cannot say too much for our good friends of Millen who have shown so much of love and sympathy to us since we have been here. These are the most generous people in Millen that I have ever met any where. They don't give nickles and dimes, but they give quarters and halves and dollars. They seem to appreciate our being among them.—A. P. Gilliard, pastor.

KINGSLAND.—District Superintendent E. D. Giddens is a splendid man, loved and respected by all. We all believe that he is a man of God. Kingsland, the work to which I was assigned, is growing. I have received into the church eleven members this year and others are coming. Miss Della Blue, one of our strong members, who has been very ill for some time is better now. Mr. William Green, a worthy young man spent a few days in Brunswick during February. We had a nice meeting at Kocsville. Mr. Green has a nice wife who is a good worker in the church. Sister Josephine Michael spent two weeks very pleasantly on the work. Camblins is the garden spot of Georgia. Mr. E. D. Blue is a loyal Methodist; he does all he can for the church. The Rev. J. W. Calvins is the man for local work.—E. T. Micheal, pastor.

ADAIRSVILLE.—March 5-6 our first quarterly conference was held by our most worthy District Superintendent, the Rev. C. W. Adams. We had good attendance on Saturday. Reports show great improvement on all lines. Our District Superintendent on Sunday preached two able sermons. We raised claims. The pastor, the Rev. J. O. Smith, and the officers are looking for-

ward for great success.—(Miss) Birdie Lee.

SOPERTON.—District Superintendent E. D. Giddens held our first quarterly conference February 22, and every interest of the church was looked after with care. The District Superintendent preached to a crowded house at night of both white and colored. His sermon was eloquent, logical and deeply spiritual. Soperton is a coming point and the great and grand old Methodist Episcopal Church is well holding her own under the leadership of our present pastor, the Rev. Joseph Robinson and District Superintendent E. D. Giddens. We are preparing to build here soon.—Fab Stokes. (Received April 1.)

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LOUISIANA.

Clinton.—At Mount Zion Methodist Episcopal Church the first quarterly conference was held by the Rev. H. Daniel. His sermons swayed the audience. Paid him \$13.30. On Wednesday night the pastor and family were aroused by the arrival of a host of friends. They were admitted. A purse was presented the pastor by Miss Bernice Anglum; response by Pastor Rolax. Song by Mrs. Rolax and then followed words of encouragement by Mrs. Dotson and Mrs. Bates. The leader of this party was Miss Ella Gayden, daughter of the Rev. Z. T. Gayden. They left the table loaded with choice groceries.—J. E. Rolax, Pastor.

Write all articles as legibly as possible, and write only on one side of the sheet.

TEXAS

MEXIA.—March 5-6 our second quarterly conference was held by our beloved District Superintendent, the Rev. J. S. Wyatt. A. G. Hobbs was elected secretary. All officers but two responded to roll call; this showed marked improvement. Reports were good. Sunday morning at 11 o'clock sharp we had not standing room in the church. The sermon was listened to with intense interest, from a text: "Ye are the salt of the earth." We don't remember ever listening to a more logical and practical sermon than this one preached by Superintendent Wyatt. A number partook of the Lord's Supper. Paid the District Superintendent, \$35; pastor \$5; and for the quarter \$95.15—R. H. Duncan, pastor.

GONZALES.—Our Church is moving on nicely; our pastor, the Rev. A. Brown, is pushing on to victory. We had a rally for our church February 28, and cold and muddy as it was we raised for all purposes \$60. Our church is now nearly out of debt. We have several things in view—paying the church out of debt; build a new parsonage and take care of the District Conference.—Lee Bryant.

LEONA.—Our first quarterly conference convened at Hillary Chapel, March 5, the Rev. M. Q. A. Fuller, District Superintendent, presiding. Twenty-eight officers were present with good reports. At 11 o'clock the Superintendent preached a strong sermon to a crowded house. At night the discourse was from St. Matthew. One hundred and twenty-nine partook of the Lord's supper. Paid the District Superintendent in full, \$37.50; paid the pastor \$7; for missions, \$2.40, total for March 5-6, \$46.90. We are now looking for-

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ward to the District and Annual Conference. Now is the time to do your best, brethren for all causes. Let us do more for the SOUTHWESTERN. No one can be better prepared to defend his church and its causes than one who studies and reads this organ.—Ed Mayes.

TEMPLE AND MOODY CIRCUIT.—On March 13-14 the second quarterly conference was held by the Rev. E. S. Jackson, District Superintendent. Reports showed that forty-five had joined the church. Raised in the quarter, \$30; paid pastor this quarter \$11.15. Superintendent Jackson presides with ease and impartiality; he preaches with great acceptability.—M. C. Cairnes, pastor.

VICTORIA.—At Webster Methodist Episcopal Church we closed our first quarterly conference March 13 victoriously. The Rev. D. C. Lacy, our worthy District Superintendent held one

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of the best quarterly conferences we have had during his five years stay with us. Raised District Superintendent's claim in full. Our Sunday School, Epworth League, Ladies' Aid Society, Methodist Brotherhood and Woman's Home Missionary Society are doing well.—J. W. Warren, pastor.

Do not abbreviate; write proper names carefully.

NURSING MOTHERS AND MALARIA
The Old Standard Grove's Tonic Chas Tonic drives out malaria and builds up the System. For grown people and children. See

Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

Ford.—Emma Ford, a faithful member for 18 years, and stewardess of St. Peter Methodist Episcopal Church, died March 6, 1910, strong in the faith of Christ. Age 49 years and 20 days. One daughter and a host of relatives and friends survive. The funeral service was held Wednesday, March 9, 1910. The pastor was assisted by the Rev. Messrs. Tontson, G. W. Owens, I. C. Clark, I. C. Brown and Dr. Waghts.—S. McGruder, pastor.

Taylor.—Walter Paul Mark, the little son of Mr. and Mrs. P. L. Taylor, residents of Heidelberg, Mississippi, died at that place recently, age two years, eleven months and twenty-seven days. The remains were interred in the Philadelphia cemetery. Funeral conducted by the Rev. C. B. Scott, of the Presbyterian church. Mother, father, sisters and brothers survive him. Mr. and Mrs. Taylor are prominent members and officials of the Methodist Episcopal church.—S. L. Harrison.

Miles.—Brother Tate Miles, a member of Union Methodist Episcopal church, Torras, La., died in triumph of faith. He leaves a wife, also a daughter and a granddaughter to mourn. Farwell, Brother Miles, we shall meet again.—N. McNeal, pastor.

Powel.—Louis Powel, age 37 years, was called from labor to reward March 23, 1910. He was converted and joined the Methodist Episcopal church under the pastorate of the Rev. David Harrison, in 1905. He was a class leader and trustee of said church where he is greatly missed. His seat in St. James church was never vacant. Wife, two adopted sons, mother, four brothers, two sisters and a host of friends survive. His was an exemplary life. The remains were laid to rest in the Donaldsonville cemetery. Funeral conducted by the pastor, assisted by the Rev. C. Spears.—A. C. Mitchell.

Clark.—Little George Asker Clark, son of the Rev. I. C. Clark, was born December 4, 1909, and died March 1, 1910, a Lake Providence.—S. McGruder, pastor.

Johnson.—On March 8, 1910, the angel of death claimed Prof. Caleb H. Johnson. He had la grippe for a week and after a relapse was seized with pneumonia, suffering for five days. Mr. Johnson was taken seriously ill in Dallas, Texas, at which place he stopped when making his run as railway postal clerk from Denison to Houston. Human skill and tender nursing were of no avail. Prof. Johnson was born in Mexia, Texas, December 12, 1873. He was married to Miss Nellie J. Minor (one of the Houston city teachers) June 8, 1909. They lived happily in their home in Denison for only eight short months. This young man was a devout Christian; he was a man of true moral character; to know him was to love him; a worthy friend and a kind and loving husband.—Mrs. Bettie Harrison.

WISHED FOR DEATH

Terrible thing to be so sick, that death would come as a welcome relief from suffering!

How much, then, must one be thankful for a medicine that relieves such misery and brings one into a less desperate state of mind.

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Among this long list of letters written, stands forth Mattie Campbell, of Ratcliff, Texas, who says: "Two years ago my health was bad. I suffered untold misery. I ached all over. Life was a burden to me. At times I wished for death, to end my suffering."

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Troupe.—Revels Troupe, son of the Rev. S. D. Troupe, born in Abbeville, Miss., entered into rest from his father's home in Oxford, Mississippi, March 20, 1910. Age 17 years, 8 months and 20 days. He was a patient sufferer. Mother, father, one brother and two sisters are left to follow.

Auston.—Robert Auston, one of the old members of St. Paul Methodist Episcopal Church, Meridian, Miss., answered the summons home January 24, 1910.—Wm. McMorris, pastor.

Keyles.—Richard Robert Keyles, born January 17, 1890, converted March 2, 1910, died Tuesday, March 8, 1910, saying, "I have found Jesus." Father, mother, three sisters, five brothers, grandfather, are all members of our church. The sermon was preached by pastor, H. C. Wilson, assisted by the Rev. Humble of the Baptist church.—H. C. Wilson.

Massengale.—Henry Massengale died at Mason, Miss., March 11, 1910, age 65 years. He was a member of the Masonic Order, the Odd Fellows, the Woodmen and the K. P.'s, and was buried with the honors of the same. The funeral was largely attended by both white and colored. The white people showed their respect and esteem for deceased by assisting in the interment of the body. The funeral was conducted by the pastor at St. Paul Methodist Episcopal Church.—C. C. Moody, pastor.

Hack.—On Friday, March 25, 1910, Clara, the devoted wife of the Rev. A. L. Hack, a Baptist Minister of Litcher, La., fell asleep in Jesus, after a brief illness. She was greatly loved by all who knew her; was a devoted wife, a loving mother, a devout member of the church and of the Household of Ruth No. 196. Had husband, one son and a host of relatives and friends survive. Funeral conducted by the Rev. John Lewis and the Rev. C. Cambric.—Chas. C. Landry.

Christian.—March 4, 1910, Amanda Christian, was called from the ranks of the older members of St. Paul Methodist Episcopal Church, Meridian, Miss. She was nearly 90 years of age, the mother of five living children; several preceded her.—Wm. McMorris, pastor.

Armstrong.—Rosenc Armstrong, one of the oldest members of the Methodist church, Napoleonville, La., died in New Orleans March 27, 1910. The body was deposited at Napoleonville in Wesley Chapel cemetery. The funeral service was attended by the writer, according to request of deceased, assisted by the Rev. H. A. Williams.—T. P. Norris, pastor.

Perry.—Saint Mary's Chapel on the Oakwoods Circuit, Texas, has lost one of her faithful members, Berry Perry, who was called from labor to reward February 27, 1910, at the ripe old age of 78 years. He had been a member of the Methodist Episcopal Church for 40 years. He is survived by his wife, 13 children, a number of grandchildren and friends. The Rev. G. W. White, pastor, was assisted by the Rev. W. O. Boyd of the African Methodist Episcopal Church.

Dunlap.—R. D. Dunlap, of Stonewall, Miss., died March 26, 1910, age 81 years 11 months, 10 days. He leaves three daughters, three sons and a host of friends. Deceased joined the Methodist Episcopal Church in 1894, and was a faithful member until the end, serving the church as trustee for some time. He was an affectionate father, a good neighbor and citizen, loved and respected by both white and colored. He belonged to the Masonic Order and was treasurer for the same. The funeral was conducted by the writer, assisted by James Price, A. Buckley and D. D. Lucius of Enterprise, and Bro. Jordan of Quitman. Interment was made in Mrs. Green's cemetery with Masonic honors, witnessed by four hundred people. A great man has gone from us. He sleeps by the side of his wife who predeceased him seventeen years ago.—N. Toole, pastor.

Bester.—Susan Bester, a member of Mt. Rose Baptist Church, Stonewall, Miss., died March 4, 1910.—N. Toole.

Barnes.—S. A. Barnes was born in Hempstead, Texas, in 1873. He joined this church twenty years ago; died March 28, 1910, in full triumph of faith, leaving father, mother, four brothers, three sisters, wife, five children and a host of other relatives and friends. He served as recording steward for fifteen years and at his death was recording steward, Sunday school superintendent, class leader, secretary of the Trustee Board and a faithful local preacher. Funeral conducted by S. Lawrence, Pastor Kelley of St. Thomas.—J. W. White, pastor.

Unsigned articles will not be published.

The River of LIFE

Say what you will of whatever part of the human anatomy they please, the river of life is BLOOD. It is either the swift running stream of health or the germ-laden channel of disease, one or the other.

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Marriages

Winfield-Gilbert.—Mr. Mike Winfield and Mrs. Jennie Gilbert, at Baton Rouge, La., by the Rev. Joshua J. Obce.

Jarrells-Smith.—Mr. William Jarrells of Clinton, La., and Miss Bessie B. Smith, of Liberty, Miss., March 16, 1910. The ceremony took place at the home of the bride in Kents Store, La. The bride is the daughter of Mr. and Mrs. Ned and Lucinda Smith. She is a loyal member of Oak Grove Baptist church, and a prominent school teacher; she is loved and respected by all. Mr. Jarrells is a faithful member of Macedonia Methodist Episcopal Church, a local preacher and a highly respected citizen. The Rev. L. F. Canfield officiated.—W. L. Nohles.

Miller-Simmons.—At the home of the groom, March 26, 1910, Mr. Robert Miller and Miss Ella Simmons of Pineville, La. The Rev. H. J. Wright, pastor of Wesley Methodist Episcopal Church, officiated.

Battiest-McCoy.—Mr. Manuel Battiest and Miss Frances McCoy, both of Grand Ecure, La., March 31, 1910. Miss Frances is a member of the Ladies' Aid and an active member of the Willing Workers. The groom is highly respected throughout the community in which he lives. The Rev. T. A. Hampton read the ceremony.

Upton-Weir.—Mr. Thezikhah Upton and Miss Emma Weir, March 7, 1910, at the home of the groom's father in Lake Providence, La.—S. McGuender, pastor.

Bolles-McCain.—Miss Sarena Bolles and Mr. Isaac McCain at Warren Methodist Episcopal Church, Lake Charles, La., 29th day of March, 1910, by the Rev. J. W. Turner.

Bell-Randall.—At the home of the bride's parents in Pelham, Texas, Mr. Luther Bell and Miss Alice Randall, February 6, 1910. The Rev. R. D. Dennis officiated. Mr. Bell had built a comfortable home before his marriage and the same was attractively furnished.

Henderson-Smith.—March 6, 1910, at the home of the bride, Mr. B. H. Henderson, a well-to-do citizen of Pelham, Texas, and Mrs. Luvenia Smith. They are members of our church and are highly respected in this community. The Rev. R. D. Dennis officiated.

Richie-Henry.—March 29, 1910, Ben Richie and Miss Leola Henry, at the home of the bride's parents in Pelham, Texas. The bride is one of our most promising young members and highly respected. The Rev. R. D. Dennis, pastor, officiated.

Hyde-Sanders.—Mr. John L. Hyde and Miss Ruby Sanders, March 20, 1910, by the Rev. J. W. Winbush, pastor, Grenada, Miss.

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Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

Mallalieu Church celebrated the birthday anniversary of its pastor, the Rev. F. T. Chinn, Monday night, April 25th. An appropriate program was rendered and dainty refreshments were served.

Sunday, May 1, the Rev. W. R. Butler, D. D., pastor First Methodist Episcopal Church, will address the meeting for men only at the Young Men's Christian Association building. Subject, "The Letter to Young Men." Good music, directed by Prof. A. H. Colwell in all meetings.

Pleasant Plain Church—Sunday, April 25, 1910. Good services all day. Prayer meeting led by A. W. Wilson. Pastor preached at 3 p. m. Our rally was a success, the following pastors and their congregations were present: The Revs. D. Norman, E. Baptiste, L. A. Fisher, R. Phillips, P. W. Clark, E. Fields, G. A. Cox and J. T. Louis, and rendered good service. Collection for the day, \$109.76.—T. B. Cooper, Pastor.

William Church—Our first quarterly conference, April 18th, was up to the required point. The reports were prompt and full. District Superintendent B. M. Hubbard was pleased at the condition of the work. The pastor, Dr. J. F. Marshall, is making a special effort to get the parents interested in the salvation of their children. The Sunday-school is in fine condition and will compare favorably with any among us. A lecture was delivered by Judge H. H. Wilson, of the City Juvenile Court, on the 22nd, under the auspices of the Children's Charity Club, directed by Miss Stella A. E. Brazley. The occasion was enlivened by several fine selection by the choir of the male quartette from Leland University. Prof. Alfred Priestley, of McDonogh 23 Public School,

presided and introduced Judge Wilson. The pastor made the opening remarks.—Reporter.

Wesley Church—The first quarterly was held April 17-19. District Superintendent Dr. B. Mack Hubbard preached acceptably at 11 a. m. on the 17th, and presided Tuesday night during the session of the Quarterly Conference. The pastor reported 63 conversions and accessions during the quarter, two classes of children formed for religious instruction and 15 received into full membership of the church. Over \$600.00 was raised by the stewards, exclusive of the amount raised by the trustees during the quarter, more than half of which sum was raised during the month of April under the operation of the new financial plan. A steady increase is noticed in the morning services and the class meetings. The long pending litigation which involved the title to two lots owned by the church has been settled out of court, and the entire possessions of Wesley's holdings, consisting of four lots vested in a new Board of Trustees equally divided between the former Boards of the Wesley Methodist Episcopal Church and the Wesleyan Congregation. From all external appearances the differences between the two organizations, which had too long an existence, have disappeared forever. Committee on music: Robt. Armstead, H. R. Knox, R. J. Nash, C. W. Dale Leonard Howard, Miss Viola C. Hurst and Mrs. Sarah Barnes gave a Sunday musical last week for the purpose of supplying the Church with song books and realized a neat sum. They hope to realize sufficient funds out of the proceeds from a lecture to be delivered by Dr. M. C. B. Mason Friday night, May 13th, to pay for the books entirely.

Special Notices

LOUISIANA CONFERENCE.

Special Notice.

My dear brethren of the Louisiana Annual Conference:—The journals of the last session, 1910, are ready for distribution. Only \$50.00 has been paid on them. Will you please send your pro rata at once?

D. J. PRICE,
Secretary.

No. 1023 St. Roch ave., New Orleans.

THE ANNUAL CONVENTION OF WOMAN'S HOME MISSIONARY SOCIETY.

The Louisiana Conference will meet May 25-26 in Wesley Church, New Orleans. We ask each member of the Board to get active, talk it up, let's make this one of the best convention ever held. During the session we are to be favored with the presence of Miss Bessie M. Garrison Field, Missionary and Mrs. E. L. Knostman, our Bureau secretary. Each district secretary is expected to be present with good reports. We extend a cordial invitation to the district superintendents, pastors and friends to be present.

MISS EMMA BESSIE,
Conference Rec. Secretary

Gleanings from the Field

GEORGIA.

GILLSVILLE.—The first quarterly meeting at the Gillsville Wesley Chapel was held March 5-6 by our district superintendent the Rev. Z. K. Gowens

preached a noble sermon. We raised \$19.00, paid off the superintendent and paid pastor some. The Rev. J. F. Dorsey, our pastor has worked wonders for this charge. He has improved the work more than 100 per cent since he has been here.—Henry Ellison.

GAINESVILLE.—The first quarterly conference was held at St. Paul church February 25-27, Dr. Z. K. Gowen, District Superintendent presiding. The quarterly conference was well attended. Reports, good. Our pastor, the Rev. J. A. Richie, had everything in good shape. At roll call 87 were present. The quarter was the best in the history of the church. Sunday services were greatly enjoyed by the people of Gainesville. At 11 a. m. Pastor J. A. Richie preached an able sermon. At 3 o'clock a stirring address was delivered by Prof. A. W. Vanhose (white), president of Brenam College, who spoke on the needs of Foreign Missions. He had just returned from a trip through Europe. He made an excellent address, at the close of which \$10.00 was collected for Foreign Missions. The organist of the church, Miss Mamie Haywood, was highly complimented by all. At night Dr. Z. K. Gowen preached probably the best sermon he has ever delivered. The church here is well organized and full of life. The Epworth League is doing good work, with Miss Emma Wright as president. Miss Ida Simpson, Superintendent of Junior League is succeeding well. The Sunday School with its true and tried Superintendent, Miss Mittle Brown, with thirteen teachers to help, is leading the District, so it has been said. The Woman's Home Missionary Society, with Mrs. Cynthia Missionary Society is wide awake and

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at work. The Ladies' Aid Society, with Mrs. Cynthia Clifors, president, succeeds in whatever they put their hands to. There are less than 200 members here, but we know the Lord and He leads us to victory. The quarterly conference closed, having added three to the membership. Raised during the quarter for all purposes, \$347.55; on Sunday, \$43.75. We are praying for a great revival within the next quarter.—Roberta M. Clifors.

Southwestern Christian Advocate

IMPERFECT IN ORIGINAL

ROBERT E. JONES, Editor
EATON & MAINS, Publishers

NEW ORLEANS, MAY 5, 1910

Vol. No. 44—No. 18

A LIFE OF UNSELFISH SERVICE

Forty-six years of service in the educational work in one institution for the uplift of the colored people is the distinguished record which is held by Dean George W. Hubbard of Meharry Medical College, Nashville, Tennessee. We often canonize the missionaries who go abroad and overlook the self-sacrificing labors and the heroism of the men who have served the cause of God and the Church in this country, under a situation equally as difficult and trying as any post of honor to be held abroad in Mission fields. Some day the Church will be clear enough in its vision to recognize the great work of the men and women who have given themselves to the uplift of a people, and without whose effort the relation between the races would be disheartening. It is the greatest pleasure to call the attention of our readers to the splendid success and the genuine devotion for the uplift of our people on the part of Dr. George W. Hubbard. He is universally loved, respected and honored by the colored people of the South regardless of denominational lines. His service is pointed to with pride and gratitude.

He began his labor of love and helpfulness for our people under embarrassing circumstances. The South, at the beginning questioned the wisdom of the undertaking; indeed, he did not receive any encouragement whatsoever at the hands of the Southern people; but to-day he lives to have the proud distinction of having signed as Dean, diplomas of more than half of the Negro men and women who are practicing in the professions of medicine, dentistry, pharmacy and nurse-training. These, more than a thousand men and women, many of whom have achieved distinction in their local communities, turn with grateful hearts toward Nashville and thank God that a man of the wisdom and strength and perseverance and consecration of the type of Dr. Hubbard lives. And not only is this true, Meharry Medical College, through the strong personality of Dr. Hubbard, is recognized throughout the South. The Dean and the institution are on the warmest terms with the white people of Nashville and of the State of Tennessee, and for that matter, throughout the South. The quality of the work done, the character and deportment of the men who have gone forth with the approval of the institution all attest to the merit of the work of Meharry Medical College. It was in 1876, after graduating from the Medical College of Nashville University that Dr. Hubbard assumed his work; and while still serving as dean of Meharry Medical College he pursued and completed also the course of medicine in Vanderbilt University, graduating in 1879. And in this capacity, without let or hindrance, without chafing or worrying, without any seeking of change of field of labor, he has gone forward and developed the most renowned Medical College in the world for the education of Negro physicians.

It is not at all strange therefore that the alumni of the institution sing his praise unanimously. Men refer to his fairness; to his even-handed justice; to his willingness at all times to assist any man struggling for an education. It is said that no worthy man who ever entered Meharry Medical College ever left, thanks to the generosity and kindness and indulgence of the Dean. Dr. Hubbard is an expert in his ability to diagnose men; not necessarily physically, but mentally and morally. He is able, it is said, to read men through and through and thus weed out of the large number men of promise and integrity. No man who was deemed worthy has ever wanted for a friend, because Dr. Hubbard, unsolicited came to his rescue. The race is a debtor to this

man; and be it said to our credit that we remember his labors with love and with gratitude.

For the perpetuation of the memory of this Godly man it is proposed to build the George W. Hubbard Hospital in connection with Meharry Medical College. The hospital is a necessity; it is imperative. In order that Meharry Medical College may maintain its position in the rank of the Colleges of the



GEORGE W. HUBBARD, M. D.
For Forty-Six Years Dean of Meharry Medical College

American Medical Association and measure up to the standard of the requirements of the best institutions of the land, this hospital must be forthcoming. If Meharry College is discredited in spite of the good work that it has done in the past, by so much will be discredited the diplomas and certificates of the thousand graduates who have gone forth from the institution. And if a selfish reason were required to move the alumni of the institution to action, here it is: No man who holds a diploma of Meharry can afford to have the institution placed in a secondary class; and each alumnus can well afford the payment of several hundred dollars in order to maintain the record of the institution. Ninety-six per cent of the men who have graduated are practicing in their profession; and scarcely one of these but who could contribute \$100 or more to this laudable enterprise. An average of \$100 from each alumnus of Meharry Medical College would give the necessary amount for the complete equipment of this institution. That would be a great thing; it is a worthy thing; it should be done. The hospital is a necessity and an imperative one at that; but for weighty reasons a monument should be built in recognition of unselfish service of this splendid man. We do not know his mind. Judging from his devotion to this cause for these years and his interest in his "boys," as he calls them, no memorial more pleasing to him could be erected than the increasing of the facilities of Meharry Medical College, which has become his second nature and first love. It in reality would be the George W. Hubbard Memorial

Hospital. It would push forward the work which Dr. Hubbard has been doing under disadvantages; it would be a grateful recognition of his service in this the declining years of his life and in a time which no doubt would be most pleasing to himself and loved ones. Plans have already been drawn for the hospital and the architectural sketch may be seen elsewhere in this paper. It must not be on paper only. The plans must be fully realized; the sooner the better. We understand that sufficient funds are on hand to begin this work. It is the wish of Dean Hubbard and the trustees to complete a wing of this building by next fall. We urge now the hearty co-operation of the alumni of Meharry and their friends to the completion of this great task.

THE MARYLAND DISFRANCHISEMENT SCHEME KILLED

Governor Crothers of Maryland has vetoed the Digges' bill. It took no little courage on the part of the governor of Maryland to refuse to approve this registration bill, although it was passed by a large Democratic majority; by which majority also the Governor comes to his present position. It shows, nevertheless, that the sense of moral right still abides even though selfishness and oppression threaten to prevail. Our people in the state of Maryland are justly grateful to the Governor for this timely and just interference. We could hope that this decisive stand on the part of the Governor will settle at least for awhile the political turmoil of Maryland. In stating his reason for this action Gov. Crothers said:

"I have come to the conclusion that it would not be proper to enact this registration law in advance of a ruling from the Supreme Court of the United States upon the question of its constitutional validity. I feel that such action on our part might be regarded as putting the state of Maryland in an attitude of defiance toward the Federal Government, that it would be generally misunderstood and misrepresented and might do our people of the South generally much harm.

"What we desire to do is not to raise any question as to the validity of the laws which have been enacted in the states of the South, all of which have been framed upon the assumption of the validity of the fifteenth amendment. For it is far from our desire to disturb the settlement of this question which has been effected in those states."

If the battle, however, is to be waged, we know no more appropriate battlefield than Maryland where our people have stood bravely for several years determinedly contending for their rights and, assisted by friends, each time coming out with glorious victory.

Methodism is always right on these questions. Be it said to the lasting credit of the brethren of our Baltimore Conference that they faced the issue squarely and fought bravely for the defeat of this bill, which was so unAmerican in principle.

The Baltimore Methodist, referring to the veto of the Governor, says:

"Governor Crothers has responded to the best sentiment of our commonwealth in vetoing the Digges disfranchisement scheme. It was conceived in sin and born in iniquity, an anarchistic, revolutionary and lawless measure, requiring the violation of solemn oaths and constitutional obligations for its successful operation. It illustrated the madness to which unbridled partisanship leads, and makes plainer than ever the peril of a 'one party state.'"

(Continued on Page Eight.)

Commencement Exercises Meharry Medical College

The largest class of Negro doctors, dentists, pharmacists and trained nurses ever graduated from any medical college received their diplomas at Meharry Commencement held in the Pyman Auditorium, Nashville, Tennessee, April 14, in the presence of 5,000 people.

The fame of Meharry Medical, Dental and Pharmecantical College is well known. Her graduates are found in all parts of the country. No institution in the South among colored people has been of larger service to the Negro people. Meharry is justly popular in Nashville with all the people. With a student body of 500 round in the several professional schools Meharry has become the pride of the South.

The commencement exercises opened with the Processional March, which was quite impressive. One hundred and six Negro graduates from professional courses was most inspiring.

The music of the evening was under the direction of Miss Manie E. Braden, Dean of the Music College of Walden University. Miss Braden is a master in chorus training and it is this fact that accounts largely for the fine music of the occasion. The opening chorus, "Great and Marvelous," from Holy City, by Gaul, rendered by the Choral Society received much favorable comment. The invocation was by Rev. W. S. Ellington, D. D. The Waltz song by the Young Ladies Glee Club was exceptionally well rendered. The address to the graduating class was delivered by editor of the SOUTHWESTERN CHRISTIAN ADVOCATE. The address was followed by a selection by the Young Men's Glee Club which provoked great applause. Dr. J. A. Kumler, assisted by Dean Hubbard, conferred the degrees upon the following named persons in the departments indicated:

MEDICAL.

D. C. Brunson, Arkansas; E. W. Bates, Texas; N. F. Brown, Texas; Mary Irene Brown, Tennessee; E. R. Bailey, Indiana; W. H. Butler, Texas; W. T. Bailey, Indiana; M. S. Bailey, Alabama; S. B. Banks, A. B., Louisiana; J. A. U. Carter, Louisiana; J. L. Carroll, Arkansas; M. A. Clark, Tennessee; S. M. Clark, Virginia; R. L. Douglass, Illinois; J. E. Dobson, Tennessee; B. F. Davis,

Mississippi; J. H. Edwards, Arkansas; S. B. Frazier, Georgia; J. C. Gantt, Alabama; G. T. Grey, Louisiana; J. W. Hawkins, Georgia; C. A. Harvey-Sparks, Jamaica, B. W. I.; N. L. Hudson, Illinois; W. A. Holmes, A. B., Mississippi; O. W. Hodge, District of Columbia; J. P. Johnson, Tennessee; B. T. Lewis, Mississippi; B. B. Lewis, Texas; J. B. Logan, B. S., Mississippi; A. J. Love, Ohio; E. H. Martin, South Carolina; E. D. McLaurin, A. B., North Carolina; S. M. McDew, Georgia; Neal Miles, Ph. C., Arkansas; H. E. Nash, Georgia; C.

L. A. Howell, Florida; R. G. Johnson, Mississippi; Roderick Johnson, Texas; L. C. Lawrence, A. B., North Carolina; W. C. Mitchell, West Virginia; Maude L. Moses, Texas; H. B. Roß, Kentucky; Sarah C. Shelton, Tennessee; D. Stewart, British West Indies; A. W. Thompson, Tennessee; O. M. Thompson, South Carolina; A. Tomlinson, British West Indies; Claud T. Tolley, Kentucky; J. M. Wright, A. B., South Carolina; W. A. Willis, Louisiana; E. A. Welton, Florida; Annie E. Yarbrough, Georgia.

PHARMACEUTICAL.

Hattie B. Bryant, Tennessee; William H. Foster, Oklahoma; G. C. Fowler, Tennessee; M. Grant, Texas; R. Granberry, Texas; B. Granberry, Tennessee; Annie Mae Goode, Tennessee; Isaac Gordon, Texas; A. Jones, Georgia; J. Martin, Tennessee; Gustave Maclin, Tennessee; L. Luther Miller, Tennessee; L. Mitchel, Texas; V. E. O. Bryant, Arkansas; Robert L. Peters, Oklahoma; Thomas Williams, Jr., Mississippi; W. Williams, Louisiana.

NURSE TRAINING.

Miss Matilda M. Booker, Ohio; M. Gertrude Gene Manning, Tennessee; Miss Estella M. Thompson, Tennessee; Miss Katie T. Lawrence, Kentucky; M. Malinda Elizabeth Rhoten, Tennessee.

Mrs. Estella Hodge, Tennessee; Mrs. Virginia Whitfield, Dean, Tennessee.

After an inspiring chorus the exercises closed with the benediction by President Kumler. The Baccalaureate sermon was preached the preceding Sunday, April 10. Referring to this occasion *National Baptist Review* says:

"The spacious Meharry auditorium was inadequate to accommodate the tremendous crowd that thronged around it to listen to the baccalaureate sermon which was delivered by Rev. Walter Lambuth, M. D., D. D., the Secretary of the Board of Missions of the Methodist Episcopal Church South. It can be stated that Dr. Lambuth never delivered a better sermon, notwithstanding long service in the ministry and his prominence in church affairs. Indeed, he was greeted by a magnificent audience, consisting of people from every walk of life. The day was an ideal one and it appeared that the entire city was making one united



C. Owens, South Carolina; J. Katherine Pronty, Pennsylvania; C. M. Powell, Missouri; M. F. Reynolds, Kentucky; B. E. Roberts, Mississippi; L. P. Richardson, Tennessee; W. A. Scott, Tennessee; J. L. Shirley, B. S., Jamaica, B. W. I.; M. V. Umble, Tennessee; E. W. Verner, South Carolina; R. A. Ware, Tennessee; W. F. Waters, Texas; B. E. Washington, Mississippi; J. B. Winrow, Kentucky; M. L. Williams, Alabama; W. H. Wethers, Louisiana; J. J. Walker, M. C. Williams, Jr., Arkansas; H. R. Williams, Mississippi; R. T. Wyche, Georgia; Suluka Youngblood, Congo Free State, Africa.

DENTAL.

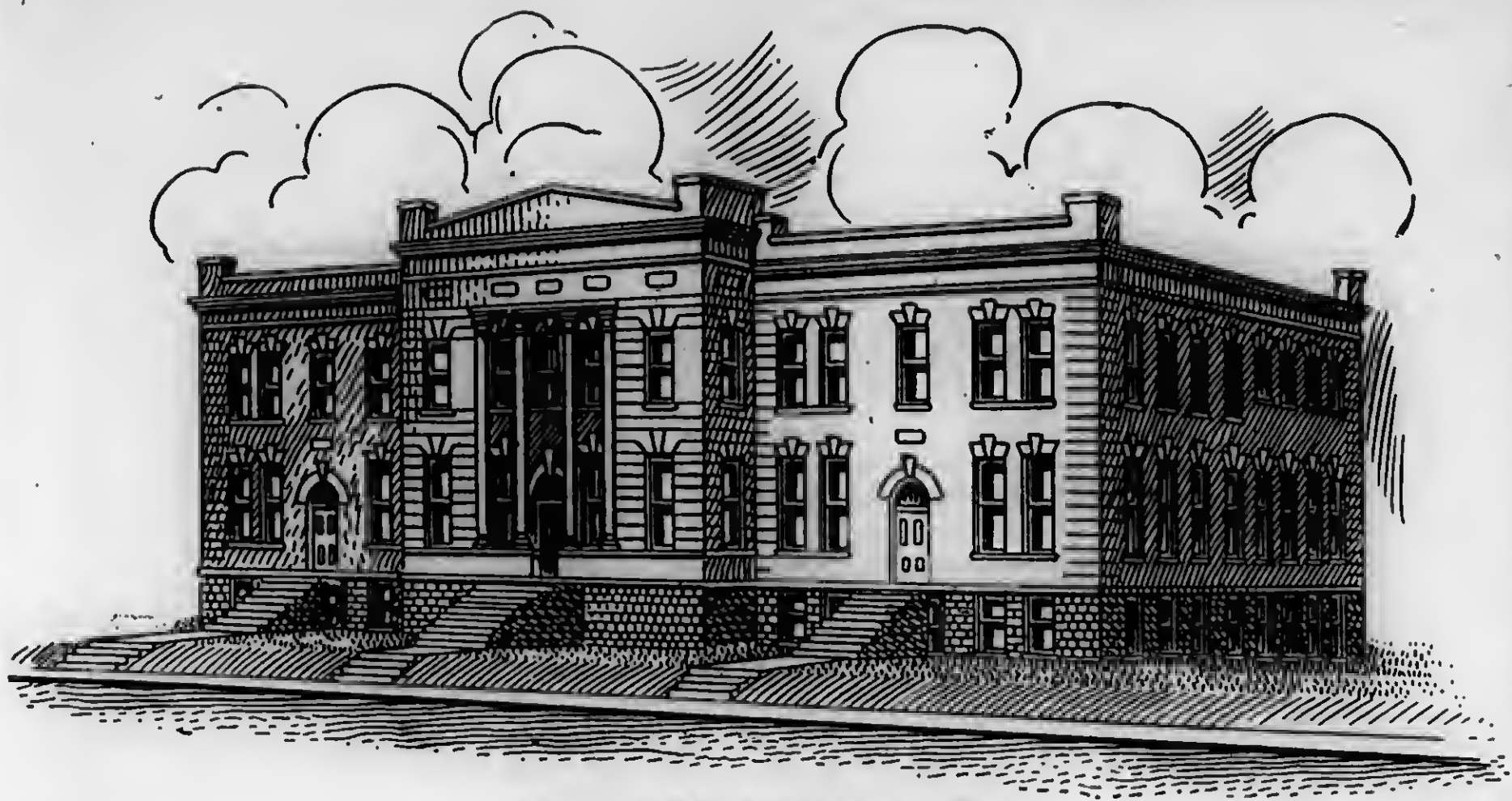
E. P. Allen, Texas; J. Q. Adams, North Carolina; J. C. Childress, Mississippi; J. J. Creagh, A. B., Danish West Indies; H. K. Culler, South Carolina; T. B. Davis, A. B., South Carolina; J. E. Emanuel, Florida; W. M. Glover, A. B., South Carolina; Tobias Gallant, B. S., South Carolina; L. W. Hale, Tennessee; Ida Mae Hiram, Georgia;



MEHARRY MEDICAL COLLEGE



DENTAL AND PHARMACEUTICAL HALL



THE PROPOSED HUBBARD HOSPITAL

effort to add to the importance of the occasion. Dr. Lambuth spoke with earnestness and zeal. He handled his discourse in such a way as to make a special appeal to the graduating students and the audience alike, making a wonderful impression upon all."

Meharry Medical College, Walden University, was organized as the Medical Department of the Central Tennessee College in 1876, and was the first medical school in the Southern States to open its doors for the education of colored physicians.

This College is named for the five Meharry brothers—Hugh, Alexander, Jesse, David and Samuel—who contributed liberally towards its establishment and support. They were of Scotch-Irish ancestry, their parents coming to this country from the north of Ireland in 1795, and settling in Ohio, which was then an almost unbroken wilderness. The Meharry brothers were noble, philanthropic, Christian men, who loved God and their fellow men. They have all passed from their labor to their reward. The College is a living monument in honor of their good deeds.

Since it was first established, 998 students have completed the medical course and received the degree of M. D. About 96 per cent of this number are now practicing their chosen profession. During the past session 280 medical students were enrolled, and the faculty is composed of twenty-seven members. The College is a member of the Association of American Medical Colleges, and is under the care of the Freedmen's Aid Society of the Methodist Episcopal Church.

The buildings are located on the corner of Maple and Chestnut streets, Nashville, Tennessee. The main building is constructed of brick, is forty feet wide and sixty feet in length, and four stories in height, including the basement. The ground floors are used as laboratories for practical work in chemistry; the second story for office, museum and dwelling apartments;

the third floor contains a lecture room of sufficient size to accommodate one hundred students, reading room and library; the fourth story is fitted for a lecture room.

The Dental and Pharmaceutical Hall, with new Laboratory Annex, contains a dental operatory and three dental laboratories; three rooms for pharmaceutical work, laboratory for analytical chemistry, histological and pathological laboratory; clinical amphitheater, with waiting rooms for patients, and two recitation rooms. An additional building has been provided for practical demonstrations in anatomy.

The Meharry Auditorium is 62 by 91 feet, three stories in height, including basement. The basement contains two recitation rooms and a chemical and pharmaceutical laboratory. The laboratory for practical physiology and electro-therapeutics, the Pathological museum, and an examination room with separate tables for one hundred students, are situated on the third floor. The buildings and grounds are valued at \$50,000, and are free from debt.

The Dental Department was opened in 1886. It is a member of the National Association of Dental Faculties, and has a graded course of four sessions of six months each. One hundred eighteen students were enrolled during the past session. It has had in all one hundred sixty-eight graduates, most of whom are now successfully practicing dentistry. They constitute a large majority of the colored dentists of the South who have had a regular professional education. They have been well received by the white dentists, who have gladly turned over to them their colored patients.

The Department of Pharmacy was established in 1889, and was the first of its kind in the Southern States. It has a graded course of three years of six months each. One hundred forty-three students have finished the prescribed course, and most of them are now owning or managing drug stores in the differ-

ent parts of the Southern States. It is impossible to supply the present demand for competent colored druggists, and many could obtain positions, if prepared for their work. Sixty-eight students were enrolled during the past session.

As far as can be estimated, there are now practicing medicine in the Southern and Southwestern States, less than two thousand regularly educated colored physicians, to administer to the wants of about nine millions of their own race, or one physician to about five thousand five hundred of the colored people. This indicates that there is only one-tenth as many colored doctors as there are physicians in this country for the entire population. With the exception of some of the higher institutions of learning, supported by benevolent societies of the North, colored children and youth are taught entirely by teachers of their own race. The pulpits of Negro churches are served entirely by preachers of their own color. As soon as it is practicable it seems advisable that the same conditions shall prevail for physicians, dentists and pharmacists.

They are needed not only to care for their own people in time of sickness, but also to advise them to adopt proper sanitary regulations and instruct them in matters pertaining to personal hygiene, and especially to render efficient aid in the prevention and spread of contagious diseases. In the fight which is now being made against the Great White Plague—tuberculosis—the intelligent Negro physician can render most valuable service. It is the testimony of the older Southern physicians that pulmonary consumption was almost an unknown disease among the colored race before emancipation. It is now one of the most common and fatal diseases, especially in the large cities and towns of the South.

The greatest need of Meharry at this time is a suitable building for hospital, clinical instruction, and nurse training. In order to meet this demand plans have been drawn for the George W. Hubbard Hospital, the ground for which was broken with appropriate ceremonies on the thirteenth of April. It is estimated that this building will cost about \$40,000 when completed, and one wing of the building finished and ready for use for next session. The alumni have been asked to contribute \$10,000 toward this amount, and over \$6,000 has already been subscribed. The students of Meharry do not enjoy the clinical advantages furnished by the City Hospital to students of the white medical colleges.

The State medical examining boards are constantly increasing their requirements for clinical work and hospital training as a requisite for licensing physicians to practice medicine, and no medical college is considered in good standing unless it furnishes these facilities.

Fourteen young women took a course in Nurse Training during the past session, seven of whom finished the three years professional course. There is now a great demand for trained nurses, which we hope to supply in the not far distant future.

By all means begin your folio. Even if the doctor does not give you a year, even if he hesitates about a month, make one brave push and see what can be accomplished in a week.—Stevenson.



DENTAL INFIRMARY



INTERIOR VIEW OF MEHARRY AUDITORIUM

THE CHRISTIAN LIFE

The Tenant.

This body is my house—it is not I;
Herein I sojourn till, in some far sky,
I lease a fairer dwelling, built to last
Till all the carpentry of time is past.

When from my high place viewing this lone star,
What shall I care where these poor timbers are?
What though the crumbling walls turn dust and
loam—

I shall have left them for a larger home.

What though the rafters break, the stanchions rot,
When earth has dwindled to a glimmering spot!
When thou, elay cottage, fallest, I'll immerse
My long-cramped spirit in the universe.

Through uncompleted silences of space
I shall yearn upward to the leaning Face.
The ancient heavens will roll aside for me,
As Moses monarch'd the dividing sea.
This body is my house—it is not I;
Triumphantly in this faith I live, and die.

—Frederick Lawrence Knowles

The Lord Changeth Not

Whatever changes the years bring to us, we must ever keep our eyes on the living Christ. He will always be all we need. There will never be an experience through which He cannot safely take us. We are leaving the old year behind, but we are not leaving Christ in the dead year. We need not be afraid, therefore, to go forward, if we go with Him.
—J. R. Miller.

Selfishness Must Die

The world is full of sorrow and trial and we cannot live among our fellowmen and be true without sharing their loads. If we are happy, we must hold the lamp of our happiness so that its beams will fall upon the shadowed heart. Selfishness must die, or else our own heart's life must be frozen within us. We soon learn that we cannot live for ourselves and be Christians, that the blessings that are given to us are really for other people and that we are only God's ministers to carry them in Christ's name to those for whom they were intended.—J. R. Miller.

The Habit of High-Mindedness

Each mind has an altitude of its own. Some move on low levels. The thoughts which come to them are low thoughts, sometimes evil, sometimes vain, sometimes merely trifling. Such minds seek what they like. Serious conversation and books are unattractive to them. They go where they can find what is not to their dislike, where stories are told and language spoken which involve no tax upon thought and which feed the tastes of a low-leveled life. As between the library and the grill room, the solid book and the empty story, the talk of men about real questions and life and the chaff and gossip of the scandal-spreader and fool-jester, they choose the lower down. There are many other levels below and above this. The highest is the level of the men who try to bring all their thoughts and tastes into conformity with the best; who, by always choosing the upper and better, have sought to acquire the habit of a high mind, to which evil thoughts do not naturally come, and by which they are rejected when they do come. Such men hope some day to come to the height of character set forth in Daniel's epistle to the Countess of Cumberland:

He that of such a height has built his mind,
And reared the dwelling of his thoughts so strong
As neither fear nor hope can shake the frame
Of his resolved powers; nor all the wind
Of vanity or malice pierce to wrong
His settled peace, or to disturb the same;
What a fair seat hath he, from whence he may
The boundless wastes and wealds of man survey!
—Great Thoughts.

Held in Reserve

I make no moan, O Lord, that while
The charging squadrons thunder by,
My Captain holds me in reserve—
When Thou art ready, then am I.

For them the multitudes acclaim,
For me the long unhonored wait;
For them the muster-roll of fame,
For me no roll-call with the great.

But when, some sadder, darker day,
The beaten columns stagger back;
Fore Gog and Magog to the fray—
For that, O Lord, I silent wait.

My tempered steel I ready keep,
Till men in panic need shall call
A lesser Moses from his sheep,
Or Cinelnatus from his plow.

My call shall come, or here or there,
Some larger battle duly try
The trusted troop reserved of God—
When Thou art ready, then am I.

—Thos. E. Winescott, D. D.

The Fullness of Joy

R. A. TORREY

A surrendered will and a surrendered life are the great secret of prevailing prayer. George Muller, perhaps, stands out as the one man of our generation who, above all others, has wrought things by prayer. Why? Because many years ago he set out to be and do just what God would have him to be and do, and to daily and deeply ponder God's Word, that he might know His will. He yielded himself to God. There is not one of us who cannot become a mighty prince of God if we will do the same thing.

The next result of a surrendered will is a heart overflowing with joy. In the face of awful trial and agony through which he was to pass, Jesus said to his disciples: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy may be in you, and that your joy may be fulfilled." (John 15:10, 11, R. V. Jesus had found joy in keeping his Father's commandments, by complete surrender to His will, and now, if they would follow on in that path, His joy would be in them, and their joy would be "fulfilled," or filled full. This is the only way to find fullness or joy—complete, unconditional surrender to God. "Yield yourselves unto God." There is no very great measure of joy in a half-hearted Christian life. Many so-called Christians have just "enough religion to make them miserable." They can no longer enjoy the world and they have not entered into the "joy of the Lord." There they stand, deprived of the "leeks and the onions and the garlic" of Egypt, and without the milk and honey and the finest of wheat of Canaan. That is a wretched place to be in. The way out is simple, absolute surrender to God. Then your joy will be fulfilled. I have known so many who have entered into this fullness of joy. Sometimes it has been after a great struggle. They were so afraid to yield absolutely to God. So afraid to say: "O God, I put myself unreservedly into thy hands; do with me what you please." They were afraid God would ask some hard thing. Afraid God might whisper "China," "India," or "Africa," and sometimes he has. Sometimes there has been what to the world seemed great sacrifice, the giving up of cherished ambitions, the giving up of those dearly loved, the giving up of very much money, perhaps all one had. But there has been joy, joy "fulfilled," joy filled full.

In one case I have in mind there was great pain, as one lay upon his back with a broken leg, in a cast, but there was joy, such overflowing joy that the sufferer lay there with dancing eyes and radiant face and throbbing heart, shouting, "Glory, glory, glory!"

There is but one way to find that fullness of joy, a surrendered life. A will and life completely surrendered to the God of love will bring joy under all circumstances.—From *How to Obtain Fullness of Power*.

The Peace of God

From the German.)

Unhappy are they ever
In whom their God can never
Himself reveal,
His wish fulfill,
Though even they have known
God's mercy in his Son.

What hinders that God's grace
Should give them perfect peace?
They will not rest
In patient trust
Untill God's perfect love
Shall all their doubts remove.

With heart divided still,
And not with steadfast will,
Can they receive
What he would give—
The consolation blest
Of his eternal rest?

—Ex.

Flood-Tide

I stood on the east coast of England, and looked out over a stretch of oozy slime and ill-smelling mud. There were the barges high and dry, lying on their sides—no matter what cargo they carried or how skillful the captain, they were on the mud. It would have availed them nothing to heave the anchor or hoist the sail. And I thought, What is the remedy? Were it any use for the corporation to pass a by-law that every citizen should bring kettles filled with water, and pour it out upon the stretch of mud? But as I watched I saw the remedy. *God turned the tide.* It swept the waters of the sea, and buried the mud, and then came the breath of sweetness and life. And it flowed in about the barges, and instantly all was activity. Then heave-ho with the anchor, then hoist the sails, then forth upon some errand of good. So it is that we stand looking out upon many a dreadful evil which fills us with dismay—drunkenness, gambling, impurity. Is there any remedy? And the churches, so very respectable, but, alas, high and dry on the muddy beach—for these, too, what is the remedy? We want the flood-tide—the gracious outpouring of the Spirit; then must come the roused and quickened churches, the Christians transformed into Christ-like men and women who shall demand righteousness.—Mark Guy Pease.

How to Win Souls

To win souls for Christ is the very highest achievement of any man, to say nothing of the Christian. "He that winneth souls is wise," said the man of wisdom in his written message to the world.

William Evans, in his book, "How to Win Souls," says that successful soul-winning for God is conditioned upon certain qualifications which are few and simple, and within the reach of the humblest child of God. He suggests seven of them:

1. Be a Christian yourself. "First take the beam out of thine own eye, and then thou shalt see clearly to cast out the mote that is in thy brother's eye."
2. Live in the Spirit. "And the Spirit said unto Philip, Go near and join thyself to this chariot." We must "live, and move and have our being" in the Spirit.
3. Have a desire to see souls saved. "And when he beheld the city he wept over it."
4. Have a working knowledge of the Bible. The Word of God is "the sword of the Spirit."
5. Have confidence in the Word and promises of God. "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."
6. Have confidence in the power of God. "For the Son of man is come to seek and to save that which was lost."
7. Must be a man of prayer. "Continuing steadfastly in prayer," remembering that though "Paul may plant, and Apollos water," yet it is "God that giveth the increase."—Interior.

GROWING HATRED TO JESUS

International Sunday School Lesson for May 15, 1910

(Matt. 12:22-32; 38-42.)

GOLDEN TEXT: "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad."—Matt. 12:30.

TIME: In the autumn of A. D. 28.

PLACE: Probably in Capernaum.

DAILY HOME READINGS

M. Matt. 12:22-32;—Tu. Matt. 12:38-42;—W. John 7:37-53;—Th. Heb. 10:28-39;—F. John 3;—S. 1 Kings 10:1-9;—Su. Heb. 1:1-14.

BY THE REV. E. B. BURROUGHS, A.M., D.D.

Neutrality in religion is an absolute impossibility. We must either be for Christ or against Him. No man can serve two Masters. There can be no middle ground. And why? Because with reference to Jesus it is absolutely necessary to be one thing or another. We must love Him and do whatever lies within our power for the advancement of His cause, or reject Him and by so doing hinder its progress. This is what the Master meant when He made use of the great truth expressed in our Golden Text. Who, then, is the man that is not with or for Jesus? Manifestly those who by words and actions, expressed or implied, fail to take an uncompromising stand for His cause are against Him. True, many such may be in the church, and scrupulously observe certain external usages. But what do their lives prove? Nothing more nor less than that the church inspires them with no interest. "Religion is to them a matter of high prosperity, an interesting fact, a social necessity, but nothing more. It is neither the rule of their life, nor one of their interests." Evidently such, whatever their profession may be, cannot be regarded as genuine Christians. True religion merits nothing less than our whole love. This the genuine Christian gives. Recognizing the kingly claims of Jesus, and seeing in Him the ideal of perfection, the rule of Holiness, God Himself manifest in the flesh, His heart goes out after Him, and He loves Him with all His heart, soul, mind and strength. He cries out: "Whom have I on earth besides thee; whom in heaven but thee!" He delights in his Master's service. It is his meat and drink to do His will. He is ready at all times to say: "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation unto every one that believeth." Are you for or against Jesus?

Every good cause has had to encounter opposition. It is not therefore, at all surprising that in establishing the Christian religion Jesus met with strong and stubborn opposition. From the very beginning the hostility of the religious leaders to Jesus manifested itself. These leaders "were jealous of Christ and envious of His power over human hearts and lives." Our lesson to-day is a study of this "growing hatred" of and opposition to Jesus and His cause.

LIGHT ON THE TEXT

22. *There...* Whether or not the miracles here spoken of occurred immediately after the events related in Lesson V is not definitely known. *One possessed with a devil.* Controlled by an evil spirit. The unfortunate man was also *blind and dumb*. It was because of his lack of sight and speech that he was thought to be possessed of a demon. *And He healed him.* Manifested His sympathy for him by giving him sight and speech and casting out the evil spirit from him.

23. *All the people were amazed.* The poor people, those who sympathized with the unfortunate man rejoiced on the one hand while the Pharisees placed upon it an unfavorable interpretation. The common folks said *Is not this the son of David?* The long looked for Messiah.

24. *But when the Pharisees heard it for it was reported to them, they said This fellow... derisive expression. Does not cast out devils, but by Beelzebub the prince of the devils.* They ascribed His power as being due to His relations with the ruler of demons. They thus charged Him with being in league with Satan.

25. *Jesus knew their thoughts.* Divined their thoughts. *Every kingdom divided against itself is brought to desolation.* No kingdom, especially in war, can hope to be received with divided ranks. For Him to be in league with the kingdom of evil

and yet to cast out evil spirits, would be to help bring said kingdom to ruin. Instead of being for it He would manifestly be against it.

26. *If Satan casts out Satan.* If Satan be against Satan evidently his kingdom must crumble and fall for being thus divided it could not stand.

27. *If I by Beelzebub cast out devils.* If I by Satan cast out evil spirits. *By whom do your children cast them out?* Among the Jews were certain exorcists who pretended to cast out demons. If Jesus by the influence of Satan cast out evil spirits by what influence did these exorcists do the same?

28. *If I cast out devils by the spirit of God.* The Pharisees claimed that the power to cast out devils by their exorcists was given them by the spirit of God. Jesus here lays claim to the same influences. *The kingdom of God.* "The kingdom of God, and not the kingdom of Satan, showed itself by the result in all of Christ's miracles." And this kingdom is come unto you. It is here, even now.

29. *A strong man's house.* Being stronger than Satan Jesus enters into his kingdom and spoils his goods as manifested by His miracles. The human soul is a house. Satan has taken possession of it. But Jesus enters and casts him out.

30. *With Me... against Me.* "There is no middle ground on which to stand. The sum total of a man's life or influence must count one way or the other; either for or against Christ and His kingdom." *Gathereth... scattereth.* Those who work together help each other, while those who do not accomplish contrary results." When one man scatters what another gathers their aims and interests are utterly diverse. Satan is the arch-master, Christ the collector, Saviour."

31. *Wherefore.* Because of what has just been expressed by the Pharisees. *All manner.* Sins of all kinds. *Blasphemy.* Originally blasphemy meant

slander or reproach. It is now understood to mean "the utterance of a presumptuous insult toward God." "As such there can be no greater sin. *Against the Holy Ghost shall not be forgiven among men.* This is the unpardonable sin. When a man has committed this sin he "is left in a hardness that will never relent."

32. *Against the Son...* One may speak against the Father and the Son and be forgiven for "neither is ever received or withdrawn from the sinner during the day of his probation. God, the Father... still continues his mercies; and the atonement of God the Son is never probationally withdrawn."

38. *Certain of the Scribes and Pharisees answered.* Christ's stinging rebuke had not yet silenced them. They now attempted to attack Him in another way. *We would see a sign from thee.* His many miracles should have been a satisfactory sign upon them. But they were not yet satisfied.

39. *An evil and adventurous generation.* The relation between God and His people is represented in many parts of the Old Testament as being close and beautiful as that between a husband and wife, and these leaders of the Jews were false to that relation." Hence this expression. *The sign of the Prophet Jonas.* Christ's resurrection.

40. *Three days and three nights.* The time He would spend in the grave. This would be the greatest miracle possible and an indisputable sign of His divinity.

41. *Shall condemn it.* The Ninivites repented at the preaching of Jonas, yet he propounded no miracles. Christ worked many miracles in the presence of the Pharisees yet they refused to accept Him as the Messiah. Because of this the men of Nineveh would condemn them in the judgment.

42. *The Queen of the South.* The queen of Sheba—a country in Southern Asia. *Shall condemn it.* She traveled a great distance to hear the wisdom of Solomon. But He was greater than Solomon yet the Pharisees rejected Him. Because of this the fair queen of the South would rise in the judgment and condemn them.

Charleston, S. C.

OUR MOTTO...THE UPWARD LOOK AND THE UPLIFT

The Epworth League Devotional Meeting Topic for May 15, 1910

(Titus 2. 11-14; Heb. 12, 1, 2, 12; 1 John 3. 17.)

The Theme and the Scripture.

Titus 2. 11-14. The New Testament church looked for the early return of our Lord to the earth. So there are frequent references in the epistles to the expected event, and Christians were exhorted to shape their lives so as to be in readiness for it. They ought to live unworldly and careful lives, constantly interpreting life and adjusting themselves to life in the light of Christ's appearance.

We know now that the early church misunderstood the purpose of Christ. But that does not make the apostle's advice any the less important. The very best way to live the life of a Christian in this present world is to live in the way that would meet our Lord's approval if he were suddenly to appear in the midst of us.

Why? The argument of our reference is still a good one. In brief, it is that we have received the grace of God in salvation, that it puts on us the duty of godly and sober living, that we ought to conduct ourselves always as in the very presence of our Saviour, and that all this is an obligation upon us as the least possible return we can make for his great gift of himself to us.

Hebrews 12, 1, 2, 12. Here is another up look. The example of the heroes of the faith is worth much, but we look beyond all these, until we see Jesus, author and perfecter of our faith. He is example, inspiration and rewarder, all three.

But, looking unto Jesus, we dare not ignore those who are all about us, and who cannot see him. They will see him, if at all, first in our reflection of his spirit and his teaching. The world has many hands that hang down, because no one has shown how to lift them in faith toward the cross. Knees are palsied which might hold firm if the feet could be set on the Rock of Ages. There are many lame who stumble in crooked paths, but who might walk sure and steadily if the ways of life were made more plain and straight. These forms of service are ours; they are the "Lift Up"

which alone can prove and justify the "Look Up" of our faith.

1 John 3.17. Here is the truth which the New Testament utters again and again; there is no way to prove your religion except living it, and when you live it you will have a lot of things to do for your brother, wherever he is. James the practical says so, and Paul the theologian agrees with him. John the idealist repeats the word and Peter the enthusiast echoes it. The purpose of salvation is service. The proof of salvation is service. The power of salvation is service. There is no way of Lifting Up without Looking Up, but, also, if you Look Up you must Lift Up, or you will lose the vision.

The Meaning of the Theme: The Epworth League must be a company of Christ-controlled young men and women. That is the first requirement. Other organizations may be, first of all, literary, or social, or philanthropic. We dare not be anything, first of all, except worshipers and followers of Jesus Christ. That is our life. When we say that "Look Up" is the first half of our motto, we do not mean any mere dreaming longing or any sentimental star-gazing. We look up because we are Christ's. Only through the upward look into his face can we get the help and inspiration we need.

The Epworth League must be a company of self-forgetful helpers of their fellows. The world is in sore need of help. Not everywhere is the same need felt, but everywhere there is call for some form of service that can best be rendered by those who are living in the spirit and power of Jesus Christ. Anniversary Day must emphasize, if it is to have any value, the obligation of the League to deeds—not words only—of mercy and help. All our training is that we may give Christ to those about us, and the best way—to most of us the only way—to give Christ is to live Christ. Once that is settled, every one will work out his own personal program of service. He will take hold and life up wherever he may be, for there he will be sure to find somebody who is down.—From Notes on the Epworth League Devotional Meeting Topics.

A Million Dollars for Superannuates

The Board of Conference Claimants of the Methodist Episcopal Church at its annual meeting in February, 1910, adopted the year's program for work and appointed a committee to draft an appeal to the church asking for a million dollars for superannuates in 1910-11; being convinced that the successful carrying out of such a program for work was within the faith and ability of the Church; that it would correlate the various conference activities with those of the connectional board, place the connectional movement properly before the people, and prepare the way for the fulfillment of that purpose which is in the thought and prayers of all who love the old preachers—of making a Permanent Fund of the Board of Conference Claimants the depository of millions of consecrated money.

The six elements which make up the sum of the Methodist Episcopal Church's benefactions to her superannuated ministry, namely: (1) the Book Concern dividend, (2) the Connectional Fund dividends, (3) the Chartered Fund dividend, (4) support by the Churches, (5) annual conference investments, and (6) the Permanent Fund of the Board of Conference Claimants, can all be greatly increased. The Book Concern dividend, \$160,000 in 1909, becomes \$170,000 in 1910. The Connectional Fund dividend, nothing in 1909, is \$19,000 in 1910; and, with the meeting by the Churches of the authorized apportionment this year, will approximate \$100,000 for 1911. Support by the churches and the income from conference investments increased from \$405,000 in 1908 to about \$480,000 in 1909, and will doubtless exceed half a million dollars in 1910. Hence, in order to successfully carry out this program for work it will be necessary for the Permanent Fund of the Board, the preachers' aid societies, and annual conference endowments to secure about a quarter of a million dollars of this.

MILLION DOLLARS FOR SUPERANNUATES IN 1910-11

Can we doubt that the Church can accomplish this? With a score of the best men in Methodism working along conference lines in cooperation with a great connectional Board whose activities are increasing with the awakening liberality of the people; and all correlated to the one great program.

Annual conferences are recognizing the fact that the Board of Conference Claimants is not a jealous rival, but a glad and willing helper; and that all the work is related to the one great purpose of helping the old preacher to come to his own and hastening the day when superannuates shall receive from their own conferences a liberal support based on years of service; while the entire Church, through the Benevolent Board of Conference Claimants, provides additionally and benevolently for all claimants whose annuities are inadequate to their needs.

We Therefore Appeal to the Methodist Episcopal Church for a Million Dollars for Superannuates and Other Conference Claimants.

The task is great enough for heroic effort, but none too great for a Church trained to think and pray and give in millions—which counts its members by millions, and does a business of forty-five million dollars a year.

It is the old preacher's turn. He has too often been pushed aside that other great causes might be heard. Give the veteran his chance. For the furtherance of the gospel he has been meagerly provided for in the past on the basis of his poverty. The basis has been changed, and he is now recognized as entitled to an annuity based on years of service. The standard for his support must also be changed. He must be paid more.

What standard shall be fixed for his support? Fifty dollars a year? of the 4,178 claimants on our books, 701 (one-sixth), received only fifty dollars or less last year.

Shall the standard be \$100 a year? Seventeen hundred and ninety-two (not quite one half) received only \$100 or less last year.

Shall it be thought that \$200 a year is little enough for a disabled Methodist minister? Thirty-three hundred and ninety-one claimants (80 per cent) received only \$200 or less last year.

But some may think that a superannuated preacher of a great and rich Church should have at least \$300 a year—eighty-two cents a day—for the few years while he waits his crown. There were only 206 out of 4,178 claimants—one in twenty—who received

in excess of \$300 last year; while 3,972 received only \$300 or less.

These Are Startling Facts.

Is it not time that the old preachers should share in our dollars as well as in our prayers and praises?

Is it not time that great and prosperous conferences should join hands with weak and frontier conferences through the Connectional Fund of the Board of Conference Claimants? (Discipline, paragraph 425).

Is it not time that all our churches should contribute as willingly and generously to meet the apportionment for the Connectional Fund as for any other Disciplinary benevolence?

Is it not time for Methodists to pour out their means into the Permanent Fund of the Board, and thereby afford perpetual relief to the old preachers in the needy, struggling, and frontier conference, and to necessitous cases in all conferences?

The world is on watch. Its great business concerns are treating their aged servants well, with a pension standard higher than ours. Our treatment of the veteran preachers affects the world's attitude toward the gospel itself; and God's blessing awaits the tithe-filled storehouse. Nearly three thousand veterans of the Cross, many of them in illness and poverty and loneliness, most of them "in age and feebleness extreme," are waiting the day when the Church will do them justice. The great army of Methodist preachers, the men in the ranks, too poorly paid and too busy with their work to provide for old age, are longing to see the end of the time when faithful and whole-hearted service is rewarded with a pauper's portion. Young men, who hear a divine call which they seek to interpret, and who are looking for something worthy to put their lives into, are watching to see what estimate to place on the work of the ministry by the security the Church offers for the future.

THE OCCASION CALLS FOR GREAT ACHIEVEMENT

Let us not disappoint God or man by falling short of it.

Let the stewards meet the claims for ministerial support in full and see that the conference claimants receive their full share.

Let the pastors give their congregations as good an opportunity and as earnest an exhortation to contribute to the benevolent collection for the Connectional Fund as to any other benevolence.

Let generous souls endow liberally the Permanent Fund of the Board of Conference Claimants, which is for all superannuates perpetually, and the preachers' aid societies.

Let the old preachers be remembered in your will. Or, should you prefer to administer your own estate, and thereby avoid expense and possible litigation or miscarriage, secure by your gift to the Board of Conference Claimants a life annuity bond, good as gold, which will provide an absolutely safe income for life for yourself, or for a member of your family, or, it may be, for the preacher who helped you most; and afterward an unending kindness to generations of old preachers.

Let there be great anniversaries in all the churches on Veterans' Sunday, using the "Veterans' Day program" prepared by the Board, and singing veteran songs.

Command all the resources of the Board of Conference Claimants by way of literature, helps, suggestions, and personal service; all of which will be increased with the growth of the Connectional Fund, which, after furnishing the means by which the Board does its work, goes out to help the more needy conferences, and returns to aid necessitous cases in all conferences.

Signed:

Signed: Oliver H. Horton, Joseph W. VanCleve, Joseph B. Hingeley, Committee.

For the Board of Conference Claimants of the Methodist Episcopal Church.

BISHOP HENRY SPELLMEYER,* President.

JULIUS A. MULFINGER, Recording Secretary.
Chicago, Ill., March 1, 1910.

BOARD OF CONFERENCE CLAIMANTS

President, Bishop Henry Spellmeyer.* Laymen: John E. Andrus, Yonkers, N. Y.; Marvin Campbell, South Bend, Ind., treasurer; Horace M. Havner, Maringo, Ia.; Oliver H. Horton, Chicago, Ill., vice-presi-

dent; James W. Pearsall, Ridgewood, N. J.; Charles Scott, Jr., Overbrook, Pa.; E. L. Young, Norwalk, O. Ministers: Charles W. Baldwin, Baltimore, Md.; James Hamilton, Grand Rapids, Mich.; Perry Millar, Kenosha, Wis.; Julius A. Mulfinger, Chicago; Abraham G. Murray, Snyder, Okla.; Joseph W. VanCleve, Champaign, Ill.; Cyrus U. Wade, Ft. Wayne, Ind.

*Deceased, March 12, 1910.

All the business of the board is done through the Central Office. Address, Joseph B. Hingeley, corresponding secretary, 57 Washington Street, Chicago, Ill.

The True Education

BY THE REV. C. S. BRIGGS

Herbert Spencer says: "To prepare us for complete living is the function which education has to discharge."

It is our duty as pastors and superiors to direct the attentions of our young people to our literary institution; and the candidates for the ministry, having proper qualifications, to our theological seminaries. The young man who is ambitious about acquiring an education ought not to be fearful lest he fall, for his determination will bring friends to his assistance, and the Board of Education stands ready as a friend to give assistance. If we then want to see our boys and girls; young men and women, helped and our institutions advanced; it behooves us to keep the source forever fertile.

Education asks but one question; have you brains? The next exclamation is "forward march." The next moment the individual is fired by an indescribable desire to do something. First, you are drawn out yourself and then put to work on others. Education knows no color; the hardy sons of ebony and their descendants, the little brown man of the Island Kingdom, the yellow man, the man of the fairer skin, even that almost extinct race, may all bow at the same fountain and drink its sparkling waters.

Why should might make right? Station, position, governing power, all depend upon this; but the vassal rises to the level of his lord. When civilization was crude education was weak, then it was that might made right. Education is no respecter of persons, for the King's son and the son of the cobbler must both ascend the ladder rung by rung.

Education knows no ancestry. It breaks the Brahmas cast, scales the walls of royalty and puts the log cabin boy in the place of palace king. We look with pity upon the king who scorns an education and signed his edicts with a ring. Shakespeare's clowns knew more than their kings. We sigh for the race who boasts and stakes its all upon its intelligent ancestry; for it has been proven that the son of an intelligent man may be a fool and that the son of a king may be an idiot.

All nations and people have copied from each other. Egypt arose in the far distant past, Greece looked and got busy; Rome swayed her scepter and all the world took notice. But who were the slaves of Rome? Grecian poets, scholars, artists and philosophers.

Money well spent for the head's sake is money well spent.

Education touches at three angles: the head, the hands and the heart, in these it effects the entire individual, your work in this world is as much cosmopolitan as it is specific. Therefore, the mind ought to be trained properly so that you are able to deal with things mentally. The hands must be used to govern along industrial lines, with the mind and hands well prepared you are in a degree able to go forth and do battle. But alas, your education is not complete.

Education does not teach one's superiority over another; nor does it teach us to oppress our brother. Your son may be able to go into all the ramifications of science, literature and art; he may be able to tinge the autumn leaves with the golden glow of the setting sun; or mark the beauty of Diana in a rock; he may be able to follow the latin verb through all its mystified channels; and give the iota subscript its various shades and meanings; he may be able to measure the heat of the sun, and stride along the galaxy of the sky naming the stars as he goes; or brings to our vision those planets from that seeming incalculable distance; yet that education will be incomplete, until that heart has been touched by the love of God and permeated with the spirit of the lowly Nazarene.

Personal and General

Mrs. Halley, wife of the Rev. D. C. Halley, of Houston, Texas, who has been ill for four months, is convalescing.

The Third Annual Commencement of the Normal and Industrial School was held in Masonic Hall, Maxton, North Carolina, May 1-5. Mesdames S. M. Mundy and N. E. Wells, industrial teachers; Miss Linaie Tumor, preceptress; Mrs. C. B. McEachin, A. B., principal.

Commencement Exercises Mansfield Academy, Mansfield, La., Monday, May 30th, 1910. Faculty: W. E. Shallowhorne, M. D., principal; Mrs. T. J. Johnson, assistant principal; Miss Adell Simpkins, primary instructress. Board of Trustees: Rev. T. J. Johnson, president; Rev. W. L. Dyas, secretary; Rev. B. J. Reddix, district superintendent.

Mr. H. E. Roberts and Mrs. C. C. B. Humphries, both of Columbus, Mississippi, were the guests of Mr. and Mrs. J. A. Y. Dickens, during the session of the State Grand Lodge of Mississippi United Brothers of Friendship, held recently at Sardis. Mr. and Mrs. Dickens had also as their guests, recently, the Rev. J. P. Woods, of Robinsonville, and the Hon. D. C. Stewart, of Baldwin, Mississippi.

"Bruce Lodge No. 133, Livingston, Texas, had its annual Thanksgiving sermon March 27th, preached by the Rev. W. M. Josey, of Harrisburg, Texas. He gave good service. L. J. Patten was master of ceremonies; Simon Clay, Chancellor Commander. The teachers in the city school here, namely Prof. J. W. Spevey, principal; Prof. F. M. Bobinett and Mrs. V. B. Fraction, are doing splendid work," writes L. J. Patten, K. of R and S.

Communications can reach Dr. I. L. Thomas at the following places not later than May 5: 2815 G St., Galveston, Texas; May 8, Conroe, Texas; May 14, Wiley University, Marshall, Texas; May 16, 810 E. 12th St., Austin, Texas; May 18, San Antonio, Texas, care Rev. H. Swann, Box 775; May 21, 914 Neches St., Beaumont, Texas; May 28, 214 Walnut St., Hot Springs, Ark.; June 1, Berwick, La.; June 4, 631

Baronue St., New Orleans, La.; June 10, Laurel, Miss.; June 14, 215 East 5th St., Hattiesburg, Miss.; June 17, 270 Calhoun St., Memphis, Tenn.

A reception was tendered to the Rev. G. T. Wooten, pastor of Cabbell's Methodist Episcopal Church, 15th and Wabash streets, Wichita, Kansas, by the members of his church. A large list of invited guests were present and all joined in extending to Pastor Wooten a most cordial reception. The church and tables were beautifully decorated. The speakers were: The Rev. J. T. Smith, J. W. Thompson, Dr. G. G. Brown, D. K. Mickleberry, Thos. Glover and Mrs. W. N. Miller. Mr. Wooten thanked all for the honor shown him. Dr. N. D. Bailey was toastmaster.

Miss Bessie M. Garrison, Field Secretary of the Woman's Home Missionary Society, visited Rust University as the guest of Rust Home, where she was delightfully entertained, April 23-26. Sunday evening Miss Garrison gave Asbury Church a very interesting and impressive address on "The Aim, Work and Needs of the Woman's Home Missionary Society." The Epworth League on the same evening was addressed by Miss Garrison. She gave the students some needed advice and plainly showed them their duty as Leaguers from a Christian school. Miss Garrison is an earnest Christian worker.

Mr. and Mrs. Tom Jones delightfully entertained at their home on Magnolia street, Valdosta, Ga., on a recent Monday evening from 7 to 10:30 p. m., in honor of the Rev. F. R. Bridges, superintendent of Waycross District. The home, always attractive, was made especially so with numerous flowers. Each guest was presented a souvenir of the occasion. The guests were Dr. F. R. Bridges, the Rev. J. H. and Mrs. Deanna Kemp, Mr. B. C. Roberts, Mr. Tom Griffin, Mrs. Millie Roberts, of the Methodist Episcopal Church; the Rev. J. H. Davis and Mrs. Davis, of the Colored Methodist Episcopal Church; Dr. J. W. Wells, S. H. McMullen, of the African Methodist Episcopal Church; Dr. A. W. Bryant, pastor First Baptist Church, and the Rev. L. M. Vaughters. Mrs. Deanna Kemp, wife of our pastor of Trinity Methodist Episcopal Church, this city, presided at the piano. Dr. Bridges is beloved by all.

Recent District Meetings

LAKE CHARLES DISTRICT

The Fourth Missionary Convention convened in St. James Church, New Iberia, Louisiana, Monday, April 4th, District Superintendent Valcour Chapman presiding. The benevolent collections showed an increase of \$47 over last year. The night of April 4, the Rev. J. B. Johnson of St. Peter, Jeanerette, delivered an address. The District Superintendent spoke to the men on the following day, and in his forceful, yet brotherly manner, declared that his method of doing things was for righteousness, decency and order, and every man endorsed his stand. At 3:30 p. m., the Rev. J. C. Coleman preached; the Rev. Matthew L. Baldwin, of St. Martinsville, preached at 7:30 p. m. Superintendent Chapman closed with a talk which he termed "Eye Openers." It was effective. The vast audience gave the closest attention and the convention closed with good results.—Manassah R. Walker.

SHREVEPORT DISTRICT

The Missionary Convention convened in Wesley Church April 11-12, 1910. The Rev. B. J. Reddix, District Superintendent, presiding. Many of the brethren brought in good reports. Superintendent Reddix has set the pace. Dr. I. L. Thomas, Field Secretary of the Board of Home Mission and Church Extension, was much elated over the report presented from the various charges, showing a decided increase over previous years. Monday night Dr. Thomas delivered his famous lecture "John Smith and Ike Jones," which greatly pleased the audience. The welcome address was delivered by Miss Adell Simpkins; response by the Rev. B. F. Charles. The Rev. W. L. Dyas was elected Secretary. Mrs. W. E. Shallowhorne sang with charming effect each day of the Convention. The choir also rendered good music. Tuesday night the Question Box was installed and Dr. Thomas answered the many questions propounded.

ed. We predict a successful administration of church affairs under the leadership of such a fearless man as our new Superintendent. Raised for Mission, Church Extension, General Conference claim, Christian Advocate and all purposes, \$299.60.—W. E. Shallowhorne, M. D.

BATON ROUGE DISTRICT

The Baton Rouge District Preachers' Meeting was called to order by the vice president, the Rev. John McKee, in Wesley Methodist Episcopal Church, April 1st. The Rev. H. Daniel, District Superintendent. Officers were elected: President, John McKee; vice president, J. D. Banks; secretary, J. E. Rolax; treasurer, Jonas Barnes; corresponding secretary, J. T. Thompson. The District Superintendent expressed appreciation for the interest the brethren are manifesting in the work of the church on the district, and exhorted them to push the benevolent claims, keep the revival fires on and to push the Southwestern to self-support. Peace and harmony prevail and each brother reported splendid results from the Easter services. Many precious souls were saved. At night the officers and members with the assistance of the ministers of the Preachers' Meeting, tendered the Rev. H. Daniels and wife a grand reception at St. Marks church, assisted by the pastors of Wesley Chapel and Bethel African Methodist Episcopal Church. One of the most representative audiences ever gathered there was assembled to do honor to a worthy man and Christian gentleman. The Rev. Mr. Hubbard Daniel, a man who is painstaking, kind, true and loyal to his church; true to the core; a leader of men in the spirit of Christ. Prof. Wm. Porter delivered the welcome address on behalf of the church. The Rev. Dr. I. B. Granderson of Bethel African Methodist Episcopal Church, came in with his vast congregation and made the church ring with his words of praise and welcome. The Love Feast was

indeed a spiritual feast. St. Marks choir was at its best, with Miss McKee presiding at the organ, Prof. J. T. Jones director. Thus closed one of the grandest welcome receptions ever tendered any minister at this church in years. The committee prepared the choicest refreshments. The ministers of the district expressed their appreciation to the pastors of Wesley and St. Marks and their able committees for the splendid way in which they conducted the reception to the Rev. and Mrs. H. Daniels. The next meeting will convene at Slaughter, Thursday, 2 p. m., May 5.—J. D. Thompson.

Revival Notes

Our church at South Aniston, Alabama, had two weeks of a great revival. We had 10 conversions and eight accessions to the church.—Wm. Perry, pastor.

A glorious revival that resulted in the conversion of fifty precious souls has just closed in Mount Zion Methodist Episcopal Church, Glencoe, La.—I. R. Scott, Pastor.

We have just closed our revival at St. Paul, Palestine, Texas, with wonderful success. Thirty-nine precious souls were added to the church, with the aid of the city pastors.—H. R. Smith.

Seney Methodist Episcopal Church, Knoxville, Tennessee, has just closed one of the most successful revivals in its history. It began one night in prayer meeting and spread like wild fire. Twenty-two souls were converted.—J. Garfield Tipton, Pastor.

Sloan Street Methodist Episcopal Church, Houston, Texas, closed its revival service with forty-four additions to the membership. The Rev. T. S. Pryor, pastor St. James Church, conducted the meeting. Pastor D. C. Halley has won the respect and good will of the people of Houston.

Pitts Chapel, Springfield, Missouri, closed a revival meeting which proved a great success spiritually and financially. Many were converted during this series of meetings in which the Rev. William Bartley, evangelist, assisted. The services were instructive and impressive.—(Mrs.) Ora V. Ford.

The Rev. W. H. Nelson, D. D., pastor of our Enon Charge, at Birmingham, Alabama, writes under date of April 18th that a protracted effort was started ten days since, and up to date great congregations are attending all the meetings. Twenty-five have been converted and added to the church. The anxious seat is crowded, and in all over thirty accessions have been made. The meetings are still going on.

The Rev. A. J. Williams—An Appreciation

The Rev. A. J. Williams, formerly pastor of Trinity Methodist Episcopal Church, who has been moved to Osceola, Missouri, was a Christian gentleman and a faithful worker for his church. He was one who held high his torchlight. What he did was for the best interests of his people. His chief aim and cry was to lift up the young people. He used every means possible to raise the fallen, and to gather in the little ones for Jesus. He was continually out in the highways inviting the lost ones to come to Jesus. He loved as he wanted to be loved. He was kind to all who showed a disposition to do the right. He won the confidence of all the Christian ministers of the city. He was a faithful member of the Ministerial Alliance, and any duty that he was called upon to perform he did it, and he did it well, and to the satisfaction of all the brethren, and his presence among them was always highly appreciated. He believed in the advancement of Christian education, and urged it among his people. He is a good gospel preacher. He used every temporal means that was necessary to raise means for the improvement and advancement of the church, and to pay off the indebtedness upon it. The moneys raised last year showed great gain over all other previous years in the history of Trinity Church. The removal of the Rev. Mr. Williams has resulted in deep regret to many who had just become acquainted with him and his work. This man of God we believe will ever succeed wherever he goes. There was never an attack against his character, as his life was such that proved his Christian career as a Christian minister and gentleman. The blessings of God be with this good brother as we part.—J. N. Brownlee.

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

The Negroes of Louisiana are awakening to the importance of uniting themselves together to promote business enterprises and the business confidence among their own people. To this end a preliminary meeting is called by the business people of the city of New Orleans and vicinity to meet in the Colored Y. M. C. A. building on Thursday evening, May 12, at which time formal action will be taken for the calling of a State convention of all the business men and those interested in the business uplift of all the people, the meeting to be held no doubt toward the latter part of June. The meeting is open to any persons who are interested in the business and commercial uplift of our people. We most heartily commend the movement, and are thoroughly of the opinion that the time is fully ripe when our people of this State should put themselves squarely in line with every movement that seeks to uplift all people. It has been hinted somewhere that we are just a little behind the Negroes in other states; if that statement is true, it will not be true very long. An enthusiastic meeting is anticipated.

COMMENCEMENT ANNOUNCEMENT, NEW ORLEANS UNIVERSITY

Sunday, May 15th will be Baccalaureate Sunday at New Orleans University. The exercises will begin at 3:30 p. m. sharp. This hour is chosen to make it as convenient as possible for members of city congregations, pastors and trustees to attend. It is hoped, also, that many friends from outside the city will be present.

The Processional Hymn will begin at 3:30. Upon the seating of the procession, devotional exercises will proceed. The usual high class music will be furnished. The Baccalaureate sermon will be preached by President Wier, whose subject will be, "Christ Our Wisdom and Righteousness." 1 Cor. 1: 30.

Commencement Day will be Tuesday, May 17th. The exercises will begin at one o'clock p. m. sharp. A most cordial invitation is extended to all our District Superintendents, the members of the Conference and their families to attend. Pains are being taken to make the coming commencement one of the most interesting in the school's history. The graduating classes are large, and their orations and music will be attractive.

THE MARYLAND DISFRANCHISEMENT SCHEME KILLED

(Continued from Page One.)

Speaking more particularly of the Democratic party, the *Baltimore Methodist* adds:

"It is the more inexcusable and condemnatory because that party, in this case, can command a majority of the votes of the State whenever it offers just and honest policies to the people. The specious plea of white supremacy cuts no figure in the matter, for there are five white voters in the State to one colored voter. In publishing its inability to control the State without a resort to fake candidates, trick ballots and other dishonest plans and now the Digges scheme, it has done grave injustice to thousands of excellent and patriotic members of the party who abhor and denounce such acts as unworthy the great party of Jefferson.

"We are glad to know that our Baltimore Annual Conference spoke so promptly and so emphatically in denunciation of this nefarious scheme. It is especially noteworthy that the language used in the paper adopted by the Conference is almost identical in terms with that used by eminent citizens and Governor Crothers himself in condemnation of the proposed law."

Of General Interest

A VETERAN WALKER

Edward Payson Weston on May 2 accomplished a feat without parallel in the annals of pedestrianism. He completed a journey of 3,483 miles, extending from the Pacific to the Atlantic, in seventy-seven walking days. Mr. Weston, who is seventy-two years of age, set out to accomplish this feat in ninety days, leaving Los Angeles on February first. He was successful in making the journey in thirteen days less than his scheduled time. Upon his arrival in New York City he was welcomed by Mayor Gaynor and thousands of admiring spectators who cheered him upon the successful accomplishment of his feat.

ANOTHER BRIBERY CHARGE

The State of Illinois has been stirred to its lowest political depths by recent public charges of legislative corruption in the election of Senator Lorimer. The situation is very similar to recent occurrences in Mississippi. State representative Charles A. White confesses that he received a certain amount of money for voting for Senator Lorimer. The charges are now being investigated. This scandal following hard upon those of Pittsburg, New York and Mississippi, has served to greatly arouse the people as to the use of means of corruption in the election of those whose duty it is to legislate for the welfare of the nation. In the meantime the public is growing weary and sick at heart of these constantly recurring charges of venality.

NORWEGIAN AUTHOR DEAD

During the past week Norway has had occasion to mourn the death of one of her most distinguished literary men. Bjornstjerne Bjornson, the Norwegian poet, novelist, dramatist, reformer and advocate of universal peace died April 26, in Paris. He was born in 1832 and was the son of a clergyman. He completed his education at the universities of Christiania and Copenhagen. He was a reformer as well as a writer; and used his best efforts in championing the cause of liberty and in protesting against the government and union of the two Scandinavian kingdoms. He was greatly beloved by his countrymen and honored by men of letters throughout the world. He was regarded as one of the most stimulating influences for the revival of Scandinavian literature.

GOV. HUGHES AN ASSOCIATE JUSTICE.

For sometime after the death of Justice Brewer President Taft carefully weighed the matter of appointing a successor. After having given much attention to the matter Governor Charles E. Hughes of New York was selected as the man best fitted for the place. The selection of Governor Hughes places an able and scholarly lawyer and an honest and bold man in the highest court of the United States. Governor Hughes as counsellor for the New York Legislative Commission did great work in the investigation of the Gas and Life Insurance matters; and as governor of the state has displayed great activity in the unearthing of corruption and in the introduction of practical reforms. His removal from New York state politics at this time will be considered by politicians as a great loss to his party. But New York's loss will be the nation's gain. His nomination has been confirmed by the Senate, but he will not take the oath of his office until October. He will be succeeded as governor by Horace White, of Syracuse. Mr. White will serve as governor for two months.

HARMFUL "CURES."

On the thirtieth of April the Department of Agriculture issued a bulletin exposing a number of harmful patent medicines, some of which have been in use for a number of years. A number of these "cures" were put on the black-list because they contain certain harmful drugs. Prominent among the medicines denounced are soothing syrups for babies. These syrups contain as their chief active agent such drugs as opium, morphine and chloroform, etc. In some instances where these remedies are freely used dire results are met with; in some cases the child's health is injured; and there has also often developed a case of infant drug addiction. Medicated soft drinks containing caffeine and quantities of coca leaf and kola nut are condemned. Likewise "cures"

for tuberculosis, catarrh remedies and headache mixtures come in for their share of condemnation. The department wishes to educate the public to the realization of the dangers of certain harmful patent medicines and issues notice that the bulletin describing a number of certain advertised "cures" will be sent to persons upon application.

BACK TO THE FARM

The exodus of people from the country into the cities has had its effect in increasing the cost of living by decreasing the number of producers and increasing the number of consumers. A nation-wide "Back-to-the-Farm movement" will be inaugurated in St. Louis on May 5. The occasion will be a joint convention of The Farmers' Educational and Co-operative Union. Between ten and fifteen thousand delegates representing more than seven million members and four hundred organizations are expected to attend. President Taft, W. J. Bryan, Lyman Abbott, Jane Adams and Governor Hadley will be among a list of ninety eminent speakers who will address the association. Plans will be presented in detail which will have for their purpose the solving of the high cost of living problem and at the same time the bringing about of a method of more scientific farming. Governor Hadley, together with others proposes to organize during the convention "The National Farm Association" with a number of philanthropists as stockholders to furnish farm equipment and instructions to worthy persons who are desirous of escaping from the cities. It is proposed to locate colonies on farms in Texas, Missouri, Alabama and other states where land is cheap and fertile. These farms will consist of a plot of forty acres and thirty-two farms will constitute a colony. Each colony will be presided over by an expert agriculturist who will superintend the work of the farms; see to the proper rotation of crops, etc. The plan is similar to certain ones which have been used with good results in Europe.

GODMAN MEMORIAL LIBRARY



The above is the representation of the Godman Memorial Library at Gilbert Academy, Baldwin, Louisiana, which was dedicated April 3rd. The occasion and the presence of Miss Inez Godman, daughter of the late Rev. William D. Godman, D.D., who gave so many years of his good life to the development of Gilbert Academy, were indeed inspiring. Miss Godman, who was closely associated with her father in the work at Gilbert, spent the winter in Louisiana, directing the building of the handsome little brick library as a memorial to her loved father, who had in the Louisiana Conference close and tender personal friendships. A brief account of the dedicatory services was given in last week's issue. Doctor Godman was planning and working for the erection of this library when his earthly life of rich service closed, and had raised over two thousand dollars of the money recently expended. About \$40,000 is now needed for the furnishings of this library and it should be the pride of the Louisiana Conference and friends to see to it that this latest acquisition to Gilbert Academy be complete in every detail. Principal J. M. Mattheis has been diligent in pushing the interests of the school and much is due him for the successful way in which the work of this institution has been conducted and for the improved appearance of the campus and buildings. He should have the hearty support of all who have the least interest in the growth of this plant.

People of Interest

In this connection we are presenting a picture of the Rev. W. H. Redfield, the new district superintendent of the Sumter district, South Carolina Conference. He is yet a young man, having been born in 1869, graduating from Claflin University from the Normal department in 1893 and was for sometime a student in Gammon Theological Seminary. Brother Redfield has won his spurs. He is a conscientious and untiring worker, thoroughly loyal to the interests of the Church, constantly awake for the newest and best



methods for the development of the church. He has gone forward by leaps and bounds on merit. He has served some of the most important charges of his conference, being lifted as he was at the last session of his conference from Anderson to take the responsible position of District Superintendent. We are presenting his strong face in this issue hoping it may be an inspiration to many of our people.

Bishop Berry will have charge of the Summer Bible School at Bay View, Michigan, this year.

Dr. F. M. Gordan preaches the Commencement Sermon, Cedartown, Georgia High School May 29.

The Rev. and Mrs. Jerry McLeod, of Dillon, South Carolina, celebrated the twenty-fifth anniversary of their marriage on May 5.

Bishop Robinson will remain in this country for another year to assist in the campaign of the Laymen's Missionary Movement in the Methodist Episcopal Church.

At the recent meeting of the Managers of the Board of Foreign Missions provisions were made for the home-coming of Mrs. John H. Reid and daughter, of Liberia.

Mrs. Johnson, the wife of Dr. J. Mercer Johnson, of Houston, Texas, is delivering a very popular lecture the subject of which is "America's Leprosy." Knowing her platform ability we may expect something fine.

Mr. and Mrs. I. T. Montgomery of Mound Bayou, Mississippi, will celebrate the fortieth anniversary of their wedding, Wednesday, May 11. The SOUTHWESTERN extends congratulations to this most distinguished couple.

We have received copies of the minutes of the Texas and Louisiana Conferences, edited by the Rev. Freeman Parker, D. D., and the Rev. D. J. Price, A. M., respectively. In each case the work is well done mechanically, and is a credit to the secretary.

The third annual commencement of the Normal and Industrial School at Maxton, North Carolina, began on Sunday of this week and closes on Thursday. The annual sermon was preached by the Rev. William Wells. Mrs. C. B. McEachin, A. B., is principal.

New Orleans was favored recently with a visit from Dr. W. E. B. Dubois, who delivered a very scholarly and inspiring lecture before a cultured audience in Central Congregational Church on the evening of April fourteenth. This was Doctor Dubois' first visit to New Orleans and he made many friends.

Miss Emma D. Pratt, daughter of the Rev. I. L. Pratt, is a member of the graduating class of 1910, of the McLain Colored Girls' High School, McLain, Miss. The commencement exercises occur Thursday evening of this week in Moody Methodist Episcopal Church, the Rev. I. L. Pratt delivering the address to the graduates. Prof. J. H. Brooks is principal.

We have received through Mrs. S. F. Williams of this city a letter from the National Association of Colored Women which calls upon our people to observe Mothers' Day, the second Sunday in May. We call attention to this matter and trust that our parents and people in general will take the matter up. The National Association of Colored Women meets in Louisville, Ky., July 10-15 inclusive.

The *Pittsburg Courier* is one of the late additions to race journalism, which has its headquarters at Pittsburg, Va., and is edited by Mr. Edward Na-

FOR IMMEDIATE ACTION

We desire a list of all colored men engaged in business of whatever sort in the State of Louisiana. Pastors, educators and friends will do the Southwestern Christian Advocate a great favor if they will send us forthwith from each town a list of colored business men and their correct addresses. Please state the kind of business, whether merchant, brick-maker, etc. We want also the names and addresses of successful farmers and mechanics. Let us have the information sent in at once. Southwestern Christian Advocate, New Orleans.

thaniel Harlston, a gentleman of considerable literary merit and a former student of Claflin University. With its striking motto: "Work, integrity, tact, temperance, prudence, courage, faith," the *Courier* should have a large circulation as it richly deserves.

No artist who has visited New Orleans in recent years left here with such high commendation of his talent as did Mr. Joseph H. Douglass, who gave a violin recital under the auspices of the Colored Young Men's Christian Association. Mr. Douglass is an artist of real ability and his music did not fail to reach the heart of the music loving population of this city, which packed the Pythian Temple to its doors. For his unassuming manner, for his high culture, for his genuine and unadulterated art, New Orleans will welcome Mr. Douglass at any time.

Dr. W. W. Lucas will address the normal graduates of Wiley University May seventeenth, preach the baccalaureate sermon of the Alcorn College, May twenty-second, deliver the oration for the Alumni Association of the Montgomery (Alabama) Normal, May twenty-fourth, and will be one of the principal speakers at Clark University, of which he is an alumnus. Doctor Lucas has been appointed by the Board of Foreign Missions as one of its representatives to the World's Missionary Conference to be held at Edinburgh, Scotland, and he sails the first of June. After attending the Missionary Conference, Doctor Lucas will visit the principal cities of Continental Europe. This honor which has come to Doctor Lucas is very much appreciated by his friends and his Conference and is a testimony of the good work he is doing in the interest of the cause he represents.

Mr. John A. Patten, chairman of the Book Committee, spent last Sabbath in New Orleans and did yeoman service among our Methodist churches. He addressed in the morning the Business Men's Bible Class, the beginners' department and the Intermediate department of the Franklin Street Sunday School; and at eleven o'clock delivered a set address to the Eighth Street German Church. In the afternoon he addressed a mass meeting of our own colored Methodists in Wesley Chapel, and spoke again at night to an appreciative audience at the St. Charles Avenue Church. This was a rather strenuous day for a business man, and yet Mr. Patten gave good account of himself at each service. The *Times-Democrat* of this city referred to him as a "trenchant orator," while the *Picayune*, in bold headlines, says: "President Patten preaches fine sermons to Methodists." His visit was an inspiration to all.

Mrs. Adelaide Shackford Hill Buckley, daughter of the late Dr. Levi G. Hill, of Dover, N. H., and wife of Dr. James M. Buckley, editor of the *Christian Advocate*, died at her home in Morristown, N. J., on Saturday evening, April 23rd. She was educated in excellent schools and was highly cultured and a devout Christian, whose delight it was to make others happy. One writer says: "Sympathy was the dominant note in her character." She was a student, reading constantly the best books of prose and poetry; she translated in the German and wrote several poems. She was a member of Colonial Dames, and had been elected to represent the New Jersey Society at the national council in Washington last month. Mrs. Buckley was also a daughter of the Revolution, vice-president of the Morristown branch of the McAll Society, one of the board of managers of the Morristown Women's Exchange and the Memorial Hospital, the Morristown Indian Association, the Union Missionary Society, and St. Christopher's Home, of New York city. The funeral services were held in the home at Morristown, N. J., on Tuesday afternoon by Dr. Ralph B. Urmey. The interment was on Thursday at Dover, N. H., in the family lot. Doctor Buckley has the tenderest sympathy of their many friends.

News Paragraphs

All Negro conductors and motormen, but one, of Cleveland, Ohio, have been dismissed.

It is stated that four of the Negro banks in Alabama received in deposits in one day \$25,523.60.

The only representatives of the race at the Religious Educational Association, held in Nashville, Tennessee March 7-10, were the Jubilee Singers of Fisk University. They received an ovation.

James Bellows McGregor, who died at Newport, N. H., recently, age one hundred and eight years, is supposed to have been the oldest Master Mason in the world. He joined the lodge eighty-four years ago. He was never sick but once in his life.

Harold Prince, a Negro student at the High School of Pasadena, California, has won the gold medal awarded as first prize in the annual M. W. Davis oratorical contest. The winning of this honor gives to young Prince the representation of his school in the Southern California oratorical contest, to be held in Los Angeles.

Oklahoma, founded as a territory in 1889, has just celebrated its twenty-first birthday anniversary. What was a desolate prairie is now an enterprising city, with a population of 65,000; 20,000,000 of its 45,075,200 squares of land are under cultivation. The State's manufacturers annually exceed \$40,000,000, and the value of its agricultural products in 1908 was in excess of \$130,000,000. It is the first state in the Union in the production of petroleum.

John Quincy Adams, one of America's greatest sculptors, died at his home in New York City, Sunday, May 1st, in his eightieth year. Among his well known works are equestrian statues of Sheridan and Hancock in Philadelphia, and in New York the statues of the Indian hunter, the pilgrim and Shakespeare, all in Central Park; Henry Ward Beecher, in Borough Hall park, Brooklyn; also statues of Commodore Perry, at Newport, R. I., and Israel Putnam, at Hartford, Conn. He completed shortly before his death a statue of Hancock for the Smith Memorial in Philadelphia, which will be unveiled there next autumn. His greatest work, which St. Gaudens pronounced the finest equestrian statue in the world, is the statue of Gen. Thomas in Washington.

WILEY UNIVERSITY, MARSHALL, TEXAS

Tuesday, May 10.—8 p. m.: Closing exercises of primary department. Admission, 15 cents.

Wednesday, May 11.—7:30 p. m.: Closing exercises of Ninth Grade.

Thursday, May 12.—7:30 p. m.: Closing exercises, third year college preparatory. Address to class by Prof. O. A. Fuller, A. B., department Greek and Latin, Bishop College, Marshall.

Friday, May 13.—8:00 p. m.: Graduating exercises of King Home Industrial Classes. Address to class by the Rev. J. E. Bryant, B. D., pastor Ebenezer Methodist Episcopal Church, Marshall.

Saturday, May 14.—7:30 p. m.: Joint exercises of Mason and Scott Literary Societies.

Sunday, May 15.—10:00 a. m.: Annual love feast. 11:00 a. m.: Baccalaureate sermon by the Rev. W. W. Bollinger, D. D., Odebolt, Iowa. 3:00 p. m.: Joint exercises of Student Christian Organizations. 8:00 p. m.: Annual sermon at Ebenezer Methodist Episcopal Church by the Rev. E. H. Holden, pastor St. Paul Methodist Episcopal Church, Texarkana.

Monday, May 16.—9:00 a. m. to 12 m.: Reports of teachers and remarks from visitors. 1:00 p. m. to 4 p. m.: Inspection of display work at King Home. 8:00 p. m.: Annual exercises of alumni association. Address by Prof. H. L. Billups, M. S., business department, Wiley University.

Tuesday, May 17.—9:00 a. m.: Meeting of the board of trustees. 10:00 a. m.: Graduating exercises of normal class. Address to the class by the Rev. W. W. Lucas, D. D., Field Agent of the Foreign Missionary Society, Methodist Episcopal Church. 2:00 p. m.: Meeting of the Board of Trustees. 4:00 p. m.: Field sports, including class parade. 8:00 p. m.: Annual musicale. Admission, 25 cents.

Wednesday, May 18.—10:00 a. m.: Graduating exercises of college classes. Address to class by the Rev. M. C. B. Mason, D. D., Corresponding Secretary, Freedmen's Aid Society, Cincinnati, Ohio. 7:30 to 10:00 p. m.: Closing social.

M. W. DOGAN, President.

Gleanings from the Field

GEORGIA

THOMASVILLE.—We were effusively welcomed to our new field of labor by the members, also by a great number of Thomasville citizens. My co-worker, Mrs. Mozella-Bonaparte-Gipson, an alumnus of Clark University is uniting her forces with mine to accomplish a great work here.—R. H. Gipson, pastor.

MT. VERNON.—In Ally Church was held the session of our first quarterly conference, February 19-20, by District Superintendent E. D. Giddens; Mr. McIver, Secretary. Business was smoothly dispatched by Dr. Giddens. The salary of our pastor, the Rev. D. G. Greer, was fixed at \$310 and will be paid in full. We raised in cash and subscriptions during the quarter, \$39. Paid District Superintendent his salary in full, \$17.50 and the balance went toward completion of the parsonage, which will be a home that any Methodist pastor would enjoy occupying. Pastor D. G. Greer is a hard worker in the church and school room. As a musician in instructing our young people, he is hard to excel. Doctor Giddens on Sunday preached two of the most powerful sermons that our community has ever heard and two good members joined the church. Thus closed one of the greatest quarters in the history of our charge. The quarter Waynesboro Academy was also looked after as was our Haven Home and Speedwell Home in Savannah. We will raise our reports here this year in full.—Charlie Wiggs. (Received April 1.)

VIDALIA CIRCUIT.—In Roberson Chapel was held the quarterly conference February 19, by the Rev. E. D. Giddens, District Superintendent, Mr. Albert Lenton, secretary. Business was dispatched with the smoothness and regularity which characterizes the work of Superintendent Giddens. Our pastor, the Rev. James Roberson, is a home man, but he is held in the very highest esteem by all. Hence our reports are always full. Paid the District Superintendent in full, \$10.50; and \$5.00 over for our pastor. The superintendent's sermons both here and at Cobbs Creek, were splendid masterpieces. He is planting new work at two places within our bounds and at twenty places within the bounds of our district. Superintendent Giddens has as well the Waynesboro Academy on his heart; many of the brethren voted in his presence to give of their dollars this year for a greater Academy. In the Haven Home School and Speedwell School in Savannah he is also in-

terested. His lectures and various talks wonderfully inspire our people to do more for Christian education. The SOUTHWESTERN will also be greatly benefited by the helpful talks of this great leader.—Albert Lenton.

St. Mary's Charge.—The Rev. E. D. Giddens, District Superintendent delivered a great sermon at Trinity and on Wednesday evening at the residence of Mr. and Mrs. Holzendorf's there was tendered a reception in honor of the District Superintendent and on Thursday the 17th at 7:30 he delivered one of his famous lectures. Subject, "What Will the Child Be?" At Carnegie's Chapel, where the quarter was held, we were entertained at the pleasant home of Mr. and Mrs. Cato's. The quarterly conference was called to order Saturday. Reports showed advancement along all lines. Every interest was looked after. The Superintendent pronounced this the best of any previous quarter. A good old fashioned Love Feast was held. The doctor delivered a great sermon at 11 a. m. and 7 p. m. The church was packed. Paid the District Superintendent in full. Total raised, \$23.08.—E. J. Kimball, Pastor.

Waynesboro.—At Haven Memorial Church, our second quarter was held by the Rev. James Jackson, District superintendent. On Sunday the district superintendent preached two great sermons. The Rev. E. D. Giddens, superintendent of Savannah District, paid us a visit in the interest of the school here and gave helpful lectures and sermons to the people and students. Easter was observed with telling effect in raising mission money. Sermon by the Rev. G. W. Walker. Raised, \$47.50.—C. O. Sexton, Superintendent; J. C. Williams, Pastor.

Kingsland Circuit.—The second quarterly conference was a record breaker. The Rev. E. D. Giddens, district superintendent. The Rev. W. B. Hester, secretary. We paid the elder up in full, \$10.60; raised this quarter, \$40.00. This is a new work organized by the District Superintendent, just two years ago. The Rev. E. T. Michael is our worthy pastor. We have four growing churches: Scotchville, Greenville, Bellview and Shell Bine, all in Camden county. The Rev. B. W. Hester, a deacon from the Colored Methodist Episcopal Church, joined us and Dr. Giddens at once made him pastor of the Silco Mission and you may listen for results. Two joined the church. This mission now numbers over thirty good members.—John Collins.

West Point.—Our first quarterly conference was held by the Rev. L. S. Price, our newly appointed district superintendent. Dr. Price looked very carefully into every interest of the church. The financial report for all causes amounted to \$205.00. The largest amount ever raised in any previous quarter. Our pastor, the Rev. J. A. Holliday, who served us for several years as our district superintendent, was anxious to make things pleasant for the Doctor while here. Sunday, the District Superintendent preached two very interesting and helpful sermons and remained over with us for class Monday evening. No mistake was made in assigning Dr. J. A. Holliday to the pastorate of our church. His high intellectual moral and spiritual acquirements, together with his ripe experience, tact and adaptability, make him the man for the place. We

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love him and we shall stand by him. During the month of January his little five-year-old daughter was seriously ill with pneumonia. As soon as she began to recover, his wife was stricken and her case was very serious indeed, but notwithstanding these afflictions our pastor maneuvered his plans successfully. We are looking forward to the best year's work in the history of our church in Lanett.—Wm. Reese.

English Eddy Ct.—We held our second quarter at Ebenezer. District Superintendent Giddens sent the Rev. I. R. Wallace to hold the conference. At 11 o'clock on Sunday he preached a rousing sermon. The Rev. Wallace is an able divine. We raised \$31.70; paid the elder \$18.75; paid pastor, \$13.—U. J. B.

Lawrenceville.—This charge is alive as never before. Our good Bishop Smith and our District Superintendent, Dr. Z. K. Gowan, knew what was best for our work when they sent us our present and beloved young pastor, the Rev. B. A. Johnson. He is all ready planning to build a \$1500 church. Our Easter rally was the best we ever had. The captains reported: Mesdames Fannie Witherspoon, \$3.85; Fannie Rokestrou, \$2.95; Lina Blakeney, \$6.05; Laura M. Gholston, \$4.95; Lena Spearman, \$4.45; Mr. Charlie Garrison, \$3.50; Mrs. Sallie Craig, \$7.12; Mr. W. H. Morrow, \$8.75; Mr. W. H. Gholston, \$4.45; Mrs. Lillie Renwick, \$14.00; Mrs. Lillian Rodgers, \$16.85; Mrs. G. C. Craig, \$25.00; Public collection, \$10.00; total for Easter Day, \$113.95. Our second quarterly conference convened April 2-3. District Superintendent Gowan presided. Sunday he preached two great sermons. It was a great day at Mt. Calvary. Collection, \$23.15.—Mrs. Fannie Robertson.

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KANSAS

Wichita.—On Sunday, March 20, the Rev. G. T. Wooten, pastor of Methodist Episcopal Church, 15th and Wash, held his closing services preparatory to attend the Annual Conference which met in Topeka, Kansas, on March 22-23-24. Rev. Wooten's accomplishments during the past Conference year are simply marvelous, and the closing services were of great moment to pastor, members and friends. Rev. Jesse Uhler preached at 11 a. m. a powerful, practical sermon. At 3 p. m. Rev. J. T. Smith of St. Paul African Methodist Episcopal Church, preached a masterly sermon. At 8 p. m. the pastor filled the pulpit and at the close of his sermon read his report for the year. Collection for the day \$37.00. The report of the pastor showed that the lot had been purchased and a modern, spacious and beautiful church edifice erected and dedicated to God during the year. Value church property, \$1600; paid \$800. Full members 43; probationers 18. Total members 61. Baptised, children 18. All conference claims paid. This is, indeed, a most encouraging report and places Rev. Wooten in the front ranks of gospel heroes. All are proud that he has been returned for another year to continue the good work already begun. Seven subscribers for the Southwestern.

Unsigned articles will not be published.

MISSISSIPPI

The Ladies' Aid Society of our church in Shubuta was reorganized on the 9th of March. Since that time the society has raised \$27.50. Bought a wire fence for the church and have money in treasury. Mrs. Annie Powell is president; Mrs. Maggie McLaughlin, secretary; Mrs. Julia A. Harris, treasurer; Mrs. Josephine Arnold vice-president.—G. W. Arnold, pastor.

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The Rev. J. B. Brooks, pastor in charge of our church at Pass Christian, Miss., is very much elated over a surprise social composed of members of his church led by Miss Sydney Stewart with a large following of young people. The social resulted in the leaving of many good things as testimonials of the esteem in which the pastor is held by the people of Pass Christian. The Rev. Brooks is especially delighted with the interest that the young folks are taking in the church.

The Rev. and Mrs. J. W. Terrell of Greenville, Miss., were delighted on Tuesday night, recently, when a number of friends and members of the church, led by Sister A. L. Mitchell, came and brought with them pounds and pounds of good things for the use of pastor and his family. Mrs. Mitchell made a presentation speech which was very bappily responded to by the pastor.

Recently a number of members and friends, among them Jas. Gaddis, F. J. Fairly, Wm. D. Carrick, Josephine Jackson, T. St. Clear, E. Spencer, Mrs. Birdie Williams, E. Woods, Mrs. Lee K. Hall, L. Love and many others, came to the parsonage at Gulfport, Miss., with groceries of every description, which made the heart of the pastor and wife glad.

The Rev. C. E. Moody of Mason, Miss., writes: On Tuesday night, Feb. 12, a surprise party led by Prof. J. C. Hicks, principal of the City School, and Mrs. P. Massengale, visited the parsonage and brought many nice things necessary for the comfort of the pastor and family. We take this method of thanking these good people for their kind hospitality.—C. E. Moody, pastor.

The Woman's Home Missionary Society of the Methodist Episcopal Church, Biloxi, Miss., was entertained by Mrs. Julia Hannibal recently. The meeting was opened at 5:30. Mrs. H. D. Gibson, acting third vice president; collection good. One new member joined, after which refreshments were served. We want to thank Mrs. Julia Hannibal for being so loyal.—Mrs. E. Thomas, President; Mrs. Ida Johnson, Secretary.

Macon.—Easter we had what is known as the Mock Conference. The church was divided into seven districts; representing the seven districts of the Upper Mississippi Conference. The districts raised as follows: Aberdeen, R. J. Walker, District Superintendent, \$8.05; Clarksdale, Mrs. A. B. Massengale, District Superintendent, \$17.46; Greenwood, Mrs. Mary Kirks, District Superintendent, \$13.10; Greenville, S. T. Allen, District Superintendent, \$8.75; Holly Springs, Mrs. P. T. Massengale, District Superintendent, \$9.80; Starkville, Nathan Jones, District Superintendent, \$7.46; Tupelo, Leon Bryson, District Superintendent, \$11.50; C. E. Moody, pastor, \$4.00; Prof. J. M. Hicks, Bishop, \$1.00; public collection, \$9.25; total collection for the day, \$90.42.—Prof. R. J. Walker, Superintendent.

Okoiona.—The members of Mt. Pisgah Church at this place, and the citizens generally rejoiced in the fact that the Rev. J. J. Johnson was returned as pastor for another year. The Rev. E. F. Scarboro, our district superintendent, held our first quarterly conference January 28-30. He preached

two sermons that made each of us feel the kingdom was near. Total collection was \$48.00. The district superintendent was paid in full. One hundred partook of the Lord's Supper.—J. J. Johnson.

State Line.—Our first quarterly conference was held by the Rev. D. F. Dudley, superintendent. Reports showed very favorable condition. The Rev. D. F. Dudley preached a great sermon.—D. D. Armstrong.

Gulfport.—Our first quarterly conference was held March 5-6. Reports showed that the leaders are determined to have better reports in the future. Superintendent Cannon preached one of his best sermons and the Lord's Supper was administered to 26. We hope to do a better year's work than last year, financially.—S. Jossell, Pastor.

Okoiona.—Our first quarterly conference convened at Snow Town, held by District Superintendent S. F. Scarboro. Reports show the work to be in a growing condition. Bro. Scarboro's strong lectures and advice always prove a benediction to the people. On Sunday he preached to a large congregation which left a lasting impression upon each hearer. The sacrament was administered to a goodly number. The District Superintendent was paid in full. Raised during the quarter, \$22.75.—A. A. Wright, Pastor.

Durant.—Our first quarterly conference was held by District Superintendent W. H. Gillian, who expressed himself as being better pleased with the work of this charge than any he had held on the district. Pastor and people feel that the interest that is now being manifested means that much good will be accomplished this year. We have raised some money on the indebtedness of the church, painted and papered the parsonage, paid the district superintendent. Immediately after the adjournment of the quarterly conference, the pastor and district superintendent were surprised by a reception that had been prepared for them. A program was rendered in which words of welcome were given them. Congratulations and greetings by Prof. E. P. Childress. Welcome on behalf of the church, Mrs. B. W. Childress; welcome on behalf of the ministry, the Rev. J. H. D. Robinson, of the Baptist church; on behalf of Sunday school, Mrs. M. M. Scott. Two splendid solos were rendered. The district superintendent closed with a hearty response in which he expressed his gratitude to the committee.

Enterprise.—My first quarterly conference was held by the Rev. D. F. Dudley, District Superintendent. The reports showed the work in good condition. The committee on Ministerial Support made the following estimations: Pastor's salary, \$400.00; district superintendent, \$72; Episcopal funds, \$2; conference claimants, \$4; total, \$478.00. Paid pastor, \$19.40; district superintendent in full, \$18.00. Total amount raised in the quarter, \$26.55. Sunday the Rev. D. F. Dudley preached two good sermons and delivered a lecture. 52 persons communed at the Lord's table.

Greenville.—My first quarterly conference convened in Revel's Memorial, the Rev. H. B. Hart, District Superintendent, presiding. The officers made creditable reports. The pastor's salary was fixed by the committee without leaving the room. The services on Sunday were of the finest. Dr. Hart preached two strong sermons to a crowded house. Quite a number communed. This has been called the tall end district as to work and men; but

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We shall not particularize here as to the symptoms of those peculiar affections incident to women, but those wanting full information as to their symptoms and means of positive cure are referred to the People's Common Sense Medical Adviser—1008 pages, newly revised and up-to-date Edition, sent free on receipt of 21 one-cent stamps to cover cost of mailing only; or, in cloth binding for 31 stamps.

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this year we are going to make it one of the best districts in the bounds of the Upper Mississippi Conference. And we shall do more for the Southwestern than any district in the Upper Mississippi Conference. We are going to stand by Drs. I. L. Thomas, E. M. Jones, W. W. Lucas, I. G. Penn, J. P. Wragg and last but not least R. E. Jones. Sunday's collection, \$21.73. Grand Total for this quarter, \$85.46.—J. W. Terrell, Pastor.

Stephensville.—Our first quarterly Conference met at St. Paul Church, with the Rev. H. B. Hart, D. D., present. The reports of the officers showed success. Conference was well attended. Dr. Hart preached at St. Paul to a large crowd. He is the man for this district and is bringing things to pass. He has started off this year to succeed as never before. He has won the hearts of the people. Eighty-eight partook of the Lord's Supper. Paid the district superintendent in full, and raised for the quarter, \$58.75 for all purposes. Pastor's salary for year, \$450.00. District superintendent, \$60.00.—E. H. Holmes, Pastor.

Forest.—The Rev. A. J. McNair, district superintendent, held our first quarterly conference April 16-17. The Rev. R. B. Anderson, our pastor, is with us again. He is a good Christian and one of the best preachers in the Mississippi conference. The trustees and pastor are planning to build a new church at Ebenezer. This is a small circuit with a membership of 150, but we are going to do our part for Methodism and stand by the Southwestern.—Laura Thompson.

Meridian.—At St. Paul Church, the first quarterly conference was held by the Rev. J. M. Shumpert, district superintendent. Friday night, the 11th, we succeeded in paying the superintendent's salary for the first quarter in full, with a surplus, paid to pastor. The oldest officers of the church say this was never done before. Collected on Sunday night through clubs and captains, \$112. Collected for all purposes during the one and a half months I have been here as pastor, \$265.00. The quarterly conference Sabbath was a great day. The superintendent preached two very acceptable sermons; 223 took the sacrament of the Lord's Supper, the largest number known for many years. Another storm struck Meridian—this time it was confined to the parsonage and our barrel of meal was increased. Mrs. A. J. McNair and a number of others seem to be the leaders. We are now struggling to pay off the indebtedness I find against the church, which amounts to about two thousand dollars, two payments have been made already.—Wm. McMorris.



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Conference Notices

Special Notice

SAN ANTONIO DISTRICT.

Pastors and members: Dear Brethren—You have been informed that Dr. I. L. Thomas will be with us, and hold a Home Mission and Church Extension meeting in our St. Paul, San Antonio Methodist Episcopal church, May 18-19. Let each pastor be on hand. You have done well up to date. You that cannot come send your money by mail, and the Doctor will give you a voucher for the same.—A. M. Mason, District Superintendent.

HATTIESBURG DISTRICT.

Pastors and Members: The Epworth League and Sunday School Convention will convene at Laurel, Miss., May 26-29, 1910. Let the pastors be present. The pastors are requested to see to it that one delegate is elected from each department, that is one from the League and one from the Sunday School. Send their names to the Rev. R. N. Jones, pastor at Laurel, so he can provide homes for them. Now, Sunday school workers and Epworth League, come, let us have a successful meeting. We are expecting Dr. I. G. Penn, Dr. Jones, Dr. Thomas and others of our General officers. Programs will be out soon. We hope to see some from every charge.—G. W. Arnold, District Superintendent.

Do not abbreviate; write proper names carefully.

District Rounds

SOUTH FLORIDA MISSION.

Third Round.

St. Petersburg, May 7-10; Clear Water, 11; Tarpon Springs, 12; Bradenton, 13-15; Ft. Myers & Punta Gorda, 21-24; Lakeland and Bartow, 27-30; Plant City, 29; Tampa and West Tampa, June 11-14; Key West, 17-22; Miami, 23-26; Ft. Lauderdale, 26; Melbourne —; New Smyrna, July 1-3; Lake Hellen, —; Hernandale, —; Daytona, 8-10; Sanford, 15-17; Orlando, 17-18; Smithville, 24; Winter Park, 24; Sunday School and Epworth League Convention, 27-30.—Jeffrey Grant, Superintendent.

KNOXVILLE DISTRICT.

Third Round.

Russellville, May 21-22; White Pine, 27-29; Newport, 28-29; Jefferson City, June 4-5; La Follette, 11-12; Byington, 18-19; Kingston and Lonsdale, 25-26; Harriman, July 2-3; Warrensburg, 2-3; Morristown, 9-10; Tazewell and Tate Springs, 12-13; Knoxville, "Vine Ave.", 15-17; Knoxville, "Seney Chapel," 16-17; Clinton and Coal Creek, 18-24. The District Conference meets in Clinton Tuesday, 9 a. m., July 19th, and closes Sunday night, July 24th. Brethren: See to it that your benevolent collections be in advance of last year. Don't forget the number you are to add to the church this year. Some of the charges have already a good showing.—W. A. Webber, District Superintendent.

BEAUMONT DISTRICT.

Third Round.

Rockland Ct., June 3-5; Hemphill, 10-12; Jasper, 17-19; Bonwiler, 24-25; Evadale and Bnna Ct., July 2-3; Newton,

8-10; San Augustine, 15-17; Orange Station, 22-24; McCabe, Port Arthur, August 5-7; St. James, Beaumont, 12-14; Nacogdoches Ct., 19-21; Voth Ct., 26-28. District Conference, San Augustine, July 27-31st. In having the district conference at San Augustine is bringing our church to the people, for many of them have not seen the church in any form. Brethren, do your very best; for nothing save incessant hard work will bring tangible results to the new district. This is the only thing that will recommend us: Bringing souls to Christ, building up the work where we are, and raising our entire benevolences, etc. You are doing well; you can do better.—W. L. Duncan, District Superintendent.

SAVANNAH DISTRICT.

Third Round.

Kingsland Ct., at Bellview (Hester), May 14-15; Woodbine at Brown Chapel, 21-22; St. Mary's, G. W. Rutledge, 28-29; Waynesville, 28-29; Baxley, June 4-5; English Eddy, 11-12; Vidalla at Cobbs Ct., J. R. Wallace, 18-19; Mt. Vernon, at Alley, 18-19; Soperton at night, 20; Lyons at night, 21; Brunswick, Grace, 24-26; Brunswick Mission, 3:30 p. m., 26; Brunswick Ct., W. W. Clemmons, 25-26; Clyo, at Clyo, July 2-3; Mt. Zion, 5; Asbury, 10-11; Palen, 8-10; Jesup, 16-17. District conference at Taboro, Ga., railroad station White Oak, Ga., July 20th at 8 p. m. Annual sermon, Rev. A. C. Allen, alternate, J. F. Roberson. District conference session from July 20-24, quarterly conference inclusive. Reidsville, July 30-31; Selco, Aug. 6-7; Springfield, 6-7; Speedwell, 6-7. Remember Children's Day, the 2nd Sunday in June. Plan well and push vigorously to raise your entire assessment. This also leads us up to our district conference at Tarboro, Ga. Teams will meet you at White Oak July 20 at 6 and 7 a. m., and 6 p. m., after then only on special occasions. Teams free. We urge each charge to have full report up to District Conference from the pastor's salary on down. We will have fraternal greetings from the Florida Conference from Drs. Todd and Covington. Remember the Haven Home and Speedwell as our district schools in prayers and money. Remember the Waynesboro Academy as our conference school. Commencement day, May 19th, we want to raise \$2,000 and have Bishop Hamilton and Dr. MaVeety present.—E. D. Giddens, District Superintendent.

May Magazines

THE DELINEATOR.

An article of vital interest to every woman is "The Day of the Woman," by Professor Charles Zubell, in The Delineator for May. It goes to the bottom of the phase of life which sends a woman into the commercial world, and advances some new ideas that are worth turning over many times. "The Widow of an American Diplomatist" goes to Rome in this issue with her bright charm and way of seeing things. Rupert Hughes has a splendid article on "What Everybody Ought to Know About Music." The fiction is by Annie Hamilton Donnell, Kate Jordan, Mary Stewart Cutting and Theodosia Garrison, which is enough to be said for any magazine. The three fashion authorities, Clara E. Simcox, Edouard La Fontaine and Helen Berkeley-Loyd, outline the very latest in the world ruled by Dame Fashion. The Delineator for May is both entertaining and helpful.

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LIPPINCOTT'S.

"The Glowworm." A complete novel-ette. Will Levington Comfort. "May." A sketch. Thomas L. Masson. "A Bed of Justice." A story. Mary Imlay Taylor. "The Bibliophile." O poem. William R. Benet. "Policeman Flynn and the Tame Bear." A story. Elliott Flower. "Love Untold." A poem. Katherine Fay. "What Is Wrong with Our Public Schools." V.—The Cost of Improvements." Joseph M. Rogers. "Gran'ma." A story. Luellen Teters Bussenius. "Spring." A poem. Roscoe Gillmore Stott. "The Balloon Terra-Contrast." A story. Helen Talbot Porter. "To Sir Ernest H. Shackleton." A poem. H. M. G. "The Heiress and the Orphan." A story. Augusta Kortrecht. Ways of the Hour; "The Day of the Poor," Edwin L. Sabin; "A Postal Savings Bank," Willard French; "Medicinal Literature," Ellis O. Jones; "Hope Takes Another Spring," Phil Collom; "The 'International Pest' of Anti-Militarism," George Allan England.

WOMAN'S HOME COMPANION.

The cover design is unusually attractive, even for the Woman's Home Companion, and the entire magazine lives up to the standard set by the cover. A superb new painting by Jessie Willcox Smith, "Let Dogs Delight to Bark and Bite," is reproduced in full color on a large mat. Fiction: "The Empty House," by Elizabeth Stuart Phelps, is concluded with dramatic force. "The House of Healing," Juliet Wilbor Tompkins' enticing serial, adds another installment to its popularity. Annie Hamilton Donnell draws the simple story of a lonely college girl in "The Family of Terese," and the late Myra Kelly's East Side children once more make us smile in "Bailey's Babies." Suring and summer fashions are arrayed in tempting pages, including an excellent colored plate. "A Gambrel-Roofed Cottage" is rescribed for the prospective home-builder. "Mission Bedroom Furniture" is attractively and practically explained with working models, and a long article is devoted to the latest outdoor and gardening books. The Doctor's Page and the wide range of all the other departments cover almost need in the average home.

THE CENTURY.

"Men of Galilee," frontispiece, Jules Guerin. "From Nazarets to Jerusalem," (The Holy Land: Fourth Paper), Robert Hichens. "A Singer of Fold-Lore," (Brittany), Ange M. Mosher. "Compensated. Providence Makes a Minor Adjustment," a story in three parts. Part 1. Albert Hickman. "A Matter of Friendship," Alice Heaen Rice. "Music at Dusk," George Sterling. "The Evil Eye," Frank Jewett Mather, Jr. "The Paris Flood." Drawings made for The Century by Andre Castaigne. "The Creators: A Comedy." VIII. A Novel. May Sinclair. "In Lower, New York," Mrs. Schuyler Van Rensselaer. "Portrait Study." (The Century's American Artists Series). Printed in color from the paint-

ing by John W. Alexander. "An American Tenor at Last," (Riccardo Martin). Henry T. Finck. "Chaucer," William L. Corbin. Some Early Portraits of Theodore Roosevelt. Jean Francois Millet's Drawings of American Indians, De Cost Smith. "Modjeska's Memoirs." The Record of a Romantic Career. VI. Last Tours (Conclusion). Helena Modjeska. "Trimmers Two." A Yarn of the Pacific. Arthur H. Warner. "Closing the Doors," Irene P. McKeehan. "Over Sea by Air-Ship." Surprising Progress of German Plans for a Transatlantic Service, T. R. MacMeichen, Carl Dienstbach. "Magnificent Olga." A Story, Lucy De Grasse Martin. "The Cirkerlatin' Whalans." A Story. Edith Livingston Smith. "Sln." Wayland Wells Williams. "College Men and the Bible." A Great Awakening Among the Students of America, Clayton Sedgwick Cooper. "The Red-Winged Blackbird," Le Roy Titus Weeks.

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Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c, 25c and 50c at Drug Stores.

Gleanings from the Field

FLORIDA.

Bell.—The Rev. C. R. Howard, when he came to us in February found only five of us clinging to the old rock of Methodism; there had been twenty-five of us. We still meet and give praises unto God. Not many days ago the Lord sent us a dear pastor, the Rev. C. R. Howard; one of Florida's best school teachers, in the person of Prof. D. S. Selmore, who is a brilliant orator. Easter Sunday the pastor preached a stirring sermon. At 11 a. m., the Easter program began, conducted by Prof. D. S. Selmore. At than four dozen eggs were given. The closing remarks were made by the pastor. At 7:30 p. m., the house was crowded by both colored and whites of this city. Easter sermon was delivered by Prof. Selmore from 19th chapter John, 30th verse. Five new members were added to the membership.—W. T. Walker, Superintendent.

Micanopy.—Our first rally to complete the belfry came off on March 20. We raised \$22. The next rally will be on the third Sunday in May, when we hope to raise twice as much. The pastor, D. W. Demps, is doing his best to get all the members in good working order, and I believe all are trying to do their best to raise as much as possible to complete the work on the church, paint it, build a new parsonage, put a fence around the church property, and get a new bell.—Mittle C. Gibson.

MISSISSIPPI

Alesville.—Our first quarterly conference on the Alesville charge was in every way a success. The trees were bending with ice, the earth was a solid white sheet, but the sun broke forth in glorious splendor and Dr. N. R. Clay was on hand like a warrior of old.

His words of wisdom were gladly received. Pastor's salary was raised from \$530 to \$600. District superintendent's from \$84 to \$90. Our aim is to plant the ag on the top of the bill. —P. A. Lemon.

Children's Day will soon be upon you. Begin to prepare at once. Program, \$2.75 per hundred. Eaton & Mains, 631 Baronne St., New Orleans.

NORTH CAROLINA

OUR CHURCH

By Mrs. ISAAO P. WELLS

With Jesus our great commander,
And captain in every fray,
We expect to fight this battle,
And gain the well-fought day.

The clouds seem dark before us,
Yet there's a gleam of light,
We are bound to win the battle,
For our motto is the right.

So on in the right we'll journey,
Looking to Jesus, our friend,
Trusting he'll some day lead us,
To a bright and a glorious end.

We know he will never fail us,
His promises are always true,
And if we but ask him to help us,
He will carry us through.

We are but few in number,
Yet all the pledge did take,
To be at our post of duty,
And never the Cross forsake.

Your prayers, O Christian soldiers,
Will help us ever so much,
In our struggle in South High Point,
At Brooks Memorial Church.

And pray for good old Daniel,
Who this good work begun,
That he may live with Jesus
When his work on earth is done.
—High Point, N. C.

WEST VIRGINIA

ed.—The Raleigh street Methodist Episcopal Church is progressing well. The wise and proficient pastor, C. Sherrill, A. M. We feel extremely fortunate in securing a man of such broad experience and unquestionable ability and wish to express our deep gratitude to Drs. Thomas, Bowen and Penn, who so kindly aided in securing for us as pastor such a man of sterling character and personality. He has succeeded in organizing the church for the most effectual work in all its various departments. The Methodist Brotherhood and the Ladies' Aid Society especially are making an excellent showing. The Doctor is indeed a high churchman, not being satisfied to go on in the old rut of mere existence, but insists upon the work of the church being done. His sermons are rich in thought which show plainly the results of a developed mind. He points out so vividly in his discourses our obligations, our duties and our defects till we have sufficient food for thought to last us until another meeting. It is our delight to co-operate in every way with Doctor Sherrill in his untiring efforts to build up the race and the church.—Floyd Lovell.

TENNESSEE

Knoxville.—At Seney Chapel the grandest thing for the past year by way of entertainment was a bazaar given April 14-15, under the management of the Ladies' Aid Society. There

were five booths beautifully decorated in lavender, red, white, blue and green and furnished with elegant fancy work made by ladies in and out of the city, and also of Knoxville College. Booth No. 1 was furnished with hot fish, coffee, ice cream, etc. Each night a splendid program was rendered under the management of Miss Minnie Young and Miss Maggie Brice, teachers of Park City High School. We desire to thank them for their very great help. The closing address, which was a masterpiece of eloquence, was delivered by Prof. J. S. Cobb. Total receipts \$18. Miss Sarah L. Cobb, manager; G. F. Tipton, pastor.

Condense, and leave out irrelevant matter. State facts. Do not put several items on one sheet.

LEXINGTON CONFERENCE, WOMAN'S HOME MISSION SOCIETY.

Pastors in charge: Dear Brethren—We, the workers of the Woman's Home Missionary Society of our Conference feel greatly encouraged, since our recent conference session held in Maysville, Ky., on account of the interest in our work increasing among our pastors. We herein appeal to each pastor to join us in our Conference movement to double our membership. If you have an auxiliary that seems sleepy, wake it up. If you have no auxiliary, get busy and have one. If it is impossible just now to have an auxiliary, join in the movement anyhow. We are asking each pastor to have Woman's Home Missionary Day in May. Preach a special sermon on the work. Write Mrs. Della Griffin, Literature Secretary, North Vernon, Indiana, for literature upon our work. Take a collection. Forward all money to Mrs. Annie C. Stanley, treasurer, No. 126 E. Short St., Lexington, Ky. Do this not later than June 10, that you may receive credit in the report for our year closing in June. You will help your district get the banner by so doing. Divide your collection, please; send half to the fund for Colored Deaconess Work and half for Conference expenses. Mrs. Stanley will send you a voucher, which you should keep until next Conference session, when you will receive credit for same in your benevolent collections. We are very grateful to our dear Bishop Cranston for the emphasis he placed upon our work, in showing you, brethren, that it is a part of your benevolent cause. Remember that, had it not been for the money reported by voucher, through the Woman's Home Missionary Society, Springfield, O., would not have stood ahead in the report on benevolent collections. Had it not been that Springfield, O., and Cleveland, O., had such large vouchers from their auxiliaries the Ohio district would not have led in the benevolent collections, thus excelling all the other districts in the Conference. In words of our Editor Jones, these pastors were "on the job." Does it pay to have an auxiliary in your churches? Yes, it pays in more ways than one. Those of us who really have the work of this great society upon our hearts are "seeing visions," as our distinguished Bishop Cranston exhorted us to be able to, through Christian living. We cordially invite all pastors who desire to attend our annual meeting in Hawthorne street church, Columbus, O., June 23, 26.—Martha A. Sissle, President of the Lexington Conference, Woman's Home Missionary Society; 2273 E. 43rd St., Cleveland, O.

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Died

Idleberger.—Cris Idleberger was called from labor to reward January 24, 1910. He was a faithful Christian to his church. He was converted during the Rev. N. Toole's administration on the Forest, Miss., work, and joined under the Rev. N. Toole. He had been sick for many days. He leaves a wife, ten children, three grandchildren, three sisters and many friends. The deceased joined the Masonic Lodge some years ago. His life showed that he could speak like St. Paul. "I have fought a good fight, I have finished my course, I have kept the faith." The funeral was conducted by the Revs. C. W. Williams, J. T. Faulkner and H. Garrett. Burial by the Masonic Lodge.—J. M. Griffin.

WANTED.

We desire a list of all colored men engaged in business of whatsoever sort in the State of Louisiana. Pastors, educators and friends will do the Southwestern Christian Advocate a great favor if they will send us forthwith from each town a list of colored business men and their correct address. Please state the kind of business, whether merchant, broker, etc. We want also the names and addresses of successful farmers and mechanics. Let us have this information at once.

SUCCESS

REV. W. WELLS

Success is the progress of a soul
Striving among mankind,
Honestly and helpfully to live
And any moment of the day
Graciously meets life's demands.

Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

MRS. ANNIE E. WILLIAMS

Mrs. Annie E. Williams, widow of the late Rev. W. R. J. Williams of the Washington Annual Conference, died Wednesday, April 13, 1910, at the residence of her son, the Rev. E. S. Williams, District Superintendent of the Washington District, Washington, D. C., aged 64 years.

She was united in marriage to the Rev. Mr. Williams, September 10, 1863, their union was blessed with 11 children, 4 of whom survive; these with six grandchildren, one brother, two sisters, mourn their loss. Her's was a life of deeds, not words. She was willing to make any sacrifice for the education of her children, five of which graduated from Morgan College, Baltimore, Md. She was converted at the age of 18, and for 46 years lived a consistent Christian life. She was in no sense demonstrative, but her faith in God was both deep and abiding. Quiet in manner, gentle in speech and spirit, a lover of home and decidedly pronounced in her family affections and friendships. An attractive housekeeper, presiding elders, pastors and laymen found ever ready and willing hands to provide for their comfort when they came to her humble home. For forty years she walked side by side with her husband, sharing the joys and sorrows of the wife of an itinerant minister. No work of complaint escaped her lips when appointed to a new field of labor; she felt it to be a Divine command and considered it to be her duty to go wherever and whenever sent. Everything within the limits of human possibility was done for her comfort during the five months of her illness. Being unconscious for several hours prior to her death she left no farewell word, but passed away as peacefully and quietly as she had lived. "Blessed are the dead who die in the Lord, even so saith the Spirit, for they rest from their labor and their works follow them."

Funeral services were conducted at her late residence, 1316 G St., N. E., Washington, D. C., at 8 p. m., Friday April 15, 1910, by the Rev. W. C. Thompson, B. D., Revs. Elijah Ayres, T. H. Brooks, G. A. Davis, C. S. Briggs, A. A. Brown and A. J. P. Oliver. Saturday morning the remains were taken to Baltimore, Md., for interment; the regular funeral services were held in Ames Memorial Church, of which the deceased was a member, under the directions of the Rev. D. D. Turpeau. Eulogies were pronounced by Dr. D. W. Hays, Rev. A. Dennis and Rev. Turpeau; others who assisted were Revs. C. G. Cummings, B. D., J. C. Love, W. M. Brown, W. T. Harris, J. H. Goodrich, W. H. Gains, J. H. Jenkins, A. J. Oliver, David Johnson and B. F. Myers. Interment was in the Ashury Evergreen Cemetery.

Wills.—Union Methodist Episcopal Church, Anas, La., lost a promising young member, Fred Wills, a young man who was always ready to help the cause of Christ. We extend our sym-

TO YOUNG WOMEN

You may be laying up for your selves much future suffering, by not treating your ailments promptly, (before they have a chance to become chronic), with that well-known female remedy, Wine of Cardui,—about which you have so often heard.

Look ahead, and plan for a healthy, happy life, by preventing female trouble from getting a foothold.

Try if that famous medicine, Cardui, which has helped so many others, will help you.

For young girls just entering into womanhood and young ladies whose life duties have not long begun, Cardui is often of vital importance, giving them strength for daily tasks.

Read what Mrs. Mary Hudson, of Eastman, Miss., says about her young sister: "While staying with me, and going to school, my young sister was in terrible misery. I got her to take a few doses of Cardui and it helped her at once."

"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine."

"Now I am in better health than in three years."

Try Cardui.

pathy to the bereaved family, mother, brothers, sister and friends. Let us how in submission and say "Lord, thy will be done."—N. McNeal, pastor.

Poe.—Mary Ida, the beloved wife of Mr. J. H. Poe, recording steward of Lakeside Methodist Episcopal Church and one of the mail carriers of Huntsville, Ala., died in full triumph of faith March 11, 1910. The deceased was born of Methodist parents at Scottsboro, Ala., August 5, 1874, and while yet in her childhood she manifested those traits of Christian character which endeared her to all with whom she came in contact. She joined the Methodist Episcopal Church early in her teens and until her death was a faithful and devout member of the same. She graduated with honors from our Central Alabama Academy, May, 1896, and in October of the same year was married to Mr. J. H. Poe and was a devoted wife and mother. She is survived by her husband, four little children, mother, two brothers, a sister and hosts of other relatives and friends. She was a member of the Eastern Star, and was buried with the honors of that order. The esteem in which she was held was shown by the large and representative attendance at the funeral and the many beautiful floral offerings. Prof. H. C. Binford, Jr., Dr. L. R. Fearn, Editor H. J. Richardson, Dr. A. A. D. Sheffy and Messrs. J. W. Petty, Robert Dawson, Charley Moore and Charley Derrick acted as pallbearers. The funeral was conducted by the pastor, the Rev. Wm. Jones, who had been a constant visitor at her bedside, assisted by the Revs. Raglan, Davis, Smiley and Bailey, pastors in the city.—Mrs. A. B. Jones.

Smith.—Lydia Smith, one of the best members of St. Mark Methodist Episcopal Church, Cane River, La., and one of our highly esteemed young ladies, a faithful Sunday School and church worker and a lovable Christian girl, died March 10, 1910, after serving the church for about five years; age 17 years. Many relatives and friends mourn her early demise. The funeral service was conducted by the pastor.—N. Ford.

Ferguson.—Cora Ferguson, born July 18, 1889, joined Bluefield Methodist Episcopal Church in 1906. She was a faithful member of her church and was always at her post of duty. She was an obedient daughter, a loving wife, and a patient mother. She will be greatly missed. On the morning of the 17th of March the summons came and she answered. She was a constant worker in the Woman's Home Missionary Society. The body was deposited in the Creston graveyard to rest until the morning of the resurrection. She is survived by her mother, husband, one child, two brothers and a host of relatives and friends, all of whom are members of the Methodist Episcopal Church.—W. O. Thomas, pastor.

Rohinson.—One of our faithful soldiers, Henry Robinson, of Lumerton, Miss., Methodism, has entered upon his reward. The wife, the children and the community are indeed bereaved. The funeral was conducted by the pastor, assisted by the Rev. Mr. Dotson of the African Methodist Episcopal Church, and J. Hushond and J. Watkins of the Baptist church.—E. H. Langston, pastor.

Mitchell.—At Cane River, La., Sunday, March 13, 1910, the memorial service of Mrs. Margaret Mitchell who died October 3, 1909, age 104 years. She had been a member of the Methodist Episcopal Church 53 years; was converted in the year 1856. The services opened with the early morning Sunday School as usual, with 47 pupils present. At 12 m. the pastor opened service. Eulogies by Bro. Gabriel Harris, a local preacher of this church, V. Mickleberry, a local preacher of Ashery Methodist Episcopal Church, the Rev. L. Louns, of the Baptist church, and then the pastor, T. A. Hampton.

Marriages

Jackson-Curruthers.—At the home of the bride, in Pelham, Texas, March 26, 1910, Mr. D. Jackson and Miss Birdie Curruthers. Mr. Jackson is a splendid young man and a member of the African Methodist Episcopal Church. His bride is a member of our church. The Rev. R. D. Dennis read the ceremony.

Wehh-White.—At Gretna, La., Mr. Edward D. Wehh and Mrs. Octavia White, at the home of Mrs. Pearl Black, daughter of Mr. Wehh, on Thursday night, March 24, 1910. They received many valuable tokens, Rev. J. A. Lindsay officiated.

McGoy-Hilliard.—A beautiful and attractive wedding was that of Mr. D. L. McGoy of Verona, Miss., and Miss Bessie Hilliard, of Ripley, Miss., Feb. 20, 1910. The ceremony took place at the Methodist Episcopal Church, of which the bride's father is pastor. The Rev. D. J. Vernon officiating. The church was beautifully decorated before the bridal party arrived. Mr. Henry Reynold sang a beautiful solo. Miss Lulu G. Chisholm presided at the organ. As the wedding march pealed forth there entered the church Miss Laura Hilliard and Mr. D. L. McGoy, Mr. R. B. Scales of Verona and Miss Sarah Prince of this place. Miss Prince was beautifully dressed in blue silk mull; Mr. Russell Cole and Miss Lottie Cowan, one of Ripley's

charming young ladies, who was dressed in pale pink mull; Mr. G. L. Egerstone and Miss Pearl Greene of this place, who was dressed in a beautiful pea green silk crepe. After these came the bride and best man, Mr. M. T. Thomas of Verona, preceded by Miss Sarah Vernon, maid of honor, one of Ripley's popular young ladies. Miss Vernon like the bride, was dressed in pure white.

Chandler-Sanders.—Mr. Jas. Chandler and Miss Ida Sanders, at Grenada, Miss., March 13, 1910, the Rev. J. W. Winhush officiating.

Summons-Brown.—At the home of the bride in Mandoville, La., March 28, 1910, Miss Pearl Brown and Mr. Willie Summons, by the Rev. M. J. Dyer.

Williams-Romans.—On April 14th, 1910, the Rev. H. W. Williams of Greenville, S. C., to Miss Minnie A. Romans of Asheville, S. C., at the home of the bride. The affair was very elaborate and unique and many friends were present. The bride is of a highly respected family, is very attractive and congenial. She will make many friends in their work. The groom is a very excellent young minister, an alumnus of Clinch University and Gammon Theological Seminary. They received many valuable presents. God's choicest benediction be upon them.—S. M. McCollem.

Morris-Parker.—March 2, 1910, Mr. Isaac Morris and Miss Angenette Parker, at the home of the bride in Napoleonville, La. Among the guests were the Rev. J. A. Landry, brother-in-law of the bride. The bride is superintendent of our Sunday School and one of the leading young women of this town. Many were the tokens of esteem presented by friends. The Rev. T. P. Norris performed the ceremony.

Breaux-Weathersby.—Mr. Arsen Breaux and Miss Willie Weathersby of Vernon, La., at the home of the bride's sister, Mrs. Sarah Will. It was one of the prettiest weddings witnessed at this place. The bride and bridesmaid, her sister, Miss Ida Weathersby, were beautifully gowned. The groom is an industrious young man. They were the recipients of many valuable presents. At the fashionable table-supper all that came were served and the crowd was great. The Rev. M. E. Harrison officiated.

Augustus-Nelson.—Mr. S. L. Augustus and Miss Margaret Nelson, highly esteemed young woman of Napoleonville, La., February 27, 1910, at the residence of the bride. Immediately after the ceremony they departed for Clinton, La., where they will spend awhile with the groom's mother. The Rev. J. L. Augustus performed the ceremony.

Grant-Moore.—At St. Paul church, Monroe, La., Mr. Leaved Grant and Miss Florence Moore, Feb. 22, 1910, by the Rev. Edward Powell.

Brooks-Lony.—Mr. Ezra Brooks and Miss Clara Lony, Feb. 24, 1910, at Monroe, La. The Rev. Edward Powell reading the ceremony.

Harland-Moore.—On the 20th of March, 1910, Mr. Willie Harland and Miss Edna Moore, at the Methodist Episcopal parsonage, Jackson, Miss. The bride is a member of the Methodist Episcopal church at Merton, Miss. The Rev. R. L. Tate officiated.

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Gleanings from the Field

FLORIDA

Mrs. E. M. Kemp Elliott, daughter of the Rev. J. F. Elliott, District Superintendent Gainesville District, is one of the brightest helpers in our church in Key West. She is a former student of Cookman and a graduate of Clark University. Mrs. Kemp organized the Elliott Institute, named in honor of her father (once pastor of this church). This school is filling a long felt want. The attendance is large. Domestic science and sewing are taught. This school has already sent students to Clarks and to other schools for higher courses. The effort of the founder is to have this school become the property of our great Freedman's Aid and Southern Education Society. When matters pertaining to said school shall have been looked into and considered, I believe the Board will see the need of it in this Catholic city.

Key West.—I was appointed to the Newman Methodist Episcopal Church, this city, at the last Annual Conference. This charge is in the South Florida Mission Conference over which the Rev. Jeffery Grant is Superintendent. I found a splendid up-to-date people. I was never better received. Have reorganized the work in nearly all of the departments of the church. Our handsome church building here was blown down October 11, 1909, and this church was in debt over \$6,000 to the Church Extension Society. This debt in some way must be settled. The city requires that we build a stone or brick building. As the stone will be cheaper we are going to build a stone church at a cost of \$8,000. We are going to send an appeal to every Methodist and friend in the country. Seven other churches are demolished and you see outside aid is needed. Let every Methodist send us something. We are compelled to raise \$14,000 soon. Our appeal will be sent you soon.—J. M. Trammell, 411 Julia street.

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LOUISIANA

The Rev. T. A. Hampton, pastor at Natchitoches, and his family desire to thank the good people of his place for the surprise which left so many good things at his home recently. Sisters Margaret Williams, Lillian Taylor and Emily Champt led the social and were followed by many of the friends and members of our church at Natchitoches.

The pastor, Rev. Sanders Carroll at Natchitoches, thanks the members and friends of his church led by Sister Felicity Griffin, who came to the parsonage in the quiet hours of the night bringing with them many pounds of choice groceries and a purse. Prof. Thomas of the African Church had us welcome to Natchitoches. Dr. Thaddeus Taylor, eldest son of Rev. Henry Taylor, our pastor at Alexandria, extended us welcome in behalf of the members and friends of Ashury

Church. After exchanging friendly greetings the crowd retired leaving us thankful and happy.—Sanders Carroll, pastor.

Eola.—The first Quarterly Conference was held at Simpson Methodist Episcopal church by the District Superintendent. The officers were present with reports which showed success along all lines. After the Quarterly Conference was over a grand reception was tendered the District Superintendent and pastor. The Resurrection sermon was preached by the District Superintendent at Simpson and the pastor preached at Sunower. Paid the Superintendent in full. We raised this first quarter \$89.30. For mission we raised \$11.00. The Sunday School is still on the increase at both churches, and the work is spiritually and financially alive.—A. B. Venable, pastor.

Flournoy.—Our first Quarterly Conference was held by District Superintendent B. J. Reddix. The work is in a prosperous condition. Every interest of the church is looked after. The work progresses nicely at this place. We have a good Sunday School and the church is alive. The Superintendent preached a good sermon. Raised for the quarter \$38.65. Paid the Superintendent \$6.65.—Julia M. Thomas.

Grand Ecore.—At Emanuel Chapel the sacrament of the Lord's Supper was administered to 32. The pastor and wife were made glad after that seven mile drive through the woods by the donation of the many pounds of choice groceries presented them. God bless them all.—T. A. Hampton, pastor.

Shreveport.—The joint reception of welcome to the new pastor of St. Paul, St. James and Daniel Chapel, was held at St. Paul Methodist Episcopal church not long since by the members of the respective churches. The seating capacity of historic St. Paul was taxed to its full capacity by an appreciative audience. A short sermon by the Rev. G. A. Payne of Fairfield. Mr. Roht. F. Anderson extended the welcome of St. James church to the Rev. T. J. Johnson; Miss Gordon delivered words of welcome to Rev. Mr. Jackson on behalf of members of Daniel Chapel. In his usual enthusiastic manner, Mr. W. J. Walker welcomed the Rev. C. W. Reeves. The Revs. Johnson, Jackson and Reeves each responded briefly. Refreshments were served under the supervision of the Ladies' Aid of St. Paul. Sunday, April 10, Dr. I. L. Thomas preached an able sermon. At night he preached at St. James. Sunday night the Rev. C. W. Reeves preached a strong sermon; subject, "Neglect." A number came forward for prayer and one young man was converted. St. Paul is pushing off in good shape.—P. W. Kinchen.

Washington Charge.—Rev. J. O. Richard has held the first Quarterly Conference. Reports showed the church to be in a prosperous condition. Refreshments were served to all; this was a surprise. Collection \$16.85; paid Superintendent. Miss Hattie Boles delivered the welcome address to Superintendent J. O. Richard. The hearts of all were made glad by the sermon of Rev. E. Hutchinson and Superintendent J. O. Richard; \$28 was raised at Easter.—D. G. Taylor, pastor.

Lake Providence.—Our first Quarterly Conference was held April 9-10 in St. Peter's Church by the Rev. T. H. Monson, District Superintendent. All officers present. Through the energy

and hard work of our beloved pastor we have accomplished good work for the first quarter. Two members added to the church. Paid the District Superintendent in full. Raised for all purposes \$124.60. The church is taking on new life. Benevolent collections so far indicate that every missionary claim will be looked after. Our members are loyal to every claim. The District Superintendent preached two able sermons. With the Rev. S. McGruder at the wheel and the Rev. T. H. Monson on the district we are anticipating a great work this year. Pastor McGruder has gained many friends since he has been in our town, both white and colored, and he is loved by all his members. He is an able preacher and a Christian, always at his post of duty. May God bless him.—H. R. Armstrong.

Mt. Noho.—We had quite a large gathering on the first Sunday in April. At the close of the sermon "After the Ball is Over," 42 persons came forward for prayer. Sixteen joined the church on probation and fifty-eight persons partook of the Lord's Supper. Collections \$12.50. At night Brother W. L. Williams preached quite an impressive sermon. The church is alive in every respect.—L. L. Estavan, pastor.

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Southwestern Christian Advocate

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CASH REMITTANCES.

Subscription received April 18-30.

Atlanta-Savannah.—F. M. Gordon, J. C. Graham, J. C. William, W. E. W. Carpenter, R. -W. Wallace, M. R. Hindsman, Moses Brooks, L. E. Duncan.

Alabama, Central.—C. H. Brown, J. S. Smith, Mary Morgan, M. E. Townsend, E. Frozier, G. Henkeis, C. M. Johnson.

Missouri-Central.—B. F. Abbott, Arrie Roien, J. W. Vaughn, R. Davis, Susie Ward, R. G. Smith, W. H. Porter, H. L. Mitchell Central Missouri 146 annual subscribers.

Delaware.—J. W. Cook, J. Covington, Delaware conference 152 annual subscribers.

Lexington.—E. R. Lewis, W. T. Howzer, W. A. McCloud, H. W. Roils, Lexington Conference 211 annual subscribers.

Lincoln.—H. P. Porter, Edward Baker, F. J. Loper, P. McCalvin.

Little Rock.—David Hall, Susie Reed, L. G. Hodges, C. C. Coleman, B. J. Lewis, Lizzie Brown, Jack Chisum, J. F. Griffin, Roht. Evans, W. R. R. Duncan, I. Whitmore, S. J. Rich-

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COLORED YOUNG MENS' CHRISTIAN ASSOCIATION.

Sunday, May 8, the Rev. J. E. Smith, pastor Spain street Congregational Church, will address the meeting for men only. All these meetings are called for 3:30 in the afternoon in the assembly room of the Association. Good music, directed by Mr. A. H. Colwell.

Pleasant Plain Church.—Sunday, May 1st. Services good all day. At 11 a. m. we preached, the anniversary of the Dewey Pleasure Club, communion was administered to 64 communicant, at night two joined the church. Collection good. T. B. Cooper, Pastor.

Wesley Church.—Services were very impressive on Sunday, May 1st. The Sunday-school shows an increase in attendance and added interest, as does the 11 o'clock service. At 3 p. m. were favored with an address by that very able and princely layman, Mr. John A. Patten, of Chattanooga, Tennessee. At 7:30 p. m. we inaugurated the use of the individual communion cup which we are pleased to state was a complete success, 220 persons communed. Collections for the day, \$49.52. Dr. Logan was assisted in the service by the Rev. Dr. B. M. Huhhard and Dr. Valcour Chapman.

Haven Memorial.—Love and Friendship Memorial Benevolent Society held its memorial service at this church. Mr. George Williams, for seven years president of the organization, was present. The Rev. Dr. Pierre Landry preached an appropriate sermon for the occasion. Dr. Robert E. Jones, editor of the Southwestern Christian Advocate and Business Manager S. M. Davage of the Southwestern Christian Advocate, attended the evening service. It is said by older members the sermon by the Rev. Mr. Davage was one of the best and most impressive delivered recently in this church. Southwestern Day on the fourth Sunday.—Bernice C. Overt.

ardson, A. Whitmore, S. M. Cain, Jno. Henry, Amanda Doss, John H. Mathews.

Louisiana.—S. A. Davis, L. S. Johnson, W. L. Amos, Susie Jackson, P. W. Kinchen, N. Ford, W. Holbert, H. H. Ham, S. M. G. Taylor, Anglum Tom Prophet, J. O. Richards, H. J. Kelley, J. C. Clark, Andrew Griffin, J. O. Richards, A. C. Simms, H. DeJole, J. A. Barnes, E. S. Henry.

Mississippi-Upper.—S. H. Cannon, Osie Marshall, J. Lawrence, R. B. Thomas, H. W. Wood, H. G. Hill, Ben Mills, A. Riley, S. K. Phillips, O. W. Crump, T. K. Kirey, I. C. Rucker, A. H. Tate, Jos. Bass, A. G. Heffner, H. Blackwell, J. E. Coleman, Wm. Campbell, C. S. Campbell, David Harper, O. Whiting, A. J. McNair, I. R. Kersh, D. Green, R. Potts, C. A. Jordan, E. D. Starkey, J. W. Winbush, H.

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South Carolina.—L. D. Millar, H. C. Asbury, S. G. Menter.

Tennessee-East.—W. F. Lillard, W. A. Webber, L. W. Jones, W. Cornella Simms, Mrs. A. Cliff.

Texas, West.—D. C. Lacy, L. D. Lyons, J. W. Johnson, Aaron Taylor, S. B. Barnes, Wash. Montgomery, J. Jones, H. W. Miles, E. S. Ratcliff, James Jordan, J. E. Tabb, W. H. Ste-

vens, Adam Jefferson, A. L. Gabriel, G. L. Robertson, H. A. Harrail, Joe Wilson, Sandy Kiliebrew, A. M. Mason, Geo. Means, Aaron Taylor, J. H. Carter, E. L. Jackson, R. S. Caruthers, N. C. Scott, H. Adkinson, E. D. Blackwell, A. L. Moseley, Emma Phillips.

Washington.—S. A. Virgil, A. M. Hanna, J. D. Allen, T. Robinson, W. S. Jackson, L. J. Lilly, A. L. Davis, Washington Conference 166 annual subscribers.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
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NEW ORLEANS, MAY 12, 1910

Vol. No. 44—No. 19

THE REIGN OF KING EDWARD CLOSED

The outstanding event of the world during the past week was the death of King Edward VII, the King of the United Kingdom of Great Britain and Ireland, defender of the faith and Emperor of India, which occurred at Buckingham Palace in the City of London on the night of May sixth. It cannot be said that the world was expecting the death of England's King for he had been ill not more than six days and the thought of the people was scarcely turned towards his death. Since his ascendancy to the throne upon the death of his great and distinguished mother, Queen Victoria, on the date of January twenty-fourth, 1901, he has been a world factor. He was the best known among Americans of all European potentates, and was perhaps the best loved of the European royalty. For after all there's a good deal that unites the British and American cousins; they have a common religion, a common language and a common ancestry. These things count for much in the making up of bonds, individual, national and international. And while the average American has not much respect for the ostentation of European royalty, nevertheless, King Edward had ingratiated himself into the heart of the American people. Perhaps much of this good feeling he inherited from Queen Victoria, whose long reign and whose constant efforts for good made for her a warm place in the heart of the American people. King Edward came to the throne, therefore, inheriting the good will of the American people, which good will under his regime did not abate, but increased. He came to the throne of power with the Boer War still on. In the settlement of this conflict he showed large magnanimity and revealed unusual strength as a diplomat. King Edward won for himself during his brief reign of less than ten years the soubriquet of "peace maker." He never sought an international quarrel; he always avoided one. While yet the Prince of Wales an incident foretold the dominant note of his reign. It was in 1895 when America and Great Britain were aroused by the Venezuela matter and the jingoes of both nations were crying for war. When the relations were strained to the breaking point, the editor of a New York paper asked the Prince of Wales, Gladstone, and others for expressions of opinion.

The Prince responded, and the message he sent back was:

"Peace on earth; good will to men!"

This message characterized the entire reign of King Edward. He strengthened no little the position of Great Britain throughout the world in the new alliances which he made. The position of Great Britain in the Orient was made vastly more secure while no doubt the envy of several of the European powers was incurred when he formed an alliance with Japan. France had been put down as an old time enemy to England, but through the diplomacy of King Edward France was brought into close relation with the Crown of Great Britain, so that there exists today between the great Republic and the great Empire of Europe most cordial feeling. Likewise during his reign have the relations be-

tween Spain, Portugal, Norway and Russia been strengthened. The diplomacy of King Edward is said to have been not the practice of deceit, but he

retard, perhaps indefinitely, a part of the program which Parliament had under advisement. Otherwise his death does not affect, necessarily, the problems of the world.

The relation of Great Britain to the world depends now upon the character and policies of the new King, who automatically comes to the throne upon the death of his father. Under the rule which adheres in the British Government, the oldest living son is the heir apparent to the throne, and upon the death of the ruler is the reigning monarch.

The new King, who will be known in history as George V, was not the original heir apparent to the throne. He was the second son in line, the first, being Prince Clarence, who died Jan. 14, 1892. The Prince up to that time had not been trained to the Kingship; he had given his life principally to the study of the problems of the Navy, having worked his way up from a cadet to a commander. His entire life, therefore, was changed upon the death of his oldest brother and he comes to the throne at the age of forty-five with the training which his father has given him during the past ten years in the affairs of the government. Contrary to the action of Queen Victoria, who kept Prince Edward entirely in the background, King Edward practically tutelage his son for the leadership of the Empire of Great Britain. While little is known as to the details of the policy of Prince George, and while there is some conjecture as to the policies that will be in vogue, nevertheless, all things considered, the Empire of Great Britain is still in safe hands. King George has as his companion Queen Mary Victoria, a woman of strong personality and of decided leaning toward charities and the uplift of the people in general.



KING EDWARD VII

BORN
Buckingham Palace, London, England
November 9, 1841

DIED
Buckingham Palace, London, England
May 6, 1910

was open and above board. His was diplomacy in the open, and it is said that it won for him the admiration of his subjects, as well as of the crowned heads. He was in some regards the world's greatest diplomat. Perhaps King Edward was exploited all too much as a sportsman. There was this side to his life, but on the other hand there was a side that was serious and as solid as it was serious.

He was born November 9, 1841 in Buckingham Palace, London, his mother being Queen Victoria and his father Prince Albert Saxe-Coburg, the consort of the Queen to whom she was married February 1840. His first instruction was under direction of Lady Lyttleton, a sister to Mrs. Gladstone, who was subsequently displaced by the Rev. Henry Mildred Birch. Later on the young Prince studied in Germany and later finished his education at Trinity College, Cambridge. In 1860, then being nineteen years of age, King Edward made a visit of the British provinces and visited also the United States. During the said tour he made himself exceedingly popular with all classes and won for himself the name of a "good mixer."

His death comes, at this particular time, when England is facing a grave situation. And no doubt his going will affect the policy of the Kingdom and

THE GENERAL CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH

The attention of world-wide Methodism and for that matter world-wide Protestantism is turned towards the General conference of the Methodist Episcopal Church, South, which began its sixteenth quadrennial session at Asheville, N. C., Wednesday, May 5. The Episcopal address which is an outstanding event in any Methodist General Conference occupied the better part of the first day's session; was prepared and read by Bishop Eugene Russell Hendrix. The address is of considerable length and worthy of wide reading. It is well written in terse, clear, unmistakable English; eloquent at times; always direct and covering a number of important points. The Episcopal address refers to the growth of the Church South—being as it now is "the second largest Methodist Episcopal Church in the world and the third largest Protestant Church in America." During the past four years the increase in membership has been 207,754. "This increase is more than half," says the Address, "of our entire gain during the last decade." The present membership of the Church not including

(Continued on Page Eight.)

The Morning Cometh

By the Rev. Ward Platt, D. D.

Despite all signs to the contrary the outlook for the Negro race in America was never so bright as now.

The coming of that race to its own is without blare of trumpets. Slowly, silently, patiently this host climbs the rugged steep which lead to a place permanent and secure among all peoples.

To sense this advance one may sight by several significant facts:

Public opinion is undergoing evolution concerning the status of the American Negro. The verdict from an increasing majority is that he shall occupy as large a place in life as he can fill.

A fair show and a square deal is the demand of the general public. There are many apparent exceptions to this, but to any one close to the pulse beat of national sentiment this conclusion is unmistakable.

* * *

Without excusing any unjust public attitude, social, civic or industrial toward the Negro, yet, all these tend to race solidarity. Just here may be God's fulcrum. Out of this may come the larger race compensation for past injustice. It is suggestive that the solidarity of ancient Israel insured racial integrity and destiny.

* * *

Again—watch the race drift to southern bottom lands. Contemplate this African farmer who now numbers one in eight of all who till the soil in the United States. Cotton more and more is king and the African more and more will determine the output of cotton.

What new emphasis will underscore this fact when the Panama gateway bears the cotton and rice of the South to the Orient? As an agriculturalist the African may become independent. He is taken from the labor market where competition makes discrimination.

The quality of his products will alone determine their selling price and their increasing quantity will determine his power in the financial world.

A few months ago in a southern state we conversed with a black brother layman of our Church. He is clearing from ten to twelve thousand dollars annually on his cotton crop. This is exceptional, but it points the way to possibilities. We suppose this man to be a future philanthropist of his race.

* * *

Industrially and commercially the African is well above the horizon.

I was told in a growing town of the South that the one contractor there having practical monopoly of building operations is a Negro. A colored grocer there commanded white trade because of the excellent quality of his goods. Never in history has race or color counted for so little as now, provided the individual or race can deliver achievements on a high level.

* * *

While but about three of ten millions have reached the higher level of education and culture that prepares for success in an exacting age, yet the leaven is working. A visit to southern black schools which are under the direction of wise instructors, will prove a revelation.

Silently this work progresses. The alertness, the quick adaptation of students to better methods of living, are an inspiration. Thousands of black people are planning and thinking for themselves. The lack of cordiality with which their opinions have been accepted have tended to restrain their expression—yet all the more it is their duty to think and speak as to ultimately command the ear of the nation.

* * *

Improvement in home life is fundamental. Just here is where he notably wins. Walk about southern towns and cities and mark the better houses, in some instances mansions—that are evolving from primitive conditions more prevalent. And again take pains to come in contact with the cultured men and women of a high social order steadily advancing and your own heart will beat as never before in rhythm with the throbbing life of an awakening race. Our national unconsciousness of this change does not argue well for our observation and intelligence on so vital a subject.

* * *

The American Negro's place in public and civic

affairs is as sure as his advance and achievement. As he wins the latter the other will follow. It is inevitable. One might as well try reversal of ocean tides as to think to prevent it.

Give him a few more years to make a background. He must make it. We inherit it. Patiently and with monumental self-restraint he is building foundations.

The Laymen's Missionary Movement

By Mrs. George O. Robinson

The Laymen's Missionary Movement presents a magnificent opportunity to all Protestant denominations throughout the United States.

Is Methodism measuring up to its full privileges? Our Bishops touch the keynote of complete success in their address when they say, "The plan to mass the men of the church in a great interdenominational alliance, to promote the cause of Missions abroad and at home, and to bring about within this generation the evangelization of the world, is both rational and inspiring."

Such a plan is truly both "rational and inspiring"; the heart throbs with glad joy in thinking only of the possibilities of such a coming of God's kingdom.

But, is this plan what our Methodist part of the Laymen's Missionary Movement is trying to do? Is the "Laymen's Missionary Movement" promoting the cause of Missions at home as well as abroad? The Methodist leaders tell us that the object is to increase our gifts for Foreign Missions.

Canadian Protestantism, where this great Laymen's Movement originated, does not stop short of including the entire world in its field of effort; in other words, "the Presbyterian Church in Canada; the Methodist Church in Canada; the Church of England in Canada, and the Baptist church in Canada" include Home and Foreign Missions in their Laymen's Missionary Movement.

In the case of the Presbyterian Church, this work was organized before the Laymen's movement; it includes both Home and Foreign Missions and is known as the "Presbyterian Forward Movement for Missions."

The Baptist Church (South) and the Methodist Episcopal Church (South), include Home and Foreign Missions.

So far as known at present, "only two, the Reformed Church in the United States, and the Methodist Episcopal Church, are for Foreign Missions only."

I have recently returned from a close study of religious conditions in the West and Northwest. There, all is in a state of transition. Civilization is in the making. Just as the chemist in his laboratory can guide the processes of crystallization to produce one substance or another, according to what he places in the melted flux, so can the Christian determine the coming civilization of this mighty empire, by what he shall contribute to its formation. After the process is "set" civilization, like the chemical substance, cannot be reconstituted without being broken up and re-melted.

Methodism in Oregon is now working painfully and against great odds to secure property and influence that could have been had for the asking a little more than a generation ago.

What is the condition of Methodism in the Northwest to-day? In Seattle, growing, prosperous, the seaport of distribution of the North Pacific, out of a population of 325,000, Methodism has a membership of about 5,400 (figures given by the Rev. Dr. J. P. Marlett, District Superintendent.)

In Tacoma, beautiful progressive Tacoma, out of a population of 125,000, Methodism has 3,161 members.

In Portland, Oregon, with a population of between three and four hundred thousand, Methodism has a membership of about 4,000.

San Francisco, marvelous in its rebuilding, with immense wealth owned by individuals and companies, out of a population of 450,000, of whom 245,000 are Catholics, has twenty-eight hundred Methodists, none of them men of wealth, more than half of them women and children, but all working zeal-

Some day the super-structure will amaze us. That the foundations were so long in making will insure permanence. No man who invests wisely in that proposition will fail of geometrical increase.

The Board of Home Missions and Church Extension of our Church believes in our colored brethren. It invests more than \$125,000 annually in this foundation laying. It believes the future of the African in America so sure that it expects, in due time, to see the top stone placed with national rejoicing. Can we as a Board have a more liberal support from our colored conferences that we may by God's blessing hasten that day?

ously, with great faith and pathetic self-denial, to rebuild their destroyed churches.

These statistics from the Pacific Coast ought to be a "great call" to the laymen of Methodism.

Then in the inland country of the Northwest, what is Methodism doing? Listen to the Rev. J. D. Gillian, District Superintendent: "There is in the State of Oregon a section of country larger than the State of Vermont, where there is not a Christian service of any kind."

Montana is about the size of Japan. "Less than ten per cent of children in this great state are in the Sunday School. The estimated population of the state is five hundred thousand, and the records of the Roman Catholic Church show that 65,000 belong to that church. The records of all the Protestant bodies together show that less than thirty-five thousand are recorded as members in that state. Fully four hundred thousand people in Montana are not connected with any church."

One of the District Superintendents of Montana, the Rev. O. A. White, writes: "In the Northwest corner of the state there is an area of more than 2,400 square miles, where there are more than six thousand homesteaders. In all this territory there is not a single resident minister of any denomination."

Do the laymen of Methodism know these facts? How many know that in Idaho the Mormon citizens are in a large majority?

Do we appreciate the fact that in Wyoming, Utah, and Idaho Mormons hold the balance of political power?

In Western Washington 937 towns and villages are without any religious privileges whatever, and in this same western Washington one-half the children have never been in Sunday School.

If the laymen of Methodism do not know these facts, ought they not to know them?

Conditions now exist in the Dakotas, Montana, Washington, Idaho and Nevada, a very empire in territory, that give the Church opportunities equal to what were in its grasp fifty years ago in Oregon. Men and money can be used to magnificent purpose.

At a notable meeting of United Protestantism held in Louisville this last December, the Rev. H. C. Herring said: "What is involved in the evangelization of our country? We have eighty million people. Every thirty-three years a new set of eighty millions comes on. This means that two million, four hundred thousand should be evangelized each year. It has never yet been done."

Has the great Presbyterian denomination decided wisely, that its laymen shall work equally for Home and Foreign Missions? Its late magnificent donor, John Stewart Kennedy, a wise and far-seeing man, left five million dollars to be equally divided between the Board of Home Missions and the Board of Foreign Missions.

Mr. John A. Converse, a power among Presbyterian laymen, has given largely to evangelize our own land. Are these facts worth anything to the Laymen of Methodism?

A recent Advocate says: "The Church is suffering to-day for the lack of ministerial supply, as rarely, if ever before."

Ought we not to make the ministry as attractive to preachers in our own land as to missionaries in Foreign lands?

Recently one of the best known laymen of Vermont said: "The average salary of the Methodist Episcopal minister in the Vermont Conference is about \$500.00." The Methodist Church does not send any minister to any foreign charge at so low a rate.

In the Oregon Conference, fifty-one ministers have a salary of \$500 or less, and twenty-six of those

have \$300 or less. Is this wise treatment of our preachers?

It is difficult to write of these facts at this time when we long to unite in the enthusiastic support of a great cause. However, to all of us who are profoundly interested in human life and in Christ's Church, there come experiences when we well know what was meant by John Woolman, that noble Quaker, when he felt "an engagement of mind," "a strong exercise of spirit," and he needs must speak. Is not this the right moment, the psychological moment, for the authorities of the Church to call to their support yet larger offerings and more intense interest by declaring that this great movement hence-

forth shall apply both to work in foreign lands and to the great mission needs of our own land?

Laymen of Methodism! We pray of you not to confine this great and wonderful movement of Christian men to a part of the field embraced in Christ's command. Let us not leave untouched the heathen at home; let us rather strive, within one generation, to "teach all nations."

God grant that His Spirit may so rest upon our leaders that they may make the Laymen's Association of Methodism conform to the marching orders of Christ, our great Commander, who said, "Go ye into all the world and preach the Gospel to every creature."

New York Negroes' Ten Years Progress in Business

By Luther H. Smith

Though laboring under conditions different in many respects to those which surrounds his Southern brother, the Negro of New York is giving good account of himself commercially. In this city where he must compete with every nationality for even the trade of his brother, it is a mark of distinction when he can build up a successful business. I am proud to say that the black is no longer confined to the barber shop and small restaurant as fields for his business development, but to-day he engages in almost every line of legitimate business with creditable success.

A proper appreciation of the strides which have been made in commerce and business can be best had by reviewing the past ten years in New York. It was about at the close of the Nineteenth Century and the beginning of the present, that the awakening took place. At that time most of the people lived in the lower section of the city and the activity in the real estate market had not then begun. It was about that time that the Metropolitan Mercantile and Realty Co. was organized and a few weeks ago it celebrated its tenth anniversary. This is the only Negro corporation in the city which is capitalized at \$1,000,000 and owns its home offices, the splendid six-story building on the corner of 46th street and 8th avenue.

In the past ten years our people have become a factor in real estate transactions, especially is this true in Harlem on the West side. Necessity probably drove them to this line of business, for ten years ago it was next to impossible for colored families to secure decent dwelling places in the city. The landlords would not rent them anything but the refusal of white tenants. But all that has been changed now and to-day there are hundreds of modern apartment and dwelling houses, some of them erected especially for colored tenants and occupied by the people who a few years ago would not dream of such accommodations. Some of this property is owned by colored men and much of it is in the hands of colored real estate dealers. This change did not come about by any philanthropic and charitable impulse on the part of any few or many white persons, but let it be known that the above happy state of affairs is due to the aggressive business tact and sagacity of a few fearless Negro men who made a memorable fight here against the combined white owners and real estate brokers. Even to this day the war is being waged in sections of the city. The people have had to pay and dearly too for these privileges for their rents are from 15 to 35 per cent more than what other people pay for the same accommodation.

As real estate brokers, the colored man is doing well. "Quite recently Mr. Philip A. Payton put

through a deal which is said to have represented more than \$100,000 and previously he has engineered many large deals and was most conspicuous in the war waged against white landlords a few years ago. Mr. Payton is now abroad. Nail and Parger, former partners of Mr. Payton, have been quite successful. This young firm was interested in the sale of the St. Philips Church property on West Twenty-fifth street and Thirtieth street which represented half a million dollars. The professional men are doing their part and some of them enjoy large and lucrative practices. A colored man some time ago opened a free dispensary for the poor in a thickly populated district and I understand that he is succeeding.

There are several colored building contractors here and a colored firm of architects are drawing the plans for the new \$200,000 church edifice which the St. Philips congregation will erect this year in Harlem. Mr. A. C. Howard, formerly of Chicago, and known all over as the manufacturer of Howard's Shoe Polish, is now located in this city. There are probably more persons engaged in the barber, housecleaning and undertaking business than any other enterprises. Mr. James E. Garner's housecleaning establishment is probably the oldest in his line. A more recent comer in the housecleaning business is Mr. Walter E. Handy, a young man who was Mr. Garner's manager for many years. These men compete with the many others in their line and get contracts for the largest buildings in the city. Mr. James C. Thomas is perhaps the best known undertaker and one of the wealthiest men in the city. He recently sold his houses on Seventh avenue for \$105,000 and is now remodeling a building in Harlem which he will occupy on or about the first of May.

West Fifty-third street some few years ago was the heart of our church, business and social circles, but the people are moving to Harlem and the Bronx, above the Harlem river and has taken the centre of their activities to 135th Street, which bids fair to lead any one street in the country for business enterprises. This street is the heart of one of the largest colored colonies in the city and on this thoroughfare and in its vicinity may be found every line of business from a shoe-blackening parlor to a ten-cent theatre, all conducted by the colored inhabitants. Here one may find hotels, restaurants, rathskellers, drug stores, groceries, butchers, bakeries, theatrical agencies, employment offices, real estate and brokers, opticians, physicians and the free dispensing clinic. Many valuable pieces of property in this section are owned by these people and thus they have been able to defy the many organized attempts to oust them from this neighborhood.

Liberia---A Study---XVI

By the Rev. Alexander P. Camphor, D. D., President Central Alabama College, Mason City, Birmingham, Alabama

IV. Physical Aspect and Resources

Flora and Fauna

To endeavor to give, in a newspaper article, a description in detail of plant and animal life in Liberia, would be to attempt the impossible. In fact it is probably beyond the scope of pen to describe the myriad wonders of field and jungle. Plants worth more than their weight in gold to the collector grow in profusion in the woods, many of them beyond the reach of any but the most venturesome hunter. Through this fairyland of color stalk the big jungle cats, white apes, many of them decked out in fur that rival the plumage of the most gorgeous birds disport themselves in the trees. Then, there are the

hippopotami, antelopes, eagles, and countless other birds and animals, all interesting in their way.

Plant Life

Much remains to be done in the classification of the various forms of plant life in this country; undoubtedly there are many specimens, new to our scientists, which are yet to be discovered. The best work which so far has been done in this respect, has been performed by the various German expeditions which have visited the country from time to time since 1841, and Professor Otto Stapf, of the Royal Botanical Gardens at Kew, has arranged the results of these trips on a scientific basis. In general, the flora of Liberia resembles that of its neigh-

bor, Sierra Leone, but it is too early yet for the botanists to form any idea of the possibilities of the country in that respect. The rainfall plays an important part in the development of the vegetation.

There is an interesting relationship between the various form of plant and animal life in different parts of the country. There is the forest belt that merges into a grass-grown, parklike region. Going North in the latter, the rainfall is found to be less and the district abounds with large mammals. Liberia is noted as the forest country of Africa. To be sure, the inroads of civilization are more or less apparent on the coast, where much of the original forest has been replaced by scrubby growths of palm, wild coffee, and a low bush. With the hard granite rock but a few feet below the surface, the roots of trees and plants do not find a deep footing, but they spread and interlace seeking the support they cannot find underneath. This becomes very apparent when a section of woodland is partially cleared and it found that the great trees are readily felled by an ordinary hurricane.

Strange Trees

Many trees that are found in Liberia exhibit strange characteristics, that cannot fail to make them of interest to foreigners. For instance, there is the "water tree," so called because when its stems are cut, a thin tasteless fluid exudes which looks like water, and which may be drunk without harm. Among the fruit trees is found the sour sop. The Guinea pepper grows to considerable heights and produces an aromatic pepper which is much prized by the natives. Its wood is used in the making of paddles, masts and cars. Then there is the tree which produces the so-called African nutmeg, a seed vessel from four to six inches across. There are numerous varieties of water lilies, many of them of great beauty and in the mallow order we find definite uses for food and perfumes, and which furnish fibres. There are signs, though the plant has not been found, of a cotton bearing growth in the interior and the American cotton plant is common along the coast.

Medicinal Trees

The kola nut, which a few years ago was hailed in this country as a sure preventive of exhaustion is found in Liberia where it has been planted along the coast. There are undoubtedly many trees, shrubs and flowers which might be grown in this latitude, including varieties of the rose. In line with the kola tree is the tree which bears the papaw. This fruit we know to be an excellent digestive, its powers being developed to such a degree that touch meat wrapped in its leaves becomes tender in the course of time.

Rubber, Fruit and Coffee

There is a wild peach which bears a fruit much liked by the natives, but unpalatable to the average European. Liberian coffee, a taller tree than the average coffee bush, produces edible berries, which could be made to furnish coffee beans for commerce. Several sources of rubber are found, notable among them being the rubber tree of Lagos known as *Funtumia elastica*. This tree sometimes grows to a height of two hundred feet. One of the most important plants is the *strophanthus gratus* which produces seeds which yield the celebrated medicine of that name which is used in treating affections of the heart, and by the natives in the preparation of poisons. A lofty tree, the *pycnanthus komby*, produces the oily seeds which are sold abroad under the name of "komo" or "kafa."

Liberia would prove a veritable paradise for the orchid hunter, many extraordinarily beautiful specimens being abundant.

The plebian but none the less succulent banana, the ordinary fruit and the plantain is found, but no one seems to have discovered a wild variety.

As in every other tropical country, the palms go to make up a very considerable portion of the landscape, and Liberia has a large and varied assortment of these graceful and interesting trees. One variety, the *Calamus*, climbs to the tops of the loftiest trees and forms a prominent part of the landscape. The raphia is also plentiful, and the natives get a pleasant fermented drink from its sap. The foliage of this variety is much used in thatching roofs, making mats, baskets, etc. Then there are the oil and fan palms. Along the coast and back in the interior we come across the cocoanut. It is not a native tree, however. There are varieties of the pine tree, the

(Continued on Page Six.)

THE CHRISTIAN LIFE

Right Triumphant

I must believe that black deceit
Shall see its banner furred,
And from the field wrong shall retreat,
Else why is there a world?

I must believe that God His grace
To man doth freely give,
Else wherefore struggle in the race
Else wherefore seek to live?

I must believe Eternal Good
Is the Creator's plan,
Else how can it be understood
Wherefore He fashioned man?

I must believe that all and each
Shall spirit be, not clod,
And heaven shall lie within our reach,
Else why is there a God?

I must believe these yearnings for
A higher, holier goal
Shall draw us to a fairer shore,
Else why has man a soul?

—Susie M. Best, in Western Christian
Advocate.

Submission to the Will of God

By the Rev. G. Campbell Morgan

The will of God touches us at every point in our life, because he is interested in all its details. This is illustrated by some of the most simple and exquisite statements of Scripture.

"Put thou my tears into thy bottle."

"The steps of a good man are ordered by the Lord."

"Thou knowest my going out and my coming in."

"Thou knowest my down-sitting and mine up-rising."

God among his people gathering up their tears, ordering their steps, knowing their going out, their coming in, their down-sitting, their up-rising. Then hear the words of Jesus.

"The very hairs of your head are numbered."

"Not a sparrow falleth to the ground without your Father."

"Take no anxious thought; * * * your Father knoweth that you have need."

If these sentences teach anything, they teach the intense interest of God in the smallest detail of the life of his children, in what we eat, in what we wear, in our homes, in the hidden facts of character. He is so interested, that he takes us one by one, and thinks of, and arranges for, every detail of our life. To him there are no little things. What we call great things are but the perfect union of the small ones, and every small one has the element which makes the greatness of the great ones.

* * * Nothing's small:

No lily-muffled hum of a summer bee,
But finds some coupling with the spinning stare;
No pebble at your foot, but proves a sphere;
No chaffinch but implies the cherubim."

By this interest in, and arrangement for, all the details of every individual life, God makes his will the simplest, the easiest, the most practical law of life. It is within that will that man, in the best sense of the word, may be natural, true to the possibilities of his own being, unafraid.

One other word as to the nature of the will of God. Not only does it include and condition all that he has created in infinite wisdom, it also manipulates all circumstances. The proof of this is to be found, in the majority of cases, by retrospection. Looking back, how marvelous is the mosaic of the divine arrangement! In the midst of the darkness yonder we thought the light had forever failed, and yet we were but in the antechamber of clearer vision. Another day we counted ourselves defeated, but today we see that the defeat was in itself the greatest victory. God's transmutations run through the years. He is ever bringing gold for brass, silver for iron, brass for wood, iron for stones. All contradictory circumstances he presses into the service of progression. It was not idly written in the Song of Solomon, "As the lily among the thorns, so is my love among the daughters." The thorn and the lily both live in the same soil, in the same atmosphere.

Both receive the same ministry from without, and yet how different the result. To those outside the will of God, sorrow, trouble, disappointment, come; and the tendency is to harden and embitter. To those living in the will of God, the same sorrow, the same trouble, the same disappointment, come; and the effect is that of transformation into new grace, and tenderness and beauty. Sorrow is a minister, creating character for those who dwell in the will of God; for such, sorrow is turned into joy. The will of God, including and conditioning all God has created, and manipulating all circumstances, is a possible and practicable law of life for man.—From *God's Perfect Will*.

Abundant Entrance

You see yonder ship. After a long voyage it has neared the haven, but it is much injured; the sails are rent to ribbons, and it is in such a forlorn condition that it cannot come up to the harbor. A steam tug is pulling it in with the greatest possible difficulty. That is like the righteous being "scarcely saved." But do you see that other ship? It has made a prosperous voyage; and row, laden to the water's edge, with the sails all up and with the white canvass filled with the wind, it rides into the harbor joyously and nobly. That is an "abundant entrance"; and if you and I are helped by God's Spirit to add to our faith, virtue, and to our virtue, knowledge, and so on, we must have faith.

Numbering Our Days

Warp is for the woof. All the days and years of our earthly life constitute the warp, what are we weaving into it? Events are the shuttles, flying back and forth, carrying the thread of consequences with them. The pattern is before us, that of the perfect character of Jesus Christ. He went about doing good. Do we? He comforted some, strengthened others, bound up the broken-hearted, and loved all. Do we? He knew the heart meaning of self-sacrifice. Do we? He wrought the works of the One Who sent Him, realizing that the night was coming when no man can work. Do we? If so, then let us weave away for

"With whatsoever woof we fill
To our weak hands His might He lends,
And gives the threads beneath His eye
The texture of eternity."—Exchange.

"I wouldn't trust a fellow who got so angry," said one student of another, a fine fellow, whose feelings at a certain act of injustice had broken out into fierce words. "I would, then," cried the neighbor. "Isn't there any place in the world for good, old-fashioned righteous indignation, any longer?" The actual force of Christian character that it takes to detect a great wrong instantly and to protest like a man against it, is a power to be worked for and exulted in when one possesses it.—Wellspring.

Epitome of Prayer

"Come, Lord Jesus," is the epitome of all the prayers that the believer is called upon to offer. It is a prayer for the overthrow of Satan's kingdom; for the extinction of sorrows, the cessation of pain, the wiping away of tears; for the sanctification and perfection of saints; for the creating anew of all things; in a word, for the new heaven and the new earth wherein dwelleth righteousness. Let this prayer never die on our lips while we have breath: "Even so, come, Lord Jesus, come quickly."—George Bowen.

When Heaven Seemed Near

She loved flowers, and her little garden was always ablaze with the brightest and sweetest. It seems to me now that her delight in their fragrance and color was characteristic, and that she was always watching for a chance to drop them before us on the straight and narrow road, thus making it more alluring to our beauty-loving eyes. Dear human children we were to her—little ones to be taken into her great motherly arms and brought to Jesus for his blessing. Brought, that was it, not driven. And so, when we stood, a large weeping band, around her grave, heaven seemed very near and dear, very homelike to us, because she was there; and I doubt whether even to this day there is one of us who does not look forward to her warm welcome, if perchance we may go to her, with something of the yearning with which, as little ones, we used to anticipate a visit to her sunny home here.—Sarah Stuart Robbins; in "Old Andover Days."

Jesus a Type of the Real Boy

BY JOHN T. M'FARLAND

The lad Jesus, in the Temple, interested in religious things, asking questions of the great teachers, reaching out after truth, open to spiritual instruction and guidance, is simply the type of the natural human boy everywhere. He is in the junior and intermediate departments of every Sunday School. He will be asking questions of thousands of teachers every Sabbath of every year. We must not fail to recognize and understand him. Jesus's mother did not quite fathom him, not on the divine side of his nature simply, for that did not much appear, but on his human side. For she did not see what that lingering behind and talking with the doctors of the law meant. So she chided him. And He, wondering at her, said, "Wist ye not that I must be about my Father's house?" That is where the unperverted boy will naturally be drawn not far from the age of twelve. We must look for him there and become wise to deal with him there.

New York.

My Creed

"Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them.

"If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intended to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without an eulogy, than a life without the sweetness of love and sympathy.

"Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the troubled spirit. Flowers on the coffin cast not fragrance backward over life's weary way."—W. D. Boyce.

THE DEATH OF JOHN THE BAPTIST

International Sunday School Lesson for May 22, 1910

(Matt. 14:1-12.)

GOLDEN TEXT: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."—(Prov. 16:32.)

TIME: Probably in March, A. D. 29.

PLACE: In the palace-fortress at Machaerus.

DAILY HOME READINGS

M.—Matt. 14: 1-12; Tu.—Mark 6:20-29; W.—Luke 9: 1-9; Th.—Dan. 5: 1-9; F.—Dan. 6: 10-17; S.—Luke 7: 24-30; Su.—Rev. 2: 1-10.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

Man delights in conquest. Instinctively he seeks the control of the forces about him. Of necessity he has to harness and bring under his dominion the forces of nature. Failing to do this he would soon cease to be. His marvellous achievements along this line need not be cited. They may be seen everywhere. After all, victory is nothing more nor less than a record of the progress he has made in subduing forces social, political, and natural. But man is a citizen of two worlds, the natural and the spiritual, and as such he has to overcome and bring into subjection the powers of the latter as well as of the former. To conquer the outer world is not at all difficult as the records of the past will demonstrate. The conquest of the soul, of the inner forces, however, is not so easy. Scores of men have succeeded in acquiring power over others without ever learning how to master themselves. Alexander and Napoleon stand out as prominent examples of this great truth. Thus we see that "spirit" is far higher than matter, and when a man has learned to control himself, has brought into subjection "his own inner man," he has achieved a conquest far more difficult, and therefore nobler, than he who "takes a city."

"Our thought of control should be first in the world of self, as it proves the key to greatest dominion." Succeeding here every other difficulty vanishes. He who can check a sinful thought, suppress a rising passion, and amidst representations of evil, possess his soul in patience, "is better than the mighty." It is this conquest that lifts a man up above all other men in the world. The taking "of a city" is only the battle of a day. The other is the weary, unceasing conflict of a life. Valentine the Emperor said that of all his victories but one comforted him; and being asked what that was, replied: "I have overcome my worst enemy, mine own naughty heart." By God's grace we can do the same and doing so achieve a triumph that shall exalt us here and hereafter.

Our lesson to-day is an account of the close of the life-work of John the Baptist. As the forerunner of the Christ he had wrought mightily. As a preacher he was fearless and powerful. The burden of his message was, "Repent ye, for the kingdom of heaven is at hand." As a preacher of righteousness he incurred the hatred of Herod the Tetrarch, sometimes called Herod Antipas. This led to his imprisonment and ultimately to his death. But he did not live in vain. "He accomplished far more by dying than he could ever have done by living. He lives in the world with an influence ever extending. . . . Whenever truth has to be defended or difficult testimony has to be borne, there his image sheds a welcome inspiration."

LIGHT ON THE TEXT

1. *At that time.* An indefinite expression meaning, probably, "at that general period of our Lord's ministry." *Herod the Tetrarch.* Four Herods are mentioned in the New Testament: Herod the Great, who ruled when Jesus was born; Herod the Tetrarch, called Herod Antipas. He was the Herod to whom Pilate sent Jesus at the time of His trial; Herod Agrippa I., grandson of Herod the Great. He put James to death; Herod Agrippa II., son of Herod Agrippa I. *Heard of the fame of Jesus.* Had brought to his attention the wonderful words and works of the Master. As ruler of Galilee he was no doubt told that in Jesus he had a competitor for the throne. Naturally this would cause him to wish to know more about Christ.

2. *Said unto his servants.* Those of his household who were followers of Christ. *This is John the Baptist.* As a Sadducee he did not believe in the

resurrection of the dead, nevertheless, his "guilt made him a cowardly sort of a believer," hence he said, *He is risen from the dead.* Herod was "perplexed," for at that time many rumors were afloat concerning Jesus. Some said He was Elias, while others said that He "was the risen John." *Therefore mighty works.* Having risen from the dead he (John) was performing great miracles.

3. *For Herod had laid hold on John . . . and put him in prison for Herodias' sake.* The Baptist's faithful and fearless denunciation of sin in high places led to his arrest and imprisonment.

4. *It is not lawful.* Herodias was the wife of Herod's brother and could not therefore be the legal wife of Herod. At what time and place John told the king this it is not stated. The supposition is that Herod visited John in prison and tried to get him to sanction his adulterous relation with his brother's wife. This John refused to do, saying unto him, *It is not lawful for thee to have her.*

5. *When he would have put him to death.* Being thus repulsed and upbraided by John he thought to put him to death and would have done so but for the fact that *he feared the multitude.* The people loved and revered John *because they counted him as a prophet.* They looked upon him as a true successor to the prophets of the Old Testament. Hence any attempt to put him to death at that time would have resulted in an insurrection on the part of the people.

6. *When Herod's birthday was kept.* Such anniversaries were occasions of magnificent ostentation. It was a time when the lords, the high captains, and the chief men of Galilee were brought together. *The daughter of Herodias.* Her name was Salome. She

was the daughter of Herodias by Phillip. *Danced before them.* It was common at that time for dancing-women to take part at such festivities. The dance was of an immodest as well as of an immoral nature.

7. *Whereupon.* Because of the skill with which she danced together with the effect of the wines with which he was filled Herod *promised with oath to give her whatsoever she would ask.* Made a solemn promise to bestow upon her any gift she might ask.

8. *She, Salome. Being before instructed of her mother.* This shows how well laid were the plans of Herodias; also how intense was her hatred of John. Anticipating what would come to pass she instructed her daughter what to ask for. Accordingly she said: *Give me here John the Baptist's head in a charger.* That is bring to me on a large dish the head of John. She might have desired to have asked for diamonds or half the kingdom, but "her mother's will preferred revenge to dominion."

9. *The king was sorry.* The foolishness of his hasty promise dawned upon him. The awfulness of the crime he was asked to order shocked him. But his sorrow was not genuine because *for the oath's sake he commanded it to be given her.* He chose to be a murderer rather than a perjurer.

10. *Beheaded John in the prison.* The prison being near the banquetting hall the executioner was sent at once to perform the cowardly deed.

11. *Brought it to her mother.* The one to whom it rightfully belonged. The trophy was hers by reason of the fact that her plans and foresight had brought a good man to an untimely and unhuman death.

12. *His disciples came . . . and buried it.* These were the disciples of John. They loved their master unto the end and saw that he had proper burial. *Went and told Jesus.* A natural act on their part. They knew that Jesus loved John hence their report to Him of his death.

Charleston, S. C.

A MEASURE FOR PRAYER

The Epworth League Devotional Meeting Topic for May 22, 1910

(Eph. 3: 14-20.)

The Theme and the Scripture.

Every great Christian is great in prayer for a great Christian is an unselfish Christian, and no prayer ever comes to greatness until it gets beyond begging for bounty on one's own account. Therefore, if you would know how to pray, learn the lesson from those who have proved by both prayer and deed that they were in intimate fellowship with God.

This prayer of our topic is a ladder of intercession. It begins where a man is bowed in devotion, and it reaches to the skies.

Verse 14. "I bow my knees." Paul begins on the sure ground of humility. Sometimes you hear of "eloquence in prayer," but there is no eloquence like that of the eager, ardent, absorbed petitioner of a humble and self-forgetful man. Some prayers are glib, wordy, fluent, but no prayer worthy of the name can come from an effort to be impressive. The average prayer at a great political convention is an example of the thing to be shunned.

Lounging listlessness is a foe to prayer, or an indication of the prayerless spirit. The bodily attitude is an index of the spiritual. And the very idea of prayer takes humility for granted.

Verse 16. This is a petition for a gift, not the claiming of a right. And the request is definite, and yet infinite, for it sets the measure of its asking at the ability of God. It is a prayer that God may give to the Ephesians inward strength, for defense and for offense, that they may do God's work. And the Spirit of God is named as the bringer of heaven's gifts to men.

Verse 17. The idea of Christ's indwelling is the temple idea made Christian. So Paul would have his spiritual children become temples for the dwelling-in of Christ, men and women seeking eagerly the companionship of Christ, and putting their lives under his authority and leadership. Now comes a double figure, "rooted and grounded in love"—"rooted" for sustenance and growth, as a tree grips the earth; "grounded" for firm and sure support, as a noble building is set upon foundations that are fit for the load. But the best soil for the tree is the best foundation for the building—love. That feeds and upholds; it gives growth and steadiness to Christian character.

Verse 18. What a desire! That men may seize, grasp, hold, understand the love of Christ, and may do this in common, sharing their joy with others, until they know all the dimensions of that mighty love; its length, from eternity to eternity; its breadth for all men, all nations, all circumstances; its depth, to the bottom of our deepest need; its height, to the throne of God, whither Christ would lift us.

Verse 19. But Christ's love exceeds all knowledge. It goes beyond all reason or experience and hope. "For the love of God is broader than the measure of man's mind." So, though we cannot exhaust it, we can be filled with it, possessed by God, completely and completely possessing God. What higher possibility is there than that? The prayer is exhausted; the top of the ladder is reached.

Verse 20. But God is still exhaustless. He is able to do, after our minds and hearts have grown dizzy trying to measure his love, "exceeding abundantly above all that we can ask or think."

And to what purpose is all this? Just this; to get the life of God into the soul of man. Then we shall be like God—the Saviour; like him in purpose to save, in the joy of sacrifice, in the scorn of loss, and in the power of a triumphant and endless life. Is it not all worth praying for?—From *Notes on the Epworth League Devotional Meeting Topics.*

There is a sphere continually around man in which he must sow freely if he would reap joyfully; in which he must give largely if he would receive bountifully; in which he must serve patiently if he would be treated lovingly; and in which he must bear bravely the burdens of others if he would move lightly under the pressure of his own. Un-speakably wonderful and beautiful are the ways of God in having bound man by such tender cords to such blessed ministries; by having established on earth an institution which constantly and mightily draws forth and trains to their full tension those unselfish affections, sympathies, and passions by which human communities are helped, blessed and saved.—Baldwin Brown.

Liberia a Study

(Continued from Page Three.)

mango and bread fruit, and countless other interesting and beautiful trees.

There are many fine rushes and grasses and a variety of bamboo that may prove to be indigenous. The foregoing with many ferns and bushes, among the later the Lycopodium, used in medicine, go to make up the Liberian flora, in addition to cultivated growths before mentioned.

Fauna

Most of Liberia's "big game" is found on the Mandingo plateau. In fact, the absence of animals, reptiles and birds in the numbers that would ordinarily be looked for in a country of this nature, is quite noticeable along the coast. In the vicinity of the capital and the lower St. Paul's river, the forests are almost deserted save for the vultures, crows, small crocodiles and small monkeys. The natives are said to be to blame for this in a large measure because voracity leads them to kill and devour, even to the hide, the last representative of animal life they can secure. Even insects are scarce (happily so) near the coast. The white ants have gone farther inland and even there they are no longer a nuisance. Even the ubiquitous mosquito is missing in many localities. The one insect annoyance of the country who really makes himself felt, is the driver ant, which is so savage and persistent that his armies even interrupt the passage of caravans.

Of course the scarcity of animal life is really due in a measure to the density of the brush which affords safe hiding places for the woodland inhabitants.

The Monkeys

In the Liberian woods, the monkey world is ruled by that old favorite of the menagerie, the chimpanzee. There are several varieties of this species and their habits and characteristics are most interesting and varied. Chimpanzees caught in infancy may be tamed and trained to do useful things about the house, even to caring for babies. None of them attain great size. In general appearance some of them have red hair, some are a peculiar chinchilla gray. Others have varying distinguishing marks. There are many other varieties of apes, prominent among them being the Bay-thighed Djana monkey. They make beautiful and affectionate pets. As a general rule, the natives regard the monkeys with fear and the cry of one of these animals in the woods is often sufficient to disband the natives in a party or caravan. They weave many legends around the monkey folk.

The Bats

The bat family has several branches in the country, some of them fruit and others insect eating. Several of them represent the common European varieties. There are hedgehogs, squirrels, many beautiful flying squirrels, nine species of rats and mice, also porcupines and other small animals. Among the larger animals are the leopard, which figures largely in the folk-lore of the country; the serval, Golden Cat, civet, three kinds of Ichneumen and two others. The lion is known, but is comparatively scarce. The Civet cat has a musk gland which affords an important article of commerce.

Other Animals

The hyena is found in Northern Liberia and forty or fifty miles back from the coast elephants are found in large numbers. The Liberian elephant carries a perpetual grudge against mankind and will often attack human beings without apparent provocation. Liberia exports very little ivory, however.

Deer

The deer and bovine family are abundantly represented in Liberia and there are many antelopes and other animals of the same general appearance.

Birds

There is no great variety in the Liberian birds, though many handsome specimens of various species are found in the country. Among the more common birds in the guinea-fowl, some varieties of pigeon, plover of various kinds, including one known as the Jacana, or leaf walker, which has enormous feet which enable it to walk on lily pads. There is the curlew, rail bird, the flamingo, ducks and geese such as are found all over Africa; the ibis, several types of heron, a few stork and similar birds.

Birds of Prey

A magnificent specimen of eagle, which according to native tradition, lives on monkeys, is one of the most common feathered residents of the country. The adult birds are brilliantly black and white. The young birds are brown. There is another variety known as the fishing eagle. Vultures and hawks are plentiful.

The cuckoo family has several fine representatives and there is a great assortment of parrots, kingfishers, owls and many others too numerous to go into detail here.

Snakes

Liberia lays claim to ten venomous snakes, one type of boa and one of the python family besides lesser lights in the serpent family. There are representatives of the viper and adder family and also unamiable ambassadors of the cobras in India. One variety of the latter will attack human beings without any provocation whatever. The Liberian boa is scarcely worthy of the name, being but about four feet long. The python makes up the discrepancy, often growing to twenty and sometimes thirty feet in length. Lizards abound, many of them showing beautiful colorings and next in order are the crocodiles, some of which provide flesh that the natives esteem a great delicacy. Turtles, one variety, the Hawksbill turtle, being an abundant source of commercial tortoise shell, are found plentifully along the coast.

Fish

Among the fish is found the electric catfish which carries with it sufficient electrical energy to kill small fish and severely shock human beings. The catfish are greatly venerated by several of the native tribes and it is reported that dead slaves and criminals are thrown into pools where they gather, in order that they may feed on human flesh. Many of the fish are very beautifully marked. Several of the species are said to be hermaphrodite, that is, both sexes are combined in one fish.

Several of the fish which inhabit Liberian waters are very fierce and are regarded as a menace to life, by many of the natives. The "barracuda," which belongs to this class, grows to a length of nearly eight feet. The sharks are very voracious, and display great ingenuity in catching their quarry. The natives declare they will deliberately jump out of the water so as to upset canoes in order that they may devour the occupants.

Molluscs

Varied specimens of snails are found in quantities in different parts of the country. There is also quite a variety of fresh water shell fish. Oysters grow in large numbers. There are many oyster beds in the Junk district near the confluence of the Junk, Farmington and Barjays rivers, at which point Marshall is situated. The industry is followed by both natives and Americo-Liberians in a moderate degree.

Some of the earthworms of Liberia grow to great lengths and are often mistaken for snakes.

Land crabs of large size which can climb trees, are found near the coast and fresh water crabs are found throughout the country.

Insects

Liberia swarms with insects, most of them offensive to human beings, but it can, however, be said that there is less discomfort caused by insects in Liberia than any other section of Africa. Mosquitoes, though not missing, are not as bad as one might expect; though prudence dictates care to prevent being bitten by them, for they are of the anopheles or malaria carrying variety. The country boasts the largest scorpion in the world, specimens often reaching six inches in length and armed with a terrible sting. They are bluish black and buff yellow and emit a hissing note of alarm when disturbed. Nearly as dangerous is the great hairy Mygalorph spider which, however, is peaceably disposed unless bothered, and kills many more offensive insects. Likewise there is a big centipede which measures eight inches long and has a bad bite, too.

The most disgusting of the insects, are the cockroaches, which appear not to be indigenous and which live on terms of utmost familiarity with the natives, and with the Europeans unless the latter are very careful about disposing of their refuse.

White Ants

The Termites or white ants are not the least interesting of the indigenous creatures. They are very numerous and their homes are found in various parts of the country.

Beetles, fireflies, sandflies, gadflies and fleas also, flourish to a greater or less extent, as do varieties of the bee and wasp. The wax furnished by some of the bees might very easily be made a profitable export article.

Driver Ants

The Dorylus, or driver ant, is literally boss of the forest in Liberia. This insect is frightfully destructive and millions of them in a column an inch wide have been traced for two miles. So many of them are there that they wear pathways through vegetation and over roads. They have soldiers, workers, and others and they display almost human intelligence in their movements. Their occasional advent in houses is welcomed on some sides because they destroy all the vermin. They likewise destroy all domesticated animals, so that they are not an unmixed blessing. The refinement of active cruelty is to peg down a man and let him slowly die as the driver ants devour him.

A Visit to Gilbert Academy

I had the pleasure of visiting Gilbert Industrial College the morning of April 20th, during chapel hour and was introduced to the students by Prof. J. M. Matthews, the principal. He has an able corps of teachers. I conducted the devotional exercise and spoke to 178 students, after which I had the pleasure of visiting every room. Prof. Matthews knows just how to do things. Everything in and around the buildings and ground is in first class condition. No one need be ashamed of our Gilbert Industrial College at Baldwin. May God's choice blessings ever be upon Prof. J. M. Matthews and his able faculty in the work they are doing. Let all the friends help this good man who is trying so hard to make this school compete with all other schools of its kind. If this is done it will not be very long before we will have one of the greatest institutions of its kind in the South. —D. M. Seals, Pastor St. James Methodist Episcopal Church, New Iberia.

The Liberia Annual Conference

The seventy-third session of the Liberia Annual Conference convened in Lower Buchanan, Grand Bassa, on Wednesday, March 2, 1910, which session lasted five days. Bishop I. B. Scott presided. The conference was not very fully attended as the National Legislature was in session and detained many members; also the disturbance between the Americo-Liberians and the Grebos in Cape Palmas delayed most of the members from the Cape Palmas and Sinoe Districts. The District Superintendents of both these districts were absent.

Notwithstanding the drawbacks the sessions of the conference were interesting and the work shows progress along all lines. Two distinct features of the work stand out prominent this year and mark a decided advance in the right direction. The first is, there were reported over one thousand conversions, the Cape Palmas and Sinoe Districts not being fully reported. This is the first time in the history of this Conference that a thousand converts have been reported for any conference year. The second fact is the bold step that has been taken in the direction of self-support. Every church seems to have awakened to the fact that if the church is to maintain its standard in Liberia more emphasis must be placed upon this feature of the work. Ladies' Aid Societies have been freely organized and the reports are most encouraging.

On Friday night the Temperance Committee arranged an unusually interesting program. The cause of temperance is taking a firm hold on the Liberians. The Bishop closed the program with fitting remarks, giving a vivid description of the Prohibition Movement in the United States.

On Sunday, the 6th, Bishop Scott preached the Ordination sermon, there being two deacons for ordination. In the afternoon he dedicated the new church, in which the conference was held. The church at Lower Buchanan was built at a great sacrifice to the members and friends there, and is a monument to their efforts.

The people of Lower Buchanan need to be congratulated for the generous way in which they entertained the conference, members and delegates. Mrs. S. G. Harmon, banquetted the entire conference body on Monday afternoon, the 7th.

The work in Liberia is moving on and great things are yet to be done in the name of Christ.

WALTER F. WALKER.

Southwestern Subscription Rally

Honor Roll of Workers

Below you will see the Advance Guard of a great host of loyal Methodist Pastors who are working for the success of the rally.

Evidently our pastors are awakening. Results show it.

THREE HUNDRED cash subscriptions the first week. These too from only thirty-six pastors. There are still **NINETEEN HUNDRED** to report.

Think, Pastors what would happen if the remaining Nineteen Hundred should begin to work!

There yet remain nineteen May days. Make them count!

Watch the Southwestern during the next three weeks and you will find a record of those who are really and truly **SOUTHWESTERN WORKERS**.

Let the Pastors and Superintendents see to it that their Conferences and Districts do not show up blank.

Look at the results below. Do you not feel, Brother Pastor, that you too can measure up to the standard and get results? Try it. Your members will respond.

Louisiana Conference and the Lake Charles District of the same Conference lead this week. What Conference and District will lead next week? Rev. J. M. Harris, of Mexico, Mo., leads the Pastors.

ATLANTA CONFERENCE.			MISSISSIPPI DISTRICT.		
PASTOR	DISTRICT	NUMBER	PASTOR	DISTRICT	NUMBER
	No report.		W. L. Mills—Meridian Dis.....		5
CENTRAL ALABAMA CONFERENCE			NORTH CAROLINA CONFERENCE.		
L. S. Price, D. S.,—Opelika Dis....		13	A. B. Withrow—Western Dis.....		4
S. D. Davis—Marion Dis.....		10	L. W. Thomas—Winston Dis.....		4
L. D. Williams—Birmingham Dis.		10			
CENTRAL MISSISSOURI CONFERENCE.			SAVANNAH CONFERENCE.		
J. M. Harris—Mexico Dis.....		17	W. J. Hamilton—Savannah Dis....		4
DELAWARE CONFERENCE.			SOUTH CAROLINA CONFERENCE.		
J. R. Waters—Philadelphia Dis... 12			J. C. Martin—Greenville Dis..... 7		
T. W. Cooper—Centerville Dis.... 8			A. D. Harris—Spartanburg Dis.... 7		
EAST TENNESSEE CONFERENCE.			TENNESSEE CONFERENCE.		
J. W. Crider—Welch Mission Dis. 6			W. B. Crenshaw—Cumberland Dis 5		
F. D. Johnson—Welch Mission Dis 4			S. M. Strayhorne—W. Tennessee District		4
FLORIDA CONFERENCE.			J. W. Satterfield—Cumberland Dis. 6		
No report.					
LEXINGTON CONFERENCE.			TEXAS CONFERENCE.		
D. E. Skelton, D. S.,—Indiana Dis. 5			J. I. Gilmore, D. S.,—Paris Dis.... 8		
W. Singleton—Indiana Dis..... 7			M. Fountain—Huntsville Dis..... 13		
			Jas. Clark—Navasota Dis..... 4		
			M. M. Muldrew—Navasota Dis.... 10		
LITTLE ROCK CONFERENCE.			UPPER MISSISSIPPI CONFERENCE.		
C. W. Whitehead, D. S.,—Pine Bluff District		5	E. D. Cameron—Starkville Dis.... 8		
LINCOLN CONFERENCE.			WEST TEXAS CONFERENCE.		
No report.			M. S. Jordan—Columbus Dis..... 7		
LOUISIANA CONFERENCE.			D. F. Vance—Austin Dis..... 6		
J. F. Marshall—S. New Orleans Dis 5			B. J. Goff—Waco Dis..... 4		
S. M. G. Taylor—Lake Charles District		15	R. D. Dennis—Dallas Dis..... 14		
D. G. Pharris—N. New Orleans Dis 6					
J. W. Turner—Lake Charles Dis.. 5			WASHINGTON CONFERENCE.		
Bedford Carr—Lake Charles Dis... 8			No report.		
J. H. Thompson—Baton Rouge Dis 7					
H. A. Sorrell—S. New Orleans Dis. 5					

Southwestern Rally Paragraphs



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Says a hesitating pastor, "until the Fall to begin your campaign." Brother, nearly 40 Falls have already passed and the goal not yet reached. **NOW IS THE TIME.**

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The **SOUTHWESTERN** will be sent weekly to each new subscriber **THREE MONTHS** for 25 CENTS, providing the pastor sends a list of five or more such trial subscriptions. Cash must invariably accompany subscriptions. This offer is for **MAY ONLY AND WILL NOT BE EXTENDED.**

No church should furnish less than five. Some large churches should furnish one hundred. Let every pastor throw himself into the campaign with his whole heart and results will follow. What pastor will undertake to furnish the largest list?

Summer School for Teachers, Tuskegee Institute, Ala., June 20 to July 15

The Summer School for teachers as planned at Tuskegee Institute from June 20th to July 15th, is already meeting with most ready responses from the teachers, not only in the state of Alabama, but in various other Southern states.

The following is a statement of the aim and courses:

The Aim.

1. To give thorough instruction in the various literary branches usually taught in the elementary, high and rural schools, the purpose being both to add to the extent of the teacher's knowledge and to give him more thorough possession of the knowledge he already has, in order that he may more effectively use it. In this connection, persons may do work leading to higher grades of county and city certificates.

2. To give instruction in the various industrial subjects which are being added to the courses in our schools—such subjects as bring the work of the school in closer touch with the life and work of the community, and make the students who attend these schools more efficient workers.

3. To give instruction in:

- (1). Class room methods, both in literary and industrial subjects.
- (2). Methods of community building, including the improvement of schoolhouses and their surroundings, and the construction of new school houses.
- (3). Methods of correlating school work with the industrial and every day life of the surrounding community.
- (4). Methods of introducing industrial work and practical agriculture into the regular country and city school courses.

Courses.

There will be two groups of courses from which teachers may choose. Each teacher may choose four courses, not more. These courses may be chosen as best suits each teacher, provided all four courses are not taken in the same group. The courses once chosen are to be followed through the entire Summer school.

Group I.

1. English.
2. Mathematics.
3. Science.
4. Alabama History.
5. American History.
6. Geography.
7. Primary Methods.
8. Business Forms.
9. General Methods and Management.

Group II.

1. Upholstery and basketry, including:
 - (a) Work in caneing chairs.
 - (b) Upholstering box furniture, couches, hassocks, window seats, etc.
 - (c) Work with native grasses, palms, pine needles, twigs, etc.
 - (d) Weaving of shuck mats, hats, horse collars, scrub brushes, belts, pocket books, slippers, etc.
 - (e) Work in raffia for young children.
 - (f) Advanced work, if desired in Indian Basketry, bead work, etc.
2. Cooking and table service.
3. Sewing.
4. Manual training and carpentry.
5. Agriculture and nature study.

(Continued on Page Ten.)

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to Eaton & Malins, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

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What promises to be the most successful canvass for subscriptions to the SOUTHWESTERN CHRISTIAN ADVOCATE in its history is under way. *Three hundred new subscriptions last week!* That is a good beginning. The inducement is perhaps the best we have ever offered. *A three months' subscription for twenty-five cents.* With this proposition any pastor should find it an easy task to put the paper in every home of his church; for that matter in every home of his town or city. This is to be a red hot canvass. This offer will last through May only and under no circumstances will we hold this offer open longer than the remaining days of the present month. Whatever is done must be done quickly. Nineteen days yet remain and this is sufficient time to reach the last man and woman in your church. This you should do. Do it now. Don't wait. Every man on his job and we will have 10,000 new subscriptions.

OUR FALL CONFERENCES

Bishop Wilson holds the Tennessee October 4th, and East Tennessee October 11th.

Bishop Neely holds the North Carolina October 6, South Carolina, November 24, and the Savannah December 1st.

Bishop Berry presides over the Central Alabama November 24th and Atlanta December 1st.

Bishop Moore holds the West Texas December 1st and Texas December 14th.

DR. WASHINGTON IN CLEVELAND

Dr. Booker T. Washington was given a great reception in Cleveland, Ohio, recently. The welcome accorded him was enthusiastic in every particular. Mr. Naum D. Brascher and Mr. George A. Myers had the general direction of Mr. Washington's entertainment; and nowhere has the wizard of Tuskegee been received with more enthusiasm than in the City by the Lake. Mr. Washington is exceedingly fortunate at all times in grouping encouraging facts concerning the race. He is essentially a student of progress. In his speech before the Chamber of Commerce of Cleveland, in referring to the progress of our people he, among other things, said:

"The Negro in the South is not standing still in the matter of industry. In 1890 there were only 4,000 brick and stone masons among our people in the south; at the present time there are over 14,000. In 1890 there were only 4,000 stationary engineers and firemen, now there are over 10,000. Largely through the influence of the educated men and women that are being sent into every corner of the south, through the medium of these larger institutions, the Negro is becoming a great land holder.

"We own, according to reliable statistics, in the South 19,000,000 acres of land. This is a territory nearly as large as the whole of New England, if we exclude Maine. In North Carolina, for example, the taxable property of the Negro has increased during the last 21 years from \$5,000,000 to \$21,000,000, or an increase of 171 per cent. In Georgia in 27 years the property of the Negro has increased from \$5,000,000 to \$28,000,000.

"Not only is there growth in these directions as a result of education, but the Negro is becoming a commercial factor in every Southern state. At a conservative estimate the Negro owns 10,000 dry goods stores, grocery stores and shoe stores. He has more than 200 drug stores and 47 banks.

"The Negro is getting rid of his ignorance, thanks to your help, thanks to the help of the Southern states and to the Negro's own efforts. When we were made free, only 3 per cent. of the Negroes could read and write. At present 57 per cent of the Negroes in America can read and write."

Of General Interest

COSTA RICA'S CALAMITY

Costa Rica has been visited by a series of earthquakes, the most disastrous of which occurred Wednesday, May 4. Cartago, the oldest city and once the headquarters of the Spanish government and several villages have been destroyed. The estimate of the dead in Cartago placed the number between fifteen hundred and two thousand. Nearly every house has been destroyed; more than ten thousand people have been rendered homeless, and there has been much suffering on the part of the survivors. President Taft as president of the National Red Cross Society made a strong appeal for funds. Americans always respond generously to such appeals; and many thousands of dollars will no doubt soon be contributed and sent to the relief of the suffering survivors.

HONORED ABROAD

Former President Roosevelt is not the only dis-



KING GEORGE V

The New Ruler of the Kingdom of Great Britain

tinguished American who is being honored in Europe. During the past week Commander Robert E. Peary was given an enthusiastic reception in London where he delivered a lecture under the auspices of the Royal Geographical Society. He was given a special gold medal by the Society, and hailed as the "First and only human being who ever led a party of his fellow creatures to a pole of the earth." Also in Berlin Commander Peary was honored by the Berlin Geographical Society. Here he was warmly welcomed as the "Conqueror of the Pole." Thus the heartiness of the welcome given Commander Peary and the honors bestowed upon him abroad may, in a measure, compensate for his disappointing experiences at home.

PERU AS A COTTON COUNTRY

Cotton is becoming more and more a world necessity. Many comparatively new industries are making large demands upon the cotton market; so that the demand threatens to exceed the supply. Because of the recent damage to the cotton crop of the South and the constant restriction of acreage, new fields are being sought for where cotton may be profitably grown. The Southern states, India and Egypt have been the principal sources of supply. Now it is thought that Peru can be easily developed into a cotton producing country of the first rank. The soil and climatic conditions are favorable and there is an abundance of cheap labor. Moreover, cotton is indigenous to the soil. The Peruvian staple has long fibre and is of fine quality and commands twenty to thirty per cent higher price than any other cotton grown. Two crops can be harvested in a year. American engineers who have studied the conditions report that there are at least 2,500,000

acres of land not now under cultivation on which cotton can be profitably grown.

EMPEROR WILLIAM OF GERMANY CONDEMNS BEER-DRINKING HABIT

On a recent occasion Emperor William of Germany sought to impress upon the students of Freiburg University the harmful effects attendant upon beer drinking. In some of the universities the ability to consume large quantities of beer is considered by the young students as quite an accomplishment and is indeed a measure of one's popularity. The Emperor sought to warn the young men that this habit was not only damaging to the individual student but to the nation as well; for it was to this practice that he attributed the lagging behind of the Germans when in competition with foreigners, especially with Americans and the English. Again, the Emperor pointed out that this beer drinking habit unfitted the Germans for work in tropical countries. This was serious in view of the fact that German commerce is expanding and that this nation is taking its full share of the world's commerce. Emperor William's remarks will no doubt be heartily commended by the more thoughtful of his people. These words, however, will not be to the liking of the Brewers in this country who are accustomed in advertising their goods to say that whatever excellencies the German nation possesses are due largely to the beer drinking habit.

THE GENERAL CONFERENCE

(Continued from Page One.)

present membership of the Church not including the "11,507 local preachers is 1,822,402; which is nearly 500,000 more than all the Methodists on the continent of Europe and Australia; and as compared with the Methodist Episcopal Church, South shows a net gain of 64,051 as against 63,047 on the part of the Methodist Episcopal Church. This Episcopal address refers to the density of Methodist population as it relates to the North and South. Taking this view, all things considered, "Methodism is stronger in the South than in the North." The report shows that during the simple existence of sixty-six years the Methodist Episcopal Church, South has a property holding of \$75,000,000; and during last year contributed \$4,778,897 to the support of the ministry and conference claimants—an increase over the previous year of \$371,772. In addition to this, during the quadrennium the Church has contributed to the educational equipment, and endowment, \$3,075,000. They have in foreign fields 25,210 members who contributed \$52,800 during last year. There are under the parent Board of the Church South 270 Missionaries, including their wives. Many of these Missionaries are supported by individual churches or laymen. Considerable attention is paid to the veto power of the bishops which was granted by a majority vote in 1854. It was not fully adopted by the necessary two-third vote of the General Conference until 1870; at which time there were only four negative votes which was followed by a three-fourth of the Annual Conference—there being only nine negative votes. The veto power in the Church South seems to be a fixture. It has however been invoked once in twenty-four years. In referring to the Negro the Episcopal address says:

"No Church has better understood or been more successful in its work for the Negro than has ours, until now the more thoughtful men of the nation are turning to us for counsel, and the Negro himself for leadership. We have maintained the most cordial relations with our contingent of Negro Methodists so long organically connected with us, and who since their separation have grown from less than 20,000 in 1870 to 233,000 in 1910 in 1910, with more than \$3,000,000 in Church property, aside from their schools and colleges. Their growth during the sixteen years covered by the last census was 33.7 per cent, while the growth of the African Methodist Episcopal Church (the largest body of Negro Methodists) was 9.3 per cent. For twenty-five years their oldest colleges, which we helped to found and maintain, have done much toward recruiting their ministry with worthy leaders. They lack what is all important to their best development as a Church—the missionary passion. They are now being moved with a deepening desire to obey

the great commission. How shall we, their spiritual fathers and trusted leaders, help them to find themselves in this new age? Under the leadership of men like Bishops Andrew and Capers and Paine, a single Annual Conference was known to raise each year as much as \$25,000 for missionary work among the Negroes. Robert Paine, as early as in 1823, offered himself as a missionary to Africa, asking to be accompanied by selected companions from among the Negro preachers of the South. That spirit gave us more than 200,000 converts among the Negro in this country before the Civil War—the largest returns from missionary work among the heathen then known in history. Their songs and prayers safeguarded many a plantation home in the darkest of fratricidal strife. We owe them no less a debt of gratitude than they owe us, for we were "companions in the sorrowful way." Methodism has never fairly faced Mohammedanism, the most formidable foe of Christianity. Africa is now becoming the great field of the propagandists of the religion of the false prophet. The battlefield of the twentieth century is the Dark Continent. Shall Ethiopia in vain stretch out her hands unto God, and our great Methodism, more in sympathy with the Negro than any other, and better capable of inspiring and directing his labors, have no part in the conquest of the Dark Continent for our Lord? Is not the force actually preparing for our leadership, as when young Paine longed to go out to battle? May we not hope and pray that the greatest chapter in the history of missions shall be this yet unwritten chapter which the hand of God shall write in Africa as he leads our awakened ministers and laymen to their gracious and glorious open door of opportunity?"

The time limit still exists in the Church South; the general assignment of pastors being for four years, there being, however, exceptional cases: such as doing Missionary work and those working under the auspices of the Board of Foreign Missions. In reference to the change of the time limit the bishops hold that "any further modification at this time would be undesirable." Prior to the session of the General Conference there was considerable discussion as to the change of name. But it is likely enough that the statement of the Board of Bishops has put a quietus to this propaganda. Upon this particular point the address says:

"Whatever our legal style, we will always be called Southern Methodists, as in our great Federal and fraternal gatherings our brethren are called Northern Methodists. In all the mission fields and great councils of our fellow-Christians are given to recognizing each other by what they bear or what section they hail from. No greater calamity can come to a Church than to aspire to be the American or national Church with its natural tendency to claim all that is in sight. We are too world-wide to seek to be simply national. Sympathizing with our Northwestern brethren, whose fathers welcomed us because of our name and because we preached Christ and Him only, we see no sufficient reason for any change. Moreover, the sense of the whole Church was taken comparatively a few years ago on the change of our name to the Methodist Episcopal Church in America, the same to be reported to the General Conference of 1886. The bishops reported that only 91 had voted for the change and 3,415 had voted against it."

Vanderbilt University has been an occasion of warm discussion; the bishops contending that it is the property of the Church. The General Conference held four years ago appointed a commission for the erection of a National Church in the City of Washington. The speedy completion of this enterprise is recommended by the Board; for which one-third of the amount necessary is available.

The Bishops recommended the election of five additional Bishops. From the press notices it would appear that either six or eight will be elected. There are 325 delegates attending the Conference, lay and clerical with seven Bishops. The alternate delegates sit side by side with the regular delegates. The Rev. A. F. Watkins, of the Mississippi Conference was elected secretary. Dr. W. J. Haven, of the American Bible Society, delivered an address on the cause he represents. The live question of the Conference will be the woman question, with reference as to whether women shall be given equal rights in the Church with their brothers.

Bishop Hoss, of the Church, South, delivered the Episcopal address to the class admitted by North Indiana Conference, at its recent session, upon invitation of Bishop Cranston.

People of Interest

Bishop Vincent is delivering a lecture on "The School out of School."

Bishop Warren is to preach the baccalaureate sermon at Northwestern University in June.

According to an official statement, the United States has now an invested capital in Canada of about \$225,000,000.

Bishop Robinson will remain in this country for another year to assist in the campaign of the Laymen's Missionary Movement.

Dr. John E. Clark, an associate of Dr. Borden B. Bowne, is filling temporarily the chair occupied by Dr. Bowne in Boston University.

Governor Hughes of New York, who becomes an associate justice of the United States Supreme Court, has just passed his forty-eighth birthday.

The Rev. Henderson H. Dunn, pastor of Central Congregational Church, this city, is spending a few days this week at Tuskegee Institute, Alabama.

Nine hundred and fifty-six persons have been pardoned by Governor Patterson of Tennessee in three years, one hundred and fifty-two of them being murderers.

The *Mountain Leader* is suggesting the Honorable Phil Waters, of West Virginia, for the position of assistant registrar of the United States treasurer, and we say, Amen.

Already it is predicted generally that the immigration to the United States for 1910 will reach one million people for the first time since 1907, when the record was 1,285,349 immigrants.

Bishop Warren, after an interval of ten years, again presided over the New York Conference. During the session the Bishop was the guest of honor at a dinner given by the young men who were ordained by him ten years ago.

Dr. I. L. Thomas preached a forceful sermon Sunday evening, April 17th, at Ebenezer Church, Marshall, Texas, and the following morning addressed the student body of Wiley University and the pupils of the Central High School.

The Rev. Homer C. Stuntz has been appointed a delegate of the Board of Foreign Missions to the Centenary Celebration of the American Board of Commissioners for Foreign Missions, to be held in Boston, October 11 to 14, 1910.

The honorary degree of Doctor of Divinity was conferred on the Rev. T. W. Johnson, of the Tennessee Conference, and the Rev. B. F. Abbott, of the Central Missouri Conference, by the Board of Trustees of the George R. Smith College, May 2nd.

The Commencement exercises of Philader Smith College begin Sunday, May 15, 10:45 a. m., with baccalaureate sermon by President I. M. Cox; 3 p. m., address to Y. M. C. A. by the Rev. G. W. Shepperd, D. D.; 8 p. m., annual lecture by Dr. M. C. B. Mason.

The women of the Methodist Episcopal Church South are asking the right to participate in legislative matters of the church upon an equal basis with the men. Many influential ministers and authorities throughout the South are said to be in sympathy with the propaganda.

Bishop Hoss, of the Methodist Episcopal Church South, announced that during the quadrennium recently closed, more than one hundred and fifty thousand new communicants have been added to the membership and an immense gain has been made in the number and value of churches and parsonages.

Our Book Concern building in New York City is having an addition of three stories placed over the rear section of the main building. The manufacturing department, which has outgrown its present quarters, will occupy this space. A roof house of one story is to be erected over the Fifth avenue entrance.

The Rev. B. F. Badley is to be secretary of the Epworth League for North India. The Board of Control of the Epworth League has assumed the entire support of Brother Badley while he is in the employ of the League. He will still maintain his relation to the Board of Foreign Missions in detached service.

Portraits of Bishops Fowler, Goodsell, Newman, Hamilton, and Hughes, the resident bishops of San Francisco, were unveiled in the assembly hall of the new Book Concern building in San Francisco on April 18. Dr. H. C. Jennings, Senior Agent of the Western Methodist Book Concern, and Bishop Hughes, the resident Bishop, made the addresses.

The Annual Commencement Sermon will be preached at Tuskegee Institute by Dr. S. C. Mitchell, president of the University of South Carolina, Sunday, May twenty-second. The Hon. William H. Lewis, Assistant United States District Attorney, Boston, Massachusetts, will deliver the commencement address Thursday, the twenty-eighth.

The Rev. John E. Burke, who has had charge of a Catholic church in New York City for colored people announces that he will devote his time to the founding of a Catholic institution for the colored race in the South, similar to Tuskegee. This was the decision made at the annual meeting for the Catholic Board for Mission work among the colored people held recently in Baltimore.

The reports sent in to the Board of Conference Claimants, covering about one-half of the Spring Conferences show that the remarkable increase in the amounts raised for Conference Claimants continues. These twenty conferences show an increase of \$15,000 over last year and of \$17,000 in advance of 1908 in the amounts raised by the churches for the support of Conference Claimants. The increase of total support is considerably in advance of that.

"Resolved that Labor Unions as they now exist, are, on the whole, beneficial to society of the United States" was the subject of an inter-collegiate debate between Wilberforce University and Clark University, in the chapel of the latter, in Atlanta, Friday, April 22. The affirmative was supported by A. J. Allen and E. A. Robinson of Clark; the negative by David K. Carey and William D. Shannon, of Wilberforce. The verdict of the judges was in favor of Clark University.

In spite of increased attention being given to the matter of pastoral salary the deficiencies in pastoral support are exceedingly great. The Board of Conference Claimants has tabulated the entire church, making use of the latest available figures, either of 1909 or occasionally of 1908, and these figures show that there was a deficiency of over \$300,000 in the pastoral claims alone. If the old preachers should be paid to-day the amounts they have earned in the past, but which have not been paid, most of them would be well provided for. The most reasonable claim on the church to-day is the claim presented by the Connectional Fund and the Permanent Fund of the Board of Conference Claimants. In many cases it is but a delayed payment of money long due from the church, amounting to many millions.

The *Christian Republic* publishes on the front page of its last issue a fine picture of Bishop Mallieu. In referring to the Bishop's present activity, *The Republic* says: "At the present time he is preaching nearly every Sunday, lecturing and making addresses on questions of public interest. He is especially engaged in the Temperance Reform in all parts of the United States, and is giving considerable attention and extensive correspondence to the advancement of the worldwide peace movement and the disarmament of Christian nations, and the settlement of all international disputes by arbitration. And with all the rest he is in correspondence with hundreds of pastors and District Superintendents in regard to aggressive evangelism. Last year he wrote more than seventy articles for the religious and secular papers. He has three more new books well on the way, and is evidently doing his best to overthrow the kingdom of Satan and build up righteousness in the world and hasten the millenium. He is an optimist and has faith in God and humanity, and believes that the time is coming when this world will be gloriously filled with righteousness and peace."

STRAIGHT UNIVERSITY, NEW ORLEANS. COMMENCEMENT EXERCISES, 1910

Friday, May 13—Public exercises of Grammar Department; Saturday, May 14—Junior Class Exhibition; Friday, May 20—Annual Recital, Music Department; Saturday, May 21—Annual Festival Sumner Literary Society; Friday, May 27—The Literary Society Exhibition; Saturday, May 28—Senior Class Day Exercises; Sunday, May 29, 11 a. m.—Anniversary of Christian Associations; address by the Rev. Alfred Lawless, Jr.; Sunday, May 29, 8 p. m.—Baccalaureate Sermon by President Stephen G. Butcher; Monday, May 30—8 p. m.—Anniversary of Alumni Association; Tuesday, May 31, 8 p. m.—Commencement Day Exercises.

Personals

Miss Dasher F. Miller, daughter of Dr. Miller, organist Epworth League and Sunday School of First St. Methodist Episcopal Church, Atlanta, Ga., won first prize for hymns.

A home Mission and Church Extension Convention is to be held at Wesley Methodist Episcopal Church Austin, Texas, May 15-16. The Rev. T. H. Wyatt, pastor; the Rev. F. L. Kirkpatrick, District Superintendent.

Dr. E. R. Miller, pastor Fourth Street Methodist Episcopal Church, Atlanta, Georgia, in a rally April 24 raised \$508.95. This is a record break-

er. This church is to be congratulated upon the rapid and great strides it has made within the last two years.

Quite a nice time was had among the younger element of Wesley Chapel, Baton Rouge, La. They surprised Miss Amy F. Obee, eldest daughter of Rev. J. J. Obee, pastor of Wesley Chapel Methodist Episcopal Church. Miss Obee thanked the young friends in a few well chosen words, which showed that she highly appreciated those who thought of her. Committee: Selen A. Dumoird, chairman; Maria Wilson, Jennie Andrews, Julia Jackson.

Easter Gleanings

Winona, Miss.—On Easter Day we raised \$68. The members and friends of Ebenezer church are doing a great work.—A. Y. Marshall, pastor.

Folkston and Traders Hall.—Easter Day brought a fair audience to our church, where every one seemed to be interested and realizing the meaning of the day. The sermon on that day was greatly enjoyed by all. Collection \$3.75.—B. F. Cowly, pastor.

Bastrop, La.—Easter Sunday was a grand day at Mt. Nebo. The program was carried out by our Superintendent, Napoleon Watson, and Secretary W. L. Williams. Collection \$26.—L. L. Estavan, pastor.

Brentwood, Ga.—The celebration of Easter at New Hope church was an event to be remembered. The exercises were enjoyed by all who attended. The program as conducted by Mr. A. E. Stripling was excellent. Master J. C. Stripling, Mr. R. J. Joyce, Miss A. J. Lee and Miss Stella B. Stripling added much to the excellence of the program. A collection of \$4.55 was raised.—A. E. Stripling.

Bellefontaine, La.—Because of continued rain attendance at our church on Easter Day was small. Our pastor, the Rev. J. W. Johnson, was with us, as was the Rev. B. J. Marshall from New Cumberland. We regretted so much the inclement weather for we had planned a great day.—J. D. Dommias.

McLain, Miss.—Easter was observed with music and song. The program was well carried out; it was led by Mrs. Emma D. Pratt, assistant teacher of McLain High School. Moody Chapel raised \$12, Nebo \$2.52 and Sweetwater \$2.10.—W. R. Walker.

Scottsboro, Stevenson, Ala.—Our Easter day service was excellent. It was carried out to the letter, under the wise leadership of Mrs. L. B. Williams, the Sunday School Superintendent, and Mr. John Hembree, Mrs. T. C. Whitfield and others who are faithful workers of the church. We raised \$6.63.—E. L. Gary, pastor.

Clow, Arkansas.—Easter was observed in a reverential spirit. Collection for the day was \$30.—Charles W. Sampson, pastor.

Winter, Texas.—Easter was a day of cheer in Bethlehem Methodist Episcopal Church. Raised for Benevolence \$15.50. Mrs. Feltsee Alexander and Mrs. Arnold trained the children.—H. C. McCarty, pastor.

Lakeland, Fla.—At Foster Chapel church splendid music all day made Easter a day of beauty. Program was rendered at night. Miss Lottie Baxter of Florence, S. C., read an excellent paper on "Mission." Collection \$10.70.—W. Pericles Pickens, pastor.

Okolona, Miss.—At the Methodist Episcopal Church on Easter Day we had a glorious time. The music was in charge of Mrs. Martha Owens. The pastor, Rev. J. J. Johnson, left no stone unturned to make Easter the day it should be. Collection for the day \$125.

Greenwood.—Easter was a day of deep interest in our church at Greenwood. The program was carried out to a letter, conducted by Miss Claudie Weed. The choir was at its best. Mrs. M. C. McEwen furnished music for the occasion. The Sunday School collection passed all previous records. Little Baby Wicks, 4 years old (the little daughter of Mr. and Mrs. Joe Wicks), raised \$10. Little Inez Cooper, 5 years old, \$10; Miss Vivion Lacouer, the four months daughter of Mr. and Mrs. J. N. Lacouer, raised \$2.50. Total amount raised by the Sunday School \$50. At the conclusion of the program the following ladies who entered the Flag battle, made the following report:

Mesdames Pet. Harmon, \$100; P. M. McPherson, \$50; Lizzie Buttler, \$45; E. A. Hawkins, \$42.50; F. A. Gray, \$42; N. L. Lackey, \$35.45; M. C. McEwen, \$31.30; W. J. Lacouer, \$31; Sunday School \$50. Public collection during the day \$48. Total for the day \$455.25.—M. C. McEwen, pastor.

Bradley Charge.—A fine service was enjoyed on Easter. We had one of the best services that we have ever had at New Light church. We raised \$9.60. Our pastor, the Rev. G. W. Harvey, was with us about two hours; he made a fine address and then had to leave for his other church. They had at Bera a good service and raised \$4. We are in good shape on this charge. Our Sunday School at New Light is alive and my ambition is to keep it that way.—Dock High.

Inverness, Miss.—This charge is still in a progressive condition. The Easter exercise was the best in its history. A splendid program was rendered by the children at each church. The collection amounted to \$51.50. Too much praise can not be given to these good people for how they stand by the church. Mrs. Clarendia Daren raised the largest amount of any.

The name of those who gave \$1 each is as follows: J. J. Miller and wife, George Cotton and wife, Will Franks and wife, Monroe-Hale and wife, Bentley and wife, Drakes and wife, Tom Lawrence, Lonzo Franks, Mattie Lee, Johnie Franks, Dora Jones, Ilean Tatom, Elbert Evans, Petter Outlou, L. C. Cotton and wife Mollie White, Marden Adams, Etter McChristal. The friends have indeed been very kind to us in every way. Just before Easter

a box containing 137 pounds of groceries was given us.

Brentwood, Ga.—On Easter Day, April 18, preaching by the pastor, A. M. H. Evans. Raised \$4.50. The two Quarterly Conferences held April 16. Splendid sermon by the District Superintendent. We paid him \$17.—A. B. Stripling.

Carthage.—Easter was observed and the program carried out nicely. Raised \$4. Wm. Nolly, at Carthage, is our faithful Superintendent; he was assisted by Prof. McFadden who deserves much praise for his untiring effort in the uplift of the people.—F. C. Rucker, pastor.

Beilville, Tex.—The Easter collection here was \$46 instead of \$16 reported.—J. A. Gillory, pastor.

Summer School for Teachers

(Continued From Page Seven.)

In addition to the above, by special demand and special arrangements it may be possible to arrange other courses where the demand is made by any number of teachers who may be here in attendance. The expense for the four weeks will be, tuition \$2, and board \$10, making a total of \$12 for the entire period. The board will include room rent, washing, etc.

Persons desiring to take advantage of the course should write Booker T. Washington, Principal.

How many cash trial subscriptions have you sent in?

Gleanings from the Field

ALABAMA

Ashville.—The work here is in good condition spiritually and financially. On April 3rd our clubs reported as follows: Mesdames Murdus Yankey, \$2.51; Hannah Morten, \$7.70; Josie Jean Smith, \$6; Mollie Burr, \$12.13. Public collection 85 cts. Total, \$29.20. We are planning to raise our Benevolence at once.—Eugene Green.

The Rev. L. S. Price, District Superintendent, held my second Quarterly Conference. He has the work of the church well in hand and is leaving no stone unturned. Reports show improvements along all lines. We paid the Superintendent in full. The pastors of the Opelika district are wide awake to the interest of the school at Mason City. Sunday at 11 a. m. the Superintendent preached a splendid, stirring sermon.—S. L. Damons, pastor.

Gadsden.—The second Quarterly Conference was held at Gadsden by the Rev. R. J. Buckner. Sunday at 11 o'clock the Rev. S. J. Jordon preached a grand sermon; also at 3 p. m. At night the District Superintendent preached a great sermon. We paid him up in full. The Rev. N. H. Redrick has his church work well in hand and his people love him.—L. W. Vincent.

Write all articles as legibly as possible, and write only on one side of the sheet.

ARKANSAS

Lonoke.—The first visit of our District Superintendent, the Rev. G. T. Saxton, was a pleasant one to the entire membership of St. James of Richwoods. He preached an excellent sermon and two souls were added to the church. Sixty-three communed during the afternoon service. The Conference was held on Monday night and great plans were made for great success for the year 1910.—Jos. F. Moses.

Van Buren.—On the 19th while we were sitting quietly in the parsonage a great storm blew in and the table was loaded with many pounds of groceries. The party was led by Mrs. Julia Wade of the Baptist church, Mr. Lue Hargroves of the African Methodist Episcopal Church and members of our church. Our hearts were made glad. We rejoice that we are being remembered by the church and our friends.—A. P. Stephens, pastor.

Fort Smith.—The writer at the last session of the Little Rock Conference was appointed by Bishop Smith to the above named place. The people received me willingly and it was the desire of all to make things pleasant for me. We are planning to build a new parsonage. The Sunday School under the management of Prof. Kidd is doing good work, in fact he is an ideal superintendent. My church is crowded at each service. We raised for all causes last year at Fayetteville

\$967.10. We are planing to raise \$1500 this year.—D. H. Harris, pastor.

Newport.—At the close of the Annual Conference at Van Buren I came at once to my work and I found things in fair shape. Met a loyal set of Methodists who at once received me and made me welcome to their homes. We are adding two rooms to the parsonage which will add to the comfort of the pastor's family. The Rev. G. T. Saxton our District Superintendent, held his first Quarterly. Judging from the way he handled the work of the Conference, he is the man for the place. The Quarterly Conference was a source of pleasure. All the leaders were present and made encouraging reports. On Sunday many hearts were made to rejoice. Paid District Superintendent in full. Raised \$1 for Conference Claimants; \$1 for Mission and \$1 to aid Bro. W. McIntosh in his church enterprise at Argenta, Little Rock. Bro. H. J. Mason was here and solicited a few subscriptions for the Southwestern.—C. G. Curtis.

FOR FEVERISHNESS AND ACHING. Whether from Malarious conditions, Colds or overheating, try Hicks' Capudine. It reduces the fever and relieves the aching. It's liquid—10, 25 and 50 cents at Drug Stores.

FLORIDA

Micanopy.—With a faithful set of workers always active, the church at this place can not but be full of splendid achievements. Easter was a perfect success in every way: \$105 was the sum raised for benevolences. The dear friends came to us recently bringing all sorts of good things necessary for our comfort, for which we are indeed very grateful.

Unsigned articles will not be published.

LOUISIANA

Oliver.—The pupils of the Sunday School joined together in giving a surprise party recently to the pastor. Many friends joined them and a delightful time was enjoyed by all present.—E. B. Richards.

At a recent date a rally led by the sisters of the church of Berwick, La., brought in \$211.43. A loyal membership here stands ready to do the work of the church. They take good care of the pastor and aid the interests of the church.—Thos. Williams, pastor.

Camp Parapet.—A committee of young men is raising funds at this place with which to purchase a bell, while another committee keeps itself busy getting money to put the ceiling on the church. May 22nd, is our SOUTHWESTERN CHRISTIAN ADVOCATE Rally Day. We hope to get many subscribers. We are under many obligations to the friends who came bringing with them so many pounds of good things.—T. B. Oville, pastor.

Alexandria.—Newman Memorial Church is having great success under the leadership of our beloved pastor, the Rev. Henry Taylor. This man of God is doing a great work at Newman. On Easter Sunday we closed a very successful revival; 55 new members added to the church with 40 converts. Oh, what a glorious time we had. Alexandria has never witnessed such a crowd. Our church could not hold the crowd. The old Zion was packed as never before. In Alexandria Rev. Taylor started off by making the cry "A Hundred Souls for Christ" and you may know how impossible that did seem, but with hope

in God and trusting in prayer Brother Newman is going to report 100 souls for Christ. See if every church cannot report at least 25.—W. Houston.

Springfield.—Our first Quarterly Conference was held April 2, with Rev. W. J. Price in the chair. He preached to the delight of all who heard him. The subject was "Grow in Grace." Collection for the day \$10. There was a pound party given for the pastor, led by Bro. J. Caleh and wife. Mr. and Mrs. Richardson entertained us nicely at their home.—W. C. Lewis, pastor.

Morganza.—I wish to thank the members and friends of our church for their kindness on Monday night, March 5, 1910, when they brought to the pastor groceries of all kinds to the amount of several dollars worth. There was also money with the gifts. The pastor, the Rev. Jonas Barnes is loved by all of his members who gladly follow where he leads.—L. Fisher.

Lake Providence.—The pastor thanks the members who so kindly participated in the surprise that brought so many good things to the parsonage. He thanks the leaders of this movement and wishes them to come again. The church work is moving on actively.—S. McGruder, pastor.

Fordoche.—With a reception in honor of the pastor at Fordoche and the District Superintendent the Rev. J. O. Richards and a gift of many pounds of groceries to the pastor and his family, the First Quarterly Conference after looking into the condition of the church as shown by the reports of the various officers, came to its close with a very helpful sermon by the District Superintendent, who found the church active along all lines.—A. N. Miller.

Lobdell.—Our pastor came to us in February and found a church wrecked by the storm, a discouraged membership with no courage to take hold of things again. In spite of this, he has had a strong faith and is working very hard to get together sufficient funds to rebuild the church and is being helped by a band of loyal men and women. Our pastor was made glad doubly, March 3rd. His family joined him at that time and at the reception given to welcome them a hundred or more choice pounds of groceries were presented them.—Lillian Van Court.

Monroe.—Because of the prosperous situation of our church here as shown by the first monthly statement of the Recording Steward the pastor and members of St. James Church are feeling greatly encouraged to achieve greater results. We have been made to feel very much at home here for with pounds and pounds of assorted groceries, a merry crowd recently welcomed us and gave us many a hearty handshake. Later we were escorted to the church, by a detachment of Kings Daughters, where we listened to an address of welcome by Mr. John Frost. After my reply, refreshments in abundance were served by the King's Daughters.—J. O. Brown, pastor.

Laplace.—With every available seat in the church taken, our District Superintendent, the Rev. W. J. M. Price, on the night of April 12, preached on Temperance. He presided at our quarterly conference 11 and 12 of April, at which time we were all gladdened by the interest taken in the conference both by members and teachers from various schools. An interesting spelling match was participated in by the members of the Sunday School. The welcome address given by Mrs. Goins, was well received, as was also the paper on Education by Miss C. Mizelle.—Richard Mizelle.

No Man is Stronger Than His Stomach

A strong man is strong all over. No man can be strong who is suffering from weak stomach with its consequent indigestion, or from some other disease of the stomach and its associated organs, which impairs digestion and nutrition. For when the stomach is weak or diseased there is a loss of the nutrition contained in food, which is the source of all physical strength. When a man "doesn't feel just right," when he doesn't sleep well, has an "uncomfortable feeling in the stomach after eating, is languid, nervous, irritable and despondent, he is losing the nutrition needed to make strength.

Such a man should use Dr. Pierce's Golden Medical Discovery. It cures diseases of the stomach and other organs of digestion and nutrition. It enriches the blood, invigorates the liver, strengthens the kidneys, nourishes the nerves, and so GIVES HEALTH AND STRENGTH TO THE WHOLE BODY.

You can't afford to accept a secret nostrum as a substitute for this non-alcoholic medicine of known composition, not even though the urgent dealer may thereby make a little bigger profit. Ingredients printed on wrapper.



Florence.—Met with every good wish for my success and hearty greetings on every hand I began this, the third year of my pastorate at this place. At our recent quarterly conference the District Superintendent expressed himself as being greatly pleased with the reports as given by the several trustees, for they showed the spirit of progressiveness. Many Baptist friends joined with us in giving a good attendance when the Rev. T. H. Monson preached for us.—T. A. Bailey, pastor.

Opelousas.—With such an untiring minister in charge of our church, coupled with our efficient young District Superintendent, the Rev. J. O. Richards, it is no wonder that our First Quarterly Conference which convened April 4th, was a successful meeting. The official reports were very highly commended by the District Superintendent. All departments have received inspiration. The members and friends all have pledged their individual interest and support to the cause, and with Rev. Hutchinson in the lead, results are sure to be all that is desired. Too much cannot be said of the efforts of the Ladies' Aid in fitting up the parsonage with matting, window shades and an oak bed room set. Eight companies have been formed whose purpose it is to raise debt money.—Joseph H. Augustus.

Cheneyville.—The club of the Ladies' Aid led by the president, Mrs. Martha Phronney came to us with sweet songs and many good things for the pastor and family. Their gifts were laid upon the table. Many of our good friends who could not come, sent their gifts. Refreshments were served and we all enjoyed ourselves.—W. H. Lang, pastor.

The River of LIFE

Say what you will of whatever part of the human anatomy they please, the river of life is BLOOD. It is either the swift running stream of health or the germ-laden channel of disease, one or the other.

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If you want to make your Children's Day Exercises a success you should order the programs at once. Price, by mail, \$2.75 per hundred. Enrich & Mains, 631 Baronne St., New Orleans.

Conference Notices

Special Notice

ALEXANDRIA DISTRICT.

Our Missionary Convention will convene in St. Mark Methodist Episcopal Church, Washington, La., May 25-26, 1910. Let each pastor come prepared to report money raised for Home Missions and Church Extension. Let each pastor bring two or more cash subscribers for the SOUTHWESTERN.—J. O. Richards, District Superintendent.

MONTGOMERY DISTRICT.

The Sunday School Convention will be held at Pollard, Ala., Aug. 25-26-27-28. All Traveling Field Agents are invited to come.—P. G. Goins, District Superintendent. G. W. Reeves, pastor.

SOUTH CAROLINA CONFERENCE. Woman's Home Missionary Society.

Dear Sisters: At our last Annual Conference we met and decided that we would have our W. H. M. S. meet separate from that of our Conference. Our next meeting then, will be held at Camden, S. C., about the middle of June, at which place we have a Home (Browning.) The date will be given on the circular letters, which we hope to have out very soon. We urge that each auxiliary send a delegate to this meeting. Matters of importance relative to our continued meetings are to be decided. It is absolutely necessary that you be present. Let us make our first meeting aside from the men a good one, as they will be watching. With efforts united we can. Superintendents and pastors, we ask your help. We need it.—Mrs. M. S. McLeod, State President.

UPPER MISSISSIPPI CONFERENCE.

To the Members: Dear Brethren—The conference minutes will be ready for distribution in a very few days. So those of you who have not paid for your minutes will please send in the money at once as I will need it to pay the publishers. I would like to meet all the District Superintendents in Holly Springs during the Commencement to affect some arrangements about the Journals. Respectfully yours, C. E. Moody, Sec.

HUNTSVILLE DISTRICT.

To the Pastors: Dear Brethren—I hereby set the fifth Sunday in this month (May) as Southwestern Day. I want every pastor to bring Dr. R. E. Jones' proposition (25c for 3 months) squarely before the people in a forceful way. I expect at the lowest twelve 25 cent subscriptions from every charge; this is the greatest offer I ever heard of from that office. Brethren, I know it to be true, the layman that reads the Southwestern Christian Advocate is best and most useful in the church work. I am trusting my pastors to get 400 that day. I'll help you.—W. Hartley Jackson, District Superintendent.

HATTIESBURG AND GULFPORT DISTRICTS.

There will be a missionary convention held in St. Paul Methodist Episcopal Church, Hattiesburg, Miss., June 13-15, 1910, of the Hattiesburg and Gulfport District. This convention is

one of the productions of Dr. I. L. Thomas, D. D., Field Secretary of the Home Mission and Church Extension Departments. The programs will be out in a few days, and all of the ministers, local preachers, exhorters and a lay delegate from each charge are expected to be present. Please notify the pastor of St. Paul Church, No. 215 East Fifth St., Hattiesburg, Miss., the day you will arrive, try to manage to make your appearance Monday, June 13.—D. F. Dudley, District Superintendent. I. L. Pratt, pastor.

PALESTINE DISTRICT.

I want to call the attention of the pastors to our great Missionary Convention which will commence at Hearne, May 13-14-15. Because of your loyalty to the church we should support it. And because of the brothers that shall come to us representing the two greatest causes of the church, Drs. Thomas and Lucas, the field secretaries, who represent the twenty colored conferences, and are giving splendid satisfaction. We want to and must learn to show our great appreciation of the men the church honors and recognizes. Dr. I. L. Thomas and Dr. W. W. Lucas will give receipts for all money raised for Home and Foreign Missions. Don't fail to bring your full amount for both causes, and stay until the convention closes; bring at least one delegate with you. Let us report in full every dollar of our missionary money at the convention.—A. L. Gabriel, District Secretary.

BATON ROUGE DISTRICT.

The Baton Rouge District Conference will convene in Baton Rouge May 30-31. Dr. I. L. Thomas and a representative from the SOUTHWESTERN will be present. Set apart Sundays, May 22 and 29 for benevolences. Let each one bring up your Home Mission and Church Extension monies, and three subscribers for the SOUTHWESTERN. The District Conferences will convene in Clinton July 27-31.—H. Daniels, District Superintendent.

How many cash trial subscriptions have you sent in?

District Rounds

GUTHRIE DISTRICT. First Round.

Ardmore, April 30, May 1; Winfield, May 7-8; Percell, 14-15; Cleveland, 21-22; Williston, 27-28; Sewell, June 4-5; Caldwell, Kan., 11-12; Anthony, Kan., 13-14; Hennessy, Okla., 18-19; Warlicka, 25-26; Chandler, July 2-3; Guthrie, 9-10; Langstone, 16-17; Earlsboro, 23-24; Anadoko, 30, Aug. 1; Chickasha, Aug. 6-7; Mt. Zion, Aug. 13-14; District Conference, 18-21. Oklahoma City. Let every minister begin at once to raise our benevolent monies and have them all sent in before the District Conference.—W. F. Smith, District Superintendent.

CHATTANOOGA DISTRICT.

THIRD ROUND

Dayton, May 28-29; Georgetown and Big Spring, June 4-5; Stanley's Chapel, 11-12; Athens, 18-19; Soddy, 25-26; Wiley, July 1-3; Cleveland, 9-10; Grace Memorial, 16-17; South Pittsburgh, 23-24; Hill City Circuit, 30-31; Rockwood, August 6-7; Tateville, 6-7; South Chattanooga, 13-14; Ridgedale, 13-14; Ooltewah Circuit, 20-21. Brethren: The Conference year is drawing to a close. Up to the present you have done fine, yet there is room for improvement. I am expecting each

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man to make an advance over last year. Dear Brethren please don't fail. Be ready to make a full report at the District Conference July 5-10, 1910, at Cleveland, Tenn. Insist on all members attending this conference. Oh that you felt the need for great achievements in the Master's work.—E. J. Cox, District Superintendent.

OPELIKA DISTRICT.

THIRD ROUND

Bethel, Electric, June 11-12; Benson Mission, 17-19; Wetumpka, 25-26; Elmore and Shorter, 27-28; Lomax, July 1-3; Rockford, Central, 9-10; Alex City Station, 15-17; Pleasant Hill and Sunday Level, 23-24; Dadeville and Kellytown, 30-31; Opelika and West Opelika, August 6-7; Lanette and Lanette Mission, 12-14; LaFayette Station, 19-22; LaFayette Circuit, 19-22; Five Points, 19-22. Dear Brother Pastors: I am praying and laboring that there shall be no falling off of energy or interest on the grand old District. So, I, for the third time, urge that every dollar of Benevolences be raised and reported to the District Conference at Dadeville, Ala., July 27-31. Also I again call your attention to the rally for the Central Alabama College on Friday, July 29. We must lay \$250 on the altar for our great institution. This can be done by each member of the church giving twelve cents apiece. Now dear brother pastors it will be a shame on us if we fail in so small a matter as this. We can't afford to fail. Also, the grand old SOUTHWESTERN CHRISTIAN ADVOCATE must come in for a lion's share of support. Also, the soul saving rally, it is the "Big Business" that must be attended to or the whole business fails, and we be counted as unprofitable servants. God forbid that we should be so counted. Brethren, I am trusting you, I believe in you. May God bless you in all your plans. I am your co-laborer in Christ.—Lewis S. Price, District Superintendent.

LEXINGTON DISTRICT.

FIRST ROUND

North Middletown, May 12; Versailles, 14-15; Paris, 21-22; Smithfield, 24; Owenton, 25; Worthville, 26; La Grange, 28-29; Dorsey, 31; Jefferson-town, June 1-2; Pewee Valley, 3; (5, 2:30 p. m.); Anchorage, 4-5; Georgetown, 11-12; Shelbyville, 18-19; Buck Creek, 20; Wilsonville, 21; Chaplin, 22-23; Simpsonville, 24; Winchester, 25-26; Howard's Creek, 27; College Hill, 28; Cleveland, 29; Mt. Zion, July 23. Dear Brother Pastor: As we enter upon another year's work for the Master, let us take hold with faith and courage, at once. I am with you in every good word and work.—P. T. Gorham, District Superintendent.

If afflicted with sore eyes, use Thompson's Eye Water.

GREENVILLE DISTRICT LADIES' AID SOCIETY.

As president of the Ladies' Aid Society of the Greenville District, I wish to say that I am receiving good and cheering news from all parts of my District. I am, indeed glad to inform my co-workers that

with a little assistance from the trustee board of our charge at Gunnison, the Ladies' Aid Society has purchased and paid for a most handsome church organ. Too much honor cannot be given the faithful band of workers. I want to hear of our beloved and matchless District Superintendent, the Rev. Hart, who is a great church worker and organizer. He love our beloved pastor, the Rev. J. E. Ford. We as members of the Methodist Episcopal Church, must feel it our duty to hold up Rust University, to stand by the pastor sent us, and work for our church. Let us all subscribe for the official paper, the SOUTHWESTERN CHRISTIAN ADVOCATE, for it is an honor to the church, and is the only fearless paper for the Negro in this whole Southland.—Coreen A. Walker.

Children's Day will soon be upon you. Begin to prepare at once. Programs, \$2.75 per hundred. Eaton & Mains, 631 Baronne St., New Orleans.

Inquiries

I wish to inquire for my father, Monroe Carter. The last time I heard from him he was at Aiken, S. C. That was two years ago. If anyone knows of his whereabouts please address—Mary Dickerson, 3714 W. Twelfth St., Little Rock, Ark.

I wish to inquire for my brother, Jake Heffner. He was born in Holmes County, Miss., and left me the second year after surrender. He left two brothers Gus Heffner and Rube Heffner, and one sister, Harriet Heffner. Any information as to his whereabouts will be gladly received by—A. G. Heffner, R. F. D. No. 2, Box 23, West, Miss.

I desire to know the whereabouts of my brother. His names is Jeff Brown. When last heard from he was in Memphis, Tenn.—this was in July, 1909. He had a sister Georgia Brown who died Dec. 15, 1908. She left three children, Clemmie, Willie and Carrie Mae and her husband Solomon Brown. I ask our pastors to kindly read this inquiry in their Churches.—Solomon Brown, Pickens, Miss.

Condense, and leave out irrelevant matter. State facts. Do not put several items on one sheet.

Marriages

SHARP-EVANS.—On February 24 Mr. Ebenezer Sharp and Miss Alberta Evans, by the Rev. I. B. Henderson.

STROTEN-JOHNSON.—In Morgan City, La., at 9:30 a. m., in the Union Methodist Episcopal Church, Mr. Joseph H. Strotten and Miss Mary L. Johnson, by the Rev. T. F. Robinson. The wedding march as played by Miss Lizzetta Mills was very beautiful. The bride is a member of Union Church, and the secretary of the Sunday School. A large crowd witnessed the wedding.

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Gleanings from the Field

MISSISSIPPI

Sardis.—A storm struck the parsonage one night recently. It was a large crowd of the members of Spring Hill and Havys Chapel and others, led by the Rev. W. H. McCarty, Miss Lula Elfer, Mrs. Emma Buttler and others. The Rev. W. H. McCarty's short address was responded to by the pastor. The large crowd laid on the table about 100 pounds of groceries. The Rev. W. H. McCarty then offered a short prayer, and the crowd dispersed.—D. P. Shaw, pastor.

North Carrollton Charge.—I begun this first year's work on this charge the fourth Sunday in January. After our first service the good people of this charge shipped us a box of various kinds of groceries to our home at Winona. The Rev. C. W. Butler was with us in our first Quarterly Conference on the 22-23 of January. Rex. Butler is truly a great preacher. He spares no pains in presenting every claim of the general church. Easter was a day of great spiritual interest on this charge. We raised \$70. The undersigned raised as follows: Mesdames M. V. Salter \$6.42; M. V. Miles, \$2.95; M. B. Kling, \$4.45; E. Harvey, \$3.45; A. Black, \$2.40; Effa Duke, \$11.50; Little Miss Salter, \$2.50; Little Miss Miles, \$2.50. Public, \$28.83. Total, \$70. Thus far the N. Carrollton charge has moved off nicely.—E. M. Byrd, pastor.

Columbia.—The class leaders made excellent reports at our Quarterly Conference here April 2-3. Both days were successful. Our District Superintendent, the Rev. P. H. Rembert, has won a warm place for himself in every member's heart, both Methodist and Baptist. His sermons were excellent. We raised in the quarter \$31. Paid pastor \$100; District Superintendent \$12.50. Raised for all purposes \$143. Put a nice set of chairs in the choir. Four joined the church. The work is spiritually alive. We are preparing to paint our church. I found some subscribers to the Southwestern in the homes but I hope to double the amount I found soon. A good many promised to take the Southwestern. Easter was observed.—J. E. Coleman, pastor.

Elliot.—A number of good things came to us as a gift from the brothers and sisters and friends of our church. The many good things were put upon our dining room table and presented quite a pleasing array.—D. Vanderford.

Owens.—The District Superintendent, Rev. W. H. Gilhain, presiding over the first Quarterly Conference, was held. Official reports show that the work is in good shape. With this young Superintendent at the head of things success must be ours. His sermons during Conference gave us now inspiration. We paid him \$20, paid pastor \$48.75.—H. G. Saulter, pastor.

Batesville.—The Rev. N. R. Clay was with us during our Quarterly Conference and presided in a dignified way. Our love feast the night of the 17th was greatly enjoyed. Our parsonage was the place where a beautiful display of many pounds of groceries was seen recently, the gift of our members and friends.—Green Spencer, pastor.

Meridian.—The best Conference we have held in years was our first Quarterly Conference at Haven Chapel, the Rev. D. F. Dudley, District Superintendent, presiding. The Rev. J. M. Shumpert, D. D., being de-

tained at home on account of sickness. The Rev. Dudley conducted the business of the Conference with ease. The pastor, Rev. D. L. Morgan, did the preaching Sunday and administered the sacrament to a large number of members. The quarterly collection was \$33. Haven Chapel is on the steady march upward and with the present leadership we believe that victory is ours.—Jas. A. Lagrone, pastor.

Benton.—With a full attendance our first Quarterly Conference convened at Mt. Pleasant. The business of the Conference was very important, though conducted briefly. The quarter was a success, the Superintendent said it was one of the best he ever met on this charge. We paid the Superintendent in full, \$30. The total collection for the quarter was \$112.50. The charge is rapidly coming to life again. Most of the officers read the Southwestern and they are a fine set of men and strong Methodists. This is our first year here.—P. D. Davis, pastor.

Benton Circuit.—Recently a happy company of surprise visitors came to the parsonage laden with many good things for the pastor and family. Having left behind them much to be thankful for. Many of the pastor's family's needs were supplied. After a short address by the leader, Bro. L. A. Holmes, the pastor replied in an address of thanks and invited them all down to a word of prayer, and soon another old fashioned Methodist hand-shaking took place and the company took their leave.—P. D. Davis, pastor.

Summit.—At St. James Methodist Episcopal Church our first quarterly Conference convened, with the Rev. P. H. Rembert, our new District Superintendent, presiding. His opening address to the Conference was full of enthusiasm. He is a wise counselor, and a most excellent instructor. He will ever be remembered by this people. We raised during the quarter \$46.05. Paid District Superintendent in full. Paid the pastor \$90.33 and raised for Mission \$11.—F. Smith, pastor.

Cary.—The Rev. W. L. Price, District Superintendent, presided at our first Quarterly Conference, which convened Saturday 27th Inst. The Conference organized by electing Brother A. W. Powell, secretary; 38 members of the Conference were present. Their reports showed a marked improvement on all lines of church work. The District Superintendent handled the business of the Conference wisely and fatherly and won the affection of the entire Conference. Paid District Superintendent in full. The District Superintendent preached a soul stirring sermon on Sunday morning to a good crowd. One child was baptised at the close of the sermon. We raised \$7 for Benevolence, \$2 for Natchez church. Total raised this quarter, all causes, \$90. Raised in the quarterly meeting \$30. District Steward Geo. W. Jones had a good report. Added three members this quarter. This was one of the best business Conferences ever held in the history of the charge.—A. W. Powell, pastor.

Forest Circuit.—At Mars Hill church our first quarterly Conference convened Monday, the Rev. Dr. J. M. Shumpert, District Superintendent, presiding. Wm. H. Broadfoot, Secretary. Nearly all officers were present.

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Send money by money order or registered letter for as many shares as you desire.

WRITE

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Dr. Shumpert preached the 11 a. m. sermon, which was pleasing to all. Here none know him but to love him; we are well pleased with him as Superintendent. Paid Superintendent \$10, pastor \$21 this quarter. The estimating committee estimated \$250 as pastor's salary this year, same as that of last year.—D. P. Dukes.

Grenada Charge.—We were received here with open arms by all. The committee had everything that heart could desire. All praise to the good people of Grenada. The Rev. N. R. Clay, District Superintendent, held the first Quarterly Conference March 11-13. A great time was enjoyed by all. We raised the quarterly assessment.—J. W. Winbush, pastor.

Pontotoc Circuit.—The Rev. E. F. Scarboro presided at our first Quarterly Conference at Bullers Grove church. Our year's work has had a

WANTED.

We desire a list of all colored men engaged in business of whatsoever sort in the State of Louisiana. Pastors, educators and friends will do the Southwestern Christian Advocate a great favor if they will send us forthwith from each town a list of colored business men and their correct address. Please state the kind of business, whether merchant, broker, etc. We want also the names and addresses of successful farmers and mechanics. Let us have this information at once.

good beginning and we hope the end will be as good.—F. F. Compton, pastor.

Malaria Makes Pale, Sickly Children.
The Old Standard Groves Tonic Chills drives out malaria and builds up the system. For grown people and children. 50c.

Gleanings from the Field

LOUISIANA

Pleasure Hill.—The Rev. B. J. Reddix, our District Superintendent, was with us in our Quarterly Conference, held April 27. The Rev. J. S. Jones, who was once our pastor, was also with us.—Sallie Bryant.

Grand Bayou.—The first Quarterly Conference convened with District Superintendent B. J. Reddix in the chair. The official reports showed an increase on all lines. The Superintendent preached at 11 a. m. from Matt. 28 chapter and 6th verse. The church was crowded to its utmost capacity. We paid our Superintendent in full. Collection during the conference, \$20.80. We are now painting our church and we intend to make this circuit second to none on the Shreveport District. All claims are being carefully looked after.—Beulah I. Henderson.

Mansfield.—Wesley Methodist Episcopal Church and congregation are advancing. Our report at the Missionary Convention was an increase over last year. We paid Dr. Thomas \$25, an increase of \$5.00. At our First Quarterly Conference we paid the District Superintendent, Rev. B. J. Reddix, \$16; paid pastor, \$174. On April 18th our Trustees' Rally was a success. Raised \$62.45 for remodeling the church. The Rev. Mr. Dyas is a successful pastor and a loyal Methodist. He stands high in the estimation of the community. Both white and colored speak well of him. With such a leader at Wesley, the church will succeed.—Cynthia Gilbert.

Glencoe.—I desire to tender many thanks to the members and friends of Glencoe who came to the parsonage on April 18th and left a large variety of groceries which amounted to 150 pounds.—I. R. Scott, pastor.

Hahnville.—The Rev. B. M. Hubbard was with us during our first quarterly conference. Reports showed an improvement in every department. The District Superintendent was paid. Collection raised by the stewards this quarter, \$182.30. Twelve members received in full connection. Our public collection, April 17th was \$51.31. We had a grand reception for our pastor and family the welcome address was made by Miss Elizabeth Pierre, a student of Gilbert Academy at Baldwin. The work at this point has taken on new life.—A. Kyles.

Baton Rouge.—Our pastor, the Rev. John McKee, came to us last year while our church was greatly in debt and our membership considerably divided. Under his leadership the church awoke and today is doing the work it should have done before. September, 1909, the church was blown down by the storm and we were deeply discouraged, but the Lord provided, and now St. Mark is out of debt and is in fine shape. Our District Superintendent, the Rev. Hubbard Daniels, was with us March 21st, in his first quarterly conference. At a reception early in April in honor of the District Superintendent, there was hardly standing room. We have had ten additions to the church with four converts. Our Easter collection was \$33.80.—G. T. Jones.

Abbeville.—King Memorial Methodist Episcopal Church is alive and pushing herself to the front. On Saturday and Sunday, April 16 and 17th we had a great time in a sacred concert. Miss Bertha Griffin, music teacher of Douglas Institute of New Iberia, was in charge of the program and rendered valuable service. On Monday night, April 18th, the Junior Epworth

League gave a fine pound party under the leadership of Miss Mildred Keys for the benefit of the pastor. There were over two hundred pounds brought to the parsonage.—A. J. Smith, pastor.

Camp Parapet.—Our able District Superintendent, the Rev. W. J. M. Price presided with dignity at our First Quarterly Conference, April 24. Marked improvement was evident along all lines of church work. There is much hope for a great future for Epworth League and Ladies' Aid. After the business session, we were invited to the home of Bro. Schooler Jackson, where was spread a table of good things. At 3 o'clock the District Superintendent preached a strong and forceful sermon. We raised this quarter, \$80.00; accessions, 15.—T. B. Oville, pastor.

Palmetto.—The people of Palmetto appreciate a good sermon. This was indicated by their evident enjoyment of the sermon by District Superintendent J. O. Richards April 12, during our First Quarterly Conference. Six persons who felt they needed prayer expressed their desire for the same by coming to the altar.—Adeline Johnson.

Jeanerette.—The members and friends of St. Peter Charge agreeably surprised their pastor and family with a lot of choice groceries. The affair was led by Mrs. Harriet Payton, Mrs. Bertha Metts and Mr. Samuel Richard. Our revival just closed, resulted in twenty-six being added to the Church.—J. B. Johnson.

How many cash trial subscriptions have you sent in?

If afflicted with sore eyes, use **Thompson's Eye Water.**

MISSISSIPPI

Cotton Plant Circuit.—The members of Jamison Grove Church brought joy to the heart of the pastor and family by the gift of 55 pounds of choice groceries. It was thoughtful of you my friends.—W. F. Burton, pastor.

Bellefontaine Circuit.—We had a glorious service on March 26 and 27. Our District Superintendent, the Rev. E. F. Scarboro, was with us and held his first Quarterly Conference. He gave us two able sermons. His Christ like spirit brought fresh inspiration to every one that heard him. We have paid him in full, \$17.—Lorince C. Steele.

Brooksville.—Centerville and West Baldwin circuit are in good spiritual and financial shape. Our first Quarterly Conference held at Centerville March 26-27 was a great Conference. The official reports presented were very good and showed improvement along all lines. The Rev. F. H. Henry preached three impressive sermons. Fifty souls bowed and partook of the Lord's Supper. The Rev. F. H. Henry intends to bring every department of the church before the people impressively. The pastor's salary was raised from \$400 to \$450. District Superintendent from \$56 to \$60.—J. H. Wesley, pastor.

Columbus.—Our grand rally at St. James Methodist Episcopal church March 27 resulted as follows: Mrs. Mima Edwards raised \$4; Miss Kattie Viola Baker, \$14; Mrs. H. E. Monroe, \$9.55; Sallie Manning, \$10; Manervia Butler, \$36.40; Mattie Thompson, \$12.50; Miss Minnie Davis, \$20; Mrs. Ella Eavens, \$3.30; Miss Callie Hogan, \$2.05; Mrs. Henrietta Hardy, \$3.20; Mrs. Rebecca Rodgers, \$4.85;

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Martha Mallace, \$12.40; Annie Anderson, \$1.50; Mrs. Leanna A. Griffin, \$65.65; Mrs. Americus Chandra \$14.20; Mrs. Dr. B. H. S. Furgerson, \$30.25; Mrs. Julia Bush, \$24.25; Octava Winters, \$15.25; Mrs. Wilder Sykes, \$7.35; Mrs. Alvie Fulgum, \$12; Mrs. Hattie Dowson, \$5.25; Miss Laura Cobb, \$2; total raised \$370. Public collection \$54.95, from visitors \$54.95. Dr. H. H. Buckingham president of M. I. & C. C. of Shuqualak, Miss., preached the Pythian anniversary sermon at 3 p. m. to a large crowd. Dr. Walton is leading us to success.—E. S. Jones.

Montrose.—Saturday and Sunday, April 23 and 24, were days of interest at this place. We were rallying to pay our parsonage out of debt. We raised in an entertainment Saturday, \$36.15 and on Sunday at our several services, \$12.00 additional, making a total of \$78.15. Our pastor preached a splendid sermon at night altho he was physically exhausted.—E. H. Wilson, pastor.

Bay Springs. The Rev. D. F. Dudley is a minister alert and active as was shown in his rulings at our recent Quarterly Conference, held March 10. His sermon was full of logical reasoning and sound common sense.—J. A. Jordan, pastor.

Jackson.—I arrived here on the 3rd of February, 1910. We took hold of the work and have been hard at it ever since. Some success has been ours. We organized a Ladies' Aid Society within two weeks after our arrival. They have done good work, having supplied the sitting room with matting and rugs at a cost of \$25, nearly all of which has been raised and paid. Pratt's Chapel has entered into a new life and may it continue is my prayer. We raised on Easter Sunday \$10.00 for Home Mission and Church Extension. Mrs. Garrett and choir performed their part well.—R. L. Tate, pastor.

Columbia.—The members of Columbia Valley Methodist Episcopal Church are resolved to do a good work here. The Rev. J. E. Coleman is our pastor and is a wise leader and a good preacher. We carried out our Easter exercise on Easter Sunday and were proud to have with us the best

men of our town. Collection, \$6.25.—G. L. Crosby.

McLain.—In spite of much rain several members of the Quarterly Conference were present with the Rev. S. H. Cannon, our District Superintendent. Sunday was a day of enjoyment for all when the District Superintendent preached two sermons. We have raised during the quarter, \$131. The Rev. Cannon looks after the interests of the SOUTHWESTERN CHRISTIAN ADVOCATE always.—N. R. Walker, pastor.

Roseneath.—We were received by the good people here with open arms. The moving expenses for our coming amounted to thirty dollars, which was raised before the people had even heard the pastor preach a single sermon. On our arrival here the parsonage committee placed a new stove and sufficient furniture in parsonage to make everything comfortable. Our First Quarterly Conference was held April 2-3. The Rev. A. J. McNair, D. S., was with us. We have done well this quarter. Paid the District Superintendent in full, \$20, and we have raised a total of \$160. I find a loyal set of members here, well trained in Methodism.—P. A. Taylor, pastor.

Winona.—The day was at its brightest and everybody was in the best of spirits when our First Quarterly Conference convened at Mt. Zion Methodist Episcopal Church. Our District Superintendent presided in a dignified manner and the work went on smoothly. We enjoyed his splendid sermon at 7:30 in the evening. The quarterly assessment of \$17. was paid.—A. G. Marshall, pastor.

Pelahatchie.—The people here received me gladly when I came to them from Conference, and made us to feel at home at once. Rev. P. H. Davies left the circuit in good shape. We have four churches on this charge and four Sunday Schools, with a large enrollment, and fine average attendance and three Epworth Leagues also with over 100 members. The Second Quarterly Conference was held in the Mt. Ridge Church, April 23, with Dr. McNair present. He was as usual, bright and helpful. There were 1550 communicants together with 32 class leaders, three local preachers, three Epworthians and three Sunday School Superintendents, and two presidents of Epworth League Chapters. Official reports show that the District Superintendent's salary has been raised in this quarter. Pastor has received \$185.85; District Superintendent, \$52.50; 14 children have been baptized. Easter collections were as follows: Little Zion, \$11.35; Mt. Pleasant, \$11.00; Shady Grove, \$3.00; Total, \$36.85.—H. May, pastor.

Handsboro Charge.—This work is alive. With the Rev. S. H. Cannon presiding our first Quarterly Conference was held the 26-27. Paid the District Superintendent in full, \$20. The Superintendent preached at 3 o'clock on this Sabbath one of his able sermons. At 11 o'clock the Easter program was rendered by the Sunday School, and that to the letter. All who heard the program were delighted. Miss Estella Baldwin rendered good and valuable service at the organ. Total collection for Mission \$20. Paid pastor this quarter \$11.—W. H. Smith pastor.

Liberty.—Our new preacher came to us in February and we are greatly satisfied with him. We are planning for a great rally the first Sunday in May for the benefit of pastor and church. The Rev. Tatum has taken in five new members. We are trying to pay our pastor \$400 this year.—Fatine Brumfield.

Cotton Plant Circuit.—With the Rev. N. R. Clay, D. D., present, the first Quarterly Conference convened at Atkins Chapel. The official reports showed that the condition of the church is very good. We raised for all purposes \$58 this quarter. We are all pleased with our new pastor, the Rev. W. F. Bunton. He works for the spiritual interest of the church and is beloved by all.—C. W. Davis.

Edwards.—Spiritually our church is active and we are alert along all lines. Our District Superintendent was with us April 9th and carried on the business of the Quarterly Conference in an executive way. The Rev. L. W. Price keeps in front and asks others to follow close behind. The Lord's Supper was administered to 75 souls. Our Easter celebration was good and collection was fair.—W. N. G. Lipcomb.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

MISSOURI

Troy.—The Rev. L. S. Bowles and wife who has served as pastor and co-worker of Troy Methodist Episcopal church one successful year, was given a delightful surprise on Tuesday night, April 26, by a number of their friends and co-workers. About eight o'clock fifty arrived at the parsonage and spent about three hours very pleasantly in their presence as both old and young folks of Troy had learned to love them and hold them in high esteem. We appreciated their love and labor during their stay. About 10 o'clock the ladies spread the table with many delicious things, which were enjoyed by all. Afterward we were highly entertained by two able addresses delivered by Mr. Cockrell and the Rev. Mr. Bowles. We sang two very appropriate songs, led by Sister Wheeler, one of the oldest women of the Methodist Episcopal church (Troy). Prayer by Pastor Bowles. The Rev. and Mrs. Bowles left for their new field of labor, St. Joseph, Mo., April 28.—Reporter.

SOUTH CAROLINA

Greeleyville.—Easter as usual was observed by the Sunday Schools of the Greeleyville charge with appropriate exercises. These exercises were given under the personal direction of Superintendents E. J. McCollum, A. Oliver and M. Wilson in the presence of large and appreciative audiences. A special feature was the exceptionally good speaking. With Mrs. Nellie Nelson at the organ most excellent music was rendered by the choir. Collection \$21. Out of the darkness and gloom of the storm of March 25, 1909, they have seen resurrected from the wreckage and ruins of the old Willson Chapel a newer and better edifice in every way.—E. W. Stratton, pastor.

TENNESSEE.

Rocks Spring.—On this charge I raised at Easter \$5. The circuit is being brought up from where it has been, with a new bright interest. We raised for this quarter \$28.75.—T. C. Wharton, pastor.

How many cash trial subscriptions have you sent in?

TEXAS

East Calvert.—Our Easter service was grand throughout the circuit. Local preachers were a great help this year in raising the benevolence money. The work stands above any past year in the history of the circuit along the financial line; this past quarter the circuit raised for District Superintendent \$13.07; for pastor \$66; for Benevolence \$77; for Improvement \$35. Total for the quarter \$187. We expect to raise all our Benevolence on Children's Day and be ready for Conference with full reports.—A. L. Gabriel, pastor.

Belleville.—My Easter services were good at each appointment. At Jackson Chapel there was early morning service at 5 p. m., preaching and general class, conducted by the pastor. Sunday School at 9 a. m. conducted by Superintendent R. Lewis. Preaching 11 a. m. by the Rev. G. H. E. Field, whose sermon at 3 p. m. was excellent. The pastor preached also. At Richard Grove the services were conducted by Revs. J. C. Beale and Grant U. Blackmore, the early service was good, also the afternoon. In the afternoon and evening the Ten Tables and the Sunday Schools reported the sum of \$46. One small girl named Pallious Blivens raised \$3.20 on her card. She is 7 years. Her mother had to go after her to bring her home. Oh, for more girls of her spirit. She has already gone to work for Children's Day, June 12. My work is doing well. I took in 10 young people on Easter for Christian training. Sister S. C. Fields is class leader. I received 20 members, old and young, this year in my regular services.—J. A. Fillory, pastor.

If afflicted with sore eyes, use) Thompson's Eye Water.

VIRGINIA

Marion.—Our church work progresses nicely. We have a fine Epworth League doing a great work with Miss Minnie Richardson as president. Miss Richardson is a fine worker and discharges her duty faithfully. We also have a good Sunday school, Miss S. B. Madison, Superintendent. Our Easter services were a success in every respect. At 11 a. m. the Rev. Mr. Headrick preached a noble and inspiring Easter sermon. At 3 p. m. the children rendered their program nicely; 7:30 p. m. an Easter cantata "The Resurrection," was rendered. The church was crowded all day. This was the best Easter services ever witnessed in the history of the church. The organist, Miss Golden Richardson, was presented a beautifully bound Bible given her by her pastor in recognition of her faithfulness as organist. Mrs. M. J. Tolbert was awarded a nice Bible for her splendid work in raising the largest amount of money individually. The Superintendent was then presented a book by Mr. W. M. Tolbert in appreciation of her efforts in making Easter a success spiritually and financially. The collection was the largest ever raised on Easter, being \$52.28.—Nellie F. Machson, G. J. Headrick, pastor.

Warrior.—The Annual Conference made no mistake in the assignment of the Rev. H. F. Thomas to Warrior charge. He has rallied his forces and brought to pass things that seemed to have been impossible. Since Conference our church has been repaired, painted, papered and a new fence built. New life is being manifested.

We have the nicest little church on the district. Raised during the months of January, February up to the present month for all causes \$83.92. Bangor Mission was added to this charge this year; this point has the best little membership in the Central Alabama Conference. The pastor the Rev. H. F. Thomas, is planning to have in perfect condition both churches by the District Conference, with all Benevolences raised. Rev. Thomas holds the respect of all the people of Warrior. We are proud of him.—Joe Palmer.

Cedar Bluff.—Our new church is at Howels X Roads. On December 13, 1909, We tore down our church and moved it on a colored man's land, by name of Jessie Teller, who gave us the lot for the church seat. He is not a member of the church but he has a good spirit. Mrs. Eliza Stubbs gave our Board timber and lumber; Brother Simon Fife, money; Jesse Teller, C. R. Harp, Ishmeal Harkness, Louis Wilkins and Mathew Staff all gave lumber. And I must mention the young men of my community that gave in this good cause: O. J. Stubbs, Reuben Stubbs, Virgil Stubbs, Simon Fife, Jr., Ermy Reese, James Harkness, John Harkness and I must make special mention of that broad hearted young brother, Robert Fife, who gave the bell for the belfry. We have a comfortable little church, well lighted and nicely seated. The former name of our church was Howels Chapel. By a vote of church on March 13, 1910, our new church was named Gideon Chapel.—J. W. Adams.

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Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

Miss Louisa M. Scott, the efficient organist of St. James African Methodist Episcopal Church, plans to take a few months' vacation this summer.

CAMP PARAPET.—The Rev. J. A. Lindsay delivered a good sermon here on last Sunday, Sunday, May 22nd. Installation of officers of Ladies' Aid, Epworth League and Sunday School. This Sunday will also be SOUTHWESTERN RALLY DAY. The Rev. M. S. Davage, A. M., Business Manager SOUTHWESTERN CHRISTIAN ADVOCATE, will preach the installation sermon and look after the interests of the paper.—T. B. Oville, pastor.

HAVEN MEMORIAL.—Services on Sunday were very beneficial. Seventy-five per cent of the membership partook of the Lord's Supper. Collections satisfactory. Dr. Landry, our pastor, was the recipient of a handsome silk umbrella, presented by the members of Mt. Pilgrim Baptist Church, the Rev. Mr. Norman, pastor. The Freight Handlers' Association, (Mr. E. P. Damon President) will observe their anniversary here on the fourth Sunday of May, 1910, at 7:30 p. m. Sermon by our pastor, Rev. M. S. Davage, master of ceremonies, will present the claims of the SOUTHWESTERN at this service.—Vernice Oert.

LOUISIANA CONFERENCE WOMAN'S HOME MISSIONARY SOCIETY.

All District Secretaries of the Woman's Home Missionary Society, will please take notice that the Annual Convention of said Society will be held at Wesley Chapel, New Orleans, the Rev. Dr. W. H. Logan, pastor, May 25-26. We urge that each one be present with reports. Every auxiliary will send one or more delegates, according to number of members in auxiliary. Mrs. L. Knosman, Bureau

Secretary of the West Southern States will be present. Election of Conference Officers at this time. Let us rally for the Love of Christ and in His name.—Cornelia Hayman, Corresponding Secretary.

LOUISIANA CONFERENCE WOMAN'S HOME MISSIONARY SOCIETY.

The Executive Board of this Society will hold its monthly meeting Thursday, May 12, at 3 p. m., at 337 Adams Street. This will be the last meeting before the Convention. It will be very necessary that each officer be present that we may plan to have everything in good shape.—(Mrs. D. C. Mead, President; (Miss) Emma Bessie, Recording Secretary.

WESLEY CHURCH.—Sunday, May 8, services were fairly well attended. At 9:30 a. m. an interesting Sunday School service. The Rev. John A. Lindsay preached a splendid sermon at 11:00. At 3 p. m. the Samuel Osborne Memorial Day was observed by the associated auxiliaries of the church. A well arranged program was presented. At 7:30 p. m. the Rev. A. L. Scott, of Mt. Zion Methodist Episcopal Church, preached a thoughtful and impressive sermon to a splendid audience. Two persons united with the church. Collection, \$20.13. Tickets are on sale for the lecture of Dr. M. C. B. Mason, Friday night, May 13. Subject: "Napoleon at Waterloo." Special music is being prepared by the choir for this occasion. None should miss this rare treat. Dr. Mason is one of the foremost platform speakers of the day. Admission 25 cents.—Robt. Armstead.

How many cash trial subscriptions have you sent in?

Gleanings from the Field

LOUISIANA

Centerville.—I was returned from Conference to Centerville and Verdunville and was gladly received by both members and friends. This began my third year's work. We have succeeded in opening a new field of labor at White City, about three miles from Centerville. At this place I have built a new church at the cost of \$500.05, and have paid off all indebtedness except \$50.00. We have only four members and ten probationers at this place and a host of friends white and black. Easter was an enjoyable day at Verdunville and White City, also Centerville. Our Sunday School is active.—E. H. Hall, pastor.

Lake Charles.—The Young Peoples Social Union was organized in Warren Methodist Episcopal Church with an enrollment of 35. Miss Duncan, the daughter of the late Rev. S. Duncan read a splendid paper on the duty of the young people. Miss Naomi Reddix and Master Hayens gave the news of the week. This club will meet every Thursday evening in the lecture room.—J. W. Turner.

Virion.—My third year at this place was very pleasantly begun. The people received us cordially and we are proud of them. My salary has been raised from \$350 to \$496. The Rev. Dr. B. M. Hubbard was with us during our Quarterly Conference and we were glad that reports showed an increase along all lines. The Rev. C. Spears, of Donaldsonville was with us and preached a very helpful sermon.—A. C. Mitchell, pastor.

Welsh.—Since the Rev. D. Harrison arrived at this place it seems as tho every department of the church has taken on new interest. Our First Quarterly Conference reports were en-

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couraging. The Rev. V. Chapman was paid in full. His sermon was full of power. We are planning for a good work this year. The quarter closed with a grand reception.—Henry Guedry.

Minter City. Easter was a day of great joy on the Shelby work. The program was carried out with a sermon by the Rev. H. B. Hart, of Mound Bayou and by the Rev. C. W. Evans, pastor at Shelby. Collection, \$75.00. Under the leadership of the Rev. C. W. Evans we are steadily going on with our work. He came from Conference the latter part of January, and at once took hold. Our membership is increasing and working as never before. The parsonage is ceiled throughout.

Colfax.—The District Superintendent, the Rev. J. O. Richards, together with the Rev. F. M. Lashington preached impressive sermons to large audiences during the First Quarterly Conference meeting, March 9. An invitation to prayer was answered by a large number of men and women who stood to attest their earnestness. The Rev. Brooks of the African Methodist Episcopal Church, was present as was also some of his members.

Union.—Our pastor, the Rev. M. C. Harrison made a deep impression upon the people of our church here recently, when he spoke from the text "Repent ye, for the Kingdom of Heaven is at hand." Upon this occasion, two persons joined the church and 105 communed.—S. W. Young.

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ROBERT E. JONES, Editor.
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NEW ORLEANS, MAY 19, 1910

Vol. No. 44—No. 20

In twelve days our offer for trial Subscriptions at 25 cents for 3 months will close. Already some of our pastors and District Superintendents have done exceedingly well—but time enough remains for the last man to get on the honor roll. With this proposition it ought to be easy to have every officer and home reading the Southwestern. Get busy, Brother, and send us your list. Don't delay.

THE GREATEST MISSIONARY CONVENTION IN HISTORY

The *Chicago Tribune* characterizes the Men's National Missionary Congress as "the greatest missionary movement known in the history of humanity." And it was. To record the impression that one got from this very unusual meeting is impossible. Seated in the auditorium during this meeting it was as if one were on the Mount of Transfiguration entirely in a new world. In the first place a warm spiritual atmosphere prevailed. It was not a convention of words, a demonstration of oratory and of scholarship, but a gathering of men dead in earnest and about their Master's business. They spoke as unto God. The convention was most significant from the standpoint of its delegates. There were business men from all the walks of life; men high in the councils of the State and nation, who vied with each other in their enthusiasm and interest for the conversion of the world. As far as Methodism was concerned she was there in full force. The *Western Christian Advocate* says it was a "bigger General Conference." There were present all of our Bishops who are in this country, except Bishop Bowman. And there were Bishop Hartzell and Robinson, fresh from foreign fields, lending inspiration to the occasion. Methodism, it was said, had more than one thousand representatives at the convention, the largest registration of any denomination. The addresses were of an exceedingly high order. We do not mean necessarily the oratorical finish, but they marked with the passion and the fervor of a message coming direct from a devout heart, dead earnest about the Master's business. There was scarcely an exception to this rule. The leadership of this convention was very strong. The men who had the construction of the program and who had the directing of the affair were master hands and conducted the whole convention in a masterly way. There were registered all told 4,156 delegates, representing a Protestant membership of 20,000,000.

Illinois headed the list with 1,590. Some of the larger delegations were: Ohio, 295; Michigan, 296; Iowa, 221; Missouri, 118; New York, 210; Pennsylvania 201; Wisconsin, 134; Texas, 31; Minnesota, 54; Kentucky, 59; Kansas, 55; Washington, 17; Oklahoma, 17; Georgia, 34; Utah, 2; Canada, 15; New Mexico, 4; and foreign, 9.

If there ever was a suggestion of truth in the statement that the Church is made up of women and children one needed only to have seen these thousands of men, with not a woman present, who sang and prayed and spoke as earnestly and with as much enthusiasm as was ever the case in any gathering of Christians during the entire history of the Christian Church. The auditorium is one of the finest assembly halls in the country. The mot-to-selected by the directors of the convention decorated the balconies and platform: "Evangelization

of the world in this generation. This is the only generation we can reach," were among the significant mottoes that were in full view at all times. Back of the rostrum were these words: "Ye shall be my witnesses in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth."

The men of the convention got an inspiration that comes from a world-vision; they studied the whole program with mind and heart wide open and with a purpose to give cheerfully of their substance as God had prospered them to carry forward the Gospel in all parts of the earth. This meeting was a culmination of seventy-five conventions that had been held in seventy-five of the leading cities of the country and it was a fitting climax. Every city of any size in the Union had one or more delegates and every state was represented except Nevada. The convention grew in power and force as it grew toward its close and the Hallelujah Chorus, sung by the Appollo Club, was a fitting climax to this powerful, thought-producing, soulstirring, vision lifting convention. There had been missionary conventions before, but in most cases the clergy predominated. In this case, while the clergy was not excluded, the convention was directed by laymen, and hence its significance. It lost none, however, of its spiritual power because laymen were the directing force.

THE NEGRO IN MISSIONS

The emphasis of the age, as it concerns especially church life, is on the side of missions. No Christian can claim to be living in the spirit of the times who has not caught the world vision and who does not hear ringing in his ears and heart night and day the Macedonian call. Thanks be to the educational propaganda that has been waged for the last few years, the Christian world has at last heard the command of the Master to "Go" into all the world. So much is this true that a measure of the stature of a Christian is his interest in and his effort for Missions. This has always been the standard measurement, but the *emphasis* has not been placed on missions. The standard Christian life has always been essentially an emptying of self for others. This was pre-eminently the mission of the Master to the world.

Missionary conventions, city, state and national; denominational and interdenominational have during the past few years emphasized the necessity and the urgency of Missions. What concerns us at this particular time is the attitude of the Negro Christians towards missions. Will we catch the spirit of the age? Will we catch the world-wide vision? Will we hear the clarion call, "Come," and the imperative command of the Master, "Go"? The Negro churches of all denominations must awaken to this call of Missions.

We have not done much along this line, perhaps, because self-preservation has commanded our entire time and strength. But, as it is with Christians everywhere, so it is with the Christians of Negro churches, we must get to the point where we will contribute our quota to the salvation of the world. God has kept Africa shut up to this time when there are ten millions of nominal Negro Christians in the country who have made most remarkable progress and who are fairly prosperous. Are not these facts in themselves an unanswerable call of kith and kin to the duty that awaits us beyond the seas? The Baptist, the African Methodist Episcopal and the African Methodist Episcopal Zion Churches are doing something for the cause of missions, but comparatively little when the urgency of the field is considered and the ability of these churches are taken into consideration. The shame of shames, as it concerns the colored members of our own Church, is the very small part we had in

the result of the African Diamond Jubilee. We were asked to contribute \$25,000 and we fell so far short of this mark that to announce the amount the twenty colored conferences contributed would be the humiliation of humiliations. We did not contribute our share toward the salvation of Africa, not because we are not able, but because we are indifferent and too much concerned with the problems that are at the tips of our fingers. The Negro of this country must awaken to a sense of the responsibility of the world's evangelization.

THE QUESTION IN BLACK AND WHITE

The *Christian Advocate*, published at Nashville, Tennessee, in its last week's issue contains the following paragraph, which is a good text for a sermonette at this particular time:

"We are apprised that in the General Conference of the Colored Methodist Episcopal Church, now in session, a special effort will be made to elect as bishops of that Church one or more "black" men, as distinguished from "colored" men or mulattoes. We strongly deprecate the introduction under any pretext whatever of any such dividing line. A man is not to be judged by the color of his skin, but by the quality of his soul. Our Negro brethren have troubles enough at best. It would be unfortunate indeed if they should add to them by an effort to draw lines of distinction among themselves on the basis of black faces against brown faces. We urge those of them who are minded to emphasize this point by no means to do it. Let every man stand on his merits as a man and as a Christian."

The incident that calls forth this paragraph stands in such relation to the *ADVOCATE* that it is able to see all the points at issue and reach a very sane and wise conclusion, namely, "Let every man stand on his merit as a man and as a Christian." Men see things more clearly when they themselves are not involved. Selfish interests, personal prejudices and predilections have very often befogged the judgment and made faulty the conclusion of many a man. The incident referred to as having occurred in the General Conference of the Colored Methodist Episcopal Church may never have occurred in fact. There was a press report to this effect, which report called forth a resolution on the floor of the General Conference of the Colored Methodist Episcopal Church, denying that any such color line had been drawn. But it is an ill wind that blows no good, for this statement of the *Advocate* is significant and is worth while. If the General Conference of the Colored Methodist Episcopal Church were guilty of dividing the "mulattoes" against the "blacks" it was a very silly and foolish thing. In the words of the *Advocate*, "a man is not to be judged by the color of his skin, but by the quality of his soul." There may be a suggestion of truth, however, in the report sent out from the General Conference of the Colored Methodist Episcopal Church, for there are known cases where colored people have divided socially, commercially and ecclesiastically on the color line. This has been the bane of weakness among the colored population in the city of New Orleans. There are other localities where the color-phobia in colored populations has maintained. It is silly, foolish and unpardonable. Colored men of all hues should have learned the lesson thoroughly by this time because of the pressure that has been brought to bear from the white race along this line. No man should be judged by his color. They have not learned the lesson, however, in some instances, and this is to be regretted. They have been taught to draw the color line by ardent, persistent and aggressive teachers. The supremacy of white in the color of a

(Continued on Page Eight.)

General Conference Methodist Episcopal Church, South

By the Rev. J. D. Walsh, D. D.

The General Conference in Ashville will be notable for some things that are done and also for some legislation asked for that will not be granted. Not the least significant and not least interesting will be the attention given to the schools of the Colored Methodist Episcopal Church in America for which Dr. Hammond, Secretary of the Board of Education, made a plea in his printed report to General Conference at Birmingham four years ago. The Bishops direct attention to that work in their quadrennial report to this conference. I shall have occasion to give the readers of the SOUTHWESTERN the status and progress of this church as to their co-operation with the colored church referred to in the matter of education.

A good deal has been printed and much more has been said of late about gathering all the Negro Methodists in this country into one great church, separate from the churches of white people. Some of our *Advocates* have printed correspondence averring that it would be a good thing in itself and promote federation and good will between our Church and the Southern Methodists, and possibly hasten organic union between the two greater Methodist bodies, if we set off from our communion all our colored members and societies. The editor of the *Central Christian Advocate*, at Kansas City, is the only editor whose strong opposition to such a measure has come under my notice.

The Episcopal address, read on the first day, as well as their Official Advocate at Nashville, editorially, points out the infelicities and grave danger of a large church like ours. And thus they are guarding against any possible (there is no pratable yet) advance steps toward a unification of the two larger bodies of Methodists. The Bishop's address urges that more money be given by the church for the education of preachers and points out the fact that "Theological schools for colored people have larger endowments and more pupils than the Southern Methodist Church has for training its ministry. The address gives the figures of endowments in total for theological schools in our church; but does not state that Gammon Theological Seminary is the best endowed institution in the South. The address in showing the total membership of their church (1,835,000) says the 200,000 members of the colored church should be included in the total for the close relation and substantial help given to them making a grand total of over 2,000,000. A great deal is said of the large sums given for Christianizing the Negro before the war, and the great results—bringing 200,000 to Christianity. But not a word to show what amount they have been contributing for the schools of the colored church they are aiding. I will give the figures in a later letter. Suffice it now to say that when I read that address—and when I have read what Southern papers say about such aid—I am again and again reminded of the words uttered by Dr. McFerrin (then Missionary Secretary of the Southern Methodist Church) at Round Lake Camp meeting in New York thirty-five years ago. He said: "Before the war we were giving for christianizing these dear people (Negroes \$100,000 a year. After they were made free we erected them in into a separate church, at their request, and since then we have enlarged our missionary work in other directions." Bishop Miles of the Colored Methodist Episcopal Church in America rose up when Dr. McFerrin sat down and said: "In the course of human events and not by our own election we have become a distinct ecclesiastical organization." Bishop Miles went home to Louisville, Ky., from that camp meeting and in the organ of his Church, *The Christian Index*, he said his people had not received the help they expected. I do not give his strong language, but he said he would have to make his appeal to the northern churches. It was about fifteen years after that, when in his own house, and from his own lips I learned that their two schools, Payne Institute in Georgia, and Lane Institute in Tennessee, were receiving about \$3,000 a year for both schools twelve years ago, at the session in Memphis (1894) when the Board of Education was constituted and took charge of this work that for eight years had been done by a "Commissioner of Education" who took collections at large gatherings throughout the church the writer heard the discussion on a part of two days wherein it was shown that there was great difficul-

ty experienced in getting opportunity to present this cause to churches. It was shown that up to that year the total collections for this cause had risen to little over five thousand dollars in the year just closed. Under the new order of procedure there adopted the results were so meager that Bishop Haygood in their *Methodist Review* in an article of "Loaf and Bottle to Hagar," made a comparison between the scanty provision for Ishmael and the meager help given to the Negro. It was the strongest arraignment of his church and plea for the Negro that was ever made. Again at Birmingham the Secretary of the Board of Education arraigned the church for its neglect and complained that for the twelve years there had been no apportionment allowed to be made on the churches for this cause, and that conference did then make their first apportionment on churches for aid to those schools for

Negro pupils. What the result has been will appear later in the present session.

But what shall be said of the advice given by some earnest advocates for organic union in our *Central Christian Advocate* that the Methodist Episcopal Church shall set off her 300,000 colored membership in order to promote Fraternity and Federation, and so follow in the way Southern church that publishes to the world how she has "enlarged her missionary work in other directions," since she left off helping the Negro.

But we shall see some interesting matters transpiring before this conference closes. The conference is very comfortably seated and the fifth day gave us an hour of high debate on the election of stewards by the members of the churches. The committee reported "non-concurrence"; a substitute was presented and under previous question was lost 108 to 162 and the report was adopted. It is expected six new Bishops will be put into the "College" as they call it. Fraternal delegates are present from England, Canada and Japan. The last named is the Bishop of Japan Methodism.

The New American Mission for North Africa

Bishop Joseph C. Hartzell, accompanied by his secretary, the Rev. R. Burton Sheppard, arrived in New York from Algiers on the steamship *Laura*, April 20, and gave the following account of the organization of the new American Mission in North Africa of the Methodist Episcopal Church, which took place in Algiers, April 1 to 5:

"The Rev. A. B. Leonard, D. D., of New York, and the Rev. J. F. Fisher, D. D., and wife of Cleveland, O., were present and their services greatly appreciated. During one session a party of 33 Palestine tourists, under the leadership of Dr. Allen, of Rochester, N. Y., was present.

"On Sunday morning, April 3, the services were held in the Scotch Presbyterian Church, and the Bishop preached to a large and representative audience. In the afternoon Dr. Leonard preached in the Mission Hall, and in the evening services were held in the French language. Sentiments of welcome and cordial co-operation were expressed by prominent citizens, as well as by missionaries and local church representatives."

Speaking of the 19 members of the Mission, Bishop Hartzell said: "Seldom has a more interesting or better prepared group of 19 workers assembled to plan for the advance of God's kingdom in a great mission field. They come from three continents: 3 are Americans, 7 English, 3 Irish, 2 Scotch, and 2 German. One of the native members is an Arab and the other a Kabyle—both converts from Mohammedanism. As a whole these workers have had a large, varied and successful service as foreign missionaries. The superintendent, the Rev. E. F. Frease, D. D., and his wife, have given 23 years to India; the Rev. W. T. Lowther, Ph. D., has given four and a half years to Malaysia, and later married Miss Roesch, of Germany, who is a scholar in German, French and English. Frederick Roesch, Ph. D., comes from Strassburg University, and is already distinguished in scholarship; the Misses Smith and Welch, after months of consultation with Mrs. Hartzell, come to us with the results of their 17 years' experience, and with them later were associated the Misses Anderson and Richards; the Rev. James L. Lochhead and the Rev. Percy Smith, and their wives, bring the results of a combined service of 28 years in Constantine; Mr. and Mrs. Purdon have had 10 years of successful work in Tunis, and with them are associated the Misses Hammon and Grissell, the former with 16 years' experience, and the latter with 22 years.

"The equipment in language is, perhaps, the most remarkable. Seven speak Arabic, and a number have done excellent translation work into that language; 18 speak English, 1 Esperanto, 15 French, 4 German, 2 Gujarati, 4 Kabyle, and 1 Malay. Seven additional languages are read as follows: Greek by 3; Hebrew, 3; Hindustani, 2; Italian, 4; Marathi, 2; and Spanish, 1. One is a master of the Coptic, and has distinguished himself in deciphering and publishing ancient Coptic hieroglyphic manuscripts.

"This really great beginning is one both of reaping and sowing. The total number of years of missionary service represented is 206, of which 156 have been in North Africa itself. The coming with us of several already on the field has been accepted as of God by those immediately interested, and ap-

proved most cordially by other Christian workers. The sowing is represented in the coming in of a great church organization, with methods tested by generations of success, and in the plans adopted for the advance of the work. The reaping was with thanksgiving and joy, and the sowing not without tears of faith and hope, that the harvest will be abundant.

"Our largest beginnings are in Algiers, a city of 175,000 people, where we have fully 250; chiefly women and girls, both Moslem and Roman Catholic, and among whom there are a number converted to Christ. A French Church, organized by Bishop Burt in 1908, has already a membership of 20. Another hall, with adjacent apartments for work among the Moslem Kabyles, is provided for. Two hundred and fifty miles east of Algiers in the historic city of Constantine, with its 60,000 people, where work among the French and Arabs has good beginnings; while 250 miles still farther east is the great city of Tunis, with 200,000 inhabitants, where the work is established. The first movement from these centers will be among the Kabyles in Kabylia, a land of wonderful history and of wealth both in natural resources and in population."

"As this Mission is especially to the Mohammedans it was a great joy," the Bishop said, "to be permitted to baptize a Moslem convert, a young woman who for ten years has been with the Misses Smith and Welch, through whom she has been brought to Christ, and trained in Christian thought and living. There were present at the service six veiled Moslem women and four Moslem men—an unparalleled event. Their attention and eagerness throughout were marked. On the way from the Church where the baptism was held, the oldest of the four men said that he wanted to thank the ladies for all they had been doing these years for one of his race, and that when his wife wanted to be baptized he would not prevent her. He said that he himself was too old to change his ways, but that he wanted his boys taught the Christian way."

A very interesting incident was the arrangement for the ordination of two members of the Mission. The Bishop wrote to Bishop Anderson, in charge of Newark Conference, and to Bishop Quayle, of New Hampshire Conference, stating the cases and asking that if they received cables stating that the candidates had passed the required examinations and on trial and elected to deacons' and elders' orders under the missionary rule, in reply to cables to the above effect received from the two Bishops, stating that the requests were granted, the ordinations were duly performed.

I cannot but think that the world would be better and happier if our teachers would dwell on the Duty of Happiness as well as on the Happiness of Duty; for we ought to be as cheerful as we can, if only because to be happy ourselves is a most effectual contribution to the happiness of others. Every one must have felt that a cheerful friend is like a sunny day, shedding brightness on all around; and most of us can, as we choose, make of this world either a palace or a prison.—Sir John Lubbock.

Liberia---A Study---XVII

By the Rev. Alexander P. Camphor, D. D., President Central Alabama College, Mason City, Birmingham, Alabama

V. THE NATIVES

General Survey

The inhabitants of Liberia, while they are in one sense a unit, living within the bounds of the Republic and subject to the authority of the Liberian Government, are more correctly speaking, composed of two elements, viz., Americo-Liberians and Aborigines. The former are descendants of Africans who were carried into captivity to the western hemisphere, but who are now returned to the land of their fathers. They are now colonists, or emigrants from the United States.

The Aborigines are the original people of the country, and are universally termed natives, both by foreigners and colonists. They are far in excess of the Americo-Liberians in population.

The Americo-Liberian population also includes emigrants from the West Indies and from different parts of Western Africa.

In this class may be placed the Congoes or recaptured Africans, and other later accessions from West Africa. The Americo-Liberians are civilized, having carried with them to their ancestral shores the civilization acquired in the United States during the period of their exile and bondage. They are the dominant power in the country, and are alone responsible for the administration of the government.

The Aborigines are uncivilized and in this raw condition range from the tractable and unsophisticated native to the warlike savage of the jungles.

Judged by the standards of civilized and progressive nations they are in a degraded and backward state of existence. And yet, to those who have extended their observations among them and sympathetically investigated their customs and institutions, they are found to possess a kind of civilization which, though crude and in a low form, nevertheless from their point of view fittingly answers their present needs and conditions, and constitutes a working basis for something better.

Among them exist splendid specimens of physical manhood, and there have been witnessed remarkable exhibitions of courage and endurance. They have some conception of a supreme being, vague thoughts of worship, notions of the spirit realm, ideas of law, government and ethics. They possess habits of industry and domestic economy. There is among them a sort of unwritten literature in songs, tales, proverbs and riddles; all of which disclose their wonderful grasp and insight into human nature, and reveal the germ of a primitive and unevolved civilization.

The Aborigines hold by natural inheritance the vast inland and forest region of the interior. They live a tribal, primitive life; each tribe has a district varying in size usually in proportion to the character of the people and their numerical strength and the towns they possess. The strong and powerful tribes live far back in the interior, occupying the beautiful and healthful uplands for which Liberia's Hinterland is noted. Between them and the sea-coast, in the forest belt that intervenes, are scattered clans in greater or less number. On and near the sea, adjacent to the civilized settlements, are the coast tribes.

A paramount chief or king with his several chieftains, exercises a large measure of local self government as a primary court for all public matters affecting his community or district. He has the co-operation of district commissioners as an appellate court. They are appointed by the President of Liberia on the recommendation of the Secretary of the Interior. This is ceded by the Liberian Government the traditional rights of native rulers, and is also recognized the supreme authority of the State.

Each village and town has its head man, and each district its chief. The authority of the chief is not always considered paramount, until he celebrates a so-called "Devil" festival. Occasionally some chief unites under his rule several districts with their chiefs and inhabitants. Some tribes elect their chiefs; occasionally his office is hereditary, but districts usually yield to the most influential. No chief has any legal or naturalized subjects, for free natives remove from one district to another just as

they choose. A man's subjects are his dependents, his domestics, his children, his younger relatives, and those men to whom he has given one of his wives or his female relatives; yet the citizens or inhabitants of a chief's district must accompany him on certain occasions where ceremony demands.

The inhabitants of Liberia's Hinterland and the varied questions which affect them are of vital and far-reaching importance to the church and state. Two questions have for many years agitated and vexed the statesmen and thoughtful people of the country: first how to best develop and utilize the resources of the Hinterland; second, in what way can the Liberian Government satisfy, control and attach the native population to the best and highest interest of the state.

Tribes—Physical Characteristics

There seems to be three main stalks to the family tree of the indigenous tribes of Liberia: the Mandingo, Pesseh, and Kroo tribes. They form the foundation of the native people and all other tribes are practically off-shoots of these three. As for the Pygmy people who are reported to exist in the far interior, too little is known of them to classify them.

These tribes inhabit both the sea coast and the interior. Their residence on the sea coast is the result of migration. At the time of the settlement of Liberia, the tribes found on the coast were the Vey, Golab, Dey, Mambar, Bassa, New Cess, Grebo, and Kroo. Those of the interior were the Condoes, Pesseh, Barline, Bough, Boozie, Mandingo and others. The exploration of the Hinterland has aided in locating the interior tribes and has furnished much information concerning them.

As a whole it may be said that the Liberian native in facial and general appearance has his brothers of other parts of Africa at a disadvantage. To be sure there are among them some primitive types as with the Pessehs, but a large number of the Aborigines are of a distinctly high type with yellowish skins, graceful figures, and aristocratic cast of countenance. This is particularly noted among the Mandingoes.

The slow influx from the north of Arab, Libyan and other peoples is undoubtedly responsible for the varying characteristics in appearance of the various Liberian native tribes. For instance, the Fulahs are believed to be the result of the gradual mixture of Libyan and Negro blood. Then, too, the Mandingoes may have seen the start of their race with the intermingling of these Fulahs with the full blooded Negroes. There is also a Semitic trait in the Mandingoes which may have been gained in the journeyings of some of their number to Arabia and the Soudan.

Each tribe has peculiar traits that differentiates it from the others. These differences are manifest in physical, intellectual, and social life.

There is not a little variation in the color of the skin of the various tribes. The Mandingoes, Pesseh, and Vey are inclined to be of the golden yellow and the Krooman is generally black. The Grebo, Gora and Bassa are a deep brown or even black, while in the interior the tribes are inclined to be lighter.

The Kroos are a hearty and stalwart race. They have fine, deep broad chests and their physique is such as to admire. It is not difficult to point out the Kroo man or Kroo woman in a mixed crowd, for aside from the tribal mark on their forehead their physique and independent carriage distinguish them. They have been called the Phoenicians of West Africa. They were the first of the natives to go on the grain coast to be employed as laborers on foreign vessels. They make bold seamen and excellent laborers. The Kroos, however, do not possess marked intellectual qualities, although there are substantial evidences of progress among them resulting directly from civilization and Christianity.

The Mandingoes do not possess the ruggedness of constitution peculiar to the Kroos, but are a tall, comely black race, having natural endowments which reveal a fine African type. They hold the palm for physical charm in the native races of Liberia. They are clever, evincing a natural reverence for learning as is shown in their enthusiastic love for, and acquaintance with, the Arabic language and litera-

ture. They are given to "exchange and barter" and are looked upon as the Jews of Africa. Islam claims them as its devout adherents. As a whole the other races are not greatly different from the general run of the natives of the Continent. The Kroomen and Pesseh come nearer to being races characteristic of the country than any of them all.

The Grebos give abundant evidence of a splendid tribe, both physically and mentally. As products of mission work in Liberia they have perhaps yielded the largest and most gratifying results.

The Veyes are not inferior in mind or body to the Mandingoes to whom they are ethnically related. Of slender and graceful figure, erect and rather stately, with well shapen heads and limbs, mild in disposition and attractive in appearance, they are among the handsomest of the African tribes in Liberia. Unfortunately, these graces of body in the gentler sex of this tribe have proven a snare, making many of them moral wrecks as they come in contact with the vices of civilization.

The Barline and Condoes, warlike; the Golahs of historic fame, whose king, Boatswain, aided the Republic in the days of its infancy, and who still retain much of their intrepidity; the Deys, once formidable, now disappearing; the Boozies, sound and stalwart; the Bassas, superstitious yet teachable;—these and other tribes with varied traits and characteristics peculiar to primitive peoples, constitute something of the motley group which composes Liberia's indigenous population.

In behavior and manners, the natives differ as much as they do in other tribal characteristics. The Mandingoes have a courtly and almost Oriental manner. They are temperate and that helps to elevate them above the others. This may be said also of the Veyes. The women of both tribes often show most remarkable traits of gentility and refinement, while the men are peace-loving, hard-working and generally reliable. The Mandingoes are probably more progressive and enterprising, taken as a whole and next to them come the Vey and Grebo.

The Kroos are known for their amiability and for their industry. The Grebos are now more peaceful than formerly.

Slipping Away

Dr. Hingley, Corresponding Secretary of the Board of Conference Claimants, has tabulated the deaths of the ministers reported in the General Minutes. There was a total of three hundred and eighteen and one hundred and fifty-nine, just one half of them, were superannuates. There were 17,649 members of the conference of whom 2,718 were superannuated. The death rate of superannuates was six per cent and of the other ministers a trifle less than one and one tenth per cent. If those who are superannuates are to be helped at all, they must be helped at once. These startling facts are a most forcible endorsement of the plan adopted by the Board of Conference Claimants of first of all securing by a collection in every charge of Methodism moneys for immediate distribution which will come back in the dividends at the close of the year to all conferences to help necessitous cases.

The men who are to-day effective will be the heirs of the benefactions of those who contribute to the "Permanent Fund" of the Board; but few of those who are to-day superannuates can hope to share in such dividends. And so the first and most imperative duty of the Board of Conference Claimants was to increase revenues by making an apportionment to every charge in Methodism. This apportionment does not concern that asked by the Annual Conference for support of its own Conference Claimants. It is a benevolent apportionment for the needy ones of the little churches just like the apportionment for the cause of Missions; and as such is reported among the benevolent contributions in Statistics No. 4.

Before I can have any joy in being alone with God, I must have learned not to fear being alone with myself.—G. H. Knight.

They only can bear others' burdens who quietly and firmly bear their own. The principle of service involves the possession of strength. To stoop in pity one must first stand erect. Each one who bears his own burden has added to him the further blessing that he may bear others' burdens too.—F. G. Peabody.

THE CHRISTIAN LIFE

The Fragrance of Our Deeds

By Julia Harris May

As Spring lifts up her blossoming
Unto the watching skies,
O Lord, to Thee our souls would bring
Their vernal sacrifice!

We thank Thee, Lord, and ask of Thee,
While April robins sing,
That Love's own perfect melody
We may be echoing.

Not pleasure only would we seek,
Nor sink beneath its power;
But words of helpfulness would speak,
With every opening flower.

When in the midnight canopy,
We watch Orion shine,
Beyond the stars O let us see
Thy majesty divine.

The deeds of others, daily done
Before our watching eyes,
We would not, in the year begun,
Unduly criticize.

Not work alone our hearts would give,
Nor promises of right,
Nor resolutions fugitive,
Unworthy in Thy sight.

But, may we all, as months shall pass,
And summer time recedes,
Walk in Thy steps, and lift to Thee
The fragrance of our deeds.
Auburn, Me.

Deciding for God

By T. H. Darlow, M. A.

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?—Romans vi. 16.

1. There are two sides to the supreme spiritual experience. Looked at from its Divine side, we call it regeneration. It is the supernatural influx of God's grace, renewing the soul. Looked at from its human side, we call it conversion. It is the act of man's will, yielding to the Holy Spirit and consenting to the heavenly change. It is the obedience of faith, which releases the powers of grace into the heart and gives them freedom and room to work within. For this Divine work is conditioned by our human submission. On our side, the change comes when a man simply and honestly turns to God and surrenders to God, when his will really gives way to God's will. Although no one can redeem himself or deliver himself, one thing he can do—he can cease from resisting his Redeemer and Deliverer. There may be persons who need no repentance in the sense of a revolution in their outward life. But conversion does not necessarily consist in any outward change; it may be a gradual growth, or it may be a sudden, definite crisis; but it means, ultimately, "the consent of the soul to God."

2. While we recognize and guard against the danger of insisting upon one stereotyped pattern in Christian experience, it is wise and necessary to bring men face to face with their own spiritual position. The definite question of the soul's attitude towards God cannot be set aside as something too sacred for approach. In the words of a wise teacher, "When men do not really wish to go further, they find it an honourable convenience sometimes to sit down on the outermost edge of the Holy Ground on the pretext of taking off their shoes."

3. Decision, in the Christian sense of the word, implies an act of the will. And this may be exercised either in a definite new choice or in a passive surrender of self. All that the Gospel demands of us falls within the compass of these two grand, yet simple words: Acceptance and Obedience. Yet the act of the will which appears to some as a taking hold, and to others as a letting go, resolves itself finally into the same "consent of the soul to God." Whereas the secret of all the unconverted is summed up in St. Augustine's confession: "Still bound to the earth, I refused, O God, to fight on Thy side."

4. An eminent modern psychologist, who disclaims the evangelical faith, has tried to analyse conversion from his own standpoint. And he concludes thus: "Self-surrender has been, and always must be, regarded as the vital turning-point of the religious life, as far as the religious life is spiritual, and no affair of outer works and ritual and sac-

raments. One may say that the whole development of Christianity has consisted in little more than the greater and greater emphasis attached to the crisis of self-surrender."

5. It may not be amiss to quote a few characteristic testimonies in which Christians disclose the form in which their personal "decision," or "consent," or "surrender," presented itself to their own minds. In John Woolman's Journal, he writes: "At the age of eighteen, I resolved totally to leave off some of my vanities; but there was a secret reserve in my heart, of the more refined part of them, and I was not low enough to find true peace. Thus, for some months I had great troubles; there remaining in me an unsubjected will which rendered my labours fruitless, till at length, through the merciful continuance of heavenly visitations, I was made to bow down in spirit before the Lord."

To this we may add two modern experiences:—"I simply said, 'Lord, I have done all I can, I leave the whole matter with Thee'; and immediately there came to me a great peace. This I regard as the hour of my conversion. It was the hour when I was assured of Divine acceptance and favour."

"At the instant when I gave all up to God to do with me as He pleased, and was willing that God should rule over me at His pleasure, redeeming love broke into my soul."

6. Those who have dealt most faithfully with the fears and scruples of the hesitating and the reluctant, understand why Lot's wife is the only person in Scripture whom our Lord Himself warned us to remember.

7. A noble decision does not result mainly from calculation and reasoning. It is rather the response of a loyal heart to the claim and call of the Crucified. It is the pledge of faith which vows to be true to Him. It is the act of inward consecration to the awful, unspeakable love of Jesus Christ.

So bolder grown, and braver
At sight of One to save her,
My soul no more shall waver,
With wings no longer furled,
But cut by one decision
From doubt and men's derision,
That fair and heavenly Vision
Shall follow through the world.
—From "The Upward Calling."

Life is fuller and sweeter for every fullness and sweetness that we take knowledge of. And to him that hath cannot help being given from everything.
—Mrs. A. D. T. Whitney.

In the Morning Watch

BY G. F. H.

All-Father: :

While the gray dawn creeps in the window, my soul awaits this new day that comes fresh from Thy hand. Accept humble, heartfelt gratitude both for the quiet and rest that have attended the hours when I slept, and for the blessed consciousness of Thy presence as I lay with open eyes and marveled at Thy continued mercies.

This day is counted by Thee; grant that its record may be of faithful service for Thee. Help me to realize that life itself is a sacred trust. So give to me abundant power of will to fulfill each duty according to Thy good pleasure.

As the night rolls its dark mantle toward the ever-receding west, so remove transgression and sin from my soul as far as east is from west, that doubt and error shall be no more as thick clouds to hide Thy face from me or any wandering child of Thine. Scatter care and anxiety as mists before the glory of the sun.

When the day advances and the duties of life press on every side, give large portions of patience and gentleness, that I may remember my own infirmities and bear with uncomplaining sweetness the hurt of ragged edges on other crowding souls.

Shine into the innermost recesses of my heart, that the life-giving power of the Sun of Righteousness may waken to new activity and growth every dormant faculty. Make me to serve others as Thou seest their need. From night to night lead Thou me on, till the long night comes that ends in eternal day.

And the glory shall all be Thine forever. Amen.
—Christian Advocate.

The Enemy

The enemy is often mentioned in the Bible. Men are warned against his wiles. Who is the enemy? Our Lord does not leave us in the dark. He says plainly and in so many words that the enemy is the devil. Some theologians and some moralists are horrified when we warn men against the devices of Satan as though he were a real, personal being. They tell us that the doctrine of the devil is an exploded fable and that the devil is a myth.

But Jesus did not think so, and who will say that Jesus was lacking in intelligence or that He was ignorant of spiritual truth? But some will say that while He was a great teacher He lived a long time ago, and His words must be interpreted in the light of the times in which He lived. He did not mean to teach that there is a real person called Satan, but the people of His time believed it, and He accommodated His speech to the low order of intelligence which prevailed.

It is true that Jesus lived long ago, but His words were not merely for His own time. They were for all time. The words of men pass away. They speak to their own time, and with the light of the time, and in a few years the world has outgrown their doctrines. Their words fail. But Jesus spoke in the light of God, and His words shall not pass away. They are as fresh and vital to-day as they were nineteen hundred years ago.

He spoke of the devil as a real being, and He either deceived or He was a deceiver in this matter. How can any intelligent man bring his mind to believe either? If there was a devil then there is one now. If Jesus did well to warn men of that age against his devices we do well to receive that warning now. If it was the business of Satan then to sow tares it is his business now. He is evidently very busy about that business still. Tares are springing up in our cities, in our homes, in our churches, in all the world. "Your adversary the devil goeth about as a roaring lion, seeking whom he may devour." If there was ever a time when men should watch that time is now.

When you are in a hurry, just say to yourself:
"I have all the time there is!"

Men's National Missionary Congress---Abstract of Addresses

AMERICA'S WORLD RESPONSIBILITY

By J. A. Macdonald, LL.D., Editor in Chief,
Toronto Globe.

America! The world! And these two linked together by an awakened sense of responsibility! That is the organizing idea of this national congress of American laymen. Against that idea, as against a vast background, are set the great problems of this week's congress.

This Laymen's Missionary Movement will have justified itself if through this national congress there is brought home to the conscience and heart of this nation a vivid and compelling sense of America's responsibility for the uplift of the world. To raise this question so conspicuously before the whole world is to create a new time of crisis in this nation. The challenge of this national congress is a testing of the American republic.

"THE WILL OF THE WORLD FOR CHRIST"

By Bishop Chas. P. Anderson, of the Episcopal
Diocese of Chicago.

Enough energy and money are wasted by rivalry and over-lapping of the different denominations in America to preach the Gospel to the whole world. We must get together and stop this waste.

"Our divisions are un-Christlike and unstatesmanlike. They are un-Christian for Christ-like Christians we shall find the way to unity. Our divisions are unstatesmanlike for 'In unity there is strength.' A reunited church possessed with faith and zeal would be irresistible. It could evangelize the world in a generation.

Unity is not uniformity; but neither is it organic separation and rivalry. I would not put the economic argument in the first place. Better waste a million dollars than sacrifice a single truth or a single spiritual conviction. Better a hundred churches standing on a hundred separate spiritual realities than a single church united and an irreducible minimum incapable of inspiring martyrdom.

Unity need not involve sacrifice; it can include convictions—not exclude them.

The Laymen's Missionary Movement is a practical step in the direction of unity; towards at least cooperation. It unites the convictions of all who believe in Christ for the world and the world for Christ, and by such unity is it producing greater sacrifices and greater efficiency.

A WORLD-WIDE PURPOSE IN THE LIFE OF A CHRISTIAN

By Bishop Henry W. Warren, D. D., LL. D.

First of all, let me say he has given the earth into their control. Such an earth as the combined and associated minds of men have not been able to know the possibilities in all the ages.

What is expected of men is seen by the realms of omnipotence they are expected to handle. What is expected of them in the realms of personal influence is far broader. It is expected that they will influence men in the whole earth. Christ said to His disciples: "Preach My Gospel to every creature."

Think of men building the pyramids, the great wall of China, and infinitely more, such cities as New York and Chicago. Think of the work the individual heroes have done on fields of battle, in the realms of thought and of spiritual significance. Having this preparation, they are set for the conquest of the world in the interests of peace.

By what means shall this be accomplished? Christ Himself has not only laid the plan of campaign, but He has illustrated it in His own work. First, He came healing the sicknesses and woes of the body.

THE NATION'S RESPONSE TO THE NATIONAL CAMPAIGN

By Samuel B. Capon, Chairman of the Executive
Committee of the Laymen's Missionary
Movement.

Response was seen in the unity of the message. All denominational lines were forgotten. Bishop Keator of the Episcopal Church, of the State of Washington, declared that the world-wide appeal of missions was bringing the Protestant church of America together in a way heretofore thought to be impossible.

The peril of our day is indifference, not skepti-

cism or opposition, but neglect. Men neither hate Christ nor love Him. They too often ignore Him. The old appeal which centered itself in many directions seems to have lost its power, but this missionary appeal has taken hold as nothing else ever has.

One New York millionaire said to me: "Six weeks ago I was a cigarette smoking, champagne-drinking Christian. Now I have been out six nights speaking for missions."

WHAT THE LAYMEN CAN DO FOR MISSIONS

By D. Clay Lily, D.D., Southern Presbyterian
Church.

Such imperial opportunities are open to the men of the church to-day. A man's life is his opportunity for service. The most important service to the kingdom of God is to extend it throughout the world. The largest potential factor in this work is the men of the church. They are as yet a largely undeveloped resource. To enlist them in the mis-world and also to make men a success in the church.

The men must acquaint themselves with missionary principles and missionary facts. No business can be run successfully by men who are ignorant of its vital facts. They must begin to plan on a large scale. They must study larger maps. World-wide evangelization is the only policy big enough for the church of Christ. The men of the church must finance the missionary enterprise. Those who are interested must give liberally, but more important, they must see that a proper balance is preserved between the gifts to the work at home and the work abroad.

BUSINESS SYSTEM IN MISSIONARY FINANCE

By John R. Pepper, Chairman of the Laymen's
Missionary Movement in the Methodist
Episcopal Church, South.

Only one out of every four women, and only one out of every eight men of the average church have given any amount to foreign missions. When this fact is known, no argument is necessary to show the crying need for business system in missionary finance.

The spasmodic, once-a-year appeal for foreign missions has not aroused the interest of the men of the church. Business system is needed.

Several things are needed to put the foreign missionary offerings on a systematic basis. Every member of the church should make a weekly offering for this purpose. A uniform envelope should be used. An every-member canvass in the cause of all foreign missions should be made by the churches. This campaign is absolutely essential to reach the entire membership. A short, sharp canvass has been found to yield the best results. In some cases it has been found best to have men canvass the men and boys, and women canvass the women and girls, securing definite pledges for the year.

One of the very first results achieved is the salutary impression made upon the membership of the church that business system is being used in the work instead of the former haphazard, intermittent, go-as-you-please lack of method.

PRESENT WORLD CONDITIONS THE CHURCH'S OPPORTUNITY

By Lord William Cecil, of England.

We do not realize how important present world conditions are. First, the world is growing to be a very small place, especially since distance must be measured by time. In one of the principal railway stations of London is the notice: "Fourteen days to China and Japan." The world is shrinking.

Owing to the girding of the world with telegraph service and the extension of the press, what happens in one part of the world is intimately affecting another part of the world.

These world conditions are the opportunity of the Church. Before Christ came to this world, God raised up the Roman empire to prepare the law and order, the roads and facilities of transportation of that ancient day which made possible the spread of the gospel. To-day the shrinking of the world, the binding together of all peoples, has prepared the way for the speedy evangelization of the whole world.

AFRICA AND THE NEAR EAST

By S. M. Zwemer, F. R. G. S.

As Christianity is advancing in Africa from the south, Mohammedanism is advancing from the north. The destiny of a continent is at stake. Over one-third the population is Mohammedan.

The appeal of Africa and the near East comes with special force because of the moral issues involved. The Islamization of Africa would mean the degradation of its womanhood and of its manhood. The moral standards of Mohammedan life and of the Koran will not forever control the hearts and lives of millions of the nearer East.

Ethiopia stretches forth its hands unto God, and will be satisfied with nothing less than the living God of the old and new Testament. The cure for the open sore of Africa cannot be found in the Koran, but in the gospel. The liberty, equality and fraternity which is the desire of nations of Western Asia, is utterly impossible, except through the freedom wherewith Christ can make them free.

THE NATION'S POWER FOR MISSIONS

By the Hon. N. W. Rowell, K. C., Toronto.

In your country, as in mine, much attention is being given to the conservation of the natural resources. More important than this is the conservation of the moral and spiritual energies and resources of the people; and of these forces the Laymen's Missionary Movement is a great national conservation force. And by the laws of our spiritual life, he who would conserve must give. Just so far as the churches of your land and mine lend themselves in the great effort for world-wide evangelization will they find in themselves the power for the moral and spiritual regeneration of the masses at home and provide the real moral and spiritual leadership of the race.

We recognize neither international boundaries nor denominational distinctions. When we are united by one common and great purpose, we forget the small things that divide us and think only of the great things upon which we are all agreed.

The nation's power for missions depends upon the adherence of the masses of the people to a great missionary ideal.

The missionary ideal which will win the world must be one of service.

MONEY AND THE KINGDOM

By Alfred E. Marling, New York.

My subject is the most attractive there is: Money. We can say all we want, theoretically, but we all love it, the majority of us are pursuing it, and we all want it. A distinguished clergyman once preached on the text: "The wicked flee when no man pursueth, but they make better time when somebody is after them." There is something about money that makes us go.

Money and the Kingdom: what have these two things in common?

By itself, money is worthless. When it is linked with personality it is omnipotent. It molds the personality unless it is big enough to mold it.

Reverently be it said, this kingdom which we are talking about coming in this generation, never can come until we consecrate this gold and this silver of ours unto the Lord Jesus Christ.

Will a man rob God? Judging from the average per member given for missions, as revealed in this campaign, yea, verily, we will.

We've got the money. Between 1880 and 1904, a quarter of a century, the population increased 65 per cent. and the wealth 150 per cent.

PRAYER AND THE KINGDOM

By Bishop Charles E. Woodcock.

Prayer is to train us for social and spiritual efficiency. Prayer is to keep us fit and ready for God's uses. Work without prayer is presumption, and prayer without work is sacrilege. We often say it is as holy to work as to pray. There may be times when this is true. But work never is holy as a substitute for prayer. The training of prayer is to save us from being satisfied with being as good as the men around us.

"Thy kingdom come," first, that the will of God may be the law of our life. Our religion does not end in what it has done for us. It begins in what we can do for God and our fellowmen. We do not belong to the society of the saved, but to the society for saving others.

THE MULTITUDES FED

International Sunday School Lesson for May 29, 1910

(Matt. 14: 13-21; 15: 29-39.)

GOLDEN TEXT: "Jesus said unto them, I am the bread of life."—(John 6: 35.)

TIME.—The feeding of the five thousand occurred in the Spring of A. D. 29; of the four thousand in the Summer following.

PLACE.—The first miracle took place at the northern end of the Sea of Galilee; the second on the east side across from Magdala.

DAILY HOME READINGS

M.—Matt. 14: 13-21; Tu.—Matt. 15: 29-39; W.—John 6: 1-13; Th.—Exod. 16: 11-18; F.—2 Kings 4: 38-44; S.—Psalm 107: 1-9; Su.—John 6: 41-51.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

On a journey travellers must have food and drink to refresh and sustain them. Without such they would soon faint and fall out by the way. All men are travellers. They are travelling through time to eternity and as such require spiritual food for the soul. "What food and drink are to the body, so," Christ says, "am I to the soul."

Our golden text is intended to teach the beautiful lesson that as bread is the most needful and universal staple of physical existence, even so is Christ to the soul. Bread is the common staff of life and may be found in some form almost everywhere. So Christ is the universal spiritual food for humanity, and may be found in the form of His word, His church, and His ordinances. There are many things in life we could well spare. Not so with bread. That we must have. Likewise are there many things we could eliminate from our moral and intellectual life, but without Christ we cannot do. He is the source and sustainer of spiritual life, the giver of spiritual health, joy and peace. Christ alone can truly sustain, is the true bread of the soul. Those who spiritually feed on the living bread, the veritable "bread of heaven," find that while the "outward man perishes," the "inward man is renewed day by day." Says George MacDonald, "The bread we eat is but its outer work; the true bread is the Lord himself, to have whom in us is eternal life." "From his pureness alone can we all receive 'grace for grace.' Prince and peasant, man and child, whoever would live spiritually, must eat of this universal spiritual bread—Jesus Christ, the same yesterday, to-day, and forever." Thus our prayer should be:

"Bread of heaven
Feed me till I want no more."

Our lesson to-day is an account of two of Christ's greatest miracles—the feeding of the five thousand in the Spring of A. D. 29, and of the four thousand a few weeks later. These two miracles, though performed at different times and places, have so many points in common that it has been thought best to study them together. How our hearts glow as we read and study these simple narratives! How full of instruction and encouragement and helpfulness they are! Though worried in body and sorrowful at heart the Master comes forth from His place of retirement and has compassion upon the multitude. He adds "to his gift of healing and his dispensation of the bread of life the gift of daily bread and physical refreshment."

LIGHT ON THE TEXT

13. *Jesus heard of it.* The report of the disciples on their return from their mission, together with the news of the tragic death of John the Baptist. *He departed . . . by ship into a desert place.* Took a boat and crossed to the east side of the Lake The desert spoken of was probably near Bethsaida. He seeks the solitude of the desert in order that He might have time for rest and reflection. Moreover being out of the dominion of Herod Antipas, the murderer of John the Baptist, He would, for the time being, be out of harm's way. *When the people had heard thereof.* The crowds who were at that time on their way to Jerusalem to observe a passover that was nigh at hand. Learning the direction He had taken they

followed him on foot out of the cities. They went around the northern shore of the lake.

14. *Jesus went forth.* Left His place of retirement. *Saw a great multitude.* A great crowd of lame, dumb, blind, maimed, and many others. *Was moved with compassion.* The sight He saw was a sad one and His great heart "had compassion on them," and he healed them.

15. *When it was evening.* "When the day was now far spent." *His disciples came to him.* Approached Him in their accustomed way. *This is a desert place.* Not necessarily barren, but uninhabited. *The time is now past.* The day is almost gone. *Send the multitude away.* Bid the crowd to return into the villages and buy themselves victuals. They had been all day without food and must therefore be hungry.

16. *They need not depart.* There is no need for them to depart. He saw what His disciples did not see: an opportunity to manifest His power and to teach a great truth. *Give ye them to eat.* A seeming impossibility. Being passover pilgrims there was not sufficient food even among themselves to satisfy their hunger.

17. *They say.* The disciples, but Andrew in particular. *We have here but five loaves, and two fishes.* Thus they would impress upon Him the impossibility of His command. Certainly five barley-loaves, inferior food at best, and two fishes would not begin to feed that great crowd.

19. *To sit down.* Recline, as was the custom at that time. *On the grass.* "It seems to have been a grassy plain." *Took the five loaves.* Barley cakes or biscuits about half an inch thick. *Two fishes.* "These were dried or preserved, and ready for eating." *Looking up to heaven, he blessed.* The customary manner of the Jews in giving thanks before eating.

20. *They did all eat, and were filled.* Not one was passed by, not one arose hungry. *Twelve baskets full.* This shows that the loaves and fishes increased as they were used. Thus "the miracle was performed upon the bread and not upon the stomach."

21. *Five thousand men, besides women and chil-*

dren. The exact number fed at this time is not known as we thus see.

15: 29. *And Jesus departed from thence.* "From the vicinity of Tyre and Sidon." To this section He had gone in order that He might rest, but a woman of Canaan recognized Him as the "Great Healer," and beseeched Him to heal her daughter—who, at that time, was "grievously vexed with a demon." Having complied with her request, He "returned to Galilee through the midst of the borders of Decapolis east of the Jordan." *Went up into a mountain.* "A mountain range on the east side of Lake Gennesaret." *Sat down there.* Seated Himself on the slope of the mountain.

30. *Great multitudes.* Having previously visited this section it is no wonder that the people hearing of His return flocked unto him in great numbers. *Maimed. Deformed. Cast them down.* As an expression of their humility and submission.

31. *The multitude wondered.* Were astonished at the many miracles He performed. *Glorified the God of Israel.* "The same God who had performed such wonders for ancient Israel in the days of the Old Testament. They were feeling as if the days of wonders from His hand were now returning."

32. *Had compassion on the multitude.* This was natural. They had been with Him three days and had had nothing to eat. Certainly He would not send them away fasting, lest they perish by the way. His great heart yearned in sympathy towards them. He knew their strength, their need.

33. *Whence should we have . . . bread?* While, possibly, they had not forgotten His former miracle along this line, the disciples show, however, a worrying spirit. Or, it may be that by asking this question they meant to imply "If we are to feed this multitude your miraculous power must meet the expense."

34. *How many loaves have ye?* How much food have you on hand? *Seven and a few little fishes.* Not very much with which to begin to feed such a large crowd.

35-38. These verses give an account of the vision in which the miracle was performed and the result thereof. "Twice, there, in the same general region of country, and under the same general necessity, did the Saviour supply bread in the wilderness to the needy multitudes who, far from their homes, stayed to listen to His word."

39. *The coasts of Magdala.* A village on the western side of the lake. It was from this place that Mary Magdalene came, hence her appellation. Charleston, S. C.

THE FOREIGNER

The Epworth League Devotional Meeting Topic for May 29, 1910

(Matt. 25: 35; Luke 17: 18)

(A Home Mission Study).

BY ADOLPH O. STIXRUD

The Theme and the Scripture

Imagination cannot conjure a more sublime picture of the consummation of all human life than is revealed to us in this lesson. Christ is King and Judge, rewarding those who lived lives of love and service and meting out just punishment to those who by their lives rejected him.

The acts of love enumerated in this verse were not the cause of their salvation, but the result of it. This will appear from the preceding verse. "Ye blessed of my Father, inherit the kingdom." The kingdom was theirs by inheritance. Not as the reward of their good works. The conjunction "for," therefore, does not suggest the cause of their blessedness, but, rather, the result of abiding in Christ.

The fortieth verse throws light on the thirty-fifth, for here we learn that Christ regards the humblest and least in this world as his personal representative. Imagine if we were to know that Jesus is in America and that he is hungry and naked and friendless, how proud we should be to minister to his wants! But Jesus is in America, is he not? And he is hungry and naked and needy.

The good works enumerated in this verse suggest what is expected of those who are truly saved. The proof of faith is works. "Show me thy faith by thy works." The real Christian, then, may be known by his life. First, he will delight in self-denial, that he might be of service to others. Second, he will love the world. But love is not love unless it is

willing and anxious to sacrifice for the object of its love. Imagine a mother who would not be willing to sacrifice for her child. Third, the motive behind all the good works of a real Christian is love for Christ. This is the great central passion of the Christian life. Read 1 Cor. 13.

Luke 17: 18. What a picture of human ingratitude is revealed in this story of the healing of the ten lepers! Ninety per cent of them were ingrates. Christ paid special attention to the one who returned, because he was a Samaritan and the Samaritans were separatists from the Jewish church and enemies of the Jews from Judea and Galilee. Observe the special blessing which was given to the one who proved grateful.

The Meaning of the Theme

The Christian life is one of service. We are saved in order that we might save. As a matter of pure speculation it may be supposed that God could save the world without human agency; we do know, however, that in his infinite wisdom he has decreed that men shall become colaborers with Christ in redeeming the world. The wisdom and goodness of God is revealed in this provision for service, because in serving others we indirectly serve ourselves.

The meaning and joy of the Christian life will come to us just in proportion as we cultivate the spirit of service. An opportunity to serve is an obligation to act. The privilege of Christian service is universal, not for the clergy alone. The minister is to be the captain, but every Christian must be a soldier. The church of Jesus Christ is militant. Let us remember John Wesley's great words, "I desire

to form a league, offensive and defensive, with every soldier of Jesus Christ." The business of every Christian, then, is to be an active evangel for Jesus Christ. "The silent evangelism of a holy life" is an essential factor in the world's redemption, but all evangelism must not be silent. There is need of testimony backed up by a holy life, of much prayer, and of systematic and proportionate giving to the cause of Christ. It is just as religious to pay as it is to pray.

It is a trite sentiment, but too important to omit, that we need to save America to save the world. Our foreign missions will grow just in proportion as our home field extends. Not America for America's sake, but America for the world's sake.—From *Notes on the Epworth League Devotional Meeting Topics.*

New York Letter

BY LUTHER H. SMITH

In a week or two St. Mark's M. E. Church will have a branch in Harlem situated in the heart of the Harlem colony of our people. A few weeks ago a site was secured on Lenox avenue and 132nd street, southwest corner, for the Salem Memorial Mission, which, under the able guidance of the Rev. F. A. Cullen, has long since outgrown its former quarters on West 124th Street. No attempt will be made to build at once. There are several buildings upon the property, two of which we learn are to be remodelled for the accommodation of the congregation and the others will be rented until it is decided to build. This is a splendid locality for the church and the Rev. Mr. Cullen will have a large field for his efforts. The Rev. Dr. Brooks, who has been returned to St. Mark's Church for another year and commences his fourteenth year as pastor of this charge, labored hard for this mission. As such a large percentage of the population has moved uptown it was long ago seen that the churches would soon have to follow.

St. Phillips Methodist Episcopal Church is about to commence their new \$200,000 building, two blocks distant, and it is said that another of the downtown churches, Bethel African Methodist Episcopal, was looking around for a site to build in this neighborhood. Considerable interest is surrounding the approaching election of trustees in St. Mark's Church. Dr. Brooks announced that there were five and perhaps six vacancies to be filled and urged that all would use their best judgment in the selection of candidates. There is need of more young men on this Board and as there are some very capable young men in the church, it is believed that several will be chosen in preference to some of the older men who have served in the past.

Mrs. A. Angold Brown, eldest daughter of the Rev. Dr. W. H. Brooks, has been in the city several weeks visiting her parents and is looking very well. Dr. M. C. B. Mason was here early in May and addressed the Young Men's Christian Association. He was invited here to aid the Colored Men's Branch to raise money to pay off a debt of \$1,200. All the churches in the city united in this cause.

Professor Kelly Miller, Dean of the College of Arts and Science at Howard University, Washington, D. C., addressed an audience in Carnegie Hall here several weeks ago on "Business Awakening." It was a splendid address and it is regretted that more were not present to hear it. He urged greater unity and efficiency in business among the people and though pointing out many of their short comings his talk was in an optimistic vein. He said of the 3,000,000 Negroes in the United States engaged in gainful occupations, but 47,000 were in the professional class. The majority of these people were engaged in agricultural and domestic service. The professional class should be maintained and increased advised the Professor, for he said it is to this class that the race looks for inspiration and example. He further remarked that neither education nor business alone could solve the so-called problem, as conditions proved. Negroes in thirty-one states of the North and West were enjoying all the educational opportunities of any other people, still they were not solving the problem. He said it was not so important whether the Negro received the higher education or the industrial training, what the Negro most needed was effective education.

"The world does not care how good you are (I am sorry to say), or where you were educated, but

what are you good for?" said the Professor. "When the Negro learns a higher standard of efficiency he will have solved his problem. As I have travelled from one city to another where the population of colored people was large, I have noticed that the spirit of business enterprise is taking hold everywhere. We need to dignify our business by putting science and system into it. I believe in business as one of the agencies for the uplift of the race though it is not sufficient in itself to solve the problem."

The Speaker told an amusing anecdote that convulsed his audience. He said while South on one occasion he happened to meet the proprietor of Coco Cola, who had made a great fortune out of this beverage. The speaker said that the drink was not near as pleasing, perhaps, as a mint julep, which the old colored man had been making for many years with marvelous expertness, but he could make only one at a time. Professor Miller laid particular stress upon the need of more loyalty among the people everywhere and a closer union in their interests.

The meeting was held under the auspices of the Metropolitan Mercantile and Realty Company, of 46th Street and 8th Avenue. Prominent business and professional men of the city were seated upon the platform.

Rust University Commencement

On May 10th the Rust University closed its forty-fourth year in a most delightful manner. The year had been one of great success and growth in all departments. Its enrollment for the past year was in advance of many years. All bills have been promptly paid and the year has been characterized throughout as one of harmony, peace and growth, and all parties are grateful for this auspicious opening year of the new President's administration. The Commencement Exercises, which were one of the most largely attended and enthusiastic ever known on the campus, were a very fitting climax of this year's labor. Two very distinguished speakers were present. One, the Rev. Dr. M. C. B. Mason, who came to deliver his very popular lecture on "The Oratory of Shakespeare" before the Literary Societies of the University, on Saturday evening, May 7.

On Sunday morning, May 8, Dr. Mason delivered the Baccalaureate sermon before one of the largest audiences ever seen in the college chapel and in the afternoon delivered an equally scholarly and inspiring sermon in the Asbury Church, the Rev. Dr. B. F. Woolfolk, pastor. On Tuesday the Rev. Dr. Francis J. McConnell, President of the De Pauw University, Indiana, came to deliver the commencement address, and spoke in the morning when twenty-one young men and women were given diplomas of graduation from the Normal and College Preparatory Departments. In the afternoon the commencement exercises of the College Department were held, when Isaac Howard Miller and Frank Samuel Smith were graduated with the degree of A. B., and Dr. McConnell delivered a profoundly instructive address.

One of the most enjoyable features of the Commencement Week was the coming together of the large number of friends and patrons of the institution and at the Alumni-Banquet, which was held on Tuesday night, 300 guests were present. Prof. E. H. McKissack, the President of the Alumni Association, was Master of Ceremonies and an excellent program was rendered.

At the annual meeting of the Board of Trustees great interest was taken in the suggestion made by the President, the Rev. Dr. J. T. Docking, in his annual report to the effect that the pressing need now is an endowment, and in accordance with this proposition the Board unanimously recommended the adoption of plans aiming at the raising of \$5,000.00 per year for the next five years as a permanent endowment.

The new catalog which is beautifully illustrated with pictures of buildings and interesting groups of faces, has just been issued and will be mailed to any one who desires a copy and will address the President at Holly Springs, Miss. The prospects for Rust University were never brighter and it is expected that on October 3rd, which is the opening day of the next school year, the largest body of students ever seen on the Campus will be present for enrollment. The Rev. Dr. H. B. Hart, District Superintendent, has pledged 116 students from his District in the Delta, where it is reported that one

of the boys recently working in the cotton field was heard singing to his companions:

"Hurry up boys, or you'll be late
For they are going to Rust from every State."

Fall Conferences, 1910

Conferences in the United States.

Alabama	Nov. 24	Anderson
Alaska Mission	Nov. 24	Smith
Atlanta	Dec. 1	Berry
Atlanta Mission	Dec. 1	Berry
Arizona Mission	Oct. 6	Hughes
Atlantic Miss. Conf.	Oct. 4	Anderson
Anstln	Nov. 24	Moore
Black Hills Miss.	Sept. 8	McIntyre
Blue Ridge	Sept. 7	Anderson
California	Sept. 21	Hughes
California German	Sept. 8	Hughes
Central Alabama	Nov. 24	Berry
Central German	Sept. 14	McDowell
Central Illinois	Sept. 21	Moore
Central New York	Sept. 28	Berry
Central Ohio	Sept. 7	McDowell
Central Swedish	Sept. 7	Cranston
Central Tennessee	Oct. 20	Anderson
Chicago German	Sept. 14	Berry
Cincinnati	Aug. 31	Warren
Colorado	Aug. 31	Quayle
Columbin River	Aug. 31	Smith
Dakota	Sept. 28	Nuelsen
Des Moines	Sept. 7	Hamilton
Detroit	Sept. 21	McDowell
East Ohio	Sept. 21	Berry
East Okla. Mission	Oct. 13	Quayle
East Tennessee	Oct. 11	Wilson
Erle	Sept. 7	Neely
Genesee	Sept. 28	Warren
Georgia	Dec. 1	Anderson
Gulf	Dec. 15	Neely
Holston	Oct. 12	Anderson
Idaho	Aug. 18	Smith
Illinois	Sept. 14	Cranston
Indiana	Sept. 21	Anderson
Iowa	Sept. 7	Wilson
Italian Mission	Sept. 7	Cranston
Kentucky	Sept. 7	Warren
Michigan	Sept. 21	Cranston
Minnesota	Sept. 28	Hamilton
Missouri	Sept. 28	McIntyre
Montana	Aug. 24	McIntyre
Nebraska	Sept. 21	Nuelsen
Nevada Mission	Aug. 25	Hughes
N. Mex. Eng. Miss.	Sept. 9	Quayle
N. M. Sp. Mis. Con.	Sept. 7	Quayle
North Carolina	Oct. 6	Neely
North Dakota	Oct. 5	Hamilton
North Montana	Aug. 17	McIntyre
Northern Nebraska	Sept. 14	Nuelsen
North Ohio	Sept. 14	Neely
Northern German	Oct. 13	Nuelsen
Northern Minnesota	Sept. 21	Hamilton
Northern Swedish	Oct. 6	Nuelsen
N. W. German	Sept. 1	Neely
N. W. Indiana	Oct. 12	Moore
N. W. Iowa	Sept. 14	Wilson
N. W. Nebraska	Sept. 14	McIntyre
Nor. & Danish	Sept. 7	Nuelsen
Ohio	Sept. 14	Moore
Oklahoma	Oct. 19	Quayle
Oregon	Sept. 21	Smith
Pac. Chinese Miss.	Aug. 31	Hughes
Pacific German	Aug. 25	Smith
Pae. Swed. M. Conf.	Sept. 15	Hughes
Pae. Jnp Mission	Sept. 2	Hughes
Pittsburg	Oct. 5	Moore
Puget Sound	Sept. 14	Smith
Rock River	Sept. 28	Cranston
St. Louis German	Sept. 28	Wilson
Savannah	Dec. 1	Neely
South Carolina	Nov. 24	Neely
South'n. California	Sept. 28	Hughes
South'n German	Dec. 8	Moore
South'n. Illinois	Sept. 28	McDowell
Tennessee	Oct. 4	Wilson
Texas	Dec. 14	Moore
Upper Iowa	Sept. 14	Hamilton
Utah Mission	Aug. 18	Quayle
West German	Aug. 25	Neely
West Nebraska	Sept. 21	McIntyre
West Texas	Dec. 1	Moore
West Virginia	Sept. 28	Anderson
West Wisconsin	Aug. 31	Berry
West'n Nor. Danish	Sept. 8	Smith
Western Swedish	Sept. 21	Wilson
Wisconsin	Sept. 7	Berry
Wyoming Mission	Aug. 31	McIntyre

Foreign Conferences.

AFRICA:			
East Africa	July 14	Hartzell	
West Africa	Sept. 8	Hartzell	
North Africa	Jan. 11	Wilson	
Liberia		Hartzell	
		Wilson	
CHINA:			
North China	Sept. 29	Lewis	
Central China	Oct. 13	Lewis	
Foochow	Nov. 10	Lewis	
Hinghua	Dec. 1	Lewis	
West China	Jan. 20	Bashford	
SOUTHERN ASIA (tentative):			
Bombay	Dec. 14	McDowell	
		Robinson	
North India	Jan. 4	McDowell	
		Warne	
Northwest India	Jan. 12	McDowell	
		Warne	
Bengal	Jan. 19	McDowell	
		Warne	
Central Provinces	Jan. 26	McDowell	
		Robinson	
South India	Feb. 2	McDowell	
		Robinson	
Burma	Feb. 16	McDowell	
		Oldham	
Malaysia	Feb. 24	McDowell	
		Oldham	
Philippine Islands	Mar. 10	McDowell	
		Oldham	
Korea		Harris	
EUROPE:			
Bulgaria	Apr. 21	Burt	
Italy	May 11	Burt	
France Mission	May 19	Burt	
Switzerland	June 2	Burt	
South Germany	June 8	Burt	
North Germany	June 15	Burt	
Denmark	June 23	Burt	
Norway	June 29	Burt	
Sweden	July 27	Burt	
Finland & St. P'tsg.	Aug. 4	Burt	

Adopted by the Board of Bishops, Chicago, Ill.
May 9, 1910.

Luther B. Wilson, Secretary,
1026 Arch St., Philadelphia, Pa.

Southwestern Christian Advocate

631 BARONNE STREET.

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

THE QUESTION IN BLACK AND WHITE

(Continued from Page One.)

man's skin is almost the first lesson that the youth of this country gets, whether he be a white or a Negro. The colored man has simply caught from his white neighbor this foolish and inexcusable and unpardonable notion on the color question. If the division in the colored race is unpardonable on the grounds of color, the *Christian Advocate* of Nashville is correct when it says, "A man is not to be judged by the color of his skin, but the quality of his soul," then so is the eternal and everlasting propaganda of white supremacy unpardonable. This esthetic weakness on the part of the white man with reference to his color is contagious. The Negro got his color foolishness from his neighbors. Why does not the white man plead his wealth, his intelligence, and his achievements? Such would command the respect of all the people, including the awakened Negro. But when a person, whether he be a pure white, or one nearly white, or one-half white, begin to plead color, then thinking people at once see the silliness of his position. And then, too, the awakened Negro, whose consciousness of "merit" and whose consciousness of "quality of his soul," fairly laughs when he sees a strong, stalwart Anglo-Saxon stand up and claim his superiority on the ground of color.

We believe in the integrity of the races. This doctrine we have preached in the columns of this paper again and again. There are any number of reasons that might be alleged for the purity of both races. We inject this statement at this point so that our position may not be misunderstood. We want to join heartily with the *Christian Advocate*, of Nashville, and declare ourselves uncompromisingly against this foolish thing of estimating a man by his color. For a man knows, whatever his color may be, he should not be held responsible for it. It was not of his making or choosing. As soon as we give a black eye to this American foolishness and join hands with this stalwart Southerner, editor of the *Christian Advocate*, and declare that "we strongly deprecate the introduction, under any pretext whatever, of any such dividing line," that "a man is not to be judged by the color of his skin, but by the quality of his soul," we will subscribe to the only American and Christly standard of manhood measurement, which is the standard of the *Advocate*. "let every man stand on his merit as a man and as a Christian."

THE EPWORTH LEAGUE IS SELF-SUPPORTING

The Epworth League has just reached its maturity, passing its twenty-first milestone only a few days ago. It is a happy coincidence that upon reaching its maturity the League is able to announce to the Church that it is self-supporting. For some years funds for the maintenance of the central offices of the Epworth League were provided for by the Book Concern. This arrangement was not not satisfactory to the Epworth League nor to the Book Concern interests, and it was mutually agreed that the League should enter upon a movement which looked toward self-support. This movement was begun a few years ago, under the administration of Dr. Edwin M. Randall, the present secretary, and pushed vigorously. At the recent meeting of the Advisory Committee of the Board of Control of the Epworth League, held in the central offices in Chicago, the last obligation of the League was paid, leaving the League entirely out of debt, with nearly \$2,500 on hand and with the receipts from the local chapters, up to date, \$1,500 ahead of the receipts for a similar period last year. This was a fine showing, indeed, and the result is more gratifying when we understand that the reports from the Anniversary Day celebration are not all in. This achievement is indicative of what young people of the League mean to do. When the Board

of Control meets on the sixth day of July it will meet under such favorable conditions as it never approached at any of the previous sessions. The substantial advance in collections will enable the Board of Control to make plans for the first year of the League's maturity incomparable to the greatest year of its history. Simultaneously with this very remarkable achievement, the Board of Control announces an Epworth League Secretary for India, the expense of this secretary to be met by the Central Office of the League, and a friend of the movement assumes the expense of Mrs. Hauser, who is to be the League secretary in Mexico. Dr. Randall deserves the hearty commendation of the Church on the accomplishment of what seemed at one time an impossible task. It will be especially gratifying to our readers to know that our Colored Conferences showed up favorably in this achievement of self-support. Dr. I. Garland Penn assured the Board of Control last year that our Colored Conferences would contribute at least \$2,000 to the support of the Epworth League. This they have done and a little more. This sum meets the entire incidental traveling expense of the Office of the Assistant Epworth League Secretary, and besides Dr. Penn was able to turn over to the Advisory Committee a certified check for \$1,000, which went toward the support of the Epworth League work in general. Along with the congratulations that are due Dr. Randall, Dr. Penn comes in for his full share. He has been a persistent and tireless worker during the year. If the Doctor sets his notch a little higher for the next year we will measure up to it and from time to time will increase our pace in order that we may meet every item of expense involved in the carrying forward of the League work among our Conferences. *Self-Support* along all lines should be our aim.

THE BISHOPS ANSWER THE SLANDEROUS CHARGES OF THE POPE

The Bishops of the Methodist Episcopal Church, through Bishop L. B. Wilson, on Monday issued an official statement which had been prepared by the board at its meeting in Chicago on May 9, relative to our work in Rome and throughout all Italy. The statement is the outcome of the recent controversy in Rome caused by the visit of Col. Roosevelt. The statement follows:

"Deplored and at all times seeking to avoid interdenominational controversies, we are nevertheless compelled to recognize occasions when personal preference must yield to a proper sense of official duty. We cannot allow to pass unnoticed the recent unprovoked and unwarranted attempt to discredit one of our most useful missions by widely-published accusations, which, if based upon truth, would bring dishonor upon the church which supports that mission.

"We regret that, after repeated challenges for details of the specific acts supposed to justify these charges, they still remain in such general terms that their validity cannot be tested before the judgment of the world. We can only observe:

"1. That ordinarily, the use of opprobrious adjectives are suggestive of anger rather than of reason.

"2. That the methods of our missions in Italy, now for the first time thus publicly condemned, are the same that have been pursued from the beginning, almost forty years ago.

"3. That the same methods, namely, preaching the Gospel in its simplicity and conducting schools where they are needed—schools which recognize the plain teachings of the New Testament as a supreme authority in religion and ethics—have been followed by our missions in South America and Mexico, as well as in Rome, and no such indictment has been brought against those missions even to this day, so far as we are informed.

"4. From these facts the inference appears to be irresistible that other considerations than the methods of our mission in Rome must have been the real cause of this sudden outcry.

"5. Possibly some urgency of diplomacy, local in its origin, but far-reaching in its portent, required this attack with all its hazards, as a diversion from the real issue involved.

"The facts that support this inference are known to all who have followed the course of recent events in the city of Rome.

"Had there been any way to avoid certain issues of etiquette and precedence created by coincident circumstances of a public nature, the Methodist Mission might have escaped calumny and thus lost the valuable recognition of its success.

"Under such circumstances we enter upon no defense of our work in Italy and make no plea for abatement in the judgment of the world.

"We decline at the present time to enter upon any counter attack upon the Roman Catholic Church.

"We ask only that all fair men interested in the situation study for themselves its methods of propaganda and the traditional attitude of that church toward other Christian faiths.

"We believe that there are standards of equity and moral rectitude by which, in the estimation of all progressive people all religious and all methods must be rated by what they contribute to intelligence and moral character.

"We now content ourselves with affirming our entire confidence in the moral integrity of our missionaries and methods in Italy and against the denunciations of their accusers we place the wide open record of the Methodist Episcopal Church, both as to the teaching and method, in America and throughout the world."

Of General Interest

MOTHERS' DAY

May eighth was celebrated throughout this country as Mothers' Day. Special services were held in many of the churches. Sixteen Governors set the day aside by official proclamation. The suggestion of Miss Jarvis who is the originator of the idea that the white carnation be worn as a badge, was generally followed.

CONCRETE

Concrete is being made to serve many useful purposes. It has been extensively used in the construction of walls and buildings and it is now being put to a novel use in Panama. The Panama Canal Commission has just launched a large barge built of reinforced concrete. This barge has a greater carrying capacity; is more durable and strange to say even lighter than a strongly constructed wooden boat of the same size would be. Concrete barges can not be injured by sea worms and possess many advantages over wooden barges.

A NEW DREADNOUGHT

On May 12, in the presence of Vice-President Sherman, Secretary of the Navy Meyer and a cheering throng of fifty thousand people the battleship Florida, the largest of the American Dreadnoughts thus far constructed, was successfully launched at the Brooklyn Navy Yard. The Florida is a 21,825-ton ship; it will carry ten 12-inch guns; sixteen 5-inch rapid firing guns and a number of guns of smaller calibre. There will also be two submerged torpedo tubes. The vessel, when fully manned, will carry sixty officers and nine hundred and fifty-four men. The speed of the Florida is estimated at 20.75 knots. The cost of the ship is \$10,000,000.

THE COMET

For some months the thoughts of mankind have been turned heavenward because of the appearance of Halley's Comet in the skies. In early times the appearance of comets always awakened the deepest interest because the comet was thought to mysteriously influence the world's history and to foretell some great event. Recently all sorts of wild theories have been indulged in as to the probable effects of the comet upon the earth and particularly during the earth's passage through the comet's tail. From time to time there have been published accounts of weak-minded persons who have either lost their mind or died from fright over contemplation of the fancied impending disaster. This comet has appeared many times before, but the world still moves on in its accustomed way as it will probably continue to do for countless thousands of years to come. This return of the comet will be notable in history principally because of its passage across the sun's disc May 18-19 and because of the valuable new information that will be learned of the nature of comets due to the advance of the science of astronomy and because of the improvement of astronomical instruments.

RACIAL JUSTICE

On last Wednesday Governor Hadley of Missouri in addressing the annual encampment of the Grand Army, Department of Missouri, paid a great tribute to the old soldiers whose valor had saved the Union. In the course of his address Governor Hadley had this to say upon the subject of racial justice:

"The wounds of the war are healed and a reunited country gives to-day a just tribute of respect to the soldiers of the North and of the South who fought for the cause they believed to be just. But in this spirit of sectional friendship we must not permit politicians striving for political success to arouse race prejudices and hatred. The men who gave freedom to 3,000,000 slaves should insist that the people of that unfortunate race are not dealt with in a spirit of oppression or injustice. Instead of oppressing the Negro and trying to humiliate him by discriminatory laws, we should try to so educate and assist him that he will become a useful and law-abiding citizen."

These words coming from the lips of the Governor of a border state like Missouri are encouraging and in every way helpful to a race that is struggling upward.

IOWA'S POLITICAL CALDRON

This apparently is a year of disruption in parties and politics. The spirit of independence is asserting itself high and low. Insurgency is becoming prevalent in the municipal, state and federal body politic. The political caldron has begun to boil in Iowa. Governor B. F. Carroll, now serving the last half of his first term as Governor in the face of much opposition from within and without, is making a bold and determined fight for a renomination. With a red hot speech at Manila, Iowa, on the 14th of this month, assailing the campaign managers of his opponent, Warren Garst, he opened his campaign. The Democrats also are hopelessly divided and the wing led by Jerry Sullivan dubbed as Republicans by their fellow Democrats for their affiliations with the Republican party, entertains the hope that in the coming primary, Porter, their candidate, will defeat Bosher, the regular Democratic candidate, that Garst the Republican opponent of Carroll will win out and in the election by allying himself with the Standpaters will succeed in gaining the election over Porter in the fall. Governor Carroll accuses Senator Cummins of using his influence to encompass the governor's defeat. The basis of the Governor's fight for renomination and election is that he has succeeded in bringing about an honest and economic and businesslike state government. He objects that the states politics should be dominated from the federal capital. This, he declares, is what the Senator is attempting to do.

TRAINING GIRLS

Speaking to a gathering of women in Music Hall, at Cincinnati, Head of the Bureau of Chemistry in Washington, Harvey W. Wiley, expressed his wish that girls before they could marry had to pass an examination in domestic science and household economy in the art of running the home, before they could secure marriage license. The speaker urged that it was quite as important and necessary that a young woman should be trained in these arts before entering upon such duties, as it is that a man should have training in the management and experience of state affairs before being sent to the Senate; and that a man must have had a wide experience in governmental affairs before going to the presidential seat. The institution of the home, he says, is more important and requires more skilled management. Alas, however, too often girls assume the duties of a home without the slightest preparation. This decreases the happiness of that home. Mr. Wiley says good cooking is a more important factor in the happiness of the home than the fine arts. We are becoming a race of dyspeptics from adulterations being used in foods, he declares.

Prof. Mary Rausch, of the University of Colorado, and one of the speakers, says idleness is the only drudgery. Vision on the part of the worker dispels the drudgery. Inspiration, purpose, enthusiasm and vision are alkalis which neutralize drudgery in work.

These questions may seem insignificant as compared to the great political, commercial and diplomatic questions; but they are fundamental and therefore of first importance.

The Board of Managers of the American Bible Society has voted to enlarge its work along the line of the New York water works. The intention is to use colporters speaking Italian, Bohemian, Hungarian and other languages and so to reach with the Bible others besides the colored and other English-speaking laborers on the aqueduct in Westchester, Putnam, Orange and Ulster counties.

BISHOP McDOWELL URGES THE BUILDING OF THE HUBBARD HOSPITAL

Some weeks ago we referred to the splendid work of Dean George W. Hubbard at Meharry Medical College and commended the movement to erect a hospital (which is much needed) in his honor. Bishop McDowell commends the enterprise in the following letter:

"I have just read with great interest and approval your article entitled 'A Life of Useful Service.' I was in Nashville from April 23d to April 30th, and visited Walden University, as I have frequently done before. I write to say in approval and emphasis of your article, that when the list of those who have nobly served humanity is made up, the name of Dean G. W. Hubbard will stand high up in the roll. I think our church does not appreciate the unique and wonderful work of the Meharry Medical School under this man's guidance. Some other institutions in the South have filled the public eye. I am myself convinced that there is no more notable thing being done in the South than Dean Hubbard has done. I wish the graduates of Meharry might themselves immediately build that hospital. Nothing would be more impressive to the white men who have tried to help the Negro race than such a response on the part of the Negroes themselves for this fine opportunity."

People of Interest

One of the best examples of success is that of Mr. Luther H. Smith, of New York City, who is our special correspondent from that section. Mr. Smith was born in New York City in 1880, and was educated in the public schools and the Ethical Culture Society School. He got his moral and religious training from St. Mark's Church. During the month of April he celebrated his twenty-fifth anniversary as a member of St. Mark's Sunday School. In 1897 he went to work in the *Evening Telegram's* office as copy boy where he remained for nine years at the close of which he held a staff position on the paper with office work. He was the only colored man to hold such a position in New York at that time. He was the first to introduce as an innovation a column in any metropolitan daily devoted solely to the church, social and literary happenings of the colored people. When he left the *Telegram* (which is owned by Jas. Gordon Bennett, or the New York Herald Co.) he was engaged as special land agent for the Metropolitan Mercantile & Realty Co., and later became a field agent for the corporation, establishing agents and branches throughout Iowa and Minnesota. He has been connected with the corporation in various capacities since. In the spring of 1909 he helped organize the United Dressmakers' Protective Association (colored dressmakers) and managed every detail of the association's convention and exhibit held in New York at Lyric, the first of its kind. He is a loyal churchman and held in high esteem in our St. Mark's Church. As our special New York correspondent he has served acceptably the *Southwestern* for several years, and that too without remuneration.



Dr. M. C. B. Mason delivered his lecture on "Napoleon at Waterloo" last Friday in Wesley Church this city.

Dr. H. T. Kealing of the *American Methodist Episcopal Review* addressed the graduating classes of Samuel Huston College May 11th.

Prof. H. L. Billups, M. S., of Wiley University, delivers the address to the graduating class of the F. I. S. Agriculture College, Ladonia, Texas, May 26th.

The Hon. R. L. Smith delivers the commencement address before the graduating classes of the Prairie View State Normal and Industrial College Monday the 23rd.

Dr. E. H. Oliver of Atlanta preached in Wesley Church this city during a brief stopover en-route

to Austin, Texas, where he preached the Baccalaureate of Samuel Huston College.

The Rev. W. W. Cowen, pastor of the Warren Church, Ardmore, Okla., will preach the Baccalaureate sermon for the City High School, Sunday, June 5th, of which Prof. G. W. Kenyon is principal.

The Board of Home Missions and Church Extension has assigned to Dr. I. L. Thomas the supervision of the John Stewart celebration within the bounds of the colored conferences, during the month of May, 1911.

Dr. W. H. Logan left Monday of this week for Marshall, Texas to attend the meeting of the Board of Trustees of Wiley University and to witness the commencement. Dr. Logan preached the Annual Sermon at Gilbert College on May 15th and will deliver the Annual Address before the Phelps Hall Bible Training School of Tuskegee Institute May 23rd.

Negro teachers wishing to avail themselves of the opportunities offered by Hampton Institute's Summer School, which will be held from June 14th to July 12th, should apply at once to Mr. George P. Phenix, Hampton Institute, Virginia. The summer school programs will be made out very soon after June 1st. Those applying late may find the classes already closer.

The Rev. J. S. Thomas of the South Carolina Conference has the sympathy and prayers of his many friends throughout the South in the great sorrow through the loss of his wife which occurred April 30th at Orangeburg, S. C. Mrs. Thomas had been a patient sufferer for more than two years. She was a woman of sterling worth and deeply interested in the work of the Church.

Livingston College, Salisbury, North Carolina, will hold its commencement exercises May 19-25. Annual sermon to the Young Men's Christian Association will be delivered by the Rev. P. Knox Fonville, A. B., of Rockville, Maryland; baccalaureate sermon by the Rev. S. B. Turrentine, D. D. The Hood Theological Seminary will be dedicated Wednesday morning, the 25th.

Mrs. Hubbard, wife of Dr. B. M. Hubbard, Superintendent of the North New Orleans District, and Miss Viola Taylor, daughter of the Rev. Henry Taylor, of the Louisiana Conference, are the graduates this year from the Music Department of New Orleans University. A rare treat is promised in the Recital to be given Friday night of this week by Mrs. Hubbard and Miss Taylor, who will be assisted by Miss Cecile Carter, a sweet soprano singer and Mr. George Carrere, the talented violinist.

Senator Owen recently introduced in the Upper House of Congress a bill for the establishment of a Department of Health under a secretary who shall be a member of the President's cabinet. This is an important step in the right direction. If agriculture is of sufficient importance as to demand the presence of a cabinet officer; if indeed we are to maintain at such heavy expense the departments of Navy and War and with each having a representative in the President's immediate advisories, in view of the alarming death rate throughout the country, due in a very large measure to preventable disease, why not have an expert upon health who shall give his attention to the education of the people and cutting down of the alarming death rate?

The Board of Education issues this year a very fine program for the Children's Day. The music is exceedingly bright and appropriate and will no doubt be a real joy to the young people throughout Methodism on the second Sunday in June. The responsive readings and the other items on the program are of exceedingly high order and calculated to inspire and to instruct. Some of our readers have gotten the impression that the programs are furnished free. This is not the case. They are furnished at this office and the other Book Concerns at \$2.75 per hundred, postage prepaid.

Sunday, May 22 is the World's Sunday School Day, upon this day every pastor in the United States and Canada is requested to preach a sermon emphasizing the claims of the Sunday school as a factor in the development of Christian character, urging upon parents and guardians the importance of training the children and youth in the knowledge of the Scriptures, and including in his prayers a petition for the blessing of Almighty God upon the work of the Sunday school in all lands, and especially upon the World's Sunday School Convention, which at that time will be in session in the City of Washington.

Personal and General

Miss Lillian A., daughter of the Rev. and Mrs. J. D. McCain, is ill at her home in Waxia, Louisiana.

The Rev. Jas. Hants desires his correspondents to address him at Hufsmith, Texas, instead of Hackley, Texas.

The Rev. and Mrs. Quinctius E. Whaley, of Hannibal, Mo., are the happy parents of a baby boy that came to their home recently.

The Rev. W. M. Melton, pastor of Savannah Circuit, desires all correspondents to address him at Clyo, Georgia, his old address.

The Rev. T. W. Foster will preach at Simpson Grove, Cotton Plant, Mississippi, the fourth Sunday in May. The Rev. C. W. Davis, Pastor.

The Beaumont District, the Rev. W. L. Duncan, Superintendent, holds a group meeting at St. James Church, Beaumont, Texas, May 21-25. The sessions promise to be interesting and helpful.

In the fourth quarterly conference proceedings of our church at Okolona, Mississippi, published recently, the collection reported for the quarter should have been \$59.10 instead of \$22.25. The Rev. A. A. Wright, Pastor.

The Rev. George W. Baker, pastor of Methodist Episcopal Church and the Rev. I. H. Hill, pastor Presbyterian Church, were the only colored enumerators appointed for census work in the city of Columbus, Mississippi.

Mr. Byron Legardy, of Shreveport, was in the city recently on a business trip. He reported St. James Church of which he is a member in a prosperous con-

dition. As a result of a successful revival a large number have been added to the church.

The Rev. J. A. Banks, of New Roads and Morganza charge, of the Louisiana Conference, reports that his membership recently gave him a heavy storm. The membership of the charge is increasing and the financial condition of the charge improving.

The Ft. Valley High and Industrial, Ft. Valley Georgia, held its closing exercises May 13-18. The Rev. J. A. Rush, D. D., of Atlanta, preached the annual sermon, and the Rev. William H. Holloway delivered the principal address. Prof. H. A. Hunt, principal.

Recently the "stormers" in the Louisiana Conference have been quite frequent. The Rev. B. Carr, at Vinton, has been among the fortunate ones for his members treated him royally recently. Mr. Charlie Williams presented the purse of cash. Dr. Valcour Chapman was there recently on his second quarterly visitation. The revival just closed and added several to the church. Bro. Carr sent seven subscribers for the paper.

The members and friends of Pitt's Chapel, at Springfield, Missouri, under the leadership of Miss Lulia Caldwell and Bettie Carter, showed due appreciation for the past and future service of their pastor, the Rev. W. J. DeBoe, recently at the parsonage, 611 N. Jefferson st. The occasion was that of "a surprise shower" and the DeBoe family came out the possessors of a beautiful harvest of "good things." About fifty guests lingered throughout the evening and were open in their appreciation of the progress made by Pitts Chapel under the guidance of Pastor DeBoe. He is just entering upon his second year's work at Springfield.—E. A. Harris, M. D.

Sharp Street Memorial Church, Baltimore, Md., Honors the Rev. W. A. C. Hughes, D. D.

Sharp Street Memorial Church on April 29th expressed its appreciation and gratitude for the wonderful work accomplished by their pastor in the past five years, by giving to him and his family the most elaborate reception ever extended a pastor in this charge. The church was decorated with ferns and palms and large placards representing every department of our church life were displayed with appropriate words of welcome. Miss Frances P. Smith extended the welcome on behalf of the church. She said: "We welcome the Rev. Dr. Hughes because we love him. During his five years among us he has fitted himself into our lives so completely, has taken such a deep interest in our home life, has studied and planned and labored to make his life understood and felt by young and old, rich and poor, wise and ignorant; has given material and spiritual aid with a tenderness that we feel came not from a sense of duty so much as from a spontaneous outburst of the sympathy of his great heart and for these things we hold a warm place in our hearts for him. Under his able leadership we have made more rapid progress than ever before. Thirty-six thousand dollars or more has been raised, an average of six hundred dollars a month. During his pastorate we have had a general awakening along social, moral and spiritual lines of church work. Conservatism, selfishness, giving way to the more healthful, soul stirring qualities of sweet fellowship, cheerful service, and real Christian devotion and our church has become a center toward which all look for mental, moral and spiritual strength. We welcome him because of his character. It is so seldom that we find in individuals energy coupled with gentleness, power and ability with modesty, mold fearlessness with intense sympathy and yet in this man we find all of these qualities so wonderfully mixed and blended while over all is thrown a touch of soft delicate refinement adding a charm that makes the people cling to him. He is endowed with unusual power over the hearts of men, women and children." In concluding the address, Miss Smith said: "Rev. Hughes, words cannot express our sincere welcome to you, these deco-

rations, this program arranged in your honor, the social hour that will follow, all these are but a feeble expression of our welcome and Sharp St. Church at the age of one hundred and eight years, grand old Sharp St., in whose pulpit your honored grand sire preached, the scene of some of the most critical events in your own career, of interesting associations of your dear wife, the early home and birthplace of your children, to-night pledges her loyalty and support and in so doing promises to make every day a welcome to you." After the address of welcome the choir sang a hymn composed for the occasion, a purse of forty-five dollars was presented and the entire church was served with refreshments in the lecture room. Thus began the sixth year of the Rev. Dr. Hughes' pastorate in Sharp Street Memorial Methodist Episcopal Church.—D. D. Turpeau, Pastor Ames Memorial Church.

Anniversary of Warren Temple Methodist Episcopal Church, Lagrange, Ga.

The celebration of the forty-fourth anniversary of Warren Temple began Tuesday evening, April 19th, with a sermon by the Rev. L. M. Boyd, pastor of Lagrange Second Baptist Church. On Wednesday evening, April 20, the congregation was favored again with a helpful sermon by Bro. Boyd. Thursday evening, April 21, was devoted to a special service in which the senior members of the church participated. "Methodism and Her Institutions" was interestingly discussed by District Superintendent J. S. Stripling and the Rev. J. D. Jenkins, Friday evening, April 22. Sunday, April 24, culminated the celebration. The anniversary sermon was preached at 11 a. m. by the Rev. W. T. Irvine, pastor Lagrange First Methodist Episcopal Church, South. At 2 p. m., dinner was served to the veterans of the church. Under the auspices of the Woman's Home Missionary Society, of which Mrs. L. L. Harrison is president, an anniversary program, including a sacred pantomime, "At the Golden Gate," was well rendered. This anniversary was made the occasion for a rally by the Trustees for the purpose of completing the church edifice. At the close of the morning and evening services subscription by the members were paid in. These, together with contributions by friends and

public amounted to \$230. Warren Temple enjoys the unique distinction of being the oldest Methodist Episcopal Church in Georgia and her membership is justly proud of the successful celebration held under the leadership of the pastor, the Rev. W. V. Daughtry.—H. H. King.

Revival Notes

The Rev. N. H. Redrick, pastor, has just closed at Gadsden, Alabama, a splendid revival service. There were twenty-five additions to the church.

On a recent Sunday night there were five conversions in our church at Clay Center, Kansas, all of this number joined the church. The Rev. G. E. Trower, Pastor.

We have had quite a revival meeting at Hearne, Texas, conducted by Deaconess R. Simpson. The church was greatly revived. Seven precious souls confessed Jesus Christ, joined the church and were baptized.—I. L. Neal, Pastor.

Jackson, Mississippi.—I have just closed one of the greatest revivals in the history of the church. Sixty-seven conversions and accessions to the church. The church is now in good shape for a good year's work.—G. W. Smith, Pastor.

The Rev. M. C. Harrison, of Central charge, Union, Louisiana, wrote under date of May 6: "We are in a glorious revival. Already 46 have been received and baptized. One Italian rushed in and told the story how his heart had been touched by the love of God. Many are yet at the anxious seat."

We have just closed a glorious revival at Morris Chapel, High Point, North Carolina. We had 16 conversions and fifteen accessions. The Rev. C. I. Withrow was with us and rendered valuable service. We have received 39 persons in the church at this point this conference year. Our congregation has increased fifty per cent.—J. W. Wells, Pastor.

The revival fire is burning at Union Methodist Episcopal Church, Torras, Louisiana. We are having conversions here every month. My whole family has been brought into the fold. Every 8 or 10 days some soul is saved. Our worthy pastor, the Rev. N. McNeal, is certainly doing business for Jesus in this community and both races are proud of him. The Rev. H. Daniel, District Superintendent, held our first quarter and preached a great sermon.—Mrs. W. M. Wills.

We have just closed a two weeks' revival meeting at Manchester, Tennessee, with good results to the church and community. This was one time when the people did not stop for rain, snow or cold; they wanted their sons and daughters saved. Twenty one souls were happily converted, seven of these being strong men and women, heads of families and the other boys and girls ranging from 12 to 16 years, and promising young people. We have added to Stephen's Church since conference, 22 members.—T. R. Anderson, Pastor.

The Hattiesburg District

D. F. Dudley, District Superintendent.

I have completed my first round. I begin my work as District Superintendent February 1, 1910. At State Line the people received me gladly and I was given a cordial reception all over the district. We came together at once on the plans I gave them, and the whole district promises to do good work this year for all causes of the church and the South western. I am looking for a good year's results and see no reason why we should have anything else, for I know if we will stand by the plan we will succeed. All of the pastors, with a few exceptions, are getting along very well. I met all of my quarterly conferences but three. I did not meet these because no one met me, through some misunderstanding between the pastor and the District Steward. Now, brothers, I hope that you and your people will make a good benevolent report on my second round. Try to have 2, 3 or 4 cash subscriptions for the paper when I reach you. Be of good cheer.—D. F. Dudley, District Superintendent.

Gleanings from the Field

MISSISSIPPI

Morgan City.—Our work here is progressing splendidly. We raised on Easter \$45. Received into full membership since the last Conference 15, and by baptism two, making a total of 17. Quito, Miss., with a membership of nine, is a promising field for our church, and plans are on foot to build there. We have already engaged a lot and propose to begin raising money at once to build. We are now holding service in the new hall. We hope for the Southwestern great success this year.—J. H. Hamilton.

Scoba.—Eighty-five pounds of groceries were brought to the parsonage and they were gladly received. We thank the good people of Scoba. This band was led by the faithful members and friends of Blues Chapel and others.—P. R. Crump, pastor.

Gunnison Circuit.—Our first Quarterly Conference was held April 9-10, the Rev. Dr. H. B. Hart, District Superintendent, presiding. The reports of officers were unusually good. We had a fine Conference. The work is alive both spiritually and financially. On Sunday the District Superintendent preached two able sermons to the delight of all. One young man was happily converted at the morning service and joined our church. We paid the District Superintendent in full, \$16.25. We raised for all purposes during the quarter \$131.67. Our pastor, the Rev. J. E. Ford, an alert and active Christian. He is looking after every interest of the church and bringing things to pass.—P. G. Broadnax.

Tchula Charge.—Our new pastor, the Rev. J. H. Gaston, came to us late in January and at once went to work. He has put new life into the Sunday School and Epworth League. The Rev. W. H. Gilliam was with us on the 2nd and 3rd of April and was pleased with the official reports.—R. A. Wadkins.

Lampton Charge.—On Sunday, April 10th, we listened to splendid sermons by the Rev. P. H. Rembert, our District Superintendent. The occasion that brought him to us was our first Quarterly Conference. By his brotherly persuasiveness the Conference fell in line with his plans and everything worked smoothly. We paid the Rev. Rembert in full, \$17.50, and raised \$28.75, making a total of \$46.25. At this meeting nine persons were converted to Christ.—H. J. Jordan, pastor.

Holly Springs.—The Rev. C. N.

Butler preached two wonderful sermons Sunday and Sunday night and also Monday night during the first Quarterly Conference, March 5-6. This was said to be the best Quarterly Conference held in many years. The financial condition of the church is good. The friends from time to time bring surprises to us that gladden our hearts. These surprises are headed by the members of the church and other friends. At Easter we raised \$661.—W. Newell, pastor.

Pickens.—The pastor here is as pleased as can be over the kindly thought of the leaders of the surprise that brought on April 6 so many good things, at least 50 pounds of choice groceries came to us. The Rev. W. H. Gilliam, our District Superintendent, presided at our Quarterly Conference and preached two strong sermons which were greatly enjoyed. After the business of the Conference was concluded the District Superintendent made a strong appeal to the members to increase the salary of their pastor; this action resulted in both his and pastor's salary being increased. We paid pastor \$53 and District Superintendent \$20. Raised \$95.—N. B. Venable.


West Enterprise.—The Rev. D. F. Dudley, District Superintendent, presided at the first Quarterly Conference of West Enterprise March 5-6. The majority of officers were present and made excellent reports. On Sunday the Superintendent preached two glorious sermons, which were interesting and elevating. The District Superintendent was paid in full \$15.25; \$22.25 was raised in the quarter. Raised for all purposes this quarter \$58. We are well pleased with the Rev. Mr. Dudley as District Superintendent. We are glad that the Bishop saw fit to send to us again Rev. A. C. Lacy as pastor, who is serving his third year with us. Under his leadership the charge is progressing. We have planned to build a new church at New Hope this year, after which our charge will be well supplied with very good churches. The young people at New Hope presented to the church a beautiful bible.—Emma C. Price.

Itta Bent.—Dr. H. B. Hart, our District Superintendent, presided at our first Quarterly Conference which convened March 19-20. This was in many respects the best Quarterly Conference we have had for some time. We had a full Conference with splendid reports and in every way encouraging. Dr. Hart is genial and kind and knows how to make things go. Our new pastor, Dr. W. C. Clay, has the work well in hand. We are highly elated over him. Our pastor is equal to and surpassed by none in the Conference. Samuels Chapel is happy. We raised in the Conference \$41.45. Salary for pastor \$700; for District Superintendent \$105. We are planning great things and with such leaders as pastor and District Superintendent we feel assured that victory is ours.—J. L. Strong.

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Southwestern Subscription Rally

Honor Roll of Workers

Interest in the Southwestern Campaign is growing. The number of **NEW SUBSCRIPTIONS** for the second week **DOUBLED** the number for the first week.

District Superintendents, Pastors and Supplies are busily working at the job of securing Subscriptions.

Indications are that nearly all of the remaining **Eighteen Hundred Pastors** who have not yet reported, but who are **"ALIVE"** to the best interest of the **CHURCH** and their people will take some active part in the **STRUGGLE** so that they may rejoice in the **VICTORY**.

The Mississippi Conference leads all the Conferences this week in New Subscriptions. The Savannah District leads all the Districts. Rev. Lee Nelson of Lockesburg, Ark., leads the Pastors. Rev. E. D. Giddens, Savannah District leads the District Superintendents.

ATLANTA CONFERENCE.

PASTOR	DISTRICT	NUMBER
No report.		

CENTRAL ALABAMA CONFERENCE

L. S. Price, D. S.	Opelika Dis.	13
S. D. Davis	Marion Dis.	10
L. D. Williams	Birmingham Dis.	10
Wm. Perry	Anniston Dis.	6
Isaac Autry	Montgomery Dis.	8
G. W. Mosser	Montgomery Dis.	5
A. D. Moon	Anniston Dis.	5
I. L. Johnson	Anniston Dis.	14
P. P. Wright	Huntsville Dis.	4

CENTRAL MISSOURI CONFERENCE.

A. A. Tolson	St. Joseph Dis.	11
R. G. Williams	Mexico Dis.	5
*J. M. Harris	Mexico Dis.	24
G. B. Abbott	Mexico Dis.	14
B. F. Bateman	Sedalia Dis.	11

DELAWARE CONFERENCE.

J. R. Waters	Philadelphia Dis.	12
T. W. Cooper	Centerville Dis.	8
J. R. Holland	Centerville Dis.	9

EAST TENNESSEE CONFERENCE.

J. W. Crider	Welch Mission Dis.	6
F. D. Johnson	Welch Mission Dis.	4
W. R. Marbury	Knoville Dis.	10

FLORIDA CONFERENCE.

G. B. Wilson	Lacrosse Dis.	5
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LEXINGTON CONFERENCE.

W. Singleton	Indiana Dis.	7
D. E. Shelton, D. S.	Indianapolis Dis.	16
G. W. Powell	Lexington Dis.	11

LITTLE ROCK CONFERENCE.

C. W. Whitehead, D. S.	Pine Bluff District	5
Lee Nelson	Little Rock Dis.	26
G. W. Thompson	Clow Dis.	9

LINCOLN CONFERENCE.

A. R. Claridy	Topeka Dis.	7
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LOUISIANA CONFERENCE.

PASTOR	DISTRICT	NUMBER
J. F. Marshall	S. New Orleans Dis.	5
D. G. Pharris	N. New Orleans Dis.	6
J. W. Turner	Lake Charles Dis.	5
Bedford Carr	Lake Charles Dis.	8
J. H. Thompson	Baton Rouge Dis.	7
H. A. Sorrell	S. New Orleans Dis.	5
B. M. Hubbard, D. S.	S. New Orleans Dis.	8
*S. M. G. Taylor	Lake Charles Dis.	25
D. S. Sloan	S. New Orleans Dis.	25
C. O. Pardo	Lake Charles Dis.	5
J. A. Lindsay	N. New Orleans Dis.	10
L. L. Green	Alexandria Dis.	12
Jno. D. Wilson	S. New Orleans Dis.	4

MISSISSIPPI DISTRICT.

W. L. Mills	Meridian Dis.	8
D. R. Bentley	Meridian Dis.	21
F. Smith	Brookhaven Dis.	10
L. Speed	Vicksburg Dis.	7
R. H. Patton	Brookhaven Dis.	6
E. H. Langston	Gulfport Dis.	4
Jas. Robinson	Gulfport Dis.	13

NORTH CAROLINA CONFERENCE.

A. B. Withrow	Western Dis.	4
*L. W. Thomas	Winston Dis.	13
J. W. Davis	Winston Dis.	16
S. F. B. Peace, D. S.	Greensboro Dis.	14

SAVANNAH CONFERENCE.

E. D. Giddens, D. S.	Savannah Dis.	40
*W. J. Hamilton	Savannah Dis.	9

SOUTH CAROLINA CONFERENCE.

J. C. Martin	Greenville Dis.	7
A. D. Harris	Spartanburg Dis.	7
E. B. Burroughs, D. S.	Orangeburg Dis.	13
J. R. Townsend	Orangeburg Dis.	6
D. E. Thomas	Bennettsville Dis.	7

TENNESSEE CONFERENCE.

W. B. Crenshaw	Cumberland Dis.	5
S. M. Strayhorn	W. Tennessee District	4
J. W. Satterfield	Cumberland Dis.	6
S. Knight	Cumberland Dis.	8

TEXAS CONFERENCE.

J. I. Gilmore, D. S.	Paris Dis.	8
M. Fountain	Huntsville Dis.	13
Jas. Clark	Navasota Dis.	4
M. M. Muldrew	Navasota Dis.	10

UPPER MISSISSIPPI CONFERENCE.

E. D. Cameron	Starkville Dis.	8
E. H. Holmes	Greenville Dis.	9
Wm. Campbell	Winona Dis.	8
D. Green	Starkville Dis.	5
J. W. Winbush	Holly Springs Dis.	5
S. T. Walker	Holly Springs Dis.	5
F. T. Compton	Tupelo Dis.	9

WASHINGTON CONFERENCE.

F. E. Nicholas	Alexandria Dis.	9
J. A. Holmes	Baltimore Dis.	10

WEST TEXAS CONFERENCE.

D. F. Vance	Austin Dis.	6
B. J. Goff	Waco Dis.	4
R. D. Dennis	Dallas Dis.	14
*M. S. Jordan	Columbus Dis.	10

How many cash trial subscriptions have you sent in?

CAMPAIGN BRIEFLETS.

The District Superintendents.

District Superintendents J. I. Gilmore, L. S. Price, D. E. Skelton, B. M. Hubbard, E. D. Giddens, C. W. Whitehead, E. B. Burroughs and S. F. B. Peace have sent in fine lists during the campaign. Others have written encouraging letters stating that they are at work.

A Suggestion: Make every Quarterly Conference a subscription rally.

Pastors.

The Rev. A. R. Claridy, a Superannuate of the Lincoln Conference, is the first member of his conference to send in a list of subscriptions.

The Rev. G. B. Abbott, of Moberly, Missouri, by working a few days secured more than one-tenth of his entire membership.

The Rev. J. M. Harris, of Mexico, writes that every official member of his church is now taking the Southwestern.

"Send me another blank," is the request of some of the pastors who want to continue working even though they have already sent in one list.

The Rev. D. R. Bently, of DeKalb, Mississippi, sends in a list of 21 and adds that this is merely a "starter."

A young pastor writes that he was sent to build a church in a community where our Church is but little known. He started in by sending a list of 12 cash subscriptions to the Southwestern. He will succeed.

LOUISIANA

The 62nd birthday anniversary celebration of the Rev. F. T. Chinn was held at Mallaleu Methodist Episcopal Church, New Orleans, Monday night, April 25, 1910. The Rev. W. J. M. Price, District Superintendent, was master of ceremonies. The church was beautifully decorated by the Ladies' Aid with ferns, festoons and the American flag. At 8 p. m. the program was opened with music and a prayer by A. Simms. Address, "What We Can Do," Mrs. Margaret Thornton; Solo, Miss Luella E. Thomas; Recitation, Miss Rachel Davis; A Talk, "The Duty of the Hour," I. Bates; Solo, Miss Katie Jackson; Paper, "This Administration," Miss Maggie Gallagher; Duet, Mrs. Ida Ratcliff and E. Ruffin; Address, "Hope," Mrs. Lilly M. Randall; Recitation, "Our Sunday School," Anita Girens; Paper, "Peace," Mr. M. Lonon; Instrumental Solo, Miss V. King; Oration, "Can the Race Depend Upon Us?," Ralph E. Chinn; Recitation, W. S. Chinn, Jr.; Remarks by the pastor. Committee: Mr. John Mason, Mrs. Ophelia Milo, Alice Jackson, M. J. Regenoid. A large basket filled with tokens, a hat from the stewards and friends, also two purses, one from Hope Circle K. D. and Sons, one from the congregation were presented to the pastor. A very enjoyable birthday dinner was given by the stewardesses, Mrs. Alice Jackson, president, Mrs. Emma Wilson, vice president; Mrs. Rebecca Simms, secretary; in honor of the pastor the Rev. F. T. Chinn, at the parsonage, No. 1929 Marengo street, served by Mrs. Amanda Foucha and Cora Williams in courses. Those present were the Rev. and Mrs. W. H. Logan, the Rev. and Mrs. W. R. Butler, the Rev. W. J. M. Price, Mrs. P. W. Clark and

the pastor's three grandsons, R. E. W. S. and W. G. Chinn. Photos taken by Mr. Zeingue.—S. M. Randall.

MONROE DISTRICT.

The Missionary Convention convened in St. Paul Methodist Episcopal Church, Monroe, April 13-14. The Rev. T. H. Munson, District Superintendent, presided. Devotional exercise conducted by the Revs. G. W. Banks and J. R. Williams. The Rev. J. A. Brown was elected Secretary; J. R. Williams, assistant; Ed. Powells, treasurer; H. C. Wilson, reported. The various subjects presented by the pastors, delegates were impressive and helpful. Dr. I. L. Thomas was with us and preached a strong sermon. He also gave a strong lecture on "Home Missions and Church Extension." The Doctor received at roll call \$125.00 for the cause he represents.—H. C. Wilson.

NEW ORLEANS SOUTH DISTRICT PREACHERS' MEETING.

Convened at Franklin, Louisiana, in Asbury Methodist Episcopal Church April 14, President Colton presiding. Devotional exercises conducted by the Rev. L. S. Smith. Each pastor reported the condition of his work in a brief way, also they discussed how they might help prevent such rapid spread of consumption. Honma was chosen as the next place of the Preachers' Meeting, on May 12. A strong sermon was preached by the Rev. E. H. Hall at 7:30. A strong sermon was preached by the Rev. I. R. Scott to a crowded house, closed by the Rev. P. C. Colton.—E. H. Hall.

Condense, and leave out irrelevant matter. State facts. Do not put several items on one sheet.

District Conferences and Conventions

CONFERENCES

District.	Place.	Date.	Dist. Supt.
Baton Rouge	Baton Rouge, La.	May 30-31	Daniels
Chattanooga	Cleveland, Tenn.	July 5-10	Cox
Winona	Kilmichael, Miss.	July 19-24	Gilliam
Knoxville	Clinton, Tenn.	July 19-25	Webber
Savannah	Tarboro, Ga.	July 20-27	Giddens
Waco	Mart, Texas	July 26-31	Moore
Beaumont	San Augustine, Tex.	July 27-31	Duncan
Brookhaven	Columbia Val, Miss.	July 27	Rembert
Waynesboro	Waynesboro, Ga.	July 27	Jackson
N. New Orleans	Franklinton, La.	July 27-31	Price
Alexandria	Alexandria, La.	Aug. 10-14	Richards
Monroe	Monroe, La.	Aug. 10-14	Monson
Paris	Sulphur, Spgs. Tex.	Aug. 16-22	
Lake Charles	St. Martinsville, La.	Aug. 17	Cbapman
Guthrie	Oklahoma City	Aug. 18-21	Smith
Cumberland	Washington, Pa.	Aug. 24-29	Curry

CONVENTIONS.

May 24-25	Beaumont District Home Mission and Church Extension Group Meeting, St. James Church, Beaumont, Texas.
May 25-26	Alexandria District Home Mission and Church Extension Convention, St. Mark Church, Washington, Louisiana.
May 25-26	Louisiana Conference Annual Convention of Woman's Home Missionary Society, Wesley Church, New Orleans, Louisiana.
May 25-27	Cumberland River District Epworth League, Sunday School and Missionary Convention, Springfield, Tennessee.
May 25-29	Charleston District Preachers' Meeting, Sunday School Institute and Epworth League Convention, Old Bethel Church, Charleston, South Carolina.
May 26-29	Waynesboro District Sunday School and Epworth League Convention, St. Andrews Church, Sylva, Georgia.
May 26-29	Hattiesburg District Epworth League and Sunday School Convention, Laurel, Mississippi.
May 27-30	LaGrange District Epworth League and Sunday School Convention, Chibley, Georgia.
June 1-2	South New Orleans District Missionary Convention, Berwick, Louisiana.
June 23-25	Texas Conference Annual Convention Woman's Home Missionary Society, Palestine, Texas.
June 23-26	Lexington Conference Woman's Home Missionary Society, Hawthorne St., Church, Columbus, Ohio.
Aug. 25-28	Montgomery District Sunday School Convention, Pollard, Alabama.

Conference Notices

Special Notices

LEXINGTON CONFERENCE W. H. M. S.

The tenth annual session of the Lexington Conference Woman's Home Missionary Society bids fair, at present, to be the largest session held since the separation from the annual conference. Many visitors have already registered. Visitors will be entertained at very low rates by the committee of Hawthorne St. Church, Columbus, Ohio, wherein the meeting will be held June 23-26, 1910. A splendid program will be in operation at this convention.—M. A. Sissle, Pres.

TEXAS CONFERENCE

WOMAN'S HOME MISSIONARY SOCIETY.

In accordance with a resolution obtained in our annual session held at Bryan, Texas, last December, you are hereby called to meet in annual session at Palestine, Texas, June 23, 24 and 25. I would most earnestly request that each auxiliary have at least one representative at this meeting. Business of most vital concern is to be transacted at this meeting. I hope that the various District Presidents will see to it that we have a fair representation at Palestine. Dear sisters, since we will be a separate body in our annual sittings we will not be rushed to get through with our work.

Greater results will be expected of us. May God's blessings crown our efforts with success.—(Mrs.) S. E. Parker, Pres. W. H. M. T. Con.; (Mrs.) M. D. Robinson, Sect.

MISSISSIPPI CONFERENCE.

To the Mississippi Conference and Pastors of the Jackson District: Dear brethren: In view of the fact that the Board of Foreign Missions has honored our conference in the appointment of Dr. W. W. Lucas as one of its representatives to the World's Missionary Conference, Edinburgh, Scotland, we ask to show the appreciation of this fact by asking each pastor of the Mississippi Conference and of the Jackson District to take a collection at once in each charge and send the same to Dr. W. W. Lucas to Meridian, Miss., care of the Rev. W. M. McMorris. This to assist in the expenses of this worthy representative of our conference to the World's Missionary Conference. He sails June 1st. Let us do this quickly. J. D. Jackson central leads off in this collection with \$10. Dr. G. W. Smith is leading the van.—A. J. McNair, District Superintendent.

BROOKHAVEN DISTRICT.

The pastor and others members of the Brookhaven District are hereby notified that the District Conference will convene at Columbia Valley Methodist Episcopal Church, July 28-31st, 1910. I want every pastor on the District to report all benevolent claims raised in full. My dear brethren: Now is the time to raise your benevolent claims. Take notice brethren, and govern yourselves accordingly. We must give the Southwestern representative one hundred annual cash sub-

11 PER CENT DIVIDEND The McGirt Publishing Co.

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WE ARE offering for sale 25,000 shares of stock in The McGirt Publishing Company at one dollar per share. While we mention on our circular six per cent, we feel that with the increased amount of business we will be able to pay 11 per cent dividend annually. Furthermore, the stock which we are now selling for one dollar, will in a comparatively short time, increase in value. We feel that one of the greatest needs of the race is a great circular publishing company which will give it a national magazine and put books written by colored authors into the hands of their children. We are endeavoring to find fifty or a hundred loyal, race-loving persons who will subscribe for stock now, while it is selling at the present reduced figure. In this way we can prove to them our ability to make money for them as well as cause others to have confidence in us like wise. We hope to find a large number of investors this year and if we are successful, we will be able to show the world a company which will be a monument to the race for good.

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scriptions during the District Conference. Local preachers and exhorters. Please don't think of asking for your licenses to be renewed unless you are a subscriber to the Southwestern. Pastors, please don't plan any meeting for the fifth Sunday in July. You must stay until the conference closes. Prof. Shaw, Drs. Jones, Lucas and others will be with us.—P. H. Rembert, District Superintendent.

District Rounds

WAYNESBORO DISTRICT.

Third Round.

Asbury—Thomas, June 4-5; Augusta, 12-13; Millen, 18-19; Bascom, 25-26; Rocky Ford, July 2-3; Herndon & Wadley, 9-10; Dublin & Brewton, 16-17; Sandersville & Tennille, 18; Pulaski—S. E. Mabry, 23-24; Summit, 23-24; Waynesboro & Morrison, July 29-31; Statesboro, Aug. 6-7; Charles-town, 13-14; Sylvania W. M. Bellinger, 27-28; Hagan, 27-28. District Conference meets with Haven Memorial Methodist Episcopal church at Waynesboro, Ga., Wednesday, July 27, 1910, at 8 p. m., at which time the annual sermon will be preached by Rev. S. P. Bryant of the Charlestown charge. Educational rally at Haven Academy, Waynesboro, Ga., May 19. Let every friend of the school bring or send something to help the cause along. Children's day, June 12. Rally on the benevolence.—James Jackson, District Superintendent.

WACO DISTRICT.

Third Round.

Grosecbeck, June 4-5; Grosecbeck Ct., 11-12; Bremon, 18-19; Calvert, 25-26; Marlin, July 2-3; Maysfield, 2-3; Moorsville, 9-10; Majors and Andrews, 16-17; Waco Ct., 23-24; District Conference Mart., 26-31; Rosebud, Aug. 6-7; East Waco, 13-14; Mart, 20-21; Waco, St. James, 27-28. Brethren: We are doing fairly well, but there is room for improvement. Do your best before the fall and do the same in the fall and you will not fail. Most of the brethren have nearly all their claim. Only you are behind because you did not your best, though you will from now on. You see the date for the Dis-

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WE WANT agents everywhere to sell McGirt's Magazine and James E. McGirt's book of beautiful poems.

McGirt's Magazine is a periodical published in the interest of the race and is showing what the great men and women are saying and doing.

FOR YOUR SWEET SAKE—POEMS.—This is a second, revised and enlarged edition of this book. It is a collection of James E. McGirt's choice poems, both classic and dialect.

Any one can give an entire concert from the selections found in it. All elocutionists and persons who read, should have a copy of this book. The selections will carry any audience by storm. The selections are suitable for church concerts as well as for other occasions. Price \$1.00 for the book and one year's subscription to McGirt's Magazine, \$1.25. Any agent can make \$2.50 per day selling this work. Students can easily pay their way through college. Send \$1.25 for the book and a number of magazines with which to begin work at once. WRITE

trict Conference. The 26th and 27th will be given to the Sunday schools and Epworth Leagues. All the leagues and Sunday schools are to have one delegate for every 20 pupils and a fraction. We hope the pastors will see to it and let them be there on the 26th and 27th. I call for the District Stewards at 5 p. m. Dear pastors, please bring all of the assessment for the General Conference as I have promised the secretary that we would send it. You will receive a receipt for the same. You will get the programs for the conference in time to get ready.—T. S. Moore, District Superintendent.

HOUSTON DISTRICT.

Third Round.

St. Paul, Galveston, June 17-19; Wesley Tabernacle, 26-27; Trinity, 3-4; Mallalieu, 3-5; St. James, Houston, 10-11; St. Mark, 10-12; Boynton, 17-18; Hamilton Chapel, 17-19; Sloan Street, 24-25; Harrisburg, 23-24; Liberty, 30-31; Kendeton, Aug. 6-7; Richmond, 13-14; Angleton, 20-21; Thompson, 27-28; Wallisville, 3-4; Roseville, 3-4; Dickinson; Crosby; Batson; Mt. Vernon, 10-11; Houston District Conference date is Sept. 6-11. Brethren: Let us make this a great conference; raise Wiley claim, Southwestern, benevolence, ministerial support in full.—J. Mercer Johnson, District Superintendent.

NURSING MOTHERS AND MALARIA

The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. For grown people and children. 50c.

WANTED.

We desire a list of all colored men engaged in business of whatsoever sort in the State of Louisiana. Pastors, educators and friends will do the Southwestern Christian Advocate a great favor if they will send us forthwith from each town a list of colored business men and their correct address. Please state the kind of business, whether merchant, broker, etc. We want also the names and addresses of successful farmers and mechanics. Let us have this information at once.

Unsigned articles will not be published.

Marriages

JONES-CONSTANTINE.

The Rev. L. F. Jones, pastor of the Methodist Episcopal Church at Shuqualak, Mississippi, and Miss Little B. Constantine, of the same church, Wednesday evening, May 3, 1910. We wish them happiness. L. F. White officiated.

JACKSON-DANIELS.

At the residence of the bride in New Iberia, Louisiana, on April 6, 1910, the Rev. Q. A. Jackson, our pastor at Lake Author, La., and Miss Antonio F. Daniels, of Cade. The bride is the sister of Mrs. Henry McDonald, a teacher in Gilbert College. The bride is held in high esteem and is a very accomplished young lady. The Rev. D. Garner officiated.

CARTER-PARKER.—On April 12, 1910, Mr. Daniel Wesley Carter, of Buscaton, Iowa, and Miss Mattie Emma Parker, at the home of the bride in Motley, Va. The ceremony was performed by the Rev. E. Adolph Haynes.—E. A. H.

NOBLE-HAYS.—Macedonia, La., April 6, 1910, at the home of the bride's parents, Mr. Samuel Noble and Miss Louisiana V. Hays, by the Rev. W. L. Amos.

GOODWIN-DOSS.—Miss Carrie Goodwin and Mr. O. B. Doss, at the home of the bride, in Brinkley, Arkansas, April 10, 1910, the Rev. B. F. Young reading the ceremony.

BURNES-JENNINGS.—At Pelham, Texas, on March 31, in the home of the bride's parents, Mr. J. A. Burnes, our Sunday School Superintendent, and Miss Annie Jennings, a highly respected young lady. Mr. Burnes is a leader in his church and community. He is a staunch Methodist. The Rev. R. D. Dennis officiated.

WILLIAMS-BARBER.—At Jefferson, Texas, April 19, 1910, Mr. Earl Williams and Miss Beulah Barber, of the Methodist Episcopal and Baptist Churches, respectively, the Rev. J. A. Evans, performing the ceremony.

ROBINSON-DOMO.—At Jones Chapel, Welsh, La., by the Rev. David Harrison, Mr. Dudley Robinson and Mrs. Rebecca Domo, with many friends as witnesses.

RAY-MARKHAM.—At Round Grove Methodist Episcopal Church, Flournoy, La., April 7, 1910, Mr. Arthur Ray and Miss Roburdia Markham. The ceremony read by the Rev. George Thomas.

WHITE-MONTGOMERY.—At Grenada, Miss., in the home of the bride, Mr. B. C. White and Miss Rosa L. Montgomery, April 26, 1910, by their pastor. The young couple is among the leaders of the social circle.—J. W. Winbush, pastor.

WILLIAMS-MOORE.—On April 21, 1910, at the home of Mr. and Mrs. Jake Bell, with a number of their friends as witnesses, Mr. Angell Williams, or Belle-rose, and Miss Lorenza Moore. The bride is one of the charming damsels of this place, and a member of our church. The groom is one of our leading young men of St. James Methodist Episcopal Church. The Rev. H. C. Mitchell officiated.

WINBUSH-PARHAM.—On May 2nd, 1910, Mr. Columbus Winbush, of Chicago, Ill., to Miss Carrie V. Parham, of Lagrange, Ga.

WRIGHT-BURNEY.—Miss Georgia Wright and Mr. Harry Burney, of Scranton, Miss., April 14, 1910, at the residence of Mr. and Mrs. B. Stanley. The gifts were numerous and hand-

some. Miss Georgia is one of our best girls of Scranton, loved by all that know her. She is the adopted daughter of Mr. and Mrs. B. Stanley, and a grand daughter of Millers Fearez.—A. Lee.

BURNS-HOLLIDAY.—Miss Lila M. Holliday and Mr. Aionzo Burns in Leanett Methodist Episcopal Church, West Point, Ga., Wednesday evening, March 29th, 1910. The bride is the oldest daughter of our pastor, the Rev. J. A. Holliday. She is an ex-student of Clarke University, Atlanta, Ga., and a graduate of our Mason City College, near Birmingham, Ala. She stands high among the most successful school teachers in Tallapoosa County, Alabama, and holds a high grade certificate from the State Board of Education of the State of Alabama, and is much loved by all who know her. She received one hundred and fifty dollars worth of presents from her friends. The groom is a son of Mr. Max Burns, of Alexander City, one among the best families of the town. He is a thrifty, and enterprising business man. Dr. Hayes, of the African Methodist Episcopal Church, solemnized the ceremony.—W. M. Reece.

JONES-WARREN.—April 3, 1910, Prof. W. O. Jones and Miss Lusette Warren, at the home of the bride, in Star, Mississippi. Prof. Jones is a member of Newbegin Methodist Episcopal Church and his bride is a member of Rocky Springs Baptist Church. A host of friends white and colored witnessed the ceremony. The Rev. A. D. Smith officiated.

MILLS-MACKS.—On the 28th of April 1910, at the home of the Rev. and Mrs. S. B. Danley, Pasadena, Cal., Mr. Levi Mills and Miss Myrtle Orris Macks. Mr. Mills is one of Pasadena's engetic young men. Miss Macks, recently of Van Buren, Arkansas, is a young woman of rare attainments. She was 12 years organist of the Methodist Episcopal Church, and also a public school teacher. Among those present were: Mr. and Mrs. Perry, Miss Margie L. Danley, Mrs. S. B. Danley. The Rev. S. B. Danley officiated.

STEPHEN-BINGHAM.—At Bay St. Louis, Mississippi, on May first, Mr. Hosanna Henry Stephen and Mrs. Octavia Bingham.—J. I. Garrett, pastor.

BURTON-MILLIN.—In the presence of many relatives, friends and acquaintances, Mr. Walter Burton and Miss Louise Mullin in the parlor of Mr. Becker, President of the Commercial Bank, of Brookhaven, Miss. Miss Louise (Mullin) Burton was reared by her grand mother and Mr and Mrs. Becker, in Mr. Becker's home. She was one of the leading belles of Brookhaven, greatly respected by all who knew her, a member of the African Methodist Episcopal Church. Mr. Walter Burton is a friend and regular attendant upon Kynett Methodist Episcopal Church. Little Evlin Becker and Susie Seeman (both white) about five years of age, were the flower girls. Mr. Eugene Tillman was the groom's attendant. Mr. Becker and his daughter played the wedding march. It was a grand affair. The Rev. W. L. Marshall officiated.

Gleanings from the Field

ALABAMA

Wetumpka Circuit.—Since the recent Annual Conference we have accomplished a remarkable work. Under the leadership of our pastor we have built a three room parsonage; cost \$275. Our second Quarterly Conference convened with the Rev. L. S. Price presiding. The church is spiritually alive and financially good.

HER DUTY

"I feel it my duty," writes Mrs. Martha Dingus, of Lykins, Ky., "to inform you what Cardui has done for me. I have been a chronic invalid for years. I reckon I have had about every ailment that women are heir to. I have doctored a great deal with a great many doctors, as we have traveled a great deal in search of health, yet received but little benefit and got no better.

"Four months ago I commenced to use Cardui, and since then have been steadily improving all the time. I am now 46 years old, and am in better health than I have been in 20 years, and I give Cardui the credit for it."

Cardui has been known, during the past 50 years, as a reliable, effective remedy, for the ailments peculiar to women. It is a pure, non-intoxicating preparation, made exclusively from vegetable ingredients, having a special, curative effect on the female system. Cardui has been found to relieve pain and restore disordered functions to health.

If you're ill, don't wait until you have suffered for years before taking Cardui to relieve you. Isn't it your duty to spare yourself this pain? Get Cardui at once. All reliable druggists sell it.

Raised for all purposes \$373. The Rev. L. S. Price is the man for the district. He is a good Christian brother and is loved by everybody. Too much cannot be said in behalf of our beloved pastor, the Rev. J. A. Knox. With these two mighty heroes for our leaders District Superintendent and pastor in charge, we expect to carry the banner.—Joe Gumpsee.

FOR FEVERISHNESS AND ACHING, Whether from Malarious conditions, Colds or over-heating, try Hicks' Capudine. It reduces the fever and relieves the aching. It's liquid—10, 25 and 50 cents at Drug Stores.

LOUISIANA

Napoleonville. At the close of the service March 28th, several of the sisters of the church came in with baskets laden with all things good which they presented to the pastor and his family. A few days after this the District Superintendent, the Rev. B. M. Hubbard, held his First Quarterly Conference. He found the church in perfect harmony. The spiritual condition of the church is better than it has been for twelve years. Easter services were conducted all day. The lecture of Prof. F. B. Smith was forceful and impressive. Collection for the

day was \$29.50.—T. P. Norris, pastor.

Mt. Nebo.—The young in District Superintendency, the Rev. T. H. Monson goes about his work in the business like way of one who is old in the service. We were all gratified at his presiding during our First Quarterly Conference, March 25, 26, 27. The official reports at this time showed that every interest of the church was being looked after properly. The pastor's salary was raised from \$500 to \$600. A benevolence of \$11.00 was collected during the quarter. On Sunday night the King's Daughters were installed by the District Superintendent.

Our Quarterly Conference, showed official reports that were highly gratifying. The District Superintendent's salary has been paid in full. Since Conference we have raised \$229.28.—Daisy Harmon.

Minden Circuit.—The Rev. D. Geo. Wright on the third Sunday of April preached for us a splendid sermon. After dismissal many friends joined in surprising the speaker and pastor when a splendid social time was enjoyed.—W. L. Mills.

Washington.—We are glad that the Rev. D. E. Taylor has been returned to us. He is doing a great work at this place. His people believe in him. We had an enjoyable service Sunday, March 6. A collection was taken for Rev. S. Green, who has been ill for several months, the amount of \$2.05 was presented to his wife to forward to him.—Hammond Hicks.

New Roads.—The Rev. Hubbard Daniels while here presiding over the First Quarterly Conference preached several sermons which deeply impressed his audience. The people here love and respect him and are glad when the District Superintendent is with us.—J. A. Barnes, pastor.

Baker.—A splendid sermon was that given to the members and friends of Thomson Methodist Episcopal Church, at our recent Quarterly Conference, by the Rev. H. Daniels, our District Superintendent. He was pleased with the official reports presented. We are pleased to have the Rev. F. D. Bowers as our pastor.—E. Freeman.

Waxia.—During the First Quarterly Conference held in St. Paul Methodist Episcopal Church, April 11, the Rev. C. D. C. Bryant preached to the delight of all. The Rev. J. O. Richards presided and seemed pleased with the affairs of the church as shown by the official reports.—Louisla Hardy.

How many cash trial subscriptions have you sent in?

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Free to You and Every Sister Suffering From Women's Ailments.



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I know woman's sufferings.
I have found the cure.
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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

THE REV. N. L. LACKEY, D.D.

The Rev. Nelson Lamar Lackey, D. D., was born February 15, 1857, at Brooksville, Miss., died May 1st, 1910, age at death 53 years.

Married Miss Elizabeth Strong, of Aberdeen, Miss., at the age of 17.

He joined the Church at an early age, was called to the ministry in 1887, thus giving the Lord 23 years of a faithful servant as a Gospel minister.

Dr. Lackey was most prominent in the counsel of his brethren in the work of Methodist denomination; and because of his devotion, loyalty and power to bring things to pass his brethren delighted to honor him. In the Upper Mississippi Conference he held many of the leading charges, and died at his post as Conference Evangelist. He leaves to mourn his departure a faithful wife, devoted mother, a loving daughter and son-in-law, several brothers and sisters and a host of friends.

He was a most devoted husband, a loving father, and a faithful and loyal friend. Many excellent qualities did he have, among which were the following:

Devotion to family; fidelity to his denomination; untiring energy in pushing what he believed to be right; trueness to his friends; a great and logical debator; coolness in the time of excitement, he never lost self-possession. He shall not return to us, but we shall go to him.

Sermon was preached by Dr. C. W. Walton, of Columbus, Miss., a life-long friend of the deceased, assisted by Pastor Dr. M. C. McEwen and visiting ministers of various churches of the city. He was laid to rest beneath a wilderness of roses.—M. C. McEwen.

JONES.—Brother Alex Jones, who was a faithful member of Merrel Chapel, Jacksboro, Ark., laid down his arms on the 28th of March, 1910. Bro. Jones lived in the Methodist Episcopal Church 43 years a consistent Christian. Now he sleeps in death, who knows no waking. He leaves a wife and five children to mourn his departure.—R. B. Fagan.

FRANKLIN.—At Bookville, La., Methodist Episcopal Church, March 25th., 1910. Wash Franklin, a member, of old age, died. He was 75 years of age and served the Church 35 years. The funeral was conducted by the pastor, the Rev. M. P. Franklin, and the Rev. W. H. Lang, the Rev. C. J. Johnson, at Bunkie, and the Rev. J. O. Richard, District Superintendent.—J. H. Thompson.

SKINNER.—Bro. I. C. Skinner was born at Savannah, Ga., in 1847, but came to Big Spring, Tenn., while quite a boy. He was early inspired to live a Christian life, being converted while sixteen years of age. He united with the Methodist Episcopal Church shortly after his conversion and in the church worked faithfully until the Lord called him, being a local preacher and Sunday School Superintendent for a number of years. He was married

to Miss Josie Stenson, of Rome, Ga., in 1880. He leaves a wife, one daughter, three brothers, other relatives, and a number of friends. He died at 3:40 a. m., March 27, 1910. The funeral was conducted by F. A. Hatcher, Pastor, assisted by Revs. O. Hypshar, of Harriman, Tenn., and P. L. Grooms, of First Baptist Church, of Rockwood, Tenn.—T. A. Hatcher.

WHITE.—Timothy White, of Colfax, La., died March 8, at the age of 24 years. The funeral services were well attended by relatives and sympathizers. From his lips fell words of encouragement, cheer and hope in the blessed master. He professed religion on his sickbed. Funeral conducted by the pastor, B. F. Branch, assisted by the Revs. F. G. Brook, of the African Methodist Episcopal Church and Simon Mitchell.—B. F. Branch, pastor.

BRYANT.—William Bryant, of Allen, La., was born January 26, 1883, died March 31, 1910, age 27 years, two months and five days. He was ready and willing to go. The deceased leaves a father and mother, four brothers, four sisters and a host of relatives and friends. The funeral was conducted by the Rev. E. P. Harris, of the Methodist Episcopal Church.—J. B. Hall.

BREAUX.—Sister Eve Breaux, of Litcher, La., died in great faith on March 23. She was a devout Christian and faithful member of the Household of Ruth, No. 2196. She leaves a loving husband and a large family to mourn. Funeral was conducted by the Rev. John Lewis and Brother Abner Lairay.—Charles C. Landry.

BRADLEY.—Sister Martha Bradley, who was a faithful member of Kynett Methodist Episcopal Church at Forest City, Arkansas, on March the 5th. Her last words were: I am leaning on Jesus. Sister Bradley was about 70 years old and had been a member of the Methodist Episcopal Church about 40 years. She leaves one daughter, (Mrs. Hodges) and a host of friends.—George Swanigan.

MOORE.—Bro. Reuben Moore, age 57 years, died in Fort Worth, Texas, April 28th, 1910, and his remains were shipped to La Grange, Texas, for burial, in which place he professed religion, and joined St. James Methodist Episcopal Church in 1877. Brother Moore was sick only four days, and during his short illness his daughter, Hattie, asked him was he praying, and he said to her, "yes, and I have been praying all along." He leaves a host of near relatives and friends to mourn his going. The funeral was conducted from St. James Church by the pastor, the Rev. D. F. Vance, assisted by the Rev. J. S. Adair, Baptist.—D. F. Vance.

PORTER.—Samuel Porter, a member of the Methodist Episcopal Church at Indian Village, near Slidell, La., died May 3. He is survived by seven daughters and five sons, one of whom is postmaster of the Village. The funeral was largely attended by both races. He died immediately after singing one of the songs of Zion.—Frank Walker, pastor.

BURTON.—Sister Rebecca Burton, a faithful member of Holmes Chapel, Methodist Episcopal Church, Pearlinton, Mass., departed this life May 6, 1910. Sister Burton was 70 years old at her death. She lived in the Church 40 years, and was loved by all who knew her, and to know her was to love her. She leaves one brother, four sisters, six sons, three daughters and a host of friends to mourn. Her funeral was preached by the writer. It is said to have been the largest attendance for years.—R. L. Carpenter, pastor.

FINCH.—Miss Pannel Finch, member of Wesley Chapel Church, Brandon, Miss., departed this life April 28. She was the daughter of Brother Jack and Sister Aggie Finch. She had been in failing health for four or five months, but the end coming so suddenly was a great shock to the entire community. An obedient daughter, an earnest member of the Church and Sabbath School, her place will be hard to fill in our Church. She told her mother not to doubt her for she knew she was going to Heaven. The funeral was largely attended, and was a very sad one. The grave was covered completely with floral offerings. The Church loses a good member, the Sunday School an earnest worker, and the entire community a pure young woman, age 19 years.—R. P. Threlkeld.

GADDIS.—Sister T. H. Gaddis, a good and faithful member of St. Mark Church, Gulf Port, Miss., fell asleep after a long illness, April 26, and the Church loses one of its best members. She was President of the Ladies Home Missionary Society, and Secretary of the Ladies' Aid Society for several years. She leaves a husband, who is a class leader and two sisters. The funeral was the largest ever held from this Church. She was beloved by all who knew her. The funeral was attended by the pastor, S. Jossel, assisted by the Rev. W. H. Smith, of Handsbobo.

WILLIAMS.—Mr. Ben Williams, of Sardis, Miss., a faithful member, was called from labor to reward, April 19. He was born in 1881. He leaves a wife and two sisters and mother and father and two brothers.

McELROY.—Brother James McElroy, a devoted member of the Wiley Church, and one of the most influential and progressive citizens of New Castle, Indiana, died suddenly, Tuesday, April 19, 1910. He leaves to mourn their loss a wife, six children, and a host of friends. His funeral was conducted by Revs. S. H. Ferguson and W. Singleton.

DENNIS.—On March 16, 1910, Mrs. Annett Dennis, age 56 passed from life here to life Eternal. She was a loyal member of the Methodist Episcopal Church for 30 years. Her husband, three sons and daughter grieve at her passing. The Benevolent Society, of Puckens, Miss., laid her to rest with honors.—J. R. Nevills, pastor.

GRAYOR.—Sister Vinia Grayor, a member of the church at Logansport, La., died April 16, 1910. Sister Grayor was one of the first and oldest mem-

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bers of Union Church. She will be greatly missed. The funeral was attended by the Rev. H. T. O. Abbott, and the writer, M. S. Goins.

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Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

Wesley Church.—We extend a cordial invitation to the public to hear Dr. Jno. L. Sutton, on Sunday, May 22, 1910, at 3 p. m., at Wesley Church. He has always brought us such helpful messages, that we are glad to have him come again. Prof. Geo. J. Carrere, assisted by the choir, will render a vocal and instrumental program. The funds are to assist in putting hymns in our pews. The Brotherhood of Wesley is helping to accomplish this aim. —John Watts.

Pleasant Plain Church.—Sunday, May 15, good services. Prayer meeting led by Richard Henry. The pastor preached at 11:00 a. m., and at night. On Saturday night, May 14, a neck-tie party was given by the willing workers, which was a success. These young people presented to their pastor a purse with which to purchase a suit of clothes for the district conference. Mrs. R. Winston, president; Mrs. G. Greycr, secretary; Miss R. Shepard, treasurer; Mrs. A. Richardson, Miss L. King, Mrs. C. Robinson, P. Johnson, and W. T. Bush.—T. B. Cooper, Pastor.

At the annual meeting of the Longshoremen's Association the following officers were elected: President, Albert Workman; First vice-president, A. R. Johnson; Second vice president, E. A. Shield; Financial secretary, J. E. Grady; Assistant Secretary, Ed. Williams; Treasurer, C. S. Holmes; Finance Committee, E. W. Gordy, B. N. Petite, S. A. Horten; Chairman of Percentage, W. D. Johnson; Grand Marshal, E. Sanders; First Assistant, P. Willis; Second Assistant, C. Davenport; Members of the Trust Board, T. Blaton, J. V. Jackson, Joe Francies, E. Camp, N. Tuner, H. W. Taylor; Chaplain, G. W. Forest.

THE HUNTSVILLE DISTRICT.

W. Hartley Jackson, District Superintendent.

The Huntsville District is much in advance of any previous year since I have been on the district, both spiritually and financially. Pastors and laymen are putting forth the greatest energy to bring success to the district. The people of the Huntsville District are among the best products of Methodism. We began our work at Onalaska where the Rev. Alex Parham resides as pastor. He had things in nice shape. This brother is much loved by his people, this being the third year of his administration. Huntsville circuit is the newly organized work. However, we found everything in good shape, under the Rev. Jas. Hants, the stirring and winning pastor. Brother H. S. Thompson is district steward. He is a high type of Methodist layman. There are only fifty-six members at this point. However they agreed to pay \$450.00 for pastor; \$30.00 for District Superintendent; and \$100.00 benevolence. They have built already a new parsonage and dug a well in the yard. At Dodge circuit the Rev. C. M. Moore holds the fort. As usual we found him at his post. He, with all of his officers, made good reports. They also are building a new parsonage. I pass from there to Oakhurst and P. B. Mission where the Rev. S. W. Matthews is pastor. The work under Bro. Matthews was in good shape. This is also a new work. At Camilla circuit that Evangelical pastor, the Rev. M. Fountain, had things at the very highest pitch. He had his people well in line. Now comes Fostoria where I found the Rev. L. E. Mitchell as earnest and vigorous as ever. The Rev. S. W. Johnson, the champion pastor, leads the good people of Laurella Circuit to victory. Every member on the circuit is at work a new and modern church at Corrigan is in course of erection. It is hoped that the church started at Bering will be completed this year. At Trinity mission is the Rev. A. F. Johnson, a thorough going young man. The Rev. P. L. Jackson is stationed at Livingston, where he is making one of the best years of his pastorate you may just expect success on his work. They are preparing for the District Conference on this circuit. The Rev. D. A. Runnels has everything in good shape at Montgomery. He leads well and his people follow him. At Richards and Uulma missions we find the Rev. Thos. Bookman; as usual he holds things well in hand. He has just finished a beautiful church. The Rev. W. E. Hutcherson, the good pastor at Shiro Circuit, is doing well. The Rev. G. S. Helm, pastor of the Huntsville Circuit, is a tireless worker. He knows no failure. The circuit is in good shape. Huntsville station. We called on the Rev. J. H. Kelly; the quarter was a success in every phase. Bro. Kelly shows marked improvement on all lines. Lovelady Circuit.—The Rev. J. H. Anderson, pastor, stays and works. This is his 7th year. Every year the work gets better. This is one of the leading charges. Concord Circuit.—The Rev. J. H. Anthony pastor. This work ranks in the first place with any point in the Texas Conference with the same membership. It is perfectly on the disciplinary order. The laymen work together with the pastor. All members have a high sense of church pride, and pay \$1.00 per month each for support of the church. The first quarter here was a success; three strong servicos. We

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closed out by motion for check to be drawn on treasurer for \$20.00 in favor of District Superintendent W. H. Jackson, which settled the prorato of the apportionment assessed for the District Superintendent. The Rev. C. C. Minnegan is the veteran pastor stationed at Willis Circuit. The Rev. Minnegan is as usual making a good year. This people are standing by him. Nothing but a round report will become him. The Rev. W. M. Brooks sticks to his bush at Springs; he assures us that he will raise all claims. New Waverly and Elmira Mission.—The Rev. A. Williams is here. He is doing well under the circumstances. Shepherd and Camden.—The Rev. B. T. Williams was appointed to supply this work. The work is not doing so well, but the pastor is hopeful. Our laymen are reading the Southwestern. That is why they show such high marks of improvement. We shall not let up until 1000 copies are taken on the Huntsville District. We are arranging for a house to house canvass for that paper. It is worthy. For 38 years it has come to my home. I love it more and more. God bless the editor. With our help he will succeed.

INQUIRY.

I wish to inquire for Daniel Butler who left home January 1, 1909. He attended New Orleans University but has not returned home. When last heard of he was in Lexington, Mississippi. This was during September, 1909. Any information as to his whereabouts will be thankfully received by E. D. Thomas, Maringouin, Louisiana.

The Western Methodist Book Concern, Cincinnati, Ohio, Jennings & Graham, Publishing Agents give the following list of the six best selling religious books during the month of April:

"The Pastor Preacher"—Bishop W. A. Quayle.
"Patriotic Orations"—Bishop C. H. Fowler.
"Six Modern Devils"—W. R. Keesey.
"Twice Born Men"—H. Begbie.
"The Jesuit"—Felicia Buttz Clark.
"Person and Place of Jesus Christ"—P. T. Forsyth.

How many cash trial subscriptions have you sent in?

Gleanings from the Field

LOUISIANA

Franklin.—The church at this point is getting back to its normal condition. The work is taking on new life and I am hopeful that it will continue to improve. When we were welcomed into the midst of these people, they brought many good things for us. The prayer and class meetings are increasing weekly.—Dudley S. Sloan, pastor.

Melville.—Melville is alive as are also Sumner and Mason Chapels, which three points comprise my work. For nearly two months after Annual Conference I was ill and could not preach at all. But now I am up and busy about my Father's business. Prayer and class meetings are getting new life with them at each of these points and the Sunday Schools and have been reorganized and inspired anew.—C. D. C. Bryan, pastor.

Southwestern Christian Advocate

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, MAY 26, 1910

Vol. No. 44—No. 21

ONLY FEW DAYS REMAIN

Just five days from the date of this paper remain before we must close the canvass for trial subscriptions which is on. In spite of our plea a number of men have been totally indifferent. In some cases they are men who want considerable space in the paper. They are loud in their claim for promotion, but they are totally indifferent to the needs and appeals of the SOUTHWESTERN CHRISTIAN ADVOCATE. Up to Saturday night only one hundred and fifty-nine pastors had responded out of the two thousand, and only eighteen District Superintendents out of a total of ninety-five have reported any subscriptions whatever. This is in a measure disheartening. For no undertaking among our membership can succeed without the ardent support of the District Superintendents and pastors. The proposition that we offer is so inviting that we hoped there would be a response at least from two-thirds of our District Superintendents and pastors. We could wish that in the five days remaining the last man of our Conferences, North and South, would give us a lift in this canvass. We have had a measure of success that is gratifying. Among the pastors the Rev. M. Fountain of the Beaumont District, Texas Conference, and the Rev. Lee Nelson, of the Little Rock District, Little Rock Conference, up to Saturday night tied for the first place, each sending in twentysix. The Rev. E. D. Giddens, of the Waycross District, Savannah Conference, leads the District Superintendents, having sent in forty. Counting the Districts in the total subscriptions that have come in thro the pastors and the District Superintendents, the Mexico, the Rev. W. H. Ellis, District Superintendent, leads with fifty one. The Winston District of the North Carolina Conference, Dr. M. M. Jones, District Superintendent, is a close second with fifty. The Louisiana Conference leads in the totals with one hundred-eighty-five; the Mississippi Conference follows with one hundred-thirty-eight. We hope that next week will show a different line up in these totals. A glance on page 12 will show what the Conferences are doing. The Florida, Atlanta and Lincoln Conferences are far behind. The only man reporting from the Lincoln Conference is a superannuate. Come now brethren, let's get busy and make this canvass a success. Any subscriptions mailed before midnight of May 31st, will be received upon this canvass.

HAVE WE FAILED?

There is no doubt but that the Negro is often an embarrassment in situations that face the Church and the Nation. Put him out of the way and in many instances, it would appear, things would run smoothly where now there is ripple and sometimes a storm. But the Negro is not to be held responsible for his presence, certainly not responsible for his presence in this world, for he is not of his own making. God made him and made him a part of a common humanity. The Negro, therefore, must not be blamed if at times he embarrasses a situation. It may be that he is a necessary evil, a sort of thorn in the flesh so that white men will not think too highly of themselves and will not forget their obligation to those about them however unlike they may be and however undesirable they may be for social and ecclesiastical fellowship. The "least of these," the lowly, are brothers of Jesus Christ and as such are entitled to consideration and as we shall show favor unto them we shall show favor unto our Lord and Master.

The Negro faces often very trying circumstances and he must call into use all of his powers of self-control and of patience and of long suffering and his proverbial meekness and forbearance.

An episode at the recent meeting of the Methodist Brotherhood at Indianapolis may or may not represent the general trend of things, but it is an incident that cannot be passed altogether unnoticed. The Methodist Brotherhood owes its official existence to the General Conference of the Methodist Episcopal Church. In the Methodist Episcopal Church there are 300,000 Negro members, practically one-tenth of the entire membership. We have fifteen General Conference Districts. The Seventh District is made up entirely of Colored Conferences. The Sixth is a mixed District, having both white and colored Conferences. In the making up of the Board of Management of the Brotherhood of the Methodist Episcopal Church it was agreed that there should be one representative from each of the General Conference Districts. It was easy enough to find representatives for all the Districts except the Seventh District. The Seventh District being entirely made up of colored people presented the embarrassment. A fly in the ointment. The committee on nomination wrestled with the matter and finally decided to nominate a white man outside the Seventh District to represent these colored Conferences. To this our representative at this General Meeting, Dr. I. G. Penn, objected. He was reinforced by Dr. Joshua Stanfield and others. But there were those who insisted that the matter had been gone over carefully and plead that no colored man's name be presented at this time. And it was said that the reason for this was in deference to the General Conference of the Church, South. It's interesting to note how far some of our people will go to gratify the whims of some of our Southern friends. We rather suspect that at that very time a Negro fraternal delegate of the African Methodist Episcopal Zion Church was addressing the General Conference of the Church, South. If our friends mean to please the extremists on the race question then they will have to move the Negro from the earth. On the other hand, if they want to treat the Negro squarely as a man they will find strong men in the South as well as in the North who will give the Negro a square deal. It is interesting to note that at the time of this incident the presiding officer of the Brotherhood Meeting was a Southerner and he ruled in favor of the point raised by our representative, and the point was carried.

There is a code, supreme to any code of race feeling or race alignment; it is the code found in the New Testament. Race prejudice cannot be promoted and tolerated without mutilating the New Testament as to make it unrecognizable. There is

no need of fighting caste in India and promoting a more intolerable caste in America. The white men reveal a weakness that is almost unthinkable, when they are eternally preaching from that great prayer of the Master that "they may all be one," and then interpret that prayer to mean only those who are agreeable to their tastes, who are of a like social standing, and of their own kith and kin. If a man is to subscribe to the New Testament he should take all of it.

The Negro does not expect every man in this country to think as he does on situations in which he is one of the chief characters. But the spirit of Jesus Christ would dictate that any communion like that of the Methodist Episcopal Church, where the Negro is an integral part, that in the making up of our Boards there should not be even the suggestion of discrimination. It, perhaps, would not be out of place to here add that during these many years past Negroes have served upon all the Boards of our Church, and be it said to their credit they have shown marked wisdom in facing delicate situations. They have never forced themselves unduly on any set of people socially or otherwise so as to make themselves obnoxious. They have on the other hand maintained a due dignity and self-respect and have carried forward their work which they have represented with very little friction. Somewhere Jesus Christ is going to have a Church in which we all will be one; this may not be until we are on the other side. The Methodist Episcopal Church is trying the experiment on this side and by so much bring the Kingdom of heaven on earth. Is that experiment to be a failure? Are we willing to admit that it is impracticable and unworkable?

FOUR OUT OF SIX

Our Conferences are suffering because of the small number of competent young men who apply for admission. We are not receiving the brightest young men into the ministry as was the case twenty-five years ago. Then we had the pick; now we take the leavings. Now and then we get a choice young man who has the vision and hears the call and dedicates himself to the uplift of his people through the Gospel ministry. Our Freedmen's Aid Schools years ago were fertile fields for the growing of ministers. This is not so now. The why we do not discuss. It is to be regretted that it is so. Maybe we ought to take hold of the choice young men and lay before them the needs of the Church and the duty they owe to their people. In some of the college classes graduated during the present commencement season, there is not to be found a man who will enter the ministry. Philander Smith College gives us a refreshing sample—out of six young men who received the degree of Bachelor of Arts, four will enter the ministry. This is a pretty fair proportion and we want to congratulate Philander Smith and congratulate also these four young men who are brave enough to answer the call of duty and dedicate themselves to their people's uplift. For the next few years in order to fill the ranks we could wish that this like proportion would keep up. Two-thirds of our college men would be none too many for our ministry. We need prepared men. Our pew has so grown in intelligence that we can no longer hold our young people and maintain a reasonable rate of the increase in membership, unless we have a prepared ministry. There is no need of mincing the question. The people are demanding a better type of men in the pulpit. The man who does not know how to read and write, except in rare cases cannot succeed, and at best his term of service is very short. He cannot hope for large promotions. The field is white unto the harvest, but where are the reapers? We would really like to know from all of our schools the proportion of young men from the graduating classes who will enter the ministry.

The National Missionary Policy

Adopted by the National Missionary Congress, Held at Chicago, May 3-6, 1910

In view of the Fatherhood of God, the unity of the human race and the sufficiency and finality of the gospel of Christ;

Knowing that the field is the world and that this is the only generation we can reach;

This first National Missionary Congress in the United States, representing more than twenty millions of Church members, recognizes the immediate world-wide presentation of the gospel messages to be the central and commanding obligation resting upon all Christian churches, and declares its conviction that the Church of our generation can and should obey literally the great commission of our Lord, to preach the gospel to every creature.

As indicating the measure of effort required among the non-Christian peoples of the earth, we accept as a working policy, the standard that, in addition to the native agencies, there should be provided from the Churches of Christian lands an average of at least one missionary to every twenty-five thousand of the people to be evangelized. This would require the quadrupling of our present force of workers, and a corresponding increase in contributions from approximately \$11,000,000 last year to about \$45,000,000 annually. This estimate indicates the measure of personal duty at home rather than the method of missionary work abroad in determining which diversities of conditions in the work, dissimilarities of equipment and power among the workers, the part to be taken by the native churches which are to be raised up to do the great bulk of the work as self-supporting and self-propagating agencies, must all be taken into account.

We declare our conviction that according to their ability and opportunity, the laymen of the churches are equally responsible with the ministers to pray and to plan, to give and to work for the coming of the Kingdom of God upon earth. We believe that the call to share actively in extending the knowledge of Christ presents to every man his supreme opportunity for development, usefulness, and satisfaction, and we appeal to men everywhere to invest their intelligence, their influence, their energy, and their possessions in the united effort of the Church of Christ to evangelize the world.

While seeking the enlistment of all the laymen of the church in fulfilling the missionary task of our generation, we declare our belief that this work is the work of the organized Church, and that the natural leaders in it are the ministers and the missionary agencies of the various churches; and it is our conviction that all that is done in the name of the Laymen's Missionary Movement should help to strengthen these leaders and the agencies through which the churches as such must discharge their missionary responsibility.

We urge the adoption by every church of regular and thorough methods of missionary education and finance, culminating once each year in an organized personal canvass of each congregation, with the earnest purpose of securing the systematic and proportionate contributions of every member toward the world-wide propagation of the Christian evangel, and we recommend for universal adoption the Scriptural plan of a missionary offering every week, in order that this vast world enterprise may be kept constantly in the minds and prayers of all Christians, and that funds for the work may be adequate and steadily available.

We recommend that there be formed in each individual Church a strong Missionary Committee, charged with the responsibility of promoting missionary intelligence, intercession and contributions, and that in each city or county where work is undertaken a Co-operating Committee of the Laymen's Missionary Movement be formed, composed of laymen, selected so far as possible by the various churches, to represent their constituency in the territory covered, and that the Laymen's Missionary Movement, through its Executive Committee, in co-operation with the established missionary agencies of the several churches, be authorized to provide such measures for the supervision and assistance of these Co-operating Committees as the providential developments of the work may require.

We earnestly remind all Christians of the duty of habitual prayer for missionaries; for native Christians; and for pastors and churches at home; that laborers may be thrust forth into all harvest fields;

that the unity of the church may be realized and that the glory of God may be universally revealed.

Remembering that the promises of divine blessing are conditioned upon obedience to the will of God, and recognizing the deep spiritual quickening which has already come to the Churches in many parts of the United States and Canada, through the awakening of the missionary spirit, we call upon the

To understand the full meaning of the tremendous influence which John, the messenger of the wilderness, exercised over his hearers, it is first necessary to have a clear idea of the political and religious conditions of his times and the national characteristic of the people to whom his appearance was a matter of such great importance.

For years the Jewish nation had been subjected to extreme changes, and now the Roman power was supreme. Petty kings, the tools of the emperor, hated by the people, whose lives they made miserable. The Sandhedrin, the pride of the Jews, still possessed only a shadow of its former power. In fact, the whole nation was in a state of deepest degradation. And this condition of things was not confined to political affairs, but was, if anything, more evident in the religious life of the times.

The Jews were extremely orthodox, but as Stalker says "religiosity" and not heart-religion was the fundamental element of their faith. The inner spirit was extinguished and for four centuries no prophet's voice had sounded to awaken the people from their religious lethargy. This was an age of restlessness and of doubt; of excesses, corruption and vice. The Greek touched elbow with the Romans and heard of their gods, and the Romans touched elbow with the Jews and heard of their God.

Among the Jews there were two representative classes which show the extent of the excesses to which ceremonialism was carried. The Pharisees were the champions of the separateness of the Jews from other nations. They scorned other races, and considered themselves to be God's favorite, forgetting entirely the necessary element of personal character as the basis upon which men are judged. Rites and ceremonies took the place of the true love of God, and while slight faults were magnified, grievous sins were permitted to go unpunished or unrepented of. Beneath a "veneer of religiosity" society was rotten and crime was universal. The second important class of the Jews was the Sadducees, a skeptical, wealthy and an ease-loving people, who differed somewhat from their more orthodox brethren. They were not so exclusive as the Pharisees, but mingled freely with other nationalities. To them the ritualistic regulations were far too burdensome, so they ignored much of the customary ceremony.

Below both these classes was a still larger class, the majority of which had no religion and no idea of social order; this consisted of the "Publicans and Sinners," about whose welfare none concerned themselves.

Among all these classes, however, a spirit of nervous expectation was manifest. A great prophet was to come, one who would rescue the nation from its degrading position, and, according to their conception would raise the Jewish nation to its former glorious position. The Pharisees naturally expected to receive great honors in this new kingdom, as did many others, while the lower classes were filled with a hope that the coming king might better their social and spiritual conditions. To such a people in such a state of mind came John the Baptist, the rugged son of the wilderness, and practical preacher of righteousness.

In the fifteenth year of Tiberius Caesar came John the Baptist preaching in the wilderness of Judea. He was merely "the voice crying repent, for the kingdom of heaven is at hand." He was only "the voice," but that "voice" started round the earth and nothing can stop it till every man has heard the "repent, for the kingdom of heaven is at hand." John had lived in the wild desert place along the Dead Sea, alone for years, communing with himself and preparing for what he felt to be

whole membership of the churches here represented to unite with us in discharging our personal and national missionary obligations.

Assembled in this National Missionary Congress, and deeply persuaded of the power of Christ through His united Church to solve all the problems of human society, we desire to unite with the Churches of Canada and of our sister nations throughout Christendom, as loyal servants of the King of Kings, in a comprehensive and adequate campaign for the conquest of the world by Jesus Christ, who is the Way, the Truth and the Life, the Desire of the Nations, and the Light of the World.

John the Baptist

By the Rev. Stephen A. McNeill, S. T. B.

his mission. Every element of the wild life by which he was surrounded was manifest in the startling words and appearance of the man. He was "clothed an camels' hair" and wore a "leathern girdle about his loins." His food was "locusts and wild honey." Far removed from civilization, he found relief and freedom from the noise and strife of the world without while the world within found growth and culture from things divine.

The character and message of John are of great interest. He was plain-spoken and sincere; stern and fearless in his exposure of the sins of all classes. His "bronzed" face and strange attire were in sharp contrast with the sleek-appearing Jewish rabbis. He had nothing to fear from worldly influence, so his message was not intended to flatter the feelings of his hearers. He was no "reed shaken by the winds" whether they blew from the south or the north, or from whatsoever point. It was this pronounced and unflinching character of the man and his message which drew the crowds about him from all Jerusalem and Judea.

John was a Man with a Message. He preached "baptism of repentance unto remission of sins," and baptized his converts as a symbol of their spiritual transformation. But he offended the upper classes when he intimated that they, as well as the rest of the nation, were utterly unprepared for the coming of One who would baptize with the Holy Ghost and with fire. His preaching was practical and heart-searching and showed his keen insight into human nature. He was able to point out the characteristic faults of publicans, soldiers and Pharisees and boldly warned them of their danger and the one way of escape. All men were to be equal in the coming kingdom where character and not social position, wealth or learning, was to be the test.

Truly, John was the man suited to the times and well fitted to prepare the way for the Savior of the world. He had not the gentle majesty of Jesus, but he was great in his humility and unselfish devotion to the cause of the great One to come. As Dean Farrar says, "The whole man was a sermon." Oberlin, Ohio.

We are not through with our life as we live it. Every act, every word, every thought, every choice, is a seed which we drop. We go on carelessly, never dreaming that we shall ever again see our deeds. Then, some day we come upon an ugly plant growing somewhere, and we ask: "What is this?" Comes the answer: "I am one of your plants. You dropped the seed which grew into me." Our lives are the little garden plots in which it is our privilege to drop seeds. We shall have to eat the fruits of the seeds which we are planting these days.—J. R. Miller, D. D.

We judge God childishly—finding fault with the woven tapestries of His providence before they are finished in His loom. Remember, also, that you are on the *under* side, the dark side, of the overhanging cloud of sorrow. While you may be weeping for a departed husband or a beloved child, they may be up on the heavenly side of that cloud, and be gazing on its overpowering brightness. Wrestle with that puzzle as hard as you will, you must be content to know only in part, and the rest of it you "will know *hereafter*." If you will borrow his spy-glass from the old persecuted hero who wrote the Epistle to the Romans, you will discover this glorious signal in the upper sky—"All things work together for good to them that love God."—Theodore L. Cuyler, D. D.

Liberia---A Study---XVIII.

By the Rev. Alexander P. Camphor, D. D., President Central Alabama College, Mason City, Birmingham, Alabama

THE NATIVES

Location and Extent

The Vays inhabit the north-west districts, stretching from the Mane River to Little Cape Mount, a distance of about 100 miles. The country of the Golahs is triangular in shape, having its base on the nearer upper section of the St. Paul's and Little Cape Mount Rivers, where the latter approaches the ocean. It extends only a few miles on the seaboard between Little Cape Mount and St. Paul's bar mouth. The Deys, now nearly extinct, inhabit both banks of the St. Paul's some miles up and along the seashore from the same river to King Gray's Creek, having the Mambar on their south-west, whose country extends to the mouth of the Junk River. At this river the Bassa tribe begins, extending to New Cess, the latter district of the country extends to the Sanguin River. The Kroo tribes occupy the remainder of the coast. The Mandingo, the Condoo, Pesseh, Barline, Boozine and hush people, peoples of Sinco and Cape Palmas, occupy interior sections more or less remote.

Thus with an ocean front of 350 miles and, a Hinterland of 200 miles or more, this vast region with its indigenous tribes, speaking dialects which spring from common stocks, affords an inviting field for missionary effort.

There is little alteration in the general location of the tribes since the settlement of Liberia. Their villages are interspersed among the settlements of the colonists and extend throughout the Hinterland.

The natives lay no absolute title to any land; the Liberian Government reserves to them the free use of as much unoccupied lands as they need for settlements and agricultural purposes. Their slight, made disposition tends to thwart anything that might be done for them in reference to holding landed property. Some embrace civilization and receive free holds. Whenever the natives form permanent settlements in the midst of Americo-Liberians, these reserve lands, in sufficient quantities, are granted, and held, by them as long as they choose to occupy them.

Each tribe, whether their villages are situated among those of Liberians proper or not, lay nominal and political claims to a district portion of territory. Thus we have the Vey country to north-east of Monrovia inhabited by the Vays; the Golah country; the Gibi country; the Kroo coast. These are again sub-divided into districts, as the Mana district of the Vays; the Doe district of the Bassas; the Hoo raw district of the Boozies; and dozens of others in the several countries, in which the Republic is divided. These sub-districts are again divided; in the Gibi district we have Zeeor, Pay, Wheor, etc.

There are two traditions extant among the Golahs and Bassas explaining their present location. The first is that the Condoo Country was once owned and occupied by the Golahs, but there came a time when the Golahs were at war with themselves. One party of the Golahs invited the warlike Condooes to aid them. The allies were victorious, and the Condooes were allowed to settle in the country. In time they became so numerous that they asserted their right to the land. It was found necessary either to expel them from the country or yield to their authority. The Golahs, fearing that they would be worsted, secured the assistance of the Pessehs but were defeated and compelled to retreat. The strangers became masters of the country.

The other is that an old man, his three sons, and their families, including a numerous retinue of domestics, emigrated from the far interior seaward. They took a doctor or soothsayer to select the sites for the settlement, who attached an iron ornament furnished with a tuiy hook to his leg. Wherever this accidentally made fast to a stray vine, a settlement was formed. This Bough Country and the adjacent sections were settled, by the three sons and their dependents, from which nucleus sprang the present tribes, speaking the Bassa language and its dialects.

Population

The population of Liberia, among its Americo-Liberian element, is frequently quoted to range be-

tween 25,000 and 30,000, but though this is the figure generally given and accepted, in a recent summary of principal Americo-Liberian towns and settlements, with their approximate population, Sir Harry Johnston places, with seeming correctness, the total Americo-Liberian population at 11,350. Just what is absolutely correct we are not able to say.

The indigenous tribes are estimated to be about 2,000,000, and again the census compiled by the same author is the best data we have, as recently revised by him from information collected from native chiefs, Americo-Liberian officials and traders, the British employes of the Chartered and Rubber Companies, and the reports of French and British explorers, as follows: The classification of tribes here given is by the same author—Vays, 100,000; Ghandi, 150,000; a mixture of peoples Kindo, Mandingo, Kisi, etc., in Boporo, 20,000; Kisi, 50,000; Buzi or Bella, 100,000; Mandingo, 150,000; Dey, 20,000; Gora or Golah, 150,000; Bassa-Gihi, 250,000; Pesseh, 300,000; Kroo, 200,000; Greho, 60,000; Sikon, Puti, Sapo, and all other peoples whose tribal names end in—po—bo,—bwe, 300,000; Ngere, Vaya, Mboro, Gon, 150,000. Total, 2,000,000.

Government

Where the laws of Liberia operate they have precedent in all criminal cases but natives are allowed to try their own ordinary matters themselves. Matters of dispute and complaints, murders excepted, are taken before a chief; he calls to his aid in town council, men of wisdom, age and influence, who hear, and with him, decide such cases. But in the absence of Liberian law, grave charges are taken before a principal chief, that is, one who unites under his authority several districts for adjudication. Murder and some other charges are referred by him to the "Devil Bush" tribunal, which he assembles.

The famous "Devil Bush" tribunal is not a religious organization, as many suppose, but is of a social and political character.

A chief purchases the right to establish a hush or grove, which is then for the use of his district. It is considered a great honor to have a grove, and every district when strong enough endeavors to. Its first duty is legislative, and any chief who has purchased the right to a grove can enact and promulgate laws of his own over the inhabitants of his district in the name of the oracle of the grove. These laws, however, are only temporary; a law to be binding on a whole district must be made by an assemblage of chiefs and members of the organization.

With legislative powers it unites executive and judicial prerogatives. It alone tries cases of murder, executes criminals, and has the power to pardon. It makes peace, but cannot declare war, except that it exterminates by war those of its members whom it has outlawed for repeatedly refusing to yield obedience to its mandates. But such incorrigibility on the part of members seldom occurs.

Besides the town council and this tribunal, there is the sass wood ordeal and the great council.

Towns, Villages, Huts

Towns, as understood by the natives, are not to be confused with towns in civilized lands. Native towns are a mere collection of houses or huts from two to fifty in number. These houses are huddled together without order or symmetry. A plot of ground four or five hundred yards square may contain dwellings for three hundred persons.

Houses are built of various styles, shapes, and sizes. Some are square, others circular, in form, with hipped or conical roofs. The walls are from four to seven feet in height. They are made of sticks set upright in the ground and then daubed with mud or enclosed with mat. Two doors are sometimes made, one in front and one in the back; the latter small, and more or less private. But back doors are not common. Door shutters are made from the pith of bamboo, and roots of the silk cotton tree, which grow out of the trunk, being flat or board shaped, six to twelve feet long.

Few windows, if any, serve as openings; ventilation comes through the openings in the roof. The bare earth is the only floor, except among Kroomen, who often have floors of bamboo. Beds, one or

more, to each house, are either raised earth, flattened on the top, or poles or bamboo platforms, covered with a mat. Beds are for the most part enclosed with mats, which serves to make the sleeping apartment private. Soft mats take the place of mattresses, and country cloth answers for coverlets.

Fire is made at night in the middle of the floor, and this is the only light. There are no chairs, or, for that matter, any furniture as the term is understood in civilization. A low stool, a block of wood, or a pitch seat, takes the place of a chair, and a mat spread on the floor is used as a seat. A few pots basins, wooden bowls, brass kettles for water, and the bath, a cup or gourd, constitute the household utensils.

Elsewhere we have spoken of stockades and walls which surround many of the interior towns. Each village contains one or more "kitchen," which are larger dwellings than the houses. Each family has one. It comprises a reception room, living room, and store room. It is an open shed and has raised seats of mud. These dwellings are large and airy, and furnish pleasant quarters from the merciless sun or pelting rain.

The Mandingoes build their houses higher than the average natives do. The architecture though crude, shows Moorish characteristics due undoubtedly to Moslem influences. The walls are of clay built on a wooden framework with conical roofs.

The most ambitious houses are built by the Kroos, who plan their structures on a rectangular ground plan. There is a porch which is raised above the ground on piles and which serves as the ground floor of the building. There is a light framework which is filled in with raphia midribs which same material is used in the construction of the floors. There are generally three rooms inside which are divided by raphia partitions to the ceiling. The large space above these rooms is used as a store room for all kinds of truck which the natives look upon as treasure. In one corner of the house there is a hearth made of clay and generally a window which is closed with a shutter. This window serves the double function of a chimney and a source of light to the apartment within.

The wilder Kroo people do not build such ambitious structures and they do not use much furniture. They sleep on the floor but the most fluent have rough seats. A skin to lie on and a block of wood for a pillow generally suffice. The civilized Kroos furnish their homes fairly well, equipping them with tables, beds, chairs, and adorning the walls with pictures secured from the illustrated foreign publications.

The Vey and Mandingo build circular houses of clay. They sleep in fairly comfortable beds.

The Grebo raise the level of the floor in their huts above that of the ground outside. The houses are generally circular and are surprisingly clean. Sometimes they partition off the interiors. The houses are equipped with doors or raphia midribs secured by cross pieces.

It is singular but true, that the natives of the interior have a much better idea of sanitation than those who live in proximity to the Europeans along the coast. Often, the inland will provide several outhouses in each village for public use. Sometimes these places are protected by fences. Care is generally taken to prevent them from becoming offensive. There are generally separate retiring places for men and women.

As has already been said, there is little to mark the indigenous natives of Liberia as unhealthy. Quite the contrary is true of them.

For love's strength standeth in love's sacrifices, and whoso suffers most, hath most to give.—Ugo Bassi.

It is true that love cannot be forced, that it cannot be made to order, that we cannot love because we want. But we can bring ourselves into the presence of the lovable. We can enter into friendship through the door of discipleship. We can learn love through service.—Hugh Black.

Speaking as a Southern man, I have never dared to risk a Christianity or a faith of Christianity as trustworthy for myself or mine which doubted the efficiency of Christ for all the difficulties that have discouraged the philosophers in relation to the Negro.—Rev. John E. White, D. D., Pastor First Baptist Church (White), Atlanta, Ga.

THE CHRISTIAN LIFE

Serving and Waiting

Is it hard, dear to wait by the side of the road,
You, who yearn to be out in the throng
On the highway of life, where the busy ones are—
The fearless, the brave, and the strong?
Is it hard to rejoice when the others attain
And the laurels on them are bestowed,
While too feeble to run, and a-weary with pain,
You must wait by the side of the road?

Do you fancy the battles of life could be fought
And its victories won by the throng;
That its splendid achievements could ever be wrought,
If it were not for you and your song?

Is it hard, dear to wait by the side of the road,
While the busy ones press toward the goal;
To bid them good cheer, and to lighten each load,
By that sympathy sweet to the soul?
Is it hard, dear, this being a blessing to man,
And pointing his pathway above;
When you know you're a part of God's infinite plan
A link in the chain of his love?

Be glad in your heart for your humble abode;
And your mission of peace in the strife,
Be glad, dear, to wait by the side of the road,
As a spring, on the highway of life.

—Molly W. Anderson, in New York Observer

The Prayer of a Patriot

By T. H. Darlow, M. A.

Wilt Thou not revive us again, that Thy people may rejoice in Thee?—Ps. lxxxv. 6.

1. An old commentator has summed up the purport of this Psalm in the following words: "The prayer of a patriot for his afflicted country, in which he pleads God's former mercies and by faith foresees better days." Such a Psalm reminds us, first of all, that a good Christian must be a good patriot, ardently concerned for the truest welfare of his own people and his native land. Moreover, it suggests that we may appropriate to this England of ours, in a modified yet real and profound sense, the sacred words which applied originally to Israel. Some dim instinct of this deep truth underlies the fantastic folly of the so-called Anglo-Israelite theory. For it is true that God has His special calling and election for each of the races of mankind. In the words of Bishop Westcott: "History on a large scale is the revelation of the will of God; and in the history of the greatest nations we may expect to find the will of God for them. They are themselves the record and the retribution of their past, and the prophecy of their future." We Englishmen must be blind and thankless indeed, if we fail to recognize God's ordination in our own history, God's warnings and promises in our own fortunes. Surely He has been favourable unto this land of ours, until every acre of it is holy ground. To us also God has granted prophets and captains and reformers in long succession to "bring back our captivity," until freedom means more in Britain to-day than it means anywhere else in the world. And upon us, too, God has laid the burden of a duty and destiny which we still only half discern. He has given us a charge which we can never fulfil abroad except as we become faithful to our vocation at home. To realize the very hand of the living God laid upon our nation humbles us into awe and seriousness and searchings of heart. Our proud visions of empire fade into a solemn sense of the Divine Imperator who ordains our inheritance for us; because the kingdom and the power and the glory are His own.

2. Dr. Maclaren remarks that the outstanding peculiarity of this Psalm is its sudden transitions and crosscurrents of feeling. God's signal deliverances accomplished in bygone days are blended with the present need for His redeeming and restoring mercy and with the assurance of it in days to come. Indeed, our hope for the future hinges upon our experience in the past. "Thou hast" comes six times over in the first three verses of the Psalm, and lends sixfold emphasis to the petition which follows: "Turn us, O God of our salvation." God hath, and therefore God will. We may plead His ancient favour to this folk whom He Himself has fashioned. We may say to Him concerning England, "Forsake not the work of Thine own hands."

3. This Psalm, with the reiterated stress which it lays on the pardon of man's sin and the turning away of God's wrath, reminds us of one truth which Christian workers must never dare forget. The first and the supreme need of men is their need to be forgiven. In the eyes of the apostles the world seemed divided into two great classes, the forgiven and the unforgiven.

given. Compared with this ultimate distinction nothing else seriously matters. While we strive for social betterment and take counsel together over plans and efforts to cure the evils which afflict our land, let us give due place to that Divine remedy which implicitly includes the rest. The one deep, imperious need of human nature is not sanitation or education or any change in the outward order of things, but just forgiveness. And Christian workers fail, unless they keep this message articulate through all their varied ministries to men: "We beseech you, in Christ's stead, be ye reconciled to God."

4. *Wilt Thou not quicken us again?* We implore Him who is the Lord and Giver of life to revive among us that life of the spirit which is so apt to be stifled and deadened by the pressure of the world. Nothing can give thoughtful Englishmen graver concern than the decay of high ideals, alike in the politics and the literature of the nation. And in the Church itself, while we raise vast sums of money and multiply our religious machinery, do we not grow painfully aware of a certain dearth and poverty of spiritual passion, which can only be re-inspired and rekindled from above? "Wilt Thou not revive us again, that Thy people may rejoice in Thee?"

5. We note finally this test and touchstone of a real revival: it fills Christians with new joy and delight in God Himself. As the Holy Ghost comes upon us and the power of the Highest overshadows us, the Church breaks out in a fresh *Magnificat*, and sings, "My spirit hath rejoiced in God my Saviour." And the Church becomes the irresistible missionary, when it can chant that victorious song.—In "The Upward Calling."

If I walk through the Valley of the Shadow of Death, I shall find in it a divine companionship. There is no promise of guidance around the valley, nor of a bridge to cross the valley; nor is there any promise of a consoling Presence to those who sit down in the valley of self-indulgent grief. The promise is only to him who keeps on with life's journey. And the promise is not of a handkerchief to wipe away his tears, nor of sunshine to dispel the darkness, nor of an anaesthetic to deaden the pain, but of a rod and a staff to enable him to go on with the journey.—Lyman Abbott.

How true it is that, till God speaks to the heart of man, man cannot understand the language of God which is uttered around him, and over him, and beneath him! As there are times when we stand in the midst of nature as if we were in a church, when a joyful song of praise is springing from each breast, and we cannot help but sing also, being drawn into the stream of devotion and carried along with it, so at other times know how mute all creation seems to us, as though all pursued its way alone without a hand in heaven to guide it! All depends upon whether God speaks in us.—Frederick A. G. Tholuck.

Faith That Changes Not

"You ask me whether in the years that have gone the faith I received from my fathers has been modified in any essential particular. You ask me this, and I can look you in the face and look my Lord in the face, and say, The faith of my fathers is still to me the most believable that there is in all this world. I have tested its power in my own experience; I tested it over 30 years with practical application to the lives of others; I have tested it in my wanderings as Secretary and Bishop; I have known its value when the crown of life seemed to come to me in unsought honors, and I have known it in the verities and difficulties of life as a support that could give me cheer. And now, with the shadow of age upon me, and knowing that my history of 50 years is behind me, I look out into the future with an eye bright with the light of God's Spirit and with my hopes strong, yea, with my faith strong that when God lets me die He will let me enter eternal rest. This faith I have. Nothing has disturbed it. I have read everything I could read about new interpretations, and in my soul I have to-day the truth of God's Word confirmed to me by my own experience. I appreciate the ethical value of Christianity. I appreciate the philosophical forces which may come to attest it, but I appreciate more and more as things go on the great 'If ye do the will of God ye shall know.' And just as I know that there is a supporting power to my body when in deep water I spread the palms of my hands out and use them as fins, not only supporting myself, but propelling myself, so I know that, leaving my heart to God and being helped by His death, I can do the things which by nature I cannot do, and that God helps me to love what I once did not love, and say what once I did not say, and I bless His name for evermore for the joys of the Christian family, for the fellowship of the Christian Church, for the blessed brotherhood of this Conference, and for the blessed brotherhood of the eternal life."—Words spoken by Bishop Goodsell before his Conference—the New York East—at the completion of fifty years in the ministry.

Every day is a loving cup, only some of us see only one of its handles—our own.—Zona Gale.

"Troubles always cast their shadows before. Penetrate, circumvent, or surmount them—and you find only sunshine on the other side."

Wear a face in harmony with the springtime. Match the sunshine with your smiles. Help the birds in filling the earth with music. Feel yourself a part of this busy, happy, awakening world, and show it by your looks and acts.—Anon.

Just Pray

By Miss Daisy Toombs

When the days are dark and drear,
Just pray.

When it seems no friend is near,
Just pray.

When the heart is burdened with care,
Hope almost dead, and courage threadbare,
There is always the elixir of life in a prayer,
So pray.

When every-day tasks appear commonplace and plain,
Just pray.

When life seems o'er crowded with disappointments
and pain,
Just pray

The goal you seek has treasure rare,
The road laid to travel, has many a snare,
Though it may seem late, God will answer your prayer,
So pray.

Langston, Okla.

Men's National Missionary Congress---Abstract of Addresses

THE FAR EAST

Hon. T. H. Yun, of Korea, Formerly Vice-Minister of Education and Vice-Minister of Foreign Affairs.

The East and the West are not, and should not, be contradictory but complementary. I come from a race whose watchword has been for the last twenty centuries: Backward Ho. The watchword of your race has been Westward Ho. The East thinks that the past was best; that the present is bad enough, and that the future will be worse. Your sentiment is well expressed in the words of a Southern Methodist bishop: "Good days are gone; greater days are here; but the greatest days are to come."

In the East it is a young man's ambition to be old. In the West it is an old man's ambition to be young. We of the East think and act as if we had an eternity in which to contemplate instead of a generation in which to live. You of the West dress and eat and rush and hustle to catch the last train as it pulls out of the depot.

You may say you do not care for the Eastern contemplatives, but what of the Buddhist temples even in America and Europe? What does the growth of Oriental philosophy in America mean?

Just as the growth of Western civilization without Christ will crush us in the East with materialism and brutality, so the Oriental philosophy of contemplation without Christ will crush you.

Who is able to save the East from a soulless civilization, and the West from a fruitless philosophy? There is none other name under heaven given among men whereby we must be saved.

You give the East Christian civilization, and we give back Christianized rest and contemplation.

Christ Jesus has made all one, that He might reconcile the East and the West to God in one body by Christ.

THE CHURCH'S NEED OF A WORLD-WIDE FIELD

By Stephen J. Corey, Secretary Board of Foreign Missions of the Disciples of Christ.

Unless the Church carries the gospel to the heathen lands, it will perish. It needs a world-wide field to conserve its own life. The shores of Time are strewn with the wrecks of little, peevish churches that had no world vision.

The Church needs the world-wide missionary spirit to purge it from selfishness. What will drive worldliness out of the Church? What will put avarice and covetousness into their graves? What will cleanse the clogged channels of Christian benevolence? Missions—World-wide missions.

The religion of Jesus Christ is a world-wide religion. The agency through which this religion operates must have a world-wide field or become ineffective and imbecile.

If the religion of Christ is not big enough for a Chinaman, it is not big enough for an American. If the Church isn't big enough to carry it to a Chinaman, it will not carry it with any efficiency across the street or around the corner.

The Church needs a world-field for a full expression of its power. The Church needs a world-field in order that it may become Godlike. God loved the whole world and Christ died for the whole world.

THE STEWARDSHIP OF LIFE

By Dr. F. A. Kahler, Buffalo.

A steward is not a menial or a slave. He is a trusted agent or representative of his Lord. The trust is vast.

We are agents of a person, not an ethical principle or idea. There is accountability in this stewardship. We have authorization and equipment from Him who makes us His stewards. He works through us. He carries out His plans through us.

We are the stewards of life. We transmit life. "The words that I speak unto you, they are spirit and they are life." The miracle is not ours for us; it is ours for the multitude. The electric wire is dead until the circuit is complete. We touch the uttermost parts of the earth and in the contact we have the quickening current in ourselves.

There is inspiration. We read in our motto: "Unto Him shall the gathering of the nations be." Is that a beautiful sentiment? We deal not in sentiments, but with a divine program. We take the world. Is it impossible? Quickened with the omnipotence of their Lord, God's people do the im-

possible. Tertullian said: "It is impossible; therefore it is true." We say: "It is impossible; therefore it shall be done."

LATIN AMERICA INCLUDING THE PHILIPPINES

By Dr. Homer C. Stuntz.

More has been done by the American Government for the betterment of the Philippine people in the nine years of civil government there than any other colonizing power in the Far East has been able to accomplish in any twenty years of effort. The government and Church are working hand in hand for the redemption of the Philippines.

One of the first acts of the American Government was to establish liberty of conscience and worship. Then followed a common judiciary, a public school system and a department of public health, which has reduced the death rate in Manila from 50 per thousand to 17 per thousand.

The seven Protestant churches in the Philippines began by getting together. They divided the islands into seven districts, each church being responsible for a district. No finer example of Christian unity can be found on the face of the earth outside of the Laymen's Missionary Movement.

From among those who had lost their ancient faith and were adrift, Protestant missionaries are bringing thousands to Christ. At least 75,000 Christians have been gathered into the seven evangelical churches at work, and this in less than ten years. If the churches of the United States will adequately support the missionary program in the Philippine Islands, not less than one million Filipinos can be led to a saving knowledge of Christ within ten years.

South America has tremendous needs of the gospel. Until the missionaries came the eleven republics of that land made it a crime "to preach or teach or otherwise maintain any doctrine contrary to those established by the State." David Trumbull and Thomas S. Wood, missionaries, aided by a host of godly men and women, have written and put through the legislatures of seven of the South American republics laws which give twenty million people religious liberty.

"Illiteracy varying from 58 to 88 per cent. tells the story of intellectual need. Illegitimate births, averaging three and four times the proportion of such dark heritage in France, Germany, England and North America, spell out for us in some faint way the great moral need. From 25 to 40 per cent. of the entire forty millions have broken with the only form of religious faith they have known and are adrift.

SOUTHERN ASIA

By George Sherwood Eddy, of India.

All Asia is awakening. There is a great unrest throughout that continent. While this has been partially caused by the partition of Bengal and Japan's victory over Russia, the real cause lies deeper. That cause is found in the conflict of the new civilization with the old.

There is a new demand for reform, a new attitude toward women. The old caste system is beginning to crack like the old temples that are crumbling.

Recently there met together thirty Brahmans, thirty Mohammedans and thirty Christians to discuss the new national unity. They ate together. Five years ago it would have been impossible. It would have meant the loss of caste for the Brahmans. In addition, there is a new desire for education.

Best of all there is a new attitude toward religion. The Brahmans have taken over from us the ideas of the brotherhood of God and the brotherhood of man. They are making a desperate effort to re-galvanize Hindooism.

"THE FAR EAST"

By Dr. F. L. H. Pott, President St. John's College, Shanghai, China.

The yellow peril is not that China will awake and go forth to conquer the world. It is not that the empire will become the great competitor with Western commerce. It is that this new empire shall be a godless China.

The danger is that the new civilization shall be wholly materialistic. The formation of a new civilization in the Far East through the fusion of Oriental and Occidental elements constitutes a great crisis. It concerns not only China, but the future of the whole world.

The missionaries have not only to fight the false religion and devil worship of heathen lands, but also the agnosticism and materialism of the West. The inroad of scientific education undermines the old religious systems and the old ethical ideals, and tends to leave China without God.

THE SPIRITUAL EQUIPMENT FOR OUR WORLD TASK

By Bishop W. F. McDowell, D. D., LL. D.

We had a little of what may happen in the way of a unifying force the other year in that small Spanish War. The men from each of the old armies served in the common army for the purpose of fighting the nation's battle. Now, it looks as if we had at last a task large enough and noble enough to unite us in a greater enterprise, an enterprise for the Kingdom of Christ that will unite the men of America in the one last and noblest enterprise that can engage American statesmanship.

I had a man in my church once who, when he gave his missionary money, said he did not have much interest, but he wished he had. I got him to praying for the Chinese, four hundred millions of them. The burden got on his heart, and he said there were twelve Chinese in town; he had never spoken to them, but that he would. Then he prayed for the Hindus, three hundred and fifty millions of them. He got so tremendously stirred up in missions by concrete prayer that he was an efficient force.

There must be the cultivation of personal likeness to Christ and personal fellowship with Christ in this mighty enterprise. Are you saying tonight that you yourself must be a Christlike man? There ought to be not only new hope for the world out of this great convention, but no man of us ought ever to be the same man again after this mighty vision.

I do not mean stewardship merely. I mean partnership. Without having thought in advance about it, I proposed at the Rochester convention a new order, the Order of the Friends of Jesus Christ. What do you say? Friends of Jesus Christ: "Ye are my friends if you do whatsoever I command you." The reward of this friendship will be this: that He will quit calling us servants and call us friends. I covet nothing better for you in this life.

Here, now, at the close, let us clasp hands with Jesus Christ and covenant with Him that we will live with Him until we know that He is essential to the world, until we share His purpose for the world, until we are like Him in all holy fellowship and in all rich reward, that we will pray for the world until it rests on our hearts as it rests upon His, that we will do this until the last man knows the Name and until we stand on the height that is yet unreached and cast our crowns before Him.

THE SUPREME OPPORTUNITY FOR OUR GENERATION

J. Campbell White, General Secretary Laymen's Missionary Movement.

The three dominant spiritual notes of our day are unity, reality and universality: (1) the unity of God, of the human race, of the world-field, of the Church; (2) the reality of sin, of salvation, of Christian experience, of the presence of God; (3) the universality of truth, of influence, of opportunity.

In the very nature of things, the supreme opportunity of every man and of every generation must be spiritual. The deepest needs in the world are spiritual needs. The most powerful forces in the world are spiritual forces.

LAYMEN AND WORLD EVANGELIZATION

Judge Selden P. Spencer, of St. Louis, Mo.

One cent a year is spent for each one of the 1,000,000,000 non-Christians in heathen lands. We spend \$15 at home for every one of the 20,000,000 Christians each year.

There is one minister of the gospel at home for every 546 people, and only one minister in heathen lands for every 275,000 persons. These are facts of inequality which bring home to the business and professional men of this nation the inadequacy of what is now being done in carrying out Christ's great commission to evangelize the world.

With movements that have God back of them, no man can interfere. I like to think of the Laymen's Missionary Movement as divine in its origin as well as in its purpose and appeal.

JESUS WALKS ON THE SEA

International Sunday School Lesson for June 5, 1910

(Matt. 14: 22-36).

GOLDEN TEXT.—"Then they that were in the ship came and worshipped him, saying, of a truth thou art the Son of God." (Matt. 14: 33).

TIME.—In the Spring of A. D. 29.

PLACE.—The northern part of the Sea of Galilee.

DAILY HOME READINGS

M.—Matt. 14:22-36. Tu.—Luke 6:1-12. W.—Mark 4:35-41. Th.—Isa. 41:8-14. F.—Psalm 107:21-31. S.—Psalm 18:6-16. Su.—Mark 6:45-51.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

The superhuman power of the Man of Galilee was transcendently glorious. Indeed, it was marvelous beyond expression. Never before had created intelligence witnessed such wonderful transformations as were wrought by Him. Possessed with power Divine all nature stood in readiness to obey His commands. At His command the dumb spake, the blind saw, the deaf heard, and the dead came to life. A few loaves of barley bread and dried fish were sufficient in His hands to feed a multitude! Winds and waves saw in Him their Master and at His command sank into a calm. Walking upon the tempest-tossed sea was no more to Him than meandering upon the grassy plains at the hills of His own dear native land. With such manifestations of power is it any wonder that He impressed men with the great truth that He was indeed "the Son of God"? And with such convictions could they have done aught but worship Him? Thank God! He is the same to-day. The passing centuries have not changed Him, but have rather made Him more worthy of our adoration. Though not here as in the days gone by in human form, He is nevertheless present. His influence in the hearts and lives of men is greater now than ever. It is being seen and felt everywhere. And because of it hundreds of thousands of earth's teeming millions are daily falling at His feet worshipping Him and saying, "Of a truth thou art the Son of God."

Our lesson to-day is most beautiful and striking. It is intended to teach us that in all of life's ways Jesus is ever near and ready at the opportune time to extend, if needed, a helping hand. The condition of the disciples at this time is sometimes ours. Indeed, every one of us is no other than a little bark moving against the wind, in a tempestuous sea, encompassed with the darkness of the night. How useless sometimes appears the efforts we put forth to reach the shore! But be not discouraged. Remember that Christ never loses sight of us, and that "looking unto Jesus" will never fail to bring Him to our relief.

LIGHT ON THE TEXT

22. *Straightway.* Immediately after the feeding of the five thousand. *Constrained his disciples.* Persuaded His disciples. John tells us that the multitude wanted to make Jesus king (chap. 6:15), and because of this, doubtless, the disciples desired to tarry awhile and see just what would be done. *To get into a ship.* The same in which they had previously crossed the lake. *Unto the other side.* The northwest shore.

23. *Sent the multitudes away.* Having dissuaded them from making Him king He sent them away. *He went up into a mountain.* "A mountain at the extreme southeast margin of Butaiha." He went there because He wanted to be alone. "He was hungry for solitude and for communion with his Father." *To pray.* Jesus was a man of prayer. Having new problems to solve and the great crisis of His life to face He felt that He needed a new access of power. This could only come by prayer—secret prayer. This was always the source of His power. *When the evening was come.* The later evening, that mentioned in verse 15 being the earlier, or afternoon, as we would term it. *He was there alone.* Alone, and yet not alone. He had simply withdrawn Himself for awhile from "the maddening crowd." In solitude He would seek rest and strength.

24. *In the midst of the sea.* "Many furlongs distant from the land." *Tossed with waves, for the wind was contrary.* Says Stanley: "Through one of the deep ravines, which have been described as breaking through the hills to the shore, there came down a storm of wind on the lake." These sudden storms are characteristic of the Lake of Gennesaret

Being thus suddenly overtaken the disciples were naturally 'distressed.'"

25. *The fourth watch of the night.* Between three and six o'clock in the morning. The Jews and Greeks divided the night into three watches, or periods, each of four hours. *Jesus went unto them.* From His solitude in the mountain the Master saw the perilous condition of His disciples and hastened to their rescue. *Walking on the sea.* Saidlaw says: "We should find here the hint of a precise element in redemption. The exact point of the act is not the suspension of natural law. The law of gravity is not suspended so much as superseded by the intervention of a higher law, viz., the liberation of a spiritual or glorified body from the bondage of earthly conditions."

26. *They were troubled, saying, It is a spirit.* To the terror of the storm was now added the fear of an apparent apparition. Such a sight was an indication to them of coming evil.

27. *Jesus spoke unto them.* Knowing the consternation with which their hearts were filled the Master spoke unto them and says, *Be of good cheer.* Don't become alarmed, no harm shall befall you. *For I am I.* In me you see no ghost, but your friend and brother. *Be not afraid.* Fear not the howling winds nor the raging waves, for I have come to help you.

28. *Peter answered . . . Lord, if it be thou, bid me come unto thee on the water.* It was characteristic of Peter to answer thus: Ever impetuous he dared say and do what the other disciples would not think of. He dared "to venture at the risk of failure." Says one: "This was a noble faith, but it was mixed with vain glory. Of course the Lord must select me to be the hero."

THE CHRISTIAN'S FRIENDSHIP WITH HIS LORD

The Epworth League Devotional Meeting Topic for June 5, 1910

(John 15: 12-16; James 2: 23)

The Theme and the Scripture

John 15: 12-14. Great love has a right to ask great obedience. Since our Lord has loved us, he may justly tell us whom to love. And he has this right by virtue of the supremest service that the universe has ever known or can know; he laid down his life for his friends—for us. How dare we disregard the lightest wish of him who has thus loved us? And yet he tells us to do what is often a hard thing—to love one another. But we must do it, or lose him.

Verse 15. It is great to be Christ's servant; it is wonderful to be his friend. It brings us into the inner circle, and puts on us such obligation to be worthy that for very shame we must cease from sin lest we disgrace our Friend.

Verse 16. Christ has selected us to be his friends, and to serve him, and in his choice is our safety. If we had presumed to seek his friendship first, we might have doubted whether we could attain to it. But he comes down to our level, and chooses us, and offers us himself. If he did not believe in us, that would never have happened. Since it has happened, let us prove our gladness in his friendship by making it fruitful of all possible gain to his kingdom.

James 2: 23. Is it safe to reckon that friendship is a mark of holy life? Not unless the friendship is high enough. No earthly friendship of mine can be guarantee that I shall seek always the best things and be true always to my own best longings. But to become a friend of God is in itself a transforming, transfiguring experience. It puts upon us the badge of a new nobility. As kings used to give adequate estates to the men they ennobled, so that the new dignity might be properly sustained, so our Friend gives us the riches of his grace. His friendship for us is just the same thing as our righteousness, for it hinds us to a pure and godly life.

The Christian Uses of Friendship.—Friendship, like virtue, is its own reward. But it has other rewards also. Apart from all the advantages which are usually credited to it, there is great Christian value in friendship.

Every true friend is a testimony to Jesus Christ. Men are separated by sin, because sin is selfishness. The more sin the less capacity for friendship. So far as my friend is concerned, I must put selfishness aside, or I shall soon lose his friendship.

29. *And he said, Come.* Christ immediately commanded him to come. "The command implied the granting of the power to comply with the request." *He walked on the water.* "So that Peter actually performed the miracle." We can do anything through Jesus.

30. *When he saw the wind boisterous.* Began to feel the stiff winds beating against him. *He was afraid.* All was well as long as he looked to Jesus and doubted not. But when he looked away, "he saw no face, no hand, no arm," and in that moment he began to sink. *Lord, save me.* His faith failing, he now cries for help.

31. *Wherefore didst thou doubt?* Having stretched forth His hand and caught him the Master gently upbraids him for his lack of faith. Having witnessed His many miracles Peter should not have doubted. Doubt ever leads to failure.

32. *The wind ceased.* Jesus, having entered into the ship, the winds ceased their roaring and the sea sank back into a calm. Even the winds and the waves obey Him.

33. *They came . . . and worshipped Him.* Fell down at His feet in adoration. *Of a truth, Without doubt, The Son of God.* "These words can mean nothing less than the memorable confession made soon after in 16:16: Thou art the Christ, the Son of the living God."

34. *The land of Gennesaret.* A plain two miles and a half in length and about one mile in breadth. Dr. Robinson says: "Its fertility, indeed, can hardly be excelled."

35. *Had knowledge of him.* Had been informed of His great deeds and power to heal.

36. *Touch the hem of his garment.* With a simple touch of the hem of His garment they would be satisfied. They felt that to do so would be to make them perfectly whole. So was it with the woman mentioned in Matt. 9:20.

Charleston, S. C.

Jesus Christ came to show that the self-centered life is unworthy of any man, and that its end is complete and awful loneliness. He puts higher value on friendship than any other teacher. And every true friendship foreshadows and proclaims, though often without intending it, the blessedness of the highest fellowship possible to man, communion with God through his Son.

Every true friendship is prophecy of the joy of heaven. The bliss of heaven does not come from its streets of gold, or gates of pearl or trees of wondrous fruitage. It has to do with people. Its joys are social joys.

Friendship on earth is hindered by all manner of faults and limitations, but in spite of them all it has in it the highest and best of human happiness. To have a friend is to get a glimpse of the city of God. The only worthy outcome of earth's friendships is their renewal in heaven. To be willing that these hallowed associations shall end with the life that now is, is to miss all the meaning and glory of true friendship.

No friendship is as great as it should be until it includes Jesus Christ. The essence of friendship is Christ's principle of self-forgetfulness. But no one can put self aside completely unless he has learned of Christ how to do it. And then, being a Christian, he will take Christ with him everywhere, into his friendships as well as into his business.

How devotion to Christ enriches friendship! It provides a theme of mutual and exhaustless interest. It makes each friend a guide and guardian of the other. It furnishes congenial tasks in which each friend's ability completes and makes effective that of the other. The seventy went forth two by two; and many a time since then have two friends done far greater things for Christ together than if they had labored alone.

If Christ is left out, there is a limit set to all friendship. It is for the present moment only; soon or late the bond that now unites will be broken, and the friendship may be thereafter only a remorseful and bitter memory of better days.

The Friendship of Christ.—The high glory of our life is that we can come into the inner circle of Jesus's friends. All which that means will need eternity for its revealing, but it means even now more than any other experience of life can mean.

How can we come into personal friendship with

our Lord? We may worship him, with a love that is three parts awe, but friendship seems so much more personal and intimate.

It is, for example, more than mere acquaintance. Many people know Christ that way. They have heard of him, and in some sort believe in him; but they have not given their lives into his control, nor do they hold him in tender, deep affection. Christ asks that not for his own sake, but for ours. So we must know him and his spirit, for without this there is no friendship possible.

Friendship must rest on confidence. Christ's friends not only believe in him, but are sure that they are safe in his friendship. He understands, he cares, he loves. Unless we are sure of all this we cannot gain friendship with him. We must trust him with all our concerns, not for duty, but for love's sake.

Friendship is a permanent thing. You cannot change friends as easily as you change gloves. "If the friendship ceases or breaks, it never was a friendship." The disciple for a day cannot know Jesus Christ as a friend. First accept him for life, and then you will begin to learn what he is and what he does. And as you learn your love will grow, and the sense of his love will become more real, world without end.

Friendship is service. I will do many things for a friend that I will not do for pay. If you would know how many friends you have, go to your acquaintances when you are in real and urgent need. It is a great sifting process. But Christ stands that test. He is always the same. Do you meet that test? Are you Christ's friend where he has few to stand up for his cause? Do you serve him when service is hard?

Friendship is companionship. Loneliness is the worst of misfortunes, and it is at its worst when we are least sensible of its misery. If you would be one of Jesus's friends, you must live in his presence. How? Well, there are many ways of reminding ourselves of his presence; prayer and meditation, and the open Gospels, and Christly work, and fellowship with other friends of his, and devotional reading, and holy living in the midst of temptations. All these will help to make him present to our thought, and the Spirit of God will bear witness of him to our spirits.—From *Notes on the Epworth League Devotional Meeting Topics*.

Commencement Exercises Meridian Academy

The commencement exercises of Meridian Academy occurred May 6-11. The exercises began with a musical recital Friday afternoon, under the direction of Miss Nannie May Strayhorn, teacher of music, and a literary program and banquet by the Alumni Association at night. Saturday was given to athletic sports, closing with the annual social for the boarding students.

Sunday was a great day. At eleven o'clock in the morning the baccalaureate sermon was preached by the Rev. H. N. Brown, D. D., pastor of Warren Street Methodist Episcopal Church, Mobile, Ala. He took for a text John 9:4—"I must work the works of Him that sent me." He impressed the thought that God wants manly effort in temporal as well as in spiritual affairs. Again at three o'clock in the afternoon Dr. Brown preached. He used as a text Matt. 1:21—"Thou shalt call his name Jesus; for He shall save His people from their sins." These sermons were masterpieces of eloquence and spiritual power, the superior of which has never been heard here. At night the annual sermon was preached by the Rev. J. B. Brooks, pastor of the Methodist Episcopal Church, at Pass Christian. "Arise, and go toward the South." Acts 8:26, were the words of the text. He showed the importance of going at the Spirit's command even though it be to undesirable places. The Academy choir, under the direction of Mrs. Lizzie B. Shaw rendered excellent music.

On Monday there was a public inspection of the literary and industrial work done by the students. The young women's needle work was especially admired, as well as the many evidences of good literary scholarship. At night the primary concert occurred. This was under the supervision of Mrs. Lillie M. Harris of the primary department. The people are loud in their praise of the exercises.

The Mothers' and Fathers' Meeting occurred Tuesday at ten o'clock in the morning. The free-for-all discussion resulted in much good. There was a business meeting of the Alumni Association in the afternoon. The Rev. R. N. Jones is the presi-

dent. The association planned enthusiastically for the academy. At night there was a cantata, Saul, King of Israel. Nothing better of the kind has ever been given here.

At nine o'clock Wednesday morning the meeting of the Board of Trustees occurred, and the program closed with the graduating exercises at night, the address to graduates being delivered by Dr. Brown. The Board of Trustees tendered Dr. Shaw, the principal, a rising vote of thanks for his fine business management of the school, shown by the fact that in spite of the hard times the school closed clear of debt of any kind.

The following young persons were graduated from the Academic course: Messrs. Moses Jordan, Herbert Jones, and Oscar R. Smiley. The following ministers were present: The Revs. A. J. McNair, D. D., G. W. Smith, D. D., R. P. Threlkeld, D. D., J. C. Houston, R. N. Jones, Wm. McMorris, J. M. Shumpert, D. D., S. H. Cannon, S. A. Cowan, D. D., D. F. Dudley, D. L. Morgan, I. B. Brooks, N. T. Goodloe, H. R. S. Erby, J. W. Isabel, D. D. Duke, and the Rev. Mr. Davis of the Central Alabama Conference.

Many are saying that this is the best commencement that the school has ever had.

The next session begins September 26 1910.

M. C. COLLINS.

The Meeting of the Methodist Brotherhood

The presence of Dr. I. G. Penn, of Atlanta, Ga., in Indianapolis, Indiana, at the recent session of the general meeting of the Methodist Brotherhood saved that body from making a serious blunder which would have, to say the least, crippled the work of the Brotherhood in the colored conferences of the Methodist Episcopal Church.

A committee whose duty it was to nominate a man from each General Conference District to be elected a member of the Executive Committee, in making their report failed to nominate a man from the Seventh General Conference District, at which was made up of colored conferences only, but on the contrary, nominated a white man from a colored conference not in the Seventh District to represent it.

Secretary Penn got the floor before the motion to elect prevailed, and made a strong plea for the election of a man from the Seventh District to represent the three hundred thousand colored people in the Methodist Episcopal Church. This brought a number of delegates who favored the adoption of the report as read to their feet. One man said that to inject the color question into the Brotherhood would do harm. Another said that the nominating committee had studied the matter carefully and prayerfully; when making the nominations and that they were sure the better thing had been done and urged the adoption of the report.

The attitude of Dr. Thompson, of St. Louis, Missouri, General Secretary of the Methodist Brotherhood, on this question, was a surprise to many of the delegates to this great convention. While he claimed to be a friend to the colored man he said that he was sorry Secretary Penn had brought this matter up, saying that the General Conference of the Methodist Episcopal Church, South, in session at Asheville, North Carolina, was considering a plan to unite with the mother church and to fail to adopt the report as read might keep such plan from materializing.

Dr. Penn, securing the attention of the presiding officer, proved that the constitution read that the Executive Committee was made up of one member from each general conference district, and that the Seventh District, being colored, had not been provided for by the Committee on Nominations. This brought to the assistance of Dr. Penn Drs. Stansfield, Day, and others. The presiding officer, a rich, talented layman of Louisville, Kentucky, a member of the Methodist Episcopal Church, South, ruled that the point was well taken and the report was referred back to the committee with instructions to nominate a man from the Seventh General Conference District.

Through the recommendation of Dr. I. G. Penn, Dr. R. E. Jones, editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, was elected a member of the Executive Committee of the Methodist Brotherhood to represent the Seventh General Conference District. We think a better selection could not have been made.

GLOSTER R. BRYANT.

Fall Conferences, 1910

Conferences in the United States.

Alabama	Nov. 24	Anderson	
Alaska Mission		Smith	
Atlanta	Gainesville, Ga.	Dec. 1	Berry
Arizona Mission	Williams, Ariz.	Oct. 6	Hughes
Atlantic Miss. Conf.	Ocracoke, N. C.	Oct. 4	Anderson
Austin	Dallas, Tex.	Nov. 24	Moore
Black Hills Miss.	Phillip, S. D.	Sept. 8	McIntyre
Blue Ridge	Canton, N. C.	Oct. 7	Anderson
California	Pacific Grove, Cal.	Sept. 21	Hughes
California German	San Francisco	Sept. 8	Hughes
Central Alabama	Lafayette, Ala.	Nov. 24	Berry
Central German	Toledo, O.	Sept. 14	McDowell
Central Illinois		Sept. 21	Moore
Central New York	Lyons, N. Y.	Sept. 28	Berry
Central Ohio	Ep. Sandusky, O.	Sept. 7	McDowell
Central Swedish	Chicago	Sept. 7	Cranston
Central Tennessee	Baxter, Tenn.	Oct. 20	Anderson
Chicago German	Beaver Dam, Wis.	Sept. 14	Berry
Cincinnati	Cincinnati, O.	Aug. 31	Warren
Colorado	Fort Morgan, Col.	Aug. 31	Quayle
Columbia River	Spokane, Wash.	Aug. 31	Smith
Dakota	Mitchell, S. D.	Sept. 28	Nielsen
Des Moines	Perry, Ia.	Sept. 7	Hamilton
Detroit	Detroit, Mich.	Sept. 21	McDowell
East Ohio	Niles, O.	Sept. 21	Berry
East Okla. Mission		Oct. 13	Quayle
East Tennessee	Johnson City, Tenn.	Oct. 11	Wilson
Erie	Franklin, Pa.	Sept. 7	Neely
Genesee	Rochester, N. Y.	Sept. 28	Warren
Georgia	Fitzgerald, Ga.	Dec. 1	Anderson
Gulf	Welsh, La.	Dec. 15	Neely
Holston	Athens, Tenn.	Oct. 12	Anderson
Idaho	Joseph, Ore.	Aug. 18	Smith
Illinois	Jacksonville	Sept. 14	Cranston
Indiana	Evansville	Sept. 21	Anderson
Iowa	Pella, Ia.	Sept. 7	Wilson
Italian Mission			Cranston
Kentucky	Paintsville	Sept. 7	Warren
Michigan		Sept. 21	Cranston
Minnesota	St. Paul, Minn.	Sept. 28	Hamilton
Missouri	St. Joseph, Mo.	Sept. 28	McIntyre
Montana	Helena, Mont.	Aug. 24	McIntyre
Nebraska	York, Neb.	Sept. 21	Nielsen
Nevada Mission	Lovelock, Nev.	Aug. 25	Hughes
N. Mex. Eng. Miss.	Las Vegas, N. M.	Sept. 9	Quayle
N. M. Sp. Miss. Conf.	Raton, N. M.	Sept. 7	Quayle
North Carolina	Leaksville, N. C.	Oct. 6	Neely
North Dakota	Bismarck, N. D.	Oct. 5	Hamilton
North Montana	Round Up, Mont.	Aug. 17	McIntyre
Northern Nebraska	Fullerton, Neb.	Sept. 14	Nielsen
North Ohio	Bucyrus, O.	Sept. 14	Neely
Northern German	Fairbairn, Minn.	Oct. 13	Nielsen
Northern Minnesota	Fergus Falls, Minn.	Sept. 21	Hamilton
Northern Swedish		Oct. 6	Nielsen
N. W. German	Charles City, Ia.	Sept. 1	Neely
N. W. Indiana	Laporte, Ind.	Oct. 12	Moore
N. W. Iowa	Boonville, Ia.	Sept. 14	Wilson
N. W. Nebraska	Albany, Neb.	Sept. 14	McIntyre
Nor. & Danish	Chicago	Sept. 7	Nielsen
Ohio	Logan, O.	Sept. 14	Moore
Oklahoma	Alva, Okla.	Oct. 19	Quayle
Oregon	Hillsboro, Ore.	Sept. 21	Smith
Pac. Chinese Miss.	San Francisco	Aug. 31	Hughes
Pacific German	Walla Walla, Wash.	Aug. 25	Smith
Pac. Swed. M. Conf.	San Francisco	Sept. 15	Hughes
Pac. Jap. Mission	San Francisco	Sept. 2	Hughes
Pittsburg	Beaver Falls, Pa.	Oct. 5	Moore
Puget Sound	Centralia, Wash.	Sept. 14	Smith
Rock River	Dixon, Ill.	Sept. 28	Cranston
St. Louis German	Pekin, Ill.	Sept. 28	Wilson
Savannah	Valdosta, Ga.	Dec. 1	Neely
South Carolina	Greenville, S. C.	Nov. 24	Neely
South'n. California	Fresno, Cal.	Sept. 28	Hughes
South'n. German	Brenham, Tex.	Dec. 8	Moore
South'n. Illinois	Olney, Ill.	Sept. 28	McDowell
Tennessee	Martin, Tenn.	Oct. 4	Wilson
Texas	Huntsville, Tex.	Dec. 14	Moore
Upper Iowa	Charles City, Ia.	Sept. 14	Hamilton
Utah Mission		Aug. 18	Quayle
West German	St. Joseph, Mo.	Aug. 25	Neely
West Nebraska	North Platte, Neb.	Sept. 21	McIntyre
West Texas	Austin, Tex.	Dec. 1	Moore
West Virginia	Clarksburg, W. Va.	Sept. 28	Anderson
West Wisconsin	Reedsburg, Wis.	Aug. 31	Berry
West'n. Nor. Danish	Tacoma, Wash.	Sept. 8	Smith
Western Swedish	Oakland, Neb.	Sept. 21	Wilson
Wisconsin	Edgerton, Wis.	Sept. 7	Berry
Wyoming Mission	Evanston, Wyo.	Aug. 31	McIntyre

Foreign Conferences.

AFRICA:			
East Africa	Old Umtali	July 14	Hartzell
West Africa	Malange	Sept. 8	Hartzell
North Africa	Algiers	Jan. 11	Wilson
Hartzell			
Liberia	Monrovia		Wilson

CHINA:			
North China	Peking	Sept. 29	Lewis
Central China	Jabalpur	Oct. 13	Lewis
Foochow	Singapore	Nov. 10	Lewis
Hinghua	Mtatra	Dec. 1	Lewis
West China	Baroda	Jan. 20	Bashford

SOUTHERN ASIA (tentative):			
Bombay	Lucknow	Dec. 14	McDowell
Robinson			
North India	Chungking	Jan. 4	McDowell
Warne			
Northwest India	Hinghua	Jan. 12	McDowell
Warne			
Bengal	Foochow	Jan. 19	McDowell
Warne			
Central Provinces	Nanchang	Jan. 26	McDowell
Robinson			
South India	Calcutta	Feb. 2	McDowell
Robinson			
Burma	Rangoon	Feb. 16	McDowell
Oldham			
Malaysia	Bangalore	Feb. 24	McDowell
Oldham			
Philippine Islands	Manila	Mar. 10	McDowell
Oldham			
Korea	Seoul		Harris

EUROPE:			
Bulgaria	Florence	Apr. 21	Burt
Italy		May 11	Burt
France Mission	Chambery	May 19	Burt
Switzerland	Basle	June 2	Burt
South Germany	Freudenstadt	June 8	Burt
North Germany	Bremen	June 15	Burt
Denmark	Velle	June 23	Burt
Norway	Haugesund	June 29	Burt
Sweden	Orebro	July 27	Burt
Finland & St. Petersburg	St. Michel	Aug. 4	Burt

Adopted by the Board of Bishops, Chicago, Ill. May 9, 1910.

Luther B. Wilson, Secretary.

1026 Arch St., Philadelphia, Pa.

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to Raton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

CHILDREN'S DAY—1910

The Children's Day program, prepared by the Board of Education, is having an extensive sale and is worthy of careful consideration. It is important that all the pastors should make the Children's Day collection on June 12th or 19th the largest possible. While the Board aided 187 more students last year than in any previous year, the requests from the various Methodist colleges for aid were never so great as this year. Almost every college has returned the lists again and again with pleas for aid for students whom the Board was totally unable to assist, because the fund was not large enough. Every effort is being made to increase the amount received from returned loans. Ministers and laymen who owe the Board for money which helped them through college are earnestly urged to make payments—small ones if they cannot send large amounts. The money is needed. And, above all, an earnest appeal is made to the pastors to make a special effort for a large Children's Day collection this year.

The relation of this fund to our ministerial supply is vital. Hundreds of our ministers, as well as scores of our prominent laymen have been helped through college by the Student Loan Fund. As the number of young people in our schools increases and the cost of living and consequent college expenses advance, the Loan Fund becomes more important. Remember the Children's Day collection to give it special emphasis.

SPECIAL APPOINTMENT OF THE BISHOPS

Among the appointments made at the meeting of the Bishops in Chicago were the following:

Bishop Berry to be director of the Foltz Institute at Herkimer, N. Y.; Bishop Hughes to be member of the Board of Education; Bishop Cranston to be member of the Commission on Ecumenical Conference; Bishop Smith to be member of the Commission on Marriage and Divorce; all in succession to the late Bishop Goodsell.

Bishop Nuelsen to be member of the Board of Sunday Schools; Bishop Walden to be member of the Board of Conference Claimants; both in succession to the late Bishop Spellmeyer.

On the General Committee: Dr. O. W. Holmes from the Fifth District, in succession to the late Dr. L. H. Stewart.

To the University Senate: Francis J. McConnell, in place of Dr. Hilary A. Gobin, resigned; William A. Shanklin, in place of William North Rice, resigned; Richard W. Cooper to represent the Ninth District.

On Board of Education: Mr. William Halls, to succeed Mr. George A. Warburton.

Fraternal Delegates: Senator R. A. Booth of Oregon, fraternal delegate to the Canada Methodist Conference, in place of Senator Dillingham, who is unable to go. Bishop Bashford in place of Bishop Goodsell, to the British and Irish Wesleyan Conferences.

To the Presbyterian General Assembly: The Rev. Luther Freeman, Mr. John R. Mott.

To the Evangelical Association: The Rev. John Krantz of Newark Conference.

To the Reformed Episcopal Convention: President George E. Reed of Dickinson College.

To the United Evangelical Association: Dr. George K. Morris.

Foreign Conferences: Bishop Wilson to the conferences in Africa; Bishop McDowell to the conferences in India and Malaysia.

The Gibbon's High School of Paris, Texas, closed its annual session Monday, May 23, the graduates numbering just thirteen. The unlucky (?) number of 13 has no terrors for these Texans whose class motto is "We will find a way or make one."

Of General Interest

FOR PRINCETON UNIVERSITY

Isaac C. Wyman an aged recluse who graduated from Princeton University in 1848 has made by his will that institution the beneficiary of an amount estimated from three to thirty million dollars. This was done "as a memorial of his lasting affection for his alma mater." This money will be used especially in the extension and development of the Graduate School.

PEACE IN SIGHT

For sometime it was feared that war was inevitable between Peru and Ecuador because of boundary dispute. Once again, the United States through its Secretary of State has successfully essayed the role of peacemaker. The Ecuadorian minister has informed Secretary Knox that his government had accepted the offer of mediation offered by the United States, Brazil and Argentina. As Peru had already accepted the proposed plan of mediation the way is now open for a peaceful settlement of the difficulties between these two countries.

A NEW INVENTION

A new invention has just been completed by George Westinghouse of Pittsburg, Pa., which if successful will have the effect of greatly reducing the cost of automobiles. One great item of expense in the original purchase and also up-keep of automobiles is the rubber tire. Mr. Westinghouse proposes to do away with the rubber tire by the use of air springs which consist of a series of plungers working on air cushions. The same principle applies as in elevator plungers. It is claimed that an automobile with solid steel tires with this spring equipment will ride more easily than does a rubber tired auto without it. It is hoped by men of moderate means that this invention will prove a complete success.

PROFITABLE IMMIGRANTS

However much Americans may feel called upon to complain because of the class and character of the European immigrants who flock to this country in multitudes, surely Europe will not have a similar complaint to make as to the kind of immigration which finds its way there annually from this country. Every year in the spring and summer thousands of wealthy Americans leave for Europe seeking the attractions which the Old World has to offer. As an illustration of the number of wealthy Americans now traveling abroad seven ships leaving New York one day last week carried 2695 cabin passengers. Their coming will be hailed with delight by Europeans; for Americans are known and regarded as the most liberal spenders in the world. Some of these tourists seek knowledge; some health, but most of them are on pleasure bent.

THE BURIAL OF KING EDWARD

The body of Edward the Seventh, England's great king now rests in the Saint George's Chapel, Windsor Castle where other of England's Monarchs are entombed. The funeral of King Edward which occurred May 22 was an occasion which brought together nine sovereigns and official representatives from every great nation in the world. Theodore Roosevelt was America's special ambassador. It is generally thought that this meeting together of the chief rulers of the earth at the hier of one who loved peace will have a great effect in making strong the cause of peace throughout the world. The streets of London through which the funeral procession passed were lined with millions as on no previous occasion. Never before had there been such elaborate and costly pageantry, but withal solemn ceremony. As the gun carriage which bore the King's body moved through the streets to the strains of funeral marches, the tolling of bells and the booming of minute guns the manner and attitude of the people plainly showed the love and respect in which they held the dead king. Another remarkable fact is that notwithstanding the almost unprecedented number of kings and royal personages present there was no hostile demonstration upon the part of anarchists.

AVIATION STILL INTERESTING

Interest in aviation continues as intense as ever. Of course the first excitement and enthusiasm manifested in the earliest achievements of aviators have

subsided. Accomplishments in aviation which only a year or two ago caused great wonder today are accepted as a matter of course. On May 21, Count D'Lesseppe succeeded in duplicating the feat of Bleriot by flying across the English channel from Calais, France, to Dover. The feat was accomplished in the face of unfavorable weather conditions, there being a dense fog. Count D'Lesseppe is the son of the late Ferdinand D'Lesseppe, builder of the Suez Canal.

During the past week there was held in Paris the first International Aerial Congress. The aim of this congress is to prepare international legislation on government aerial navigation. It was felt that aeronautics and especially as pertaining to aeroplanes had been developed to the point where laws were necessary to protect farmers and other inhabitants of towns and villages who would be exposed to dangers from reckless aviators; and also to "prescribe a system of precautions and signals and regulations for the avoidance of confusion and risk of collision when aeroplanes meet and pass each other in flight." This congress will be influential in laying the foundation for a system of jurisprudence that will be needed to cover all questions that will likely arise in the future development of aviation.

In the meantime inventors new and old are quietly bringing their inventions to a higher state of perfection. Several aviation meets of great importance will be held in the near future.

A BORDEN PARKER BROWNE MEMORIAL

Many of the friends and former pupils of the late Professor Borden Parker Browne have expressed an earnest desire that Boston University might establish a permanent memorial of this distinguished Christian philosopher and teacher.

The trustees of Boston University have cordially received the suggestion and have authorized the establishment of the Borden Parker Browne Professorship of Philosophy as soon as the sum of \$60,000 shall have been contributed. The income of the endowment fund of this chair will be sacredly devoted to the support of this memorial professor ship.

This determination to perpetuate the memory of Professor Browne will irresistibly appeal to the many hundreds of his pupils at home and abroad, and it will come with equal force to the thousands of thinking men and women of every land and of every branch of the Christian faith who have found in his masterly works a rational and philosophic basis for their Christian life.

The response to this proposal of Professor Browne's friends and former pupils will doubtless be so prompt and so generous that the fund will be completed in a very short time. Special efforts are being made to secure the whole amount by Saturday, June 11. Subscriptions and payments may be made to R. W. Husted, the treasurer of Boston University, at 688 Boylston street, Boston.

The *Epworth Herald* in its issue of May 21, is to be found the following paragraph:

"Dr. Spencer of the *Central Christian Advocate* favors the organic union of all the colored Methodists of this country. He says in recent number of his paper: 'If we could get the ear of all our colored Methodists, no matter of what name and kind we would endeavor to impress upon them the great, the almost measureless, value of organic union, if for no other reason than that by that means they might do something for foreign missions, that foreign missions might do infinitely more for them.'"

Dr. Spencer takes exceptions to the *Herald's* interpretation of his words and hence writes:

"I have just seen the *Epworth Herald*, which represents me as favoring the organic union of all the colored Methodisms of this country. That is a mistake. I favor the organization of all colored *Methodisms*, which is quite another matter. I favor this, for the reasons set forth in the *Epworth Herald*. Personally, I do NOT favor the segregation of our colored membership! I feel as strongly as ever on this question, so far as I am personally concerned."

At the May meeting of the Board of Foreign Missions it was voted that the Rev. J. M. Buckley, D. D., the president of the board, who has sailed from New York for a tour in Europe, and will spend some time in Spain, be requested to investigate conditions in Spain and to report to the board his conclusions as to the advisability of Methodism establishing mission work in Spain.

NEW ORLEANS UNIVERSITY COMMENCEMENT

The recent commencement of New Orleans University was the largest and most varied in the history of the institution. The anniversaries leading up to the commencement program extended over three weeks. The attendance at the different exercises was marked by largeness, notably the annual concert of the Department of Music, the Medical commencement, the performance of the English School and the commencement proper. The capacious auditorium was greatly overtaxed on all these occasions. The large number of ministers and laymen from outside the city was a feature of commencement day. The concert, preceded by evenings of musical recital, was of a very high order. Dr. W. H. Logan, the new pastor of Wesley Church, gave wholesome and eloquent counsel on Class Day. The Bond prizes were won by Mr. Fred. Seals for the men and Miss Arabella Simms for the women. The prize for the best essay on temperance, given by Professor Laubach, was won by Mr. James Moody. Mr. Moody is one of the foreign students. He comes from British Honduras, Cuba, Porto Rico, Panama, Honduras and Mexico are represented in the student body of the University. The baccalaureate sermon was preached by President Wier and was a strong discourse. While the congregation was much the largest in years it is to be regretted that New Orleans does not give more attention to the service which is one of the big days in the life of every university. The annual programme of the English School, always good, was this year especially attractive. The expression of classic English literature interspersed with classic music comprised a program of three hours. The marks of capable and careful training were clearly apparent. The address to the medical graduates was given by Dr. E. L. McGeehee, of New Orleans. The doctor is a member of the State Medical Board and a leading practitioner of the city. While he always speaks as a Southern man, his hearty approbation of the work of the university is unmistakable. His recent address to the Temperance Society of the University was as sympathetic as scientific. Flint's graduating classes this year are among the largest since the school was founded. Dean Fuller is capable and progressive. The Flint commencement took place Wednesday evening, May 11, in the university chapel. The following is a list of the graduates from the several classes of the medical school:

Department of Medicine: Henry R. Bennett, Charles S. Collins, Governor McClanahan, Thomas B. Price.

Department of Pharmacy: Louis A. Blanchet, Sidney J. Brazier, Robert U. Barrois, Camelia A. Hayes, Arthur C. Johnson, William Kyle, Raoul J. Maurice, Leannon G. Overton, Preston B. Peters, Virginia Speight, Mattie S. Ware.

Nurse Training Department: Resident—Phyllis L. Carnine, Orelia Williams, Theoretic—Mary Crawford, Mary Thornhill, Mamie Freeman, Jeska Wolf, Lucy Jones.

The commencement of the Literary Departments occurred Tuesday, May 17. The following having completed the full college course were granted the A. B. degree: Commodore Alfonso Barrett, Jackson Lee Davis, Peter Marshall Murray and David Francis Smith, Jr. Mr. William A. Hardy, completing the Philosophical course, was given the degree of Ph. B. The normal graduates were Eliska P. Bailey, Bertha F. Daniels, Lillian D. Loyd, Arabella D. Simms, Philip N. Smith, Edna M. Williams and Mary L. Wolfalk. Mrs. B. Mack Hubbard and Miss Viola Grace Taylor were awarded diplomas from the Department of Music.

The orations of the college and normal graduates reached a new high record. They were strong and brimmed with culture. The graduates in music sustained well the reputation of the department. In but one year of the university's history did the college graduates exceed in number those of the year just closed. The school places emphasis on college work. It aims at training men and women for capable leadership. The receptions of the various classes were as usual enthusiastic and indicative of hearty good will. That of the college and normal classes was held by invitation, in the parlors of the City Y. M. C. A. The university will reopen in October; the Flint Medical College Sept. 27; the academic departments Oct. 3. The faculties are being enlarged and strengthened. The commencement at Gilbert Acad-

emy was very successful. Dr. M. C. B. Mason delivered the address to the classes and President Wier presented the certificates and diplomas.

The hurricane of last fall damaged the university property in New Orleans some three thousand dollars. The high cost of living has made itself felt. Nevertheless, the president reports the usual "no deficit." Bills are paid and bills collected.

People of Interest

The South Carolina Conference is rich in the type of its young men. All things considered, in this regard it is the most



favored of our twenty colored Conferences. One of the most progressive and successful ministers of this Conference is the Rev. I. H. Fulton of the Florence District. Doctor Fulton is serving his second year as District Superintendent and is giving preeminent satisfaction. He is an ardent supporter of all the enterprises of the church, a loyal son of Claflin University and one of the warmest friends of the SOUTHWESTERN CHRISTIAN ADVOCATE.

WESTERN CHRISTIAN ADVOCATE.

Chancellor Day preaches the Baccalaureate sermon of Syracuse University June 5th.

Bishop Wilson is to visit the work of our church in Algiers and Liberia during the next years.

Bishop Anderson celebrated recently his fiftieth birthday at his home in Chattanooga, Tennessee.

Bishop Berry, it is announced, will have charge of the Summer Bible School at Bay View, Michigan, this year.

United States Senator Lodge, who reached his sixtieth birthday on Thursday, May 12th, has been in public life for thirty years.

Rust University has issued a very attractive catalogue brimful of information concerning this historic institution and profusely illustrated.

Minister Ernest Lyon reached Monrovia, Liberia, on the Cruiser Birmingham, Monday morning, April fourth, and received a hearty welcome.

The Rev. W. Scott Chinn, A.B., the hustling pastor of Tabernacle Church, Galveston, Texas, was in the city last week and was warmly received by his many friends.

We have received a copy of the proceedings of the last session of the Louisiana Medical, Dental, Pharmaceutical Association of which Dr. F. M. Nelson is President.

The report of the Carnegie Foundation which has just completed its careful examination into the medical schools of the country, places School of Medicine of Howard University first in efficiency among the three medical schools in the District of Columbia.

The Rev. J. E. Rolax, who was in the city last week, is making commendable progress at Clinton. In this young man we see a strong, clean, Christian minister, who is trying to increase his powers of usefulness by preparation. Such a man will succeed.

Bishop McDowell will go to India in the fall. He will, in fact, make the tour of the world, visiting our missions in India, Malaysia, the Philippines, in association with Bishops Warne, Robinson, and Oldham, and he will no doubt go to China, Korea, and Japan, also.

The quality of the college work being done at Howard University is indicated in the outcome of recent debates with Fisk, Atlanta, Wilberforce and Lincoln universities. Although Howard placed four separate teams in the field, yet they gained the victory in every debate.

Bishop Alexander Walters, of the African Methodist Episcopal Zion Church, now upon his first visit to Liberia, was knighted by the Liberian Government with the Order of African Redemption in the First Methodist Episcopal Church, Monrovia, where he was delivering a lecture, on March seventh.

Prof. John W. Jackson, of the Central Alabama College, accompanied by Mrs. Jackson, sailed May twenty-fourth for Europe. Professor Jackson will spend one year in Berlin University studying Church History with Professor Harnack. Profes-

sor Jackson last year filled the chair of mathematics and science in Central Alabama College.

Commencement Exercises of North Highland School, Prattville, Alabama, were held May 10-12. Dr. A. P. Camphor, President Central Alabama College, preached the Baccalaureate sermon. Mrs. J. A. W. Usher is to be congratulated for the success which she has attained in building up this school. She is in the hearts of her patrons and pupils.

The Rev. David G. Abbott and Mrs. Abbott, of Central Provinces Mission Conference, with their two children, arrived in New York on the steamship Caledonia, May 1. During the last two years they have been stationed at Narsinghpur, where Mr. Abbott has had charge of the Hardwicke Boys' Orphanage and Christian High School. They have been on the field without furlough since December, 1900. Their address will be Storm Lake, Iowa.

The *Western* says: "Bishop Thomas B. Neely, as has been announced, had to take the presidency of the New Jersey Conference immediately upon the sudden death of Bishop Spellmeyer. He was presiding by assignment when the announcement of his colleague's death was made. When the Conference recovered some composure it voted unanimously that Bishop Neely proceed with the business and the appointments. The matter of appointments was chaotic. Doubtless Bishop Spellmeyer had much in his mind, but Bishop Neely had to begin at the beginning. But the appointments as read were pronounced unusually satisfactory. Nobody was injured, and many were promoted. Though the heavy work of the Conference fell so unexpectedly on Bishop Neely, adjournment came at the usual time, and the Bishop's presence was regarded as providential."

It is unusual that the President of the United States should lay both the corner stone of a library building with a notable address, and then be present with words of congratulation and cheer to dedicate the same with impressive ceremonies. Such was the good fortune of Howard University in having President Taft at these two important functions in connection with the Carnegie Library which was formally opened on April 25th in the presence of distinguished representative of the Church, the government and important educational institutions. President Taft set forth the importance of Howard University in the educational life of the race in the following words: "This university offers to the colored race what it needs, and without which it can not make advancement, to wit, colored leaders of thought in every profession in order not that all colored men may be university men, but that there may be among colored men university men who shall lead the whole colored race onward and upward."

THE GENERAL CONFERENCE OF THE COLORED METHODIST EPISCOPAL CHURCH

The eighth grand revival session of the General Conference of the Colored Methodist Episcopal Church was held in Augusta, Georgia. The Episcopal address was read by Bishop L. H. Holsey—the Senior Bishop. Bishop Holsey has read the Episcopal address at each General Conference since the organization of this church.

Two new Bishops were elected, the Rev. M. F. Jamison of Texas and the Rev. G. W. Stewart, secretary of the Epworth League. This gives the Colored Methodist Episcopal seven Bishops, namely: Bishops Holsey, Lane, Cottrell, Williams, Phillips, Jamison and Stewart.

All the general officers were displaced except the Rev. H. Bullock the Book Agent who was re-elected.

The new General Officers are: Rev. A. J. Cobb editor *The Christian Index*; Rev. E. W. Mosley, secretary Church Extension; Rev. V. Washington, secretary of Missions; Rev. A. R. Calhoun, secretary Epworth League.

The General Committee of Foreign Missions will begin its fourth annual meeting in the East Baltimore Station Methodist Episcopal Church, Baltimore, Maryland, on Thursday, November 3, 1910.

HOMER C. STUNTZ,
First Asst. Corresponding Secretary.

According to figures given in a Government bulletin, there are more drug fiends in the United States, in proportion to population than there are in China.

Personal and General

The Rev. George Grady desires his correspondents to address him at 111 Peter street, Clarksville, Mo.

The Rev. W. H. Faulkner of our church at Savannah, Georgia, asks aid for the work there because of large debt and poor membership.

The Rev. G. W. Arnold, D. W., Secretary of the Steward's Foundation for Africa, will preach the Children's Day sermon on the Hogansville Circuit at Liberty Hill Church, Miss.

Mallaleu Methodist Episcopal Church, St. Martinville, Louisiana, the Rev. M. L. Baldwin, pastor, will plan for Sunday, June twenty-sixth, a "Grand Company Rally." All ex-pastors are invited.

Ebenezer, Washington, D. C., the Rev. S. H. Brown, D. D., pastor, raised last year \$6,800.68, of which \$4,037.11 was for trustees and \$1,763.57 was for the stewards. Ebenezer is a great church.

The Rev. G. W. Thompson, of Gurdon, Arkansas, desires to thank the members of Camden for the box of supplies sent to him recently. This substantial way of remembering a pastor and family is very helpful.

Mr. Winston B. Hill, of Washington, D. C., addressed the Epworth League of Roberts Chapel, Alex, Virginia, recently, on "The Potential Factor in American Civilization." They are preparing here for the anniversary.

The Ladies' Aid Society at White Plains, Miss., is doing splendid work. They have put in three lamps, valued at \$4.00 each, and are now raising funds to carpet the altar, pulpit stand, and aisles of the church. Mrs. Donnie Hodges, president; the Rev. J. J. Jones is pastor.

Miss Pearl E. Davis teacher of the Colored Public School, Ackerman, Miss., has had splendid success. Not only have the students made remarkable progress, but this young woman raised sufficient funds to purchase stove pipes and chalk for the term, and to have the blackboard painted.

The Rev. C. H. Brown is doing a good work at Booth, Alabama. He has 100 members and some of them are well fixed. The charge is very much embarrassed by the constant whiskey selling near the church grounds. This ought to be stopped at once and all of the officers of the church should help to do so.

Mallaleu Methodist Episcopal Church, St. Martinsville, La., the Rev. M. L. Baldwin, pastor, has just closed a fifteen-day revival, which resulted in 45 conversions of which 40 were received in our church. Since conference there have been 51 additions to the church. Our watchword is "revival until the annual conference."

Dr. Ella N. Prescott has taken up her residence at Franklinton, Louisiana. The reception given in her honor on her arrival at Winton Methodist Episcopal

Church is a token of the high respect in which she is held by this people. Pastor Williams was master of ceremonies and the Rev. A. J. Scarborough delivered welcome address.

Sunday, April 24th, was set apart as "Tuberculosis Day" at St. James Methodist Episcopal Church, Shreveport, Louisiana. Beginning with the Sunday School and continuing throughout the day appropriate addresses and papers were read. Much valuable information was given as to how to prevent and combat this dread disease.—Pansy R. Stewart, Secretary Junior League.

The Rev. William Josey, pastor at Harrisburg, Texas, was tendered a surprise on the evening of April 27. The party, led by Sister Della Makey and Miss Carrie Smith, were entertained in the early part of the evening at the beautiful home of Mr. and Mrs. W. Sanders, after which they called on Bro. Josey and gave him and his family a good time and leaving a number of packages of groceries for which Bro. Josey is quite thankful.

A resolution expressing confidence in and appreciation of the integrity and good service of the Rev. A. J. Williams, formerly pastor Trinity Church, Joplin, Mo., and a regular member of the ministerial alliance of that city, who has been removed by Episcopal appointment to another charge in the state, is signed by W. M. Cleaveland, President; F. F. Walter, Secretary; and the Rev. Chas. Wm. Newton, of the Ministerial Alliance of Joplin.

On the 14th of April, the members and friends of Scott Chapel, Hannibal, Missouri, gave a reception to their new pastor, the Rev. Geo. Grady, formerly of Clarksville, Missouri, and their former pastor for four years, the Rev. Quinctus E. Whaley. Elaborate refreshments were served. The heart of their former pastor was made glad by the words of praise for his work and worth from the lips of officers and friends. With the benediction and a general handshake thus ended another brilliant event in the history of Scott Chapel.

The closing exercises of the McLain (Miss.) Colored Graded High School, April 28th to May 6th, of which Prof. J. H. Brooks is principal, were the best in its history. The baccalaureate sermon was preached by the Rev. R. N. Jones. The graduates, Misses Laure E. Thomas, Lella C. Cochran, Lillie V. Johnson, and Mrs. Emma D. Pratt, were well prepared. Some of the prominent white citizens who were present encouraged Prof. Brooks to push forward, saying they would stand by him. The Rev. I. L. Pratt, of Hattiesburg, made brief remarks.

The Ladies Club of Haven Methodist Episcopal Church, Alexander City, Va., was organized about six weeks ago by Mrs. Eliza Matthews, for the relief of the indebtedness of the church. At present they have an enrollment of twenty-five members, who are to meet each Thursday evening to arrange business plans for raising money. On the last second Sunday in May it held its first rally and raised \$55.00. The sermon for the occasion was preached by the Rev. Dr. D. R. Matthews. The ladies are planning for a grand rally on the second Sunday in July.

The Rev. A. L. Martin, who spent twelve years as pastor at Cambridge, Missouri, of Waugh Methodist Episcopal Church, is now at Asbury Methodist Episcopal Church, Atlantic City. Atlantic City received its pastor heartily and greeted him with a welcome reception in which the Mayor of Atlantic City was the principal speaker. A large and informal party was also given. The church is taking on new life. The services are largely attended. A new site having been previously purchased, a new church is planned to be erected in the very near future toward which the mayor and other prominent citizens promise support. The church and new site have a debt of about \$10,000, about \$6,000 of which has been paid since the present pastor was appointed there.

At Fulton, Missouri, the Rev. Wm. H. Smith, Pastor, the twenty-first anniversary of the Epworth League was held May 15. The open door of opportunity program, prepared by the Board of Control, was used to the great delight of the League and congregation. The information coming from the most excellent program gave new zeal and inspiration to all of the Epworthians. The new officers elected were installed for the work of the new conference year during the anniversary exercises, President, Miss Lena Foster; first vice president, Prof. A. J. Tompkins; second vice president, Miss Nannie Galbreath; third vice president, Mrs. Laura Bell; fourth vice president, Mr. Roy Jeffers; secretary, Miss Mildred Jeffers; treasurer, Miss Mary Galbreath. All are very anxious that the League do the best year's work of any in the past. Miss Mildred Jeffers is secretary.

Revival Notes

A revival has been held at Corinth, Mississippi, and fourteen members added to the church. Such a meeting has not been held here in recent years. Pastor McCuren was assisted by the Rev. Mr. Thomson, of the Baptist Church; also the pastor of the African Methodist Episcopal Church.

The revival that had been going on four weeks in Charles Wesley Church, Abingdon, Virginia, closed Sunday night, April 24. Conversions, forty-seven; accessions to the church, thirty-six. The greater number of these are grown young men and women. Our pastor, the Rev. R. A. Swann, was assisted by the pastors of the African Methodist Episcopal Zion, African Methodist Episcopal Churches and two preachers of the Methodist Episcopal Church, South. This is Pastor Swann's fifth year as our pastor and the work of the church in all departments was never known to be better.—T. B. Clark is Recording Steward.

I have just closed a glorious revival at St. Paul Methodist Episcopal Church, Hattiesburg, Miss., with 35 conversions, accessions and one probationer. I baptized 19 adults May 1st and May 10 and on the 11th two more. This was a glorious meeting indeed. The Revs. R. P. Threlkeld, of Jackson; H. Grant, of Collins; R. N. Jones, of Ellisville; and the writer did all of the preaching. The Rev. D. F. Dudley, District Superintendent, was with us and rendered good services, and also the preachers of the city. The lay members of all the city churches worked faithfully to whom I give through the Southwestern many thanks. I am now out after subscriptions for the grand old Southwestern.—I. L. Pratt, Pastor.

Alexandria District Preachers' Meeting

During its session, April 13-14 was very royally entertained by the Rev. Mr. Cornelius Johnson and his congregation. Mrs. Emma L. Johnson, the pastor's wife, served delicious dinners at the parsonage. A majority of the pastors were present. Program rendered in full. Two joined the church. The ministers are standing together. Alexandria District Missionary Convention will convene May 25-26, 1910, Washington, Louisiana, the Rev. J. O. Richards, District Superintendent. Officers elected: W. H. Lang, President; W. Hamilton, A. B.

Veneable and F. M. Lashington, vice-presidents; Cornelius Johnson, secretary; A. J. Proctor, financial secretary; M. P. Franklin, treasurer; H. J. Wright, chairman.—B. F. Branch

Short Notes

Tuberculosis Day was observed in the Methodist Episcopal Church, Ocean Springs, Miss. Subject, "Tuberculosis." Text: "My people are destroyed for lack of knowledge." Hosea 4. 6. It had its effect. We had a crowded house.—J. E. Holmes.

The Warren Methodist Episcopal Church, Lake Charles, La., was packed

Sunday night, April 24. Address, "Tuberculosis," by Dr. Mullimillon. Well did he handle his subject. Drs. Coolman, Hayes and Joshua were also present and participated.—J. W. Turner, Pastor.

Tuberculosis Day, April 24, was observed at Lee Chapel, Bryan, Texas. The pastor preached an instructive sermon on the subject. Lectures by Profs. Kemp and Landry. Dr. Hook delivered an able lecture from which the people received much information concerning the causes and prevention of consumption.—P. H. Jenkins, Pastor.

Tuberculosis Day. Sunday night at Pleasant Green Baptist Church, Abbeville, La., at 8 o'clock there were more than three hundred persons present. The following spoke: The Rev. J. A. Herod, subject, "Fresh Air"; Prof. A. P. Mack, superintendent of public schools under the supervision of Jeanes Fund; "Negro Homes"; Dr. J. L. Johnson, "Causes and Prevention Against Consumption". The Rev. J. W. Wiggins, acting pastor, was master of ceremonies.—William Douglass.

Write all articles as legibly as possible, and write only on one side of the sheet.

Gleanings from the Field

LOUISIANA.

Mount Nebo.—Sunday at Mount Nebo Church, the Rev. L. L. Estavan, pastor, preached a splendid sermon. At the close of the sermon 32 came forward and knelt to the altar for prayer. 58 persons communed. Collection was \$16.50. We are proud of our new pastor. We are planning to paint our new church inside and outside, also build a new parsonage, and are preparing to put all of the auxiliaries to work.—W. L. Williams.

DeSoto.—At this place April 3rd, we all enjoyed a season of blessing when the Rev. J. E. Webb preached a glorious sermon. In the afternoon a large crowd heard the Rev. B. J. Cooper preach an effective sermon, after which we entered into speaking meeting. A collection, of \$8.30 was raised.—J. E. Webb, pastor.

Shreveport.—Much interest in the work of the church is being manifested in Johnson Church. This was impressed upon the Rev. B. J. Reddix, our District Superintendent who was with us in our First Quarterly Conference March 3rd. He was pleased with the official reports and was especially glad to preach to the large crowd that assembled to hear him on the night of March 3rd.—H. B. F. Charles, pastor.

Crowley.—Preaching to the satisfaction of all hearers, presiding as a dignified minister should, the Rev. Valcour Chapman made for himself a splendid record at our First Quarterly Conference, held in Trinity Methodist Episcopal Church, March 10 and 11. There were some little hindrances to the work here which our District Superintendent very ably adjusted and all of the church's work is moving on alertly.—Israel L. Turner, pastor.

Boonville.—As a presiding officer the Rev. J. O. Richards, our District Superintendent is all that could be desired. This is most emphatically so also in the pulpit, in which he so thoroughly pleased us Sunday night, March, 20th. We are glad to have him with us. District Superintendent was paid \$30. at the close of our First Quarterly Conference.—M. P. Franklin, pastor.

How many cash trial subscriptions have you sent in?

MISSISSIPPI

Holly Springs.—During this year—up to April 5—we have collected \$210.40, have completed the parsonage of three rooms. The different clubs have worked most faithfully and energetically. I am proud of the clubs and their work.—S. F. Walker, pastor.

Clarksdale.—In Haven Chapel Methodist Episcopal church our first Quarterly Conference was held by the District Superintendent, the Rev. C. W. Butler. The quarter was very largely attended by the members and visitors. Prof. Longstreet, the son-in-law of the Rev. W. C. Clay, D. D., the Rev. E. D. Thurmon and the Rev. Starkey, the ex-pastor. It was said to be the best quarter ever held in the history of the church in Clarksdale. The Rev. Butler preached two strong sermons on Sunday, took in six members, got four subscribers for the Southwestern Christian Advocate and raised \$21. The Rev. Butler is very well pleased at our success here since Conference. We have taken in 29 members and raised \$106.—M. C. Pulliam, pastor.

Clarksdale Circuit.—The Rev. C. W. Butler presided at our first Quarterly Conference. I am asking the members throughout our great church to join me in prayer to Almighty God, that unbounded success will crown the efforts of this God-sent man, who comes to us with a sympathetic heart, and comes as a servant, not making the impression that he is over the pastor, but with him. Who declares his motto to be this year, a thousand souls for God, five hundred subscribers for the Southwestern, old church debts paid, new churches built, and more money for benevolence this year, than of any previous year since the organization of the district. The District Superintendent preached to the delight of all who heard him. We paid District Superintendent \$17.25, raised for all purposes this quarter \$109.67.—D. D. Shelly, pastor.

Donovan.—At this place recently we enjoyed one of the finest class meetings ever known by anyone here. The spirit of the Lord was with us and manifested itself. Following close upon it we have begun a revival and



Each of the chief organs of the body is a link in the Chain of Life. A chain is no stronger than its weakest link, the body no stronger than its

weakest organ. If there is weakness of stomach, liver or lungs, there is a weak link in the chain of life which may snap at any time. Often this, so-called "weakness" is caused by lack of nutrition, the result of weakness or disease of the stomach and other organs of digestion and nutrition. Diseases and weaknesses of the stomach and its allied organs are cured by the use of Dr. Pierce's Golden Medical Discovery. When the weak or diseased stomach is cured, diseases of other organs which seem remote from the stomach but which have their origin in a diseased condition of the stomach and other organs of digestion and nutrition, are cured also.

The strong man has hey 'rong stomach. Take the above recommended "Discovery" and you may have a strong stomach and a strong body.

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expect to have splendid results.—H. G. Hill.

Oxford.—The Rev. N. R. Clay, D. D., was with us April 23 and 24 in our first Quarterly Conference. He made a speech full of strength and at the same time a very helpful one. The reports of the officers showed an advance along all lines. Our District Superintendent was paid in full and we turned over to the pastor of sum of goodly proportion. Although the weather was cold and it was snowing the house was packed when the Rev. Clay began his sermon. The total amount raised was \$143.71.—P. H. Jackson, pastor.

Tunica.—Our pastor, the Rev. W. M. Bell, feels greatly pleased from the inspiration that came to him from the Quarterly Conference held here during the 9th and 10th, when our District Superintendent was here to preside at the first Quarterly Conference. Here he found Baptists and Methodists in perfect harmony and kindly disposed toward each other. Our District Superintendent preached very acceptably to the people here and endeared himself to all.—S. A. Thompson.

Philadelphia.—During the quarter ending April 7th we raised \$188. Our District Superintendent, the Rev. J. M. Shumpert, was with us during the Conference and listened to the reports of the officers. We are building a parsonage and have been helped to the extent of \$70 by the white citizens.—A. B. Britton, pastor.

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Southwestern Subscription Rally

Honor Roll of Workers

Let these few remaining May days be Rallying Days—Days of effort.

Make May 29 a SOUTHWESTERN DAY such as will result in a great ingathering of Subscriptions.

Read the Honor Roll and see what a determined Pastor or Superintendent can do.

No, YOUR situation is not peculiar—Your members are not different. The same amount of energy exerted there will get results just as elsewhere. Every loyal pastor wants his name enrolled among the WORKERS not for the joy of seeing it in print, but for the consciousness of having done a good deed.

Now then let there be one strong pull together and great results will follow. The Louisiana and Mississippi Conferences are tied for first place in the number of New Subscriptions for the past week. Rev. W. H. Redfield Superintendent of the Sumter District, South Carolina leads the District Superintendents this week. Rev. J. C. Chuman of the Central Alabama Conference leads the Pastors.

ATLANTA CONFERENCE.

PASTOR	DISTRICT	NUMBER
J. J. Jones	Atlanta Dist.	6
	Griffin Dist.	4
R. J. Simmons	Rome Dist.	16

CENTRAL ALABAMA CONFERENCE

L. S. Price, D. S.	Opelika Dis.	13
Isaac Autry	Montgomery Dist.	8
G. W. Mosser	Montgomery Dist.	5
A. D. Moon	Anniston Dist.	5
I. L. Johnson	Anniston Dist.	14
P. P. Wright	Huntsville Dis.	4
P. G. Goins	Mobile Dist.	6
J. C. Chuman	Montgomery Dist.	20
*L. D. Williams	Birmingham Dist.	16
R. E. L. Beasley	Montgomery Dist.	5
*S. D. Davis	Marion Dist.	12
*Wm. Perry	Anniston Dist.	8
V. S. Spruce	Birmingham Dist.	8
J. B. Webb	Huntsville Dist.	7

CENTRAL MISSISSIPPI CONFERENCE.

A. A. Tolson	St. Joseph Dist.	11
R. G. Williams	Mexico Dist.	5
*J. M. Harris	Mexico Dist.	24
G. B. Abbott	Mexico Dist.	14
B. F. Bateman	Sedalia Dist.	11
B. F. Abbott	St. Louis Dist.	4
A. R. Martin	Mexico Dist.	8
R. Davis	St. Joseph Dist.	15
Q. E. Whaley	St. Louis Dist.	14

DELAWARE CONFERENCE.

J. R. Waters	Philadelphia Dis.	12
T. W. Cooper	Centerville Dis.	8
J. R. Holland	Centerville Dis.	9
Malachi Raisin	Cambridge Dis.	12

EAST TENNESSEE CONFERENCE.

J. W. Orlder	Welch Mission Dis.	6
F. D. Johnson	Welch Mission Dis.	4
W. R. Marbury	Knoxville Dis.	10
E. H. Forrest	Bristol Dist.	6
W. T. Markey, D. S.	Welsh	4

FLORIDA CONFERENCE.

G. B. Wilson	Lacrosse Dist.	5
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LEXINGTON CONFERENCE.

W. Singleton	Indiana Dis.	7
G. W. Powell	Lexington Dis.	11
*D. E. Skelton, D. S.	Indianapolis Dist.	27
Joseph Courtney	Ohio Dist.	8

PASTOR	DISTRICT	NUMBER
G. A. Bryant	Lexington Dist.	6
S. A. McNell	Ohio Dist.	8

LITTLE ROCK CONFERENCE.

C. W. Whitehead, D. S.	Pine Bluff District	5
Lee Nelson	Little Rock Dist.	26
G. W. Thompson	Clow Dist.	9
J. H. Hines	Pine Bluff Dist.	5

LINCOLN CONFERENCE.

A. R. Claridy	Topeka Dist.	7
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LOUISIANA CONFERENCE.

*D. G. Pharris	N. New Orleans Dist.	8
S. A. Davis	Alexandria Dist.	6
*L. L. Green	Alexandria Dist.	16
B. M. Hubbard	S. New Orleans Dist.	12
Silas Robinson	Alexandria Dist.	7
J. A. Landry	S. New Orleans Dist.	7
I. L. Turner	Lake Charles Dist.	5
J. W. Turner	Lake Charles Dist.	7
W. L. Amos	Baton Rouge Dist.	4
W. L. Dyas	Shreveport Dist.	4
E. C. Goins	Lake Charles Dist.	4
J. E. Rolax	Baton Rouge Dist.	7
J. H. Thompson	Baton Rouge Dist.	13
T. P. Norris	S. New Orleans Dist.	4
S. McGruder	Monroe Dist.	5
T. H. Monson, D. S.	Monroe Dist.	4
J. F. Marshall	S. New Orleans Dis.	5
D. G. Pharris	N. New Orleans Dis.	6
J. W. Turner	Lake Charles Dis.	5
Bedford Carr	Lake Charles Dis.	8
J. H. Thompson	Baton Rouge Dis.	7
H. A. Sorrell	S. New Orleans Dis.	5
*S. M. G. Taylor	Lake Charles Dist.	25
D. S. Sloan	S. New Orleans Dist.	25
C. O. Pardo	Lake Charles Dist.	5
J. A. Lindsay	N. New Orleans Di.	10
Jno. D. Wilson	S. New Orleans Dist.	4

MISSISSIPPI DISTRICT.

A. J. McNair, D. S.	Jackson Dis.	7
R. B. Anderson	Jackson Dist.	8
I. S. Thomas	Jackson Dist.	10
Jas. Robinson	Gulfport Dist.	13
G. W. Wells		6
J. I. Garrett	Gulfport Dist.	10

PASTOR	DISTRICT	NUMBER	PASTOR	DISTRICT	NUMBER
P. H. Rembert	Brookhaven Dist.	7	S. M. Strayhorne	W. Tennessee District	4
June Williams	Meridian Dist.	7	J. W. Satterfield	Cumberland Dis.	6
E. H. Langston	Gulfport Dist.	9	S. Knight	Cumberland Dist.	8
H. E. Morgan	Meridian Dist.	12			
W. L. Mills	Meridian Dis.	8			
D. R. Bentley	Meridian Dist.	21			
F. Smith	Brookhaven Dist.	10			
L. Speed	Vicksburg Dist.	7			
R. H. Patton	Brookhaven Dist.	6			
E. H. Langston	Gulfport	4			
Jas. Robinson	Gulfport Dist.	13			

NORTH CAROLINA CONFERENCE.

*L. W. Thomas	Winston Dist.	17
W. H. Webster	Greensboro Dist.	5
M. H. Hinton	Greensboro Dist.	17
J. C. Addie	Western Dist.	7
S. P. West	Winston Dist.	5
S. McDonald	Winston Dist.	12
A. B. Withrow	Western Dis.	4
*L. W. Thomas	Winston Dist.	13
J. W. Davis	Winston Dist.	16
S. F. B. Peace, D. S.	Greensboro Dist.	14

SAVANNAH CONFERENCE.

W. A. Holmes	Brunswick Dist.	6
E. D. Giddens, D. S.	Savannah Dist.	40
*W. J. Hamilton	Savannah Dist.	9

SOUTH CAROLINA CONFERENCE.

I. H. Richardson	Bennettville Dist.	10
J. T. Martin	Beaufort Dist.	9
W. M. Stone	Beaufort Dist.	8
W. H. Redfield, D. S.	Sumter Dist.	22
J. C. Martin	Greenville Dis.	7
A. D. Harris	Spartanburg Dis.	7
E. B. Burroughs, D. S.	Orangeburg Dist.	13
J. R. Townsend	Orangeburg Dist.	6
D. E. Thomas	Bennettsville Dist.	7

TENNESSEE CONFERENCE.

T. C. Wharton	Cumberland Dist.	6
W. S. Faulkner	Lexington Dist.	4
W. A. Rogers	Lexington Dist.	9
M. Williams	Cumberland Dist.	6
F. Smith	Cumberland Dist.	10
J. M. Lyte, D. S.	W. Tenn. Dist.	5
*W. B. Cranshaw	Cumberland Dis.	5

TEXAS CONFERENCE.

P. L. Jackson	Huntsville Dist.	6
*M. Fountain	Huntsville Dist.	26
W. L. Duncan	Beaumont Dist.	9
J. I. Gilmore, D. S.	Paris Dis.	8
M. Fountain	Huntsville Dis.	13
Jas. Clark	Navasota Dis.	4
M. M. Mndrew	Navasota Dis.	10

UPPER MISSISSIPPI CONFERENCE.

J. E. Ford	Greenville Dist.	4
J. T. Cannon	Tupelo Dist.	6
*J. W. Winbush	Holly Springs Dist.	7
W. H. Whitlock	Aberdeen Dist.	4
W. M. R. Lester	Starkville Dist.	5
G. H. Harvey	Starkville Dist.	7
B. F. Woolfolk	Holly Springs Dis.	6
D. E. Simmons	Greenville Dis.	5
E. D. Cameron	Starkville Dis.	8
E. H. Holmes	Greenville Dist.	9
Wm. Campbell	Winona Dist.	8
D. Green	Starkville Dist.	5
J. W. Winbush	Holly Springs Dist.	5
S. T. Walker	Holly Springs Dist.	5
F. T. Compton	Tupelo Dist.	9

WASHINGTON CONFERENCE.

C. C. Gill	Cumberland Dist.	6
J. J. Cecil	Annapolis Dist.	11
F. E. Nicholas	Alexandria Dist.	9
J. A. Holmes	Baltimore Dist.	10

WEST TEXAS CONFERENCE.

D. F. Vance	Columbus Dist.	6
J. W. Wright	Columbus Dist.	18
*M. S. Jordan	Columbus Dist.	12
T. S. Moore, D. S.	Waco Dist.	4
Thos. Carter	Waco Dist.	4
J. P. Eusan	San Antonio Dist.	10
Harry Swann	San Antonio Dist.	16
D. F. Vance	Austin Dis.	8
B. J. Goff	Waco Dis.	4
R. D. Dennis	Dallas Dis.	14
*M. S. Jordan	Columbus Dist.	10

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CAMPAIGN BRIEFLETS.

Those marked with a star are REPEATERS.

More to follow soon, you can hear some say who have already done well.

Every man a list, however small, is the slogan.

Send me a worker's button, says a loyal brother who has merited it by sending 25 or 30 trial subscriptions.

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Because of the unreasonably reasonable offer, no pastor CAN afford to let the month close and he outside the number of workers.

The last week! How about the OLD REGULARS? Will they bring up the rear?

It is GRATIFYING indeed to see how magnificently the men are taking up the response to our appeal.

If the LARGER charges will respond in proportion to the SMALLER ones, as they surely will, our 10,000 subscriptions are a surety.

An easily discouraged pastor writes that the comet interfered with his success last week and he feared the rain this week. Brace up, Brother! Time enough yet to win a victory in spite of comet and cloud.

Finally, Brethren, let your Southwestern endeavors for May end in an unceasing, strenuous campaign; and your efforts will be crowned with SUCCESS!

Gleanings from the Field

ALABAMA

On Sunday, April 10, at Talladega, Ala., we had a club rally, led by five captains, for the opening of our church at Knoxville. Mrs. Elizabeth

Kidd, \$9.52; Mrs. Mollie Carmichael, \$8.45; Mrs. Fannie Rathford, \$8.11; Mrs. Leana Turner, \$5.60; Mrs. Estella Craig, \$5.12; Total, \$35.00.—Louisa Toney.

Inflicted with sore eyes, use Thompson's Eye Water.

District Conferences and Conventions

CONFERENCES

District.	Place.	Date.	Dist. Supt.
Chattanooga	Cleveland, Tenn.	July 5-10	Cox
Winona	Kilmichael, Miss.	July 19-24	Gilliam
Knoxville	Clinton, Tenn.	July 19-25	Webber
Savannah	Tarboro, Ga.	July 20-27	Giddens
Greenville	Anderson, S. C.	July 20-24	Page
Hattiesburg	Ellisville, Miss.	July 21-24	Dudley
So. New Orleans	Thibodaux, La.	July 21-25	Hubbard
Waco	Mart, Texas	July 26-31	Moore
Beaumont	San Augustine, Tex.	July 27-31	Duncan
Brookhaven	Columbia Val, Miss.	July 27	Rembert
Waynesboro	Waynesboro, Ga.	July 27	Jackson
N. New Orleans	Franklinton, La.	July 27-31	Price
Baton Rouge	Clinton, La.	July 27-31	Daniels
Muskogee	Okmulgee, Okla.	July 28-30	Franklin
Palestine	Butler, Tex.	Aug. 9-14	Fuller
Shreveport	Zwolle, La.	Aug. 10-13	Reddix
Alexandria	Alexandria, La.	Aug. 10-14	Richards
Monroe	Monroe, La.	Aug. 10-14	Mohson
Dallas	Fort Worth, Tex.	Aug. 16-21	Wyatt
Jacksonville	Fernandina, Fla.	Aug. 18-21	Todd
Paris	Sulphur, Spgs. Tex.	Aug. 16-22	
Lake Charles	St. Martinsville, La.	Aug. 17	Chapman
Guthrie	Oklahoma City	Aug. 18-21	Smith
Cumberland	Washington, Pa.	Aug. 24-29	Curry
Marshall	Mineola, Tex.	Aug. 30-Sept. 4	Williams

CONVENTIONS.

- May 26-29....Waynesboro District Sunday School and Epworth League Convention, St. Andrews Church, Sylvania, Georgia.
- May 26-29....Hattiesburg District Epworth League and Sunday School Convention, Laurel, Mississippi.
- May 27-30....LaGrange District Epworth League and Sunday School Convention, Chipley, Georgia.
- May 30-31....Baton Rouge District Missionary Convention, Baton Rouge, La.
- June 1-2....South New Orleans District Missionary Convention, Berwick, Louisiana.
- June 13-15....Hattiesburg District Home Mission and Church Extension Convention, St. Paul Church, Hattiesburg, Miss.
- June 14-15....Texas and West Texas Conference District Superintendents, Ex-Presiding Elders and College Presidents' Council, Marlin, Texas.
- June 23-25....Texas Conference Annual Convention Woman's Home Missionary Society, Palestine, Texas.
- June 23-26....Lexington Conference Woman's Home Missionary Society, Hawthorne St., Church, Columbus, Ohio.
- June 24-26....Mississippi Conference Woman's Home Missionary Convention, Hattiesburg, Miss.
- July 27-31....Beaumont District Sunday School Institute, Epworth League Convention, Woman's Home Missionary and Ladies' Aid Society, San Augustine, Texas.
- Aug. 25-28....Montgomery District Sunday School Convention, Pollard, Alabama.

Conference Notices

Special Notices

MISSISSIPPI CONFERENCE. WOMAN'S HOME MISSIONARY CONVENTION.

The Woman's Home Missionary Convention will be held at Hattiesburg, June 24-26. I earnestly urge all auxiliaries to send a delegate. Please bring good reports. We are anxious to make this the greatest meeting in the history of the organization. Dear sisters, be sure and be on hand Thursday evening so we can begin our work promptly Friday morning.—(Mrs.) J. E. Threlkeld, Conference President.

TEXAS CONFERENCE.

Officials and Members of Woman's Home Missionary Society: It was agreed during our last annual session at Bryan to hold our next annual session at Palestine, separate from the Annual Conference to be held not earlier than the 20th of June this year. The president, Mrs. A. D. Logan, having been transferred into another

conference with her husband, the matter of announcing a date fell to me as first vice president. Accordingly I asked Mrs. Robins, our secretary, to give notice for June 23-24-25, 1910. I have heard from a majority of the officers and it seems to be the general opinion among them that it is rather late for us to make a success of it. I therefore take the authority to announce that our meeting is called at Huntsville as usual.—(Mrs.) S. E. Parker, President.

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District Rounds

GREENVILLE DISTRICT.

Third Round.

Basley—John Wesley, June 4-5; Central, 6; Seneca, 10-12; Westminster—Bethel, 11-12; Pendleton—Bethel Grove, 13; Liberty—Union, 13, 19; Pickens, 19-20; Belton—St. James, 25, 26; Williamston—Piedmont, 26-27; West Anderson—Springfield, July 1-3; Townville—Mt. Pleasant, 2-3; East Anderson—Good Will, 9-10; Loundesville—Groves Chapel, 10; Anderson, 15-17; Rock Mill—Sinai, 16-17; District Conference, Sunday School Institute and Epworth League Convention, at Anderson, 20-24; Greenville—Bethel, 29; South Greenville—Mt.

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WE ARE offering for sale 25,000 shares of stock in The McGirt Publishing Company at one dollar per share. While we mention on our circular six per cent., we feel that with the increased amount of business we will be able to pay 11 per cent. dividend annually. Furthermore, the stock which we are now selling for one dollar, will in a comparatively short time, increase in value. We feel that one of the greatest needs of the race is a great circular publishing company which will give it a national magazine and put books written by colored authors into the hands of their children. We are endeavoring to find fifty or a hundred loyal, race-loving persons who will subscribe for stock now, while it is selling at the present reduced figure. In this way we can prove to them our ability to make money for them as well as cause others to have confidence in us like wise. We hope to find a large number of investors this year and if we are successful, we will be able to show the world a company which will be a monument to the race for good.

Send money by money order or registered letter for as many shares as you desire.

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McGirt's Magazine is a periodical published in the interest of the race and is showing what the great men and women are saying and doing.

FOR YOUR SWEET SAKE—POEMS.—This is a second, revised and enlarged edition of this book. It is a collection of



James E. McGirt's choice poems, both classic and dialect. Any one can give an entire concert from the selections found in it. All elocutionists and persons who read, should have a copy of this book. The selections will carry any audience by storm. The selections are suitable for church concerts as well as for other occasions. Price \$1.00 for the book and one year's subscription to McGirt's Magazine, \$1.25. Any agent can make \$2.50 per day selling this work. Students can easily pay their way through college. Send \$1.25 for the book and a number of magazines with which to begin work at once.

WRITE

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Zion, 30-31; St. Mark—St. Matthew, Aug. 6-7; St. Andrews, 10; Mt. Carmel, 13-14; North Greenville—St. John, 14-15; Greenville—John Wesley, 19-21. Brethren, put your committees to work on your benevolences; come to the District Conference with round reports; let us have no blanks. Put the Southwestern in every home possible. Now is your opportunity; seize it; the church expects you to stand up and be counted. She is watching the man who is bringing things to pass. The second Sunday in June is Children's Day; plan to collect your full apportionment for education. Let every member subscribe to the endowment fund for Claflin University. The Greenville District is asked to raise \$5,000 in two years. We can raise it, if we will; let us will to do so.—Jas. F. Page, District Superintendent.

DALLAS DISTRICT.

Third Round.

Mexia, June 4-5; Hubbard and Dawson, 8; Pelham, 11-12; Corsicana, 18-19; Milford and Italy, 25-26; Waxahatchie, 2-3; Ennis and Ferris, 9-10; Fort Worth—St. Andrew, 16-17; Fort Worth Circuit, 16-17; N. Fort Worth, 20; Sherman and Gainesville, 23-24; Denison, 30-31; Pilot Point, 6-7; Dallas—St. Paul, 13-14; Hillsboro and Cleburne, 31; N. Dallas, Sept. 7. Brethren: The District Conference, Sunday School and Epworth League Convention will convene Aug. 16-21, at St. Andrew's Chapel, Fort Worth, Texas. We hope each pastor and delegate will answer to roll call. We hope you will be able to report two-thirds of your benevolent money raised. Remember to wait until fall means a deficiency in your report to the annual conference. Also we expect you to bring up your full assessment for Sam Houston College. Our watchword is "three hundred dollars for Samuel Houston College by the District Conference." Raise your assessments now.—J. S. Wyatt, District Superintendent.

WEST TENNESSEE DISTRICT.

Third Round.

Bells Circuit, June 4-5; Galloway Circuit, 4-5; Mason Station, 11-12; Sharon Ct. 13-16; Mansfield Ct. 18-

19; Paris and Bethel, 25-26; Springfield Ct., 25-26; Union City and Vaughn's, July 2-4; Trenton Mission, 5-6; Martin Station, 9-11; Humboldt, 9-11; Covington Ct., 16-17; U. Memphis Ct., 16-1; Atoka Ct., 23-24; Brownsville, 25-26; Hudsons and Mays, 28-31; Friendship Ct., 30-31; Binghamton Mission, 30-31; Dyersburg and Fowkes, Aug. 5-8; Klondyke Mission, 11-12; Memphis—Centenary, 18-15. Brethren: Don't forget to plan your work for success this summer. Let's break the past record along all lines. I'm with you for great success.—J. M. Lyte, District Superintendent.

PALESTINE DISTRICT.

Third Round.

Bryan, June 17-19. Bryan Ct., 18-19; St. John and B., 16; Hearne and Sutton, 25-26; E. Calvert, 25-26; Franklin, 18-19; E. Mexia, July 2-3; Teague, 2-3; Wortham, 5; Winkler, 9-10; Fairfield, 16-17; Oakwoods, Aug. 13-14; Palestine, July 22-24; Palestine Ct., 23-24; Jacksonville, 30-31; Jewett, Aug. 6-7; Boggy, Mission, 18-19; Leona, 20-21; Madisonville, 27-28. Our District Conference will convene Aug. 9 to 14, at Butler, Texas. Let each pastor and congregation do their best to bring up full reports to this conference. We expect a great crowd of people there and the good people of Butler are making ample preparation for entertaining all who may come. So let us make it a great conference. Let each one prepare for the Wiley Rally and our missionary causes; also the Southwestern. Don't forget; make a special canvass for the paper.—M. G. A. Fuller, District Superintendent.

WANTED.

We desire a list of all colored men engaged in business of whatsoever sort in the State of Louisiana. Pastors, educators and friends will do the Southwestern Christian Advocate a great favor if they will send us forthwith from each town a list of colored business men and their correct address. Please state the kind of business, whether merchant, broker, etc. We want also the names and addresses of successful farmers and mechanics. Let us have this information at once.

Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

BRUNES.—Mary Brunet, wife of Mike Brunet, of Lees Creek, La., passed into the realms above on April 21, 1910. She was a member of Harry Methodist Episcopal Church, which she joined 18 years ago and since that time has lived a consistent Christian. At the time of her death she was Superintendent of the Sunday School, which office she filled with credit. She leaves a husband, four children, three brothers and a sister. The funeral ceremony was conducted by the Revs. T. W. Williams, pastor, J. L. Thoms, R. Broakter, J. W. Young and J. W. Sams.—L. B. Pierce.

GILUM.—Oss Gilum, of Grand Bayou, La., joined the Corinth Methodist Episcopal Church the third Sunday in September, 1909—died in full triumph of faith, April 22, 1910. "Servant of God, well done."—I. B. Henderson, pastor.

DOULA.—Mrs. Maymie Doula, a faithful member of Hartzell Memorial of Hickory, N. C., fell asleep April 2, 1910. The deceased was a member in the truest sense of the word. She was devoted to the church of her choice and never shrank from performing her duty to the church. She served faithfully as a choir member, treasurer of the Sunlay School, member of the Ladies Aid Society and Epworth League. Mrs. Doula has left a rich legacy behind and while we all feel sad over her death we are thankful for the life she lived. She left a beautiful testimony, that she was wrapped in the arms of Jesus. Mrs. Doula's funeral was attended by the pastor, the Rev. A. G. Jenkins. The church was crowded beyond seating capacity and the floral decorations were very beautiful. She was laid away under a bank of flowers. She leaves a husband and one little daughter, a father and mother and brothers and sisters and a host of friends.—Mrs. Ada Jenkins.

WORD.—L. A. Word, daughter of the Rev. Isaac Merriweather, the first pastor of Mt. Pisgah Methodist Episcopal Church, Okolona, Miss., died February 10th. She ended this life a consistent Christian. She leaves three brothers and one sister and a host of relatives to mourn their loss.—C. H. Carter.

WARSEN.—Hannah Warren passed into the Beyond, during the month of February, 1910. We mourn her passing.

BRADSHAW.—Sister Caroline Bradshaw who died April 7, 1910, at Lexington, N. C., was a faithful member of the Methodist Episcopal Church until death. She was the oldest member of the Church as near as we can learn. She was near one hundred years old. She leaves two children, eight grandchildren, 14 great grandchildren. She was loved by all who knew her. The funeral was conducted by the pastor, the Rev. P. J. Cook.—Martha A. Wagner.

MCGILLS.—Sister Susie McGills, of Lumberton, Miss., died April 13, after a few days illness. She leaves one sister. Her funeral was conducted by the writer assisted by the Rev. G. W. Washington and Jesse Husband of the

African Methodist Episcopal Church. The remains were laid to rest in the Wells Town Cemetery.—E. H. Langston.

SMITH.—Sister A. D. Smith, of Tunica, Miss., who lingered with paralysis since the later part of last fall, 1909. She got able to visit her relatives and friends. Two weeks and two days after returning home on the morning of April the third she cooked breakfast, after which she prepared to send her husband to town on some business, and in a few minutes was speechless. She was one of the leading members of the Methodist Episcopal Church, was always willing to do any thing assigned her hand. She was a member of the Ladies' Council and Calantha. Her funeral was largely attended. The pastor being absent the funeral was attended by the Rev. B. F. Ketchum and the Rev. Blunson, both of the Baptist Church, assisted by the Rev. F. W. Swinel, S. A. Thompson.

HARRIS.—Mr. Lulus Harris, a faithful member of Russ Chapel, Greenville, Ga., departed this life in full triumph of the Christian faith, after 17 years services as class leader, trustee, Sunday School teacher, first vice-president of the Epworth League. Was laid to rest on April the 8th, with the honors of the United Order of Odd Fellows and the Independent Order of Woodmen. He leaves a dear wife, mother, four brothers, two sisters and a host of friends.—S. L. Deas, pastor.

PACKER.—Sister Susie Packer, of Winkler Texas, fell asleep in Christ, April 21. She joined the Methodist Episcopal Church 8 years ago under the Rev. E. D. Blacknell, and since has lived a consistent Christian. At her death she was 23 years old. The funeral was conducted by the Rev. E. Hunter, by her request, assisted by the pastor.—Cary Davenport.

HUNTER.—Bro. Baley Hunter, one of the oldest members of the Winkler Circuit of the Texas Conference, was called from labor to reward April 15, 1910, age 70 years. He lived a faithful and consistent Christian for 48 years. The funeral was conducted at Oak Grove Church by the pastor.—Cary Davenport.

EVANS.—On April 25, 1910, Sister Rebecca Evans, wife of Brother Hope Evans, both members of the Methodist Episcopal Church at Crawfordville, Ark., entered into rest. She leaves a husband, two brothers and host of relatives and friends to mourn her departure. Sister Evans lived a consistent Christian in Newman's Chapel for three successive years, her funeral was largely attended, conducted by her pastor at Spring Hill Baptist Church, the Rev. S. J. Brown.—A. L. Green.

STRINGFIELD.—Mr. Jake Stringfield, of Escatawpa, Miss., died April 21, 1910. He leaves a wife, two children, mother and brother. He was a good man in the community and was loved by all. He was very loyal to the Church but not a member. He belonged to two orders. His funeral was conducted by A. Lee.

BROWN.—Sister Mary Brown, of Mandeville, La., departed this life on the 14th of April, after an illness of a short duration. She leaves an aged mother, husband and sister and a host of friends. The funeral was conducted by the pastor and assisted by the expastor, the Rev. C. W. Kershaw.—M. J. Dyer.

THOMAS.—Sister Thomas, the esteemed President of the Woman's Home Missionary Society, Biloxi, Miss., departed this life April 24. She was born in Richmond, Va., and was 58 years old and a resident of Biloxi,

WOMAN'S BEAUTY

A woman's beauty is dependent on her health. To keep her beauty, she must keep her health. Sickness and suffering leave their trace, pain leaves its marring imprint. Ladies have come to realize that to be beautiful and attractive they must give attention to physical fitness and health.

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Miss, for the past 37 years. She was a loyal and faithful member to her church and served faithfully in every office up until about four months ago. In all of her sickness she bore it with patience and would say to her family and friends that for 27 years she had made it with the Lord and every thing was alright. Sister Thomas leaves to mourn, one brother, one sister, two daughters, one son and nine grandchildren, and other relatives. The Woman's Home Missionary Society will be lost without our President. Her place can never be filled.—Mrs. Julia, vice-president; Mrs. E. I. Johnson, secretary.

LOCKETT.—Sister Judia Lockett, a faithful member of Providence church, Flournoy, La., died April 10, age 38 years. She was sick a year and six months. She bore her affliction patiently and she died in the full triumph of faith. She leaves a husband, and three children, father, three sisters, one brother, a host of relatives and friends. Funeral was conducted by the pastor, assisted by S. P. owell and Sims, of the Baptist Church.—George Thomas, pastor.

TYREE.—On April 23rd, Ruth Lowe Tyree, the sweet four year old daughter of Mr. and Mrs. Charles Tyree, of Portsmouth, Ohio. The child had been under the tender care of her grandmother, Mrs. Martha Ellis, who lovingly nursed her during the many weeks of illness. Four sweet girls served as pall-bearers, viz: Marjorie Johnson, Jennie Hurd, Pauline Johnson and Gladys Smith. The funeral was conducted by the writer, and the remains laid to rest in the beautiful cemetery.—Rev. T. R. Fletcher, pastor.

DAVIS.—Brother Jerry Davis, an old pioneer of the Methodist Episcopal Church, at Alamo, Texas, after an illness of two months, departed this life April the 19th at his home. He had been a member of the Methodist Episcopal Church for 42 years. He leaves a wife, six daughters and five sons and many grandchildren and great grandchildren and a host of friends. His funeral was preached by the pastor; his remains laid to rest in the Alamo cemetery.—G. R. Turner, pastor.

ROBERTS.—Sister Henrietta Roberts, of Clarence, La., the wife of Brother

Noah Roberts, a local preacher, died Friday night, April 15, with faith in Jesus Christ. She joined the Methodist Episcopal Church in 1885 and from that day she worked in the Master's vineyard. She is not dead, but sleepeth. She leaves eleven children and a husband.—W. J. Hampton, pastor.

OWENS.—Martha Owens was a faithful member of Mt. Pisgah Methodist Episcopal Church for nearly 25 years. She served as organist for more than eight years; died as she had lived, a consistent Christian, on Monday evening, April 11th. She leaves her husband, daughter, two sisters, a brother and a host of friends to mourn their loss. The funeral was conducted by the Rev. J. J. Johnson. She was laid to rest by the Ladies' Circle of which she was a member.—C. H. Carter.

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Gleanings from the Field

TEXAS.

Conroe.—The members and friends of Metropolitan Methodist Episcopal Church stormed the parsonage at a late hour of the night, on April 7th. Bro. Ed. Bass led the stormers, assisted by our worthy District Superintendent, Dr. W. Hartley Jackson. Indeed it was a great storm and a total surprise to myself and family. They came through a heavy rain and as dark as pitch. They brought more than \$15.00 of nice choice groceries, well selected, and Mrs. Cora Bass brought a purse of money to the pastor's wife. This is a great people. God bless them and they are welcome at any time.—J. H. Anthony, Pastor.

Jasper.—We had a most delightful day April 10. The Sunday School, under the superintendency of Bro. D. Denfro, is doing well. The Rev. John L. Blue, our pastor, preached to the delight of his hearers. The baptized, the candidates are asking for others to come and receive this holy sacrament. One more soul was brought to Christ. Ten souls were brought to Christ during the night service. Collection, \$-.25.—Maggie Renfro.

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Gleanings from the Field

TENNESSEE.

We have moved our church to our town lot (Doves) and it is almost ready for occupancy. We have had services in it already and have had large crowds. There have been several rooms added to the parsonage.—E. F. Carter, Pastor.

The members and friends of Gal- loway, delivered recently to the pastor 53 pounds of groceries with several dozens of eggs and a goodly sum of money for all of which he is very grateful.—Wm. Neal, Pastor.

Lawrenceburg.—St. John Methodist Episcopal Church, under the Rev. W. D. Pettus, is progressing rapidly. For many years past there has not been such a spiritual and social unity in our church as there now is. I am proud to say to all who know what a struggle St. John has had since the time she was erected that to-day she is now on her march forward with good Sunday services, and a Sabbath School hard to be surpassed. Weekly meetings are better than they were. Our pastor is not only loved by the members of the Methodist Episcopal Church, but by all without regard to denomination. On Sunday, April 17th there was a rally, which ended the contest of the class leaders for a Testament. On that day there was a general comingling of pastors of different denominations. During the services five sermons were preached by the following pastors: The Revs. J. C. Carter, Christian Church; H. C. Welch, Holiness Church; B. Watt, Baptist Church; and W. Wray, Baptist Church. Mrs. Millie Davis raised \$6.23; Mrs. Callie Bumpass raised \$15.51; Bro. R. B. Gabriel raised \$5.00; total, \$26.74. The book was awarded to Mrs. C. Bumpass. An excellent address was delivered by Miss Lovie E. Erwin, after which she presented the book to the pastor to be given to the triumphant leader.—J. F. R. Summerchild, Pastor.

Waynesboro.—We came to this place December 1, 1909, and we are glad to say that we are well pleased at being sent among such good people. Our first quarter was held April 16-17th, with the District Superintendent, the Rev. B. J. Meredith, LL. D., presiding. Raised for all purposes, \$80. Waynesboro circuit is alive along all lines. The Elder preached an able sermon Sunday night; the Rev. Mr. Sanford at 11 o'clock. We had a large crowd out Sunday night of white and colored.—R. L. Williams, Pastor.

Big Stone, Gate City.—The Rev. J. R. Hill, District Superintendent, held our second quarterly conference, March 5-6. The District Superintendent urged each member to take the Southwestern Christian Advocate. The work of the circuit was shown to be in good condition. For the quarter we raised \$185.75; for the day \$18.00.—H. Martin.

Hartsville.—The Rev. J. B. Booth, District Superintendent, presided at our first quarterly conference, March 12-13, with good results. The District Superintendent held a good business session Saturday night, and at 11 o'clock he preached a powerful sermon. This charge is in good condition spiritually. Two members were added to the church. The Lord's supper was administered at night; 65 persons partook of it. Although we had just passed through the hardest winter witnessed in years, we paid our

Superintendent in full for the quarter. We raised Saturday night and Sunday, \$32.50.—S. Knight, Pastor.

Mansfield Circuit.—With the Rev. J. M. Lyte, B. D., presiding, the second quarterly conference held March 26 and 27, was a successful meeting. The condition of the church was shown to be in pretty good shape. The District Superintendent preached an enjoyable sermon at 11 o'clock service. At 7:30 p. m., the Rev. J. H. Thompson spoke to the delight of all. 55 persons partook of the Lord's Supper.—J. F. Fenner, Pastor.

Mason.—We were blessed Tuesday night, April 5th, 1910, with the presence of Dr. I. L. Thomas, the Field Agent of the Board of Home Missions and Church Extension. An excellent program was gotten up by Miss Martha Alexander. At the close of the service we were able to give to Dr. I. L. Thomas the sum of \$12.16. The audience was dismissed by the Rev. J. M. Moody.—H. P. Garden, pastor.

Lewisburg and Petersburg Circuit.—At Petersburg was held the second quarterly conference with great success. The District Superintendent preached three strong and stirring sermons. Paid District Superintendent \$21.01; raised for Easter, \$5.25; for all purposes this quarter \$110.25. My work is in good condition now; have revived the prayermeeting and class meeting; have reorganized the league, and it is now a fine organization, led by Miss Julia Yeaging. They raised \$6.00 this quarter. I organized a choir and we are preparing to put a new organ in the church.—K. H. Turner, Pastor.

Manchester.—On our second quarterly meeting occasion, the Rev. W. R. Smith, District Superintendent, was absent on account of the illness of his mother, but the Rev. S. B. Blackman, of Tullahoma, Tennessee, came in his stead and held our meeting. He made a lasting impression. We had a wonderful time. Paid District Superintendent, \$1.00; paid pastor, \$53.30; for repairing church, \$13; total, \$74.30. We have beautified our church. It is a credit to our town and conference. We had 19 for baptism on Sunday, May 8th.—F. R. Anderson, Pastor.

If afflicted with sore eyes, use Thompson's Eye Water.

TEXAS

The Mercy and Help Department of the Epworth League, of our church at Hearne, led by Prof. Jno. Polk, left a good hatch of groceries at the parsonage, May 5th. Then they went on their way distributing good things to the poor and needy of the town. We thank the Epworth League for this kindness.—L. L. Neal, Pastor.

Houston, St. Mark.—Our church has taken on a new life; our second quarterly conference, held April 5; all officers were present with good reports. Dr. J. M. Johnson preached and he was paid in full, and eighteen partook of the Lord's Supper. We are planning to raise all of our claims this year. We are also planning to remodel our church. We have in our treasure a good little sum of money with which to do the work. I am in my fourth year at this place and fresh in the minds of the people. The good sisters of the Women's Home Mission got down to work and raised money and bought an organ. We also paid I. L. Thomas of the Home Mission some-

thing for his cause.—Wm. White, Pastor.

Course.—The first quarterly conference for Course Circuit was held with Metropolitan church, April 2-3, Dr. W. H. Jackson, District Superintendent, presiding. The Doctor gave a very helpful lecture on "The Church Officer." The Rev. J. H. Anthony, our able pastor, and his officers had full and round reports. The Easter collection, March 27, was \$90.80. Sunday, April 3, Dr. Jackson preached two strong and helpful sermons. Fifty-nine communed at the Lord's Supper. Collection, \$34.35; paid District Superintendent in full, \$20.00; pastor, \$115.00. Total collection during the quarter, \$212.18. The Rev. Mr. Anthony has this whole circuit worked up in a very systematic way. Better than ever in the history of the charge; and the people are justly proud of him. God bless our Bishop and District Superintendent for sending us such an able Christian gentleman. We lead the Huntsville District on all lines.—Mrs. A. R. Scott.

Peiham.—Our second quarterly conference was held March 19-20, by District Superintendent J. S. Wyatt. On Sunday, the District Superintendent was at his best. He administered the sacrament to 65. One came up for prayer; paid Superintendent in full. Raised for all purposes this quarter \$125.00. The people have the church at heart and love the pastor, the Rev. R. L. Dennis. We want to build a new Wesley Chapel. The outlook is bright for a great year's work. We already have in the treasury \$200 on a new church.—(Mrs.) L. A. Richie.

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If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 176 South Bend, Ind.

VIRGINIA

Ahhington.—On April 16-17, the second quarterly conference was held on the Charles Wesley Church by District Superintendent I. R. Hill. He was delighted with the reports of the work of the church. Raised during the quarter, \$91.92; Supt. Hill preached three able sermons Sunday at 3 p. m. The communion was administered to 95. At night, after the sermon,

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Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

Miss Bertha McNeil and Miss Clara Baquie, teachers at Gilbert Academy, are at their respective homes in this city.

Miss Mallie O. Salusby, director of the Music Department and Miss Florence Lewis, an instructor in the same school, Gilbert Academy, attended the commencement exercises of New Orleans University, last week.

The Young Men's Protective League and Association, organized 28 years, held their annual anniversary Sunday, May 15th at Macedonia Baptist Church, Camp Parapet, the Rev. H. Hamilton, pastor. This association organized in an old cooper shop, now has a splendid hall, a healthy bank account, and a splendid record. The pastors of Camp Parapet and Kenner were present on this occasion and spoke. The Rev. T. B. Oville, pastor of Ross Methodist Episcopal Church, delivered the principal address; subject, "General Development."—S. Jackson.

St. Matthew Church, Algiers.—The married men and married women of St. Matthew Methodist Episcopal Church, with the assistance of the pastor, the Rev. Wm. Harrell, and co-operation of the officers, concluded their three months' rally Sunday evening, May 15, raising for the church debt \$84.46. The grand total for the day was \$91.76. The following visiting pastors gave words of encouragement, and ably assisted in the rally: The Rev. D. G. Pharris, of Asbury Methodist Episcopal Church, and the Rev. P. Landry, D. D., of Haven Chapel. We take this opportunity to express our thanks and unstinted appreciation for the hearty cooperation given us. The married men and women are to be congratulated on their success.—C. D. Smith.

Haven Memorial.—On Sunday night, May 22nd, we entertained the "Freight Handlers" Local Union No. 189, on their 7th anniversary. The members appreciated their visit. The Rev. M. S. Davage, A. M., was master of ceremonies. Sermon by our pastor, Dr. Pierre Landry, assisted by the Rev. C. C. Landry, pastor at Litcher. The claim of the Southwestern was presented by Business Manager Davage and quite a list of subscribers was secured. The officers of this organization are: E. P. Damon, president; Jos. Chatman, vice-president; L. Stewart, recording secretary; J. Johnson, financial secretary; G. W. Ray, treasurer; G. Williams, chairman finance committee; T. S. Bazil, chairman railroad committee; F. Stokley, grand marshal; C. J. Holmes, chairman Con. Com.; F. White, Chairman B. Com.—Vernice C. Obert.

SOUTH NEW ORLEANS DISTRICT. MISSIONARY CONVENTION BERWICK, LA., JUNE 12.

All the pastors are urged to be present; come prepared to report not less than \$300 in cash. The Revs. Williams and Robinson will take good care of the convention.

B. Mack Hubbard, District Superintendent.

STATE NEGRO BUSINESS LEAGUE TO BE ORGANIZED.

A very significant meeting was held in the Colored Y. M. C. A. Building in New Orleans on May 12th which resulted in the call for the organization of a State Negro Business League to be affiliated with the National Negro Business League of which Dr. Booker T. Washington is president. In this meeting were many of the representative business men of the Crescent City who were enthusiastic and harmonious in all the deliberations looking to the calling together for the first time all the business interests of the people of our states. It was said by the old business heads that this was the best meeting held in New Orleans. The following is the call:

The National Negro Business League of which Dr. Booker T. Washington is the president, has acted as a great stimulus to Negro business enterprise in many of the states of the Union. The time has come when the farmers, merchants, and other business men of Louisiana should respond through organized efforts to the growing demand of their commercial interests in the state.

The amount and variety of business enterprises conducted by the race in Louisiana is surprising, but it is not known to the world because our business men are not in any way associated together in an organized movement.

In order that (1), our business men throughout the state may become better acquainted with each other, (2), that new impetus may be given the commercial growth of our people, (3), that the successful men may have an opportunity of explaining their methods and giving to others the benefit of their experience, (4) and that our young men may be encouraged to enter upon commercial pursuits, (5) and that the present extensive Negro business in the state may be better known and reported, we join in issuing a call for a convention of colored business men to be held in the city of New Orleans, Wednesday and Thursday, July 6 and 7, 1910, for the purpose of organizing a Louisiana Negro Business League to be affiliated with the National Negro Business League.

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I am the founder of the **INTERNATIONAL LIBERTY UNION OF THE WORLD**, the greatest secret Industrial Benevolent and Protective order for the toiling millions of men and women the world has ever known. Through this order I am devoting my life and energy, assisted by 53,000 members, to provide immediate work, higher wages, family protection, self-education, co-operative buying and selling, mutual uplift and cash benefits to all who will join with me in this "I-L-U FAMILY" and **FOLLOW MY LEAD TO BETTER CONDITIONS.**

If you are looking for pleasant work that will pay you well and in which you can use all or only spare hours, you must write me immediately for full particulars of this remarkable offer, enclosing ten cents for a three months subscription to our official magazine, **THE UNION JOURNAL**, which with the letters and circular matter I will send you, will convince you that I am able to help you. **Write me today.**

W. C. Critchlow, Pres. I-L-U

284 I-L-U Building

Dayton, Ohio, U. S. A.

We are giving below the list of committees so far appointed. In this list are many of the prominent and most progressive citizens in New Orleans, and it shows that these men mean business, and that a great time is expected. The first meeting is to be held in New Orleans because it was thought that the arrangements could be affected easier, and that more of our people could be gotten together for this first meeting.

All the committees thus far appointed are temporary. When the organization is affected July 6th and 7th, all parts of the state will be represented in the staff of officers. It is incumbent upon our people in all sections of the state to make this meeting a success. All business men, successful farmers, physicians, druggists and men and women who are in any way interested in the financial and commercial development of the Negro people in Louisiana are urged to attend this meeting.

Reduced rates will be announced. The list of committees so far is as follows:

Executive Committee: R. E. Jones, chairman, 631 Baronne St.; M. S. Davage, secretary, 631 Baronne St.; J. J. Winston, treasurer, Pythian Temple. A. DeJole, Jr., D. W. Rhodes, P. H. V. DeJole, T. A. Carr, W. E. Robertson, H. F. Crozier, M. LaBlanc, W. L. Cohen, J. M. Vance, William Robinson, E. A. Barnes, G. D. Geddes, L. T. Burbridge, E. J. Lamothe, M. P. Nicholson.

Committee on Call: A. Lawless, Jr., chairman; A. DeJole, Jr., Victor Fortner, J. J. Winston, T. A. Carr.

Committee on Transportation.—Ed-

waid Barnes, chairman; W. K. Hopes, M. S. Davage.

Committee on Program: Dr. L. T. Burbridge, chairman; Dr. P. H. V. DeJole, E. J. Labranch, E. H. Phillips, M. P. Nicholson, H. B. Charles, W. E. Robertson.

Committee on Place: J. M. Vance, chairman; S. W. Green, H. F. Crozier.

Committee on Ways and Means: W. L. Cohen, chairman; W. E. Robertson, Dr. L. T. Burbridge, William Robinson, M. LaBlanc.

Committee on Business Men's Banquet: J. P. Duggel, chairman; William McPherson, A. DeJole, Jr., Dr. J. A. Willis, Robert Armsted, C. J. Ross, Edward Brooks, Sr., A. J. Ross, H. E. Braden, A. O. Smith.

All persons engaged in business pursuits as well as all others who are interested in the financial and commercial development of the Negro race are earnestly requested to meet in the Colored Y. M. C. A. building Thursday night of this week to complete arrangements for the call meeting.

Married

Klug-Anderson.—Mr. Charles Klug and Miss Maud Anderson, both of New Orleans, May 5, 1910. Miss Anderson is the daughter of Dr. A. E. P. Albert. Dr. J. F. Marshall officiated.

Hicks' Capudine Cures Sick Headache Also Nervous Headache, Travelers Headache and aches from Grip, Stomach Troubles, or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, JUNE 2, 1910

Vol. No. 44—No. 22

THE NEGRO IS MAKING GOOD

The hope of the Negro lies very much along the line of creating a financial and commercial basis which shall be a means of support for the building of the higher life. That the Negro is branching out in business pursuits spells for him contentment, makes him less a problem upon the country and will earn for him respect in quarters which have heretofore treated him with stolid indifference. Recently the Associated Press had the following news item:

"Having started up under most promising conditions, the Durham Textile Mills, the only Negro hosiery mill in North Carolina, has met with such success that it has doubled its capacity and working quarters and within a month will have in operation several new machines.

"The factory is owned solely by Negroes of Durham, and the management comes from the textile schools of the country. It is the purpose of the company to make Durham the center of Negro hosiery mills in the United States."

It is exceedingly encouraging to have the Negro attempt such enterprises and to succeed. There is a silk factory in North Carolina, although not operated by colored capital, is nevertheless manned by colored labor from top to bottom. The Negro must have employment for his young people. The Negro family has not the financial backing to maintain the young men and young women in homes of luxury without their making an effort for self-support, and if the Negro family were financially able to permit the young people to remain in ease it would not be advisable. As a matter of fact the avenues for Negroes earning a living are very limited. All cannot teach school nor can all our brightest minds be engaged in professional life. It is encouraging therefore when the Negro branches out, as is evidenced in this new enterprise in North Carolina.

MR. PAGE M. BAKER AND THE TIMES-DEMOCRAT

The death of Mr. Page Mercer Baker, which occurred on Saturday afternoon, May 28, removes one of the outstanding characters of the City of New Orleans. Since 1889 he has been Editor and Manager of the *Times-Democrat*, a paper which has obtained national reputation and which is an exceedingly strong sheet from every viewpoint. Mr. Baker was a constructive force in this community. He was a pathfinder and a pathmaker rather than a follower of public sentiment. When public opinion did not suit him he sought to reconstruct it and would have it conform to his way of thinking. The *Times-Democrat* under his administration was not only strong as a news sheet, but the editorial department of the paper was exceptionally strong. Mr. Baker succeeded in gathering around him a corp of capable editorial writers and in impressing upon them his policy which made the *Times-Democrat* a distinct force. One of the features of the paper was its literary editorials, which appeared every Sunday morning and which were always worth reading. They were illuminating and interesting.

The thing to be regretted as concerning the *Times-Democrat* during the career of Mr. Baker was his attitude toward the Negro. There was no man in the city, probably in the South, whose potency the Negro dreaded more than that of Page M. Baker. At times he was bitter on the race question. Although he was born of Northern parentage who had settled in Florida before his birth, he was a Southerner to the manor born, and was an extremist to an unreasonable measure in

his efforts against the Negro. It is hard to think of a man so great as he in other regards to be so narrow in his conception of the rights and privileges of the Negroes who constitute one-third of the population of the great city, and therefore a commercial and an industrial factor and also who constitute a very large per cent of the population throughout the South. Mr. Baker's philippics against the Negro never failed to stir the lower element of whites, who at all times are too ready for suggestions from such a dignified and influential source as the columns of the *Times-Democrat*. The *Times* has been an almost aggressive and unrelenting advocate of extreme measures that not only meant the curtailment of the Negro's inherent rights, but it has deliberately refused to show the milk of human kindness in the Negro's uplift. And this is singularly strange, too. It is to be allowed for small sheets to do this sort of business and to advocate such extreme measures, but a great and outstanding force, as is the *Times-Democrat* ought to take a statesmanlike view (and this it does on most questions) on the Negro. We have had occasion more than once to call attention to what has seemed not only a breach of kindness, but an act of injustice toward the helpless Negro, who is more dependent to-day than ever before upon the sense of justice and fair play, and, maybe, upon the mercy of the Southern white man. His co-operation we seek; for it we plead, to the end that the Negro shall be lifted up and as he is lifted the entire community will be better and the burden of the State and Nation because of the Negro's ignorance and moral handicap, will be lifted.

We could wish that under the new administration the *Times-Democrat* would show a more sympathetic interest toward the Negro, both as to his political status and his educational, moral and industrial progress. Yea, even more we pray that the great paper will evidence more consideration and a willingness to help us to make of ourselves in our own race lines our highest and best selves.

THE NEGRO AND FEDERAL PATRONAGE

In spite of the notoriety of the Indianola post-office affair and the celebrated case of Collector Crum of the Port of Charleston, South Carolina, five Negroes have held positions as postmasters in the State of Mississippi during the past decade and what is more, four at present are occupants of these positions and that, too, with a minimum amount of friction with the constituency whom they must serve. The men to whom we refer are Postmaster Piernas, at Bay St. Louis; Postmaster Keys, at Ocean Springs; Postmaster Maxwell, at Pearlinton; and Postmaster Richardson, at Port Gibson. Postmaster Perkins, of Edwards, who died recently, had resigned, having served nearly 10 years as postmaster. Just before the inauguration of Mr. Taft it was rumored that he would announce a policy to the effect that he would not appoint Negroes to federal positions in the South. Upon his inauguration he took the position that he would not make federal appointments in the South where there was any marked opposition. Anticipating this position on the part of the President, the *SOUTHWESTERN CHRISTIAN ADVOCATE*, in an editorial which was written the week that President Taft was inaugurated, and which was off the press before March fourth, said:

It is rumored that President-elect Taft has intimated that he will not appoint Negroes to federal positions in communities where objections are raised. If this is true,

then Mr. Taft may put it down that such an announcement will produce objections where objections do not now exist, and that he might as well announce ex-cathedra that no Negroes will be appointed. Such a statement would mean the displacement of Negro officials in the South where they are now giving general satisfaction. There are instances in the South where Negroes are serving federal appointments and where their service is as satisfactory as would be any other individual's. It is only a rare case where there are no objections at all of employees, whether they be white or colored.

Such a statement as referred to on the part of the administration would put all Negro applicants at a very serious disadvantage. Suppose Mr. Taft were to announce that no Republican would be appointed in the South because of the large prevailing Democratic constituency, then it is possible that for political expediency objections would be raised to all white Republicans, so that white Democrats could be appointed. This is a supposition, but a supposition entirely within bounds of present day politics. Therefore, to announce as a principle that Negroes will not be appointed where objections are raised invites objections and is manifestly unfair to the Negro element of the Republic. All such cases should be decided on merit, dealing with local facts and local coloring.

As a matter of fact, there are a number of localities in the South where Negroes are serving appointments and serving them acceptably, and, too, where their bondsmen are Southern white men, and in many cases of different political opinion. It is a well known fact that no Negro could be appointed (and should not be) where all the white people in any particular community would be against him. It is also a fact that no Negro has been appointed except when he has had a reasonable amount of Southern white endorsement. There are Negroes living in Southern communities where, if patronage must needs be given to a Republican, the white Democrats would as soon see a Negro have it as any white Republican. For any individual to intimate that the South is irrevocably and totally opposed to the appointment of any, and all Negroes is to create an impression quite contrary to the facts.

No question of social equality is involved. It is a question of livelihood. The South has a record on the opportunities afforded the Negro to earn a living of which it should be proud. The South is fair to the point of being generous in according to the Negro the privilege of earning an honest and honorable living.

The *SOUTHWESTERN* is in no sense a political sheet. It does, however, have to do with all the problems in which may be involved large principles and principles that effect the life, liberty and pursuit of happiness of the ten millions of Negro Americans.

The press dispatches now announce that Mr. Thomas I. Keys, who has served the postoffice in Ocean Springs for a number of years and who, to our personal knowledge, is on good terms with the people of his community, white and colored, was recently invited to Washington City and in the

(Continued on Page Eight.)

A Plea for Christian Unity & Universal Race Co-Operation

By President W. P. Thirkfield, LL. D.

(A discussion occasioned by the exclusion of the colored Sunday school workers of the District of Columbia from the big parade of delegates to the World's Sunday School Association.)

Representatives from the nations of the world are gathered here at the capital of the greatest republic on earth to attend the convention of the World's Sunday School Association. Delegates from Europe, Asia, Africa, and the islands of the sea are present. They are welcomed by thousands of delegates from all American churches.

The report of the chairman of the executive committee says: "Christian unity has been emphasized in a wonderful way" in these conventions. In Rome twenty-seven countries and fifty-three religious denominations, without a note of discord came together."

"We are not divided,
All one body we."

The theme of this Washington convention is the evangelization of the world in this generation. The world is here.

The native Bishop of Japan, with his plea for his dark-skinned brethren, is welcomed. The Bishop of Africa, representing the uncounted millions of the dark continent, is here with his plea for the redemption of the brother in black.

And it is my conviction that if Africa is to be redeemed it must be largely through the educated, consecrated American Negro, redeemed and equipped through the Sunday school, the church and the college.

The great leader from Korea pleads for the darker-hued millions of that nation who are here represented.

The convention in character is ecumenical. It is missionary in purpose and spirit. Its plea is that all races and peoples of the world shall be won to Christ.

Exclusion of Negro from Parade.

An impressive feature of the program was the great procession, marching along our streets as an illustration of the bigness and world-embracing character of this great Sunday school movement.

The races of the world were here represented, and all find a place but one. The American Negro here in the District of Columbia was shut out. And this of set purpose by the local committee in charge, although the representatives of the colored churches have made earnest plea for representation.

Other colored races were assigned places in the procession that went forth singing in the name of our common Christ

"Onward, Christian soldiers,
Marching as to war."

(for the conquest of all races of the whole world for Christ)

"We are not divided,
All one body we."

So they went singing under the dome of the Capitol. Yet here in the center of this republic representatives of the Sunday school movement among a people comprising every ninth soul in the United States, and representatives of Christian churches and Sunday schools comprising millions of members, are, on a technicality as to organization, shut out from a place in a parade that is designed to set forth the solidarity and greatness, the unity and the Christian spirit of this movement for the saving of all peoples in America, and the evangelization of the world for Christ.

What a contrast to the exhibition of educational work in the District, where white cadets and black cadets march in parade, illustrating the achievements of education among all the youth. What a contrast to the political and civic parades, where, at the inauguration of the President, white and black columns follow each other. It is asserted that the Catholic Church does not deny to the colored man recognition in such religious services.

Virginia Negroes Shut Out

Yet a prominent officer of the association informed me that the colored delegates from Virginia, regularly appointed and recognized by the convention, after making formal application, were also shut out from this parade, designed to be representative of the world-wide Sunday school enterprise.

Think of it! Here in a great Christian convention and in a purely public religious and civic dem-

onstration, where not even the semblance of social relation appears, Christian ministers and laymen engaged in this great world-wide Sunday-school movement are cut out and thrust aside because they are identified with the Negro race in America and stand identified with that race in the District of Columbia.

I deplore this public controversy that mars the peace of the convention, and my name has been unexpectedly thrust into it in an incidental way. But just as a missionary to the darker skinned races of foreign lands might feel that the onward movement of Christ's Kingdom was hindered, if delegates from those peoples were shut out by the mere accident of color, so it appears to one who at the call of the Master has given himself for over a quarter of a century to the redemption and the mental and moral uplift of a race for whom Christ died, and who is convinced that in the interests of Christ's Kingdom in America and for the ultimate redemption of Africa should be given the hand of help and all encour-

An Open Letter

To the Delegates of the Sixth World's Sunday School Convention, Washington, D. C. May 19th to 24th, 1910, from the Colored Ministers of Washington, D. C.

"One is your Master, even Christ; and all ye are brethren."—Matt. 23:8.

"But God hath showed me that I should not call any man common or unclean."—Acts 10:28.

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons."—James 2:1.

"If ye fulfill the royal law according to the Scriptures, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin; and are convicted of the law as transgressors."—James 2:8 and 9.

Dear Fellow Christians:

The Lord Jesus Christ on leaving the world left to His disciples the command to preach the Gospel to every creature. He also said He came to seek and save that which was lost; hence it is the purpose of Christianity to redeem the whole world.

The object of the Sixth World's Sunday School Convention is to carry forward God's work in the spirit of Christ among all nations. We know how completely the Lord eliminated race and national prejudice from His social practice; no Samaritan was below His notice, no Magdalene beyond His touch. He is the one Lord and Master of us all. Subject to our temptations, He was without error.

It is unfortunate that any one who bears His name should at this time when "the evangelization of the world in this generation" is the watchword of millions—resort to such offensive forms of race prejudice as the Local Committee of Washington has done in completely (as far as it is concerned) eliminating the colored people from any part in the Sixth World's Sunday School Convention and in barring them from the public parade of Sunday Schools. It is difficult to see how any one can pray or hope for the evangelization of the world, when one refuses to fellowship his neighbor next door because of race and color.

It is our belief that Foreign Missionary Work will be greatly hindered in this generation unless race prejudice in America can be conquered. As Christians we have striven to better ourselves by the practice of those virtues handed down to us by Anglo-Saxon social custom, and by obeying the common law of the land and by surrendering ourselves to the Christ spirit. Considering the numerous unchristian practices of so-called Christians in the name of social expediency, we think we have done well.

The Sixth World's Sunday School Convention is now being held in this city upon invitation of the Washington Sunday School Union (white). Said invitation being seconded and warmly urged by a colored man, viz. the Rev. Dr. W. J. Howard, who was a delegate to the Convention in Rome, and who spoke for the colored people as the representative of the Colored Sunday School Association of the District of Columbia, which organization has been a member of the World's Sunday School Association for ten years or more. The thirteen colored dele-

gates of the District of Columbia to the Sixth World's Sunday School Convention were elected by the Colored Sunday School Association of the District of Columbia, and are therefore members of the World's Sunday School Association in precisely the same manner as the delegates of the white Sunday School Association of the District of Columbia.

Issue Deplored By Many

I am sure that in the name of the Christian Church, in the name of humanity, in the name of this world's Christian convention, representing and illustrating the progress of Christianity among all the races of the world, many deplore the fact that the plea of the local colored ministers and Sunday school workers that they be given a place in this procession representing the religious organizations and forces of the world was denied them. If this problem of the races is to be solved in peace, as I believe it will be, and to this end I willingly give my life, it must be through the united efforts of the moral and religious elements of both races.

In the city of Atlanta, as the outcome of the riot, a "cathedral of co-operation" has been formed, in which white and colored ministers now meet at stated periods for mutual prayer and consultation and co-operation, for the religious betterment and the civil and moral uplift of all the people. This convention should in the same manner illustrate to all the world the fact that the cross of Christ is broad enough to shelter and redeem all peoples and also enforce the doctrine of the fatherhood of God and the essential brotherhood of man, which is to make the conquest of this whole world for Christ possible.

We wish all the delegates from Europe, Asia, Africa, the Americas and the Islands of the seas to know that in our hearts we welcome them; but because of unchristian race prejudice, which we are sure the delegates can neither understand nor appreciate, we cannot show our hospitality and Christian fellowship without greatly offending the Local Committee of white Christians, as it claims to have had an agreement that in case the invitation to come to Washington should be accepted the colored people of the District of Columbia were to have no part in the Convention arrangements, the Sunday School parade, etc. We regret the manifestation of such prejudice and are sure it does not honor our Lord and does not help either the white or the darker peoples of the world.

We believe that race prejudice, so prevalent in the American Church, greatly hinders the outpouring of the Holy Ghost and retards the coming of the Kingdom of Christ.

One object of this letter is to welcome to this city on behalf of the colored Christians of Washington all delegates to the Sixth World's Sunday School Convention. We are fellow servants of the same Master, but we cannot refrain from expressing our deep sorrow that a body of brethren who, while wearing the badge of a Christian, would refuse to manifest the spirit of Christ to any of His children.

We herewith express to the Executive Committee of the World's Sunday School Association (under whose auspices the Convention is being held our deep satisfaction, that, so far as doth appear, it has at no time ignored the spirit and teaching of Jesus Christ in its efforts to bring together the races and nations of the world to further the cause of Christ among the peoples of the whole earth; and we are pained beyond expression that the Local Committee—made up (as it is) of white Christians who belong to the same religious bodies as ourselves should ignore the commands and example of their Lord and Master, and ours, and "have respect to persons," and ill treat their brethren in the Lord on the account of their race and color.

We are yours in the unwavering belief in the Fatherhood of God, the brotherhood of all men; the Messiahship of Jesus Christ the Son of God and the divinity of the Holy Spirit,

J. MILTON WALDRON, Chmn.
A. C. GARNER, Secretary.
D. E. WISEMAN.
E. S. WILLIAMS.
F. J. GRIMKE.
Committee.

COMMENCEMENT EXERCISES

Walden University

The forty-fourth annual commencement of Walden University was held Wednesday, May 11, 1910, in the Meharry Auditorium, Nashville, Tennessee, in the presence of a large audience. The exercises were most interesting throughout, and each participant in the excellent programme did well, eliciting the hearty applause of all present. Following the commencement exercises proper was the laying of the cornerstone of the George W. Hubbard Hospital. The ceremonies were simple but impressive and well attended.

There were three college graduates, one graduate in law, fifteen normal and college preparatory and thirty-three pupils who completed the English course and received certificates. Four were graduated from the Braden Bible School, nine in the commercial department and in the industrial department there were two graduates in dressmaking and two in millinery.

The address to the graduating classes was delivered by Rev. Rufus W. Weaver, Ph. D., pastor of the Immanuel Baptist Church, of Nashville. His subject was "An Elect Race." The speaker said the Negro race in America today is the most fortunate race in the world. He said the colored race possesses an emotional nature. The white people are living more and more in rented houses and the colored people are living more and more in houses of their own. "God has called you to a world-wide mission," said the speaker. "You ought to go where you are most needed, whether it pays you or not. You will be called to help those who are not as fortunate as you have been. Go and aid them. The full commencement program follows:

Processional March, "Kaisergruss" Jankewitz
Misses Scott, Allen, Smith and Prof. Berry.
Anthem, "Hail Thou Long Expected Jesus"
..... Adams

Choral Society.

Invocation.

Piano duo, Polonaise de Concert..... Lack
Misses Mabel E. Scott and Laura E. Allen.
Address, "An Elect Race" Rev. Rufus W. Weaver
Solo, "Ninon"..... Tosti
James T. West.

Conferring degrees, presentation of diplomas.
Chorus, "When Spring Awakes"..... Weinzierl
Benediction.

In the absence of Bishop J. M. Walden, of Cincinnati, the cornerstone of the George W. Hubbard Hospital was laid by President John A. Kumler, of Walden University, in accordance with the ritual of the Methodist Episcopal Church. He was assisted by Dean G. W. Hubbard, of Meharry Medical College, and Dr. J. A. Bennett, of Piqua, O., Inspector of Schools of the Freedmen's Aid Society of the Methodist Episcopal Church. The Hon. J. C. Napier, President of the Hospital Association, and Dr. R. F. Boyd, both of Nashville, also assisted in the exercises. The cornerstone contained copies of the Clarion, The Globe, The National Baptist Review, The National Baptist Union, The Nashville Christian Advocate, SOUTHWESTERN CHRISTIAN ADVOCATE, The A. M. E. Review, The Nashville Banner, The Nashville American, catalogue of Walden University, catalogue of Meharry Medical College and the Meharry News.

Samuel Huston College

The first event of commencement week at Samuel Huston College was a violin recital by Joseph H. Douglass of Washington, D. C. Mr. Douglass is generally recognized as the greatest violinist of the Negro race and is a grandson of Frederick Douglass. A large audience greeted the violinist and his playing called forth unstinted admiration from those that heard him. Mrs. C. L. Brown of Samuel Huston music department was accompanist.

On Thursday night, May 5th a musical version of Grimm's fairy tale, "Snow White" was very prettily rendered by the primary department under the direction of Miss Clara Madison.

On Friday night the final exercises of the Eliza

Dee Industrial Home were held. The principal feature of the evening was an excellent address to the girls by Mrs. F. E. Harrell of the D. D. & B. Institute.

On Saturday night the Alumni Association gave its annual program which consisted this year of music, reading of letters from absent graduates, and a fine address by Dr. J. T. S. White, pastor of the Metropolitan African Methodist Episcopal Church, of Austin.

Sunday at eleven o'clock the Baccalaureate sermon was preached by Dr. E. H. Oliver of Atlanta, Georgia in the college chapel and in the evening the conference sermon was preached by the Rev. J. W. Weakley of Calvert, Texas. Both of these sermons were able and were heard by large audiences.

The closing exercises of the Eighth Grade were held on Monday night under the direction of Prof. J. W. Frazier. Certificates were awarded to thirty pupils completing the English Course.

Tuesday morning the students and visitors assembled in chapel and the grades of all the students were read. After this, a Round Table Discussion was conducted by the president, on the subject of Home Improvement. This was to have been under the direction of Doctors Briggs and Bishop of Austin, but both of these gentlemen were absent from the city. In the afternoon the plain sewing and dressmaking departments gave an exhibition of their work.

Tuesday evening the annual sacred cantata was rendered. This year Root's cantata "David" was presented beautifully by the choral class under the direction of Prof. and Mrs. W. L. Brown. A very large audience was present.

An immense crowd of students and citizens gathered in the chapel Wednesday morning to witness the exercises on Commencement Day. There were twelve graduates from the Normal, College Preparatory and Music departments of whom five delivered orations. The chorus "Qui Tollis" was sung by the choral class and also the Hallelujah chorus from the Messiah. The commencement address was delivered by Dr. H. T. Kealing of Nashville, Tennessee, editor of the A. M. E. Review. Dr. Kealing delivered one of the most splendid addresses ever delivered at the institution, and held his vast audience rapt.

Among the prominent visitors present were the following trustees of the institution: Rev. H. Swann, Dr. Robinson, Revs. D. C. Lacy, L. H. Richardson, A. M. Mason, F. L. Kirkpatrick, T. H. Wyatt and J. S. Wyatt. Revs. N. J. Moore, R. S. Baily and J. T. S. White were also present as were many patrons of the college.

The following is the program of Commencement Day:

Chorus, "The Nightingale;" Invocation; Chorus, "Qui Tollis;" Salutation; "The American Negro" Eugene Conley Askey, Leesville; "Higher Education for Woman" Clemmie Smithy Richardson, Waco; Vocal Duett, Misses Jefferson and Richardson; "Lifting the Veil" Miss Emma Violet Smith, Corsicana; "Instrumental Solo" Miss Millie Phillips, Austin; "Dignity of Labor," Miss Jessie Mai Belle Whitby, Goliad; "The Common People," Samuel Lero Brown, Mincola; "Child Labor," Ollie Isaiah Hawkins, Winchester; "Our Country's Call," Andrew Thomas Bailey, Austin; Plantation Melody; "The Triumph of Right," Charley Godfrey Ware, Beeville; "A Symmetrical Manhood," Charley T. Watson, Houston; "Men of Destiny," Miss Willie Henrietta Tanner, Columbus; "The Voyage of Life," Miss Zelma Charity Allie Hall, Austin; "The Brotherhood of Man," Walter Brogdon Merrill, San Antonio; Chorus, Female Voices, "Blow Soft Winds;" Valedictory, "The Upward Trend," Mack Phillip Carmichael, Temple; Music, Plantation Melody; Commencement Address, Dr. H. T. Kealing, Editor A. M. E. Review, Nashville, Tennessee; Announcements; Hallelujah Chorus; Dismissal.

Philander Smith College

The thirty-second commencement of Philander Smith College virtually began with a financial rally for the Boys' Dormitory now in course of erection. Students and friends rallied nobly for the building. Various clubs had been organized and each club struggled for first place. The H.

M. Nasmyth Club raised \$153, winning first place. Total amount raised \$700. All look with pride upon the magnificent building now being erected and President Cox should be heartily congratulated for the splendid success of the various clubs organized by him. The completion of the building is an actual necessity and when completed will be the pride of all concerned.

Friday night, May 13, the literary societies gave to the public a rare treat.

On Sunday, the 15th, 9:30 a. m., Profs. Hayes and Futrell conducted students' Love Feast. At 10:45 a. m., President J. M. Cox preached the baccalaureate sermon before one of the largest congregations ever assembled in Wesley Chapel. The sermon, like the man, was strong and most helpful and will long be remembered.

At 3 p. m., Dr. G. W. Shepherd delivered a splendid address to the Y. M. C. A.

At 8 p. m., Dr. M. C. B. Mason delivered his famous lecture: "The Second Emancipation." Relative to this lecture and lecturer, no comment is needed. The good doctor held the audience spellbound for one hour and a half, and in every sense, he was quite himself. Monday, the 16th, oral examinations were held and at 8 p. m., graduating exercises of the Commercial Department. Dr. G. W. Hayman delivered a very strong address which was listened to with marked attention.

Tuesday, the 17th, at 10:30 a. m., Dr. D. B. Gaines addressed the Alumni Association and the address was well received.

At 2 p. m., a large number completing the Grammar School Course, rendered a very interesting program.

At 8 p. m., the graduating exercises of the Adeline Smith Home were all that could be expected. Mrs. H. M. Nasmyth, the superintendent, was very fortunate in securing Dr. James E. Shepherd, of Durham, North Carolina, to deliver the address and Dr. Shepherd was fully equal to the task. His strong speech was pleasing to all and the man and the address did credit to the occasion.

On May 18, 10 a. m., graduating exercises of the Normal Department. This large class of young men and women, having completed the High Normal Course, delivered strong addresses and acquitted themselves well. The graduates from this department are a credit to the institution.

At 2 p. m. the dedication of the library took place. Miss H. E. Boss, teacher of literature, has worked heroically for the library, having collected more than \$500 for the same, and by her efforts there is in Philander Smith College one of the best fitted up and arranged libraries in the country. Too much praise cannot be given Miss Boss for her successful effort.

At 8 p. m., one of the best Cantas ever witnessed was given in the college chapel. Mrs. Boggs, the music teacher, is a teacher of rare ability and her work in the musical department is very commendable.

On May 19th, at 10 a. m., graduating exercises of the College Department. Six strong young men delivered good addresses. Four of the six expect to enter the ministry. Dr. Wm. W. Bollinger, of Odebolt, Iowa, delivered the commencement address. The address was very encouraging, optimistic, logical, thrilling, humorous and timely. All fell in love with Dr. Bollinger and covered him with congratulations.

The board of trustees commended the administration of the president and faculty and voted that the president be re-elected and the vote was unanimous. This is one of Philander Smith's best years, having enrolled students from many different states and from every county in Arkansas where Negroes live. The sacrifice of the president and his saintly wife is too well known to mention. With the uprising walls of the new dormitory and the great enthusiasm of all concerned, the future of Philander is bright. A great revival was realized during the year and the religious training of students is never neglected and Mrs. H. M. Nasmyth, Adeline Smith's superintendent, leads many to Christ by her practical Christianity.

J. L. WILSON.

"To rule one's self, how hard, but how glorious!"

THE CHRISTIAN LIFE

God's Love

For God so loved: Oh, wondrous, glorious thought,
So loved this sin-cursed world, that naught

All infinite wisdom could do to save
Was left undone, and so He gave
His only well beloved son to die
Upon the cruel cross on Calvary,
That you and I eternal life might have.

'Twas this for which His only Son he gave.

For God so loved: Oh, could we count the cost

To the great heart of God, who lost
His only Son from Heaven's bright home above—

Oh, glorious, wondrous, everlasting love—

That only Son, to suffer death and shame

Down from His heavenly home to this world came

A free and living sacrifice, that we
Might all be saved through all eternity.

For God so loved: How can we turn away

From love so rich, so broad, so deep, to stay

In the dark paths of sin and misery,
Forever lost to Heaven's bright home and Thee.

Forever wandering in the desert wild,
When God, to rescue, sent His only child

Down from the very heights of heavenly bliss—

Dare we so spurn away a love like this?

For God so loved: Oh, Christ, we come to Thee—

Thou sacrifice Thou didst make on Calvary

Shall not be made in vain. For wondrous love so sweet,

We bring to Thee our lives, to be made meet

For Thy service. Accept our offering, we pray,

And in that long, eternal day,

We'll shout Thy praise, through ages hurled,

For God so loved, so loved the world
—Pacific Christian Advocate.

The Search for Joy

Alas! the search for joy along the latter lines costs true manhood far more than the dollars expended on the food—it leads to blindness towards the real road to the "joie de vivre." For my own help, I always keep pasted up in my surgery, where sometimes the continuous stream of patients coming to see the doctor calls for more sympathy than I have to give, and is apt to make one irritable and useless because unsympathetic, these old words:

"He did kind things so kindly—
It seemed His heart's delight
To make poor people happy
From morning until night."

Any time I happen to look up, it is a clarion call to me, that if I would find joy, the real way is His way.—Dr. W. T. Grenfell, in *The Congregationalist*.

God's Relation to Nature

BY THE REV. SAMUEL F. HALFYARD

The graceful forms and sensuous beauty of nature are but the veil which hides from view the face of the Infinite. The springtime, with its birds of song, the summer with its fragrant flowers, the autumn with its faded leaves, and the winter with its falling snows, are manifestations of the Infinite Spirit. Nature is his mantle, which he has woven in the loom of time. From the waves that play sportively on the seashore to the stars that keep vigil in the sky is his power at work. In the lay of the nightingale, the purple of the violet, the blush of the rose, the beauty of the sunset, the roar of the thunder, the moan of the ocean, the dawning light, and the springing grass is his glory revealed. Linnæus once said of the unfolding of a blossom, "I saw God in His glory passing near me, and bowed my head in worship."

The doctrine of divine immanence, or the presence of God in the universe, is no strange or new theory. This view was held by biblical writers centuries before the Christian era. The Hebrew seer saw manifestations of God in the world, and traced his footprints in all his works. By the Hebrews God was conceived of as the immediate cause of all the scenes and movements of physical phenomena. Both poet and prophet dramatically picture God as present in all the changes of nature. He speaks in the thunder, his voice shaketh the wilderness, he sitteth upon the floor, his chariots move in the tops of the tall mulberry trees, he sitteth upon the circle of the earth, he maketh the clouds his chariot, and he walketh upon the wings of the wind. He also searcheth man and knoweth the inmost thought of his heart. "Can any hide himself in secret places that I shall not see him? saith the Lord: do not I fill heaven and earth? saith the Lord."

Augustine, in an attempt to find God in nature, says: "I asked the earth, and it said, 'I am not He,' and all that is therein made the same confession. I asked the sea and the depths, and they said, 'We are not thy God, seek higher.' I asked the winds, but the air, with all the inhabitants thereof, answered, 'I am not thy God.' I asked the heavens, the sun, the moon, the stars, and they answered, 'Neither are we the God whom thou seekest.' And I said unto all things that surround me, 'Ye have told me concerning your God that ye are not he; speak to me, then, of him,' and they all cried with a loud voice, 'He made us.'" If the presence of God is seen in the changes and scenes of the world of nature, his wisdom and skill are no less evident in the order and symmetry of the material universe. The regularity and harmony discovered in the objective world, as well as the innumerable marks or signs of purpose found everywhere throughout it, are the work of an intelligent and all-powerful Being. The structure of the physical realm, its arrangement, and adaptations imply the existence of an all-wise purposive Creator.—From "The Spiritual Basis of Man and Nature."

The Thrill of Hope

By the Rev. H. Elvet Lewis

We have a thousand devices for trying to dwell at ease in sin. We cover it with excuses, we hide our faces from its cruel results, we make ourselves blind to its revolt against God, and, unhappily, we can astutely deceive ourselves at last. Today nothing imperils society more than a dull sense of evil. Men are not troubled because they do wrong and despise the holy law of God. They are in the valley of snares and pitfalls, and yet they go on their way singing, refusing to consider or pause, until they are held up by the arm of divine justice.

Now, in the trouble that comes with sin, as part of it, there is as much mercy as judgment. God does not waste sufferings. Just as physical pain is a protest against injuring the physical frame, so are the afflictions of sin a warning against moral risks. Painless sin would go far to prove the reign of a merciless God. He has interwoven suffering with wrongdoing, so that men may hesitate to put on the robe which, at the end, like Deianira's robe, burns into the very soul with unutterable torment. The punishment, the misery, the loneliness, help to bring men near the doorway of deliverance.

For every man in the valley of trouble there is a door of hope. Not for a few, not for many, but for all. "Him that cometh to me, I will in no wise cast out." This message is for all time. The Saviour reigns to save, and the glory of his reign is in saving to the uttermost them "that come unto God by him,"—saving completely, perfectly.

The sight of a door of hope in itself thrills the mind. Let a man once begin to believe that he can be saved, and he is not far from the Kingdom. The devil's strongest ally is despair, and, in place of despair, dullness of soul. There is a sort of hard blankness that settles down on the lives of thousands today, perhaps more difficult to deal with than active despair. Life seems to them to have no outlook, no glad surprise. Every ray of hope is quenched by the heavy atmosphere; and yet, if hope did quicken one desire, all might be changed, and that with startling suddenness. We have seen the dulllest catch fire, as the light streamed from the Cross; and we have seen those who had buried all hope turn their face to Jesus, and pray almost before they knew they could pray. We want to recover belief in the surprises of the Holy Spirit, and proclaim the message with an accent of conviction that will be in itself a gospel.

Let the prisoner but surely learn that the outer door of his prison shall one day be opened, and he will never again rest comfortably in his cell. He will dream of liberty, he will picture himself a free man, and he will sometimes feel in the chill gloom the warmth as of the morning light of a summer day. So it is with the unsaved man. The very sight of the door makes him dissatisfied with a life of sin; he shall escape—he must escape—one day, and he feels in his better moments the touch of the hand of Jesus.

Beyond the door, what prospects lie! This is Achor, the valley of trouble, dark with shadows, desolate with dead winds; but, beyond, who can tell what fair landscapes lie bathed in sunshine? Pardon, peace, victory, life lived in faith and love, the growing likeness of the soul to God—all that beyond the opening of the door! Greater than the powers of punishment is the might of hope, and so God has tempered judgment with mercy.—From *Home Messenger*.

The Beauties of the Bible

A little boy who was born blind had an operation performed which enabled him to see. His mother led out into the fields, and uncovered his eyes for the first time, and let him look upon the sky and trees and grass and flowers. "O mother!" he cried, "why didn't you tell me it was so beautiful?" "I tried to tell you, dear," was her answer, "but you could not understand me." So it is sometimes with these great verses in the Bible, when we read them first or commit them to memory, we do not understand, but after, when they fit the heart life and our eyes are opened, we wonder at the beauty of them.—Phoebe Palmer.

My Creed

I would be pure, for there are those who trust me;
I would be true, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare;

I would be friend of all—the foe—the friendless;
I would be giving and forget the gift;
I would be humble, for I know my weakness;
I would look up—and laugh—and love—and lift.

—Howard Arnold Walter, in *Harper's Bazaar*.

Commencement at Central Alabama College

After a year of hard work the students of Central Alabama College have gone to their many homes with that feeling which comes with the consciousness of work well done. Each year at the College since its founding five years ago, has been better than the preceding one, and there is more and more the true spirit and dignity of a college. The year that has just closed has been gratifying in many respects. In the first place the personnel of the student body has been changed wonderfully, so much that it is one of the first things noticed by those interested and those who visit the commencements year after year. On entering the grounds one is impressed with the great change. From forty acres of wild woodland they have been turned into a prosperous farm and a well kept campus. To the north of the main building visitors were pleased to behold the splendid new dormitory on which not one dollar had been raised last commencement, and which has been built and paid for at a cost of \$5,000. Along with these quite a number of other improvements have been made.

Sunday, May 15th., was Baccalaureate Sunday. The week before was the week of concerts. It is a custom of the college to give three concerts just

tion to be recognized as a college, said: "Thus it is manifest that if we would have any standing at all there must be a tremendous awakening on the matter of placing our schools on a sound financial basis so that they will measure up to the standard. It is imperative that we begin to give more liberally of our earthly substance to the cause of education and especially to this school to which we are officially related, and whose importance and value to our patronizing territory is without question. A school without a liberal and productive endowment has really neither lease nor promise of life. It is only a temporary affair and may dissolve at any time especially if visited by a series of financial depressions as we have witnessed in the past few

years." Along with this recommendation of endowment fund he also urged the churches to help our needy students. In the meeting it was agreed that the districts were not able at present to consider the endowment fund but each of the six districts would raise a scholarship of \$50.00. When it is remembered that the Central Alabama Conference is a mission conference this is an excellent beginning.

Prominent among the visitors at this commencement, were: Doctors M. C. B. Mason, B. F. Riley, Pettiford, Ragland, H. N. Nelson, District Superintendents J. W. Thomas, R. J. Buckner, J. W. Martin.

The new catalogue is now ready and the President will be glad to mail one to any one who is interested.

Long live Central Alabama College!

Liberia---A Study---XVIII

By the Rev. Alexander P. Camphor, D. D., President Central Alabama College, Mason City, Birmingham, Ala.

V. THE NATIVES

Language

Much remains yet to be known of the native languages of Liberia. A splendid beginning was made

Commander F. E. Forbes, of the British Navy, who ran across examples of writing which he could not classify, in 1849. Further search disclosed that what Lieutenant Commander Forbes had found was the written Vey language. According to Doalu Bukere, the inspiration came to him in a dream in which a patriarchic looking man in a long flowing toga or cloak appeared in his presence and said he had been sent by white men to bring Bukere a book in order that he might spread the knowledge it contained among his people.

The dream apparently was quite vivid for the apparition gave Doalu Bukere the signs for several words and also told him that his acceptance of the book was conditional on his refraining from eating the meat of dogs and monkeys or any other animal that has not been killed by having its throat cut. The vision disappeared before Doalu Bukere could master the contents of the book and it is to be regretted, never came back.

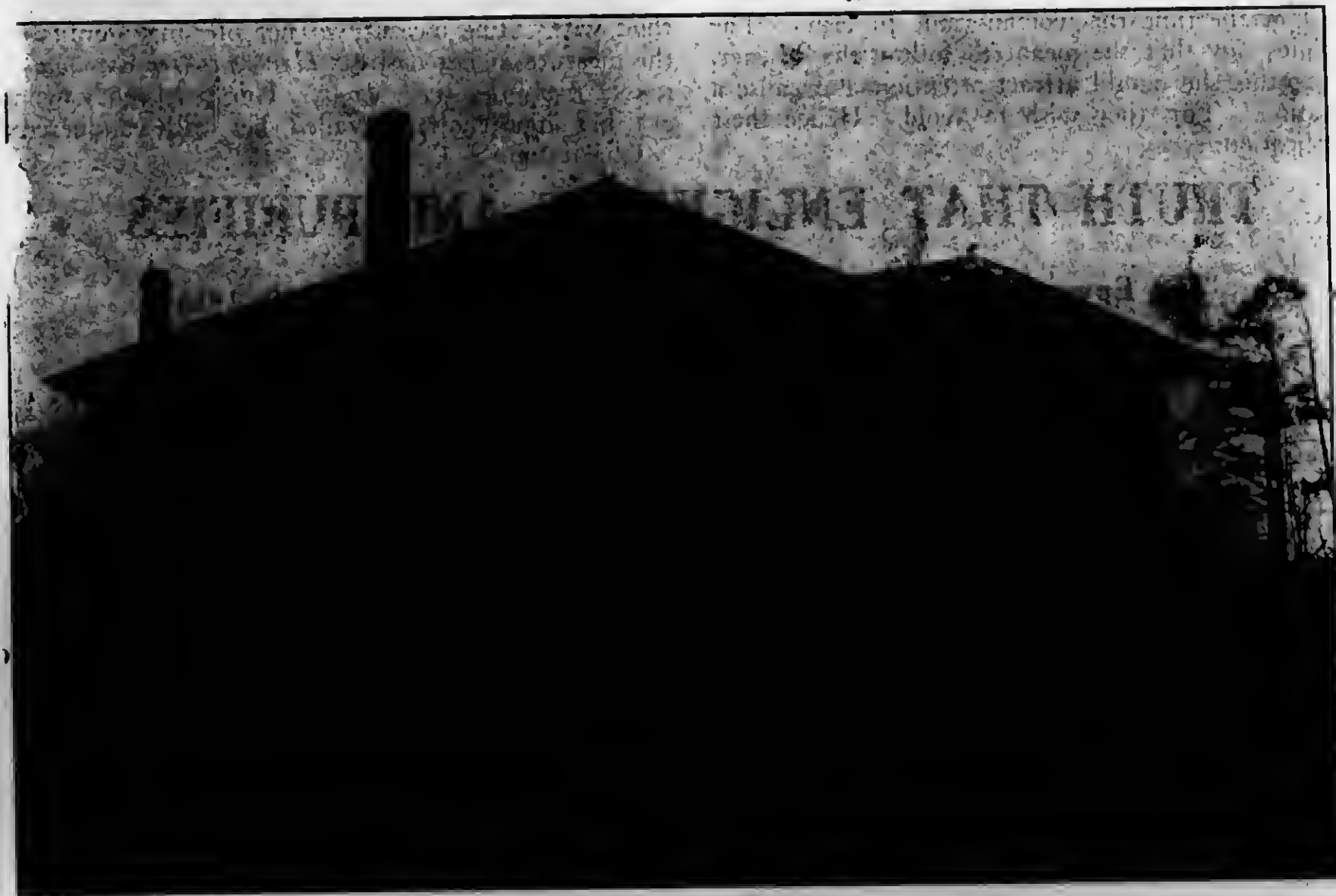
The vision left its impression behind though, and the very next day, Doalu Bukere summoned together five of his friends and told what had been revealed to him. Apparently they were men of the same high mental calibre and they expressed interest and belief in what Doalu Bukere had seen and heard in his dream. Forthwith they all set to work. They had a good foundation to work on for Doalu Bukere when a small boy enjoyed a period of several months during which he had been under the eye of a foreign missionary from whom he had learned many verses of the Bible. Later he had worked as a servant along the coast and in that capacity often had to carry letters back and forth. Sometimes he was surprised on delivering a letter from some distant point to his master, to learn that the latter, in some mysterious manner had learned of some of his derelictions during his absence. Being a man of more than ordinary intelligence it did not take him long to reason out that the strang packets carried, carried within the news of his misdeeds, for misdeeds of a mild nature he was undoubtedly guilty of, not being in most respects altogether different from other young men of his race. Then it was that the idea of the Vey alphabet began to take form in his mind and the dream he had was most likely caused by the presence of this dominant thought in his brain.

There are signs of attempts at writing in other parts of the country, but many travelers, among them Sir Harry Johnston, are inclined to think that many of these are mere copies of European characters which appear on boxes and bales that find their way to the interior.

That the Vey have a system of counting is shown by the fact that their alphabet contains the nine numerals.

The construction of the various languages so far as sentence structure is concerned is apt to be puzzling to the uninitiated, but for the most part, the words themselves, particularly in the Mandingo language, are comparatively easy of pronunciation. There is much room for research in the field of African languages and much to be discovered. It is predicted by some writers that most of the native languages will disappear, though Sir Harry Johnston thinks that Vey will survive and become the dominant native tongue. English is its strong rival and is now largely used by the America-Liberians with a distinctly American accent. The Kroos are gradually developing an English dialect which may in time become the trade language of the nation.

(Continued on Page Seven.)



NEW DORMITORY CENTRAL ALABAMA COLLEGE
Built This School Year and Dedicated January 31, 1910.

before the commencement. These are given by the three lower departments and are a helpful source of revenue for the college.

The Baccalaureate sermon was preached by the Rev. B. F. Riley, D.D., a former president of Howard College, Birmingham, who is a strong temperance worker and an earnest and whole-souled friend of the race.

On Thursday, May 19th., the graduating exercises were held. The class of 1910 consists of Miss Frances Lewis of Decatur, and Mr. Eugene Williams, of Birmingham. To these young people and a large number of relatives, friends and visitors, Dr. M. C. B. Mason delivered the commencement address speaking on the subject: "Not Honor, but Service." When he took his seat every person in the chapel felt as if the one object of life should be to live for others.

We in Alabama are just beginning to realize that we have our own school. Heretofore we have looked upon Clark University and Walden as our schools, but there is now an awakening among the district superintendents, ministers and members. This is due largely to the efforts of President Camphor who is untiring in his labors for the school. The Board of Trustees in its annual meeting received his report with joy and unanimously elected him for the next year. It also granted him a leave of absence during the months of June and July to attend the World Missionary Conference which convenes in Edinburgh. Dr. Camphor is an official delegate to this body, being one of the representatives of the Board of Foreign Missions of the Methodist Episcopal Church.

In his report to the Board, Dr. Camphor in speaking of the action of the University Senate,

concerning the requisites necessary for the institution 60 years ago by missionaries in the field, but at present no scientific and extended research is being attempted in this inviting and fruitful subject of study. This is much of he regretted.

The Vey Grammar and Vey English vocabulary, by Dr. S. W. Koelle, containing an account of the peculiar Vey characters (an original alphabet of native invention discovered by a British naval officer in 1848, during a cruise along the Liberian coast) with texts and translations, are works of extreme value. Mr. Morris of the Royal Geographical Society, has made considerable enlargement upon Koelle's researches.

In the Pesseh, Golah, Bassa, Kroo and Grebo tongues, some excellent work has been done, supplying vocabularies and grammars, translating hymns and the Scriptures, and building up a general literature. J. L. Wilson, of the Presbyterian Board; Bishops Payne and Auer of the Protestant Episcopal Church; F. Muller, Bleek, Crocker, Clark, Kilian, Koelle, Browditch, and Christaller, have done good service in this direction. If followed up their labors would greatly quicken missionary effort among the tribes.

Inception of the Vey Alphabet

One of the romances of the history of Liberia is the story of the invention of the Vey alphabet, a product of the work of Doalu Bukere, who received his inspiration, he declared, from a supernatural source. Unfortunately Doalu Bukere died of sleeping sickness in 1850.

Knowledge concerning this alphabet first reached Europeans through its discovery by Lieutenant-

THE CANAANITISH WOMAN

International Sunday School Lesson for June 12, 1910

(Matt. 15: 21-28.)

TIME—In the early Summer of A. D. 29.

PLACE—On the borders of Tyre and Sidon.

GOLDEN TEXT—"Great is thy faith; be it unto thee even as thou wish."—(Matt. 15: 28).

DAILY HOME READINGS

M.—Matt. 15: 21-28. Tu.—Luke 9: 37-45.
W.—Luke 7: 1-10. Th.—Rom. 10: 1-13. F.—
Psalm 145: 8-21. S.—Psalm 66: 8-20. Su.—
Mark 7: 24-30.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

What sight is to the body faith is to the soul. The bodily eye has no doubt that the things it sees are real and true. And so faith, the eye of the soul, has no doubt about the things it looks upon. The invisible is just as real to him who has faith as the visible is to him who has sight. Thus faith is that power within us which makes the things of the invisible world seem as real to us as the things of the visible. It is more than mere belief—it is the realization of the things of the world unseen. This being true, we can at once see the importance of faith. Indeed, without faith it is impossible to please God, for he who would come to God must believe that He is, and that He is the rewarder of all those who diligently seek Him. Moreover faith is the root—the tap root—of good works and holiness, for he who lives a life of faith, finds pleasure in doing God's will and gradually attains unto the stature of a full and perfect man in Christ Jesus. Faith in God gives power with God. If it is written: "With God, all things are possible," it is also written: "All things are possible to him that believeth." Thus

"Faith laughs at impossibilities
And cries, 'It shall be done.'"

How beautiful, then, is the life of faith! How full of inspiration! How full of good cheer! "We are daily passing through changes of our earthly history, some of bitterness, some of sweetness, some expected, some unexpected. We feel at times a difficulty in judging of these, for many of them seem so much against us; but knowing that here we see in part and know in part, remembering the love and wisdom under whose direction all these things are happening, we put away the suggestion of unbelief, and let Faith speak out in her fullest, gladdest tones: "What we know not now, we shall know hereafter."

Our lesson to-day is about the Canaanitish woman and is a beautiful example of prayer and faith. She was not a member of the chosen race and as such was regarded as a heathen. But this did not deter her from seeking the help of the Great Physician. She had heard of His miracles. Her daughter was 'grievously vexed with a devil.' He wanted her cured and regardless of all difficulties approached the Master and made known her desires. Seemingly His treatment of her was harsh—repulsive. But she persisted; she continued her beseeching cries. Her importunity became more and more intensified as Christ appeared to disregard her case. Finally, having tested her faith to the utmost point, He grants her request and sends her on her way rejoicing.

LIGHT ON THE TEXT

21. *Then Jesus went thence.*—Left Capernaum. This was made necessary because of the hostility of the Pharisees. *Tyre . . . Sidon.* Two flourishing seaports. They were the capitals of Phoenicia, being about 35 and 55 miles respectively from the Sea of Galilee.

22. *A woman of Canaan.* Mark says she was "a Greek, a Syrophenician by nation." As such she was avoided by the Jews, believing as they did that all who were not of their own race were divinely cursed. *Coasts.* The mountain spurs and hills on the eastern border. *Cried unto Him.* This would imply that she had heard of Him before and believed that He was able to grant her the relief she desired. *O Lord, thou Son of David.* This shows that she was acquainted with "His Jewish name and pedigree." The suggestion is also made "that

she had become acquainted with Jewish ideas and probably believed in them." *Vexed with a devil.* Mark tells us that she was held by an unclean spirit. "Children as well as adults were liable to the inroads of unclean spirits. The phenomenon was not confined to the Jews or to the land of Canaan."

23. *He answered her not a word.* Strange indeed that He kept silent. The causes therefor were many. First: He desired rest and she had intruded, coming into His presence unbidden. Second: To heal her child meant that others would hear of it and likewise come to Him for similar help. Third: His mission was unto the lost sheep of the house of Israel; He was not yet ready to go elsewhere. Fourth: He wanted to test her earnestness and faith. But the last reason was, after all, the real one, for "A Christ silent to a sufferer's cry is a paradox which contradicts the whole gospel story." *His disciples . . . besought Him, saying, Send her away.* Not, however, without the blessing she desired, Jesus was probably in the open street at the time the woman came to Him. The disciples saw that she meant to follow the Master. Doing this she would attract attention and cause a sensation. This they wish to avoid. Hence their supplication.

24. *He answered.* Spoke unto His friends. *I am not sent but unto the lost sheep of the house of Israel.* His real mission was to save the world, Jew and Gentile alike, but He would seek to save the world through them.

25. *Worshipped Him.* Fell in reverence at His feet. *Lord, help me.* Notwithstanding the implied refusal in verse 24 she persists in her entreaties. She needed help. She knew He could give it. She would not be satisfied without it.

26. *It is not meet to take the children's bread, and to cast it to dogs.* Since He had come only unto the house of Israel, and since the Jews regarded all Gentiles as dogs, the force and significance of His reply to her stand out most clearly.

27. *Truth, Lord.* All that you say, Master, is true. She knew exactly how she and her people were regarded by the Jews. *Yet.* "The woman catches at the diminutive form which had softened the usual word of scorn and presses the privilege which it implied."

28. *Great is thy faith.* Regardless of the discouragements He had impliedly set in her way her faith in His willingness and ability to help failed not. The greatness of her faith caused Him to marvel. He also commended it. Indeed, nothing ever drew from Jesus such commendation as the exercise of supreme faith. Be it unto thee even as thou wilt. The measure of her blessing would be the measure of her desire. *Her daughter was made whole from that very hour.* Her persistency won out, her importunity prevailed, her faith conquered.

Charleston, S. C.

TRUTH THAT ENLIGHTENS AND PURIFIES

The Epworth League Devotional Meeting Topic for June 12, 1910

(Eph. 4: 17-24; Prov. 2: 10-22.)

(Christian Education Day).

BY SAMUEL A. LOUGH

The Theme and the Scripture

The theme common to the two passages is, the truth enlightens and purifies and thereby saves.

Prov. 2: 10-22. This theme is here expressed in terms of knowledge and wisdom. In verses 1-9 the universal condition of coming into possession of the truth is poetically yet clearly and accurately stated. All must pay the same price. Only material things can be cornered. No man can corner truth. No one is either more or less than he pays for. This price is first to accept the truth whenever and through whatever channel it may appear, no matter what the necessary sacrifice; secondly, to seek for it, that, having found it, we may accept it. To accept truth means more than to assent to it as good. It means to let wisdom and knowledge enter in and become a part of the intellectual and moral nature. As a result the person has discretion and understanding and delights to follow the dictates of the truth. Thus assimilated, the truth becomes at once the means and the substance of salvation. It saves from bad men and women (12-19). It saves to the way, to the life of the good and righteous (20). As ground of encouragement the author adds that in God's world ultimate victory will be to the good and defeat to the bad.

Eph. 4: 17-24. The purpose of Saint Paul is to teach what it is to learn Christ. He urges the people to whom he is writing to show that they have learned Christ, first by putting off the old man, by eliminating everything from their manner of life that is false, vicious, and impure; secondly, by putting on the new man, a manner of life true, virtuous and pure.

It is very difficult for us, even in vigorous exercise of imagination, to realize how degraded in character and life were the people to whom Paul wrote. In our Christian civilization character and life are so thoroughly charged with Christian ideals, principles and practices that very many who are either non-professing or inactive professing Christians are, by virtue of participating in this life, largely Christian. They have learned much of Christ without realizing it. Not so the pagan life to which the apostle here addresses himself. The truth is not in them as part of their intellectual and moral character. They are "alienated from the life of God" (18). This is that awful ignorance in which the mind is nonresponsive to the appeal of truth—"the ignorance that is in them because of

the hardening of their heart." Because of this darkened state, this inability and unwillingness to accept and yield to truth, their life is false and empty. They "walk in the vanity of their mind" (17).

This state of mind is so complete that they are "past pain" as regards truth. They are "insensible to truth, honor, and shame." But men cannot long remain neutral in their relation to truth. Some activity, if not good then bad, is essential by virtue of living. And as conduct must be in the same direction as mental attitude, these men who are "insensible to truth, honor, and shame" because sensible to the false, the dishonorable, and the shameful, give themselves up to unbridled lust, all manner of excess, and unclean conduct. So corrupt are they that they pursue their ungodly life with greediness. They relish the low, the false, the impure. Verse 22 contains the significant truth that unclean activity develops increasing tendency to and delight in further unclean activity.—From *Notes on the Epworth League Devotional Meeting Topics.*

Trust in God's Care

"Let not your heart be troubled, ye believe in God." This is Christ's cure for fretfulness. He offers for healing the balm of trust in a Father's care and watchful interest.

If to-day you have money enough to purchase present necessities, Faith says, fret not thyself in fear that you will fetch up at the almshouse. If to-day your children gather about your hearth, Faith says, enjoy the music of their happy voices; gather confidence from their unquestioning trust; train them for God and trust them to His care without tormenting your soul with the fear that death might bear them from you, or if they live, that some dire calamity may ruin their lives. If to-day you are in the enjoyment of health and rejoice in strength "As a strong man to run a race," Faith says, let not your heart be troubled with fear of possible ills. To worry and to fret is but to hasten their coming. With each new morn, Faith comes and says, "I will bear the burdens and overcome the foes of this day, and to its close I will cheer you heart with the song":

Keep Thou my feet, I do not ask to see

The distant scene; one step enough for me.

—The Rev. Elmer E. Higley.

ArBar awe nee Jah'n weng, (Our Father that's in Heaven); Ner nhanla awe nee zue'n, (Thy name is hallowed); Ner sum moh aw bay goo, (Thy kingdom come); Car ner whro wung day Tah'n, nhu beh, ner. whro kay dar blay gee wung de die, (As your will is done in Heaven make it to be done here on earth also); Nhee arnee zeng, ar way phome dee deh, (Give us this day our daily bread); Nar-nar-ung ar nhu'n boo-eng ti arnee gee wheh car ar tin much nhune gee, (The sin we have done to you, forgive us as we forgive others); Dar-nar-mar-ung nei a mounng phar day arnee, (Lead us not into temptation, but deliver us from evil); Sapoeh mon koh eummoh, keh phay same awe, (For thine is the kingdom, the power and the glork); Keh bur-ugh-bur car awe bay nee; Clarrpoo; (Forever and ever. Amen).

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to Eaton A. Maine, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

THE NEGRO AND FEDERAL PATRONAGE

(Continued from Page One.)

presence of the national committeeman from the State of Mississippi and Postmaster-General Hitchcock, was given to understand that he would not be reappointed and was offered a minor position in the City of Washington. And this in the face of the fact that Mr. Keys at present is endorsed for reappointment by the Mayor of Ocean Springs (and if this Mayor made an unpopular endorsement the suffrage of his community would tell the story) and endorsed further by the pastor of the white Methodist Episcopal Church and other prominent and influential citizens of Ocean Springs. We agree to the principle that no man should be appointed to an office in a community where he is persona non grata with the overwhelming majority of the population. This applies to white applicants as well as to Negro applicants. We must be able to differentiate between an opposition that is worked up and an opposition that is formidable.

The attitude of the President toward the appointment of Negroes to positions in the South has provoked opposition in places where opposition was not heretofore thought of. And if the principle is carried out literally as enunciated it will do distinct harm in communities where Negroes and whites are on the best terms. Take for instance the good will of the people of Ocean Springs for Mr. Keys and Mr. Piernas at Bay St. Louis, and for that matter, the two other postmasters in the State of Mississippi. Does anybody believe that these men could live and discharge faithfully and efficiently the functions of their high office without a very large measure of confidence and of good will, on the part of the Southern white people among whom they live? And if these Southern white people are willing to encourage the Negro to thrift, honor, integrity, industry and dependableness in responsible situations should not the national administration encourage such relation rather than to disrupt it? The President is certainly ill-advised as to the situation of the Negro in this country. We believe in a conservative policy, a policy that will be constructive because it is conservative, but we do not believe in a conservative policy that in the end becomes repressive, unjust, inconsiderate and uncalled for. The national administration should promote and encourage as far as it can judiciously every bond of good will between the Southern white men and the Negro. It is not doing this when it goes to playing peanut politics and refuses to appoint Negro office holders where in every instance their bondsmen have been Southern white men and in no case has a Negro ever been appointed in the South unless he had at least some endorsement by the people whom he was to serve and that, too, of both races. If the present national administration is to be friendly toward the Negro it is high time it was showing it.

Thirty thousand dollars more has been given to the American University at Washington, D. C. This is the second payment of the benefactor who, a short time ago, gave \$5,000 toward a fund to be established as a joint memorial of himself and his wife. This now makes \$35,000 for this fund. With unusual modesty the givers still withhold their names. When, however, all the facts are made known, they will tell a noble story of a poor boy's struggle and triumph in a poor boy's country. Patriotic interest will be quickened by this philanthropist's new gift, for he believes that recent events have revealed the fact that the American University in active operation is needed at once at the national capital. He proposes, therefore, to lead the way toward the speedy equipment of the institution for work in order that it may serve as a great national arsenal for the defense of civil and religious liberty.

Of General Interest

MEMORIAL DAY

Memorial Day celebrations were generally observed throughout the North and in the cities of the South where Union soldiers are buried. President Taft spent the day in New York where for nearly three hours with uncovered head he watched the line of old soldiers pass the reviewing stand. The ranks of the veterans are fast being depleted, nearly fifty thousand having passed away during the last year.

OIL AS FUEL IN NAVY

Oil is being successfully used as a fuel in the navy. Extensive experiments have been made on several of the new battleships—particularly the Delaware; and the reports show conclusively the complete success of oil as fuel. It is believed that the use of oil in conjunction with coal contributed much to the speed shown by the Delaware and her sister ship, the North Dakota, on their trial trip. The new battleships that have been authorized will all be provided with oil tanks so that fuel can be used. Oil will be used exclusively on fifteen torpedo destroyers which are now building.

WAR CONTINUES IN NICARAGUA

Some time ago it was generally believed that the revolution in Nicaragua had collapsed; but during the past few weeks the fighting has been resumed, and several fierce battles have raged near Bluefields, the stronghold of the revolutionists. And in the course of the troublous events down there this government has more than once found itself in an embarrassing situation. The attitude of our State Department is not well defined—at least it is not clear and frequently the charge of blundering is made. According to the latest dispatches the attempts of the government troops to capture Bluefields have failed. Thus the war may continue for some time to come.

HEALTH CAMPAIGN

The city of Louisville began on Wednesday, June 1, a ten-day health campaign against preventable diseases. During the time the campaign is on half-hour lectures will be delivered in all the schools on tuberculosis and other diseases. These talks will be delivered by sixty physicians and sixty members of the Woman's Club. On one of the days the retail merchants of the city will close their stores a half hour earlier than usual to permit their employees to hear the addresses delivered by those taking part in the campaign. As many diseases are largely the result of ignorance, there is no doubt but that these educational campaigns will be effective in helping to stamp out those which are preventable.

ADVANCE IN SURGERY

Doctor Victor D. Lespinasse, of the Northwestern University Medical School announced to a number of physicians the discovery of a surgical secret of which great things are expected. The discovery consists in the successful reuniting of severed arteries. A number of animals were exhibited upon which operations were successfully performed in proof of the theory advanced by the discoverer. The following results are claimed by Dr. Lespinasse as a consequence of his discovery:

- "Successful grafting of severed legs and arms.
- "The repairing of diseased arteries and other organs of the body.
- "A cure for drunkenness.
- "The stopping of hemorrhages of the new born."

RAILROADS AND BUSINESS

That the railroads occupy a important place in the business of the country is well understood; but just how important this place is scarcely realized by even the well-informed. The annual pay roll of the railroads of this country reaches the enormous amount of \$1,227,233,000; therefore in less than three years time the entire money supply of the country is used in paying the wages of railroad employees. This estimate will be increased by possibly \$100,000,000 before the end of the year because of the increase in salaries which have been granted by some of the large railroad systems.

It is doubtless because of this chief place of railroads in the business of the nation that lawmakers do not show undue haste in hurrying through legislation that will seriously effect the railroads.

ALBANY TO NEW YORK VIA AIR

In the words of President Taft: "It seems that the wonders of aviation will never cease." On Sunday, May 29 Glenn H. Curtiss, noted aviator, flew from Albany to New York City in an aeroplane and won the prize of \$10,000 offered by the *New York World*. His average speed for the distance was a little more than fifty-four miles an hour. This surpasses any previous record for speed in long distance flights. The flight is notable too for the reason that the country over which Mr. Curtiss flew was very dangerous and not well fitted for landing in case of emergency. One stop was made at Poughkeepsie, N. Y., where his gasoline supply was replenished. The flight was then successfully continued to New York. The aeroplane has already been far removed from its classification as a toy, and with the improvements that are bound to come still greater achievements are in store.

ANOTHER CHINESE BOYCOTT

As a protest against the treatment which oriental immigrants receive at the hands of this government a boycott of American goods has been decided upon by the Chinese Chamber of Commerce of San Francisco. They have sent messages to all the different merchant and trade societies throughout China requesting their co-operation. One of the leaders in the movement said that the boycott was a protest against the unfair treatment which orientals and especially Chinese received upon their arrival in this country. Detention sheds have been established on Angel Island and it is necessary for Chinese merchants to lose a whole day in going to the Island whenever they are called upon to act as witness for any of their countrymen. And when on the Island they do not receive the courteous treatment which they have a right to expect. The establishment of the boycott will cause great loss not only to Americans, but to the Chinese themselves.

THE NEW BISHOPS OF THE METHODIST EPISCOPAL CHURCH SOUTH

So vitally related to the problems of the South are the Bishops of the Methodist Episcopal Church, South, and more and more our communion is getting in closer touch with southern Methodists that the election of seven new bishops at Asheville, North Carolina, is of very general interest. We wonder if successors Atticus G. Haygood and Charles B. Galloway have been elected? These men meant much for the Kingdom; who among the seven new bishops is big enough to fill the shoes of either of these two great apostles of truth and brotherly love.

We are giving herewith brief biographical sketches of the new bishops of the Church, South. These sketches are taken from Zion's Herald and the *Christian Advocate* of Nashville.

COLLINS DENNY

Bishop Collins Denny was born at Winchester, Virginia, May 28, 1854. He was educated at the Shenandoah Valley Academy, Winchester, Virginia, Princeton University, and the University of Virginia. He began life as a lawyer, and practiced at Baltimore, but he entered the ministry of the Methodist Episcopal Church, South, in the Baltimore Conference in 1880. In 1886-87 he visited the Asiatic missions of his church by episcopal appointment. From 1889-91 he was chaplain of the University of Virginia. Since 1891 he has been professor of moral philosophy at Vanderbilt University. Since 1898 he has been chairman of the Book Committee of his church. He is a frequent contributor to the various Reviews and other publications of his church. He is one of the most highly educated men in his church, and is a preacher of rare power. He came within a very few votes of being elected Bishop at Birmingham, in 1906. He is noted for his refusal to accept an honorary degree and to have his photograph made.

JOHN CARLISLE KILGO

Bishop Kilgo was born in the Methodist parsonage at Laurens, South Carolina, on July 22, 1861. His father, the Rev. James T. Kilgo, was for half a century an honored member of the South

Carolina Conference. He has two brothers now members of that Conference. He received his education in the public schools of his State and was for awhile a student at Wofford College, but he did not graduate regularly. In 1882 he was admitted on trial into the South Carolina Conference, where he served as pastor until 1890, when he became agent of Wofford College, and from 1891-94 he was professor of moral philosophy at that college. He has received the following degrees: M. A., Wofford College; D. D., Wofford College and Randolph Macon College; LL. D., Tulane University. He is a close reasoner and an impassioned orator, at times reaching great heights of vivid imagination. His great constructive work has been his successful administration of Trinity College, Durham, North Carolina, of which he has been president since 1894. He has long been prominently before the church and only lacked two votes of being elected a bishop at Birmingham in 1906.

RICHARD G. WATERHOUSE

Bishop Waterhouse was born near Spring City, Tennessee, fifty years ago. As a boy he lived on his father's farm and attended the neighborhood schools. He received his college education at Emory and Henry College, Virginia, the college of his Conference, the Holston. Immediately after graduation he entered upon the work of an itinerant Methodist preacher in the Holston Conference. He served all grades of work, and is thoroughly familiar with every detail of the duties of a Methodist preacher. He was for four years pastor of Church Street Church, Knoxville, Tennessee, one of the strongest pastorates of the Southern Methodist Church. Sixteen years ago he was elected president of his Alma Mater, Emory and Henry College, and in that capacity he has rendered signal service to the church. He has rendered signal service to the church. He has practically rebuilt the college and doubled its attendance. He is a man of commanding presence, and as a public speaker he takes high rank. He is easy of approach and it is generally felt that in him the church will have a safe and considerate Bishop. He is a preacher of great power and is in large demand for dedications of churches and commencements of schools and colleges.

WILLIAM BELTON MURRAH

Bishop Murrah is the son of a Methodist preacher who once came very near being made a Bishop. When Bishop Robert Paine was chosen, it was a close vote between him and the Rev. William Murrah. He was born at Pickensville, Ala., in May, 1852. He was educated at Southern University, Greensboro Ala., graduating in 1874. He received the honorary degree of D. D. from Centenary College, La., in 1887, and LL. D. from Wofford College in 1897. He joined the North Mississippi Conference in 1876, and served a number of its best appointments. From 1886-90 he was president of Whitworth Female College. In 1890 he was made president of Millsaps College at Jackson, Mississippi, and has remained there until his election to the episcopacy. He has long been prominent in the church councils, having been a member of a number of General Conferences, and also of the Ecumenical Conferences of Washington and of London. He was also fraternal messenger to the General Conference of the Methodist Conference of Canada in 1902. He is a man of striking appearance, and a preacher of great ability. Bishop Galloway was anxious to see him made a Bishop.

WALTER RUSSELL LAMBUTH

Walter Russell Lambuth is the son of the honored pioneer missionaries, J. W. and Mary Lambuth, who are buried in Japan. He was born in China November 10, 1854. He received his M. A. degree from Emory and Henry College, and his degree in medicine from Vanderbilt, with postgraduate work in Bellevue, Edinburgh, and London. He was appointed medical missionary to China in 1877, where he established the hospital in Soochow. Later he was transferred to open missionary work in Japan. He has been General Secretary of the Board of Missions since 1894, and has visited from time to time not only all of the mission fields, but all of the Conferences in the interest of mission work. He was last fall made a member of the Royal Geographical Society of England.

EDWIN D. MOUZON

Edwin D. Mouzon was born in Spartanburg, South Carolina, May 19, 1867. He graduated from Wofford College in 1889. Soon after graduation he went to Texas, where he served as a

supply for six months. Returning home, he was admitted to the South Carolina Conference, but was transferred to the Texas Conference, and was appointed to Travis Park. He was later pastor of First Church, Fort Worth, and then for four years had charge of Central Church, Kansas City. For the past two years he has been connected with Southwestern University, Georgetown, Texas.

JAMES H. MCCOY

James H. McCoy, of the North Alabama Conference, is not without experience in pastoral work, and he was for a time editor of the *Alabama Christian Advocate*; but, like all the other newly elected bishops except Dr. Lambuth, he is a schoolman, having been President of Birmingham College for three years. He was born in Blount County, Ala., August 6, 1868. His father, the late Rev. C. W. McCoy was for many years a member of the North Alabama Conference. He received the degree of A. B. at the Southern University, Greensboro, Ala., joined the North Alabama Conference in 1889, and has remained a member of that Conference ever since. He represented Southern Methodism as fraternal messenger to the Canadian Methodist Conference in 1906.

People of Interest

Miss Ida Bell, Bishop Lewis' daughter, will go to China this summer as a missionary.

Another one of Bishop Quayle's popular lectures is "The Tragedy of Rip Van Winkle."

Bishop Cranston delivers the commencement sermon for Morgan College, Baltimore, Mr.

Bishop Henry W. Warren will preach the baccalaureate sermon at Northwestern University.

Ex-Governor John L. Beveridge, of Illinois, who died in Los Angeles, California, May third, was in his eighty-sixth year.

Bishop Robinson, of India, is to spend another year in this country to assist in the follow-up campaign of the Laymen's Missionary Movement.

Dr. Elam A. White, of Cincinnati, Ohio, a District Superintendent of the Lexington Conference, will deliver the commencement address for the high school at Maysville, Kentucky, in the opera house, on June twentieth.

Dr. William V. Kelley, editor of the *Methodist Review*, delivered the baccalaureate sermon at Drew Theological Seminary. The annual missionary address was given by Dr. J. F. Goucher. Dr. Thomas Nicholson, secretary of the Board of Education, delivered the baccalaureate address, while the oration at the anniversary of the alumni association was by Bishop John L. Nuelsen.

The commencement of Gilbert Academy, Baldwin, which closed Thursday, May twelfth, attracted large crowds each night during the week. The programs were interesting, evidencing the good work being done at this institution. The graduate from the Academic course handled well her subject "The Influence of A Christian Home." The commencement address was delivered by Dr. M. C. B. Mason, and he was as ever happy, and inspiring. The faculty of Gilbert is faithful, competent and interested in the work to which they have given themselves.

Professor Theophilus R. Parker, for the past nine years has been connected with Morgan College, Baltimore, as professor of mathematics has resigned to accept a professorship in the college of West Africa, Monrovia. Mr. Parker graduated from Morgan College in 1897 with the degree of Bachelor of Arts, then took a postgraduate course at the University of Pennsylvania. He took also a special course of study at Columbia University, New York. Professor Parker is the only Negro member of the Association of Mathematical Teachers for the middle Atlantic states. He will be accompanied by his wife, Mrs. E. Bernice Parker, an accomplished matron. Our educational work in Monrovia is to be congratulated upon the securing of one of the ablest instructors in Morgan College. Prof. and Mrs. Parker sail for England on June twelfth and will spend one month visiting London and other cities.

Mrs. Esther Kim Pak, M. D., first native woman physician in Korea, died at Seoul April 13. Dr. Mary M. Cutler writes concerning her funeral: "The Church was full of loving and appreciative friends, and many followed to the grave, both men and women, native and foreign. The nurses and medical students from Severance Hospital (Presbyterian), attended in a body, and the

latter marched, nearly thirty strong, by the side of the body to the grave. What man would have so honored a woman in Korea twenty-five years ago?" Esther Kim Pak as a child was a pupil in the first Mission School ever established for Korean girls, opened by Mrs. M. F. Scranton, in Seoul, in 1885. Later, through the efforts of Dr. Rosetta Sherwood Hall, she came to this country with her husband, studied medicine in the Woman's Medical College of Baltimore, and having obtained her degree returned to Korea, there to become a most valued assistant to Dr. Hall in the Woman's Hospital at Pyongyang.

At the recent meeting of the Methodist Brotherhood, held in Indianapolis, the following officers and representatives were elected: President, F. E. Tasker, New York; first vice president, C. C. Stoll, Louisville; second vice president, F. D. Leete, Detroit; third vice president, C. F. Reisner, New York; fourth vice president, W. A. Shanklin, Middletown, Conn.; fifth vice president, E. G. Bek, Plorzhheim, Germany; general secretary, F. L. Thompson, New York; corresponding secretary, W. B. Patterson, New York; recording secretary, A. E. Craig, Columbus, Ohio; treasurer, R. H. Montgomery, New York; managing board (bishops to be named later), seven members at large, G. P. Eckman, F. H. North, H. H. Meyer, New York; H. E. Dingley, Syracuse, N. Y.; S. Earl Taylor, New York; H. Frank Hall, Baltimore; D. G. Downey, Chicago; Districts—First, G. W. Taylor, Boston; Second, J. R. Joy, New York; Third, D. L. Tuttle, Buffalo, N. Y.; Fourth, T. A. Dye, Pittsburg; Fifth, Charles E. Munson, Columbus, Ohio; Sixth, J. A. Patten, Chattanooga; Seventh, R. E. Jones, editor Southwestern Christian Advocate, New Orleans; Eighth, Hanford Crawford, St. Louis; Ninth, E. C. Crossett, Davenport, Ia.; Tenth, S. J. Herben, Chicago; Eleventh, Charles F. Coffin, Indianapolis; Twelfth, Thomas Nicholson, New York; Thirteenth, Gottlieb Golder, Pittsburg; Fourteenth, F. D. Boyard, San Francisco; John R. Pepper, Memphis, Tenn.

News Paragraphs

The Armour Institute of Technology of Chicago announces that it will put in a course in aeronautics.

A gold medal of the Imperial Geographical Society was presented to Commander Robert E. Peary in Vienna on May eighteenth.

England is pushing its project for the erection of a great university in China by the support of Oxford and Cambridge authorities and alumni.

Wesleyan University, Middletown, Connecticut, has been admitted, without condition, to the Carnegie Foundation, on the strength of her high scholarship.

Walter G. Johnson, a Negro, one of the three hundred applicants, in Philadelphia, who took the examination to operate steam stationary engines, received the highest percentage.

The adoption of the stars and stripes as the flag of the United States one hundred and thirty-three years ago, is to be celebrated Tuesday, June fourteenth, throughout the country.

China's first great industrial exposition, opened last month in Nanking. It is a national exposition, and the thirteen exhibit buildings, and fifteen buildings erected by various provinces, will be permanent.

Sir Ernest Henry Shackleton, lieutenant in the British navy, the explorer who has reached the point farthest South, lectured recently before the Geographical Society of Chicago and received its Helen Culver medal.

The African Methodist Episcopal Church Review in its recent issue gives the following interesting facts concerning the Italian population of New York: "The Italians of New York City have a hospital where an average of 35 patients have been treated gratuitously for 10,000 days. More than 14,000 persons were treated free in the dispensary; 1365 were helped and instructed in the tubercular clinics. They have a Chamber of Commerce working to increase the business relations of Italy and America; a savings bank with \$2,207,106.73 in deposits, and in by 10,579 depositors, an average of about \$200 per depositor; a home for immigrants; a trust company; an Italian national club; a free labor information bureau; and over 500 mutual aid societies."

Bowen Seminary

Bowen Seminary closed one of its most prosperous years April 1. The Rev. W. R. R. Duncan, D. D., preached the commencement sermon, and delivered the annual lecture. Each department rendered a program on alternate nights which was inspiring to the great audiences present. The auditorium of Wiley Chapel was packed to its utmost capacity. Dr. Duncan played his part well as an orator and preacher. The two young persons receiving diplomas delivered orations that would be a credit upon the platform of some colleges. Prof. R. B. Hayes, of Philander Smith College, delivered the class lecture. The man displayed great eloquence and oratory in its delivery. Prof. S. J. Saxton, the principal, is one of those hustling young men who is destined to bring things to pass. Teacher, preacher, scholar and educator, the time is not far distant when he will take foremost rank along the lines mentioned. Miss Sampson and Mrs. Fountaine, his assistants, are standing by him to make the school what it should be. We need more money and students in Bowen Seminary.—Wm. White, Pastor.

Shreveport District Preachers' Meeting

The Preachers' Meeting of the Shreveport District convened at Daniels' Chapel Church, May 11th, with the Rev. H. T. O. Abbott, the president, in the chair. The devotional exercises were conducted by the Revs. J. A. Vincent and George Thomas. The Rev. E. W. Jackson was elected Secretary. The Rev. T. J. Johnson, the ex-District Superintendent of the District, discussed "What Is the Cause of Consumption Among our Young People?" The Rev. C. W. Reeves discussed the Sunday school lesson. The good sisters of this charge had a feast at 2 o'clock p. m., for the preachers and they all enjoyed it. The District Superintendent, the Rev. B. J. Reddix, was present and was quite helpful to the session. The Rev. J. S. Jones, of Shady Grove, preached at night to a packed house. The District Conference, which is to be held at Zwolle, Louisiana, August 10-14, the third quarterly conference money and turn it in at the conference. Thus closed one of the greatest sessions ever held in the history of this church.—E. W. Jackson.

The Gulf Coast Teachers in Session

On Saturday, April 30th, the Gulf Coast Teachers met at Handsboro. Mrs. M. L. Brown and Miss Rosa

Trotter, the principal and assistant of Handsboro school, respectively, spared no pains to make the occasion a success.

The Rev. W. H. Smith offered the invocation, followed by welcome address by Miss R. Trotter and responded to by the Rev. J. E. Holmes. The Rev. W. H. Smith was introduced, making timely remarks. Profs. H. C. Heldburg, G. W. Brown and A. E. Perkins, and Miss E. M. L. Webb and Mrs. M. L. Brown discussed "Public School Libraries." Prof. A. E. Perkins introduced to the Association "Multa in Parvo," a late book of which Prof. I. W. Crawford is author. Miss M. M. Young read a paper on "Successful Teaching."

Miss Alice Moffet read a paper on teaching primary work. Prof. Perkins gave a demonstration in teaching arithmetic. Profs. Crawford, Brown and Miss E. M. L. Webb made talks on "Industrial Work." A vote of thanks was extended to the good people of Handsboro for their hospitality. At night a splendid concert was rendered. "Little Edith," of Bay St. Louis, performed splendidly. The next association meets at Biloxi in early October.

Group Meeting on Navasota District

On May 3-5, 1910, Dobbin, Texas, a point in the Yarbboro Circuit, was the centre of attraction for the pastors and district stewards. The Rev. L. H. Barnett conducted the opening religious services. The church workers mentioned in this connection were present from over the district with four exceptions. The Rev. M. M. Muldrew, the popular pastor here, had things well in hand for our entertainment and stay. Dr. I. L. Thomas, the able and active Field Secretary of the Board of Home Missions and Church Extension, was present from the beginning of the meeting to the great delight of all. He entered heartily into the lively and interesting discussions of the many nice subjects which had been arranged, touching on phases of our church work. The District Superintendent announced committees on General Conference expenses and the Southwestern Christian Advocate, who presented strong reports in favor of raising our full apportionment for General Conference and for a thorough canvass for a greater circulation of this excellent paper among our members. Mrs. H. E. Taylor, District President of the Woman's Home Missionary Society, was in attendance and held a helpful session of her society. The superintendent went over the roll of charges for reports of moneys raised for the different causes when amounts

were received as follows: Home Missions and Church Extension, \$159.5; Board of Foreign Missions, \$80.00; Woman's Home Missionary Society, \$13.25, and \$8.00 for Local Board of Church Extension; total, \$260.50. The District Stewards estimated \$1,400 for salary, house rent and travelling expenses of the District Superintendent. The last night of the session proved a spiritual feast. The Rev. J. W. Cornish preached the sermon. A large number of sinners came forward for prayer with one to join the church. Resolutions to the Rev. B. M. Taylor for his faithful services; to the pastor and his people for their kind and liberal entertainment; and to Dr. I. L. Thomas for his visit and services were adopted.—Freeman Parker, Reporter.

Personal and General

The Rev. James Robinson, pastor of Biloxi, Mississippi, was visited by a storm which struck the parsonage, leaving many pounds of groceries. Mr. L. H. Means was leader.

Appropriate resolutions were passed by Haven Church, Denison, on the death of Mr. C. H. Johnson, which occurred March 8, 1910. Brother Johnson had served the church faithfully as chairman of Trustee Board, Recording Steward and Sunday school teacher.

The District Conference, Sunday School Institute, and Epworth League Convention of the Florence District, South Carolina Conference, is to be held at Andrews' Methodist Episcopal Church, Latta, South Carolina, July 20-24, 1910.—The Rev. J. H. Fulton, District Superintendent.

Dallas District

Dr. I. L. Thomas, D. D., of Baltimore, Maryland, Field Agent for the Home Mission and Church Extension, held a convention in St. Paul Methodist Episcopal Church, Dallas, April 26 and 27, with the Rev. J. S. Wyatt, District Superintendent, presiding. We were all delighted to have Dr. Thomas come to us. A number of pastors were present and reported their work. The question box conducted by Dr. J. S. Wyatt and all questions satisfactorily answered by Dr. Thomas. This was indeed a treat of wisdom. Also the great banquet given by the Queen Esther Club in honor of Dr. Thomas Wednesday night was enjoyed by all. Collection for Home Missions and Church Extension was \$44.—R. A. Duncan.

Gleanings from the Field

ALABAMA

At South Anniston, Alabama, a surprise headed by Sister Alice Wright, brought to the parsonage many pounds of choice groceries. The friends of which the surprise consisted were made gladly welcome and are desired to come again soon.—Wm. Perry, pastor.

On April 16 and 17 the Rev. P. G. Goins was with us and presided over our second quarterly conference. Our District Superintendent showed himself a man of ability and the audience was greatly pleased at hearing sermon on Sunday. We paid pastor during the quarter \$95 and raised for missions, \$18; for trustees, \$28.00; Ladies' Aid raised \$5.00. We paid District Superintendent \$12.00, making a total for the quarter \$158.00.—Carrie Chatham.

At Oakland and Bellemina Charge on April 9-10, our second quarterly conference was held. The Rev. A. W. McKinney, D. D., our much beloved district superintendent, presided. On Sunday morning he instructed the Sunday School classes, and at the usual hour filled the pulpit with great power. Paid District Superintendent \$11.66; raised \$13.46; paid pastor \$31.60.—J. G. Williamson, Pastor.

Tuscaloosa.—Our church here is in a prosperous condition. Our first

quarterly conference, presided over by the Rev. Dr. G. W. Thomas, was very successful. Only one officer was absent and that was because of illness. Raised for the District Superintendent, \$15.00. Eight additions to the church for the quarter.—A. Callahan, Pastor.

Center Circuit.—We began our present year's work under great disadvantage. Through the mercies of God and the members and friends of our cause we have rebuilt two of our churches and a third is being rebuilt and when finished will compare favorably with our small town churches. Our second quarterly conference convened at St. Mary's Chapel Methodist Episcopal Church, with the Rev. Dr. Buckner presiding. We were blessed with one of those masterly and spiritual sermons so characteristic of our District Superintendent. \$13.00 was raised.—J. A. Harris, Pastor.

Ashland and Leonville Circuit.—Dr. R. J. Buckner was with us April 30 and May 1st, at which time he presided over our second quarterly conference. The District Superintendent was active and energetic and delivered a splendid sermon. For all purposes we raised \$86.80 this quarter and baptized into the church 20 children.—J. C. Saummers.

Birmingham.—The Rev. Dr. J. W. Thomas, our District Superintendent, held the second quarterly conference for St. Paul Methodist Episcopal Church April 10.



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He preached to the delight of a large congregation at both services on Sunday. The officers were present with good reports. Collection, \$47.00, more than enough to pay the District Superintendent. Every department of the church is active. For church improvement raised \$20.00 this quarter. \$60.00 has been raised for missions; \$20.00 for the Freedmen's Aid Society this quarter; \$500.00 for stewards and trustees.—D. Williams, Pastor.

Montgomery.—Our rally on the first Sunday was a grand success. Sunday morning at 11:00 the pastor filled the pulpit. At 3 o'clock the Rev. Crawford, of Zion Star Church preached and at eight o'clock the Rev. E. E. Scott, of the First Congregational Church preached to a full house. The captains reported as follows: Mrs. E. M. Jones, \$75.27; Mrs. Robert Knowles,

\$44.30; Mrs. Hannah Baker, \$11.00; Mrs. Hattie Alexander, \$23.28; Mrs. Hennie Desumkes, \$4.90; Mrs. Jane Denny, \$1.40; total, \$162.04. Two members were added to the church that day. Our revival has begun under Dr. J. N. C. Coggins, of Covington, Ga.—L. H. Hunley, Pastor.

ARKANSAS

The good sisters of the Ladies' Aid Society at Lewisville, Ark., sent to their pastor at Texarkana a handsome surprise box full of nice good things, which served very much to the comfort of himself and family.—J. H. Henry, Pastor.

The Rev. C. W. Whitehead, our District Superintendent, presided over our first quarterly conference at Liberty, Dumas Circuit, April 24-25. Our pas-

tor, the Rev. S. M. Cain, sweet in spirit, wisely leading the flock, we feel safe with such a leader. Two new subscriptions for the Southwestern this quarter. \$71.50 raised for all purposes.—Jacob Sanders.

Lockesburg.—With the Rev. Dr. Duncan, our District Superintendent, present our first quarterly conference convened April 23-24. Fourteen officers were present with reports showing an improvement on all lines. Dr. Duncan, in his usual way, preached a good sermon at eleven o'clock to the delight of all that heard him. He administered the sacrament to eighty-five persons. We raised this quarter \$145.00; paid the Superintendent in full, \$15.00. At three o'clock the Superintendent addressed the Epworth League, and gave new life to all in appreciation of the services rendered by the superintendent there was a reception given in his honor by the young people. Dr. Duncan kept the Southwestern before the people from the time he reached her until he left.

Center Point.—Our efficient District Superintendent, the Rev. W. R. R. Duncan, was with us at Center Point, Arkansas, and held our first quarterly conference on the 16-17 of April. The reports showed that the church was in an active condition. Dr. Duncan preached an excellent sermon at 11 a. m. In the afternoon he addressed the Epworth League and by his words of encouragement the young people were inspired to live up to the motto of the league. At 4 p. m., the Superintendent again preached. The sacrament was administered to a goodly number. Collection, \$25.00. Our pastor, the Rev. B. J. Griffin, is wide awake to every interest of the church, and success may be hoped for under his wise and energetic leadership.—Willie M. Sanders.

Brinkley.—The Rev. L. G. Hodges, District Superintendent, held our first quarterly conference on April 15-17. All of the officers' reports showed an advance along all lines. This was the most encouraging conference that has been held here for 12 years. The Rev. L. G. Hodges, District Superintendent, is indeed a power. He preached to the delight of all.—B. F. Young, Pastor.

Sweet Home.—Our new pastor at this place is much loved by his people. He has done good work since he has been with us, but now he is in bed and quite ill. Pray for his recovery, for he is much needed by all.—H. C. Dunlap, pastor at Roland Charge.

Malaria Causes Loss of Appetite.

The Old Standard Grove's Tasteless Chills Tonic drives out malaria and builds up the system. For grown people and children. 50c.

GEORGIA

Suwanee.—The Epworth League at this place is taking on new life under the leadership of Mr. R. M. Brandon. The Rev. A. J. Noland and wife are striving to make the Suwanee charge second to none on the district. The good members and friends of the Epworth League, with the assistance of the faithful members of the Ladies' Aid Society, by the direction of Sister Anna E. Noland, have put an altar around the pulpit and painted it beautifully at a cost of ten dollars. They are planning to carpet the rostrum and make other improvements on the church.—E. D. Strickland.

Valdosta.—The Rev. F. R. Bridges, District Superintendent, was with us in our second quarterly conference, held April 8-10. The session was a pleasant one. The District Superintendent was at his best and preached Sunday at 11 o'clock as we never

heard him, notwithstanding the fact that there were many attractions in town. He held his crowd and many strangers came to hear this man of God. Collections, \$115.00 for the quarter.—(Mrs.) D. C. Kemp, reporter.

Valdosta.—The ninth session of the Epworth League and District Sunday School Convention opened promptly Saturday morning, May 7, at Valdosta. Our District Superintendent presided with much dignity. The Rev. Neal, of Patterson, preached to the enlightenment of all as did also the Rev. J. H. Kemp, of Valdosta, the Rev. E. W. Clayton of Douglas and the Rev. M. K. Farmer, of Waycross. The Rev. Dr. J. H. Grant also delighted us greatly in his sermon on love feast night. At this time 75 sinners expressed a desire for prayer. Present at this time was the Rev. Dr. N. M. Demuel. For all causes on this occasion was raised \$43.00.—Emma James.

LOUISIANA.

Words are inadequate for me to express my thanks to the stewardess of Trinity Methodist Episcopal Church, under the leadership of Sister Maria Jackson, Cathern Joseph and others; also Bro. Shargols and wife, of the Colored Methodist Episcopal Church, for the reception tendered pastor and wife on our arrival at Crowley. The church was decorated by expert hands; the table was fit for the royalty, and a number of pounds were also donated. I predict great things for this place. God bless the people.—Israel L. Turner, pastor.

Condense, and leave out irrelevant matter. State facts. Do not put several items on one sheet.

NORTH CAROLINA

High Point.—At Brooks Memorial Church, the Epworth League having been in successful operation for the past five years, held its anniversary Sunday, May 1-4, which was a blessing to the church and people of High Point. Sunday services were a spiritual feast. Love feast conducted by the Rev. D. Brooks, ex-pastor. Pastor P. I. Wells preached a strong sermon at 11 a. m. Good music was rendered by choir. The Rev. L. D. Turner pastor of the Presbyterian Church of this city, preached a splendid sermon at 3 p. m. Monday night the Rev. A. J. Tate, pastor Congregational Church, delivered a stirring address. Tuesday night the Rev. A. S. Bullock, pastor of first Baptist church, delivered a striking address. The Rev. J. W. Wells, pastor Morris Methodist Episcopal Church, this city, gave the closing address on Wednesday night, which was highly appreciated. We live to make our church a power in the land, while we live to love every other church that exalts our Christ.—Reporter.

Maxton.—On the 16th of April the second quarterly conference on the Sanford Circuit was held by the Rev. W. R. Zeigler, our new District Superintendent, a Christian gentleman in whom the people take great pride. He preached an inspiring sermon on Sunday to a nice congregation. The work moves well on this charge. We are doing some work on one of our churches. Raised on this charge this quarter \$30 for pastor; paid elder, \$10.—L. D. McQueen, Pastor.

Write all articles as legibly as possible, and write only on one side of the sheet.

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SOUTH CAROLINA

Orangeburg.—Just after the first quarter the pastor requested that new pews put in both of the churches for Easter. At Asbury this enterprise was led by a worthy trustee and Christian brother, D. S. Mathis. It was led at St. John's church by our energetic trustee, Bro. Marlon McAllister. Both of the churches have now beautiful oak stain pews. On April 1st our second quarterly conference convened at Ashury Church, and was presided over by our beloved District Superintendent, the Rev. W. H. Redfield, who is a good fit. Bishop Hamilton made no mistake when he appointed him as one of the District Superintendents. He is a young man of excellent executive ability, and a good gospel preacher. This is only his second conference on this charge, and the officers and members seem to love him. We paid the District Superintendent \$22.55 for quarters, after which he made a speech for the endowment fund of Claflin University.

The subscription was led by the pastor, C. H. Dangerfield, with \$50 and the members of the quarterly conference made it \$200. On Sunday the District Superintendent preached a great sermon to a crowded house. Dr. Redfield as always welcome.—C. H. Dangerfield, Pastor.

A WOMAN'S APPEAL.

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Southwestern Subscription Rally

Honor Roll of Workers

ATLANTA CONFERENCE.

PASTOR	DISTRICT	NUMBER
H. E. Burns—Atlanta Dist.		11
J. J. Jones—Atlanta Dist.		6
J. A. Ritchie—Gainesville Dist.		12
	Griffin Dist.	4
R. J. Simmons—Rome Dist.		16

CENTRAL ALABAMA CONFERENCE

G. W. Reeves—Montgomery Dist.	4
W. J. Harris—Birmingham Dist.	5
E. Frazier—Marion Dist.	13
L. S. Price, D. S.—Opelika Dist.	13
Isaac Autry, Montgomery Dist.	8
G. W. Mosser—Montgomery Dist.	5
A. D. Moon—Anniston Dist.	5
I. L. Johnson—Anniston Dist.	14
P. P. Wright—Huntsville Dist.	4
P. G. Goin—Mobile Dist.	6
J. C. Chuman—Montgomery Dist.	20
*L. D. Williams—Birmingham Dist.	16
R. E. L. Beasley—Montgomery Dist.	5
*S. D. Davis—Marion Dist.	12
*Wm. Perry—Anniston Dist.	8
V. S. Spruce—Birmingham Dist.	8
J. B. Webb—Huntsville Dist.	7

CENTRAL MISSOURI CONFERENCE.

*A. A. Tolson—St. Joseph Dist.	14
J. H. Boone—St. Louis Dist.	10
*Q. E. Whaley—St. Louis Dist.	15
J. H. Noland—St. Louis Dist.	19
R. G. Smith—Sedalia Dist.	5
R. G. Williams—Mexico Dist.	5
*J. M. Harris—Mexico Dist.	24
G. B. Abbott—Mexico Dist.	14
B. F. Bateman—Sedalia Dist.	11
B. F. Abbott—St. Louis Dist.	4
A. R. Martin—Mexico Dist.	8
R. Davis—St. Joseph Dist.	15

DELAWARE CONFERENCE.

J. R. Waters—Philadelphia Dis.	12
T. W. Cooper—Centerville Dis.	8
J. R. Holland—Centerville Dis.	9
Malachi Raisin—Cambridge Dis.	12

EAST TENNESSEE CONFERENCE.

Owen Hypsher—Knoxville Dist.	8
Chas. H. Hurd—Pulaski Dist.	9
J. F. Prigmore—Bristol Dist.	14
*E. H. Forrest—Bristol Dist.	15
*W. T. Marley, D. S.—Welsh Dist.	10
J. W. Crider—Welch Mission Dis.	6
F. D. Johnson—Welch Mission Dis.	4
W. R. Marbury—Knoxville Dist.	10
E. H. Forrest—Bristol Dist.	6
W. T. Markey, D. S., Welsh	4

FLORIDA CONFERENCE.

G. B. Wilson—Lacrosse Dist.	5
F. G. Ferguson—Gainesville Dist.	18

LEXINGTON CONFERENCE.

W. Singleton—Indiana Dis.	7
G. W. Powell—Lexington Dist.	11
Joseph Courtney—Ohio Dist.	6
G. A. Bryant—Lexington Dist.	6
S. A. McNeil—Ohio Dist.	8
E. A. White, D. S.—Ohio Dist.	4
*D. E. Skelton, D. S.—Indiana Dist.	50
G. W. Harris—Louisville Dist.	5
Geo. A. Slesle—Ohio Dist.	16
J. T. Leggett—Indiana Dist.	4

LINCOLN CONFERENCE.

A. R. Claridy—Topeka Dist.	7
R. D. Shumpert—Guthrie Dist.	11
S. D. Brown—Muscogee Dist.	5
A. W. Talbert—Muscogee Dist.	9

LITTLE ROCK CONFERENCE.

PASTOR	DISTRICT	NUMBER
W. McIntosh—Little Rock Dist.		7
S. J. Brown—Forrest City Dist.		5
H. Bright—Clow Dist.		14
L. C. Dawkins—Forrest City Dist.		11
C. W. Whitehead, D. S.—Pine Bluff District		5
Lee Nelson—Little Rock Dist.		26
G. W. Thompson—Clow Dist.		9
J. H. Hines—Pine Bluff Dist.		5

LOUISIANA CONFERENCE.

H. C. Armston—N. N. O. Dist.	4
J. L. Augustus—Baton Rouge Dist.	7
*D. G. Pharris—N. N. O. Dist.	9
T. A. Jackson—Lake Charles Dist.	7
F. D. Thomas—Monroe Dist.	5
D. G. Taylor—Alexandria Dist.	11
T. B. Cooper—N. N. O. Dist.	6
J. L. Augustus—Baton Rouge Dist.	7
David Shelby—Shreveport Dist.	6
E. J. Harrison—Baton Rouge Dist.	11
W. C. Lewis—N. N. O. Dist.	8
S. M. G. Taylor—Lake Charles Dist.	29
H. Taylor—Alexandria Dist.	20
F. T. Chinn—N. N. O. Dist.	15
P. Landry—N. N. O. Dist.	15
M. L. Baldwin—Lake Charles Dist.	6
J. A. Lindsay—N. N. O. Dist.	3
*B. M. Hubbard—S. N. O. Dist.	18
*J. F. Marshall—S. N. O. Dist.	7
F. T. Robinson—S. N. O. Dist.	4
*J. H. Thompson—Baton Rouge Dist.	15
B. R. Jackson—N. N. O. Dist.	9
S. A. Davis—Alexandria Dist.	6
*L. L. Green—Alexandria Dist.	16
Silas Robinson—Alexandria Dist.	7
J. A. Landry—S. New Orleans Dist.	7

I. L. Turner—Lake Charles Dist.	5
J. W. Turner—Lake Charles Dist.	7
W. L. Amos—Baton Rouge Dist.	4
W. L. Dyas—Shreveport Dist.	4
E. C. Goin—Lake Charles Dist.	4
J. E. Rolax—Baton Rouge Dist.	7
T. P. Norris—S. New Orleans Dist.	4
S. McGruder—Monroe Dist.	5
T. H. Monson, D. S.—Monroe Dist.	4
Bedford Carr—Lake Charles Dis.	8
H. A. Sorrell—S. New Orleans Dis.	5
D. S. Sloan—S. New Orleans Dist.	25
C. O. Pardo—Lake Charles Dist.	5
Jno. D. Wilson—S. New Orleans Dist.	4

MISSISSIPPI DISTRICT.

J. E. Thompson—Brookhaven Dist	4
Brookhaven Dist	4
*Jas. I. Garrett—Gulfport Dist	24
L. G. Viel—Gulfport Dist	9
W. H. Smith—Gulfport Dist	8
*D. R. Bentley—Meridian Dist	37
N. N. Sidney—Jackson Dist	8
F. L. Woods—Meridian Dist	13
A. J. McNair, D. S.—Jackson Dis	7
R. B. Anderson—Jackson Dist	8
I. S. Thomas—Jackson Dist	10
Jas. Robinson—Gulfport Dist	13
G. W. Wells	6
J. I. Garrett—Gulfport Dist	10
P. H. Rembert—Brookhaven Dist	7
June Williams—Meridian Dist	7
E. H. Langston—Gulfport Dist	9
H. E. Morgan—Meridian Dist	12
W. L. Mills—Meridian Dis	8
D. R. Bentley—Meridian Dist	21
F. Smith—Brookhaven Dist	10
L. Speed—Vicksburg Dist	7
R. H. Patton—Brookhaven Dist	6
E. H. Langston—Gulfport	4
Jas. Robinson—Gulfport Dist	13

NORTH CAROLINA CONFERENCE.

PASTOR	DISTRICT	NUMBER
Sandy McRae—Wilmington Dist.		14
A. E. Robinson—Western Dist.		5
S. P. West—Winston Dist.		7
P. J. Cook—Winston Dist.		11
L. G. McDonald—Winston Dist.		9
G. W. Brower—Winstn Dist.		5
*L. W. Thomas—Winston Dist.		17
W. H. Webster—Greensboro Dist.		5
M. H. Hinton—Greensboro Dist.		17
J. C. Addie—Western Dist.		7
S. P. West—Winston Dist.		5
S. McDonald—Winston Dist.		12
A. B. Withrow—Western Dis.		4
*L. W. Thomas—Winston Dist.		13
J. W. Davis—Winston Dist.		16
S. F. B. Peace, D. S.—Greensboro Dist.		14

SAVANNAH CONFERENCE.

*W. J. Hamilton—Savanuah Dist.	13
E. W. Moore—Savannah Dist.	10
W. A. Holmes—Brunswick Dist.	6
E. D. Giddens, D. S.—Savannah Dist.	40
*W. J. Hamilton—Savannah Dist.	9

SOUTH CAROLINA CONFERENCE.

J. B. Middleton—Spartanburg Dist.	17
D. H. Kearse—Spartanburg Dist.	4
A. B. Murphy—Spartanburg Dist.	8
E. W. Stratton—Florence Dist.	5
B. S. Cooper—Sumter Dist.	5
*E. B. Burroughs, D. S.—Orangeburg Dist.	29
I. H. Richardson—Bennettsville Dist.	10
J. T. Martin—Beaufort Dist.	9
W. M. Stone—Beaufort Dist.	8
W. H. Redfield, D. S.—Sumter Dist.	22
J. C. Martin—Greenville Dis.	7
A. D. Harris—Spartanburg Dis.	7
J. R. Townsend—Orangeburg Dist.	6
D. E. Thomas—Bennettsville Dist.	7

TENNESSEE CONFERENCE.

J. H. Ellis—West Tennessee Dist.	8
W. Smith	5
A. L. Nelson—Nashville Dist.	4
H. P. Belcher—Nashville Dist.	5
W. R. Smith—Nashville Dist.	5
*J. M. Lyte—W. Tennessee Dist.	11
E. F. Carter—Cumberland River Dis.	6
T. C. Wharton—Cumberland Dist.	6
W. S. Faulkner—Lexington Dist.	4
W. A. Rogers—Lexington Dist.	9
M. Williams—Cumberland Dist.	6
F. Smith—Cumberland Dist.	10
W. B. Crenshaw—Cumberland Dis.	5
S. M. Strayhorne—W. Tennessee District	4
J. W. Satterfield—Cumberland Dis.	6
S. Knight—Cumberland Dist.	8

Special Notices

HUNTSVILLE DISTRICT.

The District Conference, Sunday School Institute and Epworth League Convention convention will be held at Livingston, Texas, August 3-7, 1910. Take due notice. Reduced rates on all railroads leading into Livingston.—W. Hartley Jackson, District Superintendent.

SEDALIA DISTRICT.

The Woman's Foreign Missionary Society of the Sedalia District will hold its convention at Taylor Chapel, Sedalia, Mo., July 3, 1910. All auxiliaries are requested to send two delegates or more and also reports.—(Mrs.) P. Mason, Sedalia, President; V. Morgan, Centerville, Secretary.

MERIDIAN DISTRICT.

The District Conference of the Meridian District will convene at Law-

TEXAS CONFERENCE.

PASTOR	DISTRICT	NUMBER
G. W. Carter—Palestine Dist.		11
P. Hilary—Marshall Dist.		8
A. J. Davis—Marshall Dist.		5
A. Parham—Huntsville Dist.		6
E. Micheaux—Navasota Dist.		5
J. A. Tillory—Navasota Dist.		11
J. W. Gilder—Paris Dist.		4
S. M. Bolden—Paris Dist.		13
Chas. Wofford—Paris Dist.		6
P. L. Jackson—Huntsville Dist.		6
*M. Fountain—Huntsville Dist.		26
W. L. Duncan—Beaumont Dist.		9
J. I. Gilmore, D. S.—Paris Dis.		8
Jas. Clark—Navasota Dis.		4
M. M. Muldrew—Navasota Dis.		10

UPPER MISSISSIPPI CONFERENCE.

W. F. Isaiah—Tupelo Dist.	33
E. D. Cameron—Starkville Dist.	13
O. W. Crump—Winona Dist.	7
J. A. Slate—Aberdeen Dist.	15
W. F. Burton—Holly Springs Dist.	10
G. W. Baker—Aberdeen Dist.	4
O. Gillespie—Starkville Dist.	4
J. E. Ford—Greenville Dist.	4
J. T. Cannon—Tupelo Dist.	6
*J. W. Winbush—Holly Springs Dist.	7
W. H. Whitlock—Aberdeen Dist.	4
W. M. R. Lester—Starkville Dist.	5
G. H. Harvey—Starkville Dist.	7
B. F. Woolfolk—Holly Springs Dis.	6
D. E. Simmons—Greenville Dis.	5
E. H. Holmes—Greenville Dist.	9
Wm. Campbell—Winona Dist.	8
D. Green—Starkville Dist.	5
J. W. Winbush—Holly Springs Dist.	5
S. T. Walker—Holly Springs Dist.	5
F. T. Compton—Tupelo Dist.	9

WASHINGTON CONFERENCE.

L. J. Valentine—Baltimore Dist.	7
F. E. Nichols—Alexandria Dist.	12
G. W. Mize—Cumberland Dist.	4
J. H. Watson—Washington Dist.	4
C. G. Cummings—Baltimore Dist.	14
*J. A. Holmes—Baltimore Dist.	16
C. C. Gill—Cumberland Dist.	6
J. J. Cecil—Annapolis Dist.	11

WEST TEXAS CONFERENCE.

D. C. Lacy, D. C.—Columbus Dist.	11
J. W. Wormly—Columbus Dist.	9
D. F. Vance—Columbus Dist.	6
J. W. Wright—Columbus Dist.	18
*M. S. Jordan—Columbus Dist.	12
T. S. Moore, D. S.—Waco Dist.	4
Thos. Carter—Waco Dist.	4
J. P. Eusan—San Antonio Dist.	10
Harry Swann—San Antonio Dist.	16
D. F. Vance—Austin Dis.	6
B. J. Goff—Waco Dis.	4
R. D. Dennis—Dallas Dis.	14
*M. S. Jordan—Columbus Dist.	10

ence, Miss., Wednesday, July 27. All the ministers, local preachers, exhorters, Sunday School Superintendents, Epworth League, Ladies' Aid and Woman's Home Missionary Society Presidents are earnestly requested to be present. The Rev. H. E. Morgan, pastor, and his good people are preparing to give a royal reception to all that may attend. All the General Officers are cordially invited to be present.—J. M. Shumpert, District Superintendent.

TOPEKA DISTRICT.

The District Conference will be held at Manhattan, Kansas, August 24-28, 1910; also the Sunday School and Epworth League Convention will meet at Manhattan, Kansas, August 24-28, 1910. The General Officers are kindly invited with the two District Superintendents of Oklahoma, to attend our District Conference on the above dates.—J. J. Cabbell, District Superintendent.

District Conferences and Conventions

CONFERENCES

District.	Place.	Date.	Dist. Supt.
Chattanooga	Cleveland, Tenn.	July 5-10	Cox
Winona	Kilmichael, Miss.	July 19-24	Gilliam
Knoxville	Clinton, Tenn.	July 19-25	Webber
Florence	Latta, S. C.	July 20-24	Fulton
Montgomery	Castleberry, Ala.	July 20-27	Giddens
Savannah	Tarboro, Ga.	July 20-21	Goins
Greenville	Anderson, S. C.	July 20-24	Page
Hattiesburg	Ellisville, Miss.	July 21-24	Dudley
So. New Orleans	Thibodaux, La.	July 21-25	Hubbard
Waco	Mart, Texas	July 26-31	Moore
Beaumont	San Augustine, Tex.	July 27-31	Duncan
Meridian	Lawrence, Miss.	July 27	Slum, ert
Brookhaven	Columbia Val, Miss.	July 27	Rembert
Waynesboro	Waynesboro, Ga.	July 27	Jackson
N. New Orleans	Franklinton, La.	July 27-31	Price
Baton Rouge	Clinton, La.	July 27-31	Daniels
Muskogee	Okmulgee, Okla.	July 28-30	Franklin
Pine Bluff	Carthage, Ark.	July 28-31	Whitehead
Anniston	Heflin, Ala.	July 28-31	
Savannah	Colloden, Ga.	July 28-31	Stripling
Huntsville	Livingston, Tex.	Aug. 3-7	Jackson
Palestine	Butler, Tex.	Aug. 9-14	Fuller
Shreveport	Zwolle, La.	Aug. 10-14	Reddix
Alexandria	Alexandria, La.	Aug. 10-14	Richards
Monroe	Monroe, La.	Aug. 10-14	Monson
Dallas	Fort Worth, Tex.	Aug. 16-21	Wyatt
Jacksonville	Fernandina, Fla.	Aug. 18-21	Todd
Paris	Sulphur, Spgs. Tex.	Aug. 16-22	Gilmore
Lake Charles	St. Martinsville, La.	Aug. 17	Chapman
Guthrie	Oklahoma City	Aug. 18-21	Smith
Navasota	Brenham, Tex.	Aug. 23-28	Taylor
Topeka	Manhattan, Kans.	Aug. 24-28	Cabbell
Cumberland	Washington, Pa.	Aug. 24-29	Curry
Marshall	Mineola, Tex.	Aug. 30-Sept. 4	Williams

CONVENTIONS.

- June 13-15...Hattiesburg District Home Mission and Church Extension Convention, St. Paul Church, Hattiesburg, Miss.
- June 14-15...Texas and West Texas Conference District Superintendents, Ex-Presiding Elders and College Presidents' Council, Marlin, Texas.
- June 23...Tennessee Conference Epworth League Convention, Springfield, Tennessee.
- June 23-25...Texas Conference Annual Convention Woman's Home Missionary Society, Palestine, Texas.
- June 23-26...Lexington Conference Woman's Home Missionary Society, Hawthorne St., Church, Columbus, Ohio.
- June 24-26...Mississippi Conference Woman's Home Missionary Convention, Hattiesburg, Miss.
- July 8...Sedalia District Woman's Foreign Missionary Society, Sedalia, Missouri.
- July 27-31...Beaumont District Sunday School Institute, Epworth League Convention, Woman's Home Missionary and Ladies' Aid Society, San Augustine, Texas.
- Aug. 25-28...Montgomery District Sunday School Convention, Pollard, Alabama.

Conference Notices

Special Notices

MINUTES OF LINCOLN CONFERENCE

Will be shipped express prepaid, May 22. So by the time you read this notice Minutes will be in your express office. Please call at your express office and get them. July 28-30, at Okmulgee is the seat of the next District Conference for Muskogee District. This will be the "Battle Ground" for the SOUTHWESTERN. We expect 100 subscribers at that time. SOUTHWESTERN DAY, July 27.—D. S. Franklin.

TENNESSEE CONFERENCE.

The Tennessee Conference Epworth League Convention will convene in Springfield, Tennessee, June 28. Each local chapter will please select their delegates and send their names to the Rev. H. E. Erwin, Springfield, Tennes-

see. Please send them at once.—E. J. Guthrie, President; R. A. Dowell, Secretary

SHREVEPORT DISTRICT.

Dear Brothers: You did well at the convention in bringing up your Home Mission and Church Extension moneys. See to it that you do equally as well for Foreign Missions and Freedmen's Aid collections. Let each one get his general conference expense and conference claimant out of the way at once, and make a good report at the district conference which will convene at Zwolle, Aug. 11-14.—B. J. Reddix, District Superintendent.

District Rounds

CUMBERLAND RIVER DISTRICT.

Third Round.
Alexandria and Liberty, June 17-20; Gordonville, 25-26; Cherry Valley and Seay Ct., July 2-3; Lebanon and Lebanon Ct., 9-10; Gallatin and Mitchellville, 16-17; Hartsville, 16-17, by M. Williams; Nashville and Braden Memorial and Brierville, 23-24; Rock Spring, 23-24, by L. Belcher; Springfield, 23-24, by E. F. Douglass; Dover, 30-31; Algood, 30-31; Cookeville, 30-31. Breth-

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\$100,000.00 Corporation

WE ARE offering for sale 25,000 shares of stock in The McGirt Publishing Company at one dollar per share. While we mention on our circular six per cent, we feel that with the increased amount of business we will be able to pay 11 per cent dividend annually. Furthermore, the stock which we are now selling for one dollar, will in a comparatively short time, increase in value. We feel that one of the greatest needs of the race is a great circular publishing company which will give it a national magazine and put books written by colored authors into the hands of their children. We are endeavoring to find fifty or a hundred loyal, race-loving persons who will subscribe for stock now, while it is selling at the present reduced figure. In this way we can prove to them our ability to make money for them as well as cause others to have confidence in us like wise. We hope to find a large number of investors this year and if we are successful, we will be able to show the world a company which will be a monument to the race for good.

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WE WANT agents everywhere to sell McGirt's Magazine and James E. McGirt's book of beautiful poems.

McGirt's Magazine is a periodical published in the interest of the race and is showing what the great men and women are saying and doing.

FOR YOUR SWEET SAKE—POEMS.—This is a second, revised and enlarged edition of this book. It is a collection of



James E. McGirt's choice poems, both classic and dialect. Any one can give an entire concert from the selections found in it. All elocutionists and persons who read, should have a copy of this book. The selections will carry any audience by storm. The selections are suitable for church concerts as well as for other occasions. Price \$1.00 for the book and one year's subscription to McGirt's Magazine, \$1.25. Any agent can make \$2.50 per day, selling this work. Students can easily pay their way through college. Send \$1.25 for the book and a number of magazines with which to begin work at once. WRITE

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ren: You see the conference is two months earlier than last year. I shall have to do six months work in four; you can see why I have to double the rounds. Push every cause. The collection for Walden was not all that it should have been. Bring the needs of this school before the people and let them have a chance to give. We ought we can, we must do more for this school this year than we have ever done as a district.—J. B. Booth, District Superintendent.

NAVASOTA DISTRICT.

THIRD ROUND

Anderson Circuit, June 4-5; Somerville and Lyons, 18-19; Clay Circuit, 21-22; Caldwell Circuit, 25-26; Beilville Circuit, July 2-3; Sealy Circuit, 9-10; Brookshire Circuit, 16-17; Ross Hill Circuit (supply), 16-17; Waller Circuit, 23-24; Hempstead Circuit, 30-31; Hempstead Station, 30-31; Navasota Circuit, August 5-7; Navasota Station, 6-7; Yarboro Circuit, 13-14; Millican Circuit, 20-21; Brenham Circuit, 27-28; Brenham Mission, 27-28; Brenham Station, 28-29; District Conference at Brenham, Texas, August 23-28. Dear Brethren: We must not fall this year in raising our full apportionment for benevolences. I have great faith in your ability to bring things to pass. We did well last year but in many causes we failed. Let us have no blanks at the coming Annual Conference. Begin now to make a full report of all benevolences raised, by the District Conference, for you will need the remainder of the time to get up the pastor's salary, before the Conference. Be ready to report in full for Wiley University. Don't forget the SOUTHWESTERN; have each official to subscribe for the paper and urge the people to take and read it.—B. M. Taylor, District Superintendent.

FLORENCE DISTRICT

Third Round

Mullins, June 4-5; Latta, June 11-12; Marlon, 19-20; Springville, 25-26; Mars Bluff July 1; Salem and Wesley, 2-3; Timmonsville, 4; St. Luke, 5; Lake City, 9-10; Florence, 11; Cades, 15; St. Mary, 16-17; Beulah, 18; Black River, 29; Kingstree, 30-31; Lanes, Aug. 1; Turkey Creek, 6-7; Kingstree Ct., 7-8; Manning, 12; Greelyville, 13-14; Mc-

Lellanville, 19; Wesley, 19; Brook Green, 20-21; St. Paul, 22. Brethren: I thank you for the courtesies shown me on my second round, and for your splendid co-operation in the great Endowment Movement. First: We cannot afford to fall in taking to our District Conference, which meets at Latta, S. C., July 20, the pledges for our full share of the Claflin Endowment. We are only about half way, and I must depend upon the pastors to canvass our membership, and secure a subscription from every member that our district may be saved from the fearful humiliation that failure would bring. This is our plain duty, and I believe that every one of us will measure up to the full measure of a faithful Methodist preacher. While we are pushing the endowment let us not forget the disciplinary benevolences for 1910. The Freedmen's Aid Apportionment for each charge is the same as last year. Doctors I. L. Thomas and C. C. Jacobs will be with us in our District Conference, and would like to have the pastors come prepared to report to them what you may have in hand, for the causes they represent. Let us stand by these noble men, and encourage their coming to us by giving them a good report. Have you raised the small amount for General Conference expenses yet? If not, please do so before the District Conference.—I. H. Fulton, District Superintendent.

LAGRANGE DISTRICT.

Third Round.

Culloden, June 18-19; Zebulon, Rev. W. V. Daughtry, 25-26; Lovelace, Rev. S. C. Crandall, 25-26; Whitesville, 25-26; LaGrange Ct., July 2-3; Concord, 9-10; Greenville, Rev. J. O. Murphy, 9-10; Woodbury, 16-17; Harris, Rev. S. L. Deas, 23-24; Odessdale, 23-24; Columbus, Rev. P. B. Gibson, 23-24; Chipley, Rev. W. H. Brown, Aug. 6-7; West Point, 6-7; LaGrange Station, 13-14; Yatesville, 20-21; Knott and Warm Springs, 27-28. Dear Colleagues: June 12th is Children's Day. Let's aim to complete the benevolences at that time. July 28-31 is District Conference time to be held with the Liberty church, Colloden, Ga. Let the delegation be present the first day.—J. A. Stripling, District Superintendent.

Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

MR. AMELIA CATHERINE THOMAS.

Amelia Ann Catherine, wife of the Rev. J. S. Thomas, was a native of Colleton, County, born of one of the best families in the county, joined the Church in early life, converted in 1884 and was married December 24, 1885. The Rev. Mr. Thomas had completed the regular academic course before marriage. But finding that he was called to preach and believing that he had not the preparation needed for the work of the ministry, he finally decided to make the fact known to her, asking was she willing for him to undertake to make the necessary preparation. She unhesitatingly replied yes! and also expressed herself as being willing to share with him the sacrifices necessary for his further education, rather than have him hampered in his high calling.

For seven long years she never faltered nor complained—three years before entering the Conference and four years since. Sister Thomas was not easily discouraged, but was always hopeful, and valiant, however difficult the task or great the opposition. She was a great sympathizer with those who were sick or in trouble. A great visitor among the members, a fine church worker especially in revivals. As an entertainer no lovelier little soul ever graced a Methodist parsonage; her countenance was a veritable sunbeam, that greeted every one entering her door however humble or unexpected. Her husband had no scruples in taking his friends home with him at any time and under any circumstances. She took special pleasure in making the less fortunate full welcome and comfortable. She was a skillful housewife, an affectionate wife, a tender mother and a true friend to all; a good cook, industrious and scrupulously clean; a great believer in prayer, and enjoyed religion. She had a large number of friends wherever known. She was sick two years, four and a half months, and had no fear of death; she approached the end peacefully. God honored her in her death by calling her home during a great occasion—Clafin's Commencement, while the city was full of ministers and friends. Also honored the sacrifices she made for His cause and her husband's preparation; for she followed him into huts and hovels on the circuits, then to the towns, seeing his labors crowned with success in the pastorate, appointed to a district, serving out the full term of six years successfully, elected to the General Conference, then sent home to be with her during the last five months of her life. She began at the first round of the ladder, and died at the top. Eighteen ministers were present to see her planted, enclosed in a beautiful white casket, covered under a rich profusion of flowers. She leaves a husband and four sons to mourn for her. Dr. J. E. Wilson preached the funeral sermon, followed by Drs. Dunton, Burroughs, Brown, Hanna and Clarke, with touching remarks relative to her Christian life and service.—William M. Hanna.

HOME REMEDY

Mrs. Temple Clark suffered, for years, before she found relief in that popular, successful woman's medicine, Wine of Cardui.

Mrs. Clark, who lives in Timberville, Miss., writes: "Cardui has been worth more to me than a carload of silver. If it had not been for Cardui, I would have been dead. I love a dollar, but I have never seen one that I do not think as much of, as I do of a bottle of Cardui. I now keep it in my house, as regularly as I do coal oil or coffee, and have done so for years.

"Some years ago I jumped off a horse and had a mishap, and for about four years after that I suffered intense agony. At last I was induced to try Cardui, which cured me, and now I am well and happy.

"I am sure Cardui will cure other sick ladies as it has me."

Cardui is for women. It acts specifically and in a natural manner on the womanly system and has been found to relieve pain and to restore woman's health.

If you are nervous, miserable, or suffering from any form of female trouble, try Cardui. What it has done for other sick ladies it surely can do for you. Sold by all first class druggists, with full directions for use.

WILLIAMS.—Sister Pollie Williams, of Alhambra, Miss., on March 25. A faithful Christian passed into rest, and her body was laid to rest by the Eastern Star. The funeral was largely attended conducted by the Revs. J. Addison and S. A. Griffin.—T. G. Guice.

THOMAS.—Sister Louise Thomas, of St. Mark Methodist Episcopal church at Baton Rouge, La., age 45, died April 5, 1910, in full faith in Jesus. Sister Thomas was a kind, loving and consistent Christian. During her nine months' illness she continued to battle for the Lord; her comforts in her most painful hours were songs and prayers. She said to her husband when told that one of her sons had come who was away, she replied: "Don't bother me, I am resting," and without a struggle she passed away. The Rev. H. Daniels, superintendent of the Baton Rouge District, the Rev. Robert Brooks of the Baptist Church, the Rev. Mitchell of the Baptist Church, the Rev. Granderson of the African Methodist Episcopal Church, and our beloved pastor, the Rev. J. M. McKee, attended the funeral. The church was packed to its utmost capacity. She was a member of the Courts of Calanthe, Eastern Star and other organizations. She leaves a host of relatives and friends.—Y. T. Jones, reporter.

CARMICHAEL.—Mrs. Belle Carmichael, of Hattiesburg, Miss., met death's claim March 29, 1910, in full triumph of faith. She was Belle Taylor and was born at Brandon, Miss., about 34 years ago, of a good family connection. She came to Hattiesburg with Mrs. Ben Holmes (white) and made her home with her until December 2, 1909, when she was married to Mr. Will Carmichael. Mrs. Holmes took a great interest in Belle, as she had been with her for many years and she went with her remains to Brandon, her last resting place. Mrs. Carmichael's funeral oration was delivered by her pastor, the Rev. I. L. Pratt, assisted by the Rev. R. P. Threlkeld, of Brandon. Mrs. Carmichael was one of the true and faithful members of St. Paul Church. She leaves one daughter and husband and a host of friends to mourn her departure. Mrs. Carmichael was ill only six days be-

fore going to her home Above.—I. L. Pratt, pastor.

JOHNSON.—Brother Robert E. Johnson, of Hattiesburg, Miss., died at his residence March 26, 1910. He had been in bad health for six months, but was always in good and cheerful hope of attending his work in the church services and Sunday School of which he was superintendent for many years. He was teacher of Bible class No. 1 when taken ill. Brother Johnson was an acceptable local preacher for many years in the Methodist Episcopal Church. His funeral was largely attended Easter Sunday evening by a bereaved family of ten, Masons, and friends that filled St. Paul Methodist Episcopal Church to its full capacity. We are in sympathy with the bereaved ones.—I. L. Pratt, pastor.

BARDWELL.—Mrs. Agnes Bardwell, an old and respected citizen of Starkville, Miss., departed this life Saturday, March the 26th. She was a devoted member of Griffin's Chapel, Methodist Episcopal Church. She had been in poor health for more than a year, but managed somehow to not continue in bed. She was perfectly ready and willing to die. She leaves five children, one son and four daughters, Mrs. Neil Finley, of Cleveland, Ohio, Mrs. Jarrett Sayles, of Cleveland, O., Mrs. A. B. Clay, of Holly Springs, Miss., also Mrs. E. C. Collier and Mr. Moses J. Bardwell, of Starkville, Miss. besides grand children and other relatives. She leaves one brother, Mr. James Alexander, of Starkville, and quite a host of friends. It will be remembered by the older pastors of the Upper Mississippi Conference that Bro. and Sister Bardwell's home was known as the preachers' home, regardless of denominations. Their doors stood open to welcome the preachers more than forty years. In Sister Bardwell's death the church has lost a faithful member, the community a good citizen. She was buried with honors from the Household of Ruth and Woodmen Circle Societies of which she was a member.—A. B. C.

CAMERON.—Little Mollie Cameron, daughter of the Rev. and Mrs. E. D. Cameron was born December 6, 1896. They moved to the little town of Gregory on Whites Circuit, where the Brother has been pastor for two years. Illness came upon her here of which she lingered for several months and on the morning of March 28th., 1910, just before the clock sadly tolled for four, the death angels visited the home and bore her soul away. She was a member of Leona Chapel Methodist Episcopal Church. She leaves a mother, father, four sisters, three brothers, a host of relatives and friends. Her body was laid to rest in Mt. Pleasant Cemetery. We the members of Whites Circuit sympathize with the bereaved family in this their greatest sorrow.—W. M. Smith.

JOHN.—Sister Venus John, a member of the Dudley Chapel, Methodist Episcopal Church at Lumberton, Miss., died March 30. She was one of our oldest members of this church. She was a member of the Household of Ruth. She was buried with Ruth honors. The funeral was conducted by the pastor the Rev. E. H. Langston, assisted by the Rev. Mr. Dotson, of the African Methodist Episcopal Church. A large crowd witnessed the funeral. She leaves a husband, four children, and one sister to mourn.—E. H. Langston, pastor.

PATTERSON.—Sister Lue Patterson, of Lewisburg, Tenn., one of our strongest members died March 23. She lived a faithful member of the Methodist Episcopal Church for 28 years. She

Advice For The Tired Women

Is it a headache, a backache, a sensation of irritability or twitching and uncontrollable nervousness? Something must be wrong with the head or back, a woman naturally says, but all the time the real trouble very often centers in the womanly organs. In nine cases out of ten the seat of the difficulty is here, and a woman should take rational treatment for its cure. The local disorder and inflammation of the delicate special organs of the sex should be treated steadily and systematically.

Dr. Pierce, during a long period of practice, found that a prescription made up of the active medicinal principles of native American roots, extracted by the use of chemically pure glycerine, cured over ninety per cent. of such cases. After using this remedy for many years in his private practice he put it up in a form that would make it easily procurable, and it can be had at any store where medicines are handled.

You are not asked to close your eyes to what is in this (R) prescription of Dr. Pierce. He tells you all about it and puts a label with all the ingredients upon the bottle—they are Lady's Slipper root, Golden Seal root, Black Cohosh root, Unicorn root, Blue Cohosh root and triple-refined glycerine. Those various ingredients are all extolled and recommended by various medical authorities. Thus R. Ellingwood, M. D., of Bonnett Medical College, Chicago, says of Lady Slipper root: "exercises special influence upon nervous conditions depending upon disorders of female organs; relieves pain," etc.

Prof. John King in the American Dispensatory, says of Black Cohosh root—"This is a very active powerful and useful remedy. By its special affinity for the female organs it is an efficient agent for suppression. In dysmenorrhea (painful periods), it is surpassed by no other drug, being of greatest utility in irritative and congestive conditions, characterized by dragging down pains. The same author says of Blue Cohosh that it has enjoyed a well-merited reputation for when used by delicate women it gives tone and vigor to the parts and relieves much pain." Prof. Hale says "It controls chronic inflammatory states of the (female) organs and gives tone in cases of debility."

Dr. John Fyfe, of Saugatuck, Conn., says of Unicorn root (*Helonias Dioica*) one of the chief ingredients of Dr. Pierce's Favorite Prescription:

"A remedy which invariably acts as a uterine invigorator and always favors a condition which makes for normal activity of the entire system, cannot fail to be of great usefulness and of the utmost importance to the general practitioner of medicine."

"In *Helonias* we have a medicament which more fully answers the above purposes than any other drug with which I am acquainted. In the treatment of diseases peculiar to women it is seldom that a case is seen which does not present some indication for this remedial agent."

Aching from head to foot—that is the condition that afflicts some women at stated periods—backache, dizziness, and pains almost unbearable. An honest and a safe remedy which no woman can afford to lose the opportunity of trying for the cure of these distressing complaints which weaken a woman's vitality is Dr. Pierce's Favorite Prescription—an honest medicine which has the largest number of cures to its credit and a deserved popularity for two score years all over the United States.

Dr. Pierce's Pleasant Pellets cure biliousness, sick and bilious headache, dizziness, costiveness, or constipation of the bowels, loss of appetite, coated tongue, sour stomach, windy belchings, "heartburn," pain and distress after eating, and kindred derangements of the liver, stomach and bowels.

Persons who are subject to any of these troubles should never be without a vial of the "Pleasant Pellets" at hand. In proof of their superior excellence it can truthfully be said that they are always adopted as a household remedy after the first trial.

One little "Pellet" is a laxative, two are cathartic. They regulate, invigorate and cleanse the liver, stomach and bowels. As a "dinner pill," to promote digestion, take one each day. To relieve the distress arising from over-eating, nothing equals one of these little "Pellets." They're tiny, sugar-coated, antibilious granules, scarcely larger than mustard seeds.

HEALTH AND HAPPINESS.

How to live in health and happiness is the general theme of Dr. Pierce's Common Sense Medical Adviser. This great work on medicine and hygiene, containing over 1000 pages and more than 700 illustrations, is sent free on receipt of stamps to pay expense of mailing only. Send 31 one-cent stamps for the cloth-bound volume, or only 21 stamps for the book in paper covers.

leaves a husband and many friends. The funeral sermon was preached by K. H. Turner and R. A. Dowell.

Gleanings from the Field

TENNESSEE

Our church at Brownsville was sold, but under the leadership of our pastor, the Rev. J. F. Neal, we are going to rebuild and that right early. We are proud of our very wide awake pastor and wish he had been with us earlier. —N. Taylor.

Led by Mesdames M. E. Hutchinson and M. J. Baker, a large number of friends came at night recently to the parsonage at Bryan, bringing with them a quantity of groceries and a handsome purse. The Rev. R. H. Jenkins, pastor.

On Sunday, May 8, there was a rally at Jacksonville, which resulted in the raising of \$40.00. Miss Cora Hunter raised the largest amount, while Miss Geanie Knause came in with the next highest amount. The Rev. E. D. Blacknell, pastor.

TEXAS.

Mexia, Groesbeck Circuit.—We have a membership of about 201, with 3 churches and one parsonage. Our church at Springfield is somewhat dilapidated on account of former pastors for four or five years failed to live in our parsonage there. We have as our pastor this year the Rev. P. B. Bennett and we are proud of him. Brother Bennett has moved in the parsonage. The trustees and stewards have added an oil—20 ft by 12 ft, making 2 rooms. This gives us a parsonage at Springfield with 4 good rooms. The well also has been fixed up and Brother Bennett and family are well pleased with their new home. The Rev. Mr. Bennett boasts by saying that he is to be here for 6 years. Our second church is Rocky Chapel at the center of the work. It is a neatly built church, well seated and well lighted. Our Ladies' Aid Society at this place is a great help. Our District Superintendent was with us at Rocky on Friday night, March 11. We had a love feast and many were out to see the new District Superintendent, Brother T. S. Moore. The same place and night the members brought out from their homes bacon, lard, meal, etc—a hack load—for the pastor. Our third church, Cedar, is about 7 miles from Rocky, west. It was there our second quarterly conference convened, March 12-13. Brother T. S. Moore presided. The roll call showed 20 out of 27 members present. Raised in the quarterly from class leaders, \$17.05. On Sunday at 11 a. m., Brother Moore filled the stand. He preached a good sermon. At 3 p. m. the Rev. A. J. Lynch preached Though feeble, he did well. Sixty-three partook of the Lord's Supper. Raised during the quarter for all purposes, \$37.30.—B. L. Pinkard.

Texarkana, Tex.—Dr. I. L. Thomas, of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, was with us Monday night, April 18th. The doctor spoke for more than an hour to a very appreciative audience. A collection of \$5.00 was taken up and \$10.00 raised some days ago, makes a total for Home Missions and Church Extension of \$15.00. "Tuberculosis" Day was carried out at our church. Dr. G. U. Jamison made the main speech, with a few remarks by the pastor. All was quite instructive and helpful. In order that we might be of some help to the brethren who may not be able to pay

their pastor through the bank we give the following plan, which has been used with good results by our leaders since January 1, 1909: Salary for the year, \$4.50; Class No. 1, \$50.00; No. 2, \$104.00; No. 3, \$75.00; No. 4, \$72.00; No. 5, \$65.00; No. 6, \$84.00. The class leaders are furnished with 5c, 10c and 25c tickets to give to members who pay. These tickets must have the pastor's name on them and be punched by him before given to members or they are not accepted. The leaders visit their members each week and collect; not on Sunday, so that on Sunday we take no collection for the pastor, but use them for general expenses or for benevolence, as occasion requires.—E. H. Holdeu.

Leona.—That the Ladies' Aid Society is an indispensable organization, has been well demonstrated in this charge. It is through this department that we raise much of our means for running the church. This auxiliary, under the leadership of Mrs. E. D. Mayes is doing excellent work at Spring Seat Church. Mrs. Mayes is an excellent woman, with splendid qualities, and she has a few loyal supporters who stand nobly by her in accomplishing her plans. A grand entertainment was given by these sisters Saturday night, April 16 in our cozy little Spring seat church. An excellent at the organ. After the program was ended refreshments were served and lent program was rendered, the music was sweet. Mr. Fred. Mayes presided we had more than we could eat. The admission fee was 10c. \$14.00 was raised.—G. W. Carter, Pastor.

Hufsmith.—Our second quarter convened April 30 to May 1st at Springfield. Dr. Jackson was with us, although he had been very ill for 10 days. We are always glad to have Dr. Jackson with us. We love to hear him preach and lecture to us. Poople came from ten miles around to witness the quarter. Sunday at 3:30 p. m. 125 communicants partook of the Lord's Supper. After which three children were baptized, nine were added to the church. Paid District Superintendent in full, \$20.00; raised during quarterly conference, \$42.00, and for the quarter \$150.00. We are proud of our pastor, the Rev. Jas. Hants.—G. F. Smith, Secretary.

Waller.—Our second quarterly conference convened in Harper Chapel Methodist Episcopal Church, May 7-8, with our beloved District Superintendent, the Rev. B. M. Taylor, in the chair. Bro. A. H. McKenzie was chosen secretary. District Superintendent Taylor's strong lectures and advice always proves a benediction to the people. We are doing our best to secure a number of subscribers to the Southwestern. Our watch word is "Nothing less than a round report." We raised for all purposes \$111.00; for District Superintendent, \$18.00; Board of Home Mission and Church Extension, \$15.00; Board of Foreign Mission, \$15.00; for King Home, Marshall, Texas, \$5.00; District Church Extension, \$2.00; Conference Climates, \$3.00. Sunday was a high day. At 3 p. m. he lectured to the young people. Subject: "What Am I In The World For." At 4:30 p. m. he administered the Lord's Supper; 75 partook. G. E. Smith is alright.—J. Reese.

Malaria Makes Pale, Sickly Children. The Old Standard Grove's Tasteless Chilli Tonic drives out malaria and builds up the system. For grown people and children. 50c.

Marriages

MAXWELL-HAMILTON.—April 10, 1910, at Ackerman, Miss., the Rev. William Maxwell and Miss Rebecca L. Hamilton in the presence of a great crowd. Miss Hamore played the wedding march. The groom is a strong young minister of the Methodist Episcopal Church, and pastor at Mahen. The bride comes from one of the best families of Holmes County. Both the bride and groom graduated from the C. M. College in 1909. Rev. H. A. Hayomre officiated.

MAXWELL-BURTON.—On May 5, 1910, at Ackerman, Miss., the Rev. C. H. Maxwell and Mrs. Grozia Burton. The bride is the daughter of the Rev. Jesse Burton, the leading minister of the Starkville District. She has been teaching in the public schools for quite awhile. The groom is a Baptist Missionary of Mt. Olive District.—F. B. Bartley

SANDERS-HAWKINS.—On the 19th of May, 1910, at the home of the bride, Mr. Thomas H. Sanders, of Maringoulin, La., and Miss Martha Hawkins, of Boggen Bayou. Both parties are well known in Maringoulin. The home of the bride was the scene of the pretty marriage ceremony, which was witnessed by a large number of friends.—E. L. Green.

FRANKLIN-BUTLER.—Mr. Ben Franklin and Miss Belle Butler, of the Little Zion Baptist Church, Maringoulin, La.

STROTHERS-BUTLER.—May 12, 1910, at Castle Hall, Maringoulin, La., Mr. Isaac Strothers and Miss Maggie Butler, a charming young lady of this place. Many friends were present. The bride is of one of our best families and is an attractive and congenial young woman. They received many presents. The Rev. L. L. Greene, officiated.

MCINTYRE-TURNER.—May 18, 1910, Mr. Paul McIntyre and Miss Rebecca Turner at the bride's residence, Lake Charles, La., by the Rev. J. W. Turner.

BOUDREAUX-WILLIAMS.—April 27th, 1910, at Wesley Methodist Episcopal Church, Mr. Lawrence Boudreaux, of Bertrandville, La., and Miss Evelyn M. Williams, of Bertrandville. The bride comes from one of the leading families of the town. The Rev. T. P. Norris, officiated.

THOMAS-MYERS.—Mr. Aivan Thomas and Miss Luella Myers, both of West Baton Rouge Parish, La. Miss Meyers was a Sunday School teacher in and a member of Thomson Chapel. The Rev. F. D. Bowers, pastor, officiated.

RAZFORD-BROMON.—At Bay St. Louis, Miss., Mr. Slim Razford and Miss Mary Bromon, May 15, 1910, by the Rev. J. I. Garrett.

HOUSTON-JOHNSON.—On the 30th of April, 1910, Mr. George Houston and Miss Wiona Johnson at the residence of the bride in Welsh, La. The bride is a member of Jones Methodist Episcopal Church. The Rev. D. Harrison officiated.

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HOVELL-ROBERSON.—At Pineville, La., at the home of the bride's father, on Wednesday, April 11, 1910, Mr. Charles Hovell, of Alexandria, La., and Miss Julia Roberson of the same city. Mr. Hovell is from one of the leading families of his city and is an estimable young man. His bride, Miss Roberson is one of the leading young ladies of Wesley Methodist Episcopal Church, of Pineville, and is of a large and influential family. She was an energetic and faithful worker in the church, and a true and devoted Christian, one who will be missed from among us. The Rev. H. J. Wright, pastor, performed the ceremony. Wedding march by Mr. George E. Wright. Only the family of the contracting parties were present.

BROADFOOT-WRIGHT.—On Tuesday, March 15, 1910, at the residence of the groom's father, Mr. Joe Broadfoot and Miss Maggie Wright by the writer. They are both members of our church, and of good families. Joe Broadfoot is flagman at Gulfport for the railroad company.—D. D. Dukes.

Hicks' Capudine Cures Sick Headache. Also Nervous Headache, Travellers Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

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Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

Prof. Kelly Miller, of Howard University, Washington, D. C., will lecture next Tuesday night, June 7, in Tulane Avenue Baptist Church under the auspices of the Colored Y. M. C. A. Prof. Miller is a great man and an impressive speaker. A large crowd should hear him. Admission 25 cents.

Pleasant Plain Church.—On Sunday, May 29, good services all day. The prayer meeting was well attended and has increased in its membership. At 11 a. m. the Rev. Mr. Bass preached a strong sermon. At night the pastor preached to an appreciative congregation. Collection good.

At a meeting of the colored organizations and taxpayers held recently resolutions were adopted endorsing the effort being put forth for the bringing of the Panama Exposition to New Orleans in 1915. The officers of the meeting are: J. A. Moton, president; Lockey Lee, vice-president; F. M. J. Clark, secretary; W. R. Butler, corresponding secretary.

At the colored Y. M. C. A. Hall, 2220 Dryades Street, a mammoth meeting for Men and Boys will be held in the afternoon of Sunday, June 5th, at 3:30 o'clock. The Rev. W. H. Logan, D.D., pastor of Wesley Methodist Episcopal Church will deliver the address. Every man should bring a boy or bunch of boys. All men and boys from 10 years and upwards are cordially invited.

Williams Church.—The work is progressing well at Williams and the future looks bright. Grand Army Post 5 honored us in its anniversary May 29. The program was good and well rendered. Col. F. C. Antoine was master of ceremonies and the old veterans acquitted themselves creditably. Mrs. P. J. Taper, at the head of the Woman's Relief Corps, is a woman of rare ability. At the close she saw to it that refreshments were served to all.

Simpson Memorial.—Splendid services at Simpson Memorial Methodist Episcopal Church Sunday. At 11 o'clock a. m. Miss Bessie M. Garrison, Field Secretary of the Woman's Home Missionary Society, spoke on the necessity of standing by the wom-

en. At 8 p. m. the R. G. Shaw Post No. 18 of the Grand Army turned out in a body in a memorial service. The sermon was delivered by the Rev. R. C. Worsham, Pastor. Collection, \$30.00.

Haven Memorial.—Services continue interesting at Haven. Our popular pastor and his congregation by invitation attended a successful rally at the Second Free Mission Baptist Church and as usual came off with the colors. The members and friends of Haven Memorial were entertained by an impressive address, given by Miss B. M. Garrison, Field Secretary of "The Woman's Home Missionary Society. An after collection was raised and presented to her. Thursday, June 2, a Woman's Home Missionary Society will be perfected at this church.

First Street.—The committees on church building debt of First Street Methodist Episcopal Church reported on May 24. Committee No. 1, Mrs. Susan J. Davis, chairlady; Mrs. L. E. Parker, secretary, and Mrs. O. V. Carr, treasurer, \$153.02. Committee No. 2, Mrs. Kate Clark, chairlady; Mrs. Bell Hall, secretary; Mrs. E. J. Anderson, treasurer, \$231.45. Committee No. 3, Mrs. Melvinia Thompson, chairlady; Mr. E. H. Anderson, secretary, and Mrs. Ellicita Gant, treasurer, \$115.33. Donation to the committee by the church in extra collections, \$1.09; grand total, \$500.89, which leaves a balance on the church building debt of \$300. This amount will be paid in the early fall. Our church is moving on to success. Debts are being paid, souls converted and monthly expenses met promptly. Pastor and people are happy. Too much praise cannot be given to these noble women who stood at the head of these committees and their helpers for untiring efforts in making this rally a great success. God bless them. The fifth Sunday was Southwestern Day. Dr. R. E. Jones and Prof. M. S. Davage were with us and assisted in the canvass. Fifty subscriptions were secured.

HOME MISSIONS AND CHURCH EXTENSION CONVENTION

Friday, June 3, at 10 o'clock a. m., the convention for the Board of Home Missions and Church Extension will convene with District Superintendent Price in the chair. Each pastor and delegate are requested to be present and report their collections in full. Dr. I. L. Thomas will be present to give vouchers for the same. Dr. Thomas will lecture on Saturday night and Sunday night will lecture and administer the sacrament. —T. B. Cooper, pastor; W. J. M. Price, District Superintendent.

ARRANGEMENTS BEING MADE FOR THE STATE BUSINESS LEAGUE.

New Orleans is greatly stirred over the forthcoming Convention of the Negro Business League; it is to be held July 6 and 7, 1910. The Committee having charge of the local arrangements is very enthusiastic. Business men say they have never seen such hearty co-operation in the Crescent City before. Two hundred dollars have been raised by the local committee for incidental expenses. Some of the larger business concerns have paid \$10 to \$15 each, while some of the members of the committee have paid as much as \$5 and some more. This looks as though the Crescent City business men mean business. Headquarters have been opened in

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I WILL HELP YOU earn more money than you are now making. You know what more money would mean to you. 53,000 men and women in all parts of the country can testify to my ability to help you.

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W. C. Critchlow, Pres. I-L-U

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Dr. R. E. Jones, chairman of the Local Executive Committee, addressed this week the business men at Baton Rouge and Morgan City and at Berwick.

Shreveport and Alexandria have each pledged a representative delegation to the State League, while Baton Rouge says she will not be one whit behind. If the larger towns of the state follow the lead of these three towns we will have the largest convention of our people interested in the commercial interest of the Negroes that have ever assembled in Louisiana and likely any state convention in the South.

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the building of the Southwestern Christian Advocate office, equipped with a special stenographer devoted to this work. An effort is made to get in touch with all the business men of the state. The Crescent City men have gone further; they have appointed the Rev. A. Lawless, Jr., President of the Progressive Land of New Orleans as state organizer. Mr. Lawless under the direction of the executive committee will visit twenty or more towns in the state during the month of June, and it will be his purpose to stir business men and urge the coming of delegates, and wherever possible organize local leagues. The sending out of Mr. Lawless whose expenses are being borne by the local committee shows that the Crescent City men mean business.

The great Pythian Temple has been secured for all the sessions both night and day. This insures the comfortable seating of the delegation and as well as one of the most attractive meeting places for the Negroes in this country.

Committees on Home and Hotel accommodation, on Literature, on Publicity and Promotion, on Decoration, on Badges and on Entertainments have been ordered and will be announced in a few days. The arrangements for the entertainment will be pushed with vigor.

The state organizer, the Rev. A. Lawless, Jr., will visit among other places, Franklin, Jeanerette, New Iberia, Lake Charles, Shreveport, Alexandria, Natchitoches, Monroe, Cypress, Baton Rouge, Donaldsonville, Plaquemine, Thibodaux, and Houma.

IMPERFECT IN ORIGINAL

Southwestern Christian Advocate

ROBERT E. JONES, Editor
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NEW ORLEANS, JUNE 9, 1910

Vol. No. 44—No. 23

THE COLOR LINE IN A WORLD MOVEMENT

We published last week an open letter, which, was addressed to the Sixth World's Sunday School Convention, on the part of the Colored ministers of the City of Washington, District of Columbia. We also published a "Plea for Christian Unity and Universal Race Cooperation," by President Thirkield of Howard University. These two documents grew out of the fact that the local committee at Washington, having charge of the arrangements of the World's Sunday School Convention, deliberately discriminated against the Negro. This incident is very regrettable. We may find an excuse for social and political organizations for excluding Negroes from their ranks, but we are at a loss to find any sort of an excuse for men who profess the name of Jesus Christ and who march under His banner, who would exclude any part of God's army. Now it seems the vilest hypocrisy for men who profess to be Christians to parade streets and sing "We are not divided, all one body we," which, in the fact means we white people are not divided, and if they are *one body* then the Negro is not a part of the body of which Jesus Christ is the Head. It strikes us that if we were a heathen people and had a measure of common grit and sense that we would have the utmost contempt even for the Christian church when its faith and policy were offered to us by men who completely ignored the fundamental teachings of the New Testament. That which hold the Negro firm to the faith of the Christ and to the teachings of the New Testament is first that element of white people who seek to represent the Master and who in theory and practice pray the prayer that they all be one; second, the Negro's own interpretation of the New Testament Scripture and of his consciousness of an abiding and a living and personal Christ. If we were not able to read the New Testament for ourselves and make a first hand interpretation of the fundamentals enunciated by our common Lord, we would have nothing but contempt and ridicule, maybe, for those pharisaical men who are loud in their profession of the Christian faith, but who never lose an opportunity to give a thrust at the poor, helpless Negro who lives at their door. It was the Duke of Argyll who, when he was communing and the peasant knelt at his side at the altar and the priest ordered the peasant to rise, who said "Let him remain; we are all one at the feet of Jesus Christ." Social standing, political elevations and marked differences of every sort do not exist when we are in the presence of the son of God. A Christian church is not a social institution and if it were and the delegates at the World's Sunday School Convention wanted to make an impression on the whole population of the City of Washington they should have demonstrated in their plans the upuniversality of the redemption of Jesus Christ. There existed in this city, until very recently a keener sense of the brotherhood of man than was evidenced by some Christian in the City of Washington recently. We have actually seen in this city, within the last half dozen years, white and colored men of labor organizations marching in the same lines and that, too, without any friction between themselves. And this happy relation would have existed until today but for the extremists who have delivered their preachments upon the subject and who have been emboldened in their attacks by just such incidents as given by the Christian people in the City of Washington.

As we said above, that which holds the Negro's faith firm to the teaching of the New Testament Scriptures is the stand on the part of a number of white men and women of this country who are constantly giving evidence of the fact that they want the Negro to have a square deal and accordingly treat him as as a member of a common humanity.

The incident in Washington did not fail to bring forth denunciation from various sources. The officials of the World's Sunday School Convention denounce the action of the local committee and places the blame where it belongs. Dr. John Shannon of our own Metropolitan Methodist Episcopal Church, on the following Sunday morning a red hot message, growing out of this incident and characterizing the action of the local committee as "un-Christian and vile in spirit."

Dr. Shannon among other things said: "As one of the pastors of Washington, I want from this Metropolitan pulpit to make vehement protest against the action of the local committee in excluding from last Friday's parade the colored delegates of the Sunday School convention. The action was un-Christian. It is at war with the spirit of the gospel. It is most unfortunate that such a thing should take place in a world-wide Sunday School convention, that above all other gatherings should illustrate and exemplify Christ's doctrine of Christian brotherhood."

And what is still more encouraging when Dr. Shannon was through his burning words of denunciation of the local committee that vast audience of one of the most aristocratic churches in the city of Washington stood and cheered the preacher to the echo. This shows that there are still those who have not bowed their knees to the Baal of prejudice. Bishop Hartzell appeared also in an interview denouncing the episode, and Bishop Mallicie in Boston took the lead in denouncing the act as un-Christian and unbrotherly. Along with others, President Thirkield and Dr. E. L. Parks refused to participate in the parade. Doctor Thirkield's deliverance on this subject appeared in our columns last week. There is every reason to believe that when the time comes for our old time friends to show their hands in standing by the Negro that they will do so. And what is more, the Methodist Episcopal Church will furnish its quota in numbers and in intellect of those who will champion the cause of the Negro.

THE REVIVAL OF RACE TRACK GAMBLING OPPOSED

Agitation is on in New Orleans for the re-establishment of the race track. The contention is that the taking away of horse racing has driven away business from the city and produced stagnation in certain lines of commercial life; hence the agitation that is now on, and the lines are pretty tightly drawn. Those who are advocating the re-establishment of horse racing contend that the worst elements would be eliminated and that gambling would be reduced to a minimum. For our part we sincerely trust that the Louisiana Legislature will not take a step backward and permit a re-establishment of the race track. This brings to our city a large class of Negroes who spend their time at the race track and who at other times are a menace to the morals and social well-being of the Negroes in the city. From a racial standpoint we could anticipate nothing more damaging to our people in this city than the return of race track gambling. Utterances against the re-establishment of horse racing are coming from every quarter. Perhaps the most influential clergyman in the city is the Arch-Bishop of the Catholic Church. New Orleans is essentially a Catholic stronghold. The Bishop has come out strongly against the reestablishment of the race track and we have no doubt but that his words will have great weight, as they are strong and unmistakable in language and have tremendous carrying power. In referring to the revival of horse racing the Arch-Bishop says:

"I deem that a revival of race track gambling would be a greater curse to New Orleans than a yearly visitation of yellow fever,

because this revival would be the result of the efforts of our own people working for the shame and ignominy of this city.

"Clean racing' is as impossible as a clean brothel; and the two are known to work hand in hand wherever they have a foothold.

"I can positively assert that the absence of this curse of race track gambling from New Orleans has been not only a spiritual and moral gain, but has also proved to be a real financial advantage.

"I can not conceive that our people will allow themselves to be deceived by those interested in a few concerns that thrive on the shame and blood-money of the people to sell blindly the name and honor of the city and State. And this is precisely what the bringing back of race horse gambling would mean.

"I call upon all good Catholics—men and women—to rise in their might and indignation against the perpetration of this contemplated crime against our children, our homes, and everything else worth living and striving for.

JAMES H. BLENK,
"Archbishop of New Orleans."

HUMAN LIFE A CHEAP COMMODITY

One of the marks of civilization is the value placed upon human life, and the higher we ascend in the scale of civilization the more sacred becomes life and the more guards are thrown around life for its protection and for the punishment of any offense against it. One of the outstanding differences between the civilization of the ignorant and unsubdued savages is the ease with which he afflicts death for light offenses as in contrast with the sacredness of human life in civilized countries and the very few reasons which justify the taking of life.

In spite of the fact that we live in a very advanced civilization, life is all too cheap. And this is emphasized when we look upon the life of the Negro in the South. As a matter of fact, in some sections of the country the life of the Negro is no more regarded today than in the day of slavery, not even as much. Many of the cases of violence against the Negro are not reported through the associated press nor do all the lynchings find their way to public notice. For the lightest offense Negroes are killed with impunity, and very often there is not a pretense of arrest or even a mock trial. So much is this true that every Negro knows that he carries his life daily in his hands and that, except in rare instances, there is absolutely no protection whatever. The statements that we have made are quite strong, and perhaps we may be regarded as a prejudiced witness. We desire, however, to reproduce at this time an editorial from the *Hattiesburg News*, a paper published in one of the flourishing towns of Mississippi. This editorial explains itself and gives a very striking example of our contention as to the cheapness of human life in this section. The *Hattiesburg News* says:

"A Mr. Stone has a farm near the state farm at Hushpuckana. Recently a convict escaped from the State farm, and guards and dogs took out after him. On Mr. Stone's farm they saw a Negro man making in the direction they thought the escaped convict would be going, and, jumping to the conclusion that he was the man they were after, shot at him, but missed him and killed a Negro woman; an unsuspecting, innocent Negro woman, engaged at work on Mr. Stone's farm.

"Mr. Stone had hired this woman in Louisiana, and advanced her money to travel on,
(Continued on Page Eight.)

ORGANIC UNION OF METHODISM

Fraternal Address Before the General Conference of the Methodist Episcopal Church, South, at Asheville, N. C., May 20, 1910

BY THE HON. J. FRANK HANLY

Mr. President, Fathers and Brethren:

I come from that great empire beyond the Ohio—the old Northwest Territory.

An empire wrung by our fathers from forest gloom and prairie solitude, and by them dedicated forever to human liberty, civil and religious.

An empire reclaimed and peopled now by a mighty population—sixteen million in number—in whose veins leap and course the mingled blood of every civilized nation beneath the sun.

An empire continental in its vastness, immeasurable in its wealth, tireless in its energy, conquering in its power.

An empire of many differing and conflicting religious beliefs and creeds, but through whose history of one hundred and twenty years there run like golden strands the silken cords of our own common faith—the faith of Wesley, and of Asbury, of Simpson, and of Galloway.

An empire whose ever-widening bounds and farthest-flung frontiers could not outstrip the winged gospel told by tongues that spoke our common creed.

An empire athrill with the heart-throb and purpose of twentieth century Methodism, rising by sublime impulse to the high levels of twentieth century opportunity.

But vast as it is, and many as they are, I am here to speak for more than those of our faith and creed who live in that great empire.

The Message He Bears

Your mother—the mother of all American Methodism—has sent me. I bear her commission. I am her ambassador. Her holy fathers willed that I should come to you and bring to you salutation and greeting from all her children everywhere throughout the land. And so I have come; come to you even here—to the land of my own maternal parent's birth—the hearer of a message fresh from your mother's heart—a message of continuing, abiding interest; of impelling affection; of unceasing yearning love. She holds you still in tender remembrance. She has so held you throughout all the years of your separation. She will so hold you to the end. She salutes you with pride and with exultation. Before all the world she avows her kinship, and claims you for her very own. By bonds as holy as human souls have ever known, she claims you; by ties as sacred as the common altar at which you one time knelt; by the pangs that gave you birth, by the travail out of which you came. So runs her message.

And you! You have justified and earned her confidence and her love. You have justified and earned them both. Justified and earned them by the gospel you have preached, by the courage you have shown, by the adversities you have wrought, by the bodily pain you have soothed, by the passions you have stilled, by the souls you have saved.

Avowing her kinship, and loving you and confiding in you as she does, she wishes you to know that, though progress marks her way, fundamentally she has not changed.

That while she has caught new concepts of duty and had new visions of service; while her heart-beat has quickened with the quickening tide of modern life, and her sympathies have widened and deepened "with the process of the suns," she is still engaged in the old-time mission of "carrying the gospel of the crucified Christ to erring men and women."

What Our Methodism Believes

She stands by the ancient faith. She still believes in the existence of a triune God, in a personal Savior, in the divinity of the Christ, in the redemptive power of His spilled blood, and in the immortality of the human soul.

She still reads the same old Bible, sings the old songs, kneels at the old altars, prays the old prayers, and worships the same great Heavenly Father as in the days ago.

She is not yet weary in well doing. She knows she can not stand still; that if she does not advance she must retreat, and her buglers do not know how to sound the retreat.

She makes every moral conflict her own. In her

pulpits great moral questions receive downright and fearless discussion. She throws her immense weight on the moral side of every question, and believes her obligation lies wherever a moral issue is or can be raised. She holds herself bound to speak against wrongs wherever found. She insists that men go right in life, whether in private or in public station. That

"No house can stand, no kingdom can endure
Built on the crumbling rock of self-desire."

She believes the religion of Christ is not a potted plant, but a virile, diffused, and living force, melting evil customs, breaking down wicked institutions, affecting all it touches.

Relation of Religion To Politics

She does not believe in mixing either business or politics with religion, but she does believe in mixing religion with both business and politics.

She does not believe she should enter politics to get funds from public treasuries for her use, to secure legislative mandate for her ritual or police support for her doctrines; but she does believe that religion driven from National interests into the refuge of private life loses its grasp on the world, and ceases to be effective; that there are high qualities and influences which can be created only by the Christian Church, and that it is therefore her duty to exert herself to reach the social and political life of the Nation. That her place is on the firing line. That it is a part of her business to translate Christ's teachings into the activities of human affairs. That she ought to be a humanizing influence. That it is not only her privilege but her bounden duty, when she can, to create moral issues and to so press them as to compel political parties to espouse them. That it is her mission to save both the individual and the race.

She believes in the divorcement of Church and State: that the machinery of the two should be kept absolutely separate. But she also believes that the State needs a Church devoted to the moral welfare of society. That liberty can not survive without religion; that any people must be religious to be free. That our institutions and traditions have been born and developed under the inspiration and dominance of Christian Faith. That both Church and State should be the servants of humanity. That her obligation requires her to assail every wrongful relation among men, and to defend every rightful relation. That beside the hope of personal salvation she ought to plant the social hope.

She refuses to be muzzled or to keep silent on any great matter. She does not believe evils can be destroyed or eradicated by saying nothing about them. That, on the contrary, necessity demands that her denunciation of wrong be in thunderbolts. That her ministers be men and not mere time-servers. That they be the spokesmen of an awakened people not dawdlers singing a lullaby, but man-warriors sounding the reveille.

Abreast of Intellectual Attainments

She is abreast of the intellectual attainment and alive to the scientific discoveries of the age. She recognizes the fact that man has at last partially triumphed over mystery and space. That a new earth and a new heaven have been created. That he has augmented his powers and multiplied his possibilities until his whisper is heard beneath the seas and among the clouds. That the "latched Antipodes" at last are open. That the East and West have met. That all the world is now her parish. That its millions are in her hands. That because of these things she must henceforth think in continents, and her deeds must henceforth be world deeds.

She is conscious that she is at last face to face with the non-Christian religions of the world, and that she must conquer or herself be vanquished.

Gathering herself to meet the shock of the impending conflict, she turns for earthly aid and comfort to those who share her traditions and her faith—to

the followers of her founder: the children of John Wesley.

The Twenty-Seven Should Be One

But she finds them divided and scattered—twenty-seven separate and distinct denominations—fighting, fighting bravely and well, but each fighting in its own way, in independent and unsupported detachments, without concert of action or unity of direction, weakened by the waste of rivalry, impotent for want of resources, foiled and defeated for lack of support. These twenty-seven denominations have resources enough in the aggregate to insure victory, but they fail because their forces can not be brought to the point of contact at the crux of battle. The opportunity is heaven-born: the need is superlative. But the independent regiments fight on. Brave men fall. The ranks are thinned. Now and then a position is taken, here and there, by sheer personal daring and supreme individual sacrifice; but final and complete victory is impossible. The condition is pitiful: Twenty-seven independent and separate armies where there should be but ONE! Diffusion of forces where there should be concentration! Division where there should be unity! Discord where there should be harmony! Weakness where there should be strength! Impotency where there should be power! Defeat where there should be victory!

This is especially true of Methodism in America, and peculiarly so of you and us. More than all others we should be united. Between us there should be an indissoluble union. We sing from the same hymn book and recite the same catechism. We have common order of service; a common faith; a common Church polity; a common history; a common doctrinal heritage; a common fellowship in the Lord Jesus Christ—and yet we are divided, divided at a time when the need of union is mortal, in an era when concentration and consolidation are in the very air we breathe, when every temporal interest is being melted and hammered into solidarity as compact and round as a cannon ball.

The Waste of Rivalry Goes On

There is scarcely a note in the music of the age that does not draw us together and impel us to unity. The ties of kinship, oneness of faith, the bonds of fellowship, memories old and sacred, incite to union; common danger and unspeakable need require it; the glories of the past, the unparalleled opportunities of the present, the splendor of the possible future conspire to effect it; the very times themselves conspire for its accomplishment. And yet we are separated! With us the waste of rivalry goes on!

In the nation the sectional differences out of which our separation grew have passed away. I recall these differences now only in appeal to you and to those whose commission I bear, for a reunited Methodism.

It was a mighty struggle—a conflict taut as human life in its tensest mood—between Titanic peoples. And what a story the record of it is! How it stirs the blood! How it inspires to love of country! How it empels to high endeavor! And what valorous foes they were! They were and are, thank God! our countrymen—the Blue and the Gray. In their veins flowed kindred blood—blood that leaps and burns in ours to-day. They differed. Differed until at last the parliament of debate was closed; and then, like men, they fought their differences out, in open war—on the field of battle—sealing the settlement with their blood and giving the world a new concept of human valor.

Their greatness is their passport to immortality—the bond of our eternal gratitude. It is the legacy of all, the heritage of the Nation. Reconciliation has come with influence soft and holy. We are one people again; one country, solid, unified, Nationalized; her

"Flag in love with all the winds of heaven..."

And yet we—we who before then were one—are still divided.

The Song of the Angels

Nineteen hundred years ago the shepherds, watching their flocks by night among the hills of Judea, were stirred by a cry in the sky from angel lips, rising into the ecstasy of song, announcing the coming of the Prince of Peace, in a message glad and sweet—

"Glory to God in the highest,
And on earth peace; good-will toward men."

To-day the nations of the earth are hearing that cry. The message of peace on earth and good-will toward men then announced to humble herdsmen is making its way now into the international relations of the world. The Savior's new commandment "that ye love one another" is reaching the hearts of the great, of the men who rule and administer government, throughout the earth. The dawn of universal peace is desired and longed for. And the day is coming—in the providence of a merciful God—the day is coming when war shall be made no more; when the carnage of the battlefield shall be but a barbaric memory; when the millions in uniform who now stride the bent back of overburdened producers shall toil as fellow-reapers at their side; when the Dreadnoughts that now ride the seas shall, unarmed, hear only messages of peace and good-will; when government everywhere shall be administered with justice and in mercy; when the federation of the race shall be achieved; when men shall know and acknowledge the great fact that "God hath made of one blood all nations"—the fact of universal brotherhood.

But we— we, the children of Wesley; we who should be first to catch the ripening purpose of the times—labor on in separate ways, as though we did not hear and did not know; fluttering where we might soar.

On the eve of His betrayal—aye, within a few hours of His crucifixion—the Lord Jesus, conscious of His approaching separation from them, knelt among His disciples and prayed for them with a love so tender, a concern so profound, and an eloquence so simple, that I wonder how men who love Him can read it and continue estranged from one another. Here is the burden of it; and, brethren, I pray you hear it and think of it in this connection:

"Holy Father, keep through Thine own Name those whom Thou hast given me, that they may be one as we are."

* * *

"Neither pray I for these alone, but for them also which shall believe on Me through their word;

"That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us. . . . that they may be one, even as We are one."

So prayed the Christ for His disciples and for us; even in the shadow of His martyrdom! And yet, we continue to steel our hearts against His plea, and to crucify Him anew by remaining separate and apart—two, where He would have us one.

Union Would Mean a New Day

And union would mean so much to Him, to the world, and to ourselves! It would mean the beginning of a new day in Methodism. It would raise the membership above that of both Churches now, in numbers and in character. It would stir new depths in our religious natures. It would elevate our aims, ennoble our motives, intensify our convictions, and quicken our zeal.

It would lift us beyond the narrowness of the past, carry us to the peak and pinnacle of religious power, and make this a summit century.

What a force we could bring to the fighting line! What an organized conscience we could become! What an impelling, centripetal, moral force! What an epoch-making event it would be! What a triumph of love and unity!

Two years ago I sat in the General Conference of the Methodist Episcopal Church, convened in Baltimore, and saw and heard that which laid upon my conscience the question of union between you and us, as it had never been laid before, and which put in my heart the germs of the appeal I am now making.

A resolution had been passed, directed to the Methodist Protestant Church, then assembled in General Conference at Pittsburg, inviting that splendid body

of militant Methodists to renew organic fellowship with us. A deputation of distinguished men, composed of Bishop Warren, Dr. J. F. Goucher, and Senator J. P. Dolliver, had been appointed to carry the resolution to Pittsburg. Both the messengers and the message had been kindly received, and a deputation headed by the president of the Conference, the Rev. Dr. T. H. Lewis, had been appointed and sent to us in Baltimore, bringing in return a message of tenderest affection, and voicing the common wish of both great bodies. The message from them was presented to us by Dr. Lewis in a simile so apt, in diction so beautiful, and eloquence so masterful as to melt the heartbeats of the vast assemblage into one mighty throb of fellowship and love. It was the supreme moment—the high-water mark—of a supreme assemblage, surpassing by far anything I have ever experienced or seen. He brought home to us our responsibility in this behalf, as I would that I could now bring it home to you. Expressing the desire of his people to come back home, he turned to us with this:

"Our Church is in the South as well as in the North. We are united in one family that knows no distinctions or boundaries. The slavery question divided us, but the Christian question united us again. We touch hands and hearts with those who differ in other things but agree in Christ.

"When we think of going back home the question recurs instantly and forcefully, 'which home?'

"Fathers and brethren, suffer me to speak of this matter. If I am bold, it is your magnanimity which has made me bold.

"We are like children whose parents are separated. Do not force us to separate from each other in order that we may rejoin the family. We want to unite with a united home. You who know so well how to reach the heart, will you not speak to them as you have spoken to us? You who love Christ more than any Christian denomination, do you not love Methodism more than any section of it?"

Union, the Hope of the Church

Brethren, it is in that spirit I am come to you. I hear no official message to you to renew organic fellowship with us. That I have no authority to offer. Unhappily the movement for organic union between us has not yet progressed that far. But from the moment I heard the eloquent and pathetic appeal of Dr. Lewis to which I have referred—the appeal of a child who longs to return home but can not separate itself and return to a divided home—I have felt that I could not absolve my own soul until I had made this appeal to you. I did not say so to any one. My desire was never put into words, but it was ever present in my heart. When later the Board of Bishops, without a word or hint from me or any one else in my behalf so far as I am aware, commissioned me and sent me to you, they gave me the opportunity I so much desired. And now, if I can only take occasion by the hand and lay this great cause upon your hearts as it should be laid upon them, and as it was laid upon ours by Dr. Lewis, God will have blessed me beyond my desert. I have said I do not speak officially upon this question, that I am without authority so to speak; but I do voice the desire and hope of all my people. I bring you the vision they have caught—a vision for the realization of which yet in their day they hope and pray—the vision of a greater Methodism than the world has ever seen—the Methodist Church of America, united and consecrated, and equipped for action. Fathers and brethren, it is a world vision I bring you—a vision the very concept of which is great, worthy of you and of us and of the times in which we live. Its consummation will lead great men to speak great words and do great deeds in many lands. It will be an inspiration to all our people everywhere, at home and abroad. It will enlarge our hope, unfetter our courage and evoke anew our willingness to sacrifice. The spirit of the Christ will be in it.

"Bridging the seas, shaking the continents."

Shall it be said of Methodism—of twentieth century Methodism, here in America—that, big with this mighty concept, this veritable manchild of hope and destiny, she went to accouchement when her time was come, lacking the strength to give it birth? That of her travail there came no living issue, only a

poor dead thing, a something to be numbered forever among the nameless might-have-beens of human hope and endeavor?

It was said of some of the leaders of the contending factions which during the Revolution were rending France and staining her soil with her children's blood, "they hate one another more than they love France."

Brethren, shall it be that in after years our children, turning the pages of our lives, will be compelled to close the book and through tear-dimmed eyes say of us, "They hated one another more than they loved Methodism, or even the cause of the Christ they professed to serve?"

Fathers and brethren, hear me: I beg of you and of my own people, let not these things be written or said of us. Let it rather be said and written that in this glad morning of this tremendous century we closed forever the book of the record of our differences and the causes that led to them, sealed it with our mingled tears, wrote forgiveness across its scaled lids, and turning away marched to victory and to glory under a common leadership, beneath the white, unstained banner of the Cross, leaving to our children the priceless heritage of a reunited Church, the holy joy and solemn ecstasy of a supreme consecration. Which shall it be? Which shall it be? We, and we alone, under God, can give the answer. The responsibility is ours. We can not evade or escape it. We, and we alone, can decide.

Union Possible

I know there are difficulties that hinder, problems that perplex, questions that embarrass; that there are Alps in the way; but to God's people there should be no Alps. There are in this thing no difficulties however great that Christian love and faith can not surmount; no problems however complex or intricate that Christian grace and patience can not solve; no questions however delicate or embarrassing which Christian charity and forbearance can not either waive or answer. Organic fellowship is not only desirable, a thing to be longed for; it is more than that. It is possible. It is practicable. Each will have to yield something, both will have to make concessions; but a way can be found. Aye, hear me, a way has already been found—a star-lit way, pointed out by finger-board and spoken direction. The finger-board is the Cross of Calvary, the spoken direction is the dying words of the crucified Christ—"Father forgive them." Mutual forgiveness is the way. It is God's way. It is the way of the Lord Jesus. Wherever estrangement and separation have ever once been it is the only way to reconciliation, honor, able alike to both.

My friends, I finish with the prayer to Almighty God that Ephraim shall soon cease to vex Judah; that both may presently find the grace to do this great thing, to walk in this Christ-blessed way. That the bonds of a restored and a re-formed National union shall speedily be strengthened by a reconciled and reunited Methodism, offering

"One faith against a whole world's unbelief,
One soul against the flesh of all mankind."

A Crowned Soul

From an Address by DR. BORDEN P. BOWNE.

Any one that sets out in this life for the purpose of being happy will have a pretty tough time of it. There is not happiness enough to go round, and the kind of which there is enough is not worth having. No one can ever be built up into a crowned soul by being favored with happiness. But when you go in for the best things, the fundamental things, and keep on doing so, somehow or other you will be likely to have a good deal of trouble and pain, but it will be pain which will have something divine in it, and something you would not exchange for any so-called happiness under the sun.

We are going to be through with this life before very long. The longest life is short when it is over, any time is short when it is done. The gates of time will swing to behind some of us soon, but behind all of us before long. And then the important thing will not be what appointments we had, or what rank in the Conference, or anything of that sort; not what men thought of us, but what He thought of us, and whether we were built into His kingdom. And if, at the end of it all, we emerge from life's work and discipline crowned souls, at home anywhere in God's universe, life will be a success—Christian Life.

THE CHRISTIAN LIFE

In the Garden of Life

Ah, when I first began to plant
Life's garden close, I did not know
(For I was young and ignorant)
What choice of seeds I ought to sow.

And many things I planted there
Alas! turned out but barren weeds,
And others died for want of care,
And many more proved noxious weeds.

But in the midmost place of all
A little slip grew, unaware,
And it had burgeoned fair and tall
Before I knew that it was there.

Around its head the sunlight drew,
The sweet earth drew around its root,
And fairer still in form it grew
To bud, to blossom, and to fruit.

And now, so radiant it grows,
The garden is a magic bower—
Spaces of perfume and of rose,
Soft veiled with beauty and with flower.
—Success.

Good Resolutions

"I promise—
"To be so strong that nothing can disturb my peace of mind.
"To talk health, happiness and prosperity to every person I meet.
"To make all my friends feel that there is something in them.
"To look at the sunny side of everything and make my optimism come true.
"To think only of the best, to work only for the best and to expect only the best.
"To be just as enthusiastic about the success of others as I am about my own.
"To forget the mistakes of the past and press on to the greater achievements of the future.
"To wear a cheerful countenance at all times and give every living creature I meet a smile.
"To give so much time to the improvement of myself that I have no time to criticize others.
"To be too large for worry, too noble for anger, too strong for fear, and too happy to permit the presence of trouble.
"To think well of myself and to proclaim this fact to the world, not in loud words but in great deeds.
"To live in the faith that the whole world is on my side so long as I am true to the best that is in me."—Exchange.

Better Things

Better to feel a love within,
Than to be lovely to the sight,
Better a homely tenderness
Than beauty's wild delight.

Better to love than be beloved,
Though lonely all the day;
Better the fountain in the heart
Than the fountain by the way.

Better to be a little wise
Than learned overmuch,
Better than high are lowly thoughts,
For truthful thoughts are such.

Better to have quiet grief,
Than a tumultuous joy;
Better than manhood, age's face,
If the heart be of a boy.

Better a death when work is done
Than earth's most favored birth;
Better a child in God's great house,
Than the king of all the earth.
—George Macdonald.

The Yoke of Christ

The yoke that Christ bore was the will of His Father. From His boyhood, whether in the temple or in the carpenter's shop at Nazareth or on the mountains or by the seashore, He was about His Father's business. When He answered the tempter, "Man shall not live by bread alone, but by every word (command of God)." He had in mind the same purpose and the same experience that He referred to when He said at Jacob's well: "My meat is to do the will of Him that sent Me." Perfect obedience was the passion of His life.

It seems strange that such a life of active obedience should be closed by a shameful and horrible death. Yet it was the hand of the Father whom He had revered so zealously and perfectly that laid the cross upon His shoulders. His submission was the perfection of obedience. Though he was a son, and so obeyed through love rather than fear, yet there was still one lesson more in obedience, and He learned it by the things He suffered.

When we consider all that He bore, we shrink at the thought that He calls upon us to bear His yoke. He never expected us to endure all that He endured, but only to follow Him in the rule of strict obedience.

The ox learns to obey the word of command, to come to the yoke with bowed head. He has given up His own will.

Christ's invitation, then, is to a life of willing service, but service to a Master who is worthy to be served. After all, every man serves God in some way, for God will be served. "It is hard for thee to kick against the goads." To serve other masters is only to increase the burden. His yoke, when it is borne freely and willingly, proves to be easy.

Christ teaches us the secret of perfect service. "Learn of me, for I am meek and lowly in heart." If He had envied Annas, the high priest, or Pilate, the procurator, how could he have found peace? If He had desired or even possessed the wealth of Dives, could He have found rest to His soul? All these things He set aside. He sought from men neither honor nor wealth, and so He called no man master. He served God, and God only. He trusted in God. He gave His own rule of life when He said: "Consider the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Meekness, humility and faith—these are the three cardinal graces that prepare for service and happiness.

It is not hard to see that the perfect peace in which Jesus dwelt was the result of His rule of life. The yoke brought rest to His soul, and His rule of life can be followed by any man. Any one that will may bear His yoke and so enter into His rest.

To follow the rule of Christ it is not necessary to enter a monastery or to enter the ministry. Jesus was talking especially to peasants and laborers. Yet there may have been in the throng a few rich men—landlords, publicans, or merchants—and they may very well have been as heavily burdened as the poorest.

His invitation is to every man, and for every man there is perfect peace. It is gained whenever life's burdens and labors are received as from the hand of good, when, not only with reference to God, but in all things the rule of meekness and humility and faith is followed.—Christian Advocate, Nashville.

The Hardest Forgiveness

There is only one kind of person whom it is more difficult to forgive than the person who has wronged us; and that is the person whom we have wronged. It is hard enough to keep sweet and forgiving when we are right, and they are wrong, and we know it. But when we have been in the wrong, and have been sharply criticized or taken to task by some one who does this not at all in a Christian spirit, then to own up, and forgive, and forget, and bear no grudge whatsoever, calls for the miracle of Christ power in us to as great degree as in any test that can ever come. It is a harder higher form of forgiveness than that which even the saintly Stephen showed when he prayed for the forgiveness of his murderers. For Stephen was in the right, and they were in the wrong, and he knew it. To forgive when we have been wrong is to lay claim to the promise of the "new creation" to pass at once from the death of sin to the life of conquest and victory. But Christ is equal even to this.—Sunday School Times.

Too many people do not recognize a good opportunity until they have seen its back.

There are men who count on getting to heaven because they sometimes give away an old coat.

What will it profit a preacher if he preach with a tongue of silver and read a new book every week, if he never lead a soul to Christ?—Christian Herald.

Ambassadors Extraordinary

By THE REV. J. W. MAHOOD.

Every age needs to hear the prophet's voice of authority, and none more than this. Every man called to preach and teach the great truths of revelation and grace, is the oracle of God. And he should have a message just as direct and just as authoritative as the Prophet Jeremiah or the Apostle Paul. "I am the herald of the great King," said St. Francis when confronted by the highwayman. If any man comes with the authority of heaven to the race of men, and speaks with the power of a master and a prophet, surely it is he who has been called of God to preach the gospel.

It would seem as if all the teaching of the New Testament concerning a faithful ambassador of Jesus Christ is summed up in that sentence in Paul's letter to Timothy: "Give diligence to present thyself, approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." And I am glad that Paul here emphasizes the fact that we are to look to God for approval rather than to men. What matters it what men are saying if God is saying, "Well done!" and angels are applauding? Both pulpit and pew are ever in danger of yielding to that subtle temptation to seek the world's popularity.

A certain Bishop says that he has received many letters from churches describing the pastor they wished sent to minister to them. Some have written him to send a man who would be popular with outsiders; some wanted a man popular with the young people; and yet others requested a man who would be popular with those who emphasize a certain doctrine of the Bible. But the Bishop declares that he has never yet had a request for a man who was popular with God.

An Italian painter, Verrochio, was at work on a great picture, but because of the infirmities of old age he was not able to complete it. He urged his pupil, Da Vinci, to undertake the task of finishing it. The young man shrank from the responsibility, but the old man pleaded, "Do your best, Da Vinci, for my sake," he said. The young man undertook the work, and did his best for his master's sake. With the effort came a new sense of responsibility. He became conscious of new powers and aspirations. Genius was awakened. The picture completed was a triumph of art, and the old man wept for joy. There are spiritual powers and gifts in our heaven-born nature of which we will never be sensible until we come to a clear consciousness of our ambassadorship. And this cannot be until, in all our work, we seek his approval rather than man's.—From *The Master Workman*.

OUR YOUNG PEOPLE

The Home Builders

(The time is May. The scene is any orchard. The characters are Lord and Lady Baltimore, the Oracles.)

Lord Baltimore:

So here we are, my sweet, and glad
We came; for, while 'tis true we had
A charming winter holiday
In southern climes, when gentle May
Has come, our cooler northern sky
I much prefer.

Lady Baltimore:

And so do I!
The very heart within me quakes
To think about those dreadful snakes
Among the swamps! I can't forget
That mottled wretch with eyes of jet
Who swung his ugly head above
Our nest—

Lord B.:

There, calm yourself, my love;
He isn't here, and if he were
I'd teach him manners!—Well, bestir!
'Tis May, 'tis May! my dearest one;
The sun is bright, our journey's done;
The grass is green; the orchard trees,
In bloom, are all alive with bees;
The gipsy wind shall help us plan
A frolic flight—

Lady B.:

How like a man!
To think of play and idle flight
Before we'd even found a site
To build our proper, hanging nest.

Lord B.:

Ah, well, I thought you needed rest;
But since you're anxious, let's prepare:
Now, that young maple over there—

Lady B.:

'O, no, indeed!
It's much too near the house.

Lord B.:

That leafy birch—

Lady B.:

My dear, it's far too low.

Lord B.:

The sycamore?

Lady B.:

Too bare.

Lord B.:

The oak?

Lady B.:

I've said before
That oaks have branches for too rough;
Besides they never sway enough to rock the
babes.

Lord B.:

How about that spreading elm? It's just without
The orchard wall; that dizzy height
No cat can climb; those branches light
No boy dare trust; besides, you see,
My office in the cherry tree is close at hand.

Lady B.:

You don't suppose
Those thievish jays or hungry crows—

Lord B.:

I'd like to see them go so far
As just to peep!

Lady B.:

How brave you are!

Lord B.:

Well, then, it's settled?

Lady B.:

Yes, I trust your judgment, dear.

Lord B.:

My love, we must be sure to find the very best
Of grass and moss to build our nest,
With threads from Dobbin's tail and mane
To weave it close against the rain;
With thread as soft as spiders spin,
And wool to line it warm within;
With raveled bits of silken clues,
With tangled yarn of many hues;
And, last, to make it doubly fair,
Some strands of Edith's golden hair.

—Arthur Guiterman, in May Saint Nicholas.

Sources of Quotations

Some of the most familiar quotations have the most unfamiliar sources, writes a contributor to the Chicago Record-Herald. Two, which are ordinarily attributed to the Bible, are: "Cleanliness is next to Godliness" and "God tempers the wind to the shorn lamb." The former is from the Journal of John Wesley, one of the founders of Methodism, and the latter is from Sterne's Sentimental Journey. Sterne was a rector of the Church of England.

"Better late than never" is an everyday expression, yet few know it to be from Don Quixote. "A thing of beauty is a joy forever" is of most familiar utterance. It occurs in Keat's Endymion. "Brevity is the soul of wit" is in daily use by people who do not remember that it was written by no less a personage than Shakespeare in Hamlet.

"Care will kill a cat, therefore let's be merry," has a Shakespearean sound, but in truth is from the pen of George Withers.

"He that compiles against his will
Is of the same opinion still."

A well-known expression, yet few people have ever read Samuel Butler's Hudibras, the great satire in which it occurs.

"For men must work and women must weep" has been made more familiar through the poem, King-ley's "Three Fishers," being set to music.

In Scott's "Marmion" occurs the couplet,

"O, what a tangled web we weave,
When first we practice to deceive!"

A quotation every child hears in its lessons on integrity.

The hostess, wishing to pay delicate tribute to her guest, speaks of her visit as being "Like angel visits, few and far between," which expression originated with Thomas Campbell in his Pleasures of Hope. "Coming events cast their shadow before" is from the same source. Milton wrote, "They also serve who only stand and wait." "Damn with faint praise" is from Alexander Pope, as is also "Order is heaven's first law." Another familiar quotation from Pope is, "Hope springs eternal in the human

breast," from his "Essay on Man," and yet a fourth well-known Pope quotation is, "A learning is a dangerous thing."

Dryden is responsible for: "None but the brave deserve the fair," and also, "Men are but children of a larger growth," while from Thomas Gray we have, "Where ignorance is bliss 'tis folly to be wise."

In Oliver Goldsmith's beautiful Vivar of Wakefield we find the following paragraph: "Well, upon my word, Mrs. Primrose, you have the finest children in the whole country." "Ay, neighbor," she would answer, "they are as heaven made them, handsome enough if they be good enough, for 'handsome is as handsome does.'"

What a Book Said

"Once upon a time," a library book was overheard talking to a little boy who had just borrowed it. The words seemed worth recording, and here they are:

"Please don't handle me with dirty hands. I should feel ashamed to be seen when the next little boy borrowed me.

"Or leave me out in the rain. Books catch cold as well as children.

"Or make marks on me with your pen or pencil. It would spoil my looks.

"Or lean on me with your elbows, when you are reading me. It hurts.

"Or crack my back-bone. My back-bone is the only thing that keeps me together."—Exchange.

Rules for Reading

READ EVERY WEEK at least one good story or one good piece of poetry.

READ EVERY NIGHT before going to bed, one good sentence; think what it means as you are going to sleep and try to remember it the first thing next morning.

NEVER READ A BOOK in which you are not interested. If you are not interested in the book you are reading, it is either because the book is not worth reading or because you do not understand it.

AN INTERESTING BOOK is one that keeps you sitting up at nights, one that drives you out into some quiet place to read.

NEVER READ ANY BUT GOOD BOOKS. A good book is one that you will desire to read two or three times, one that leaves a cheerful, hopeful flavor in your memory or that gives you a helpful thought.

ALWAYS USE A GEOGRAPHY when possible and a dictionary when reading a good book.

ALWAYS REMEMBER A BOOK BY THE NAME OF THE AUTHOR. After you have read a good book, you will want to know something of the author's life, of the places, the people, the times of which he wrote.

ALWAYS CONNECT THE STORY you are reading with what you know of the place and the people where the story takes place. Notice if the picture the story presents corresponds with your own previous ideas of the place and the people. If it does not, look it up and make sure.

TRY TO LEARN FIVE NEW WORDS every day. Choose the smallest words and use the biggest dictionary in looking them up?

NEVER THINK YOU CAN LEARN the meaning of a word from the dictionary alone. Words represent ideas and only close and constant reading of the best authors will teach you to know them.

Your education will not be complete until you have acquired a deep pleasure in and a fixed habit of reading in this way.—In "The Tuskegee Student."

In the arithmetic of heaven nothing counts but love.

Benevolence without love has no more heart in it than a grindstone.

There can be no permanent or abiding good in unconsecrated wealth.

THE PARABLE OF THE SOWER

International Sunday School Lesson for June 19, 1910

(Matt. 13:1-9; 18-23.)

TIME: The Autumn of A. D. 28.

PLACE: Beside the Sea of Galilee.

GOLDEN TEXT: "Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls."—(Jas. 1:21.)

DAILY HOME READINGS

M. Matt. 13:1-9; 18-23;—Tu. Psalm 19:7-14; W. Mark 6:1-6;—Th. Acts 14:8-20;—F. Luke 18:18-30;—S. Acts 2:37-47;—Su. John 4:35-42.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

The salvation of men from the power and penalty of sin is the purpose of the coming of Christ. Through Him men may now attain spiritual perfection. But in order to do this certain well defined principles must be accepted and certain clear-cut rules be observed. Thus he who would grow unto the stature of a full and perfect man in Christ Jesus must put "away all filthiness and overflowing of wickedness." He must see to it that the "old man with his corruptions"; evil habits, unregulated and unsubdued passions; injurious friendships, indeed, everything that is involved in the term "sinful", is put away—left behind, cast off forever. Where sin is God is not. Hence the imperative necessity of a strict and impartial observance of this requirement. And as a further help to this end we are exhorted to "receive with meekness the implanted word." Says one, the Apostle, "compares the word to a plant of excellent virtue, the very tree of life, the word that is able to save your souls. But the only soil wherein it will grow is a heart full of meekness, a heart that is purged of those luxuriant weeds that grow so rank in it by nature; they must be plucked up and thrown out to make place for this word. How few consider and prize it as the great ordinance of God for the salvation of souls, the beginner and the sustainer of the divine life of grace within us! And certainly until we have close thoughts of it, and seek to feel it thus ourselves, although we bear it most frequently, and bear it with attention and some present delight, yet still we miss the right use of it, and turn it from its true end, while we take it not as that ingrafted word which is able to save our souls."

Our lesson today is the Parable of the Sower. Seated near the sea-side surrounded by a multitude of anxious hearers the Master takes advantage of the occasion to convey to them some of the most beautiful lessons contained in the Bible. The one brought to our attention at this time is the results that follow the hearing of the word of God. And in order that it might not be forgotten Jesus brings it out in the form of a Parable.

LIGHT ON THE TEXT

1. *The same day.* The day of the occurrence of the events noted in the preceding chapter. *Went Jesus out of the house.* The house of a Pharisee where He had temporarily abided. *Sat.* The customary form in which teachers of that day delivered their lectures and discourses. *By the sea-side.* The Sea of Galilee.

2. *Great multitudes.* Luke says they came "out of every city." Having taught and believed in all their cities it is no wonder that they followed Him in such large numbers. *Gathered together unto Him.* Crowded around Him. *So that He went into a ship.* Found it necessary to separate Himself from the crowd in order that all might hear to advantage. *The * * * multitude stood on the shore.* The shores of the sea being curved they formed a semi-circle about Him.

3. *Spake many things * * * in parables.* The seven parables recorded in this chapter. Mark gives an eighth. "The Parable is a brief narrative of natural or earthly things, so constructed as to represent spiritual or heavenly things impressively to the mind." *A sower went forth to sow.* At that time an actual sower, perhaps. A sower carried the seed in a leather bag suspended at his side and scattered the seed broadcast with his hand. In this lesson the sower represents the preacher.

4. *Some seeds fell by the wayside.* All the seed did not fall on the prepared ground. Some fell on the hard, beaten path where it was easily picked up by the fowls.

5. *Stony places, where they had not much earth.* "What is meant is ground such as to a great extent is that of Palestine, where a thin superficial coating of mold covers the surface of a rock." *Forthwith they sprung up.* Being forced by the sun's heat they did not take long to come up, but lacking proper moisture and being burned up by the over-heated soil they were scorched.

7. *Some fell among thorns.* Among the seeds of thorns or briars which subsequently came up. *The thorns sprung up and choked them.* "Briars and brambles in hot countries have a quick and plentiful growth. They crowd and choke away every other form of vegetation."

8. *Others fell into good ground.* Soil properly prepared and productive. *Brought forth fruit.* As was naturally expected. The increase was greater than would have been on unprepared land.

18. *Hear ye therefore the parable of the sower.* Having given the Parable it was but natural that its meaning should likewise be made known. This was important. According to the Parable the hearer of the gospel may be divided into four classes:

1. "The mere un-intelligent hearer, who hears but receives not."
2. "The shallow hearer, whose motives are superficially touched, but whose heart is still hard."
3. "The hearer whose heart is fully right, but is at last conquered by outer temptation."
4. "The persevering and fruitful receiver of the word."

19. *The word of the Kingdom.* Whatever utterance or act has to do with the coming of the Kingdom of Heaven on earth. *The wicked one.* Satan or his emissaries. *Heart.* The soil in which the word is sown.

20-21. *With joy receiveth it; Yet hath not root.* Receiveth the word without manifestation of joy, but not being soundly converted do not hold out long. *When tribulations or persecution ariseth they fall out by the way.*

22. *The care of the world.* Our anxiety about the things of the world. *The deceitfulness of riches.* Riches in which men trust for joy and satisfaction. *Choke the word.* Destroy the higher aspirations of the will as prompted by the word.

23. *Understandeth it.* The heart into which it has found lodgment understands "its importance and its actual meaning as applied to life." *Beareth fruit.* According to his intellectual and spiritual capacity.

Charleston, South Carolina.

THE CHRISTIAN'S SECRET

The Epworth League Devotional Meeting Topic for June 19, 1910

(Psa. 25:14; 1 Cor. 2:9-13.)

BY WILLIAM P. MC VEY

The Theme and the Scripture

Old and New Testaments are doubly connected under this theme. As we begin with a fragment from the old Hebrew hymn, so the portion of Scripture quoted from Paul's argument begins with another fragment of the old prophet, which is rendered in our latest version,

"For from of old men have not heard,
Nor perceived by the ear,
Neither hath the eye seen a God beside thee,
Who worketh for him that waiteth for him."

The Pauline version is richer in its significance; as all truth grows richer from being held long in the mind.

The Scripture passage in question, 1 Cor. 2:9-13, must be read more than once. Indeed, the whole chapter is to be perused until the argument is clear. It is a grand argument and not to be grasped in the hurry of a quarter hour study. God has plans, such as a world's redemption. He works so silently that worldly wise and merely prudential people are inclined to reckon without him, now as then. But to spiritually minded people he reveals himself—to those who wait on him he comes at last, and gives them his commandments, and girds them with his promises. This is the "secret of the Lord."

The Meaning of the Theme

This is not merely for intellectual apprehension, but it must have a meaning for the company of people who are met to consider it. Everyone loves a secret. To be made the confidant of one is to enter a particular fellowship. There is in this case a form of invitation. It is the Lord's secret which he only can impart; others may tell of it; he only can reveal it. The first requisite is reverence; this must be evidenced in the whole character of the meeting; stated simply, it is a realization of the divine presence—"Where two or three are gathered together in my name, there am I in the midst of them." The soul's attitude under such circumstances will be submissive and humble.

The second requisite is "waiting." As one suddenly entering a lighted room from the dark must wait for vision to become normal, so coming from family concerns, and things that occupy the mind, we need a pause before we can discern spiritual things. In one sense the Epworthian's evening hour is highly favorable; for the services of the day should have made us open-hearted, and put us in an attitude of receptivity. This waiting is best exemplified in prayer.

Prayer in the Meeting

The Lord is at hand; we may present to him our petitions. Quite clearly we shall not ask for things in which we have no concern, no "vain rep-

etitions as the heathen do." We will be sincere, and commonly ask for the one thing which our faith anticipates. It is no vain thing to ask that "this be a good meeting," a meeting with our Lord, or to ask that the leader so conduct it that every heart shall realize the divine presence; or to ask that the gracious Spirit which has been helpful so often before, shall in this hour of waiting reveal some new "secret of the Lord."

Waiting implies consecration, a willingness to do those things which are made clear to us as being right things, or things that are lovely; it may involve a girding of the spiritual self for some hard task. We are ready for this at last, and then suddenly—quietly probably, comes the realization of the secret."

The Secret

It is very simple but very wonderful. There is a partnership between God and man, not only in the great racial sense by which divine providence leads the race toward a millennium, but in the gracious, personal sense, by which God shares my thoughts. God inspires me; God gives me my daily task, consents to use my time and toil and bless them, in the wonderful sense that he loves me and makes his love known in a way so blessed than one takes up the words of Jesus, "Blessed are the pure in heart, For they shall see God." Or as John grandly has it, "We love him, because he first loved us."

Those who share this secret have fellowship one with another; they are brethren of the eternal secret of God's loves. It is the supreme thing in life. —From "Notes on the Epworth League Devotional meeting Topics."

Some Original Resolutions

"Jest to get shet of my meanness."—Mrs. Wiggs.

1. I will not be provoking if I know it.
2. I will not be provoked if I can help it; or, if I am, I will not speak till I think it over, putting myself in the other fellow's place.
3. I will not be petty. I will pass over small offenses and small annoyances without fuss or comment.

4. I will not insist on my own way because it is my way. If the other fellow's is about as good, I'll take it.

5. I will say what I think and drop the subject, especially if it seems a case of getting hot. Argument doesn't convince after that.

6. I will accept advice, even if I haven't asked for it, think it over and act upon it if it is good.

7. I will let the other fellow have the last word, the largest half, and all the credit, if he wants it.

8. I will keep my nerves steady by regular exercise in the open air, getting to bed early, and avoiding anger, hurry and overwork.

Written by an irascible person for guidance in family life.—Congregationalist.

Liberia---A Study---XIX

By the Rev. Alexander P. Camphor, D. D., President Central Alabama College, Mason City, Birmingham, Ala.

V. THE NATIVES—SOCIAL LIFE.

Religion.

There are no tribes in Liberia who have not some conception of the existence of a Supreme Being. Just what God is to the native mind seems difficult to convey. He has no clear grasp of the idea. When expressed it is more or less vague and obscure. In this we are reminded of the words of Scripture. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" And again, "Clouds and darkness are round about him."

Whatever the idea is, it is deeply seated and exerts a strong influence upon native thought and life. That there is a God, and that man and the world were created by Him is widely believed.

Upon asking a little Gola boy, who had just come from the wilds of the forest, the question, "Who made you?" he promptly answered "Diab," that being the word for God in the Gola tongue. This was his first contact with civilization, and it is safe to say that he had learned about God as his Creator from the lips of his heathen parents alone.

The Pesseh man, Fahn Saco, who is told about in our "Missionary Story Sketches and Folk Lore from Africa," who had been sentenced to the gallows, but released by the Supreme Court of Liberia, and who, when asked whom he thanked the most for his deliverance, said "God," recognized the Supreme Being as some kindly power higher than himself, higher than the courts of Liberia, who was ever present, his refuge and deliverer. How clear that idea was in his own mind we are not able to say.

References ascribing to God acts of creation, are common; hence, they say that God made all things. In the Gila country the inhabitants regard with superstitious dread the great cave and rocks in and near the Bee mountain. They say God made the mountain and the cave and the huge rocks surrounding the mountain. Here pilgrimages are made from all parts of the district and sacrifices of food and drink are brought to propitiate the spirits of their sires, whom they regard as tubela deities. But above these there is a still higher power who is God.

This Being, however, seems to them more passive than active. He has permitted evil to enter the world through bad spirits who control the affairs of men, and their worship, if such it may be called, is directed specially to these spirits, whom they seek to propitiate. In their exigencies, recourse to fetiches is taken, to guard against impending danger or secure some coveted blessing; and since evil is ever present, there is no time when upon their bodies either concealed or exposed to view, these charms or amulets are not worn or placed conveniently near.

Charms, from the African viewpoint, are invested with mysterious occult power. In fact, the power that lies in an African ju ju is well nigh omnipotent. And since through these the spirits work, you have but to be armed with a powerful fetich to secure whatever whim or fancy you may desire.

We saw a ju ju made by a native doctor in the depth of the forest which he claimed could break up any combination or conspiracy maliciously concocted against the innocent and throw confusion among the conspirators, making them turn involuntarily from the ones they had conspired against to fight and harm themselves. This fetich, he said, could wreak vengeance on enemies or a powerful foe, throw overpowering spells upon a man's persecutors and subject them constantly to trouble, losses, and diabolical influences. The power to make this, he averred, was an inherited gift from his parents, who were dead, but who were in daily communication with him. As a media between them and the living he claimed thus to act.

Aside from this, the man was exceedingly clever; his knowledge of roots and herbs was wonderful and his grasp of human nature marvelous. He performed all kinds of tricks and necromancies which we gazed upon in astonishment. We will mention only two of the many.

He pierced carelessly through his cheeks with a long needle without apparent pain or abrasion of the flesh. The needle extended on either side of his cheeks and through his mouth. Taking it out, he ran it through the calf of the right leg, with the

same harmless effect. The juice squeezed from the leaf of a certain tree in the forest was vigorously rubbed on the needle, and this, he said, invested it with power. The needle, he declared, if touched by another person, would cause instant death.

In the man's hut were all kinds of strange objects on the wall, on the floor, etc., among them a tripod shaped device about six inches in height, standing in the middle of the floor. Under this was something about six or eight inches in length, resembling a small Egyptian mummy, with many wrappings around it, laying on the bare, mud floor. To this he directed his remarks, speaking in muttering, rapid tones. From it he claimed to receive messages from the spirit world.

At midnight, all kinds of weird and frightening noises were heard, giving the sound of mournful howling winds, growling beasts of prey, and hissing angry serpents. In these seemed to be blended the guttural notes of the diviner. These voices, he said, were those of the spirits whom he had invoked, and the unseemly hour of the night was most convenient for their appearance. Two distinct classes of spirits, he claimed, were subject to his commands, and could be voluntarily dispatched at lightning speed to any part of the world to perform his errands. One class were good spirits, and the other bad.

In vain we labored to convert this high priest of fetishism and demonolatry from the error and darkness of his superstitious belief, hiding him accept the truths of revelation, and employ methods of rational inquiry as a guide and principle of life, instead of superstitious practices, but our appeals were absolutely lost upon him.

Before we separated he exercised his prophetic gift, declaring that several events would transpire on our return to Monrovia, our destination, two hundred miles away, which would furnish further proof, he said, of the genuineness of his power. By a rather strange coincidence which is interesting if nothing more, his predictions were fulfilled in three separate and distinct instances.

In the foregoing may be seen, somewhat, the tantalizing skein of the African's religious belief. To him the universe is dominated by Spirit, and his religion is to be in harmony with the world of spirits about him. In his blindness he seeks communion with these occult forces of the invisible world. Left alone through the long centuries to grope his way in darkness, gross superstition has become his creed. Hoary with age, it has left its deep footprints in his moral and spiritual life, and has obscured the light within him. It is at this point the transformation work must be done. His perverted religious instinct must be directed into right channels and put in harmony with Christian principles.

The practice of medicine among the natives is generally combined as it is in the case of other uncivilized folk, with the practice of sorcery or divination though in Liberia the work is largely done by old women who become quite adept at the treatment of the disease from which the natives customarily suffer. They are even successful in the treatment of wounds and in all their practices make use of ordinary plants and herbs which they find in abundance in the fields and woods.

Native men and women who practice the art of healing make a definite study of their art and are well versed in the application of the remedies and methods they use, and instances are not wanting where maladies which have beset foreigners and have defied the best European treatment obtainable, have been cured by the native practitioners. Some of these "doctors" are accomplished hypnotists. They can hypnotize the average "subject" among their own kind and can throw themselves into a state of profound abstraction which at least stimulates self-hypnotism or a trance. The Veys practice a modification of the Arah custom of sifting sand and drawing conclusions from the figures it forms. The entrails of newly slaughtered poultry contain signs significant to some medicine men who also hear great things in the cries of birds and beasts and the actions of pythons which are tamed and kept as sacred in some native towns.

The elder women practice a sort of midwifery in looking after the wants of the younger women when they are in labor.

The healers in the native tribes are men of great importance. They form societies and divide their duties in some communities. These selections are conducted along secret lines and might be likened somewhat to the colleges of medicine and surgery of civilized countries.

Sometimes some of the natives become afflicted with a "feeling" or "state of mind" which is somewhat analogous to being "possessed of the devil." When this contingency arises, the sick man is turned over to the tender mercies of Deybo, a sect among the Grebos, who are supposed to be skilled in the expulsion of bad spirits. The man is put through a course of sprouts for three months during which time he is allowed no pleasure. When the "devil" is dispossessed the convalescent's family trots out a big bullock which is donated to the Deybo. Then as a sort of examination, they cut the head of the fowl off, smear the blood on the eyelids of the graduate and when he cannot see toss away the head of the fowl. If he finds the head, the cure is complete; if he cannot find it, he must undergo further treatment. The latter contingency seldom arises for the interested friends generally throw the head where the candidate cannot help but step on it.

Among the Kroos, the witch doctors, hand their profession down from one generation to another each man teaching it to one or more of his children. These children start their training at very tender age and wear costumes that distinguish them apart from the ordinary run of children.

The Layman's Missionary Movement

The following paper was adopted by the Bishops at their recent Conference in Chicago:

"We rejoice greatly in the remarkable spirit that has characterized the Conventions of the Laymen's Missionary Movement held in various cities of the country and culminating in the wonderful gathering this week in Chicago. We are glad both because of the larger gifts that will flow into the treasuries of the Missionary Societies and because of the larger spirit that will possess the hearts of our laymen. We believe that when our Laymen get the world-vision of our Lord and Master, the Kingdom of God draws nearer to the whole earth and to their own hearts. It is our earnest hope that these Conventions will be followed by careful planning and by systematic and vigorous local campaigns to the end that our Churches may not fail to garner for Christ the full results of the movement.

"We cordially approve of the resolution passed by the laymen representing the Methodist Episcopal Church at the Chicago Convention to the effect that all of the various benevolent boards of our church should be so related to the general movement as to be benefited by it and to give impulse to its influence. The broadening effect should be felt by our Board of Sunday Schools, which seeks to train our children as the future workers for the Kingdom at home and abroad; by our Freedmen's Aid Society with its vast work in this country and its peculiar relation to the redemption of Africa; by our Board of Education which strengthens our Colleges and aids our students in order, in part, that we may raise up ministers and missionaries; and particularly by the Board of Home Missions and Church Extension with its tremendous tasks on our frontiers, in our great cities and in the effort to evangelize our foreign populations in the United States.

"Recognizing the fact that all these Boards sustain a real and vital relation to each other, not as rival agencies, but rather as partners in a work whose unity is beyond question, we urge the leaders in the Laymen's Missionary Movement and the officers of these Boards to use their efforts to the end that all life of the Church shall be uplifted and stimulated. It is our conviction that this movement is so deep and vital that its strength may be used toward a mighty revival of interest in every phase of the Church's life. Hence, we pray for God's blessing upon it in most gracious measure."

One of the things for which Christ came is to tell us that the world is not a reliable storehouse.

Convince some men that it pays to be good and you couldn't keep them out of the church with a shotgun.

It may be that God makes some things purely for ornament, but a Christian does not come under that head.

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

WELL DONE

Our trial subscription campaign, which closed May thirty-first, all things considered, was very successful. In fact it was the most successful, quick campaign that we have ever conducted and we are profoundly grateful to those who made this possible. Next week we will make acknowledgment of all the subscriptions received, according to Conferences and Districts. It now appears that this canvass will net us somewhere near 4,000 new names for which we are profoundly grateful. This trial subscription rate was unusual and of course could not be continued indefinitely.

A CORRECTION AND AN EXHORTATION

Several weeks ago in an editorial respecting the self support of the Epworth League, in referring to the success of the work for this past conference year in our colored conferences, and how our Secretary Penn has met all of his office and traveling expenses and turned over to the League \$1,000 which is credited upon the general budget of the League, the word *office* was omitted. The sentence should have read that this sum (referring to the \$2,000 raised, meets the entire office and traveling expenses of the Office of Assistant General Secretary, and besides, Dr. Penn was able to turn over to the Advisory Committee a certified check for \$1,000 which went towards the support of the Epworth League in general.

It should be noted that Dr. Penn not only has the field work of the entire twenty colored conferences to look after, but also the administrative and executive work of the League in the South, reporting to Dr. Randall, and while an incessant traveler himself, in order to cover all of the conferences when several meet in the same week, he is often necessitated to send some of our pastors to conferences he cannot reach himself. We remember how effectively such men as Drs. E. H. Oliver and J. N. C. Cogins, of the Atlanta Conference; Dr. J. W. Tate, of the East Tennessee; Dr. W. Scott Chinn, now of the Texas Conference; Dr. B. S. A. Williams, of the South Carolina Conference; Drs. B. F. Abbott and J. M. Harris, of the Central Missouri; the Rev. W. H. Dean, B. D., of the Washington and the Rev. J. W. Warren, of the West Texas, have represented the League. To these gentlemen are also due congratulations for the help they have been to the League work.

True to his spirit, our Secretary in a note to the SOUTHWESTERN assures us that the notch next year will be a little higher and that he has the same faith in our pastors, Leagues and churches to measure up to it. He also informs us that a few of our pastors and Leagues send their apportionments to the Central Office at Chicago—which he cannot keep account of—instead of to him at Atlanta. Therefore the amount actually contributed to the general budget of the League, independent of the office and traveling expenses of his office, is a little in excess of what he reports. This is a gratifying showing thus far. Make it larger, brethren, this conference year. One dollar more this year, than you reported last year, from each League or charge will land our League work high and dry in the self supporting column for our colored conferences, and that within three years after formal legislation by the General Conference upon this matter.

James H. Wolff, Esq., a negro, former department commander of the Grand Army of the Republic, has been selected by Fitzgerald as Fourth of July orator in Boston. Post Commander Wolff is a well known member of the bar.

Of General Interest

A PEACE COMMISSION

Legislation has been introduced in Congress providing for the establishment of a Peace Commission whose duty will be to "Consider the expediency of utilizing the existent international agencies for the purpose of eliminating the armaments of the nations of the world by international agreement and of constituting the combined navies of the world an international force for the preservation of universal peace." President Taft favors such legislation; and in the event that it passes it is said that he will appoint former President Roosevelt as the head of the Commission. It is evident that the nations of the world are giving serious thought to the problems of war and peace. The signs of the times indicate that it is the desire of the principal nations to make war more and more unpopular.

"UNITED SOUTH AFRICA"

On May thirty-first a new nation was born in South Africa. Four colonies—Cape Colony, Natal, Orange River and Transvaal were joined together to form the new Commonwealth of "United South Africa." Viscount Gladstone became the first Governor General and Louis Botha was sworn in as Premier of the first cabinet. The Boer element predominates in South Africa and all principal cabinet positions are filled by Boers. Each Province will continue to have its local legislature but will send representatives to the Union Parliament which consists of a Senate and House of Assembly. Cape Town will be the seat of Government. The royal proclamation by King George forming the union of the four colonies was read on the day which commemorated the eighth anniversary of the Boer acceptance of the British war terms. The vanquished Boers have been treated with every consideration by the British and have gained in peace what they lost in war.

THE COTTON CROP

The initial report of the Government with reference to the present cotton crop was issued June 2. The report indicates that the growing crop is in better condition than for several years past. The condition of the present crop is placed at 82 per cent. as against 81.1 per cent. last year and 79.7 per cent. two years ago. The acreage is estimated at 33,196,000 acres. Which is an increase of 2.8 per cent over last year. The increase in acreage is not so large as had been anticipated; but it is believed that subsequent reports will show that the present estimate is rather low. Indications are that the crop has made a favorable start, and unless untoward conditions prevail a liberal yield is promised. A large crop is needed in order to meet the greatly increased consumption of cotton. Both the staple and the seed are being put to so many novel uses that crops which would have glutted the market some years ago scarcely meet the demand today. Large crops too will result in a more general prosperity than small crops at exceedingly high prices.

COLONEL ROOSEVELT AROUSED THE BRITISH

On May thirty-first Former President Roosevelt was given the freedom of London in due mediaeval form by its ermined-robed Mayor. There was a distinguished gathering of high State Officials at London Guild Hall to witness the ceremony. Mr. Roosevelt's speech upon this occasion caused a great stir and has been commented upon at length by the British Press. The part which aroused the English was Mr. Roosevelt's reference to their conduct of affairs in Egypt. Mr. Roosevelt discussed the matter with a freedom and frankness that startled his hearers. In the course of the address were these strong words: "If you feel that you have not the right to be in Egypt, if you do not wish to establish and keep order there, then by all means get out of Egypt." This and like expressions were so forcibly put that even an Englishman was not a week in seeing the point. Many of the papers resent the address, especially the Liberal papers. The Conservative papers mostly admit the truth of the statements made but do not consider the address as appropriate for the occasion. As one of the papers puts it: "the address was considered piquant rather than polite."

JAPANESE IN CALIFORNIA

A short time ago certain residents of California became almost hysterical because of the presence of Japanese and had much to say concerning California's "yellow peril."

The California commissioner of labor recently made a report to the government which shows that the number of Japanese in California is rapidly diminishing. In the fifteen months prior to January 1st, 836 Japanese entered San Francisco while more than 4000 departed. The report further shows that the State needs Japanese labor to develop her resources as white labor cannot be engaged for what are considered reasonable wages. The Japanese perform more than fifty per cent of the labor done in truck gardens, fruit orchards and vineyards. Fruit growers and farmers, because of the diminishing number of Japanese, are finding it impossible to secure cheap and reliable labor, and are accordingly put to serious embarrassment. This report shows how illy-founded was the belief that California was becoming overrun with Japanese and that Anglo-Saxon civilization was in danger of being overthrown by the presence of these people. Surely there are many Americans who must consider Anglo-Saxon civilization to be in very unstable equilibrium; so easily do they consider it overthrown.

THE GOVERNMENT AND THE RAILROADS

During the past week the sensation in the railroad world has been the injunction granted the government temporarily restraining twenty-four western railroads and the Western Trunk line committee from putting into effect a general increase in railway rates ranging from three to thirty per cent. This movement by President Taft occasioned surprise but is generally lauded especially by manufacturers. On the other hand railroads resent this interference. Slayson Thompson, head of the Railroad Publicity Bureau, has issued a statement in which he gives a number of reasons why railway rates must be raised. He points out that the cost of operation and maintenance have been materially increased, millions of dollars being paid more for labor annually while there has been a loss of twenty-five millions of dollars in passenger traffic. He states that if rates are not advanced many companies will face bankruptcy.

One of the first results of the Federal injunction is the abandoning of nearly two hundred millions of dollars of construction work which had been planned by railroads throughout the United States. On June sixth a conference was held between the President and representatives of the railroads involved in the injunction suit. As a result of this conference a working arrangement was effected. The threatened increase in railroad rates will be postponed until the matter has been thoroughly investigated by the Commerce Commission; with that in view the Government will stay its hand for the time being by dropping the injunction proceedings.

HUMAN LIFE A CHEAP COMMODITY

(Continued from Page One.)

and was out \$35, and now Mr. Stone has filed a claim against the State to recover his \$35 for the wrongful killing of the woman before she had time to work out her debt to him; and that appears to be the most serious aspect of the case. The loss of Mr. Stone's small debt of \$35 is the whole thing; the loss of the woman's life is nothing; the recklessness, the disregard of human life by the guards, does not even provoke comment. Shoot at an innocent man, miss him, kill a woman, pay \$35 to the landlord, and go scot free.

"Such butchery and barbarism as that will invite the curse of God on all good people and any community that long condones it. Such flagrant disregard of human life is contagious. It breeds callousness of conscience; it encourages blood letting; it invites homicide and murder. It does not invite good people to come and make their homes here; it does not warrant capital any safeguard to its investments here. The police officers of this State have too little regard for human life. They should be held to a more strict account for their reckless shooting and the mistakes they make."

No one can read these lines without being stirred and, further, without acquiescing to our contention that the life of the average Negro is too poorly guarded. It will be a decided step in advance when the people of this country learn to so regard even the life of a poor, helpless, ignorant Negro as to grant a fair and just trial to every man who takes such a life, and mete out to him a just punishment.

People of Interest

The Rev. S. M. G. Taylor of Leesville spent a few days in the city last week.

Mrs. Julia Ward Howe, celebrated in Boston, recently, her ninety-first birthday anniversary.

Dr. J. C. Sherrill delivered a commencement address at the recent commencement of Lane College, Jackson, Tenn.

Dr. S. J. Herben, editor of the Epworth Herald, and Mrs. Herbens left Chicago June 6th for a European trip.

Dr. E. S. Williams delivered the Annual Sermon at the recent Commencement of the Industrial Institute at Laurel, Maryland.

Evangelist Gypsy Smith is ill in London and has had to cancel all engagements until fall. Hope is given for his complete recovery.

Bishop Robert McIntyre, D. D., LL. D., delivers the fifty-fourth annual commencement address of Upper Iowa University June 16th.

Bishop G. W. Stewart, one of the two new bishops of the Colored Methodist Episcopal Church, is a graduate of Walden University.

The minutes of the Upper Mississippi Conference are out and we have a copy through the kindness of Secretary, the Rev. C. E. Moody.

The Hon. Carl H. Fowler, a prominent lawyer and president of the New York Social Union, is the son of the late Bishop C. H. Fowler.

Miss Helen E. Jones, the oldest daughter of Dr. E. M. Jones, graduated recently, with honor from the Teachers Department of Howard University.

Dr. B. M. Hubbard is rendering effective service to the forthcoming session of the Louisiana Business League by canvassing the business men in his district.

The Rev. J. B. Brooks, of Pass Christian, Miss., was honored with the degree of doctor of divinity by Campbell College, Jackson, Miss., at its recent commencement.

Bishop Moore is to hold the forthcoming session of his home conference, the Ohio, at which time he celebrated the fiftieth anniversary of his entrance into the ministry.

Announcement is made of the marriage of Mr. W. J. Walker and Mrs. Ella Jordan, at St. Paul Methodist Episcopal Church, Shreveport, on Wednesday, May twenty-fifth.

Through the kindness of Secretary S. H. Norwood, of the Washington conference, we have received a copy of the minutes of the last session of that body held in Pittsburg.

Mr. Donald Monroe Gilbert, son of Dr. Levi Gilbert, editor of the *Western Christian Advocate*, assumes his duties as instructor in French in Northwestern University in September.

The Rev. Benson Baker, Mrs. Baker, and child, of Northwest India, arrived in San Francisco Friday, May 27, returning to this country on furlough. Their address is Kiowa, Kansas.

At the recent commencement of Howard University the degree of D. D. was conferred upon the Rev. M. W. Clair, Ph. D., pastor of Asbury Methodist Episcopal Church, Washington, D. C.

The summer address of Dr. Wier, President of New Orleans University, will be the University, 5318 St. Charles Avenue. Will pastors reporting University money particularly note this address.

Dr. E. W. Moore, of Jackson, Mississippi, was in the city last week attending the commencement exercises of Straight University, his son, Herman Moore, being a member of the graduating class.

Dr. W. H. Logan, of Wesley Methodist Episcopal Church, New Orleans, who gave the annual address before the Phelps' Hall Bible Training School, Tuskegee Institute, is said to have made a fine impression.

Rev. A. Lawless, Jr., has been appointed State organizer of the Louisiana Negro Business League. He has already begun his work. We bespeak for him the confidence of the people in all parts of the State.

Prof. I. J. Hicks, principal of the Garfield High School, Mexico, Missouri, was recently appointed by Gov. H. S. Hadley of Missouri a delegate to the National Negro Educational Congress which meets in St. Louis next August.

Miss Nellie Ellis, a well known and highly respected young lady in New Orleans, her home, where she has many friends and admirers, left the city Tuesday, May twenty-fourth, for Denver, Colorado, where she will take up permanent residence.

Mr. Benjamin F. D. Boyd and his bride, Mrs. Bessie Noblesse Mason-Boyd, whose nuptials were celebrated Wednesday, June 1st at Park Street Methodist Episcopal Church, Cincinnati, Ohio, will be at home after August 1st at 3251 Rhodes Avenue, Chicago, Ill.

Prof. J. W. Gilbert, one of the best prepared men in the colored Methodist Episcopal Church, at present a member of the faculty of Paine Institute, Augusta, Georgia, has volunteered to go to Africa to take charge of the Missionary Work of his church to be inaugurated.

Dr. I. L. Thomas, of Baltimore, addressed the New Orleans Preachers' Meeting last Monday morning at Simpson Methodist Episcopal Church on "Hindrances to the Progress of the Church." The address made a profound impression and the Doctor was given a hearty vote of thanks.

The Reverend J. A. Cobb, A. B., the new editor of *The Christian Index*, took his degree at Paine Institute, and studied theology at Gammon Theological Seminary for several years. He has served his church in a number of leading pastorates and was presiding elder at the time of his election.

The Reverend Ward Platt, D. D., assistant corresponding secretary of the Board of Home Missions and Church Extension, and Miss Alice P. Barnard, were united in marriage June 1st at East Aurora, N. Y. The ceremony was read by Bishop J. F. Berry, assisted by Reverends W. F. Wells and W. H. Cline.

Dr. R. S. Lovinggood, President of Samuel Houston College, Austin, Texas, has been making speeches in Illinois and Indiana at Home Mission and Church Extension Conventions conducted by Dr. H. J. Coker. His subjects were "The Black Man in the Nation" and the "South, Yesterday, To-day and To-morrow."

Bishop John E. Robinson, Mrs. Robinson, and their two daughters, Helen and Muriel, sailed from New York City by the steamer Columbia, Saturday, May 28, en route for Edinburgh, where they will attend the World Missionary Conference. Miss Helen Robinson will go from Edinburgh to India, returning from furlough, and will there take up evangelistic work in Nadiad, Gujarat. The youngest daughter, Muriel, will spend her vacation in Scotland, returning to the United States before the opening of the school term.

Miss Anna R. Limberger, principal of the Woman's Foreign Missionary Society Normal School for Girls, in Puebla, Mexico, died in a hospital at Williamsport, Pennsylvania, Sunday night, May 22, after an operation. She was buried in Danville, Pa., her former home, three days later. Miss Limberger had spent nineteen years in the work of the Woman's Foreign Missionary Society in Mexico. Under her care the school at Puebla from an attendance of 200 had grown to an attendance of 434. As a delegate from the Mexico Conference she attended the General Conference of 1908, in Baltimore.

The Central Christian Advocate quotes from a letter of one of its correspondents:

"Bishop Neely was at the helm. It was his first presidency in this crowded corner of our Methodism, and it was a strong and able one. He is a man of vast and accurate knowledge. He has a supreme mastery of Methodist law and policy, as well as of doctrine and teaching. His legal decisions were clear and convincing. He towered up in a remarkable way in his address to the incoming class of young men. The address was well built, unique, compact and powerful. He presides with great ease and perfect balance, and his bits of pleasantry and facetiae surprised us some little. We were not looking for them, but they helped to expedite business quite a good deal."

Dr. Robert T. Brown, who declined re-election as editor of the *Christian Index*, the official organ of the Colored Methodist Episcopal Church, at the recent general conference, in giving his valedictory to the readers of *The Index*, says:

"Two Bishops met daily caucuses with a large number of their friends, had even a pass-word for admission into the church where the meetings were held to defeat this scribe, not only for a higher office, but for any office."

This is a grave charge, and such conduct is more fit for a political convention than for a general conference of a Christian church. It is beneath the dignity of bishops to resort to such methods to carry a point.

News Paragraphs

Plans for the rebuilding of Kent Home, Greensboro, N. C., have been approved and the work will commence soon.

Epworth Memorial Methodist Episcopal Church, of Cleveland, Ohio, has paid its debt and raised \$12,000 additional for repairs.

Secretary Thomas Nicholson of the Board of Education has been informed that on the Day of Prayer in our Colleges fully two thousand students consecrated themselves to Christ.

Leon Sylvester Moor, a member of the college graduating class this year of Morgan College, Baltimore, will enter the Theological Department of the University of Pennsylvania next fall.

The Denver vote on the saloon, on a recent field day, was about 15,000 for and about 7,000 against. The women, it is reported, voted for the saloons like the men and in about the same proposition.

The College President's Association of the Methodist Episcopal Church will hold its annual session for 1911 at DePauw University, Greencastle, Indiana; the dates agreed upon being January 18-19.

Walter P. Johnson, the one Negro among the three hundred applicants before the Board of Engineers, April 27th, for license to operate steam stationery engines in Philadelphia, received the highest percentage.

The annual commencement exercises of Goucher College, Baltimore, Maryland, will be held Wednesday, afternoon, June eighth. President M. Woolsey Stryker, LL.D., of Hamilton College, will deliver the address.

Of the seven Bishops elected during the recent session of the General Conference of the Methodist Episcopal Church, South in Asheville, North Carolina, six were engaged in educational work for the church, while one is at the head of the Missionary work of the church.

The commencement exercises of the senior class of the Industrial High School of Birmingham, Alabama were held in Shiloh Baptist Church, Friday evening, June third. There are eighteen members of the graduating class, one of whom is Mr. Edward I. Buckner.

The General Assembly of the Presbyterian Church in session recently at Atlantic City, held a conservation congress to call attention to the need for protection of the health and life of industrial workers, and resolutions were adopted by the Assembly protesting to the Governor of California against the Jeffries-Johnson prize fight.

The Church Brotherhood and Men's Clubs in Chicago, will in future work together as the Chicago Citizenship Congress, the object of this new society, with its twenty-five hundred members from fifty church clubs, is to provide a means by which the people of known religious faith may act unitedly on any reform movement, and also persistently to raise the standard of citizenship.

In the recent annual contest of the Western Interstate Oratorical Association, a colored man, Henry F. Coleman, a junior student of Cornell College, representing Iowa, won second honors. His subject was, "The Philosophy of the Race Problem." Ohio, Minnesota, Iowa, Nebraska, Wisconsin, Michigan, Missouri, Kansas, Illinois and Indiana, constitute the Interstate Oratorical Association.

Glen Curtis has made a new record in aviation. He made the flight from Albany to New York on May 29th, in one of the smallest biplanes ever used for such an attempt. Making the trip of 150 miles in two hours and forty-six minutes he wins the prize of \$10,000 offered by the New York *World* to the first person who on or before Oct. 10, 1910, should make the flight from Albany to New York in a mechanically-propelled airship within twenty-four hours, allowing two stops.

Gough Decatur McDaniel, of Baltimore, Md., a colored student at Brown University, on the excellence of delivery of his original oration, "A Plea for Liberia," has won the Gaston medal, the most valuable prize offered by the university, and the highest honor awarded a senior. The winning of this prize carries also the right to deliver the same address at the annual commencement exercises, which occur this month. This is the first time during the career of Brown University that a colored student has won this medal.

Gleanings from the Field

ALABAMA

Montgomery.—On May 15 our second quarterly conference convened with District Superintendent P. G. Goins in the chair. Reports showed increase along all lines. Money raised for all purposes during the quarter as follows: For trustees, \$253.15; for Sunday school, \$5; for Ladies Aid, \$15; for benevolence, \$11.35; for pastor's salary, \$132.50; total, \$423.65. Our district superintendent has the work in hand and is looking after every interest of the church. He preached two able sermons. Our congregations are increasing each Sunday and new members are being added at nearly every service. We are looking forward for a good year's work. We have bought an 800-pound hell.—L. H. Humby, pastor.

FLORIDA

Micanopy.—Our first quarterly conference convened May 9-10, with our worthy district superintendent, the Rev. J. P. Patterson, presiding. Our pastor, the Rev. D. W. Demps, is trying to make this a successful year spiritually and financially. The Epworth League and Sunday School is in a prosperous condition.—Mittle C. Gibson.

Aredondo Charge.—The Tribe Club raised for installation of lights and other purposes: James Halle, \$1.25; Arma Ferguson, \$1.25; Rebecca Watts, \$8.40. Mrs. Easter Ferguson, \$3.50; Mrs. Rosa Halle, Bennett Kelly and Amos Geo, 50c. each; Mrs. Mary Thomas, \$2; Jed Brooks and Geo. Bealure, 25c. each.—S. C. Green, pastor.

GEORGIA

Atlanta.—The Fort Street Methodist Episcopal Church is growing in popularity, influence, power and strength. Her strides are upward, and that, too, with the greatest rapidity. Every department is actively at work. The church is in the midst of a debt-paying campaign. The local debt of many years standing is \$600. The interest on this amount has been kept up to date. Our rally on this note April 24th amounted to \$508.95. Thus, we will soon haul in the old mortgage of many summers. Praise God from whom all blessings flow. We will then pay our church extension debt and then we will be free indeed. All other claims of this charge will be fully met. Our revival will begin immediately after Childrens Day. By the help of Him who doeth all things well we will bring many more precious souls into the Kingdom of our Christ.—E. R. Miller, pastor.

Douglasville.—The Rev. J. W. Bowlin came to us in the place of our District Superintendent, the Rev. C. W. Adams, at our second quarterly conference held here April 30 and May 1. The reports of class leaders were full and other officers were in their places presenting a good congregation. On Sunday the Rev. Bowlin preached a splendid sermon, to a crowded house. We paid the District Superintendent and gave Rev. D. Gray, our pastor, a good collection. Rev. Gray is a worthy preacher and is doing a good work here. He is planning a fine church building at Douglasville. During the quarterly conference the writer solicited sixteen trial subscribers for the SOUTHWESTERN.—R. J. Simmons, reporter.

Savannah.—Sunday May 1, was a great day in our beloved Zion. The morning service was full of spiritual

fervor. Our Sunday School at 3 o'clock was full of spiritual enthusiasm. There was an unusually large number of communicants. Collection, \$25.26. Our second quarterly conference was held on Sunday, April 24. Both morning and evening the sermons were intellectual and spiritual treats. In the absence of the District Superintendent the Rev. I. T. Griner presided. Raised in the quarter, \$22.40. Several souls have been gathered in recently. In our financial effort we raised about \$300, which enabled us to reduce our note to \$900. As a supplement to the regular contribution plan, the women of the church raised in entertainments, the net sum of \$93.50. Mrs. A. L. McTear was at the head of this faithful band, and was strongly supported by the entire working force of the church.—G. W. Lennon, pastor.

Valdosta.—On Monday night the members of Trinity Methodist Episcopal Church entertained their District Superintendent and pastor with a reception at the home of Mr. and Mrs. Thomas Jones. Mrs. Emma McCleary and Mrs. D. L. Kemp, the wife of our beloved pastor did all in their power to make the occasion enjoyable. Everybody was in the best spirits.—B. C. Roberts.

Waynesboro.—On the 1st of May a grand social was given by the Epworth League at Haven Academy, which was a splendid occasion, in honor of Mr. C. O. Sexton, a faithful member and Superintendent of the Sunday School of Haven Memorial Methodist Episcopal Church.—J. C. Williams, pastor.

Sparks Charge.—On April 16-17 our District Superintendent, the Rev. F. R. Bridges presided over the quarterly conference. We raised during the quarter, \$162. Paid the District Superintendent \$18.50. We are unspeakably proud of our District Superintendent and pastor, J. H. Grant.—Henry Smith.

College Park.—The church at this place has a good Sunday school with 56 pupils. The revival which began on Easter Sabbath resulted successfully. This is the Rev. J. M. Daniels first year at this place and he is proving himself a successful pastor. The District Superintendent, the Rev. J. L. Thompson preached for us on Easter Sabbath and pleased all hearers. An interesting program was rendered at this time and \$13.50 was collected.—I. C. Rucker.

Baxley Charge.—Our pastor, the Rev. M. H. Evans, preached at Easter a glorious sermon to a large audience. He is now building Belle Chapel a few miles from Baxley. Our pastor is an active man and in earnest.—Stella B. Stripling, reporter.

INDIANA

Terre Haute.—The members and friends of Merrill's Chapel are still singing praise to the Rev. H. H. Hinton and members of Sautter's Chapel for the excellent programme of Saturday evening, May 21. Old folk and children are still humming the song sung by the quartette, which some one has said was as good as ever sung in this city. Madam (Alice McLeod) Bethea, one of the best chorus trainers in the Lexington conference, was manager and organist. Madams Anderson and Beasley, Rev. H. H. Hinton and Dr. D. A. Bethea composed the quartette. We hereby publicly thank them for their splendid service.—B. F. Smith, pastor.

Manhattan.—Since my appointment

here from the March conference: Our work is moving along nicely, and each department has begun to hestir itself. Easter was a success and was carried on during conference session with a collection of \$20.51. The church is preparing to build on to the parsonage. The trustees have raised \$16.06, and donations to the amount of \$25; total, \$41.06. The members and friends gathered at the church about two weeks after we arrived with what proved to be a complete surprise pound party, and left clothing, flour, sugar and groceries too numerous to mention. We have raised all told \$129.41 this quarter.—A. Faulkner, pastor.

KENTUCKY

Bowling Green.—At Sixth and College Street Methodist Episcopal Church the first quarterly conference was held by District Superintendent J. W. Robinson, D. D. The meeting was a success. Our district superintendent preached two excellent sermons. Sunday afternoon we had an old fashion general class, after which our district superintendent administered the communion. A goodly number communed. Dr. Robinson made many friends while in our community. He gave also a short address to the Epworth League. The church is alive in every respect, and we with our new pastor, the Rev. G. W. Harris, expect to make this work go. Collection \$21.10.—Reporter.

Scott's Church.—We held our first quarterly conference and communion May 14-15, the Rev. J. S. Bailey, our new district superintendent, presiding. The reports showed the work in good condition, and this promises to be the best year under the administration of the present pastor, the Rev. R. F. Broddus, who is beginning his third year. His salary was raised to \$800 without his asking. Our new financial plan enabled us to give district superintendent a check for \$26 at the quarterly conference. Something new for this church. Sunday was a great day for the church. Superintendent Bailey preached morning and night. The Rev. I. W. Herington, of the Baptist Church, Washington, Ky., preached at 3 p. m., and the choir of the Methodist Episcopal Church, Washington, rendered excellent music. The Rev. B. J. Ward and about thirty of his members from Washington, Ky., worshipped with us. One hundred and seventeen communed, six united with the church, and our offering was \$55. Thus closed one of the best quarterly meetings here for many years.—Richard Burnes.

KANSAS

Chetopa.—At Oswego Methodist Episcopal Church our first quarterly conference convened May 14-15, with the Rev. Dr. D. G. Franklin, district superintendent, presiding. C. H. Easter was elected secretary. The Rev. A. F. Lane, pastor, paid the district superintendent in full \$10; paid pastor \$6.86. Total raised at this quarter \$16.86. At 11 o'clock, at 3:30 and at 7:30 Sunday night the doctor preached able sermons. Fifty-four communed. We are always glad to have the doctor in our midst. He always brings us good tidings of great joy, and we pray God's blessings upon him and his work.—J. E. Green, recording secretary.

Chetopa and Oswego.—We are on our feet. We came to our appointment immediately after conference and found two beautiful churches and two parsonages well furnished. Mines,

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Lucy Hudson, Georgia Hays, Edna Green, Hattie Webb knows how to make things go. Our first quarterly meeting May 14-15 was a great day for the Master. Dr. D. G. Franklin preached three excellent sermons, and the people said he broke his record. Raised \$39.32 and paid the district superintendent in full.—A. F. Lane, pastor.

LOUISIANA

Indian Mound.—In a dark benighted land, where it seemed impossible to build a church, through the leadership of the Rev. I. C. Dougherty there is a church built and paid for at the cost of \$102, twelve converts, twelve from other churches. A great tribe meeting on May 15, in which F. P. ??? lead to the amount of \$8.90. Deerford church and parsonage were rebuilt at the same time, \$198. All of this and an old debt for eight years are paid and receipts in trustees hands. Benevolence raised \$6.

Kahns.—The generous friends of La Jue Methodist Episcopal Church came and agreeably surprised the inmates of the parsonage on Thursday evening, May 12th, and brought a number of pounds of choice groceries and tendered the pastor and family a fine reception. Songs were sung and prayer was offered by the pastor. After tender expressions by the members and friends in appreciation of the work being done by their humble leader, all departed. The party was led by Mrs. Eveline Morris, Mary A. Forester and Bessie F. LaMotte. The pastor feels very grateful to the promoters of the affair and takes this method in expressing his appreciation to the kind ladies and their friends.—J. H. Thompson, pastor.

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Gleanings from the Field

MARYLAND

Prince Fredericktown.—At our return from the Washington annual conference to serve the people of the Prince Frederick charge for the seventh year, we were received with the highest congratulation by both white and colored. They tendered two grand receptions of welcome at Mt. Olive and Brown's Church. We also held our first quarterly conference April 22d, the Rev. Joseph Wheeler presiding to the satisfaction of the conference. Reports showed progress on all lines. Collection \$50. The members of the charge celebrated their pastor's fiftieth anniversary on May 17, at which time the church was neatly decorated and the programme was rendered up to date. Song service fine, and address also, after which followed a grand reception. They presented on the table thirty-five cakes of the finest sort, and there were many useful presents presented to the pastor and good purse of money.—H. A. Johnson, pastor.

If afflicted with sore eyes, use **Thompson's Eye Water.**

MISSISSIPPI

The membership at Veto has arranged a Tribe Rally for the fifth Sunday in May, proceeds for the benevolences and to prepare the churches for dedication in August. This pastor and membership are also interested in the efforts to increase the circulation of the SOUTHWESTERN.—William Payne, pastor.

Orwood Mission.—Our District Superintendent, Dr. N. R. Clay was with us accompanied by our beloved pastor, the Rev. W. M. Milliner. He organized a quarterly conference at this place at 4 o'clock p. m., preached for us at night and administered the Lord's Supper. Received one member in our church since our Superintendent was with us. We are small in number, our membership being only seven. We organized in the Spring of 1909. The year closed with us having paid our pastor a small sum, paid our general funds, bought and paid for a plot of land, upon which to build our church. The church lot cost \$100. We have ordered our lumber, it is sawed and it is now ready. We will haul as soon as practicable.—L. W. Gentry.

The rally at Spring Hill Church, Montrose, was a success. Raised in the entertainment Saturday preceding the Sunday \$23.55; raised on Sunday, for all purposes, \$47.20; total, \$70.75. We have raised on building and improvements this quarter \$165.95.—E. A. Wilson, pastor.

The negro day, May 8th, was celebrated in a unique and inspiring way at Big Hill, the leading church on the Verona circuit. The people came from far and near to celebrate this occasion, which was greeted by the old negro May 8th—forty-seven years ago—with shouts, songs and prayers and tears. At 11 o'clock the pastor in his simple and forcible way spoke upon the negro race, comparing the present-day negro with the primitive. After the morning service dinner was served in the old-fashioned way, and almost six hundred people partook of a sumptuous dinner. In the afternoon a play programme was rendered, and the Rev. Mr. Hall, a Baptist divine, delivered an enthusiastic address on "Race Pride." The public collection for the pastor during the day \$24. Thus went

on record a happy and profitable celebration of the sacred and memorable 8th day of May.—E. O. Woolfolk.

MISSOURI

The Rev. and Mrs. J. W. Parks, of Elsberry, Mo., are very much elated over a surprise social composed of members and friends of their church led by Mrs. A. Bailey. They brought with them many substantial articles for the use of pastor and family. Mrs. T. W. Fulghaw made the presentation speech, which was very happily responded to by the pastor's wife. The Rev. Mr. Parks is delighted at the interest the young folks are taking in the church.

The pastor and his wife were at Sweet Springs, sitting quietly in the parsonage, when their peace was disturbed by the taps of the drum, and on opening the door they found the yard filled with Knights of Tabor and daughters and members of the church and friends. The Knight's band furnished music for the occasion. They left the table filled with many good things for the pastor and his wife, who kindly thank them.

Fulton Charge.—The return of the pastor, the Rev. W. H. Smith to this charge by Bishop Lewis was indeed very agreeable to all the members, friends, and to the general public. Our pastor has endeared himself to all the people at this place, during his stay here as the pastor of the St. James Methodist Episcopal Church. He is an earnest, enthusiastic worker in the church, and pushes the interest of every department. He is cheerful, sympathetic toward all and especially to the sick and suffering. We welcome with delight his return for another year. The first quarterly meeting was held May 1-2, the Rev. W. C. Ellis, District Superintendent, presiding. The meeting was a success. The District Superintendent preached a very able and helpful sermon to a well filled house. All things are working for good. The District Superintendent's claim was met in full. Collection, \$25.00. Missions this Conference year, \$6.38.—W. J. Broyles, District Superintendent.

Mexico.—The Rev. J. W. Harris, D. D., pastor has entered upon the third year's work with a splendid outlook. The church is well organized with the following leaders: Sunday school Mrs. N. J. Cooper; Ladies' Aid, Mrs. A. M. Williams; Epworth League, Miss Maggie Baskett; Missionary Society, Mrs. Mollie Locke; Junior League, Mrs. Ann Bell. Evangelist, Rev. C. Toys, was with us April 24-25. Although only two days, the church was greatly quickened and souls bowed at the altar for prayer. First quarterly meeting was May 8. District Superintendent Ellis was present and rendered efficient services. All services were well attended and collections good. Twenty-four new subscribers were taken for the SOUTHWESTERN. Among the young ladies who work efficiently in the church: Misses Halley Holt, Mattie Scott, Georgia Pringle, Odessa Bailey, all public school teachers, and Miss Ruby Locke, a trained nurse. Prof. I. J. Hicks, principal of the High School, has been a teacher in the Sunday School over 20 years. Thus the good work goes on.—H. H.

Sweet Springs.—The first quarterly conference was held May 7-8, by District Superintendent J. H. McAllister.

He is a sweet spirited presiding officer, and carries sunshine wherever he goes. The reports showed that the charge is alive. At 11 o'clock Sunday morning Superintendent McAllister preached a strong sermon and every heart was electrified by the power of God's message. The Rev. Dennis Payton preached at 2:30 p. m. to the delight of all present. The Lord's Supper was a spiritual benediction. One was received by letter. At 7:30 p. m. Superintendent McAllister again preached. This is Rev. R. G. Smith's third year as pastor, and we have begun the work with bright prospects. We anticipate a grand and glorious success this year. Our quarterly collection was \$14.75.—H.

Joplin.—Trinity Chapel is pressing on toward the mark of victory. Our new pastor, Rev. Charles S. Webster and his beloved wife, sent to us by the conference at Kansas City last April have entered into the work with boldness and with hands, head and heart fitted for the place. Rev. Webster is a young man just out of George R. Smith College, at Sedalia, Mo., and he comes to us well recommended. He has succeeded in this short time in putting new life into the Ladies' Aid by increasing the membership and under the wise leadership of Mrs. Nealy Holt the president the Ladies' Aid has already raised over \$30.00. They have repaired the parsonage, put in new windows and with many other additions have turned the home of the minister into a new place, and are now contemplating painting the house. The present indebtedness of the church is \$600.00 and the trustees are planning to raise \$500.00 and at least one half of the amount on June 26.—Lewis M. Clark, Secretary.

Springfield.—April the 21st, 1910, about fifty-five of the members and friends of Pitt's Chapel, Springfield, led by two noble women—viz., Miss Bettie Caster and Louisa Caldwell—surprised their pastor, the Rev. W. J. DeBoe and family by leading fifty-five or more people to the parsonage at an early hour on the evening of April 21st. They brought in a wagon-load of provisions and gave a neat purse of money. After the serving of ice cream and cake, the pastor sang, offered prayer, made an address, and bid them God speed. The pastor and family returned thanks to the members and friends for this expression of appreciation. May God bless them.—W. J. DeBoe, pastor.

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NORTH CAROLINA

Newton.—Our third quarterly conference was held April 30-May 1 in our new church, Wilson Chapel. The Rev. R. Smith, of the Statesville charge, was with us, as our superintendent could not come. This occasion was the opening in our new church here. It was a good quarter. Paid the superintendent in full. Raised during the quarter for all purposes, \$96.71. This was the first time that a quarterly conference had been held in this community for twenty-four or twenty-five years of our church. We have been here on this charge for four years and have built two churches after plan No. 1, and built a parsonage and paid off a mortgage on the church in town. The Rev. R. Smith preached a splendid sermon Sunday



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FOR THE HAIR AND COMPLEXION is used in our Beautifying Parlors on hundreds of ladies and gentlemen. MME. TURNER'S MEDICATED HAIR GROWER will cure any scalp trouble and stimulate the growth of hair, no matter what its condition may be. Price \$1.00. We give the kind of soap we want you to use.

MME. TURNER'S MYSTIC FACE BLEACH will cure every, any and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion. Price, \$1.00. Soap free. We have a full line of wigs and switches of all colors.

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Suits \$9.00 up Pants \$2.50 up

Every garment cut to measure in the latest city style—a perfect fit guaranteed. Money refunded if goods are not satisfactory.

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We will send you FREE, a handsome agent's outfit containing samples of the latest wools, tape line, order blanks, instruction chart and everything necessary to start you in the business. If you wish to increase your income, write us today.

Progress Tailoring Company
220 Harrison Street, Chicago.

morning at 11 a. m. Communion at 3 p. m. Baptized 9; one accession to the church.—A. B. McQueen, pastor

District Conferences and Conventions

CONFERENCES

District.	Place.	Date.	Dist. Supt.
Chattanooga	Cleveland, Tenn.	July 5-10	Cox
Welsh Mission	North Fork, W. Va.	July 7	Marley
Winona	Kilmichael, Miss.	July 19-24	Gilliam
Austin	Lockhart, Texas	July 19-24	Kirkpatrick
Knoxville	Clinton, Tenn.	July 19-25	Webber
Spartanburg	Chester, S. C.	July 20-24	Brown
Florence	Latta, S. C.	July 20-24	Fulton
Montgomery	Castleberry, Ala.	July 20-27	Giddens
Savannah	Tarboro, Ga.	July 20-24	Goin
Greenville	Anderson, S. C.	July 20-24	Page
Hattiesburg	Ellisville, Miss.	July 21-24	Dudley
So. New Orleans	Thibodaux, La.	July 21-25	Hubbard
Starkville	Pleasant Grove, Miss.	July 26	Eycratt
Waco	Mart, Texas	July 26-31	Moore
Beaumont	San Augustine, Tex.	July 27-31	Duncan
Meridian	Lawrence, Miss.	July 27	Slumert
Brookhaven	Columbia Val, Miss.	July 27	Rembert
Waynesboro	Waynesboro, Ga.	July 27	Jackson
N. New Orleans	Franklinton, La.	July 27-31	Price
Baton Rouge	Clinton, La.	July 27-31	Daniels
Sumter	Camden, S. C.	July 27-31	Redfield
Marion	Selma, Ala.	July 27-31	Martin
Muskogee	Okmulgee, Okla.	July 28-30	Franklin
Pine Bluff	Carthage, Ark.	July 28-31	Whitehead
Anniston	Heflin, Ala.	July 28-31	Stripling
Savannah	Colloden, Ga.	July 28-31	Mason
San Antonio	Gonzales, Tex.	Aug. 2-7	Hart
Greenville	Itta Bena, Miss.	Aug. 3-7	Jackson
Huntsville	Livingston, Tex.	Aug. 3-7	Fuller
Palestine	Butler, Tex.	Aug. 9-14	Reddix
Louisville	Letchfield, Ky.	Aug. 10-14	Richards
Shreveport	Zwolle, La.	Aug. 10-14	Monson
Alexandria	Alexandria, La.	Aug. 10-14	Wyatt
Monroe	Monroe, La.	Aug. 10-14	Gilmore
Dallas	Fort Worth, Tex.	Aug. 16-21	Chapman
Paris	Sulphur, Spgs. Tex.	Aug. 16-22	Higgs
Lake Charles	St. Martinsville, La.	Aug. 17	Bailey
St. Joseph	Independence, Mo.	Aug. 17	Todd
Maysville	Covington, Ky.	Aug. 17-21	Smith
Jacksonville	Fernandina, Fla.	Aug. 18-21	Taylor
Guthrie	Oklahoma City	Aug. 18-21	Adams
Navasota	Brenham, Tex.	Aug. 23-28	Cabbell
Rome	Aragon, Ga.	Aug. 24-28	Curry
Topeka	Manhattan, Kans.	Aug. 24-28	Williams
Cumberland	Washington, Pa.	Aug. 24-29	
Marshall	Mineola, Tex.	Aug. 30-Sept. 4	

CONVENTIONS.

- June 13-15...Hattiesburg District Home Mission and Church Extension Convention, St. Paul Church, Hattiesburg, Miss.
- June 14-15...Texas and West Texas Conference District Superintendents, Ex-Presiding Elders and College Presidents' Council, Marlin, Texas.
- June 23...Tennessee Conference Epworth League Convention, Springfield, Tennessee.
- June 23-25...Texas Conference Annual Convention Woman's Home Missionary Society, Palestine, Texas.
- June 23-26...Lexington Conference Woman's Home Missionary Society, Hawthorne St., Church, Columbus, Ohio.
- June 24-26...Mississippi Conference Woman's Home Missionary Convention, Hattiesburg, Miss.
- July 8...Sedalia District Woman's Foreign Missionary Society, Sedalia, Missouri.
- July 27-31...Beaumont District Sunday School Institute, Epworth League Convention, Woman's Home Missionary and Ladies' Aid Society, San Augustine, Texas.
- Aug. 25-28...Spartanburg District Sunday School Institute and Epworth League Convention, Gaffney, S. C.
- Aug. 25-28...Montgomery District Sunday School Convention, Pollard, Alabama.
- Oct. 14-16...Lincoln Conference Woman's Home Missionary Convention, Oklahoma City, Oklahoma.

Conference Notices

Special Notices

AUSTIN DISTRICT.

The District Conference, Epworth League and Sunday School Convention will convene July 19-24, in Lockhart, Tex.—F. L. Kirkpatrick, District Superintendent.

ANNISTON DISTRICT.

Brethren: The District Conference will be held here July 28-31. Please send me the number of your delegates that I may provide homes for them during the session. Visitors who are not delegates will be cared for to the best of our ability; they may bring along a little help for themselves.—F. J. Brown, Pastor.

LEXINGTON CONFERENCE.

WOMAN'S HOME MISSIONARY SOCIETY.

To Auxiliary Delegates: Dear Sisters:—Your District Corresponding

Secretary has no doubt sent you a program of the meeting June 23-26, in Columbus, O. Please be prepared to respond at the time allotted to delegates from auxiliaries to report, as the program is quite full and must be carried out as printed. In asking for the next Annual Convention to meet in your church, be sure that you have been informed by the pastor in charge, also the official board of your church that you may extend the invitation. If this is done, should the pastor be removed from the charge before we meet with you, it will be agreeable for us to come, as the invitation will be the act of the church. Since we are only an auxiliary to the church, we must therefore be subordinate and not anticipate any plans of work without their consent. Kindly keep a watch for articles in this paper touching our work. We owe the editor of this paper our hearty cooperation for many reasons. One is—each member of the Woman's Home Missionary Society should be a regular subscriber, since he so fully opens the columns of the paper to us for articles and notices. Thus we are relieved of a heavy expense that would be put upon our society for printing. If you are not a subscriber I suggest that you subscribe now. If not now, you must do so at the Convention, for it is the resolve of every loyal Methodist woman to show our loyalty by being a constant subscriber of this most excellent church and race enterprising paper.—M. A. Sissle, president.

HATTIESBURG DISTRICT.

The Hattiesburg District will convene at Ellisville, Miss., July 21-24. I hope all pastors will come with good benevolent reports. Start at once and collect from each member 50c. Let us rally as never before. We want to make this district conference one of note. Now, my pastors, you all have received notice from the Southwestern in regards to the paper, and you remember that we have agreed to get five-cash subscriptions from each charge and circuit. Don't fail. Do your best. Our people must read our paper. It is the only paper that gives us the best side of all questions that comes before the public. Let all the local preachers, exhorters and Sunday School superintendents come prepared to take the Southwestern. It will be a great victory for the district to get 100 subscribers at the coming District Conference. The Southwestern representative will be there and some of the Field Agents. We extend to all of our District Superintendents a hearty welcome. The secretary of the last District Conference will make arrangements with the railway. The committee on program will meet at Hattiesburg, June 8. The Rev. Mr. R. N. Jones and his good people will spare no pains to make it pleasant for all who come.—D. F. Dudley, District Superintendent.

GULFPORT DISTRICT.

Dear Brethren: The District Conference will not be held at New Augusta as our people will not be ready by the time the conference is to be held July 27-Aug. 1. So the Rev. E. H. Langston and the good people of Lumberton, irrespective of denomination or church affiliation, have opened wide their doors for the reception of the conference. Now, brethren, let's go up to Lumberton with the greatest reports in the history of our Christian ministry. If you fail to raise the balance of your benevolent money on Children's Day, set a special Rally

Day and ask your people to contribute \$1.00 each for the missionary cause, so you will be able to report the full amount of your apportionment when we meet in District Conference session. Don't come to the District Conference to tell us about your plans you have on foot to raise your claims. The best plan is to set aside a special day and rally your members. It is easier to raise the money than to make excuses for not so doing. What about Southwestern Rally? I sent off five yesterday that I received in two hours' time here on 30th avenue where I live. For the remaining few days let's canvass from house to house. Put out runners; hoist the banner for Southwestern Rally. All that is needed is just a little work and the goal will be reached. At the last session of our conference we voted to raise \$1,000 for repairs and other improvements on Meridian Academy. I have sent to each one of you the amounts you are to raise. Prof. J. B. F. Shaw is doing a great work as the head of that school and we should stand by him. He has planned to visit some of the charges during vacation. Give him a chance to meet all of our people. A Word About the Conference Minutes: I have spoken to each one of you in person and now I am taking this method to say to all. It will almost be a disgrace on us to fail to get out the Minutes of our Conference, and some of us don't seem to realize that this is a serious matter. You have tied the secretary's hands. He can't get them out without the money, and he has made several appeals without any response.—S. H. Cannon, District Superintendent.

KNOXVILLE DISTRICT.

Pastors of the District: Dear Brethren: According to the announcement of our superintendent we are to meet at Clinton, Tennessee, July 19-24, 1910, and that there be no confusion with the committees on homes and reception, you will please give me the names of all the representatives of your charge that are coming to the conference. Not later than July 1, 1910. We are expecting every representative of the District to be on hand and give "Methodism" a boost.—W. R. Marbury.

If afflicted with sore eyes, use Thompson's Eye Water.

District Rounds

SUMTER DISTRICT.

Third Round.

Shiloh, June 19-22; Lynchburg, 24-26; Lamar, 25-26; Sumter Ct., July 1-3; Sumter Mission, 8:30 p. m., 1; Mayesville, 2-3; Mt. Zion, 9-10; Sumter Station, 10-11; St. Matthews, 16-17; Camden Station, 17-18; Antioch, 22-24; Mechanicsville, 23-24; District Conference at Camden Circuit, John Wesley Church, 27-31; Borden, Camden, S. C., August 18; Camden Ct., 19; Rock Springs, 20-21; Longtown, 21-23; Wateree, 27-28. Brethren: I thank you heartily for the many courtesies shown me during my second quarterly visits. We have had a great success. Many have been added to the Church. Every pastor on the District is trying to exceed last year's record. Brethren, remember the second Sunday in June is Children's Day. Make it a great day. Bring to the District Conference the finest report in the history of the charge. Come prepared to pay over to Dr. I. L. Thomas your full apportionment for the Board of Home Missions and Church Extension Society. The

man that does his full duty has nothing to fear. Remember that the man who is not in harmony with the movement to endow Claflin University is not a friend to Christian education.

Remember that we must help to make the Southwestern Christian Advocate self-supporting.—W. H. Redfield, District Superintendent.

MARION DISTRICT. Third Round.

Wedgeworth and Akron, June 17-19; Simpson and Marietta, 24-26; Allen's Grove, July 1-3; Eutaw, 8-10; Mantua, 15-17; St. Paul and Union, 22-24; Marion, August 5-7; Newbern, 12-14; Oak Grove, 14-21; Clinton, 26-28; Gainesville, Sept. 2-4; Mt. Sterling, 9-11; Lusk Mission, 16-18; Selma Mission, 23-25. The Marion District Conference will convene at Selma, Ala., July 27-31, and we desire that all those who are concerned may arrange to be present Wednesday, July 27, the first day of the conference. Every officer is expected to come to the conference with reports prepared. Every member of the conference and delegate will see to it that he or she has a discipline and bring, without failure, the same to the conference. We are anxious that the brethren report fifty per cent of benevolent apportionment.—James W. Martin, District Superintendent.

SPARTANBURG DISTRICT. Third Round.

Newberry and Trinity, June 11-12; Greenwood, June 16-19; Ninety-Six and Saluda, June 18-19; Bradley, June 25-26; Reidville, June 28-29; Greers, July 2-3; Wellford, July 4; Inman, July 6-7; Rock Hill, July 9-10; Chester, July 12-13; St. James, July 14-15; Clover, July 16-17; York Circuit, July 18; Yorkville Station, July 18; District Conference, July 20-24; Blacksburg, July 27; Gaffney Station, July 28; East Pacolet, July 29; East Spartanburg, 30-31; Gaffney Ct., Aug. 3; Spartanburg Ct., 6-7; Pacolet, 9-10; Cowpens, 12; Spartanburg Mission, 14; Spartanburg Sta., 14-15. Dear Pastor, Officers and Members: I thank you for your co-operation in all efforts for the advancement of our work. We must do our best on all lines of work on this third round. We will continue our efforts to get a subscription from every member and friends to the Claflin Endowment. We must carry to the District Conference as much as possible for the benevolent claims. Let us rally as never before. Let's be sure that all our local preachers, exhorters, District stewards and delegates subscribe for the Southwestern Christian Advocate and that they attend the District Conference. Read the schedule carefully. Say, pastor, and District Steward, where will you meet me when I come to hold your Conference? Write me. Sunday School Institute and Epworth League Conventions will be held at Gaffney, August 25-28. Annual Conference to convene at Greenville, Nov. 24. Bishop Neely will preside.—Jas. Asa Brown, District Superintendent, 216 N. Dean Street, Spartanburg, S. C.

PARIS DISTRICT. Third Round.

Honey Grove and Bonham, June 25-26; Brookston and Cedar Hill, 25-26; Paris Sta., July 2-3; Quayle Chap. and W. P., 2-3; Morgan Chap. and Ala. S., 2-3; Terrell and Rosser, 10-11; Paris Ct., 16-17; Clarksville Ct., 23-24; Clarksville, 24-25; Free Hope and Madras, 30-31; Baker's Chapel, 30-31; Bagwell Ct., Aug. 6-7; DeKalb Ct., 7-8; Greenville, 13-14; Sulphur Springs &

W., 20-21; Commerce and Celeste, 22-23; Chicota Ct., 27-28; Medill Ct., Sept. 3-4; Wolfe City and Ladonia, 3-4. Brethren: Our District Conference opens with the good people of Sulphur Springs, Aug. 16, 1910. Let's have full reports from all. Strive to report your benevolences in full at this time. "By their fruits ye shall know them." Be God's man.—Jas. I. Gilmore, District Superintendent.

ROME DISTRICT. Third Round.

Aragon, June 4-5; Children's Day, 12; Cartersville and Acworth, 18-19; Marietta, 25-26; Tallapoosa, 2-3; Cave Spring, 9-10; Rivertown Ct., 9-10; Douglasville, 16-17; Cohutta, 16-17; Carrollton, 23-24; Bowden, 23-24; Chickamauga, 30-31; Temple, 30-31; Rome, First Church, 30-31; Cedartown, 6-7; Villa Rica, 13-14; South Rome Circuit, 13-14; Adairsville, 20-21; Summerville, 20-21; Austelle, 20-21. Brethren: The District Conference will convene at Aragon, Ga., August 24th-28th, 1910. The annual sermon will be preached by the Rev. J. F. Demery, pastor of Methodist Episcopal Church, Cartersville, Ga. Let all delegates be present the first day of the session. We are expecting all of our general officers to be present and represent their work. All of the District Superintendents will be present and speak and preach. The Conference will open Wednesday a. m., at 9:30. Let all reports be in hand.—C. W. Adams, District Superintendent.

MONTGOMERY DISTRICT. Third Round.

Theodore, June 18-19; Warren St., June 25-26; Wesley Chapel, July 2-3; Tensaw, 6-7; Pensacola, 9-10; Brewton and Poliard, 16-17; Castleberry, 23-24; Sandbar and Pine Grove, 30-31; Evergreen, August 6-7; Montgomery, 13-14; Booth and Prattville, 17-18; Troy, 20-21; Union Springs, 27-28; Aberfoil and Brown's Grove, Sept. 3-4. Brethren: The District Conference will convene at Castleberry on July 20 and will continue until July 24. Every pastor is earnestly requested to report his benevolent collection in full or at least half. The local preachers will please come prepared to take their examinations in the course of study and to subscribe for the Southwestern Christian Advocate. Dr. Camphor will be there to see after the interest of the Central Alabama College. Dr. E. M. Jones will hold a Sunday School Institute in connection with the District Conference. Dr. R. E. Jones will represent the Southwestern and other representatives are expected. Thursday night will be the Sunday school anniversary. The Rev. L. H. Hunly will preach the opening sermon; the Rev. H. N. Brown will preach the missionary sermon and the Rev. A. P. Camphor, the educational sermon. Let all the Sunday School and League delegates be at the opening and remain until the conference closes.—P. G. Golns, District Superintendent.

BIRMINGHAM DISTRICT. Third Round.

Bradford, June 16-17; Village Springs and Lehigh, 18-19; Selfville, 19-3 p. m.; Oneonta, 25-26; St. Paul, July 1-3; West Side, 4; Enon, 8-10; Woodlawn, 14-17; Collegeville, 15-17; E. Thomas, 22-24; Sayreton, 23-24; Brownville and Irondale, 30-31; Blount Springs, Aug. 6-7; Warrior and Bangor, 12-14; Kimberly, 14; Tuscaloosa, 20-21; Avondale, 23; Mason City, 24; Car diff, 25; Corona, 26; Bessemer, 27-28;

...IMPORTANT TO...

Pastors and Sunday School Workers

THE THIRD QUARTER BEGINS JULY 1. Order Your Supplies Now!

Do not wait until the last day and say "send by return mail." All orders should be sent in at once. You will then be assured of receiving supplies on time.

Let the wide awake superintendents take notice.

See price-list Lesson Helps.

Sunday School Journal,

Single copy, 15 cents a quarter; six or more to one address, 12½ cents each.

Adult Bible Class,

Single copy, 12½ cents a quarter; six or more to one address, 10 cents each.

Picture Lesson Paper,

Single copy, 6½ cents a quarter, six or more to one address, 5 cents each.

Senior Quarterly,

5 cents a quarter.

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1½ cents a quarter.

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1¼ cents a quarter.

Leaf Cluster,

75 cents a quarter.

Berean Lesson Pictures,

2½ cents a quarter.

Illustrated Quarterly,

3 cents a quarter.

Boys' and Girls' Quarterly,

3 cents a quarter.

Lesson Leaf,

1 cent a quarter.

LET CASH ACCOMPANY ALL ORDERS.

EATON & MAINS,

No. 631 Baronne Street,
NEW ORLEANS

Pratt City, 29. Brethren of the Birmingham District: We are now face to face with a great crisis. We need another building at our Central Alabama College. Yea, we must have another building. Dr. Mason informs us that if we raise \$1,000, the money for the third building is forthcoming. Now, we ask each pastor to hold a special rally in his charge and urge each member and friend to give one dollar for this cause and bring it to Tuscaloosa and there on the day set apart we will have a great rally for the Birmingham district and the roll will be called and you report a dollar per capita. Brother, we must raise this amount. If you will give this matter your immediate and serious attention we can raise every dollar. We hope every brother is doing his best for the Southwestern Christian Advocate. We put this paper on its feet. Our District Conference convenes in Tuscaloosa, August 16 to 21. Send in your delegates at once so we can get out the program. Brethren, again I want to remind you that we are on the Birmingham District and you must not fail. I am with you until the last dollar is raised for our college.—John W. Thomas, District Superintendent.

BROOKHAVEN DISTRICT.

Third Round.

Bridgeville, July 2-3; Hazlehurst, 9-10; Crystal Springs Ct., 14; Crystal Springs, 16-17; Brookhaven, 20-21; Brookhaven Ct., 22; Konolla, 23-24; Liberty, Aug. 6-7; Summit and Magnolia, 9-10; Barlow, 13-14; Bowerton, 16-17; Oak Grove, 20-21; China Grove, 23-24; Florence, 27-28; Mendenhall, Aug. 29; Bryan and Galiman, 30; Star, Sept. 3-4; Rockport, 10-11; Expose, 12; Columbia, 14-15; Lampton, 17-18; Hub, 20;

West Columbia, 21. The District Conference will convene at Columbia Valley Methodist Episcopal Church, July 28-31st. Each pastor is requested to bring five subscriptions for the Southwestern.—P. H. Rembert, District Superintendent.

SAN ANTONIO DISTRICT.

Third Round.

Gonzales Circuit, July 2-3; Beeville and Corpus, 9-10; San Antonio Mission, 16-17; Floresville Ct., 23-24; Jourdan Ct., 30-31; Gonzales and Elm, Aug. 6-7; San Antonio—St. Paul, 13-14; Cuero and Clinton, 20-21; Yorktown Ct., 27-28; Seguin Ct., 4-5; Belmont Ct., 10-11; San Marcos and Ben Allen, 17-18; Lavernia Ct., 24-25; Nixon Ct., Oct. 1-2; Kerrville Ct., 8-9; Houdo Ct., 15-16; Pleasanton Ct., 22-23; Del Rio Ct., 29-30; Karnes and Kennedy, 29-30. Will arrange for the following new places: New Barunfels, Marion, Comfort, Laredo and Brownville. Brethren, you have done well to date. Let's move up just a little. The District Conference, Sunday School, Epworth League and Methodist Brotherhood will convene Aug. 2-7, at Gonzales, Texas. We trust you all will be there first day. Be ready to report all your benevolent money in hand. No use to wait for a better day. We will not get it. We have great faith in you. Bring Samuel Huston College money with you. Dr. Lovinggood will give you vouchers for the same. Now is the time to rally. Souls must be saved. See that our people read the Southwestern. The District program will be ready in time.—A. M. Mason, District Superintendent.

NURSING MOTHERS AND MALARIA

The Old Standard Grove's Tonic drives out malarial and other poisons. For grown people and children.

Gleanings from the Field

MARYLAND

Mt. Airy—You may say that Mt. Airy is moving along nicely under the leadership of the Rev. J. H. Watson. The Sunday School and League are in a fine condition at this writing. Mrs. Lucy Watson, the wife of the Rev. J. H. Watson, is very sick. The Rev. E. S. Williams, District Superintendent, held his first quarterly conference May 13.—J. H. W.

TENNESSEE

Miss M. L. Hamilton, of Nashville, and Mrs. Maggie are spending a few days with us.

The Rev. Mr. Holder, of Leitz's Chapel, is visiting the Rev. F. M. Collier.—S. O. B.

Mrs. Collier is at home again after spending some days with relatives and friends at Bon Air and McMinnville, Tenn.

Shelbyville.—Our church is moving on. We had the best reports at our second quarterly conference we have had for some time. A report from every department of the church was read. Rain prevented service Saturday night, but Sunday we raised the district superintendent's full amount, \$15.56. At 11 a. m. the district superintendent preached; at 3 p. m. the memorial service of the late Dr. S. M. Hickman was held. At 7:30 p. m. the superintendent preached an able sermon. The sacrament of the Lord's supper was given to one hundred persons. The Rev. R. A. Dowell, pastor of Methodist Episcopal Church at Farmington, spent a few days with us and preached some plain wholesome sermons. The Rev. T. B. Blackman spent a few days here also and broke the bread of life unto us. We had six converts and five additions to the church. The Rev. S. M. Utley, district superintendent of West Nashville district, preached two excellent sermons. The Rev. J. W. Richmond, pastor Methodist Episcopal Church Mc Minnville, was at his best. We are always glad to have our friends call on us. The Rev. F. N. Collier preached the annual sermon of the Daughters of Zion and Odd Fellows to the satisfaction of everyone present.

South Nashville.—I have been moved from Garden Chapel, West Nashville, and stationed at Sea Chapel, South Nashville, April 28, 1910, to finish the unexpired term of Dr. Hammond, who transferred to the Lexington conference. The church is doing good work, and the congregations are increasing. Have added one member to the church. We are now repairing parsonage and will move into the same Monday. Have raised \$49.61 up to date, May 30th. With such officers as Owens, Jones, Capland, Peaks, Brown, Samuel, Overall, Allen, Mmes. Owens, Turner, Larkin, Garden and Bedford we cannot fail. The third Sunday in June has been set apart for Southwestern day. I take this method to thank the members and friends for the three surprises of all kinds of groceries and two purses given since my arrival here. We have begun our week's prayer meeting and will begin our revival meeting Sunday night June 5th.—J. H. C. Means, pastor.

Condense, and leave out irrelevant matter. State facts. Do not put several items on one sheet.

A REAL BLESSING

What a blessing is perfect health! What enjoyment there is in feeling well! Life is all pleasure, and work is but play. But if one is continually ailing, life seems scarcely worth living.

Thousands of women suffer, continually or periodically, from the ill or weakness peculiar to their sex. Pain kills pleasure, hinders the performance of their daily duties and makes them most wretched.

Countless women, suffering such ills, have found relief or cure in that old, reliable medicine, especially prepared for women,—Wine of Cardui. Thousands of these grateful ladies write to tell what Cardui has done for them.

We recently had this letter from Mrs. Annie Vaughan, of Raleigh, N. C.: "I cannot find words to express my deep gratitude for what your wonderful medicine, Cardui, did for me, for I sincerely believe it saved my life. I was sick and worn out, almost unto death. My sister finally persuaded me to take Cardui. Before I had taken 5 bottles I was well and strong."

Cardui is a pure, vegetable remedy, which acts gently and naturally on the womanly system. If you are nervous, weak or sick, try Cardui. Get it at once. 'Twill help you.

At all druggists in \$1.00 bottles.

TEXAS

At Fairfield we have but one Epworth League chapter, chartered June 23, 1909. We have 53 members with every department doing good work. During the first quarter, our collection was \$5.89.—The Rev. A. Davenport, pastor.

The pastor at Pineville was very agreeably surprised when he returned from the Annual Conference to find that Sister Mildredye Wesley had been instrumental in bringing to the pastor's wife several pounds of assorted groceries, and after the pastor's return she repeated the generous act, together with Sister M. L. Pritchard of the Baptist Church. The white people helped very generously with these donations.

Most.—We are working faithfully here to repair our church as it is in sore need of the same. The club led by Mesdames, Cogwell, Reed, Wise, Medlock, and Miss Texanna Jones together with Mr. George Davis and other members raised recently \$68.70. We intend to meet every claim for benevolence also.—B. J. Goff, pastor.

At San Augustine our people have been thoroughly awakened through the efforts of our pastor, the Rev. G. Todd and the District Superintendent, the Rev. W. L. Duncan. The Rev. John L. Blue, of Jasper, recently spent a few days with us and helped us greatly in every direction. During his stay we raised \$35.00 in cash and pledges to the amount of \$75.00 were given.—Daniel D. Spotes.

Hearne.—Our second quarterly conference met in connection with our missionary convention. The quarter was well attended. Reports showed the officials to be deeply interested in the works of the church. Sunday our hearts were gladdened by the sermons preached by the district superintendent, M. S. A. Fuller, and others. The church at Hearne has taken on new life, and we hope to run the membership up from forty to a hundred this year. We have taken in ten already. Raised during the quarter: District superintendent, \$11.50; ben-

11 PER CENT DIVIDEND

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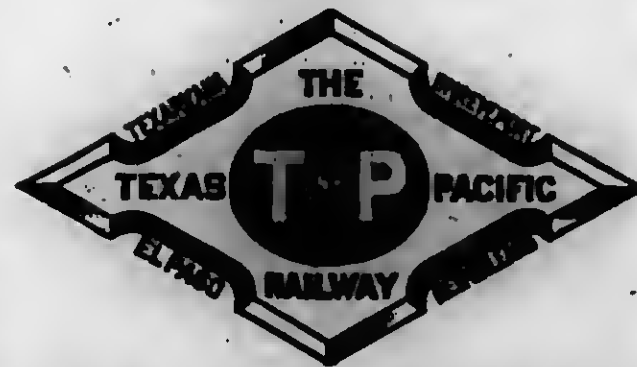
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Marriages

WESLEY-BUSH.—On May 17, 1910, the Rev. J. H. Wesley and Miss Patience Bush, at the home of Mr. and Mrs. Olaf Bush, with quite a number of their friends as witnesses. The bride is an intelligent, highly educated lady, and one of the leading teachers of Noxubee county. The groom is one of the leading young men of the Upper Mississippi Conference. The Rev. Thomas L. Inghram officiated.

YOUNG-CARR.—On the 9th of May, 1910, Miss Marichie Carr and Mr. Grant Young, both members of our church at Crawford, Miss., at the home of the bride. Miss Carr is a good worker in the Sunday School, where she succeeded her sister as superintendent. Mr. Young is a trustee of our church.—B. J. Roberson, pastor.

FAULK-JOHNSON.—Mr. Amell Faulk and Miss Bessie Johnson, at the home of the bride in Monroe, La., April 29, 1910, in the presence of many friends.

Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

NELSON.—Sister Margaret Nelson, one of the founders of Wesley Methodist Episcopal Church of Napoleonville, La., passed away April 16. Her home was known as the preachers' home. She leaves one daughter and a great many grandchildren and great-grand children, besides other relatives. Her funeral was attended by a great congregation, and the writer officiated, assisted by Brother H. A. Williams, T. P. Norris, pastor.

HARRIS.—Mrs. Lovilla Harris departed this life March 24th, in full triumph of faith. She was a loving wife and devoted mother. She was a member of Missionary Baptist church for three years. Funeral was conducted by her pastor, the Rev. W. W. Wicka, assisted by the writer. She leaves a husband and children.—F. J. Talbert, pastor.

TROUSDALE.—Sister Sarah Trousdale, of Lewisburg, a member of the Methodist Episcopal Church, died March 21, 1910. She had been a member for twenty-five years. Funeral preached by K. H. Turner, pastor.

GARNER.—Mrs. Fannie Garner, a faithful member of Lakeside Church, of Huntsville, Ala., departed this life March 23. Sister Garner had been in poor health for some months, but was not confined to her bed, hence her death was quite a shock and surprise to her friends and relatives. Though upon her feet and going around, Sister Garner would often remark to neighbors that she would not live to see Easter, but that heaven was her home. She was about 60 years old and had been a member of Lakeside Church for about 20 years. She leaves a husband, two daughters and a host of friends and relatives. Funeral services were conducted by the pastor, the Rev. Wm. Jones.

BOYD.—Mary A. Boyd, aged 85, has entered into rest. She had been a member of the church 70 years and was always loyal to her church. She was loved by all who knew her. A large concourse of both white and colored friends followed her to her last resting place. Funeral conducted by the Rev. W. C. Hilliard, pastor.

LUSTER.—On May 6, 1910, Mrs. Minerva Luster, a member of St. Paul Church, Ripley, Miss., passed suddenly into the Great Beyond. A host of relatives and friends survive her.—W. C. Hilliard, pastor.

BRADFORD.—H. S. Bradford, a Christian and faithful member of Bradford Church, Belcher, La., crossed the bar May 6, 1910. He served in the church as recording steward, Sunday School Superintendent and sexton. He leaves a wife, three children and a host of other relatives. The funeral was conducted by the Rev. S. M. Hunter, and the writer.—C. Columbus Smith, pastor.

ORR.—Martha Orr died March 24, 1910. She was a faithful member of the Methodist Episcopal Church at Egypt, Miss., on the Bell Circuit, and was about 70 years old. She died in full triumph of the faith after about three months illness. She follows her husband, Mr. John Orr, who went before her to that land of rest about 18 months ago. They were both true and loyal members of their church. Their home was the preachers' haven, where he could always find a hearty welcome. They left quite a loyal and well trained family of children who with their husbands are following in their footsteps. "Blessed are the dead who die in the Lord, for they do rest from their labors, and their works do follow them."—W. C. Hilliard.

LADINER.—After a long illness the weary wheel of life stood still May 16, 1910. Sister Ella, wife of Mr. Morris Ladiner, of Lumberton, Miss., entered into Rest. She lived a soldier and died a Saint, leaving a husband, six children, father and mother, one sister and a host of friends to mourn. The funeral was conducted by the pastor, E. H. Langston, assisted by the Revs. M. Allen of the Baptist Church, and A. B. Abram, of Hub, Miss., remains interred in the family cemetery. Mrs. Ella Ladiner was the daughter of the Rev. A. Ried, pastor of the Florence Circuit, Mississippi Conference.—E. H. Langston, pastor.

SMITH.—Miss Ruth Smith died at her home on Cleveland Avenue, New Orleans, May 11, 1910. She was a member of Union Church from childhood, and died in full hope of rest in her future home. She leaves a dear mother, a devoted sister, and many friends to mourn the taking away of her young life. The funeral was attended by the pastor, assisted by the Rev. Dr. J. F. Marshall, and the Rev. R. C. Woraham.—P. W. Clarke, pastor.

JONES.—The summons came to the home of Mr. M. N. Jones and his wife, Della has gone to the reward. Mr. and Mrs. Jones made their home in Laurel, Miss., in 1906, and there lived happily. Last September, 1909, the wife's health failed and she returned to Heidelberg, Miss., to the home of her mother and father where all possible was done for her comfort, but she grew weaker and finally was sent to the Meridian Hospital and there remained until relieved from suffering by death. The remains were returned to her old home, Heidelberg. Funeral conducted by her pastor, the Rev. B. W. Robertson. She leaves a mother, father and a host of friends.—S. L. Harrison.

FERGUSON.—Elvin Ferguson, of Pine Orchard, Fla., was called from labor to reward April 20, 1910. He was a faithful member of the Methodist Episcopal Church for 33 years. He survived his wife, Ellen Ferguson, four years and twenty-two days. He leaves two sons, five daughters, one brother, and a host of friends; age 72 years. The funeral was preached by our pastor, the Rev. H. Hawkins.—F. G. Ferguson.

ROBERSON.—On March 10, 1910, Mrs. Allie Roberson was called from labor to reward. She was a faithful member of Bethel Methodist Episcopal Church, Benson, La. Her mother, two sisters, other relatives and friends survive. The funeral was conducted by the pastor, the Rev. J. J. Haskins, and the Rev. M. Jones, of the Baptist Church.—(Miss) Vairis Thomas. (Received May 18.)

STARR.—Ida Starr, April 4, 1910, at Howell Cross Roads, Ala., on the Center Circuit. Mrs. Starr was a faithful member of Howell Chapel and had lived a consistent Christian for a number of years; was prompt in her church duties and a desirable neighbor. A husband and five children her. The church has lost a good member.—John Harris, pastor.

ROBINSON.—The funeral service of Willie Robinson was held at Chapel Methodist Episcopal Church April 17,

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1910. Bro. Robinson was a young man just entering into real manhood. A host of friends tendered their last respects. He was the son of Mr. and Mrs. J. B. Robinson, who own about three hundred acres of good farm land and are highly respected by both races of Electric, Alabama.—R. R. Williams, pastor.

MASON.—Hannah Mason, aged 78 years, died Sunday morning, May —, 1910. She was one of the founders of Methodism in Gretna, La.; baptized by the late Wm. Forest, D.D., soon after the war, she lived a faithful, consistent Christian life. She leaves a daughter, a host of friends and grand children. The pastor was assisted by the Revs. C. Crowley, of Monroe; H. Simmons, of St. John, and J. R. Wilson, the St. James Baptist Church.—John A. Lindsay, pastor, Boynton Methodist Episcopal Church.

DAEGES.—Gilbert Dreggs, an old member of Mount Carmel Methodist Episcopal Church, Veto, Miss., entered upon her reward, on May 18, 1910; age 70 years. He had been a member of the Methodist Church for 40 years. Many children and a dear wife survive him.—Wm. Payne, pastor.

DUCKETT.—George Duckett, of Vanceville, La., after being confined to his sick room for more than two years, fell asleep in Jesus May 15, 1910. He was converted sixty years ago. "Servant of God, well done." Age 84 years.—Wm. Emmett, pastor.

LINDSEY.—Wilson Lindsey, of Heidelberg, Miss., died in full triumph of faith May —, 1910. He was a member of the Methodist Episcopal Church, a steward, class leader and trustee. He was also a member of the Masonic Order. The funeral was conducted by the Revs. B. W. Robertson, his pastor, assisted by the Revs. A. Patterson, A. Trotter, C. B. Scott, and the Worshipful Master. Three hundred people attended the service. Age 52 years, 8 months, 27 days. He leaves a wife, three sisters and one brother and many friends. Interment was made in the Philadelphia cemetery.—S. L. Harrison.

MCNEAL.—Charlotte Millsap, wife of Mr. Clarence McNeal died at the home of her parents in Heidelberg, Miss., May 1, 1910. We have lost a helpful worker in our Sunday School, a true member of the Methodist Church at Heidelberg and the husband a loving wife. Mrs. McNeal was the daughter of Mr. and Mrs. A. Millsap, age 17 years 1 month 21 days. The remains were interred in the Philadelphia Cemetery. The funeral was conducted by the pastor the Rev. B. W. Robertson. Great is the reward for one who lives close and faithful as did this one. She leaves a mother, father, a husband and a host of friends.—S. L. Harrison.

CAMERON.—Little Mollie Cameron daughter of the Rev. and Mrs. E. D. Cameron, was born in Mississippi December 26, 1896. The family moved to the little town of Gregory, Miss., on Whites Circuit, where the Rev. E. D. Cameron has been pastoring for nearly two years. On the morning of March 28, 1910, her sweet spirit took its flight. She was a mem-

ber of Lenora Methodist Episcopal Church. She leaves a mother, father, four sisters, three brothers, a host of other relatives and friends.—Wm Smith. (Received May 23.)

BYRD.—George Byrd, one of the faithful members of Bethel Methodist Episcopal Church, Star, Miss., who was always ready to help the Cause of Christ and a member of the Church for many years, died in full triumph of faith, May 5th, 1910, age 75 years. He leaves a wife and daughter, and two sons, and a number of grand children, and a host of friends. The funeral service was conducted by A. D. Smith, pastor, and assisted by the Rev. H. Henderson.

NEAL.—Sister Nealle Neal, who was a faithful member of Pinney Grove Church, Paraloma, Arkansas, departed this life May 7th, 1910. She lived true to her God, to her Church, to her husband, to her lodge and to all of her neighbors. She was dearly loved by all who knew her. She expressed readiness from time to time and had it clearly understood that nothing intervened between her and God. She leaves a husband, two precious little boys and a host of relatives and friends to mourn. Her funeral was attended by the pastor and Dr. R. R. Duncan, our District Superintendent.—H. Bright.

BUE.—Julia Bue, an aged mother in Wesley Methodist Episcopal Church, Veto, Miss., died May 15, 1910, leaving many children and friends. She was 80 years old.

MCNEIL.—Ann McNeil, a faithful member of St. James Methodist Episcopal Church, Monroe, La., for twenty years, died in great peace May 16, 1910. She was loyal to every claim and principle of the Church.—J. O. Brown, pastor.

(In Obituaries Leave Out Poetry and Prayers.)

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

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Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

Miss Celestine Duckett, a staunch member of Union Methodist-Episcopal Church and a subscriber to the Southwestern for many years, visited the office this week.

Miss Bessie M. Garrison, who was the guest of Miss Emma Bessie during the convention of the Woman's Home Missionary Society, left for her headquarters, Atlanta, Ga., much pleased with her visit to this city.

Walden Church — Sunday June 5 was a day of great spiritual significance. With his beginning at early prayer service till the close of night services, the Rev. H. C. Armstrong filled our pulpit and delivered a noble sermon. Subject: "Practical Application of Love."

Mallieu Church — Our second quarterly conference was held on May 25 and 26, with Acting District Superintendent Rev. J. M. Price presiding. The church has made remarkable advance along all lines. Amanda Foucha, of this church, was elected class leader representative to the District Conference. Raised during the quarter \$324.50. Paid the District Superintendent in full. On the same night the choir gave a rally, the Rev. John Marks preached. Collection \$15.00; the same was greatly appreciated. The Rev. J. M. Price, District Superintendent, addressed the love feast. All were pleased to have Miss Bessie M. Garrison in our midst. Her lecture was forceful and impressive. We are planning great things and with such leaders as Pastors F. T. Chinn and District Superintendent we feel assured that victory is ours.—L. M. Randall.

Ross Chapel, Camp Parapet—"Victory in every battle," is our motto. Sunday, May 29, was a victorious day. Many of the old citizens say it was the greatest day in the history of this place. The occasion was a class rally. The classes, with the leaders as named raised: Class No. 1, George Williams, \$23.90; No. 2, Alex Jones, \$39.10; No. 3, Schooler Jackson, \$28.75; No. 4, Mrs. Litcher Isadore, \$20.35. No. 2 received the class

banner. Prescilla Draydon received the prize. Total for the day \$105.36. The church acquitted itself well, and the pastor congratulated the entire membership. Our many friends that so ably assisted us have our heartiest thanks; also the following ministers who assisted with their sermons and talks: Revs. D. J. Price, D. D.; T. Laickins, C. S. Stanley, A. Robinson, W. M. Hamilton, Brown, J. W. Louis, P. Jackson and John Brown—T. B. Orville, Pastor.

If afflicted with sore eyes, use { Thompson's Eye Water.

Gleanings from the Field

ARKANSAS

Fayetteville.—The Rev. Dr. H. P. Coulton held our first quarterly April 30th and May 1st. It was a success both spiritually and financially. Reports showed that the church is progressing. Raised this quarter near \$200. The parsonage has been repaired and we are planning to raise \$100 to repair the church. We have some splendid church workers here. The Doctor was at his best and preached two excellent sermons; the house was crowded at night; sixty communed at the altar. We shall do all we can for the Southwestern.—W. H. Simpson, Pastor.

MISSOURI

Sawyer.—Warren Street Church, Warrensburg, Mo., lost one of its most faithful members in the person of Mrs. Alice Sawyer, who died May 8th, 1910, from heart disease. Sister Sawyer lived a devout Christian since her conversion, eleven years ago. Neither time nor space will allow half to be said that ought to be said about such a life of righteousness as this dear sister lived. We only hope that someone in the community with whom she was associated has caught her mantle.—John L. Brooks, pastor.

TENNESSEE

Lebanon.—The Ladies Improvement Club at this place is increasing in numbers each week and we hope to do a good work and prove a blessing to the people of Lebanon. M. J. Flite, President; Cora A. Booth, Vice President.

Christiana.—On April 30 and May 1, our second quarterly conference was held. The business part of the conference shows marks of improvement along several lines. On Sunday, at 11 o'clock our District Superintendent, W. R. Smith, preached to the delight of all. Sixty-six partook of the Lord's Supper.—H. W. Rucker, pastor.

Millican.—The Rev. L. H. Barnett, our new pastor entered upon his work with a heart full of love. The membership received him gladly and we believe the best results will follow the year's work. We have paid pastor up to the quarter, \$67.45. The first quarterly conference was held March 12-13, 1910. Our District Superintendent, B. M. Taylor gave general satisfaction both in the chair and in the pulpit. Our people were delighted with his sermon. We are started off fairly well. Our finances are not up to date. At the quarterly meeting we raised in cash, \$12.50. Our Sunday School is in good shape and our prayer meetings are good and increasing all the time.—L. H. Barnett, pastor.

Harriman.—The District Superintendent preached two interesting and practical sermons which will likely bring good results. Rev. O. Hypsher,

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our pastor, continues to strike sin hard blows. Our Sunday School and Junior Epworth League are both in good shape. On the 16 and 17 of April the District Superintendent, the Rev. W. A. Weber, was with us in the second quarterly meeting services of the New Century Methodist Episcopal Church of this District. An increase in the finances for the quarter and several accessions to the church are clear indications that there is a slow but steady growth along these lines.

Mitchessville.—At Hall's Chapel, Apr. 30, 1910, our second quarterly conference convened with District Superintendent J. B. Booth presiding. H. B. Brachen was elected secretary. Each leader and officer tried to do their best. Superintendent Booth spoke highly of the reports of the pastor, the Rev. J. W. Satterfield, and his officers. On Sunday morning, May 1st, District Superintendent Booth delivered an interesting sermon to the delight of all. The figures well show what has been accomplished this quarter. Raised on pastor's salary, \$33.07; on District Superintendent's salary, \$13.26; Missions, \$3.00; raised on church building, \$6. Making a grand total of \$55.33. Peace and harmony prevails.—H. B. Brookes.

Copleville.—Dr. M. J. Meredith was with us during our second quarterly conference at Burdeth Chapel, March 1-2. Dr. B. J. Meredith presided. The meeting was well attended. There were good reports, while the pastor, the Rev. M. A. Rogers, had everything well in hand. The services were greatly enjoyed by the people of Copleville. The Sunday School under Superintendent W. H. Fawlkner, is having great success. The Ladies' Aid

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TAYLOR REMEDY CO., Dept. I-A, Louisville, Ky.

Society, the Woman's Home Missionary Society are awake and at work as never before. We raised for all purposes, \$150 this quarter.—Etha E. Rogers.

Special Notice

LINCOLN ANNUAL CONFERENCE.

Pastors: There will be a Woman's Home Missionary Society Convention held in the Methodist Episcopal Church, the Rev. Wade Hamilton, pastor, Oklahoma City, Okla., October 14-16, 1910. Let every pastor send a representative from his charge.—Mrs. E. W. Norris, Conference Organizer.

FOR FEVERISHNESS AND ACHING. Whether from Malarious conditions, Colds or over-heating, try Hicks' Capudine. It reduces the fever and relieves the aching. It's liquid—10, 25 and 50 cents at Drug Stores.

Southwestern Christian Advocate

ROBERT E. JONES, Editor
EATON & MAINS, Publishers

NEW ORLEANS, JUNE 16, 1910

Vol. No. 44—No. 24

"A SERMON TO THE CHURCH"

The *Atlanta Constitution* a few Sundays ago published under the above title an editorial which has commanded very wide attention. We give the opening paragraphs of this editorial:

"Japan, Korea, Brazil and Mexico, with a few other foreign stations, are provided with Bishops and Conferences in the quadrennial allotment just handed down by the Conference of the Methodist Episcopal Church, South, at Asheville.

"That is admirable! It is a scriptural injunction that the gospel of Christ should be carried to the heathen. And, in this twentieth century, obedience to the injunction harmonizes with the most consecrated thought of our day.

"BUT—we look vainly throughout the allotments for Bishops who are to minister to more than 10,000,000 semi-heathen at our doors, the mass of Negro men, women and children who today constitute one of the greatest sources of potential menace to the material and spiritual and physical welfare of the Anglo-Saxon in the Southern States.

"The plains and the jungles and the strands of foreign nations offer an inviting field for evangelization.

"In America, at this moment, millions of Negroes are living in figurative jungles of ignorance, of actual or passive immorality and criminality, of contempt for or ignorance of law, or brooding resentment and of fetichism to evil and superstition beside which the darkness of Africa and China and South America is as noonday.

"The test of missionary activity is—need.

"Where is need more tragic, more urgent, more impelling than right here at our doors?

"These people are not far-off, their salvation is not abstract or academic.

"Reach out a hand; and you touch one. Every day they come in contact with your family. Momentarily they shape or distort our civilization."

It will be observed that the *Constitution* deprecates the failure of the Methodist Episcopal Church, South, to assign a Bishop who should have supervision over the work among colored people in the South. We would question the *Constitution's* statement concerning "semi-heathen" and the "jungles of ignorance * * * and of fetichism to evil and superstition beside which the darkness of Africa, and China and South America is a noonday." This sweeping picture has too much darkness in it. For do we not claim that the American Negro as bad as he is is better than his native brethren? But let these go, the tragic need, urgent and impelling, remains.

This editorial called for very wide discussion from Bishops and laymen of various churches. One of the most striking replies was one by our own Dr. E. G. Penn, whose article was so pointed and interesting that in a subsequent almost half page editorial by the *Constitution*, the editor closed with a two paragraph quotation from Doctor Penn's article. It is a good sign when a leading paper like the *Constitution* take a serious view of missionary work. The *Constitution's* position in the main is that if it is practicable and justifiable to do missionary work in Africa and other foreign missionary fields, there is a field just as compelling at home—the Christianization of the Negro within our arm's reach. To this end the *Constitution* feels that the Church, South, should revive its interest by assign-

ing one of its highest Church officials to this important work.

If this is the way the *Constitution* feels about Southern men being assigned to this work, what should be the attitude of our own work, which has a nucleus of 300,000 members, a sort of advance guard for a magnificent forward-march in this, one of the world's greatest missionary fields. It seems almost a tragedy that the work of our Colored Conferences has had no systematic effective leadership through so many years. This particular phase of our work has not had the representation before the Church that even Mexico, India, China and Africa have had. We have sent our Bishops to China and to India, and to Africa we have given two of our best men for Episcopal leadership. These men have come back from these fields fired with the onward movement of Missionary work and have presented in great addresses the splendid possibilities in these fields. Undoubtedly the best way to reach Africa is to reach Africa in America; for after all the Missionary work to be done in the redemption of one hundred fifty millions of natives on the Continent of Africa is to be done largely through Negroes who have been trained in this country and who have caught the missionary spirit. What is even more, we have given American centers where there is light and learning, where the pastors are of the highest type, where the District Superintendents are picked men—we have placed in these centers our best men as Episcopal leaders, and the force of their direct leadership is felt. We should like to see what could be done with intelligent, sympathetic, statesmanlike and constant supervision of this work in the South. And if the *Atlanta Constitution* feels that the day has come when the Methodist Episcopal Church, South, can afford and should set aside a man for this work, is not the call just as unmistakably to our Church?

A GOOD PLAN, TRY IT

When will we improve our manner of taking collection in our churches? The abomination of abominations is this walking to the table which destroys all solemnity of the service, and brings to naught any impression that may have been made by the sermon. All the money needed can be secured in less time than is now usually taken. Any improvement over this old method will be very much welcomed. Some of our pastors have adopted the basket system, and are succeeding admirably. This is always to be preferred to any other method, and it will work easily. Metropolitan Church, Baltimore, which contributes nearly \$3,000.00 a year for benevolences raises its benevolences and ministerial support and for the fund for trustees through its classes. On Sunday they take what they call the penny collection, and no time is wasted in calling for money or in marring the impression made by the preacher. This church has no walking up to the table. One of our pastors in this city has adopted a method which is a decided improvement over the old one and which, as a compromise, we give with hearty approval. When the time comes for the taking of the collection, before the singing by the choir, this pastor has all the persons in the congregation to stand and then during the singing of the first song all come forward and give their contribution so that when the last verse of the song is ended the collection for that service is taken. This saves considerable time; it works well. There has been no loss in collection in this particular church, as a matter of fact the collections have increased. We suggest to our brethren that they try this method; the sooner the better. At any rate do away with this old custom of singing a half dozen songs and the people dragging up to the table

one or two at the time as tho they were marching at some picnic. We are nearly fifty years from emancipation. We ought to make some improvement and there is no better time to begin than now.

A STATE BUSINESS LEAGUE URGED

A movement is on foot to organize a Louisiana Negro Business League. This means the conservation and the cooperation of the business interests among the Negroes in this State to the end that they will inspire others to enter into business and will promote business confidence. The National Negro Business League is the product of the fertile brain of Dr. Booker T. Washington. He is exceedingly happy in dealing with fundamentals. It was the commendable foresight and foresight that was very practical that led him to the organization of the financial, industrial and commercial interests of the Negroes into a national organization. The movement begun in this State seeks to put the Negroes of Louisiana in line with this movement and in touch with their fellowmen in other parts of the country. We desire to commend this movement unreservedly. It deserves nothing less than the largest success. Without discussing the reasons that have retarded the progress of our people in this State, permit us to say that the time has come when the Louisiana Negro should awaken to his opportunities, join hands with his brother and seek the largest possible financial and commercial development. Nothing could aid in this more than the organization of a State Business League. A convention will be held in the Pythian Temple, in this city, July 6—7. The outlook is for a large gathering. The committee having in charge this movement has put in the field as a State Organizer the Rev. Alfred A. Lawless, Jr., of this city, one of our most progressive and representative men. He is a clergyman, but is also organizer and president of the Progressive Land and Improvement Company. His visits through the State thus far have been productive of great good. He is addressing large gatherings and has awakened no little interest so far in the financial and commercial development of our people.

A strong programme is being built for the meeting by a competent committee. There will be on the program representatives from all parts of the State. Mr. Emmett J. Scott, Corresponding Secretary of the National Negro Business League, and United States Commissioner to Liberia, will be present and address the Convention. Mr. Charles Banks, First Vice-President of the National Negro Business League and cashier of the bank of Mound Boyou, Mississippi, will be present and also address the League. These two men of national reputation would in themselves be sufficient reason for the gathering of a large number of our people. These addresses will not only be inspiring, but they will start a new era among our people in this State.

Reduced rates have been granted by the railroads. The committees, looking after every comfort of the delegates are busily at work. We want to commend without reservation this movement and urge the cooperation of our people in all parts of the State. We urge the ministers to lend their influence both by their presence at the Convention as well as their influence from the pulpits in stirring up our people to attend. Let us make this movement a success.

A resolution just passed by the Board of Trustees of the Public Schools of Madisonville, Kentucky, forbids the attendance of the teachers at dances or card functions in that city as long as they are in the service of the public schools.

FRATERNAL ADDRESS

Before the General Conference of the Methodist Episcopal Church, South, at Asheville, N. C., May 20, 1910

By the Rev. Naphtali Luccock, D. D., Fraternal Messenger from the Methodist Episcopal Church

I count myself happy, my brethren, to stand in this presence at this hour, to bear the greetings and voice the heart throbs of my people to the goodly fellowship of the Methodist Episcopal Church, South. It is fitting that these exchanges of courtesies should be personal, for the best things are not sent by check, by letter, or by wireless telegraphy; they can only be carried in the human heart. So God, himself, came to us, and so we carry the good news of the gospel and the rich treasure of brotherly affection to one another. I am happy, also, for another reason. Few men have influenced my life more profoundly than your own saliently Bishop Enoch M. Marvin. It came about in this wise: I began my ministry on both sides of Mason and Dixon's line, up there in the holy land of Virginia, Maryland and Pennsylvania. At that time that glorious Methodist, Enoch, had just completed his walk with Almighty God around the planet, the first Methodist Bishop to fulfill John Wesley's unconscious prophecy, "The world is my parish," and survey the field. My colleague at that time, not formally but really, was a neighboring pastor of the Methodist Episcopal Church, South. We worshipped together, preached together, lived together. Through him I came in touch with the character, work and message of Bishop Marvin. By a sort of inductive current I caught, in some measure, his spirit and heard from him the clear high note of Christian consecration. His influence, as much as that of anyone, has hallowed and deepened my ministry. It is a privilege to acknowledge the obligation in this presence. I have drunk of your fountain. In a measure, I have kindled my torch at your altar. This is proper, for ours is a common heritage. All things are yours, Paul, Cephas, Apollos, Wesley, Asbury, McKendree, Pierce, Janes, Marvin, Simpson, Galloway, Goodsell, all are yours and ours, and we are Christ's and Christ is God's.

I congratulate you, brethren, upon the great task with which God has honored us. Methodism has been jolted into a foremost place in the leadership of the Protestant forces of the world. You are leading a daring advance upon one of the most imperative yet difficult problems before the church, the relation of pure Christianity; Protestantism, if you please, to the Latin races of America. When Maximilian was sent to Mexico, Louis Napoleon explained that one purpose of the expedition was the settlement of the Latin question on the American continent. He did not settle it; he did not have the right formula. God sent you later with his own great gospel to those nations sitting in the twilight to help solve the problem of sin and salvation, of emancipation and enlightenment, and to regulate, incidentally the Latin question on the American continent. We have sent many a shout to heaven for your triumph in Cuba, and have watched with thrilling interest the movement of your flag through the valley of the Amazon and across the map of Brazil. Methodism says with its living Lord: "To this end was I born, that I might bear witness to the truth." Its message to all nations is, "Ye shall know the truth and the truth shall make you free." The entrance of Methodism into any land sounds the trumpet of the jubilee, "Lift up your head, for your redemption draweth nigh." We are keeping step with you in another part of the world. Within a few weeks, under the leadership of Bishop Hartzell and Secretary Leonard a mission has been fully organized and well equipped for aggressive work among the Mohammedans of northern Africa. Methodism, through her missionary enterprises, has been for many years, more or less, in touch with Mohammedanism, but never in such definite and close grip. Islam rests upon the power of the sword and inducement of the flesh. The secret of its tyranny is in violence and low compromise. Christ's kingdom is a spiritual one, of ideas, of principles, of personality, of great emancipation. Through Methodism a decisive struggle has been begun between light and darkness, between truth and error, between love and hate, between the Crescent and the Cross. Islam came as a new and better religion to Arabia a thousand years ago. It comes as a new and better religion to parts of Africa to-day. But it is like

Lot's wife. It set out with a forward look, but turned back and became a pillar of salt, lifeless and fixed, with but a semblance of spiritual reality. Yet it sways more than a third of the human race, and is the most dangerous rival confronting the church in the task of converting the idolatrous races of mankind. It presents greater difficulties, perhaps, because of its mixture of truth and error and its fierce fanaticism, than the Roman Empire presented to the apostolic church. But Methodism has sounded the bugle call of a great advance upon the ignorance, the cruelties, the enthroned iniquities of the Mohammedan world.

I congratulate you, further, brethren, that you have guarded well the altar fires of Methodism. God said to Israel, and the message is to us also, "The fire shall be ever burning upon the altar; it shall never go out." Fire is the symbol of divine presence, of divine leadership, of triumphant victory. The victories of the apostolic church began in the touch of fire. Our Lord said to his disciples as he separated from them wait for the fire: "Tarry at Jerusalem until ye be endued with power from on high." Methodism began in a touch of fire when the heart of John Wesley, the little Englishman, was strangely warmed in the London chapel. On that day a new era began in Christian life and in Christian theology. With Wesley the movement began of construing Christianity no longer as a series of separate doctrines, but as life and spiritual unity, and, above all, as a living experience. Out of it came a warmer and more joyous interpretation of the gospel. The struggle with Calvinism, then dominating Protestantism, endured for more than a century and a half, when, in the last decade of the nineteenth century, John of Geneva capitulated to John of Oxford. Calvinism brought great and enduring elements into human life. It is doubtful if democracy and the true civil order would ever have settled on the right basis without it. But it was somewhat dim in its spiritual outlook. It hid the Father behind the moral governor, and both behind inscrutable decrees, until it almost denied that God could be known or that Christ revealed the Father. But the mists rolled away that bright May morning when Wesley's heart was strangely warmed. Wesley's distinct contribution to the church and the world was his testimony to the Spirit's action and witness in the soul. It was the recovery of the simplicity, the certainty, the joy, the fire of the apostolic church. The essential and enduring thing in Christianity, as our Lord declared to Peter, is the immediate revelation of the Father to the individual soul. Its immovable rocks is not dogma or an ecclesiastical order, but a vital experience out of which these things come. The true theory of the church is not tactical grace, apostolic succession and touch through the ages, but rather the Spirit's touch and fire from heaven, transforming human personality into divine likeness and fellowship. Other churches may say, with the captain on the stair: "With great price obtained I this liberty." Methodism responds with Paul: "But I was free born." That little company that worshipped with Barbara Heck and Philip Embury in a sail loft in New York; the group of pioneers with shining faces, whose hearts the Lord had touched, who gathered in Strawbridge's log house on Sam's Creek in Maryland; that cottage prayer meeting in Missouri, where Marvin was converted; the praying saints around the altar at that camp meeting in Ohio where Matthew Simpson came through; each was more truly the church of Jesus Christ than the Ecumenical Council that proclaimed the infallibility of the Pope, for each had the true spiritual marks, the Divine Presence, the touch of fire and converting power. Methodism stands for the verification of truth in experience. A man is poorer for everything he doubts in the gospels. Miracles have their place and value in the record, but the supreme miracle is the perpetual one of conversion from sin. Very few could verify the miracles in the record; but Jesus Christ is the same yesterday, to-day and forever, and his power to save from sin, to release from the dominion of it and the love of it; we can verify to-day as directly and distinctly as Peter,

John or Paul verified it. This living experience is the altar fire that must never go out: God-consciousness, at once the life and glory of Methodism and of Christianity. Brethren, this fire, I believe, is burning upon your altars with as pure and vital flame as anywhere in all the world. In God's name guard it most sacredly.

The church is threatened, at least among us, with a subtle invasion of Pantheism. It comes in the guise of a benevolent philosophy that would open our Ark and explain its contents to us. It starts out with the principle of monistic idealism, and would from this explain the universe. When it is through, we are robbed of a personal God. Atonement, we are told, is a splendid illustration of the altruism of a tremendously good man; conversion, a bracing of the will for moral endeavor; sanctification, progressive ethical culture; immortality, to be investigated by the psychical society; the resurrection, a harmless dream. Alas, the fire is out! It is said that a progressive philosopher of this sort, a theological professor, was explaining to an audience the conversion of St. Paul on the theory of a sunstroke. A Scotchman who had gotten through at a Methodist altar, and knew it, arose and asked the privilege of making a suggestion. It was granted; and this was the suggestion: "When you return, professor, take your faculty and the students out into the sun and leave them there a good while. This old world needs nothing so much as Pauline sunstrokes when you consider all that has come out of that wonderful experience."

I congratulate you on your splendid advance in numbers, in wealth, in noble structures all over the Southland; but, brothers, guard well the altar fire; for with all the new theology or the new psychology can bring us, the prime need of the age is still the new man in Christ Jesus, and that is not possible without the touch of fire. With us the dominant note that is stirring the aspiration and rallying the forces of the church from ocean to ocean is evangelism, replenishing again the altar fire of early Methodism.

It is a matter of mutual joy that God has honored Methodism with a foremost place in the modern missionary movement that is profoundly stirring the church. At Niagara Falls, just above the precipice, the waters rush together and flash and sing before they leap the final barrier that separates them from the open sea. Well, sir, the churches of the living God are flowing together, concentrating, flashing their banners and singing their jubilant songs before they leap the final barrier that separates them from the open sea of the world. Methodism was born with a missionary impulse. Thomas Coke, its first bishop, is still calling to the church from the depths of the Indian Ocean to advance to the conquest of the earth. Melville B. Cox speaks to us, like Abel, from his lonely grave in Africa, to lift the Dark Continent into the light and the glory of God. About 500 A. D. Mohammedanism arose, checking the advance of Christianity eastward. About 1,000 A. D. the Papacy was firmly established under Hildebrand, checking the advance of pure Christianity westward. About 1,500 A. D. the Reformation broke like a new dawn upon the world. According to the swinging of the Divine pendulum another epoch in the history of Christianity is due in the twentieth century. Perhaps the greatest since the days of the apostles. It is already taking form in the daring, aggressive, world-embracing missionary program of the church. In the Bellefontaine Cemetery at St. Louis there is a notable monument over the grave of Clark of the Lewis and Clark expedition. On one side is recorded that he carried the flag through four thousand miles of trackless wilderness and planted it on the shore of the western ocean. On the western side is inscribed God's words to Israel: "Behold, I have set the whole land before you; go ye up and possess it." Well, God in our day has lifted the veil that has hung over the Pacific Ocean from the beginning of time, and is saying to his church: "Behold, I have set all lands before you; go ye up and possess them."

All lines of progress are converging in these days.

More than a century and a half ago Sir Isaac Newton made a prophecy almost as startling as his announcement of the law of gravitation: "I believe," he said, "from the study of God's word, that in the future he will greatly accelerate the movement of converting the world, and accomplish the work suddenly. But I am convinced, also, from the study of the Word that, before that comes to pass, there will be a marvelous increase in the speed of transportation on the earth. I believe that in the Providence of God, though the method now be entirely hidden, men will yet travel on the earth at the rate of fifty miles an hour." The world laughed at him. An increase of speed from eight to fifty miles an hour was utterly beyond the frontier of its thought. The keen and caustic Voltaire said in bitter scorn: "One can see how stupid the old Bible is, in that it has addled the intellect of Sir Isaac Newton, the most acute on the earth, until he talks like a fool. He says the time will come when a man will be at one point on the earth's surface at the beginning of an hour, and fifty miles away at the end of it. Absurd! unthinkable!" But this day the prophecy of Newton is fulfilled before our eyes, both as to the rate of trans and communication and as to accelerated missionary movements. Far beyond Newton's dream is the reality. When San Francisco was shaken by an earthquake, a vessel at sea eight hundred miles from the Atlantic coast caught the news of the sky. Nations are touching in the air; already science, commerce and statesmanship are recognizing the unity of the race and are meeting in international conference and planning for the welfare of mankind. The Court of Arbitration of the Hague, and the splendid structure erected in Washington by the twenty-one American Republics, and dedicated a few weeks ago, with a memorial to peace in every corner of the great hall, are signs of the times. It is proposed to declare wide sections of the Atlantic and Pacific, which have become both crowded mail routes and commercial paths, neutral zones, within which the ships of no nation are to engage in combat. Even now, the keynote struck by the angels over the hills of Bethlehem more than nineteen centuries ago is beginning to echo over land and sea and around the whole planet, "On earth peace and good will to men."

The church of Christ is alert and awake to her opportunity. You have been following these great missionary conventions which have been stirring the country like a new crusade. You have been thrilled with their rallying cry: "The evangelization of the world in this generation." Not that every human being will be converted at once, but long before the close of the twentieth century Christianity will no longer be an alien faith in any land under the sun; that every human being born into this world shall have the opportunity of the inheritance of the fullness of life through our Lord Jesus Christ. Those conventions reached a climax in a monstrous gathering in Chicago two weeks ago. It was another Pentecost. You think it a singular place for a Pentecost, but multitudes of consecrated and aggressive people live there. That convention recalls an incident of the German-Austrian war at the battle of Sadowa. The Austrian artillery was mowing down the German lines. Even Von Moltke was tense and pale. "General," asked the old Emperor, "how long can we endure this?" "Sire, not another hour," was the reply. Suddenly smoke was seen to rise on the left over the height of Chlum—Chlum, taken and lost seven times by the Prussian forces. "What does that mean?" asked the Emperor. "Sire," said Von Moltke, lifting his cap and saluting, his face wreathed in smiles, "it means that the crown prince has arrived and the day is ours." The Crown Prince is in action on the field as never before, and the victory of the world's evangelization is sure. Through Methodism, in a good degree, our own nation has had wondrous training for this hour. Two great events of world-wide significance stand closely related in human history. One is the transfer of this continent from the Latin to the Anglo-Saxon civilization, and the other is the rise of Methodism. The taking of Quebec and political shifting of the continent was as distinctly an act of God as the fall of Jericho and the conquest of Canaan. Think of the marvelous medieval grip that was broken in an hour, with a chain of forts from the St. Lawrence, along the Great Lakes, and down the Mississippi to the Gulf. Only Almighty God can do such things. While Wolf was maneu-

vering about Quebec, God was putting John Wesley through some maneuvers in England. Whitefield wrote to him from Bristol asking him to help him in his great open-air meetings. John hesitated and consulted the Scriptures in a mechanical way, as his custom then was. His eyes fell upon these words: "Get thee up into Nebo and die there." The good Lord and Susannah had considerable trouble jolting John into some new visions of truth. But he took his life in his hands and went up and began his wondrous field preaching, the real beginning of camp meetings, and died more than a half century later in his own bed in London, as serenely as Moses who died on the top of Pisgah from the kiss of the eternal, or a daisy that withers up and floats away on the breath of heaven. So when the continent was open, the greatest evangelistic movement of history was in motion and ready for the field. Stephen A. Douglas once said on the floor of the United States Senate that the Methodist itinerants carried civilization in their saddle-bags through the Western wilderness. That rare man, Mr. Roosevelt, whose movements on the earth are attracting more attention than Halley's comet in the heavens, in his book "Winning the West," pays high tribute to the work of the daring itinerants in building up the great republic. Nowhere does Shakespeare's striking simile from the bees apply more happily than to the pioneer preachers with the Bible and the hymn book pushing their way through the wilderness and filling every valley with their songs. "Singing masons building roofs of gold." Yes, they carried civilization in their saddle bags, but they carried vastly more; they carried the Holy Ghost in their hearts and the beginning of the Kingdom of God.

But, brothers, God overwhelmed us in answering our prayers. We prayed for open doors, and he has opened them forwards and backwards. A tide of alien immigration has been pouring in upon us for years, more than a million strong. Its wavelets touch the Southland, but its full tide threatens to overwhelm some of our Northern cities. New York adds an alien population to itself each year larger than the City of St. Louis. Take the Jewish contingent alone. The name of Cohen outnumbered the name of Smith in the city directory of New York. That noble patriot John Smith is in full retreat there before Aaron Cohen. The Island of Manhattan, which some think mistakes itself for the whole continent, is fast becoming the greatest foreign missionary field on earth. There is one street in Chicago in which fifty-seven languages are spoken. It requires more than forty languages to carry the gospel to the inhabitants of a single city in New England. This is no longer the world of our grandfathers, but a new one altogether. Our task is not to evangelize a homogeneous people, but all nations knocking at our doors. But our people are arising with new courage to widening opportunities. We are preaching the gospel under thirty-four flags, including France and Russia, and in more than one hundred languages and dialects. Methodism in a true sense has received the gift of tongues. We are endeavoring to adjust our methods to changed conditions, and are organizing new means of attack, without sacrificing our faith or our altar fires. We believe that a church, alert, wise, and full of the Holy Ghost, will find true what Moses found true in Israel's march toward Canaan. "No city was too strong for us."

As one looks out over society in the twentieth century he detects the onward sweep of certain great social achievements; labor seeking to better itself, races reaching towards brotherhood; society trying to work itself clear of poverty, corruption and crime, and all that obstructs its upward path. But he will discover the church of Christ like a pillar of fire at the head of each forward movement. The church withstands the plutocrat, who would control business by a cash nexus alone, denying those finer qualities that make us men. The church hears the cry of the disinherited, and the piteous wail of the child under the wheel of Mammon, and battles for relief and true human equation. We are told, sometimes, that the church is falling behind the human procession, but it is not true. Protestantism alone has fifty-three million sittings in this country alone, enough to permit every man, woman and child in the nation to worship at her altars, and she keeps this pathway of privilege adequate and open by adding almost two million sittings a year. It is admitted that Methodism has

conquered to the very bottom of human society, rescuing the poor and lowly. But can she conquer to the top also? Has she a message to an opulent and cultivated civilization? Well, Methodism has as distinct and vital message to the twentieth century as she ever had to the eighteenth. It is this: The spiritualization and glorification of all life. The earth has a twofold motion, one on its own axis, and that brings day and night; the other is in a celestial orbit around the sun, and that brings the seasons. Many have but the one motion, revolving on the axis of an individual enterprise that brings accumulation and nothing more. They need to be lifted into a celestial orbit, to have life threaded with the spiritual purpose of holiness and human service that brings all seasons and the richest fruitage to the soul. Socialism lives by bread alone; materialism builds its towers of Babel and has no vision of a kingdom of righteousness and love, but Christian faith and life brings heaven and earth together in glorious harmony. I am persuaded, brethren, that in this new and intense warfare with materialism, worldliness and selfishness now upon us, you will be called upon to play a heroic part. The romance of the twentieth century will be the development of the Southland, industrially, commercially, spiritually. God has locked within your keeping resources, material and spiritual, beyond your dreams. When they are fully released they will surprise and uplift the nation, and through the nation the world. Brothers, we need you sorely, sorely in certain centers where the odds are heavily against us.

A question that is profoundly stirring us at the present time is the relation of Methodism to higher education. There are those who warn us from the field altogether. Some of our institutions, under the lure of gold, are lifting their anchors and pointing the compass towards ports of ease. This question is not new. It emerged early in the Christian dispensation when Satan confronted our Lord on the mountain-top and proposed, for certain modifications of his plan, to endow the new scheme of human redemption, pouring out without reserve the gold, the silver, the oil, the steel, and the whole treasure of the earth. You remember what our Lord said, standing there in lowly garb, his hands hardened with human toil, with a vision of the cross rising before him: "Get thee behind me, Satan." We must get hold of the Scripture and let it thunder against the earth. Methodism dare not abdicate its responsibility in the matter of higher education, and that for two reasons: The Christian ideal of education is infinitely larger than the secular ideal; it aims to train not only the body and the mind, but the very soul itself for divine fellowship, for holiness and service. Again, the years of college life are of the utmost importance in the formation of character; in that period youth is particularly responsive to the Christian ideal; then the gates into the true and eternal life of the spirit swing open most readily. Methodism must guard most sacredly those gates of life. The relation of Methodism to education is not that of Rome. The public schools are not Godless, but necessary gates and defenses of civilization and progress. The State university has a place and service as a part of that system. We have no quarrels with technical schools. Religion would not enter these realms with ritual creed or empty forms but through illuminated personalities. Christianity wins its greatest victories not in a coat of mail nor with dogmatic sword thrusts, but through the contagion of Christian personality. The dynamic of Christianity is human personality, combining the highest intellectual culture with sincere faith, radiant in holiness and love. It will find education a sphere of influence as it finds it in industry, commerce, professional and social life, in the entire round of human occupation, until the whole earth with all its manifold activities shall shine with justice, truth and love, with the very glory of God. You can no more safely shut religion from the domain of education than you can shut out the sunlight and vital air of heaven. The old alchemists used to say that, if one drew garlic over a loadstone, its magic power would be destroyed. I am sure that the Christian ideal of education becomes dead and powerless at the touch of avarice. Oh, church of Christ, beware! Beware of the garlic of pagan gold!

Brothers, will you bear with me while I speak the deepest word in my heart. When Bismarck was a boy he was distressed that the German people were

(Continued on Page 7).

THE CHRISTIAN LIFE

Guard Your Words

"Does God really hear every discontented word I ever speak? Does He hear when I grumble about the weather, about the hard winter, about the late spring, about the dry summer, about the wet harvest, about the grub worm and the grasshopper? Does He hear when I grumble about the frosts, about the drought, about the high winds, and about the storms? Does He hear when I scold about my circumstances, about the hardness of my lot, about the losses and disappointments?"

If we could get into our heart, and keep there continually, the consciousness that every word we speak is heard up in heaven, would we murmur as much as we now do? We are very careful of our speech before men. We are always on our guard when we think anybody is within hearing, and speak only proper words. Are we as careful what we say in the hearing of heaven? We are careful, too, never to speak words which would give pain to the hearts of those we love. Are we as careful not to say anything that will grieve our Heavenly Father?—J. R. Miller, D. D.

By all means begin your folio. Even if the doctor does not give you a year, make one have push and see what he can accomplish in a week.—Stevenson.

The Straight Gate

By T. H. Darlow, M. A.

Strive to enter in at the straight gate.
—Luke xiii. 24.

1. This solemn warning was provoked by a very simple inquiry. One disciple ventured to put into words the question which often rises up, unbidden, in the hearts of us all: "Lord, are there few that be saved?" What could be more natural and innocent to ask? Yet in Christ's ears the question sounded almost frivolous, and He rebuked it by grave, stern sentences which drove home on the questioner's conscience the urgency of his own theological speculations in which men dissipate their religious earnestness and fritter their spiritual energies away. And in modern England there are still many souls, as there were in ancient Palestine, whose piety runs to seed in curiosity. They search the Bible in vain attempts to discover what the Bible was never meant to teach. They pore over mysterious prophecies, till they neglect elementary practical duties. They discuss the insoluble problems of fate and free will, and like Milton's fallen cherubs, "find no end, in wandering mazes lost." But when we go to Christ Himself with our eager questionings about the future, He always brings us back to the unspeakable seriousness of our own present. When we ask Him about the end of the world and the date of the judgment day, we hear Him answer: "Let your loins be girded about, and your lamps burning, and ye yourselves like men that wait for their Lord. . . . What I say unto you, I say unto all, Watch." And so when we speculate over the destiny of those heathen multitudes who have lived and died without the true Light, the New Testament straightway recalls us to our personal accountability: "This is the condemnation that Light is come into the world, and men loved darkness rather than Light, and again, when we strive to peer into God's final secrets and to forecast the latter end of all souls, we are arrested by these piercing, heart-searching words, and bidden to strive to enter that narrow gate from which so many are shut out.

2. The classic commentator on this text is undoubtedly John Bunyan. The whole course of his *Pilgrim's Progress* carries out the ideas of the wicket gate and the narrow way leading to life, on which few enter and in which fewer still persevere to the end. Bunyan realized the gravity and the perils of the spiritual quest in a fashion which is hardly popular to-day. He would have endorsed

Wait Patiently for Him

God doth not bid thee wait,
To disappoint at last;
A golden promise, fair and great,
In precept mold is cast.
Soon shall the morning gild
The dark horizon rim,
Thy heart's desire shall be fulfilled,
"Wait patiently for Him."

The weary waiting times
Are but the muffled fields
Low preluding celestial chimes
That hail His chariot wheels,
Trust Him to tune thy voice
To blend with seraphim;
His "Wait!" shall issue in "Rejoice!"
"Wait patiently for Him."

He doth not bid thee wait,
Like driftwood on the wave,
For fickle chance or fixed fate
To ruin or to save.
Thine eyes shall surely see—
No distant hope or dim—
The Lord thy God arise for thee,
"Wait patiently for Him."

Frances R. Havergal.

vails by virtue of the fidelity of a faithful few. An evil and perverse generation is subdued by the goodness of the scattered godly. A handful of disciples become the salt and light and leaven of their age and country. For it has pleased God that moral progress shall be maintained and advanced by the victory of the remnant. And He still entrusts His work and His cause on earth to "that small transfigured band which the world cannot tame." From *"The Upward Calling."*

The Flower and the Text

It is said that the Sisters who are engaged in mission work in old London, corresponding to our Deaconesses, never go anywhere on their errands of mercy without taking flowers with them. One night a Sister was walking along Piccadilly with two flowers, a red and a white rose. All the other flowers of her bouquet had faded. Seeing a poor creature sitting on a doorstep, she handed the flowers to her, saying, "aren't they pretty?"

"Yes, they are," replied the girl.
"Do you know what they seem to say to me?" said the Sister, as she glanced from the red to the white rose. "Though your sins be as scarlet, they shall be as white as snow."

With these immortal words as a text, the Christian lady preached the gospel to the abandoned woman, and succeeded in winning her to Christ. She was sent home to her parents in the country, and lived every after a Christian life.

"Every week," says Mark Guy Pearse, "during the summer, there comes to the West London Mission a box of flowers from that country home, with the direction, 'to be given to the poor girls of Piccadilly.'—Ex

Denial of Guilt

One of the worst features of personal transgression against God is a denial of one's guilt, even when the proof of it is made apparent to that one. This is a strong evidence of the depravity of human nature. It shows the deep perversity of a sinful heart. It is a criminal offense against God for one to sin against His holy and most glorious character; but that sin is made still worse by the sinner's denial of his guilt. It was such an attitude as this that many of the Israelites assumed, even in the midst of their wanton and flagrant sinning against God. They were in a very corrupt condition in the days of the Prophet Jeremiah. They had grown exceedingly bold in their iniquities, as appears from the fact that when God reminded them of the great deeds which He had wrought in their behalf, showing them how much they owed to Him for His matchless mercy and kindness to them, they continued to deny their sins against Him. When God specified certain evil deeds which they had done, they replied, "I am innocent." Then God said to them: "Behold, I will enter into judgment with thee, because thou sayest, I have not sinned." What extreme impudence that was! How utterly unworthy they were of any further assistance from the good God! If God had been such a being as the average man is, He would never again have given them any favorable attention. The best of us have a positive contempt for the person who has meanly treated us, without any justifying cause, and yet denies his guilt. His denial of wrong-doing makes his sin all the greater. We detest him for his assumption of innocence. If he would manfully acknowledge his sin, we would have far greater respect for him; and, if he would ask our forgiveness, we would readily grant it. But they are comparatively few people who are willing to confess their trespass against others. The most of them will insist that they are innocent in respect to a certain wrong which they have done to another one, and will put the whole blame upon him. What an exhibition of self-righteousness that is! And yet, bad as it is, there are many people who will face God with the assertion that they are not sinning against Him! They boldly deny that they are guilty of any offense against His laws and commands. They need to bow humbly before God.—C. H. Wetherbe.

every syllable of Browning's sentence: "How very hard it is to be a Christian." The consecrated life of self-surrender and self-denial taxes to their utmost all the highest powers of the soul.

Let no man think that sudden, in a minute,
All is accomplished, and the work is done;—
Trough with thy earliest dawn thou shouldst begin it,

Scarce were it ended in thy setting sun.
We pervert the Gospel when we preach it as a broad gate and a smooth way, when we practice it by shunning the thorns and choosing the flowers. Our Lord uses a word of extraordinary force: Strive—it might almost be rendered struggle, wrestle, agonise; it is the very word which describes His own redeeming agony in the garden, whose leaves were wet with the blood of the Lamb.

3. Yet when we consider, we recognize that the gateway into any kind of excellence must needs be narrow. Moreover, the career "that leadeth to life" remains a solemn and supernatural experience, girt round with glories and terrors—not to be undertaken lightly, unadvisedly, or without considering how much it means to be saved and what moral issues are involved in the broad way which leads to destruction.

4. "Are there few that be saved?" At least we must confess that in our own experience we have found comparatively few Christians who were thoroughly consecrated and devoted and successful. Most of us can count up only a few men and women whom we have been inclined to call holy—a very few people so great-hearted, so self-forgetful, so unworldly, that we numbered them instinctively among the saints. The way of holiness lies open, indeed, yet how sparsely trodden! Few there be that actually carry out Christ's commandments, and obtain Christ's beatitudes, and even in this mortal life enter on

those shining table-lands,
Of which our God Himself is moon and sun.

5. Nevertheless, the Bible is the Book of triumphant minorities. The Church always pre-

Liberia---A Study---XX

By the Rev. Alexander P. Camphor, D. D., President Central Alabama College, Mason City, Birmingham, Ala.

V. The Natives—Social Life—The Gri-Gri Bush

The term "Gri-Gri" means, first, medicine; second, fetish; and, third, conjuration. As medicine the native doctors administer gri-gri to their patients to cure them; as a fetish, it is worn around the neck, loins and limbs to ward off evil, and as a conjuration it is employed as a medium through which mysterious acts were performed by pretended supernatural aid.

The Gri-Gri Bush is a cloistered institution of females, where they receive instruction in all those things which fall into the sphere of womanhood. The bush is located in the forest in a secluded grove, some little distance from the dwellings and farms. The grounds are carefully marked off and are considered sacred. Men are strictly forbidden to enter the enclosure. An elderly woman, a sort of preceptress, has charge of the girls, who enter there between the ages of ten and twelve, where they remain for a number of years until the prescribed work is finished.

The bush is almost general among the tribes in Liberia, though there seems to be an exception among the Kroos, as far as our observation extends. It is variously named. The Pessehs call it "Zenne-su" and the Veys "Belli and Sandi."

The institution has degrees. With the Bassas the first degree is the Bbar, and the second Zoozeh. The principal officers of the grove are known as "Zoe vlong and Bway." It is said that these officers, like the oracles of the "Devil" bush, are adepts in the art of conjuration and poisoning. This makes them personages to be dreaded by the members of the bush, who yield ready and willing obedience to all their mandates.

Instruction covers a period of from three to five years, and is given in those subjects which, to the heathen mind, appertain to motherhood and wifehood and the daily rounds of domestic labors and duties. Special emphasis is put upon the sacredness of young womanhood, and female chastity is sternly protected. The new members are required each day for at least a month to prostrate themselves face downward on the bare earth at early morn, midday and sunset, and go through a ceremony accompanied by a quaint chant recited in a musical and plaintive monotone. They wear a dress peculiar to the order, and during their period of tutelage may not speak to any male—husband, father or brother not excepted. Should they be compelled to meet a person of the opposite sex when off the ground of the bush, they stand aside in mute silence until he passes by.

There is a place in the curriculum for the traditions of the tribe, laws, customs, superstitions, folklore and dancing. Some practice in crude surgery is given, and a limited knowledge of medicinal herbs and roots, with their application to diseases and ailments is imparted. A species of circumcision as an initiatory rite is characteristic of the society, but of this, as of all the doings of the school, great secrecy is maintained.

The right to establish a "Devil" bush carries with it the right to have a Gri-Gri bush also. A festival precedes the organization. Then begins the setting up of the bush, which consists of low huts not more than four or five feet in height, surrounded by a palm-leaf fence, so thickly interwoven that nothing upon the inside can be seen from without.

When the members are assembled an eagle's wing is delivered to the Zoe vlong as a symbol of authority over the district during the session of the brush.

Young girls and uninitiated women of the district are eligible for membership. Great honor is attached to membership, and such is the value of this institution in the primitive policy of Africa that almost any sacrifice is made by parents to have their girls admitted. A fee is required for admission, and there is an additional fee to be paid upon the completion of the work. The price is more for a virgin than for the unchaste. The pupils while in training are supported by their friends, who furnish food and other necessities to the matron for them.

When the first degree has been passed a time is set for the "breaking of the bush." This is a spectacular scene, accompanied with music and

dancing, a performance revealing much skill and cleverness. The girls array themselves in their finest garb, dressing in fringes of bamboo and gaudy colors of imported materials. Leopard teeth, bracelets, fetiches, rings, et cetera, are additional decorations. The beadgear is cumbersome and fancy; the hair is arranged in braids, the high coiffure being supported by ornamental sticks and other adornments.

When the day arrives music and dancing begin and continue for several days, both within and without the grounds. About midday a procession of girls march from the grove and enter the town. Forming a ring, they sing and dance for awhile, and at a given signal all rush from the ring and the Gri-Gri bush is declared closed. The friends of the girls hurry them off home. They believe that witches are abroad, and, to escape harm, they must hasten away. In a few moments the grounds are desolate.

Firing of guns, music, dancing and feasting are features of the home reception. Congratulations are extended by the friends and visitors. A general merry time, which lasts for a month or more, makes the occasion a great event in the social life of the natives.

The second degree of the Gri-Gri brush is confined to adults. Women who fail to take the first degree in childhood may take both degrees at once.

Through the Southwest

We left Atlanta Wednesday, May 4th, for Austin, Texas, the seat of Samuel Huston College. Of course everybody who goes to Texas by way of New Orleans must see two things at least in that great city, viz: Wesley Chapel, with that prince of pastors, W. H. Logan at the helm. Dr. Logan is really a wonder as a pastor. Trinity Methodist Episcopal Church, Houston, Texas says he is. The second thing is the "Sweet Home" of the SOUTHWESTERN CHRISTIAN ADVOCATE. What about this Home? Why, it has a splendid building; fine location. The building is as bright and clean as a new pin. General Manager Davage, cultured; polite, business-like.

Dr. R. E. Jones, the race's greatest editor was away in Chicago. Great things are being done in New Orleans in this sanctum.

All aboard for Houston! On we go—till the darkness covers us as a mantel.

"Houston!" cries the porter.

We are reading our sermon which we are to deliver Sunday, when the cry was made and so hurriedly did we get off of the train that we left our manuscript. My! what shall we do—our crutches are gone. We had to get along without them.

Moral. Every man who carries crutches is not absolutely compelled to do so. Well I am in the parsonage of the great Trinity Methodist Episcopal Church—Dr. G. A. Delandes, pastor. Mrs. Delandes knows how to care for a Methodist preacher. Happy hours. Good rest.

On to Austin. How long will it take to go from one place to another in Texas? Answer: Always. We did get to Austin at last however.

President Lovinggood was waiting for us at the station. Over Austin. Around Austin. Pleasant time. Pleasant memory. Train comes from Calvert Texas bringing Dr. J. W. Weakly who was to preach the Annual Sermon for Samuel Huston College at Wesley Methodist Episcopal Church, Sunday, May 8th. He did preach. It was a sermon on the heart. It reached the heart.

But back to my text. What is my text? Oh! yes, Samuel Huston College and R. S. Lovinggood. I was amazed at the size of this school—kind of building, as well as the number of buildings. Just think—ten years ago one half-finished building—today six or seven buildings—worth at least (\$100,000) One hundred thousand dollars.

No wonder this man Lovinggood has been called the Booker T. Washington of the West. He is really greater than Booker T. for he has had to do all of this work without money while Booker T. has had his millions.

If the church has only one school wisely located it is Samuel Huston College.

Young girls who take the first degree must wait until they are of age before the second can be taken. Marriage usually follows after the first degree.

The Gri-Gri bush has special privileges, which the eagle's wing symbolizes. During its session no one may be accused of witchcraft, no sasswood ordeal can be administered, no assembly of the "Devil" bush tribunal called, and no wars fought. A heavy fine is imposed by the Zoe vlong of the bush for any infraction of these laws.

The person of the Zoe vlong is regarded in a rather superstitious light, especially after her death. If she should become very ill during the session of the bush a hut is built in the woods and attendants carry her there to die. When they leave her it is a sign that she is dead. Her body is considered sacred and must not be touched, and is thus left without burial. Should she die while in discharge of her duties the inmates of the bush are immediately "turned out" and the body of the deceased left alone to moulder and decay in the forest.

The Gri-Gri bush and the "Devil" bush hold an important place in the life of the aboriginal peoples and exert a potent and far-reaching influence in their social and national life. Formerly the grove was a rather conservative seclusion, and was very strict in its laws and operations, but, with the demoralization which the vices of civilization are spreading in the tropics among the natives, it has greatly degenerated. These institutions must be reckoned with in the establishment of missions among the people of the interior. How to meet the difficulties is a knotty problem.

President Lovinggood has a charming family. His cultured wife is an ideal hostess.

Face is turned towards Georgia—but I must stop at Paris Texas. My heart was there with an old friend—whose record of friendship is duplicated only in Jonathan and David.

What a time I had in Paris. Dr. Alston my friend and brother in Christ never tires of doing nice things for you and saying nice things about you. The people of Paris know what they have. Such men as Hon. R. L. Smith—a member of the Doctor's church—is frank to say that Dr. Alston has made a record in Paris unparalleled. Everybody believes in this man Alston. It is strange how he brings thing to pass.

The Methodist Episcopal Church has few men that are Alston's equal as pastors.

We stop over in Little Rock a few hours. Dr. J. M. Cox is making thing go at Philander-Smith College. Miss Nasmyth seems to be at home in this southern field.

We also met our old school-mate Dr. J. L. Wilson. St. Paul should grow under such masterly hands as J. L. Wilson's.

Birmingham!! Birmingham is a great city and Rev. D. L. Williams is trying to make St. Paul a great church. Things are going forward at St. Paul.

We are in Atlanta again—and at work doing business at the same old stand—corner of Humphry and Chapel Streets. Thank God for an opportunity to labor in His vineyard.

Vale!

E. H. OLIVER.

Our prime elements are due to our druggery; power of attention; power of industry; promptitude in beginning work; method and accuracy; dispatch in doing work; perseverance; courage before difficulties; cheer under straining burdens; self control and self-denial and temperance. My daily task whatever it be, that it what mainly educates me. —Rev. W. C. Gannett.

It is a great thing to see God in the manna; it is greater to see Him in the fields. It is a great thing to see God in the miracle; it is greater to see Him in the usual. To waken in the dull morning and feel that God is there; to go to our druggery and have His presence; to live in the faith that the hairs of our head are numbered, and that not one sparrow can fall without our Father, that is the mark of growing trust in God. —Congregationalszt.

PARABLE OF THE TARES

International Sunday School Lesson for June 26, 1910

(Matt. 13:24-30; 36-43.)

TIME: Autumn, A. D. 28.

PLACE: On the shore of the Sea of Galilee.

GOLDEN TEXT: "Then shall the righteous shine forth as the sun in the kingdom of their Father." (Matt. 13:43).

DAILY HOME READINGS

M. Matt. 13:24-30; 36-43;—Tu. Gen. 3:18; W. John 8:39-47;—Th. 2 Peter 3:8-14;—F. 2 Thes. 1:1-10;—S. Rev. 20:11-16;—So. Dan. 12:1-10.

BY REV. E. BURROUGHS, A. M., D. D.

The hope of reward is the inspiration of endeavor. The farmer sows and plows with the hope that an abundant harvest will crown his efforts. Likewise do men in all of the every-day affairs of life. This the Master knows. Hence His promise of everlasting life unto those who prove faithful unto death. Thus we see that life is the seed-time of eternity—that if we would reap an endless life of joy and peace and be forever with the Lord. We must sow, while in this life, seeds of righteousness and of truth. Then when the end is reached we shall "shine forth as the sun in the kingdom of our Father." Surely such a hope should inspire us to push forth our best endeavor. The thought that the day is coming when, free from sorrow and care, we shall stand in the presence of the King, should cause us to deny ourselves, take up our cross and follow Jesus unto the end. Yes, our reward is sure. And what a reward it shall be! It shall not be so much the glory revealed to us as the glory revealed in us. Then shall our nature reach its perfection, yea, we shall then be conformed to the likeness of Jesus, for "we shall be like Him and shall see him as He is." In that blessed land of bliss our sun shall never set, for "of th kingdom of our Father there shall be no end." There with angels, archangels, cherubims and saints we shall spend eternity. Lift up your heads, then, ye despondent and cast down—and march bravely on until the message comes unto you, "the Master is come and calleth for thee." That call will change all. Darkness will give place to light, joy will take the place of sorrow and death find its end in life eternal.

Our lesson for to-day finds the Master still speaking unto the multitude in parables. Intent upon picturing upon the mind of his hearers the truths He would inculcate He continues to use this form of speech. Our lesson is a full explanation of the parable of the tares. It accounts for the existence of evil in the world, and shows that it is not from God. It also assures us of the future full and final victory of good over evil, and of the everlasting reward of virtue and the eternal punishment of sin.

LIGHT ON THE TEXT

24. *Another Parable.* The previous parable describes the establishment of the Christian dispensation. This one "describes its struggle with evil in the world until the judgment day." It greatly helped the disciples to understand some problems that continually presented themselves on their thoughts concerning the kingdom. *The kingdom of heaven.* The kingdom which has its origin in heaven and which Christ came to establish on earth. *Likewise unto a man.* One sent forth on a mission. The man here spoken of represents Christ. He is the sower of all good seed. *Sowed good seed in his field.* The seed is the word of God, the field is the world. The good seed is sown broadcast, everywhere in the world.

25. *While men slept on.* "While the providence of God and human affairs were going quietly on, his enemy, the devil, sowed tares. The true story is told in Genesis. The effect has been seen and felt through all the centuries past. Thus God is not the author of sin. Everything God does is toward making men good. The devil is the original source of evil among men. Everything he does is toward their debasement.

26. This verse tells of the discovery of the existence of evil in the midst of good.

27. *Servants of the Householder.* Commonly thought to mean the ministers of the church. Whe-

don says: "The servants do not stand for any class of persons. *Whence then hath it tares?* The servants were surprised at the appearance of the tares—not having sown any. Likewise many are perplexed over the existence of evil in the world.

28. *An enemy hath done this.* Thus the householder explains the case of the tares among the wheat. Someone heard him and in this way sought to trouble the householder and at the same time avenge himself. Likewise Satan. Hating God he sowed tares in the soul of man. Thus came sin into the world.

29. The servants desired to *go and gather them up.* They saw no reason why they should be permitted to continue growing among the wheat. *But his aid, nay.* He would not so authorize them because (1) at that time it would be difficult to distinguish between the wheat and the tares. (2) When it would be possible to distinguish the one from the other there would be danger of tearing up not only the tares, but likewise the wheat, their roots being so interlaced as to make this possible.

30. *Let both grow together until the harvest.* At that time they would be able to separate them. Likewise shall it be at the end of time. Until then good and evil men shall continue to mingle, but when that day—the judgment day—comes, then shall the separation of the just from the unjust take place.

31-36. These verses contain the parable of the mustard seed and was intended, doubtless, as a supplement to the one now under consideration. Possibly it was spoken by way of emphasis.

36. *Then Jesus sent the multitude away.* Having finished His discourse concerning the kingdom He sent His hearers to their homes and went

into the house. This was "His usual residence in Capernaum." *Declare unto us.* His disciples now having an opportunity request Him to explain unto them the parable of the tares of the field. They were still in doubt as to what He meant in the parables they had just heard; hence their request.

37. *He that soweth the good seed is the Son of Man.* Jesus here used the common theory which he usually referred to Himself. As the son of Man He sowed the word of truth and told men the way by which they might enter into the kingdom.

38. *The field is the world.* The field is not the church, but the world. *Good seed.* His followers—those of every kindred, tribe and tongue who love and serve Him in spirit and in truth. *The tares.* The followers of Satan.

39. *The enemy * * * the devil.* Satan is the source of all evil. His followers are filled with His spirit, live according to His principles, and are under His control. *The harvest is the end of the world.* The judgment day. The wheat and tares grow together until the consummation described in Matt. 25. It likewise is true of the end of each individual life. *The reapers are the angels.* "At the end of the world the angels shall gather out the harvest of wicked men to cast them into the blaze of retribution."

40. *End of this world.* End of the probationary period given to man.

41. *All things that offend, and them which do iniquity.* All evil things as well as all wicked persons shall be gathered together.

42. *Furnace of fire.* No greater pain can come to man than that caused by fire. "Hence the burning flame is the ordinary symbol of hell."

43. *Then shall the righteous shine forth as the sun.* "The Greek word means bursting forth into light as from behind a cloud. This is the symbol of gladness, of truth, of glory, of life in themselves, and of giving light and life, and cheer to all around." *Who hath ears to hear, let him hear.* He who hath heard these things let him take warning.

Charleston, South Carolina.

THE CHRISTIAN'S VICTORIES

The Epworth League Devotional Meeting Topic for June 26, 1910

(2 Cor. 2. 14-17; Rom. 8. 35-37)

BY CHARLES M. LEVISTER

The Theme and the Scripture

2 Cor. 2. 14-17. The immediate cause of Paul's jubilate was the favorable report brought him by Titus, whom he had sent to visit the Corinthian Christians to learn what effect a former letter that he had written them, containing advice upon a particular matter, had produced upon their minds. Upon receiving the gratifying intelligence brought by Titus the great apostle immediately voices a song of thanksgiving to God for a splendid victory. Notice the word "always." Not every general leads a victorious army in carnal warfare, but God, *always.* Not only so, but the victory of God gives us through Christ is complete and involves the utter confusion and complete destruction of the enemy, giving us cause for triumphing in Christ our Mediator, who, having redeemed us, uses his mediatory power, procured by his atonement, with the Father to secure for us triumph over our enemies. Bear in mind that Paul's concern for the reception of his letter was in nowise personal. It was prompted by a deep sense of his obligation to God and an intense desire for the success of his mission to the Corinthians. With this thought in mind we the more readily understand his reference to a figure very familiar to those to whom his letter was addressed. A triumph was a festive occasion wherein the populace paid tribute to a victorious general who rode through the streets of the city in great state, garlanded with laurels and clothed in purple. During the procession the temples were opened and from every altar the smoke of sacrifice and incense went up. Saint Paul had won a triumph, but how vastly different! His victory was won through Christ, and to him was given the honor. His sacrifice was a song of thanksgiving and the incense offered spread the fragrance of the knowledge of Christ throughout Corinth and the surrounding

country. Having discharged our duty, the results are left with God, and though some should be lost and others saved, the responsibility is not ours and in no sense affects our acceptance with God.

Rom. 8. 35-37. Reference is here made to the trials and persecutions to which Christians are exposed by reason of their loyalty to Christ. Here, as always, the apostle prefaces his catalogue of the things which may affect us with a statement of the wonderful complete provision made by God through Christ for our protection from the very things he names. The phraseology of his question is very significant: "Who shall separate us from the love of Christ?" There is not the remotest intimation that anything can separate the love of Christ from us. That thought is not within the limits of the possible. Therefore we are not to consider our trials as evidence of any diminution in Christ's love for us. Paul also brings out clearly the thought that if neither God nor Christ will lay any charge against those who love him, no one else can. Hence, we are, "more than conquerors" by reason of the strength and courage imparted by Christ.

The Meaning of the Theme

Vic-to-ry! There's a thrill in every syllable of enemies overcome, triumph at last! But victory presupposes conflict. Therefore consider:

Preparation. This is absolutely essential. The law of the survival of the fittest obtains here. Christ gives us a splendid picture of the prepared warrior in Luke 12. 35, 36. Paul tells us in Eph. 6. 10-18, of the equipment necessary for successful combat. Then there is the commissary department. It is said that more soldiers died from embalmed beef during the Spanish-American war than were killed by Spanish bullets. Again, Paul gives us the secret: "My God shall supply all your need through the riches of his glory by Christ Jesus."

(Continued on Page 7.)

Fraternal Address

(Continued from Page Three.)

separated into more than thirty kingdoms. It was the dream and ambition of his life that they should be united into one great fellowship. The ideal was realized when the smoke of the Franco-Prussian war cleared away, and the venerable King of Prussia was crowned emperor of a united Germany in the palace of Versailles. From the morning of my ministry my heart has been stimulated by the dreams and hope that the two great branches of Methodism in this country should be concentrated into closer fellowship and on truer lines of co-operative service. It will be perhaps the next great advance of the kingdom of God on earth. I would gladly pour out my life blood that this great consummation might be realized in the divine order and manner. Thousands, north and south, would do the same. While brooding on these things, the Prophet Ezekiel seemed to come to me and whisper in my ear and heart. I will repeat the message he brought and do you interpret. Hear the Prophet Ezekiel: "I will make them one nation in the land, upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms anymore at all." The prayer of our Lord in the 17th of John is stirring the church as never before: "I pray that they may be one, even as thou, Father, art in me; that they also may be in us; that the world may believe that Thou didst send me." Divisions of Christians on minor issues, especially those related by common faith, heritage and purpose, arrests the influence of the church, while true unity is the overwhelming evidence of the Divine Presence. There is a unity of a watch where the wheels are riveted together; there is a higher unity of the solar system where each star moves in its own orbit, yet serves and in a measure sustains the whole. That is the ideal of Christian unity. Certain denominational orbits, I believe, are in divine order and will remain, but I just as firmly believe that the thin and temporary walls of lath and plaster separating blood relations and branches of one family will be so jarred by spiritual forces that they will fall down under the gravity of love. I have no faith in paper millenniums. I have made several of them myself. But paper is not substantial enough for a millennium. Negotiations, policies of explanation, the craft of diplomatists, the fashions and tricks of religious phrases can never anneal us; only a new vision of Christ and his kingdom and a new Pentecost can do it. We all know full well the difficulty in the way. To the heart of that difficulty, in God's name, I mean to speak frankly. I will so speak, even though it may involve criticism and the loss of influence in some ecclesiastical circles. Yet, in the presence of God and under the responsibilities of this hour, I must speak my deepest conviction. God means something by races and color regulating the relations of the various families of mankind, just as he means something by the mountain ranges that run on the face of the earth and by the seas that separate the nations. The Alps, for instance, extend politically clear across the Atlantic. The line was a divine projection and protection. The northern continent of this western hemisphere was settled from Northern Europe and dominated by the Anglo-Saxon civilization, and the southern continent was settled from the south of Europe and dominated by the Latin civilization. God's lines and purposes are equally distinct in racial characteristics and endowments. We are to think God's thoughts after him, not through prejudice and pride, but by enlightened reason and under the law of love. There comes a time in the life of a child when he must maintain his own center of gravity and move forward by his own initiative or be arrested in his true development. It is no less true of races, but, brothers, the time will never come when the obligation of guidance, of protection, of the ministry of love and service will cease so long as there is need. Absolutely the main question between us is the form in which this helpful ministry may be most effective. Virgil takes leave of Dante on the edge of paradise with these words:

"Thus far, with art and skill thy way I've urged
Along the narrow, steep and dark ascent,
Behold the sunlight on thy forehead thrown;
Thy will is henceforth, upright, free and sound,
Lord o'er thyself, be mitred and be crowned."

Such is the relation of Christianity to all the

backward races of the earth. Patiently and at any cost she must lead them forward until they obtain the splendid crown of personality, true self-control and self-direction. Brothers, this will only be possible in obedience to the supreme law of the gospel. O! ye Methodists, North and South, hear the words of the Lord: "Thou shalt love the Lord, thy God, with all thy heart, with all thy mind, with all thy soul, and with all thy strength." The dominant notes of the Christian life are: With all thy heart, consecration; with all thy mind, rationality; with all thy soul, aspiration; with all thy strength, driving energy. I doubt if ever a people more nearly attained the grace of loving the Lord with the whole heart than the Methodist folks; but, brothers, we have something to learn yet about loving God with the whole mind. It means facing new truth and the problems before us, not with prejudice and inherited tradition, but with an open and hospitable mind, and thinking them through devoutly, humbly but bravely, to the end; and then rising to the sublime height of daring obedience and connecting the full force of our personality with our clear and sincere conviction. A true Methodist will respond to all the high notes of the law of Christ. It is imperative, brothers, that we think our way through our differences, close up the ranks and unite our forces more wisely against the mighty battle lines of evil advancing against us. Great victories of the cross await the new alignment. The day before Nelson fell at Trafalgar he asked Admiral Collingwood where Captain Rotherham was. "We are not on the best of terms," was the reply. Nelson immediately sent a boat for Rotherham, and taking him to Collingwood said: "Men, we are under the guns of the enemy. A battle is imminent involving the very life of the kingdom. In God's name join hearts and hands and forces against the common enemy." They shook hands in tears.

Brothers, I close my message with a challenge of love. O, ye chivalrous sons of the South! You who have been the knights and guardians of the holiest rights and the highest hopes of humanity. Let us join forces against our common foes and for the unity of Methodism, the glory of our Lord and the redemption of the race. Let us think our way through our differences, justly and kindly, under the guidance of the Holy Spirit, who will lead us into all truth until our hearts touch again at the cross and we find the true center of King's highway. Let us pay the price, whatever the cost may be, and promptly and generously make the new adjustments necessary to the interest of the kingdom. Brothers, I speak in the name of multitudes who look this way with solicitude. Accept our challenge of love. We will meet you on the heights of Christian fellowship and in a new covenant of love to fulfill the great ideal of Methodism and spread holiness over this land and over all lands. The whole earth will then ring with a new note of triumph, and heaven itself will thrill with the joy of our glad jubilee.

Epworth League

(Continued from Page 6.)

In the Field. There must be unity of purpose. Bickerings and jealousies among officers, and the lack of a united purpose on the part of the rank and file, lost many of the earlier battles of the Civil War to the Union forces. Many defeats come to Christians because of the half-hearted service. "What things were gain to me, these I counted loss for the excellency of the knowledge of Christ Jesus my Lord." Loyalty to our Leader is of prime importance. Napoleon, an escaped prisoner, without a sou, was able immediately upon entering France to rally a second army to his standard. At Appomattox the handful of ragged and starving Confederates would have hurled themselves to death upon Union bayonets had "Marse Robert" said the word. Obedience is the first duty of a good soldier. Again we hear Paul: "I conferred not with flesh and blood. . . . was obedient unto the heavenly vision." Communication must be kept open with your line of supplies. Keep in touch with God!

"To Triumph!" "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrowing and sighing shall flee away." Who does not remember Dewey's return from Manila? With what glad acclaim he was welcomed home! So the Christian warrior shall come into his own. Paul knew. Standing with

one foot upon the threshold of heaven, he exclaimed "I have fought a good fight; I have kept the faith. . . . Henceforth there is laid up for me a crown of rejoicing—From "Notes on the Epworth League Devotional Meeting Topic."

Fall Conferences, 1910

Conferences in the United States.

Alabama	Nov. 24	Anderson
Alaska Mission	Nov. 24	Smith
Atlanta	Dec. 1	Berry
Arizona Mission	Oct. 6	Hughes
Atlantic Miss. Conf.	Oct. 4	Anderson
Austin	Nov. 24	Moore
Black Hills Miss.	Sept. 8	McIntyre
Blue Ridge	Oct. 7	Anderson
California	Sept. 21	Hughes
California German	Sept. 21	Hughes
Central Alabama	Nov. 24	Berry
Central German	Sept. 7	McDowell
Central Illinois	Sept. 21	Moore
Central New York	Sept. 28	Berry
Central Ohio	Sept. 14	McDowell
Central Swedish	Sept. 7	Cranston
Central Tennessee	Oct. 20	Anderson
Chicago German	Sept. 14	Berry
Cincinnati	Aug. 31	Warren
Colorado	Aug. 31	Quayle
Columbia River	Aug. 31	Smith
Dakota	Oct. 12	Nielsen
Des Moines	Sept. 7	Hamilton
Detroit	Sept. 21	McDowell
East Ohio	Sept. 21	Berry
East Okla. Mission	Oct. 13	Quayle
East Tennessee	Oct. 11	Wilson
Erle	Sept. 7	Neely
Genesee	Sept. 28	Warren
Georgia	Dec. 1	Anderson
Gulf	Dec. 15	Neely
Holston	Oct. 12	Anderson
Idaho	Aug. 31	Smith
Illinois	Sept. 14	Cranston
Indiana	Sept. 21	Anderson
Iowa	Sept. 7	Wilson
Italian Mission	Oct. 13	Cranston
Kentucky	Sept. 7	Warren
Michigan	Sept. 21	Cranston
Minnesota	Sept. 28	Hamilton
Missouri	Sept. 28	McIntyre
Montana	Aug. 24	McIntyre
Nebraska	Sept. 21	Nielsen
Nevada Mission	Aug. 25	Hughes
N. Mex. Eng. Miss.	Sept. 9	Quayle
N. M. Sp. Miss. Conf.	Sept. 7	Quayle
North Carolina	Oct. 6	Neely
North Dakota	Oct. 5	Hamilton
North Montana	Aug. 17	McIntyre
Northern Nebraska	Sept. 14	Nielsen
North Ohio	Sept. 14	Neely
Northern German	Oct. 6	Nielsen
Northern Minnesota	Sept. 21	Hamilton
Northern Swedish	Sept. 1	Nielsen
N. W. German	Sept. 1	Neely
N. W. Indiana	Sept. 24	Moore
N. W. Iowa	Sept. 14	Wilson
N. W. Nebraska	Sept. 14	McIntyre
Nor. & Danish	Sept. 7	Nielsen
Ohio	Sept. 14	Moore
Oklahoma	Oct. 19	Quayle
Oregon	Sept. 21	Smith
Pac. Chinese Miss.	Aug. 31	Hughes
Pacific German	Aug. 25	Smith
Pac. Swed. M. Conf.	Sept. 15	Hughes
Pac. Jap. Mission	Sept. 2	Hughes
Pittsburg	Oct. 5	Moore
Puget Sound	Sept. 14	Smith
Rock River	Oct. 5	Cranston
St. Louis German	Sept. 28	Wilson
Savannah	Dec. 1	Neely
South Carolina	Nov. 24	Neely
South'n California	Sept. 28	Hughes
South'n German	Dec. 8	Moore
South'n Illinois	Sept. 28	McDowell
Tennessee	Oct. 4	Wilson
Texas	Dec. 14	Moore
Upper Iowa	Sept. 14	Hamilton
Utah Mission	Aug. 18	Quayle
West German	Aug. 25	Neely
West Nebraska	Sept. 21	McIntyre
West Texas	Dec. 1	Moore
West Virginia	Sept. 28	Anderson
West Wisconsin	Aug. 31	Berry
West'n Nor. Danish	Sept. 8	Smith
Western Swedish	Sept. 21	Wilson
Wisconsin	Sept. 7	Berry
Wyoming Mission	Aug. 31	McIntyre

Foreign Conferences.

AFRICA:			
East Africa	July 14	Hartzell	
West Africa	Sept. 8	Hartzell	
North Africa	Jan. 11	Wilson	
Liberia		Hartzell	
		Wilson	
		Scott	
CHINA:			
North China	Sept. 29	Lewis	
Central China	Oct. 13	Lewis	
Foochow	Nov. 10	Lewis	
Hinghua	Dec. 1	Lewis	
West China	Jan. 20	Bashford	
SOUTHERN ASIA (tentative):			
Bombay	Dec. 14	McDowell	
		Robinson	
North India	Jan. 4	McDowell	
		Watts	
Northwest India	Jan. 12	McDowell	
		Watts	
Bengal	Jan. 19	McDowell	
		Watts	
Central Provinces	Jan. 26	McDowell	
		Robinson	
South India	Feb. 2	McDowell	
		Robinson	
Burma	Feb. 16	McDowell	
		Oldham	
Malaysia	Feb. 24	McDowell	
		Oldham	
Philippine Islands	Mar. 10	McDowell	
		Oldham	
Korea		Harris	
EUROPE:			
Bulgaria	Apr. 21	Burt	
Italy	May 11	Burt	
France Mission	May 19	Burt	
Switzerland	June 2	Burt	
South Germany	June 8	Burt	
North Germany	June 15	Burt	
Denmark	June 23	Burt	
Norway	June 29	Burt	
Sweden	July 27	Burt	
Finland & St. Peter's	Aug. 4	Burt	

Adopted by the Board of Bishops, Chicago, Ill. May 3, 1910.

Luther S. Wilson, Secretary,
1024 Arch St., Philadelphia, Pa.

Southwestern Christian Advocate

631 BARONNE STREET.

- 1--All business letters should be addressed to Eaton & Malus, and all communications intended for publication to the Editor.
- 2--In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3--When the ADVOCATE does not arrive regularly, notify us promptly.
- 4--Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

THE RECORD BROKEN

If the SOUTHWESTERN CHRISTIAN ADVOCATE needed a convincing argument of its warm place in the heart of our people it received this in tangible form in the trial subscription campaign which was held during the month of May. We received during that month 4,065 new subscribers on the trial subscription proposition, which brings our list to the highest point in its history and that, too, in the early Summer when, as a rule, our list is at the lowest point. For this splendid success we have nothing but unstinted thanks for our district superintendents, pastors and laymen who had a hand in this campaign. Twenty-four of our district superintendents and three hundred and sixty-nine pastors are responsible for this splendid achievement. There are cases here and there where pastors and district superintendents could not enter into this campaign for local reasons, but who are, nevertheless, interested in and loyal to the SOUTHWESTERN. We found it expedient to limit this canvass of trial subscriptions to May only, and we cannot, therefore, extend it. Many, many thanks, brethren. Let every man feel, whatever the size of the list sent, that he has the unstinted thanks of this office.

This success becomes only a half success, however, unless we get ready now to make these three months subscriptions yearly subscriptions. If this is done it will be an achievement worth while.

On another page will be found a detailed report of the canvass, giving each pastor and District Superintendent credit for the number sent in. If there are mistakes of any sort in this list call our attention to it at once.

Here is the record by Conferences:—

Florida, 80; Atlanta, 85; Lincoln, 90; Delaware, 100; Little Rock, 120; Savannah, 135; East Tennessee, 140; Tennessee, 150; Washington, 150; South Carolina, 190; West Texas, 190; Central Missouri, 240; Lexington, 260; North Carolina, 260; Texas, 275; Upper Mississippi, 285; Central Alabama, 300; Mississippi, 440; Louisiana, 575. It will be seen that Louisiana leads in the aggregate by conferences. And the district that leads is the South New Orleans, of the Louisiana Conference, Doctor B. Mack Hubbard, Superintendent, 164; while the District Superintendent that leads is the Rev. E. D. Giddens, of the Savannah Conference, with 100. The pastor that leads is the Rev. W. R. Butler, of First Street Church, New Orleans, with 50. The pastors who lead in their respective conferences are as follows: Atlanta, J. H. Davis, 20; Central Alabama, E. Frazier and J. C. Chuman, 25 each; Central Missouri, J. M. Harris, 34; Delaware, J. H. Blake, 21; East Tennessee, W. R. Marbury, 20; Florida, F. G. Ferguson, 18; Lexington, G. A. Sissle, 16; Lincoln, R. D. Shumpert, 13; Little Rock, Lee Nelson, 31; Louisiana, W. R. Butler, 50; Mississippi, D. R. Bentley, 47; North Carolina, A. S. Cottingham, 26; Savannah, W. J. Hamilton, 13; South Carolina, J. B. Middleton, 17; Tennessee, H. W. Key, 24; Texas, M. Fountain, 29; Upper Mississippi, W. F. Isaiah, 45; Washington, J. A. Holmes, 15; West Texas, J. W. Wright, 18.

PAY THE PRISONERS

The problem in connection with prison labor is to find some method giving employment to convicts without putting the product of their labor into competition with that of free paid workmen. To devise a plan to provide developmental work for the convict which will be profitable to the state and at the same time do away with the unfair competition and all the demoralizing effects incident to it, is the object of the National Committee on Prison Labor,

recently organized in New York. The same subject will be discussed before the International Prison Conference at Washington in October. The American system is based upon the German and English systems which deny the right of the prisoner to wages or any other protection incident to labor.

For over a hundred years France has recognized under law the right of prisoners to the wages they earn over and above the amount needed for maintenance. She also protects them under the general labor laws and the employers' liability law. In several of our own states unsuccessful attempts have been made to get a law providing a fair wage for the prisoner, and thus solving the question of the support of his family.

Of General Interest

EARTH QUAKE IN ITALY

On Tuesday, June 7, several villages in Southern Italy were partially destroyed by an earthquake. From forty to fifty people were killed and property was damaged to the extent of many millions. The King and Queen of Italy hurried to the stricken regions and gave personal attention to the relief of the sufferers. As Italy has been the scene of many severe seismic disturbances in recent years it can readily be seen that the first indications of the occurrence of a disturbance of this nature are sufficient to throw the inhabitants into a panic of fear.

PROSPERITY GENERAL

Chairman Gary of the Steel Trust gave out an interview last week with reference to the general prosperity of the country. He stated that while the cost of living would be further increased wages would also be advanced and that the country was on the eve of the greatest harvest of prosperity it has ever known and that the prospects were bright for the continuance of good times. According to statistics by the R. G. Dun and Company Commercial Agency there were fewer failures during May than in many years past.

This is encouraging and the average man hopes that this prosperity may not be confined among the few; but that all who labor may have a fair share in it.

LOAN SHARKS

The newspapers and Civic Associations of Atlanta, Georgia, have been waging a war against loan sharks; and as a result the Grand Jury of Fulton county indicted forty-five local money lenders who were charged with usury. Further indictments are expected when the Grand Jury re-convenes. The stories told by those who have been victims of these money lenders were pitiful in the extreme. It was discovered that a number of persons who had been caught in the toils of the usurers had been forced to leave the city and that in one of two instances the persecution of the money lenders drove the victims to suicide. These usurers flourish in every city and it would be well indeed if other cities would follow the lead of Atlanta.

UPRISING IN MEXICO

During the past week there was an Indian uprising in the State of Yucatan, Mexico. A number of Mayas and exiled Yaqui Indians who are held in the Yucatan Peninsula in a state of servitude rebelled against the Government and in armed bands moved across the country. They killed a number of Government officials and captured one or two small places. The Government rushed ten thousand troops to the scene of the uprising, and according to press reports the rebels have been defeated and driven into the mountains. It is supposed that the revolution was intended to release certain political prisoners. And it is also thought that the affair was planned by those who are inimical to the administration of President Diaz.

PRIMARY ELECTIONS

The primary elections in certain Republican States last Tuesday, May 31, were interesting to many because of the fight being waged in the Republican party between the Insurgents and the Regulars. The results were somewhat mixed, and both the Regulars and Insurgents have reason to be jubilant over some of the results at least. In Pennsylvania Congressman Dalzell, one of Speaker

Cannon's main supporters secured his renomination by a greatly reduced majority. In Iowa the Regulars secured the renomination of Governor Carroll, but at the same time the Insurgents were victorious in eight of eleven Congressional districts.

Congressman Hull, an ardent supporter and follower of Speaker Cannon was defeated.

As to what effect this split in the Republican party will have in the fall elections is a matter of conjecture. But it is conceded that Democrats will profit by it.

RELIGIOUS FREEDOM IN SPAIN

An announcement of some importance to the religious world comes from Spain and is to the effect that public worship will be allowed those who are non-Catholics. This is a great victory for religious freedom. A dispatch to the New York *Evening Sun* is as follows: "The Government announces an impending decree abolishing an article of the Constitution which forbids non-Catholics worshiping publicly in Spain. This prodigious step in religious tolerance has caused a sensation and is likely to incite considerable opposition. It is due to Premier Csnalejas and other Liberal Statesmen who found King Alphonso sympathetic with the proposal."

This is only another indication of the awakening of Spain and may also be regarded as an effort to break off bonds which are the relic of mediaevalism and which have long made progress well nigh impossible in that country.

AS TO DOCTORS

In a report on Medical Education in the United States given out by the Carnegie Foundation for the advancement of teaching, the educational standards of a large number of American Medical Colleges are severely arraigned by Abraham Flexner. He contends that the entrance requirements are too low and that because of inadequate equipment there has been an over production of insufficiently trained doctors. Also according to the report of Mr. Flexner the country is supporting three or four times as many doctors as it needs; and that the schools are producing these doctors—so many of whom are of inferior quality—faster than they can be assimilated. Mr. Flexner contends that of the 155 Medical Colleges now in the United States one-fifth of that number, if properly equipped and distributed, could supply the need.

President Prichard of the Foundation officially indorsed the report.

In the convention of the American Medical Association held in St. Louis during the past week a series of papers were read by eminent physicians explaining new and practical methods of curing and preventing diseases without the use of drugs; and urging that doctors depend more largely upon nature assisted by properly regulated habits of the patient.

THE NEW YORK AGE AND THE PRESIDENT'S POLICY

The *New York Age* from the beginning has been a strong pro-Taft journal and it has stood by the present administration throughout. It has put the best construction upon all the statements of the President as well as upon his policy as to the appointment of colored officials. The *Age* could hold out no longer. It has really right about face and comes out in its last issue in a strong editorial against the President's policy of setting aside colored men. Referring to the statements made by the President in his inaugural address, the *Age* says that it really at the time thought it was unfortunate and dangerous, and further said: "We sought to allay the general alarm on the score that the statement was rather to be interpreted in the light of the established character of the man. We fear that the President, however good his intention and sincere his friendship was binding himself both hand and foot. Our fears have been more than justified." Observing further the *Age* says: "But the administration has been further given obedience to the dictates of burban Negro-phobia." Further quoting from the striking article:

"We have long stood aghast at this establishment of the color line where none formerly existed, and at a weak-kneed deference to it when it might have been broken down. We were willing to let the generally supposed broad-gauged Southern policy of the President have a fair trial. But now, al-

ready the middle of his administration, there is nothing left but an increasing opposition to the political equality of the Negro and the battered hopes of his ambition. The beneficent advantages seem so conspicuous by their absence as to be illusions. The President's policy instead of pacifying the South has emboldened her. The proclamation of the official recognition of race prejudice has increased it. This policy in its expression as well as in its practice is not only impracticable, but wrong and unworthy and antedated. It is alienating the Negro, the most constant and vital factor in the success of the Grand Old Party in the past. This policy if continued will mean the loss of many Republican Congressmen this fall. It will jeopardize the party in 1912. If President has due regard for the success of his administration and the party, if he would serve the best interests of the country, he will submerge, not elevate, the color line; he will right about face in his Negro policy."

People of Interest

Bishop Neely was sixty-nine years of age June twelfth.

Bishop Hartzell preached the baccalaureate sermon at Howard University.

President Taft is to help dedicate the Reed monument in Portland, Maine in August.

Mrs. Esther Kim Pak, M.D., first native woman physician in Korea, died at Seoul, April thirteenth.

Secretary Trimble of the Board of Foreign Missions goes to China in August accompanying Bishop Lewis.

Bishop Cranston delivers the commencement sermon at Williamsport Dickinson Seminary, June nineteenth.

Miss Ida R. Cummings of Baltimore has been appointed secretary of the National Association of Negro Women.

Bishops Walden, Neely and Nuelsen represent the Board of Bishops on the managing board of the Methodist Brotherhood.

Bishop McDowell was the speaker and guest of honor at the Social Union banquet held June thirteenth in Springfield, Massachusetts.

The Rev. A. L. Carter, of Knoxville, Tennessee, has been appointed chaplain of the Tenth United States Cavalry, stationed at Fort Ethan Allen, in Vermont.

Bishop Vincent visited the General Conference of the Methodist Episcopal Church, South, during its recent session. He was introduced and made a short address.

Mrs. Mary Church Terrell of Washington, D. C., suggests that the Negroes of the country unite in a celebration of the one hundredth anniversary of the birth of Harriett Beecher Stowe, June 14, 1911.

The Rev. R. L. Carpenter of Pearlinton, Miss., has been suffering severely with his eye during the past four weeks. He has not been able to conduct a service during that time. He is undergoing treatment in New Orleans and is now improving.

Mr. S. V. R. Ford, editor of the Year Book of the Methodist Episcopal Church, and assistant to Doctor Kelly of the Methodist Review, died recently at his home in New York City. Mr. Ford was in his seventy-fourth year. He was composer of several battle hymns which were sung by the Union Army.

The Mississippi Association Teachers in Colored Schools meets in Lexington, Mississippi June 21-22, and a strong program is announced. Dr. J. H. Dillard will be one of the principal speakers. Prof. J. A. Martin, of Jackson, Miss., is president of the Association and Prof. L. J. Rowan, of Alcorn, is corresponding secretary.

Bishop McDowell's Cole lectures at Vanderbilt University won such general appreciation that it became necessary to change the place to the main chapel of the university. The Nashville *Christian Advocate* predicts that these lectures on "The School of Christ" will make one of the most attractive and readable volumes ever issued under the auspices of the Cole foundation.

The Rev. Gloster R. Bryant, of Paris, Kentucky, preached the baccalaureate sermon at Lane College, Jackson, Tennessee, during the recent commencement, at which time the degree of Doctor of Divinity was conferred upon him by that institution. He also delivered the address to the grad-

pating class of the Western High School, of Paris, on June thirteenth.

A laudable enterprise is that undertaken by the Colored Empty Stocking and Fresh Air Workers of Baltimore, who see to it that the little ones of the city get away to the country a short while each summer. Miss Ida Rebecca Cummings, a prominent member of the Methodist Episcopal Church in Baltimore is President of this splendid organization, which seeks also to liquidate the debt on their property.

Mrs. Grace E. Shemm Cummings, wife of Dr. C. G. Cummings, of Baltimore, died last week. Mrs. Cummings was yet in her prime of life—a woman of rare culture and attainment. She was alive in all the interests of the clubs and was active in various reform movements. She contributed a number of articles and poems to the *SOUTHWESTERN CHRISTIAN ADVOCATE*. In his great affliction Dr. Cummings has our deepest sympathy.

The Rev. Henderson H. Dunn, of this city, while at the Tuskegee Institute recently, addressed the theological class. He is enthusiastic over what he saw and heard while viewing this center of activity at first hand. He says: "I viewed with delight about twelve hundred boys and five hundred girls march in the new dining hall to the strain of a well trained orchestra and rode with increasing wonder over the three thousand acres of farms belonging to this institution. The teachers number two hundred." Tuskegee had a graduating class this year, from all departments of four hundred.

The Rev. Burton L. St. John, Mrs. St. John, and their two children, of Tientsin, North China, sailed from New York City Saturday, June 4, on their way to attend the World Missionary Conference at Edinburgh, to which Mr. St. John was appointed a delegate by the Board of Foreign Missions. After the Conference, they will go on to China where they will resume their connection with the Tientsin Intermediate School. While in this country Mr. St. John has been employed by Dr. James S. Dennis in the work of the Committee on Statistics of Commission No. 1, which has completed a statistical survey of missions for the World Missionary Conference.

Clafin University, Orangeburg, South Carolina, has closed one of its most successful years. The baccalaureate sermon was delivered by the President of the Institution and the Annual Sermon by Rev. A. G. Kennedy, of Anderson, South Carolina. Instead of the annual address, five of the older graduates of the College Department read carefully prepared papers on specially assigned topics. The speakers were: Rev. W. M. Hanna, D.D., Sumter, S. C.; Rev. James F. Page, D.D., Greenville, S. C.; Rev. N. W. Green, B.D., Little Rock, S. C.; Prof. George G. Butler, A.B., Barnwell, S. C., and Prof. J. E. Wallace, A.M. There were five graduates from the College, fifty from the Preparatory and Business departments. Much interest has been awakened among the Alumni, ministers and friends of the Institution in raising an Endowment Fund. Subscriptions are ranging from twenty-five to one hundred dollars and over ten thousand dollars have been subscribed. The eight District Superintendents of the South Carolina Conference, six of whom are graduates of Clafin University, are leading in the movement, with Rev. J. A. Brown, of Spartanburg, S. C., as Chairman. The wise action of the University Senate, which is to culminate in 1912, is not expected to affect the rank of Clafin University if the Alumni and friends, by any thing they can do, can prevent it.

A cablegram received at the mission rooms, New York City, Saturday morning, June 4th, brought the tragic news that Mr. Howard F. Bishop, of Nadiad, India, and Miss Mary E. Williams, of Baroda, had been drowned while bathing in the sea at Bombay. Mr. Bishop, as head of the Nadiad Industrial and Engineering Institute, was one of our strong and highly-valued workers in India. He had carried the work of this institution to a higher point in engineering than had been reached in any of our other industrial schools. It was to his school that Prof. Harlan P. Beach referred as destined to "do more than any school which I have visited (in India) toward training men for the mechanical development of the empire." Mr. Bishop was born in Webster, Iowa, October 21, 1880. He received the degree of bachelor of mechanical engineering from Iowa State College in 1904. In the same year he was married to Miss Nellie Dawson, and immediately after sailed with her for India. He has been connected with the work of the Nadiad School con-

tinuously since his arrival in India. He leaves a wife and one child.

Miss Mary E. Williams went to Baroda under the Philadelphia branch of the Woman's Foreign Missionary Society in 1900, and was placed in charge of the girl's orphanage there. She was in the United States on furlough 1907 to 1908. In 1909 she was appointed to Nadiad, but, after a brief stay there, was transferred to her former home in Baroda. Miss Williams' home in the United States was in Grove City, Pa.

News Paragraphs

Mr. Fred Carpenter, Secretary to President Taft, has been appointed Minister to Morocco.

Our German Methodists contribute on an average more than one dollar per member per year.

A proposition is now on to incorporate a world wide peace movement in the name of King Edward.

Mr. J. E. Bush is for the fourth time appointed receiver of the United States Land Office at Little Rock, Arkansas.

The largest class in the history of DePauw University of Greencastle, Indiana—One hundred and twenty-six—was graduated this year.

Mr. William D. Crum, collector of the port at South Carolina, has been appointed Minister-Resident and Consul-General at Monrovia, Liberia.

The salaries of the Bishops of the Methodist Episcopal Church, South, were increased during the recent General Conference session, from \$4,000 to \$4,800.

Charles D. Norton, who has become secretary to President Taft, is a son of the Rev. Franklin Norton, a Congregational Home Missionary in Wisconsin.

At the Queen's University, Canada, recently, sixty students took the medical examination. Of the thirty successful candidates two were Negroes—J. T. Beete and B. J. Dash—who passed with high averages.

Cape of Good Hope, Natal, Transvaal and Orange Free State form United South Africa. Viscount Gladstone, the late W. E. Gladstone's eldest son, is the first Governor-General; capital at Pretoria. General Louis Botha is the first Prime Minister.

Paul Laurence Dunbar's birthday will be observed by the issuing of an illustrated booklet. The publication is by the Commissioners of the Paul Laurence Dunbar Scholarship Fund. It is in the aid of the undertaking which was suggested by the late Edward Everett Hale, and is approved by William Dean Howells. The booklet contains photographs of the poet, his mother, his monument, unpublished poem in facsimile sketch, addresses at dedication of monument, autograph facsimile of William Dean Howells, etc. This brochure will be an acquisition to any library, or is suitable as a gift. Subscribers of \$1 or more to the fund will receive a numbered copy, postage prepaid. (The edition is limited.) With the co-operation in this way of the admirers of the young poet, the founding of the proposed scholarship to aid talented young Negroes can be made as complete a success as was his unique monument. Remit to Davis Wasgatt Clark, D. D., Treasurer, 31 West Cedar Street, Boston, Mass.

The tide of immigration was never heavier than at the present time, Miss Mathews, Missionary at New York port of entry reports that so far in the week of April 15, there had been 30,000 arrivals at Ellis Island. Every place was crowded, the detention rooms were full to the doors; quite a large number of those who were detained were English, Scotch and Welsh. Some waiting for money, others with sick ones in the hospital. It made heart and hands of the missionary full to try to comfort them. One man, an Englishman, told her it was all he could do to keep from committing suicide on Easter Sabbath. He thanked her over and over again for spending a little time with him. There were heart rending scenes when word came to those detained that the little boy or girl was dead. A Hungarian woman lost her only child, a boy, after waiting two months. A Frenchwoman after waiting three months for her seven year old boy, all she had, proceeded on her long journey to Seattle, Wash., alone, with her great sorrow, not even being permitted to see his remains. The arrivals at Ellis Island for the month of March, 1910, were 103,295, an increase of 4,298 over the preceding year.

District Conferences and Conventions

CONFERENCES

District.	Place.	Date.	Dist. Supt.
Chattanooga	Cleveland, Tenn.	July 5-10	Cox
Winston	Trinity, N. C.	July 6-10	Jones
Welsh Mission	North Fork, W. Va.	July 7	Marley
Greensboro	Mount Carmel, N. C.	July 12-17	Peace
Winona	Kilmichael, Miss.	July 19-24	Gilliam
Austin	Lockhart, Texas	July 19-24	Kirkpatrick
Knoxville	Clinton, Tenn.	July 19-25	Webber
Wilmington	Maxton, N. C.	July 20-24	Zeigler
Spartanburg	Chester, S. C.	July 20-24	Brown
Florence	Latta, S. C.	July 20-24	Fulton
Montgomery	Castleberry, Ala.	July 20-27	Giddens
Savannah	Tarboro, Ga.	July 20-24	Golds
Greenville	Anderson, S. C.	July 20-24	Page
Hattiesburg	Ellisville, Miss.	July 21-24	Dudley
So. New Orleans	Thibodaux, La.	July 21-25	Hubbard
Starkville	Pleasant Grove, Miss.	July 26	Everett
Aberdeen	Aberdeen (Miss.)	July 26-31	Henry
Holly Springs	Victory, Miss.	July 26-31	Clay
Waco	Mart, Texas	July 26-31	Moore
Nashville	McMinnville, Tenn.	July 26, Aug. 1	Smith
Beaumont	San Augustine, Tex.	July 27-31	Duncan
Meridian	Lawrence, Miss.	July 27	Slum, ert
Brookhaven	Columbia Val, Miss.	July 27	Rembert
Waynesboro	Waynesboro, Ga.	July 27	Jackson
Griffin	Sunnyside, Ga.	July 27	Travis
Western	Asheville, N. C.	July 27-31	Ashe
N. New Orleans	Franklinton, La.	July 27-31	Price
Baton Rouge	Clinton, La.	July 27-31	Daniels
Sumter	Camden, S. C.	July 27-31	Redfield
Marion	Selma, Ala.	July 27-31	Martin
Muskogee	Okmulgee, Okla.	July 28-30	Franklin
Pine Bluff	Carthage, Ark.	July 28-31	Whitehead
Aniston	Heflin, Ala.	July 28-31	
Savannah	Colloden, Ga.	July 28-31	Stripling
San Antonio	Gonzales, Tex.	Aug. 2-7	Mason
Greenville	Itta Bena, Miss.	Aug. 3-7	Hart
Huntsville	Livingston, Tex.	Aug. 3-7	Jackson
Palestine	Butler, Tex.	Aug. 9-14	Fuller
Atlanta	Palmetto, Ga.	Aug. 10-14	Johnson
Louisville	Leitchfield, Ky.	Aug. 10-14	Roblison
Shreveport	Zwolle, La.	Aug. 10-14	Reddix
Alexandria	Alexandria, La.	Aug. 10-14	Richards
Monroe	Monroe, La.	Aug. 10-14	Monson
Dallas	Fort Worth, Tex.	Aug. 16-21	Wyatt
Paris	Sulphur, Spgs. Tex.	Aug. 16-22	Gillmore
Lake Charles	St. Martinsville, La.	Aug. 17	Chapman
St. Joseph	Independence, Mo.	Aug. 17	Higgs
St. Louis	Clarksville, Mo.	Aug. 17-21	Gillum
Maysville	Covington, Ky.	Aug. 17-21	Balley
Jacksonville	Fernandina, Fla.	Aug. 18-21	Todd
Guthrie	Oklahoma City	Aug. 18-21	Smith
Navasota	Brenham, Tex.	Aug. 23-28	Taylor
Rome	Aragon, Ga.	Aug. 24-28	Adams
Topeka	Manhattan, Kans.	Aug. 24-28	Cabbell
Cumberland	Washington, Pa.	Aug. 24-29	Curry
Marshall	Mineola, Tex.	Aug. 30-Sept. 4	Williams

CONVENTIONS.

June 22-26	St. Joseph District Epworth League and Sunday School Convention, Slater, Mo.
June 23	Tennessee Conference Epworth League Convention, Springfield, Tennessee.
June 23-25	Texas Conference Annual Convention Woman's Home Missionary Society, Palestine, Texas.
June 23-26	Lexington Conference Woman's Home Missionary Society, Hawthorne St., Church, Columbus, Ohio.
June 24-26	Mississippi Conference Woman's Home Missionary Convention, Hattiesburg, Miss.
July 8	Sedalia District Woman's Foreign Missionary Society, Sedalia, Missouri.
July 14-17	Little Rock Conference Sunday School and Epworth League Convention, Hot Springs, Ark.
July 27-31	Beaumont District Sunday School Institute, Epworth League Convention, Woman's Home Missionary and Ladies' Aid Society, San Augustine, Texas.
Aug. 25-28	Spartanburg District Sunday School Institute and Epworth League Convention, Gaffney, S. C.
Aug. 25-28	Montgomery District Sunday School Convention, Pollard, Alabama.
Oct. 14-16	Lincoln Conference Woman's Home Missionary Convention, Oklahoma City, Oklahoma.

CONFERENCE NOTICES

Special Notices

JACKSONVILLE DISTRICT.

District Conference, Sunday School and Epworth League Convention of Jacksonville District will convene at

Fernandina with the Trinity Church, August 18-21. Committee on program will publish the program in full time for the meeting. Let all concerned be prepared for this conference and convention with full reports as called for in Discipline. The Rev. G. W. Covington is pastor of Trinity church.—J. S. Todd, District Superintendent.

FREE TO YOU—MY SISTER

Free to You and Every Sister Suffering From Women's Ailments.



I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—yes, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whitish discharges, Ulceration, Displacement or Falling of the Womb, Prolapse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feelings up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 15 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case entirely free, in plain wrapper, by return mail. I will also send you five of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Stickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address

MRS. M. SUMMERS, Box 176, South Bend, Ind., U. S. A.

ST. JOSEPH DISTRICT.

The District Conference will convene in Independence, Mo., Aug. 17, 1910, at 9 o'clock a. m., at Oak Street, Methodist Episcopal Church. I respectfully request that all pastors and members of this body be present the first day at roll call. Start from now to make it the best in the history of the district. Persons having topics, papers and subjects for discussion please communicate with me at once, so that we can place you on the program.—A. H. Higgs, District Superintendent.

NAVASOTA DISTRICT.

The Navasota District Conference, Woman's Home Mission, Sunday School, Epworth League, and Methodist Brotherhood, will meet in Brenham, Texas, August 23-28.—B. M. Taylor, District Superintendent.

MAYSVILLE DISTRICT.

The District Conference, Sunday School, Epworth League and Woman's Home Missionary Convention will be held in Covington, Ky., Ninth Street Methodist Episcopal Church, August 17-22, 1910.—J. S. Balley, District Superintendent.

BEAUMONT DISTRICT.

The District Conference, Sunday School Institute, Epworth League Convention, Woman's Home Missionary Society and the Ladies Aid Society of the new Beaumont District will convene at San Augustine, Texas, July 27-31st inclusive. Rates have been secured and will be announced in time. Pastors, we are fellow-laborers this year—let us continue to strive to make good the confidence imposed in us by the Church, by building up our work on spiritual and material lines; put into operation all of the auxiliaries of the Church and work them; raise your entire claims for benevolences, etc., that at the district conference no blanks may appear. We must have full reports. Send names, etc., from each preaching point for District Conference at once. No Local Preacher or exhorters will receive renewed license who have not subscribed or who is not taking the Southwestern Christian Advocate.—W. L. Duncan, District Superintendent.

THE WELCH MISSION DISTRICT CONFERENCE.

Will convene at North Fork, West Virginia, July 7, 1910, at 9 a. m. The general officers are invited, also Dr. J. S. Hill, president of our conference

school at Morriston, Tenn. Revival service each evening.

The superintendent of the Welch Mission District is expecting each pastor to reach high water mark by October, or the Annual Conference. This is an age calling for results. The ideal pastor brings about results. A prize will be awarded to those who enter the first class. We expect: Ministerial claims in full, benevolent claims in full; Monies raised for building and improving church property; the best active Sunday School or school; the best active Epworth League or working League; conversion and addition; the largest number of subscriptions sent to the Southwestern Christian Advocate; the best conducted services, (1) the hour appointed, (2) the manner of the service, the lateness of the hour to be considered. The manner of conducting revival meetings. Keep a copy of this.—W. T. Marley, District Superintendent.

PALESTINE DISTRICT.

To the Pastors, Leaders and Officers of the Epworth League: I sincerely ask your help and assistance in this great work of Junior Epworth League. Let each one of us ask ourselves a question, i. e., Is there anything I can do to better the condition of the Junior Epworth League on our District? Let us earnestly seek until we have found what it is in each of us that keeps us from being a power in the Junior Epworth League. Let each one of us look forward to the District Conference and come to the District Conference with work done for the Junior League. Read Sol. 2. 15. Find the little fox that keeps you from being a great help in the League. We can if we will; preachers likewise.—Mary B. Burrell, District Junior League Superintendent, Madisonville, Tex.

NORTH CAROLINA CONFERENCE WOMAN'S HOME MISSIONARY SOCIETY.

It will be remembered that at our last annual convention held at Asheville, North Carolina, in 1909, we planned to make this the best year's work for Home Missions in the history of our conference work. May I ask—Have these plans materialized? If so, each auxiliary has sent to our conference treasurer dues for the past three quarters, and we have doubled our membership at least. We trust this has been done. Now we make an appeal to you for Kent Home, which was destroyed by fire early last school year. We as a conference society are asked

to raise \$100 or more to aid in rebuilding this Home. It is not necessary to discuss the good this Industrial Home has done, and will do if replaced. That in most instances is self evident. The Home must be rebuilt and we must raise \$100 toward that end; more if possible. We recommend and ask that each auxiliary and church throughout the North Carolina Conference will have what is termed "Kent Home Day," within the next three months. At which time prepare a public program or have special sermon, and take a collection for the rebuilding of Kent Home. The proceeds of which should be forwarded to our State Treasurer, Mrs. R. C. Bearden, No. 427 Bennett St., Greensboro, N. C. She will in return send receipt for same. Where we have no auxiliary, each pastor is asked to observe Kent Home Day in a like manner. Where there is no auxiliary we ask that the two combine in this effort. We cannot think that the pastors will not help us meet this obligation, because so many homes of our ministers are filled by wives and daughters who are products of this Home, and there are yet others in line to go. Let us rally to this end and thereby show our loyalty to the school and our appreciation to the great Woman's Home Missionary Society for what they have put within our reach. Yours for the work.—Annle E. Peace, Corresponding Secretary.

SPECIAL NOTICE.

LITTLE ROCK CONFERENCE.

The State Epworth League and Sunday School Convention of the Little Rock Conference will meet in Hot Springs, Ark., July 14-17. All Sunday School superintendents, Junior League superintendents, and presidents of Epworth Leagues are expected to be present.—W. S. Sherrill, State President.

UPPER MISSISSIPPI CONFERENCE.

Dear Brethren: On account of not having the money to send the minutes direct to you, prepaid, according to instructions, I have shipped them to the superintendents, and if you have not received your minutes send your district superintendent 15 cents to pay the postage on them and he will send them to you by mail. I sent them out on the 6th of June.—C. E. Moody, Secretary.

SOUTH NEW ORLEANS DISTRICT.

Now, brethren, the District Missionary Convention is history. Let us now go in to make the coming session of the district conference the greatest in the history of the district. Do not plan a financially rally or otherwise pre-engage yourselves, for every pastor is expected to be at the seat of the district conference when the conference adjourns. Come prepared to render whatever assistance you can to make the session a unique success. I have confidence in your ability to keep the South New Orleans District in the forefront. The old flag must not trail in the dust.—B. Mack Hubbard, District Superintendent.

ST. JOSEPH DISTRICT.

The Epworth League and Sunday School Convention of the St. Joseph District, Central Missouri Conference, will convene at Slater, Mo., June 22-26, 1910. All the delegates of the League and Sunday School are expected to be present with good reports. And all the ministers of this and other districts are cordially invited to attend. The pastor and his people of Slater, Mo., are sparing no

pains to give the convention a royal entertainment.—Miss Nellie Roglian, president; A. A. Tolson, pastor.

For HEADACHE—Hicks' CAPUDINE
Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c, 25c and 50c at Drug Stores.

District Rounds

STARKVILLE DISTRICT.

Third Round.

Weir, July 2-3; Whites, 23-24; West Point Ct., 16-17; Crawford, 2-3; Louisville, 30-31; Ackerman, Aug. 6-7; Maiben, 6-7; Eupora, 12-14; Eupora Ct., 13-14; Mantee and N. C., 16; Maple Springs, 18; Hpoewell, 19; Rock Hill, 27-28; Bradley, 20-21; Patrick, 20-21; Cedar Bluff, 23; Liberty Hill, 3-4; Starkville, 9-11; Starkville Ct., 10-11; Belle, 13-14. The District Conference will convene at Pleasant Grove, nine miles from Louisville, on the Louisville Ct. Let all the delegates come Tuesday, July 26. Let each pastor come prepared to report in full all benevolence. Have good revivals; put the Southwestern in every home.—J. H. Everett, District Superintendent.

ST. LOUIS DISTRICT.

Second Round.

Curryville Ct., July 16-17; Bowling Green, July 9-10, A. R. Martin; Hannibal, July 23-24, Q. E. Whaley; Jacksonville and Pitts, July 23-24; Springfield, July 30-31; Bagnell Chapel, August 6-7; Bridgeton and Kinloch, July 23-24; W. W. Goff; Louisiana, Aug. 13-14, T. W. Fulghem; Clarksville, August 20-21; Elsberry Ct., August 27-28; East St. Louis, Sept. 10-11, R. G. Williams; Union Memorial, September 3-4; Cairo, August 13-14; Poplar Bluff, August 6-7, J. P. Bishop; Ironton and Potosi, Sept. 3-4, D. H. Watson; Fredericktown, Sept. 3-4, S. P. Johnson; Farmington, Sept. 17-18, A. Poston; De Soto, Sept. 10-11, J. H. Boone; Rola, Sept. 10-11; St. James, Sept. 24-25; Webster Grove, Sept. 17-18; Gratiot St. Miss., Sept. 17-18; Wash St. Miss., Sept. 17-18; St. Charles, Oct. 1-2. District conference will convene in Clarksville, Mo., August 17-21st. Dear brethren please begin with the year to raise your benevolence, and remember all of the claims are important. We should not be satisfied with a creditable showing, but strive to raise every dollar of the apportionment. Nothing short of this is really creditable. Do not fail in your effort for George R. Smith College.—R. E. Gillum, District Superintendent.

ABERDEEN DISTRICT.

Third Round.

July 16-17, Athens Ct.; 22-24 Aberdeen; 26-31 District Conference Epworth League and Sunday School convention; 30-31 Aberdeen Ct.; August 6-7, Strongs Ct.; 12-14 West Point; 19-21 Columbus City Mission; 20-21 Columbus Ct.; 20-21 Caledonia Ct.; 26-28 Columbus; Sept. 3-4 Marshallville Ct.; 3-4 Macon Ct.; 9-11 Macon; Sept. 3-4 Shuquaak; 10-11 West Baldwin and Centerville; August 13-14 Brooksville Ct.; Hickory Grove August 6-7. Brethren, I hope you are alive to every interest of your church work. Your revival is the first in the line of importance. See that you have a revival in every church on your charge. Remember the district conference Epworth League and Sunday School convention July 26-31. Each League and Sunday School must raise \$2 for Rust University. Each local

preacher must raise \$2 for benevolence and subscribe for the paper. Let each pastor send in his full assessment for Rust University at once to Dr. James T. Docking, Holly Springs. Brethren, I will expect you to have a full benevolent report by the First District Conference, which will be held at Lifeboat Church on the Aberdeen Circuit. Let's make our work tell for itself.—F. H. Henry, District Superintendent.

HOLLY SPRINGS DISTRICT.

Third Round.

Byhalia, July 9-10; Oxford Ct., July 16-17; Alesville, July 16-17; Orrwood Miss, July 15; Oxford Sta., July 22-24; Holly Springs Ct., July 30-31; Abe's and Cooper's, August 5; Abbeville, August 6-7; Tyro and Blaskwater, August 8-9; Pott's Camp, August 6-7; Holly Springs Sta., August 12-14; Waterford and Water Valley, August 18-19; Grenada Ct., August 20-21; Grenada Sta., August 26-28; Ripley Sta., Sept. 2-4; Ripley Ct., Sept. 3-4; Cotton Plant, Sept. 10-11; Hernando, Sept. 10-11; Batesville, Sept. 16-18; Sardis, Sept. 17-18; Olive Branch, Sept. 23; Mt. Pleasant, 24-25. Brethren, your labors in the past have been crowned with success. This should stimulate us to greater activities for a successful future. The district conferences will convene at Taylor's Chapel, Victory, Miss., July 26-31. Work to have your charge fully represented along all lines. Make a full benevolent report and your Rust claim in full. The first two days of the session will be given to the Epworth League Convention. Send a full delegation. Please try to bring ten cash subscriptions to the Southwestern. Dr. Lucas, Wragg, Thomas, Penn, Jones and the representative of Rust University are cordially invited and expected at this great meeting of the district. Let each parastor be there. Don't have rallies and funerals on that Sunday.—N. R. Clay, District Superintendent.

GRIFFIN DISTRICT

Third Round.

East Atlanta Circuit, June 18-19; Oak Hill, June 25-26; Decatur, July 1-3; Conyers, July 2-3; East Point, July 7-10; Edwardsville and H'ville, July 8-10; Stockbridge, July 16-17; Hampton, July 23-24; Griffin, 29-31; Griffin Circuit, July 30-31; McDonough, August 5-7; McDonough Circuit, 6-7; Covington, August 13-14; Jonesboro, 20-21; Williamson, 20-21; Brooks Station, August 27-28; South Atlanta, 28-29; Fayetteville, September 3-4. Brethren, the revival season is on; let's work and pray that the Lord may give us many souls for His kingdom. We were blessed on Easter with good results. Let's try to finish up our benevolent assessment on Children's day. Let every charge put in a spring rally for the pastor. The district conference will convene at Sunny Side July 27th at 10 a. m. Let every delegate try to be present at the roll call.—P. H. Travis, District Superintendent.

ATLANTA DISTRICT.

Third Round.

Battle Hill, June 8-12; Oakland City, June 9-12; Grantville, June 18-19; Foss Chapel, June 22-26; College Park, June 24-26; Newnan Ct., June 25-26; Fairburn, July 2-3; Ariel Bowen, July 6-10; Hogansville, July 15-17; Hogansville Ct., July 15-17; Warren Chapel, 24-25; Franklin Ct., July 30-31; Palmetto, August 6-7; District Confer-



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MAKES HAIR, KINKY OR CURLY HAIR, GLOSSY, SOFTER AND MORE PLIABLE. EASY TO COMB AND PUT UP IN ANY STYLE. THE LENGTH WILL PERMANENTLY UNKINKED FOR PREVENTING HAIR FROM FALLING OUT, DANDRUFF AND ITCHING OF SCALP. BEWARE OF IMITATIONS. GET THE GENUINE. PUT UP IN 25¢ AND 50¢ BOTTLES WITH CHARLES FORD'S NAME ON EVERY PACKAGE.

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MME. TURNER'S MYSTIC FACE BLEACH will cure every, any and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion. Price, \$1.00. Soap free. We have a full line of wigs and switches of all colors.

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ence (at Palmetto), August 10-14; Grantville Ct., August 20-21; Newnan, August 28-29; Central Ave., August 28-29; Lutherville, August 27-28. Brethren, this takes in the district conference. Let us bring good reports. The Local Board Roll will be called, and we hope to raise \$100 on the new church (Crogman Chapel) at Union City. Dr. Mason will be there to call the Freedmen's Aid Roll. Dr. Jones will be there to call the Southwestern Roll. Other general officers are expected.—C. L. Johnson, District Superintendent.

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The Old Standard Grove's Taster's Chili Tonic drives out malaria and builds up the System. For grown people and children, 50c.

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Southwestern Subscription Rally

Honor Roll of Workers

ATLANTA CONFERENCE.

PASTOR	DISTRICT	NUMBER
J. H. Davis	Griffin	20
Y. T. Fredrick	Gainesville	4
J. D. Lovejoy	Griffin	5
J. H. Brandon	Gainesville	4
H. E. Burns	Atlanta Dist	11
J. J. Jones	Atlanta Dist	6
J. A. Ritchie	Gainesville Dist	12
	Griffin Dist	4
R. J. Shummons	Rome Dist	16

CENTRAL ALABAMA CONFERENCE

R. L. Varner	Opelika	8
*L. S. Price	Opelika	17
*E. Frazier	Marion	25
J. T. M. Willis	Birmingham	4
R. R. Williams	Opelika	5
R. J. Buckner	Anniston	12
O. Nelson	Montgomery	5
W. H. Jordan	Marion	6
T. S. Sanders		6
B. S. Kirk	Marion	4
*S. D. Davis	Marion	14
J. C. Chuman	Montgomery	25
J. A. Holliday	Opelika	9
J. W. Wright	Anniston	10
D. J. Toney	Anniston	5
I. L. Johnson	Anniston	11
W. J. Smith	Opelika	6
G. W. Reeves	Montgomery Dist	4
W. J. Harris	Birmingham Dist	5
Isaac Autry	Montgomery Dist	8
G. W. Mosser	Montgomery Dist	5
A. D. Moon	Anniston Dist	5
I. L. Johnson	Anniston Dist	14
P. P. Wright	Huntsville Dis	4
P. G. Goins	Mobile Dist	6
*L. D. Williams	Birmingham Dist	16
R. E. L. Beasley	Montgomery Dist	5
*Wm. Perry	Anniston Dist	8
V. S. Spruce	Birmingham Dist	8
J. B. Webb	Huntsville Dist	7

CENTRAL MISSOURI CONFERENCE.

*A. R. Martin	Mexico	30
*J. M. Harris	Mexico	34
H. R. Rosemon		5
H. T. Canady	Mexico	4
W. F. Walker	St. Louis	6
J. W. Parks		12
R. F. Abbott	St. Louis Dist	19
W. L. Lee	St. Joseph	9
S. P. Johnson	St. Louis	10
*A. A. Tolson	St. Joseph Dist	14
J. H. Boone	St. Louis Dist	10
*Q. E. Whaley	St. Louis Dist	15
J. H. Noland	St. Louis Dist	19
R. G. Smith	Sedalia Dist	5
R. G. Williams	Mexico Dist	5
G. B. Abbott	Mexico Dist	14
B. F. Bateman	Sedalia Dist	11
R. Davis	St. Joseph Dist	15

DELAWARE CONFERENCE.

J. H. Blake		21
R. H. Coleman	Centerville	11
N. B. Waters	Wilmington	14
R. S. Johns	Salisbury	12
J. R. Waters	Philadelphia Dis	12
T. W. Cooper	Centerville Dis	8
J. R. Holland	Centerville Dist	9
Malachi Raisin	Cambridge Dis	12

EAST TENNESSEE CONFERENCE.

W. L. Sanders	Knoxville	8
*W. R. Marbury	Knoxville	20
*S. J. Harris	Knoxville	13
W. R. Burger	Welsh Mission	6
*E. H. Forrest	Bristol	18
T. W. Russell	Pulaski	9

PASTOR	DISTRICT	NUMBER
J. T. Wilson	Bristol	10
Owen Hypsher	Knoxville Dist	8
Chas. H. Hurd	Pulaski Dist	9
J. F. Prigmore	Bristol Dist	14
*E. H. Forrest	Bristol Dist	15
*W. T. Martey, D. S.	Welsh Dist	10
J. W. Crider	Welsh Mission Dis	6
F. D. Johnson	Welsh Mission Dis	4
W. T. Markey, D. S.	Welsh	4

FLORIDA CONFERENCE.

G. W. Covington		5
J. F. Elliott, D. S.	Gainesville	11
John Wilson	Jacksonville	5
L. C. Foster	Gainesville	5
J. P. Patterson	Ocala	14
*G. B. Wilson	La Crosse	12
F. G. Ferguson	Gainesville Dist	18

LEXINGTON CONFERENCE.

*G. W. Harris	Louisville	14
James E. Allen	Indiana	14
W. H. Bloomer	Lexington	6
M. S. Johnson	Louisville	5
Joel E. Carson		5
*D. E. Skelton, D. S.	Indianapolis	65
H. A. Foreman		14
R. D. Hines	Louisville	20
T. R. Fletcher	Mayesville	5
W. H. Hinton	Indiana	10
W. J. White	Ohio	7
E. L. Gilliam	Ohio	6
*E. A. White	Ohio	12
*Gloster R. Bryant	Lexington	12
W. Singleton	Indiana Dis	7
G. W. Powell	Lexington Dist	11
Joseph Courtney	Ohio Dist	8
S. A. McNeil	Ohio Dist	8
Geo. A. Sissie	Ohio Dist	16
J. T. Leggett	Indiana Dist	4

LINCOLN CONFERENCE.

Wade Hamilton	Guthrie	4
James N. Wallace	Topeka	8
C. A. Wallace	Topeka	5
H. T. S. Johnson	Topeka	11
*R. D. Shumpert	Guthrie	13
H. F. Smith	Muskogee	5
W. F. Smith	Guthrie	7
A. R. Claridy	Topeka Dist	7
S. D. Brown	Muskogee Dist	5
A. W. Talbert	Muskogee Dist	9

LITTLE ROCK CONFERENCE.

*Lee Nelson	Little Rock	31
C. C. Kyles	Clow	17
J. L. Wilson	Little Rock	5
W. H. Simpson	Ft. Smith	4
W. McIntosh	Little Rock Dist	7
S. J. Brown	Forrest City Dist	5
H. Bright	Clow Dist	14
L. C. Dawkins	Forrest City Dist	11
C. W. Whitehead, D. S.	Pine Bluff District	5
G. W. Thompson	Clow Dist	9
J. H. Hines	Pine Bluff Dist	5

LOUISIANA CONFERENCE.

R. C. Worsham	New Orleans	4
W. R. Butler	New Orleans	50
*W. H. Logan	New Orleans	25
A. B. Venable	Alexandria	8
Hy Taylor	Alexandria	38
*M. L. Baldwin	Lake Charles	10
*D. S. Sloan	S. New Orleans	10
M. J. Dyer	N. New Orleans	4
Emerson Hutchinson	Alexandria	17
C. S. Stanley	N. New Orleans	5
*J. F. Marshall	S. New Orleans	25
H. C. Wilson	Monroe	4

PASTOR	DISTRICT	NUMBER
*W. L. Dyas	Shreveport	6
Chas. C. Landry	N. New Orleans	9
A. W. Goins	N. New Orleans	4
W. R. H. Harry	Monroe	11
*B. M. Hubbard, D. S.	S. N. Orleans	30
H. C. Armston	N. N. O. Dist	4
J. L. Augustus	Baton Rouge Dist	7
*D. G. Pharris	N. N. O. Dist	9
T. A. Jackson	Lake Charles Dist	7
F. D. Thomas	Monroe Dist	5
D. G. Taylor	Alexandria Dist	11
T. B. Cooper	N. N. O. Dist	6
J. L. Augustus	Baton Rouge Dist	7
David Shelby	Shreveport Dist	6
E. J. Harrison	Baton Rouge Dist	11
W. C. Lewis	N. N. O. Dist	8
S. M. G. Taylor	Lake Charles Dist	29
F. T. Chinn	N. N. O. Dist	15
P. Landry	N. N. O. Dist	15
J. A. Lindsay	N. N. O. Dist	3
F. T. Robinson	S. N. O. Dist	4
*J. H. Thompson	Baton Rouge Dist	15
B. R. Jackson	N. N. O. Dist	9
S. A. Davis	Alexandria Dist	6
*L. L. Green	Alexandria Dist	16
Silas Robinson	Alexandria Dist	7
J. A. Landry	S. New Orleans Dist	7
I. L. Turner	Lake Charles Dist	5
J. W. Turner	Lake Charles Dist	7
W. L. Amos	Baton Rouge Dist	4
E. C. Goins	Lake Charles Dist	4
J. E. Rolax	Baton Rouge Dist	7
T. P. Norris	S. New Orleans Dist	4
S. McGruder	Monroe Dist	5
T. H. Monson, D. S.	Monroe Dist	4
Bedford Carr	Lake Charles Dis	8
H. A. Sorrell	S. New Orleans Dis	5
C. O. Pardo	Lake Charles Dist	5
Jno. D. Wilson	S. New Orleans Dist	4

MISSISSIPPI CONFERENCE.

*W. H. Smith	Gulfport	10
H. R. S. Erby	Meridian	6
Kelly Roberts	Meridian	14
H. W. Woods	Gulfport	4
*F. L. Woods	Meridian	15
*E. H. Langston	Gulfport	12
*A. J. McNair	Jackson	23
R. L. Tate	Jackson	4
R. N. Jones	Hattiesburg	10
*R. B. Anderson	Jackson	12
P. W. Baldwin	Jackson	4
A. Davis	Brookhaven	15
Val. Trotter	Hattiesburg	4
*P. H. Rembert, D. S.	Brookhaven	10
I. C. Rucker	Jackson	4
E. F. Chapman	Hattiesburg	6
W. C. Morris	Meridian	8
J. C. Houston	Gulfport	4
*J. I. Garrett	Gulfport	28
J. C. Hibbler	Vicksburg	11
*D. R. Bentley	Meridian	47
F. L. Alfred	Gulfport	11
S. H. Cannon, D. S.	Gulfport	30
Odile Miss	Gulfport	7
J. E. Thompson	Brookhaven Dist	4
L. G. Viel	Gulfport Dist	9
N. N. Sidney	Jackson Dist	8
I. S. Thomas	Jackson Dist	10
Jas. Robinson	Gulfport Dist	13
G. W. Wells		6
J. I. Garrett	Gulfport Dist	10
June Williams	Meridian Dist	7
H. E. Morgan	Meridian Dist	12
W. L. Mills	Meridian Dis	8
F. Smith	Brookhaven Dist	10
L. Speed	Vicksburg Dist	7
R. H. Patton	Brookhaven Dist	6
Jas. Robinson	Gulfport Dist	13

NORTH CAROLINA CONFERENCE.

A. C. Hill	Greensboro	20
J. H. Lovell		10
A. S. Cottingham	Greensboro	26
William Scates	Western	7
*S. P. West	Winston	9
William I. Dickerson		4
A. W. McMaster		12

PASTOR	DISTRICT	NUMBER
*G. W. Brower	Winston	10
W. P. Hayes		4
A. B. McQueen	Western	4
J. A. Maxton		5
S. R. McCorkle	Winston	5
C. I. Withrow		6
Sandy McRae	Wilmington Dist	14
A. E. Robinson	Western Dist	5
P. J. Cook	Winston Dist	11
L. G. McDonald	Winston Dist	9
*L. W. Thomas	Winston Dist	17
W. H. Webster	Greensboro Dist	5
M. H. Hinton	Greensboro Dist	17
J. C. Addie	Western Dist	7
S. P. West	Winston Dist	5
S. McDonald	Winston Dist	12
A. B. Withrow	Western Dis	4
*L. W. Thomas	Winston Dist	13
J. W. Davis	Winston Dist	16
S. F. B. Peace, D. S.	Greensboro Dist	14

SAVANNAH CONFERENCE.

*E. D. Giddens	Savannah	100
*W. J. Hamilton	Savannah Dist	13
E. W. Moore	Savannah Dist	10
W. A. Holmes	Brunswick Dist	6
*W. J. Hamilton	Savannah Dist	9

SOUTH CAROLINA CONFERENCE.

J. R. Townsend	Orangeburg	9
*W. H. Redfield	D. S. Sumter	31
*D. E. Thomas	Bennettsville	8
W. B. Bowers	Florence	8
A. G. Kennedy		14
M. F. Black		5
J. B. Middleton	Spartanburg Dist	17
D. H. Kearse	Spartanburg Dist	4
A. B. Murphy	Spartanburg Dist	8
E. W. Stratton	Florence Dist	5
B. S. Cooper	Sumter Dist	5
*E. B. Burroughs, D. S.	Orangeburg Dist	29
I. H. Richardson	Bennettsville Dist	10
J. T. Martin	Beaufort Dist	9
W. M. Stone	Beaufort Dist	8
J. C. Martin	Greenville Dis	7
A. D. Harris	Spartanburg Dis	7

TENNESSEE CONFERENCE.

*W. R. Smith, D. S.	Nashville	8
*W. A. Rodgers	Lexington	12
H. W. Key	West Tennessee	24
W. S. Hight		6
J. H. C. Means	Nashville	4
J. H. Ellis		8
J. H. Ellis	West Tennessee Dist	8
W. Smith		5
A. L. Nelson	Nashville Dist	4
H. P. Belcher	Nashville Dist	5
*J. M. Lyte	W. Tennessee Dist	11
E. F. Carter	Cumberland River Dis	6
T. C. Wharton	Cumberland Dist	6
W. S. Faulkner	Lexington Dist	6
M. Williams	Cumberland Dist	6
F. Smith	Cumberland Dist	10
W. B. Crenshaw	Cumberland Dis	5
S. M. Straythorne	W. Tennessee District	4
J. W. Satterfield	Cumberland Dis	6
S. Knight	Cumberland Dist	8

TEXAS CONFERENCE.

*G. W. Carter	Palestine	20
C. Davenport	Palestine	7
S. A. Kelly	Navasota	8
*M. Fountain	Huntsville	29
J. L. Blue	Baumont	5
W. D. Lewis	Palestine	11
A. L. Gabriel	Palestine	17
Jas. Hants	Navasota	18
G. W. Gill	Palestine	6
W. W. Randall	Navasota	4
J. E. Beale	Marshall	6
M. Q. A. Fuller, D. S.	Palestine	13
Freeman Parker	Navasota	5
Decatur Blaine	Palestine	7
P. H. Jenkins	Palestine	8
G. W. White	Palestine	7

PASTOR	DISTRICT	NUMBER
P. Hillary—Marshall Dist	8
A. J. Davis—Marshall Dist	5
A. Parham—Huntsville Dist	6
E. Micheaux—Navasota Dist	5
J. A. Tillery—Navasota Dist	11
J. W. Gilder—Paris Dist	4
S. M. Bolden—Paris Dist	13
Chas Wofford—Paris Dist	6
P. L. Jackson—Huntsville Dist	6
W. L. Duncan—Beaumont Dist	9
J. I. Gilmore, D. S.—Paris Dis	8
Jas. Clark—Navasota Dis	4
M. M. Muldrew—Navasota Dis	10

UPPER MISSISSIPPI CONFERENCE.

J. W. Byrd—Tupelo	.....	13
J. J. Johnson—Tupelo	.....	5
N. H. Williams—Winona	.....	5
*Wm. Campbell—Winona	.....	11
J. W. Terrell—Greenville	.....	10
G. W. Hunt—Holly Springs	.....	5
E. J. Turner—Holly Springs	.....	4
*E. H. Holmes—Greenville	.....	13
B. T. McEwen—Tupelo	.....	20
A. Marsh—Greenville	.....	4
L. A. Armstrong—Tupelo	.....	5
*W. F. Isalah—Tupelo	.....	45
A. Jackson—Holly Springs	.....	5
J. M. Nevils—Starkville	.....	7
E. D. Cameron—Starkville Dist	.....	13
O. W. Crump—Winona Dist	.....	7
J. A. Slate—Aberdeen Dist	.....	15
W. F. Burton—Holly Springs Dist	.....	10
G. W. Baker—Aberdeen Dist	.....	4
O. Gillespie—Starkville Dist	.....	4
J. E. Ford—Greenville Dist	.....	4
J. T. Cannon—Tupelo Dist	.....	6
*J. W. Winbush—Holly Springs Dist	.....	7
W. H. Whitlock—Aberdeen Dist	.....	4
W. M. R. Lester—Starkville Dist	.....	5
G. H. Harvey—Starkville Dist	.....	7
B. P. Woolfolk—Holly Springs Dis	.....	6
D. E. Simmons—Greenville Dis	.....	5

PASTOR	DISTRICT	NUMBER
D. Green—Starkville Dist	5
J. W. Winbush—Holly Springs Dist	5
S. T. Walker—Holly Springs Dist	6
F. T. Compton—Tupelo Dist	9

WASHINGTON CONFERENCE.

E. S. Williams, D. S. Washington	.....	12
M. J. Naylor, D. S. Baltimore	.....	7
*J. J. Cecil—Annapolis	.....	13
J. W. Galloway—Annapolis	.....	14
E. Adolph Hayes—Alexandria	.....	6
E. C. Funches—Alexandria	.....	6
B. B. Martin—Cumberland	.....	4
C. D. Nickens	.....	7
A. J. Mitchell—Alexandria	.....	10
L. J. Valentine—Baltimore Dist	.....	7
F. E. Nichols—Alexandria Dist	.....	12
G. W. Mize—Cumberland Dist	.....	4
J. H. Watson—Washington Dist	.....	4
C. G. Cummings—Baltimore Dist	.....	14
*J. A. Holmes—Baltimore Dist	.....	16
C. C. Gill—Cumberland Dist	.....	6

WEST TEXAS CONFERENCE.

A. J. Lynch	.....	10
*D. C. Lacy, D. S.—Columbus	.....	21
A. D. Jacques	.....	6
P. M. Carmichael—Waco	.....	6
S. D. Humphreys—Columbus	.....	4
R. H. Duncan—Dallas	.....	10
*T. S. Moore, D. S.—Waco	.....	12
W. W. White—Dallas	.....	5
L. H. Richardson—Waco	.....	8
P. B. Bennett—Waco	.....	6
J. W. Wormly—Columbus Dist	.....	9
D. F. Vance—Columbus Dist	.....	6
J. W. Wright—Columbus Dist	.....	18
*M. S. Jordan—Columbus Dist	.....	12
Thos. Carter—Waco Dist	.....	4
J. P. Eusan—San Antonio Dist	.....	10
Harry Swann—San Antonio Dist	.....	16
D. F. Vance—Austin Dis	.....	6
B. J. Goff—Waco Dis	.....	4
R. D. Dennis—Dallas Dis	.....	14
*M. S. Jordan—Columbus Dist	.....	10

Gleanings from the Field

MISSISSIPPI

Verona Circuit.—We began the year's work under favorable circumstances, and the circuit is now alive as never before. Plans are on foot to seat and paint our church, build a new one, and cell and paint another. Up to date a part of our plans have been realized. One church has been seated and the seats paid, and one new church built and added to the circuit. There was originally three churches on the wor, but now we have four. Our first quarterly conference convened at Verona, the head of the circuit, April 2-3, with E. F. Scarboro, district superintendent, in the chair. Over three-fourths of the members of the conference were present. Every member of the quarterly conference paid. The total enrollment of the conference is fifty. There were splendid reports from all departments, and from them the work showed signs of progress. Raised in the conference \$20.15. On Sunday the district superintendent preached two inspiring and soul-searching sermons out at the Big Hill church. Raised that day \$17.30. Raised for all purpose in the quarter \$44.95. Raised for all purposes ending with the first quarter \$195.—E. O. Woodfolk, pastor.

Roseneath.—On the night of April 22nd, we were awakened by the sound of music, and on opening the door we found that it was a band of friends bearing gifts and tokens of friendship. The table was laden with many valuables. P. R. Standback made a speech, presenting them to the pastor, after which the pastor made a

few remarks of appreciation and had prayer.—P. A. Taylor, pastor.

Fort Stevens.—One night during April the parsonage at this place was besieged with friends, who brought with them 150 pounds of splendid groceries. A brass band furnished music for the occasion. The selections were all sacred and very beautiful. The very much appreciated surprise was led by Mr. O. E. Fleury and others.—C. G. Gavin, pastor.

District Round

MUSKOGEE DISTRICT. SECOND ROUND.

Eufala, June 18-19; Tulsa, 25-26; Colbert, July 4; Hugo, 5-6; McAllister, 9-10 Coffeyville, 16-17; Elliott, 19-20; Nowata, 23-24; Dist. Conference at Ocmulgee, 27-31; Boley, August 6-7; Weleetka, 9; Wetumka, 10; Sapulpa, 11; Coweta, 12; Muskogee, Spencer, 13-14; Chetopa, 20-21; Ocmulgee, 27-28; Grand River, Sept. 3-4; Boynton, 8-9; Hudson, 3-4; Porter, 7; Muskogee, 10-11; Taft, 13-14; Wewoka, 17-18. Brethren:—Let each be blessed with a great revival. Do not rest contented till this is done. If you need me to help out, arrange for it. I will be glad to help. The date of District Conference is fixed. This will be, by far, the best in the history of our work. So bring every representative that the law requires. Come to stay till all is over. Each Pastor is most earnestly requested to bring five subscribers for Southwestern Christian Advocate to the District Conference. Now brethren I

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We are respectfully asking each pastor and friend to donate to St. Paul Methodist Episcopal Church, Fayette, Mo., \$1.00 or more for our Rally, the 5th Sunday in July. The membership here under the pastorate of Rev. W. J. Deboe, has erected (as pronounced by all who see it) a splendid church edifice. In doing this, the friends among the white people as well as the Negroes have been heavily drawn upon, until they show symptoms of feeling the drain. The indebtedness is \$5,000.00, bearing 8 per cent interest, besides two or three hundred dollars more. We certainly need your help. Considering membership, limited resources, etc., this Church is the heaviest incumbered one in the Central Missouri Conference. Last year we demonstrated self-help by raising for all causes, over \$1,800.00. Please give this matter serious and prayerful consideration. Send money to undersigned, and it will be thankfully acknowledged, and faithfully applied. —Wm. H. Wheeler, L. Box 502, Fayette, Mo.

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Gleanings from the Field

ALABAMA.

Alexandria City.—Our District Superintendent, the Rev. Louis Price, first and best of all, we find to be a man of God peculiarly fitted for his work. Next, his business-like way of doing Church work demonstrates his executive ability, and warrants his success. If the pastors in charge will only do what is their duty by him. We are proud of such a man; he possesses every quality of a Christian gentleman. For the present he makes his home in Alexandria City. To have him and his little family in our midst adds much to the quiet social and religious life here.—D. R. Matthews.

Theodore.—The members of Harpers Chapel are in very jubilant spirits. They are raising money to furnish their Church with new pews. For this purpose alone, from the musical entertainments under the management of Miss Mary Doyle, which ended May 14th, the amount of \$41 was raised for trustees.—H. Washington, Sec., N. J. Adams, Pastor.

Corona.—Our District Superintendent in the person of that very worthy, efficient and Christian gentleman, Dr. J. W. Thomas, fills and exalts the situation which he occupies. Our second Quarterly Conference was held at Mount Carmel Methodist Episcopal Church, May 28-29. Reports showed an increase in all lines. Sunday was a great day. The Doctor's lecture and sermon was enjoyed by all. Raised for all purposes this quarter, \$87.50. With the young man we have now as pastor we mean to make a round report.—Reporter.

Ashland.—Sunday, May 29th we held splendid services here. Rev. D. G. Toney was with us. We raised for repairs on the Church \$30. The work is in good condition and we hope to be able to make a full report. These are a loyal people.—J. C. Sammons.

Booth.—On May 21-22 the second Quarterly Conference was held, the Rev. Mr. Hunly acting District Superintendent. This was a great quarter, probably the best in the history of the Church. In spite of the great fight our pastor had to go through to save the Church, he was able to show progress along all lines up to date. Five persons have united with the Church. Some money has been raised to build a new church, \$3 for missions; paid the Superintendent .15 this quarter and pastor \$17 this quarter. Sunday was a great day. Dr. P. G. Goins was truly at his best. His subject was "Adam, Adam, where art thou?" Some of the old Adams were at the time in the old school house 50 yards away from the church selling whiskey, but when he had finished they were all in the church. Monday the pastor and Dr. Goins went to Prattville where another fight is on against our church. Doctor Goins preached at the Colored Methodist Episcopal Church where the Rev. C. H. Brown, our pastor, preaches twice a month. We had a large crowd. Doctor Goins preached as never before. They spent several days there looking after our new church in Prattville. The Colored Methodist Episcopalians have a warm place in our hearts for their generosity. They have given us half of each month for our services.

ARKANSAS.

Crawfordsville.—The Rev. L. B.

Hodges, our District Superintendent held our first quarterly conference at Newman's Chapel Methodist Episcopal Church, Saturday, April 23d, 1910. Several answered to roll call. The Rev. S. J. Brown, our pastor, is an efficient minister. We paid this quarter for traveling and moving expenses, \$22.95; for pastor, \$28.76; for district superintendent, \$7.60; for Sunday school, \$2.56; for mission, \$2.35; total, \$64.12. Our district superintendent preached a splendid sermon on Sunday. Though we had a snowy day our people and visiting friends came out loyally. The Lord's supper was administered, and twenty-seven souls partook.—A. L. Greene, reporter.

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LOUISIANA.

Bastrop.—Much interest in the work of the church is being manifested under the leadership of our beloved pastor, the Rev. F. D. Thomas. We are proud of our pastor, and do all we can to make him feel at home. The stewards sisters recently have raised \$30 and bought new furniture for the parsonage and matting for the floor. Recently we had a successful concert, given by our pastor's wife. Mrs. B. Thomas raised \$14.45. The outlook for a good year's work seems bright.—Fannie C. Whitlow, reporter.

Hubertville.—Second quarterly conference May 14th and 15th. There was a goodly attendance. The work of the church as shown by reports seems to be in good shape. Our district superintendent baptised 19. At night 14 persons came forward for prayer. The Lord's supper was partaken of by 87 persons. Collections for the day was \$21.45.—S. M. Haynes, pastor.

Jackson.—We want to tell our friends and members of our church how deeply grateful we are for the kindly thoughts that led them to bring to us such a splendid assortment of choice groceries. For the sum of money given at this time we are also thankful. On Sunday, May 22nd, we had a splendid meeting. The Rev. A. Freeman was with us and preached very acceptably. During the day we collected \$16.15.—J. J. Woolridge, pastor.

Prattville.—The pastor and his family have been greatly cheered recently by a delightful surprise in the shape of many pounds of groceries. Mr. John Edwards led the surprise, and a large number of friends followed him.—R. B. Sanford, pastor.

Mansfield.—Our work at Mansfield is said to be in a better condition now than it has been for years. Harmony exists among the members and officers of Wesley Methodist Episcopal Church and among all the colored churches. This religious spirit was brought about during the administration of Rev. W. L. Dyas. Our race has been benefited in Mansfield during his stay. Some of the best talent among our ministers have filled our pulpit, among whom are the Rev. Dr. D. L. Thomas, of Baltimore; Dr. M. W. Dogan, president of Wiley University.

Darrow.—That we are not heard

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WRITE

J. E. McGirt, 420 South 11th Street, Philadelphia, Pa.

from frequently is no evidence that the interest of our Methodism in Darrow is lagging. To the contrary, the forces of righteousness are steadily marching on. Our first quarterly conference was an exceptionally good one. The Rev. W. J. M. Price, our esteemed superintendent, was the embodiment of dignity. His special sermon was a splendid message. At our recent rally Rev. James Roberson, of Ebenezer, B. C., was at his best. He selected as his subject "God is Our Refuge." The spiritual tide was high. Then followed our own Rev. Spears, of St. Peter, Donaldsonville, whose theme was "The Stability of God's Word." Our new church is commendable to our Methodism. We invite the district conference to share the hospitality of Darrow in 1911.—Joseph A. Reddix.

Lake Arthur.—On the night of May 25th, at a very late hour, we were aroused by a company of ladies and gentlemen, who, when admitted, laid upon the table a full supply of groceries. This company was led by Mrs. Menie Jones, Mr. R. R. Dyas, and the Misses Morrisons. The pastor and wife thanked them for their kindness. On the same day seven subscribers were secured for the Southwestern Christian Advocate.—Thos. A. Jackson, pastor.

Viron.—St. James Methodist Episcopal Church at this place is striving to do its best. May 29th was a pleasant day with us. The Rev. J. W. Lewis, of Christ Baptist Church, was with us in our rally and his members. The collection for the day was \$40.71. Under the leadership of our pastor, the Rev. A. C. Mitchell, we are steadily going on with our work.—Lula Mitchell, reporter.

Trenton.—I take this method of thanking the good people of Pleasant Valley Methodist Episcopal Church for their kindness recently when they came over to the parsonage and left a basket full of fine groceries. This party was led by Mrs. Mary Bell and Ella Halman.—J. J. Haskins, pastor.

Wilson.—Our district superintendent, the Rev. Hubbard Daniels, was with us May 21-22 and presided over our second quarterly conference. We

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raised for all purposes \$40. We are working hard to build a church at this place, for its need is great. On the 4th Sunday in June we want to realize the efforts we are setting forth now, and we hope to raise enough on this occasion to pay for our building site.—C. L. Ingram, pastor.

Maringouin.—On the night of May 21st there were nearly 200 pounds of choice groceries brought to the parsonage for its inmates. The pastor, the Rev. L. L. Greene, was much delighted. Mr. H. Doty led the friends and was followed by many who wish the church well.—L. L. Greene, pastor.

Natchitoches.—At St. Matthew's Methodist Episcopal Church on Wednesday night, June 1st, the pastor and family were surprised by the upper district crowd. Mrs. Margaret Williams is the leader. Many friends came in with her and left the dining-room table laden with many good things. These people are members of the upper and lower district of this circuit. The Ladies' Aid and Willing Workers and Sunday School are doing good work. We have added 23 to the church this year.—Thomas A. Hampton.

Cane Road.—The Rev. T. A. Lamp-ton, pastor of St. Matthew, has been made happy by the gift of so many pounds of groceries that have come to him from the members who have joined themselves into the "Down the River" delegation. This company was led by Mrs. Selma Taylor and Emily Champ. We would like to publish the names of all who participated in this joyous affair, but space forbids.

Trenton.—On April 27th the Rev. B. J. Reddix, our district superintendent, presided over our second quarterly conference. The district superintendent commended the efforts of our pastor, the Rev. J. J. Haskin in having affairs of the church in such splendid shape. At the district conference in August we hope to bring more subscribers for the Southwestern Christian Advocate than we have ever reported.—Della Pegues, reporter.

Keithwell.—Our Sunday School at this place is progressive under the superintendency of P. P. Smolley. The Sunday School recently gave the church a set of benches worth \$65. The stewardesses and the Ladies' Aid put a new set of furniture in the pulpit. Our pastor, Rev. A. J. Vincent, is all that could be desired. Our Sunday School has grown from 64 to 78 within a very short while.—H. Henderson, reporter.

MISSISSIPPI

Pass Christian.—A surprise was tendered the Rev. J. K. Comfort, the ex-pastor of St. Paul Methodist Episcopal Church by a host of friends. He came to visit his family, who have made the Pass their home. All friends were glad to see him again.—Peter Palode.

The Rev. Thomas A. Morrison was with us during our second quarterly conference and held a good meeting, in which it was agreed that the reports from various departments showed progress along all lines. During the conference we received three new subscribers for the Southwestern Christian Advocate. Our pastor is a and interested in all that will help bring perfection to the church.—Mrs. Lizzie Pierce, reporter.

Our church at Merrill had an old-time revival and several were added to the church. The Rev. S. W. Jackson, the honored pastor of the Baptist Church, worked hard in the revival. Rev. J. C. Colston and Mrs. A. Riley, Mrs. Harber and all of the people of Merrill made things pleasant for us.

Donavan church is up and doing. We had baptizing and several were added to the church. Rev. W. B. Briant and H. G. Hill, H. G. Hogans and the good sisters are doing good work, and they love the Southwestern.

Basin.—This is a strong people. We are planning to build a new church.

BABY SAVED HER

"I was sick for three years," writes Mrs. Nollie Jones, of Russellville, Tenn. "I had a doctor and took medicine regularly, but grew worse, until last spring I was past going out and was just skin and bones."

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N. B. We will be glad to send you one of our Ladies Birthday Almanacs, if you will send postal card, asking for it. Address: Chattanooga Medicine Co., Chattanooga, Tenn.

We have more young people at Basin than we have anywhere on the district. We have 45 babies near the church, within eight miles, that cannot sit alone. We have 198 children under 12 years old, and about 227 from 12 to 16 years old. Bro. I. Lawrence has 27 grandchildren in the Basin Sunday School. Rev. D. Lawrence has 25 grandchildren, all members of the Sunday Schools. There are lots of others with large families that are not counted. We are saving these young people in the church at this place.—Henry W. Woods, pastor.

West Point.—Sunday, May 8th, was a gala day with us. On Friday evening we held our second quarterly conference in St. Paul Methodist Episcopal Church. Elder F. H. Henry was in the chair, and at his best. Good reports were given, and the quarterage paid in full. Sunday morning after Sunday School adjourned, 10.30 o'clock found us engaged in a good old-fashioned love feast, a heart to heart talk, in which all were free to take a part. It was a special day for the trustees, and they realized a goodly sum. Mrs. Bessie M. Garrison, field agent of Home Missionary Society of the Methodist Episcopal Church, was introduced. She lectured at 8 o'clock p. m. to the delight of all. Additions to the church, 15; baptized, 4; raised in quarter, \$47; raised during quarter, \$231.04. We are encouraged, and hope to do much better in the near future. The Rev. J. A. Stale is an efficient pastor, and may be depended.—A. B. Coleman.

Liberty.—On May 7-8 our second quarterly conference was held by our district superintendent, Rev. D. F. Dudley. The officers were present with report showing advance. After a splendid business session we had some kindly advice from the district superintendent, who once was the pastor of this charge, and, though twenty years have passed since that time, we feel sure that the pleasantest acceptance of his advice will be entertained. All were delighted with the Rev. D. F. Dudley, as well as with his splendid sermon.—A. C. Smith, pastor.

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Sumerall.—The Odd Fellows enjoyed their Sabbath with us recently, and the households of Ruth accompanied them. The Rev. Wright preached the annual sermon to the delight of all who heard him. Six souls were baptized at the altar. Collection, \$45; subscription, 15.—F. L. Woods, pastor.

Starksville.—At Mount Pleasant Methodist Episcopal Church, April 30-May 1, our second quarterly conference was held, with District Superintendent Rev. J. H. Everett in the chair. Officers were present with good reports. Through the energy of our beloved pastor we have accomplished good work for the second quarter. Raised this quarter, \$42.25; paid the district superintendent in full; paid to sick \$1.87; to pastor \$15.38. On Sunday the district superintendent preached an able sermon. The sacrament of the Lord's Supper was administered to 125. One member added to the church. The Sunday School is still moving on and doing a noble work. Pastor Cameron has gained many friends since he has been in our town, and is loved by all who meet him. He is always at his post of duty. May God bless him.—W. H. Simpson.

Condense, and leave out irrelevant matter. State facts. Do not put several items on one sheet.

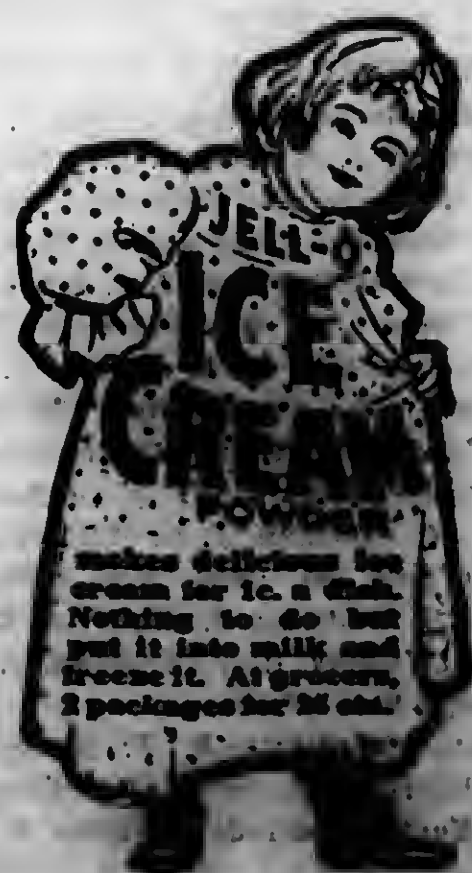
SUCCESSFUL RALLIES.

Florence.—Our rally on the proposed new church at Florence, S. C. May 22nd, resulted in the raising of \$1,070. We came to the charge from the last conference, and seeing the need of a new church here brought it to the attention of the people and the officers, submitting a plan for the raising of some money, setting the fourth Sunday in May as the day to raise the first thousand dollars. Everybody fell into the plan or movement; twenty captains were appointed to as many clubs, with as many assistants, with ten weeks to get ready, and at the appointed time we called the church members and clubs with the above results.—W. S. Thompson, pastor.

Greeleyville.—On May 5th our second quarterly conference was held here by District Superintendent I. H. Fulton. H. D. Oliver was elected secretary. Splendid reports were made. The stewards reported \$110.70 paid the pastor and \$22 on hand for missions. Through the faithful efforts of Brother W. H. Nelson a \$40 bell has been purchased and hung in the tower. Through the untiring efforts of the good sisters the Long Branch Church has become the owner of a set of beautiful lamps and a fine clock. After a most powerful speech in behalf of Claflin University by the district superintendent, liberal subscriptions were handed in by the brethren amounting in all to more than \$500. Mr. A. General, one of the most prominent laymen of the Florence District, made an excellent address. A pleasing fea-

ture of the conference was our visit to the hospitable home of Mr. and Mrs. E. J. McCollum, where we were served with most "toothsome" refreshments. After pronouncing this the best quarter in the history of the charge, the district superintendent left with his quarterage paid in full, as he always does when he leaves this charge.—E. W. Stratton, pastor.

Honey Grove.—In our new field of labor we have lead on the forces of Methodism to a glorious achievement. We found our church in bad shape at Honey Grove, Tex.; immediate action was necessary to save our church and property, which was endangered by a debt of \$280. We rallied our little membership a while and succeeded in laying \$245.63 on the altar for the Lord and his cause. Sunday, May 15th, the successful club captain, being Mrs. Henrietta Wallace of the Zulu tribe, raised \$102.10, defeating the pastor, who was his own captain and tribe, who raised among the whites \$87.05. Bro. C. Ward, an old soldier, lead his club, the Sweet Lees, to the tune of \$45.36. Mrs. Annie Tatum had to go to Mineral Wells, but left us \$10.75. The church was redeemed and deeded back to us. This is the largest amount raised in a single effort in the history of this charge. We have a beautiful church and property here worth \$2,500. The prize awarded Mrs. Henrietta Wallace was \$7 in money. Largest amounts brought in by individuals: Pastor, \$87.05; Geo. Evans, \$15; Mrs. Susie Johnson, \$107.0; Mrs. Sallie Harris, \$8.10; Mrs. Sylvia Williams, \$6; J. D. Logan, \$6.50; Mrs. Pearl English, \$4.46; J. W. Wallace, \$5; Elisha Tatum, \$2.50; Elijah Tatum, \$2.35; Isabella Washington, \$2.15; Mandy Nelson, \$2; Eliza Stephens, \$1.50; Martha Holmes, \$1; Josie Bogan, \$1; Violet Brown, \$2; Florence Mathis, \$2.10; Harriet Brown, \$1.60. Raised for all purposes since being here (which was five months), \$421.11; have put \$25 worth of improvements on the church building in addition to this amount, and raised \$25 at Bonham, Texas, for the purpose of rebuilding the church destroyed by storm four years ago, which is on deposit in Bonham bank.—Jesse W. Glider, pastor.



Southwestern Christian Advocate

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G. W. Nelson, J. A. Emerson, Mattie
Parson, Meloma Parker, Rev. J. Bur-
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O. T. Thompson, G. E. Trower, S. H.
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Mary Crow.

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W. T. Gueno, J. R. Ross, A. C. Parker,
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J. D. Plumer, E. C. Rogers, Dave Wil-
son, A. C. Bell.

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ple.

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ens.

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bott, E. L. Jackson, W. L. Duncan.

Subscriptions received May 9-31.

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M. Murphy, L. J. Price, J. E. Watkins,
J. H. Neal, J. O. Williams, Nettie
Washington, W. O. Holmes, M. E. Dent,
Will Clark, J. C. Floyd, J. J. Jones, D.
C. Matthew, D. J. Greer, J. C. Melver,
Henry Campbell, P. B. Gibson, J. R.
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Strickland, J. A. Rush, Maggie Smith.
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Porter, E. O. Graham, Esther Doswell,
R. Davis, Maude Thomas, J. D. Evans,
Jack Henderson, B. F. Abbott, C. A.
Ward, Geo. W. Scott, C. A. Parker, J.
M. Harris, Maggie Brown, S. P. John-
son, Scott Cole.

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Cannon, J. C. Peters, J. B. Brooks,
Eliza Raymond, Thos. Allen, S. H. Han-
nah, O. W. Crump, P. L. Mingo, D. R.
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Lizzie Jones.

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Turner, Jno. H. Johnson, F. W. Wheel-
er, J. M. Arbuckle, J. H. Byers, C. G.
Cunningham, Pauline Blue.

Crescent City Notes

Williams Church, this city, is to
have a grand rally next Sunday, June
19, for the purpose of making needed
repairs and renovating the church
building. The regular exercises are
to begin at 2:30 P. M. Dr. J. F. Mar-
shall, the pastor, has out a rally sheet
indicating the character of the exer-
cises. It is to be hoped that they may
have a day of real success.

Mallalieu Church.—The officers of
the Sweet Home Circle of Ladies Aid
were installed by the pastor, the Rev.
F. T. Chinn. The following program;
Scripture reading and special song
rendered by the choir. Welcome ad-
dress responded to by Mrs. Florence
Mason. Paper by Mrs. O. Mills. Of-
ficers installed; Miss Susie Wilson,

Pres.; Vera King, Sec.; Johana Bates,
Tres.; M. J. Mitchel, chaplain. The
circle is serving its purpose. It has
raised one half of its assessments and
will raise the other half, 12.00—L. M.
Randall.

Williams Church.—Our work is pro-
gressing nicely—Children's Day ex-
ercises were interesting and instruc-
tive, under the direction of Miss Stella
A. E. Brazley, our very efficient and
painstaking Superintendent.

Our Pastor, Dr. J. F. Marshall, is
much pleased with the work of the
Sunday School and gave us words of
instruction and encouragement. We
are looking ahead to the day of better
things. The Pastor is urging the
whole membership to liberality and
sacrifice in our rally effort Sunday
June 19th.—Eleanor Parker.

Ross Chapel Campmet.—Sunday
June 11th was the anniversary of
Noah's Benevolent Association, Chil-
dren's Day, and Southwestern Rally
Day. The above named body was or-
ganized 40 years ago in this place. It
has done much good. Octave Lemons,
President; Mrs. Gladys Brown, Sec.
Several local preachers and the Revs.
Lewis and Hamilton spoke. The
writer delivered the Anniversary Ser-
mon. Thirty dollars was raised. The
Children's Day programme was rendered
to the delight of all and to the credit
of Mrs. Cora Jackson, E. V. Riggins,
and S. Jackson, a local preacher. Five
dollars and twenty cents was raised.
Four subscriptions secured for the
Southwestern, with a number to fol-
low.—T. B. Oville, pastor.

Southwestern Christian Advocate

ROBERT E. JONES, Editor
BATON & MAINS, Publishers

NEW ORLEANS, JUNE 23, 1910

Vol. No. 44—No. 25

THE FOREMOST AMERICAN OF TO-DAY

Ex-president Roosevelt is a most remarkable man. Although yet not more than fifty years of age, his experiences and achievements would have been crowded if they had been packed in a life of four score years. He is a man of remarkable initiative and seemingly superhuman strength and endurance. Intellectually he is quick, self-reliant, independent and is so lacking in diffidence that he borders on egotism. He is not an egotist. He is an open, frank, sincere man. He is not a scholar; but he is by no means a dullard. Scholars are not men of affairs. They are often too self-centered and too reserved and reclusive to deal with the practical every day affairs. Men of affairs have little time for the technique of knowledge. Roosevelt is a man of affairs. If familiarity with world thought of today is scholarship, then he is a scholar. He is really too practical to be a literary man; and yet he is a literary man of high rank. His program during the last fifteen months shows the many sides of the man and his capability of filling almost any niche and without embarrassment to himself or his associates. He was equally at home in the jungles as a sportsman and with the naturalists in the study of the game captured; likewise was he at home in the palaces of the kings and on the rostrum of the great universities of Europe. All the time, however, he was the unaffected, frank, sincere, courageous Roosevelt.

The reception accorded him in New York which was participated in by three millions of people including representatives from many states of the Union was but a concrete expression of the feeling that the entire American nation bears towards him. He is loved and is trusted; and without discussing the reason therefore, the American people believe in him with an intensity such as no other American before him received. He has a charm for the American people. His leadership is as if by magic; for all classes do him honor, and the populace believe in him implicitly. He deserves all the demonstration that was given him at New York. And unlike any other president who retired from that office, he loses none of his popularity out of office; but as a matter of fact it is gaining each day.

He is the most potential man in American life today. He is our foremost American; not as a representative of the Republican party or a citizen of the North but as a man.

He is a politician of the best type. He knows how to manipulate men. He knows how to handle public sentiment; he knows how to turn a "trick" when it is necessary. But with all he is a great man. Great in his vision of the world's problems; great in his sympathies; great in his achievements; great in his acquirements; great in his reserved force; great in his power to think quickly and great in his initiative. He is an American of whom the whole world should be proud and an American the entire nation delights to honor.

His career is not ended; it has just begun. He takes more space in the daily press today than any other man in the republic; and everything written concerning him is read with avidity. No dispatch is more interesting than that which tells how he spent last Monday. Although he had just returned from Europe on Saturday and reached his home at Oyster Bay on Saturday night, he returned to his offices in New York on Monday as contributing editor to the *Outlook* and was promptly at his desk in spite of the fact that his eldest son was to be married that afternoon. The marriage of his son was a social event in the family life that would have justified a little leisure; but Mr. Roosevelt went about his work and attended the marriage of his son, on time, as a part of the day's duty. This is Roosevelt, the

man, in action. We will certainly hear from him. He is irrepressible. And his attitude on many problems of life will affect American sentiment tremendously.

Roosevelt holds a warm place in the heart of the American Negro. The race is disposed to forgive him of what has been to them one of the greatest mistakes of his administration. As we recede from the event we concede his sincerity and believe that he acted upon the light that he had in hand in the interest of the government and with malice towards none and charity for all. At any rate the American Negro today would trust him in any sort of capacity and would welcome him in any council looking towards their welfare.

AN EARNED VACATION

The vacation season is upon us and during the hot spell many persons will hike away for a few days rest and recreation. If there is a person among us that has earned and deserves a vacation it is the minister.

Has it ever occurred to the average member of the church what a strenuous life the pastor of even the smallest church must live? Of course he must prepare for his pulpit addresses and sermons, be ready to speak at any time upon almost any subject, and that, too, without notification. He must attend the Sunday School and Epworth League and the prayer meeting of his church; hold board meetings and attend quarterly, district and annual conferences. These and other meetings of a public nature take him out nearly every night in the week. This would be a task sufficient for a man of ordinary strength, but this is but the beginning of the pastor's work. The demands made upon his sympathies are constant and many-sided. He must be able to meet the distressed, the afflicted, the sick, the disconsolate, the prison bound and the wayward with a cheerfulness and a freshness that call for almost superhuman strength. He must permit interviews from the serious-minded man who wants to help the public as well as from the crank who has some pet notion to foster, and in all of this in spite of the strain upon his time he must be courteous and cheerful and greet each comer with a smile. Then the minister must lend himself to the development of the various phases of reform life in the community, and aside from this he must perform marriages, bury the dead, visit the sick, administer to the spiritual needs of his parishioners in the homes, and among the Negro preachers he must be a financier, in many cases not only directing the raising of finances for the church, but must plan the most economical way for the expenditure of the same. The Negro preacher must be a pastor and pulpiteer and orator for all occasions, and business director of the general affairs of his people, a financier and leader in general.

It is in the interest of this individual that we now make an appeal for a few days of rest and recreation. It will be an investment that any church can afford to make. Send the pastor away for a few weeks and he will come back refreshed in body and mind and will do double the amount of work and better than if he must bear the constant strain during the entire summer. Any church can afford to make a special effort and raise a small sum to send the pastor off. Better work is done when the laborer is not compelled to go about it with a drag. If there is a laborer who deserves a vacation it is the preacher. The granting the preacher a vacation is not very prevalent among our people, therefore we want to urge a more general practice of this custom this year than ever before.

By all means give the preacher a vacation; he will give you better service when he returns. It will be a profitable investment in every way.

THE CHURCH WINS

The stopping of the prize fight in San Francisco was, in a large measure, the result of the agitation on the part of the Christian Church. And the re-establishment of race track gambling in New Orleans was thwarted also largely through the effort of the Christian Church. Terrific blows to the latter were administered by Arch-Bishop Blenk, of the Catholic Church, and Bishop Davis Sessums, of the Diocese of Louisiana and Dr. Beverley Warner, of the Protestant Episcopal Church, and other clergymen. It is true, that the daily papers of the city were also against the re-establishment of race track gambling, and therefore come in for their share of the victory.

These two incidents show the power of the Church and it shows the place of the Church in the life of the State. We heard some one complain that the Church should not interfere with these secular affairs. The Church is the custodian of public morals and of public welfare and it cannot remain indifferent to the onslaughts upon public morals without a neglect of duty which would in a measure be criminal neglect. It is not a question whether the Church represented by its clergy, may or may not attack public sins, it is duty bound to do so. The day will come when the Church will dictate not only the type of the politicians who shall rule, but the politics that shall be in force. God hasten the day.

Gambling must go and the men who follow it follow not only damnation to their own souls, but the ruination as well of their own families. Gambling in public places as well as gambling in private clubs is a menace to good morals and the sooner it is prohibited the better. And those who will be profited the most by the prohibition of gambling will be those who at present find the most pleasure in it. We desire to most heartily congratulate the clergy throughout the country who made the attack upon the prize fight in California, as well as the clergy in this city who helped to thwart the re-establishment of race track gambling. Prize fighting should be eliminated. The American people say all sorts of things because the people of Latin America and of Spain indulge in bull fighting as a national sport; we say it is cruel and barbarous and represents a low type of morals, but what shall we say when men are pitted against each other and are bruised and mangled to please the cry of the spectators? There is a decent way to demonstrate physical strength, but it is not by beating men's bodies.

"IT IS TIME TO QUIT"

A recent number of *Zion's Herald* contained the following striking and timely editorial under the above title:

"Four years ago our denomination sent Dr. W. S. Matthews and Vice President Fairbanks to bear fraternal greetings to our brethren of the Methodist Episcopal Church, South, at their General Conference in Birmingham. The message they bore was a profoundly earnest and impassioned plea for organic union.

"The response to that double message was given when Dr. Collins Denny brought the fraternal greetings of his denomination to our Conference in Baltimore two years ago. He spoke on 'The Old South' with undying reverence and glowing eulogy. His message was, both explicitly and implicitly, in what it said and what it left unsaid a reply to the plea of our fraternal delegates.

"This year Dr. Luccock and ex Governor Hanly, two of our broadest and most gifted representatives, bore our greetings. Whether wisely or unwisely we may not now decide, they also made a plea for organic union. They made their argument, uttered

(Continued on Page Eight.)

The Disfranchisement of the Negro

By Dr. E. B. DuBois, Read Before the National Negro Conference

The seven states which have disfranchisement laws (Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi) contain in all 6,567,323 whites and 5,488,006 Negroes. The Negroes of these states are workers; 45 per cent. of them are bread winners as against 34 per cent. of their white population, or if we take the population over ten years of age we have 63 per cent. and 47 per cent. respectively. This discrepancy is largely because of the work of women—48 per cent. of Negro men being at work and 41 per cent. of Negro women, against 81 per cent. and 12 per cent. of the whites.

This population is illiterate, but not entirely so; of those ten years of age and over, 1,850,166 could read and write; or 48 per cent., in 1900. Today probably between fifty and sixty per cent. are in this class.

The Negroes are poor but they are not paupers. Exact figures exist for three states:

ASSESSED VALUE OF PROPERTY		
	1900.	1908
Georgia	\$14,118,720	\$27,042,472
Virginia	15,856,570	25,628,336
N. Carolina	9,478,399	21,263,581
	\$39,453,689	\$73,924,589

In South Carolina, Alabama, Mississippi and Louisiana there are the following figures of farm ownership:

Farms owned	\$ 63,431
Value of Farm Property	48,619,659
Value of Products, (1899)	22,693,562

By what methods have these five and a half million Negroes, over half of whom can read and write, and who own \$150,000,000 worth of property, been practically deprived of all voice in their own government? The restrictions are eight in number: 1. The voter must be able to read and write. 2. Property: The voter must own a certain amount of property. 3. Poll tax: The voter must have paid his poll tax for the present year or for a series of years. 4. Employment: The voter must have regular employment. Army Service: Soldiers in the Civil War or their descendants may vote. 6. Reputation: Persons of good reputation who understand the duties of a citizen may vote. 7. Grandfather Clause: Persons who could vote before freedom were enfranchised or descendants of such persons may vote. 8. Understanding Clause: Persons may vote who understand some selected clause of the Constitution and can explain it to the satisfaction of the registration officials.

What effect have these regulations had on the Negro vote? We may take the state of Louisiana as typical of the rest:

	White	Negro.
1900 Population	729,612	650,804
1900 males 21 or over	178,595	147,348
Literate	146,219	57,086
Illiterate	32,367	90,262
1908 Registered Voters	152,136	1,734

MALES OF VOTING AGE

The other six states profess not to know how many whites and Negroes are registered. I am able, however, to bring the figures of one county in Alabama—Lowndes:

	White	Negroes	Total
Total, 1900	1138	6455	7593
Illiterate	81	4667	4748
Literate	1057	1788	2845
Total Registered, 1902	1097	39	1136
Total Registered, 1906	1142	52	1194

We may conclude then that under this registration, nearly 99 per cent. of the Negroes 21 years of age and over have been disfranchised.

The Atlanta Constitution said repeatedly during the Hoke Smith Campaign: "Negroes are already disfranchised in Georgia,—why pass a Constitutional amendment?" And we know, too, that in Texas, Florida and Arkansas where there are no disfranchising acts, the Negro is practically disfranchised. How is this accomplished? The principle machinery for accomplishing this is the "White Primary" system.

So it happens that the primary election, which, in legal form merely nominates Democratic candidates for office, is, from the standpoint of the voter, the real election whereby local, state, and congressional officers are placed in positions of responsibility and power. It is, in fact, the one election of importance in the state, and the law leaves entirely to the decision of party officers the question who shall be considered qualified to cast a vote.

In other words, by erecting a single party as a state within a state and giving it absolute private control of primary elections and the absolute right to say who shall vote in that election there arises the complete disfranchisement of any group the majority wills. For instance, Louisiana disfranchises all of her Negro voters except 1,743, and then by the "White Primary" system, she disfranchises the rest.

For instance take the city of Atlanta. I asked the city clerk (clerk of the courts) for the official record of the vote in the primary elections.

The official vote recorded is as follows:

1900 Total vote	784
1902 " "	553
1904 " "	843
1906 " "	643

The Negro of the South, therefore, is almost totally disfranchised despite the fact that much over half the black population can read and write

and are accumulating property at a rapidly accelerating rate. What is the result?

From 1890 when the present disfranchisement began to the present agitation in Maryland, we have been told that to put the Negro out of politics would mean the settlement of the race problem. Freed from vaulting ambition he would become a contented worker so far as the whites were concerned.

The experiment has been tried twenty years and what is the result? The new senator from Mississippi, the state which began the movement, throws up its hands and declares:

"He who believes that doing away with the right of suffrage solves the race question has no conception of the magnitude of the question. You might as well lather the Negro's head to cure a case of Asiatic cholera—it is but skin treatment. The problem lies in the very existence of the two races in equal numbers on common soil, and the problem exists with or without the right of suffrage."

The result of Southern disfranchisement to-day is:

1. The retarding of the advance of the Negro in every line of endeavor—work, accumulation of property, education, the elimination of crime and disease and the inculcation of self-respect and ambition.

2. The retarding of the advance of the white south in capability of government, participation of national life, promotion of law and order and growth in social morality.

3. The threatened overthrow of democratic government in America by a rotten-borough system which makes it possible for the American people to express their will.

Our Flag

By the Rev. G. N. Jolly, D. D.

There are about forty-five governments in the world. All have their flags. Many have more than one ensign. Our government has nine or more. Banners denote nationality, army, navy, business and personality.

A red flag denotes courage, conflict, danger. A white flag signifies truce, peace. A black flag stands for death, no mercy, no quarters; carried by pirates. A yellow flag means pestilence, contagion. The flag at half mast signifies mourning, and dipping of flag is saluting another vessel.

In Colonial days the different States were not united on a flag. The ensign of Massachusetts was a lone pine tree on a white ground. Below was the motto: "An appeal to heaven."

The ensign of Virginia had on it the picture of a coiled rattlesnake and below was written the motto: "Don't tread on me."

Boston floated a banner called the stripes. It was composed of thirteen red and white stripes alternating. They denoted the union of the thirteen colonies and the subordination of each to the whole.

At the beginning of the War for Independence the Continental Congress saw clearly the need of a flag that would be acceptable alike to all the States. Late in 1776 General Washington, then at the head of the army; Robert Morris, the great financier of the Treasury, and George Ross, one of the signers of the Declaration of Independence from Pennsylvania, were made a committee to prepare such a flag. They drew a rough design, with thirteen red and white stripes alternating, and with thirteen white stars in a sky of blue.

Late in the spring of 1777 they presented this design to Mrs. Betsey Ross of Arch Street, Philadelphia, Pa., and requested her to make a flag for the new nation.

The maiden name of Mrs. Ross was Elizabeth Griscom. Her parents were Quakers. She was noted for her exquisite skill in needlework. At the age of twenty years she became the wife of John Ross, the son of an Episcopal clergyman, and a nephew of George Ross, one of the committee. They were upholsters by trade and had lived happily together for about four years. In May, 1777, Mrs. Ross received fourteen pounds sterling from the Continental Congress for flags she had made for the fleet in the Delaware River. John Ross was mortally wounded by the English while guarding military stores. His wife nursed him tenderly for many weeks, but in January, 1776, he departed this life, and was laid to rest in the burying ground of Christ Episcopal Church. A national flag to-day marks the Ross pew in the old historic building.

In May, 1777, while she was a widow, this committee called upon her. General Washington asked if she thought she could make a flag like the rough design spread on a table before them. She replied with diffidence and becoming modesty that she did not know, but would try. She noticed that the star they had drawn had six points, and told them the correct star had but five points. General Washington told her they understood that, but a great many would have to be made, and a star with six points was more easily cut than one with five. She replied by folding a slip of paper, and with one clip of her scissors cut a five-pointed star, symmetrical in all its parts. This decided the matter in her favor. She was then left to follow her own judgment in arranging the flag, its length, breadth, size of blue field and arrangement of stars. We may see, at a glance, her excellent taste and fine judgment in the plan of our flag.

When the flag was finished it was presented to the committee and by that body reported to the Continental Congress. On the 14th day of June, 1777, it was accepted, and the following resolution adopted.

"Resolved, That the flag of the thirteen United States be thirteen stripes, alternate red and white, and that the Union be thirteen stars, white in a blue field."

The first naval vessel to carry the stars and stripes was the Ranger, commanded by Captain Paul Jones, and the first government to salute it was France. The first engagement in which our flag was carried was the battle of Brandywine, September 11, 1777.

Soon after the adoption of this flag Mrs. Ross married Captain Joseph Ashburn, who five years later died a prisoner of war in Old Mill prison, Plymouth, England. Fifteen months later she married John Claypool, with whom she lived thirty-four years. After his death she remained a widow till called from labor to reward. She died at the age of eighty-four years, having lived to see the nation she loved firmly established and the flag she had made honored by all the leading governments in the world.

Our flag, when it is properly made, is just twice as long as it is wide, and the blue field is exactly one-third the length, and a little more than half the width of it; the blue coming down to the lower edge of the fourth red stripe. There has been no legislation about arranging the stars in this blue sky. They may be set like the stars of heaven, to suit the taste of their Creator. The stripes stand for the thirteen original States, and the stars for the number of States in the Union.

June 23, 1910

In January, 1794, after Vermont and Kentucky had been admitted to the Union, Congress passed this resolution: "That, from and after the 1st day of May, 1795, the flag of the United States be fifteen stripes, alternate red and white; that the union be fifteen stars, white in a field of blue." This was our national flag for twenty-four years, and was carried through the War of 1812 with Great Britain. Soon five additional States—Tennessee, Ohio, Louisiana, Indiana and Mississippi—were admitted to the Union and required representation on the flag. On April 4, 1818, Congress enacted:

"First. That, from and after the 4th day of July next, the flag of the United States be thirteen horizontal stripes, red and white; that the union have twenty stars, white in a blue field.

"Second. That, on the admission of a new State into the Union, one star be added to the union of the flag, and that such addition shall take effect on the 4th day of July next succeeding such admission."

A return to the thirteen stripes was due, in a measure, to the reverence held for the thirteen original States of the Union. But it was also due to the fact that an increase of the stripes would make the width of the flag out of proportion to its length, unless the stripes were narrowed, and this would make it hard to see them at a distance. No act of Congress has in any way changed our flag from that day to this. In the war with Mexico our national flag bore twenty-nine stars in its Union; in the late Civil War it had thirty-five, and to-day it has thirty-six stars.

The colors of our flag are expressive: Red means danger, daring, defiance, bravery; white stands for

purity, and teaches that temperance, morality and piety should predominate throughout our nation, and blue represents truth, justice, vigilance and perseverance. The white stars in an azure sky are an appeal to heaven; by them we call upon the Ancient of Days to witness our dealings with other nations.

The flag that floated over Fort McHenry, that inspired Francis Scott Key to write the "Star Spangled Banner" was twenty-six feet wide and forty feet long. The stars were twenty-four inches from point to point, and the stripes were two feet wide.

The largest flag the world ever saw was made in San Francisco for Honolulu of Hawaii. It was eighty feet long and consumed seven hundred yards of bunting, and was hoisted on a staff one hundred and fifty feet high.

A few years ago, at a Fourth of July dinner in Shanghai, China, a young Englishman drank this toast to the British flag:

"Here is to the Union Jack, the flag of flags; the flag that has floated on every continent and on every sea for a thousand years; the flag on which the sun never sets."

This was strong, and the Americans were for a moment overawed. But they called on Eli Perkins, the American humorist, to toast the Stars and Stripes. Looking directly at the Englishman he said:

"Here is to the Stars and Stripes of the New Republic; when the setting sun lights up her stars in Alaska, the rising sun salutes her on the rock-bound coasts of Maine. It is the flag of liberty; never lowered to any foe, and the only flag that has whipped the flag on which the sun never sets."

Covington, Ky.

On the Shores of the Mediterranean

Editor of the Southwestern Christian Advocate:

Here, from sacred Delphi, where issued the oracles which often shaped the destiny of Greece, close by the spot believed by the Greeks to be the center of the earth, I am inspired to send a word to the readers of the Southwestern. It is the first letter I have written to any paper. I have been kept so busy in seeing things, in getting from place to place, in taking care of my thrills and amazement that I have not taken time to write anything. Now I will give a little account of my pilgrimage.

We left home March 10th and sailed for Spain March 12th on the good ship Berlin. We had a very fair voyage for that season and reached Gibraltar in due time. Gibraltar is a constant reminder of Britain's energy and power. It is a fortress of amazing strength. The streets of the various towns that huddle at the base of the rock are to the visitor fresh from America a continual circus, for they are filled with a cosmopolitan stream of folks in all kinds of costumes, and jabbering in almost every tongue of this Babel race of ours.

From Gibraltar we started for a two weeks' tour in Spain. We wandered about the beautiful Alhambra where we could almost hear echoes of Boabdil and the Moors, and could almost see Washington Irving sauntering about meditating his tales of the Alhambra; visited the wonderful Moorish Cathedral of Cordora, once the light of the Western world; went to Church on Easter Sunday in the royal chapel in the palace of Madrid where we witnessed the devotions of the King and Queen of Spain and the Queen mother; walked in wonder about the Escorial and in fancy saw Philip II gloomily haunt these somber halls; visited famous Toledo built by the Tagus, glorying in an illustrious history and in a great cathedral and in its strong location; saw the tomb of Columbus in the great cathedral of Seville and witnessed the gay Sevillian life; and preached to the soldiers and sailors of John Bull in Gibraltar on our return.

From Gibraltar we sailed to Naples where with our party increased to twelve we set sail via Algiers for Alexandria which we reached after a delightful voyage over the blue waters of the Mediterranean. In Alexandria we took a drive around the busy modern city where we were plunged at once into oriental life. Thence we went to Cairo for a week. Cairo is a city of exceeding interest, beats Barnum all to pieces. With its bazaars, its strange medley of oriental and European life, its street singers in several languages, its wedding and funeral processions, its camel trains, donkeys, dashing equipages, autos, mixed up together, with every variety of people and costumes, it keeps one's interest continually

alert. In Egypt we climbed the great pyramids and marvelled at its stupendous greatness; entered into its secret chambers and barked our shins and held our noses; looked into the face of the mysterious sphinx; visited the remains of the city where Moses lived, the other where he was educated and where Joseph got his wife; saw the reputed spot where Moses was picked out of the water; looked into the mummied face of the probable Pharaoh of the oppression; saw his colossal statues all over Egypt; and visited his tomb; stood in awe before such sublime structures as the Temples of Luxor, Karnak, etc., visited the beautiful isle of Philae and the great Assouan dam; have ridden in carriages, on camels, on donkey back, on steam boats, row boats, river craft with Arab boatmen singing their weird songs, in day trains and sleeping cars, with every day furnishing some new scene and some new object of interest or of wonder.

From Egypt we went to Palestine passing in our journey from Cairo through the Land of Goshen and along the Suez canal. We landed at Jaffa, the Joppa whence Jonah fled and were shown there the house of Simon the Tanner, and it certainly smelt loud enough there to be the home of a score of tanneries. Thence to Jerusalem, where we were fortunate enough to be present at three great religious festivals, the return from pilgrimage to the grave of Moses in the land of Moab made by the Mohammedans; the Jewish Passover, and the Christian Easter of the Greek Church. We saw much to surprise and more to sadden us. With hearts strangely moved, we visited the reputed tomb of Jesus and trod the Via Dolorosa, walked softly in Gethsemane; crossed the Mount of Olives, visited Bethlehem, walked the streets of Bethany, stood on the site of the Temple, and a la Nehemiah rode around the walls of Jerusalem. We also went to Jericho, rowed on the Jordan and bathed in the Dead Sea. From Jerusalem we went on horseback and carriage, camping part of the way, to the sea of Galilee. Our camping outfit consisted of a dragoman, a chief steward, two waiters, cook and assistant cook, sixteen mule drivers, forty-one horses and mules and donkeys, six sleeping tents, one dining tent, one cooking tent, two toilets and two polanquins, quite an outfit, and we greatly enjoyed it. On our journey we passed by the hill where Samuel lived; through Rama, Nob, Bethel, Shiloh, Samaria, by Jacob's well, Joseph's tomb, Shechem with Ebal and Gerizim lifting their heads on either side, Nazareth, Cana, crossed the valley of Jezreel, saw the birthplace of Jonah, and the miserable streets of the modern Cana; walked about the hill-top back to Nazareth where Jesus no doubt had glorious views of

the land of his fathers, and spent the Sabbath at Tiberias on the Galilean lake. We took a sail on the lake and had some very rough weather that reminded us of the days of old when the disciples were afraid, looked on the ruins of the synagogue at Capernaum where Jesus probably taught, passed by the house of Mary Magdalene and coasted by Bethsaida. Thence to Damascus full of varied interest, a very Paradise, where we were shown the reputed house of Naaman, the window from which Paul was let down in a basket and the house of Ananias and the street called Straight; thence to the wonderful ruins at Boalbee, and to Beyrout, beautiful for situation whence we sailed to Constantinople. We had a fine voyage over a beautiful blue sea, under a perfect sky, clear and warm, with a lot of Methodist and other American Christians on board, amongst them a score of preachers. I had the privilege of preaching to them on the Sabbath and had a good time. On our voyage we coasted by Cyprus and thought of Paul and Barnabas there, stopped at Samos, saw Patmos and called to mind the Revelation; and sailed over the identical track on which Paul travelled to Jerusalem on his last journey thither. We called at Smyrna and saw the city thoroughly, and on reaching Constantinople were thrilled by the marvellous beauty of its location, often highly praised by enthusiastic writers, but never praised too much. Here we saw the great sights and smelt the innumerable stench and started to count the uncountable dogs, and saw the Sultan go to Church guarded by squads of soldiers, and took a ride on the Bosphorous to the famous Robert College and beyond.

From Constantinople we had another delightful ride by boat past ancient Troy to Athens. Out at sea we could discern the Acropolis crowned with its glorious Parthenon Athens! Name to conjure with (!) We felt at once that we were out of the Orient. There is a modern European atmosphere over the whole city. But the classical association it is which gives us the thrill. Think of walking on the Acropolis, by sunshine and by moon light, of standing on Mar's Hill, of visiting the prison of Socrates, of standing on the very spot where Pericles stirred the Demos of Athens and where Demosthenes eloquently thundered against Philip of Macedon; of walking about the ground where Plato had his academy, and where Sophocles was born, and where his great dramas were acted to eager throngs. We have also been to Mycenae, Tiryns and Argos, made famous in Homer's song and famous today by the amazing ruins laid bare by Schliemann and Dorpfeld, to Eleusis with its great temple of the Mysteries, to Algina and Nanplia and Epidauros and Corinth. Today we had a beautiful journey by steamboat and carriage to this lovely and historic spot, hallowed by the Greek by its oracles that played so great a part in the history of this great people. Tomorrow we visit the ruins and then go to Olympia, seat of the great games and of great remains of former splendor. Then to Naples again for a two months' tour of Europe. When I think of all that we have seen in the past three months, my brain fairly whirls. The deepest impression made upon us is the mighty power of religion in the history of men. Everywhere the greatest structures are religious.

With kind memories of all friends,

GEO. H. TREVER.

It must be frankly said that many Christians seem to realize but faintly the necessity for the quiet life of study, the silent, inward growth of the soul in grace and knowledge. They live a haphazard, hand-to-mouth Christian life. They snatch their spiritual food as they go, much as travelers eat hasty lunches in railway stations. In the midst of a thousand affairs of the busy age, they give little heed to the call to study to be quiet.—Edgar W. Work.

It is not true that a man can dispose of his money as he chooses. The purposes for which it can be used are strictly bounded. There are many things that he can not buy with it; for example, health, long life, wisdom, a cheerful spirit, a clear conscience, peace of mind, a contented heart. You never see the stock called Happiness quoted on the exchange. How high would it range, think you—a commonwealth of happiness, preferred, guaranteed 7 per cent., seller 30?—Henry Van Dyke, D. D.

THE CHRISTIAN LIFE

For Guidance

There are two mountains hallowed
By majesty sublime,
Which rear their crests unconquered
Above the floods of time.
Uncounted generations
Have gazed on them with awe—
The mountain of the gospel,
The mountain of the law.

From Sinai's cloud of darkness
The vivid lightnings play,
They serve the God of vengeance,
The Lord who shall repay,
Each fault must bring its penance,
Each sin the avenging blade,
For God upholds in justice
The laws that He hath made.

But Calvary stands to ransom
The earth from utter loss
In shade than light more glorious
The shadow of the cross,
To heal the sick world's trouble,
To soothe its woe and pain,
On Calvary's sacred summit
The Paschal Lamb was slain.

Almighty God, direct us
To keep Thy perfect law
O blessed Saviour, help us
Nearer to Thee to draw.
Let Sinai's thunders aid us
To guard our feet from sin,
And Calvary's light inspire us
The love of God to win. —John Hay.

God's Inner Circle

By T. H. Darlow, M. A.

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.—Ps. xci. 1.

1. This wonderful Psalm has always been a favorite with the mystic and the quietist. For it expresses that we may call the Beatitude of the Inner Circle. Most religions have distinguished carefully between the rank and file of the faithful, and that select company of initiates who taste the hidden wisdom and have access to the secret shrine. From the nature of the case some such distinction exists even in the kingdom of heaven. Christ Himself allowed a difference between "His own friends" and those many disciples who are servants still. Only we must never forget on what this difference depends. The Father, who is Lord of heaven and earth, has seen good to hide his secrets from the wise and prudent, and to reveal them unto babes. While from the inmost sanctuary of Christian experience a Voice cries continually: "Whosoever will, let him come freely—if he be content to come as a little child."

2. As we recognize the reality of this Inner Circle enlightened and initiated, these verses suggest some signs and tokens which characterize those who not merely wear their Lord's livery, but are actual courtiers in the palace of the Great King. We may say that they are also more alone with God. There are special reasons and circumstances when we all find ourselves drawn, or even driven, into Divine communion; but they "lie in Abraham's bosom all the year." When we come to God it is for the most part as strangers or as guests; but these dwellers in the secret place of the Most High are like children at home there, who have received the Spirit whereby they say always: "Abba—that is, Father."

3. Such spiritual intimacy requires a spiritual privacy as well. To come close to God means not merely to be withdrawn from the noise and glare of the world, but also to be embraced in that shadow with which the Uncreated Light softens His glory to our eyes.

There is in God—some say—
A deep, but dazzling darkness; as men here
Say it is late and dusky, because they
See not all clear.
O for that Night! where I in Him
Might live invisible and dim!

4. For those who are thus brought near to their Father in heaven, there rises a strange delight in remembering the Divine omnipotence. They exult in His power and might, His majesty and dominion. They nestle under His own almighty wings.

Thus doth Thy grandeur make us grand ourselves;
'Tis goodness bids us fear;
Thy greatness makes us brave as children are
When those they love are near.
Great God! our lowliness takes heart to play
Beneath the shadow of Thy state

The only comfort of our littleness
Is that Thou art so great.

5. And thus it comes to pass that the self-same attributes of God which daunt and repel us at a distance, are transformed into our very shelter and joy when one He covers us with His feathers. This Psalm brims over with the happy security of the little children who have made the Most High their habitation, and have left their cares and their fears and their self-will behind them, outside that home of rest.

6. "Thou shalt not be afraid." No promise is oftener repeated and ratified to the childlike soul. The Lord is always saying to His little ones, whose hearts fail them, "Be of good cheer; it is I; let not your hearts be troubled, neither let it be afraid." And those who belong to God's Inner Circle bear on their countenances the seal that they are quiet from fear of evil, that they have gained the victory over terror and dismay.

7. Mr. Spurgeon has related how, in the year after he settled in South London, Asiatic cholera ravaged the city, and he was almost worn out with ministering to the sick and dying and with daily burying the dead. As he came back from a funeral, ready to break down alike in body and soul, he chanced to note this text, which had been copied out and pasted in a shoemaker's shop window: "Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday . . . it shall not come night thee." Those words became a fountain of strength and peace to the overwrought minister.

8. As we watch our own little children trying to walk alone, which of us has not wondered, wistfully, into what strange paths their feet may go astray? But against all the dreadful possibilities of to-morrow, as well as to-day, faith has this assurance: "He shall give His angels charge concerning thee . . . lest at any time thou dash thy foot against a stone."

9. In God's Inner Circle the childlike spirit is made one with the will and the love of the Almighty Father. And herein lies our security and refuge against whatsoever may await us in this world, or in any other. Neither things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to divorce our hearts from Him.—From "The Upward Calling."

That is what life means to me—a place where true joys don't hang on material pegs, and where all the while the fact that God our Father is on His throne lines every cloud with gold.—Wilfred T. Grenfell, M. D.

Implicit Trust

What a vast proportion of our lives is spent in anxious and useless forebodings concerning the future, either our own or that of our dear ones! Present joys, present blessings, slip by and we miss half their sweet flavor, and all for want of faith in Him who provides for the tiniest insect in the sunbeam. O, when shall we learn the sweet trust in God our little children teach us every day by their confiding faith in us? We who are so mutable, so faulty, so irritable, so unwise, and He who is so watchful, so pitiful, so loving, so forgiving! Why can not we, slipping our hand into His each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home?—Selected.

"I Shall Not Want"

"Green pastures!" Green pastures in which God "makes us to lie down!"

I have learned myself this year the foolishness of the sheep who will not lie down, but whom God has to make lie down. Sheep-herders will tell you very often that the reason they go in front of the great flock of sheep we have in this western country is because the sheep feed so fast. The great thing is not to drive the sheep, but to hold them back; to keep on the same pasturage until it is time for new.

So God holds us back and makes us lie down in the pastures of His refreshing. Refreshing and peace and rest—that is the type of God's mercies. There is always enough to go round and plenty left over.

When a man puts a meter on his water-pipe, he is careful to turn only a small stream of water, and to shut it off before dark. But when God makes a fountain he turns a Niagara over its great beetling cliffs, and lets it pour for un-numbered centuries.

When the good Lord fed the hungry people in the wilderness, there was more left over than they had to start with. When Paul went to him asking to be relieved from his "thorn in the flesh," his answer was: "My grace is sufficient for thee." We eat of his manna by day, and then we pillow our heads upon his tender mercies at night, and waken to his renewed blessings in the morning.

That nation is poor, and that man is poor, who only raises enough corn and wheat for himself. And God himself would be poor if when I ask him for something he only gave me just what I ask for. I never had a prayer answered in that way in my life. He gives me more than I ask, or can ever think of.

God's beautiful pastures are always green when everything is bare and brown.

We have only to lift our faces and ask for our daily bread, and, lo, all the world is his granary! And the bountiful God is bending over us, and all the fields of the world, and all of the storehouses of heaven are emptied to feed his hungry children.—Robert J. Burdette.

There are many who talk about imitating Christ and following out His precepts as recorded in the Scriptures, but it is only those who receive life in Him who are truly able to call God Father, and to worship and serve him aright. To realize this, we must obey his voice, as he says: "Behold, I stand at the door and knock: if any man hears my voice and open the door, I will come in to him, and will sup with him, and he with me." So it is not the mere imitators of the example of Christ in the letter, but those who hear and obey his voice, leading them out of sin into all righteousness, who are privileged to feed on the bread and the water of life, which satisfy the soul as no religion of philanthropy which has its root in man's will, and not in the present will and power of God, can do.—J. E. Southall.

One of the enemies of our peace is hurry. Hurry spoils both the quality of the work and the temper of the worker.—George Hodges, D. D.

OUR YOUNG PEOPLE

My Evening Prayer

If I have wounded any soul to-day,
If I have caused one foot to go astray,
If I have walked in my own wilful way—
Good Lord, Forgive.

If I have uttered idle words or vain,
If I have turned aside from want or pain,
Lest I myself should suffer through the
strain—
Good Lord, forgive.

If I have craved for joys that are not
mine—
If I have let my wayward heart repine,
Dwelling on things of earth, not things
divine—
Good Lord, forgive.

If I have been perverse, or hard, or cold,
If I have longed for shelter in Thy fold
When Thou hast given me some part to
hold—
Good Lord, forgive.

Forgive the sins I have confessed to Thee,
Forgive the secret sins I do not see,
That which I knew not, Father, teach
Thou me—

Help me to live.

—C. Maud Battersby, in N. Y. Observer.

Brains and Energy

(For Boys.)

(In "The American Boy.")

The Editor of the American Grocer, a widely-circulated trade journal which has recently celebrated the conclusion of its fortieth year, states in his journal that the trade is cursed with persons thinking themselves so far developed that they need no special culture in memory. In illustration he tells these stories of scenes in different large business houses:

Said a city retailer to his clerk: "Charley, there are one dozen quarts of olive oil spoiled, because you exposed them in the store window to the direct rays of the sun. Didn't I tell you to keep it in a cool, dry, even temperature?" "Yes, sir, but I forgot!" Result, a loss of \$8.00. Moral: *A bad memory is costly.*

Tom, what is the trouble with Mrs. Good?" Oh! she is angry because I sent her the wrong sort of coffee. She has been using our 76 blend and I forgot and sent her Rio, and she has been kicking ever since and says she is done trading here." Result, the loss of a customer whose trade amounted to six hundred dollars a year. Moral: *A poor memory drives away trade.*

"Dick, what is the reason so much butter is being returned?" said the head of the firm to the manager of a big retail grocery. "Well! it was stored in the cellar near a pile of codfish, and I suppose the warm temperature and close proximity tainted the butter." "But didn't I warn you against that and tell you butter was quick to absorb any foreign flavor?" "Yes, sir, but I forgot!" Result, ten tubs or 600 pounds of butter damaged, causing a loss of over fifty dollars. Moral: *A poor memory works innumerable losses to the stock.*

"The fellow who does not want to remember, or will not try to remember, is a barnacle, and the only way to get rid of barnacles is to scrape them off." The boy or man with an unreliable or bad memory is a burden and expense. "If men and boys will deliberately place themselves on the scrap-heap of society, they must accept the consequences."

Faith

Doubt no longer that the Highest is the wisest, and the best;
Let not all that saddens Nature blight thy hope or break thy rest;
Quail not at the fiery mountain, at the shipwreck, or the rolling
Thunder, or the rending earthquake, or the famlue, or the pest!

Neither mourn if human creeds be lower than the heart's desire,
Thro' the gates that bar the distance comes a gleam of what is higher;
Wait till death has flung them open, when the man will meet the Maker.
Dark no more with human hatred, or the glare of deathless fire!

—Tennyson.

A Pod of P's

Punctuality is a characteristic of the thoughtful and courteous. The lack of it is a mark of the slouch.

Procrastination is more than the thief of time. It is the "throw-down" of a character for uprightness.

Pugnacity has no recommendation which can give it place or privilege among the intelligent.

Prayer is the strength of the saint and the cleansing refuge of the sinner. It is the surest method of the uplift of the soul to God.

Patience is a virtue which often gets splendid exercise while a lady's hat is being adjusted or a stick-pin or ribbon is being put in its most "fetching" place.

Prudence conveys its quality by the way in which the lips are used to speak it. The devil has stopped the righteous wrath of many against flagrant wrong by the manner in which he whispered the suggestive halt which inquired: "Is it prudent?"

Poverty, save poverty of spirit, is not to be courted or desired, but the man who comes to it may have his way thus opened to the most enduring riches.

Pauperism should not be ranked with poverty. Poverty may not only be the lot of the worthy, but also the proof of worthiness. But the pauper has no such refuge or defense.—in "Onward."

A Thought for the Week

It is just as easy to go through life looking for the good and the beautiful, instead of the ugly; for the noble, instead of the ignoble; for the bright and cheerful, instead of the dark and gloomy; the hopeful, instead of the despairing; to see the bright side instead of the dark side. To set your face always towards the sunlight is just as easy as to see always the shadows, and it makes all the difference in your character between content and discontent, between happiness and misery, and in your life, between prosperity and adversity, between success and failure.—Orison Swett Marden.

Rev. Dr. Dillon Bronson, of Boston, tells that once he went out to preach at a country appointment. It was a rainy day and there were but nine people in the congregation. The hymn chosen to begin service was "What Means This Eager, Anxious Throng?"

Bits of Fun

"A mother's club!" exclaimed Mrs. Farmer Hlayrick, putting the newspaper down. "The very idee of sech a thing! I never use nothin' but a shingle. Nice sort o' mothers they must be that has to use a club!"

Rev. Dr. Dillon Bronson, of Boston, tells that once he went out to preach at a country appointment. It was a rainy day, and there were but nine people in the congregation. The hymn chosen to begin the service was, "What means this eager, anxious throng?"

"Beg pardon," said the hotel clerk, "but what is your name?"

"Name!" echoed the indignant guest, who had just registered. "Don't you see my signature there on the register?"

"I do," answered the clerk calmly, that is what aroused my curiosity."—Chicago News.

"You know, Miss Blank," said the proprietor of a railroad-station restaurant, "there's a great deal in having your sandwiches look attractive."

"Yes sir, I know it," replied the girl, "I have dusted those sandwiches every morning for the last ten days."—Harper's Weekly.

The little girl in the class was reading laboriously. "See Mary and the little lamb," she read slowly, "Does Mary love the little lamb, button hook?"

"Why do you say button hook?" asked the teacher. "Picture of a button hook here," replied the child, pointing triumphantly to the interrogation mark.

Kaiser as Philosopher

The following maxims hang in the work room of the Kaiser, so arranged that His Majesty has them always before him when sitting at his desk:

"Be strong in pain."

"To wish for anything that unattainable is worthless."

"Be content with the day as it is; look for the good in everything."

"Rejoice in nature and the people, and take them as they are."

"For a thousand bitter hours console yourself with one that is beautiful."

"It is our duty to believe everyone to be good as long as we have not the proof to the contrary."

How to Be Miserable

If you wish to be miserable, think about what you want, what you like, what respect people ought to pay you; and then to you nothing will be pure. You will spoil everything you touch, you will make misery for yourself out of everything which God sends you; you will be as wretched as you choose.—Charles Kingsley.

Deferred Decisions

A large part of our lifetime is wasted because of our deferred decisions. It is always easier to postpone a decision than to make it; so it usually gets postponed. Nine times out of ten we could, if we would merely insist on a slight effort of will, decide matters the first time they come before us, and thus leave the future just so much freer for new duties and decisions. Instead, we take a thing up, consider its pros and cons, and lay it down again. Shreer laziness of will is the reason. It is better to make some mistakes while we are forming the habit of prompt decision than to avoid all mistakes at the cost of dallying with our time and energies. But prompt decisions are more than likely to be correct decisions, for the very effort of deciding quickly means a concentrating of one's best powers on the subject in hand. We have no right to burden to-morrow with decisions that ought to be made to-day.—Selected.

THE PICTURES OF THE KINGDOM

International Sunday School Lesson for July 3, 1910

(Matt. 13:31-33, 44-52)

TIME: Autumn A. D. 28.

PLACE: On the shore of the Sea of Galilee, and in a house in Capernaum.

GOLDEN TEXT: "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."—(Rom. 14:17).

DAILY HOME READINGS

M. Matt. 13:31-33, 44-52;—Tu. Acts 19:1-20;—W. Phil. 3:1-14;—Th. Prov. 3:13-26;—F. Luke 17:20-30;—S. John 18:28-37;—Su. Dan. 7:8-14.

BY THE REV. E. B. BURROUGHS, A.M., D.D.

The fact that man is a citizen of two kingdoms—the material and spiritual—should cause him to think and to inquire which is the greater, for of the two there must be a greater. The necessity for such an inquiry hardly needs demonstration. It is patent to all who are to any extent acquainted with the Scriptures. It was the burden of the preaching of John the Baptist. "Repent ye, for the kingdom of heaven is at hand." Likewise was it the main topic of the discourses of the Saviour. So also was it with the Apostles, and this for the reason that man being a creature more of sight than of faith is inclined to labor only for, and lay up in abundance such things as minister to his physical comfort and pleasure. Herein lies his mistake. What commands us to God is not the outward but the inward. Material things cannot satisfy spiritual desires. Therefore who would satisfy the inward cravings of the soul must become a citizen of the kingdom of God. This kingdom is both within us and without us. It is within us as a sanctifying force, making us righteous before God, producing peace that floweth like a river, inspiring joy that is akin to the ecstasies of Angels. It is without us making itself manifest in gentle demeanor, righteous conduct and holy lives. "Blessed possessions above all price! More to be valued than fine gold! Better far than rubies or diamonds! Happy is he who can say that I am a citizen of the kingdom of God! He may own no lands, have no account at the bank, but he has treasure in heaven, treasures never failing, treasures everlasting. Are you a citizen of the Kingdom?"

Our lesson today finds the Master delivering unto His disciples another parable. So intent is He in His efforts to impress upon them the purpose of His coming, the necessity of the establishment of the kingdom of God in the hearts of men that He makes use of every vantage ground that presents itself unto Him. The parable we are now about to study gives another aspect of the kingdom of heaven and shows that though without the apparent appendages of earthly kingdoms the kingdom of truth shall ultimately triumph. Following this are two other parables intending to show the preciousness of the kingdom—how one may well afford to give up every thing else in order that he may possess "the pearl of great price." The lesson closes with another parable explaining "the mystery that good and bad are found in the visible kingdom of God" and a warning that merely being a member of the visible kingdom, will not save a man.

LIGHT ON THE TEXT

31. *Another parable.* This parable is intended doubtless, as a supplement to the preceding one. Its purpose is to bring out what was, perhaps, omitted in that parable as well as to make clearer the great truth Jesus at that time wished to teach. *The kingdom of heaven.* "The divine administration." *Like to a grain of mustard seed.* A tropical plant capable of great growth. *Which a man took.* The sower, spiritually the Son of man. *Field.* The world.

32. *The least of all seeds.* "So considered popularly at that time." Likewise was the Gospel so considered at that time. *Becometh a tree.* Developed into great and astounding proportions. The same may be said of "the kingdom." Though it had a small beginning it has grown into such magnitude that today it covereth the earth. Like the birds of the air lodging in the branches thereof, the unfortunate of earth are seeking and finding refuge therein.

33. *Leaven.* An element used in lightening and

expanding dough. The Gospel is the leavening power of humanity. Wherever it goes and finds lodgment it changes and makes conditions better. *Three measures of meal.* A measure was the third part of an ephah. Three measures were the usual quantity used. *Till the whole was leavened.* "The grace of God in the heart, when properly received and cultivated, assimilates the whole character to its blessed nature." The leavening power of Christianity is still going on.

44. *Again.* Once more. *A treasure hidden in a field.* During the time in which there were no banks it was necessary, as well as customary to hide treasures in fields. God's truth is a treasure. It is hid from those, who having eyes see not. *When a man hath found.* In digging or plowing cometh across a hid treasure. *He hideth.* Says nothing about his good fortune. *Selleth all that he hath.* Disposeth of his newly found treasure. So a man when he comes to Christ. He willingly maketh any sacrifice in order that he may know Him whom to know is eternal life.

45. *A merchant-man.* A dealer in precious stones and pearls. *Seeking goodly pearls.* Travels in quest of bargains. The pearl was regarded as being above all finds. Nothing was so pure, so exquisite, so rare. It is a beautiful emblem of divine truth. There is nothing like it in all the world. It is well worth seeking.

46. *When he had found one pearl of great price.* Had found one pearl worth all the rest he possessed. *Bought it.* Exchanged the many for the one. Divine grace if it is worth anything is worth everything. Hence he who would possess it must willingly make "large sacrifices, especially of the fruits and enjoyments of sin. These sacrifices the man who knows the value of the goodly pearl will joyfully make."

47. *A net.* "Drag-net." The net is intended to represent the Gospel dispensation. *Was cast into the sea.* "The ocean of humanity, the natives of the world." *Gathered of every kind.* The Gospel is no respecter of persons. It takes in all classes and races of men. "Whosoever will let him come" is stamped in letters of living fire upon its banners.

48. *Full.* When the end of time is come—when the church shall have completed its work. *Drew to shore.* The day of final accounting. The day when every man must pass the final test. *Gathered the good.* Separated the just from the unjust. *Bad.* Those who had a name simply to live by—false pretenders, professors but not possessors of saving faith.

49. *So shall it be at the end of the world.* At the time of the final consummation of all things. *The angels.* "The angels seem to be represented by the fisherman, who hath cast the Gospel net and separates the fish when drawn ashore. The fishermen, therefore, represent the messengers of God human or superhuman; that is, his ministers on earth, and his angels at judgment." *Sever the wicked from among the just.* There will be a separation of the good from the bad and each will go of necessity to his own place and the fate which is the fruit of his faith and character. Then indeed shall there be wailing and gnashing of teeth.

51. *Have ye understood all these things?* Having sought in these various ways to convey to His disciples the truths He meant to tell, the Master now inquires of them as to whether or not they understood Him. They replied. *Yea, Lord.* Blessed is he who hearing the Gospel understands and accepts it.

52. *Householder.* The head of a family. *Bringeth forth.* Makes provision for his family. Spiritually it means "the Christian scribe or minister, who provides food for his spiritual family, the church." *His treasure.* "The storehouse of truth to which he has access especially in the Holy Scriptures."

Charleston, South Carolina.

THE CHRISTIAN CITIZENSHIP

The Epworth League Devotional Meeting Topic for July 3, 1910

(Acts 21:39.)

BY FRANK NEFF, JOPLIN, MISSOURI.

The Scripture Explained.

Paul was proud of his native city. Returning to Jerusalem from his third missionary journey, he reported to the authorities what great success had attended the preaching of the gospel. The brethren rejoiced with him, but to allay the fears of those who still clung to Mosaic precepts they advised him to observe an extended service of purification in the temple. This he did, but before the service was completed some Asiatic Jews raised a violent disturbance, charging him with false teaching and pollution of the temple. In the riot that followed, Paul would have been killed but for his rescue by the soldiers, who bound and carried him to the castle. Upon the stairs, out of reach of the people, Paul asked the privilege of addressing the mob. The chief captain, surprised at Paul's speech, charged him with being an Egyptian outlaw. Then the great apostle's pride flashed forth in answer, "I am a citizen of Tarsus."

What the Topic Means To-day.

A great pride in our Christian citizenship is sorely needed to-day. Staggering revelations of municipal corruption are being made every day in our land. Saint Louis toiled through an investigation that shocked the nation, and landed some men in the penitentiary, sending others abroad hurriedly for an indefinite stay. San Francisco followed with still more shameful revelations, and it has remained for Pittsburg to add the last sickening scene in the disgusting tragedy of nation-wide civic debauchery. Nor is the story all told in the history of a few great cities. Over and over, in city small or great, the fact is being revealed that men have no pride whatever in their citizenship, except the pride that comes from knowledge of spoils obtainable through betrayal of public trust. With such men the chief thought is not what they may do for the city, but what they may squeeze out of it by trickery, deceit, bribery and fraud.

Christian citizenship does not mean the selfish furtherance of personal interests. True, all that tells for the betterment of a city helps every citizen. But this benefit is obtained to the detriment of other honest men. A just pride of citizenship sees the welfare of the entire body, has an interest in every question pertaining to the entire body, has interest in every question pertaining to the uplift of the community, and thrusts into the background any selfish interest that would be gained at the expense of the common good.

Christian citizenship is intelligent. There is shameful ignorance of facts on the part of the average American citizen. What does he know of organized vice? Has he investigated civic affairs? What direct knowledge has he of what the city officials are doing? And to what extent has he gone to know the life and record of men who are candidates for offices that control the finances of the city? The fact of the matter is that the average citizen takes his civic food in the "predigested" form, choosing either to ignore such a trifling thing as an election, or, that which may be worse, simply standing by the party, voting the ticket straight, regardless of the man. There is a better way, the intelligent way, involving a complete study of civic affairs, the needs of the nation, State, or city, as well as seeking to know the record of men who seek power of office, and then to only vote for those who stand for true Christian citizenship.

Again, Christian citizenship must be alert. The forces of righteousness usually win when they stand united and fight for their rights; but too often virtue is spasmodic. Men have given their moment, and even risked life, for the good of city or State; but the present victory won, they have rested on their laurels, congratulating themselves that the enemies of civic righteousness have been routed. But the forces of evil never rest. However signally they may have been defeated, it is only for the moment. Soon the rally comes, and while right

(Continued on Page Seven.)

The Washington Letter

By Tam

The newly appointed pastors—W. E. Jefferson, G. A. Davis, R. A. Hart, C. E. Queen and D. W. Hays, D.D., are starting off with flattering prospects, and are making a good impression.

At Central, W. E. Jefferson, pastor, plans are made to raise \$300.00 in July and reduce the debt to \$2,000.00. With proper encouragement upon the part of Washington Methodism the amount will be raised. July 17 will be City Mission and Church Extension Day. All our forces are to be drawn upon for this day to make the effort a success. Rev. M. W. Claire, D.D., President of the City Society, will preach the sermon at 3 p. m. The future for Central seems brighter than for several years.

The Mission at Fairmount Heights is doing well under the pastorate of Rev. W. H. Howard. In a recent rally \$160 was raised in addition to \$25 previously raised to buy a lot on which to erect a church. The success of this movement is assured.

The Preachers' Meeting is now under the control of the following officers: S. H. Brown, D.D., President; Elijah Ayers, Vice-President; W. E. Jefferson, Secretary; W. S. Jackson, Treasurer.

THE WORLD'S SUNDAY SCHOOL

More than 3,000 delegates representing the Sunday School workers from all parts of the world gathered in the city and laid great stress upon the vastness and importance of work among the children and youth of the world.

It was a great gathering, but unfortunately the color question got in on account of the prejudice on the part of the Washington Local Committee. This was greatly deplored by the Convention, and the

local committee was severely scored from all points. Drs. Thirkield and Parks, of Howard University, condemned the actions of the Committee and refused to take part in the parade.

Dr. Shannon, pastor, Metropolitan Methodist Episcopal Church preached on the un-Christian and vile spirit exhibited on the part of the Committee, with such force and meaning, the morning of Convention Sunday, that the entire congregation cheered him to the echo. A lady said to the writer the next day, "I never saw such a thorough demonstration in all my life." Truly, they meant it unto us for evil, but God brought good out of it.

HOWARD UNIVERSITY COMMENCEMENT

May 25, brought to a close the greatest year in the history of this great University. It had for the year an enrollment of more than 1,200 students. Dr. Thirkield is indeed doing a great work.

Sunday, May 22, the baccalaureate sermon was preached by the Rev. J. C. Hartzell, D.D., L.L.D., Bishop for Africa. One half of the people could not get in the Chapel.

The commencement exercises were held in Metropolitan African Methodist Episcopal Church, May 25, at 3:30 p. m.

The address to the graduates was by Hon. W. T. Vernon, L.L.D., register of United States Treasury. Degrees conferred: A. B. on 27; Ph.B. on 1; B.D. on 4; M.D. on 28; D.D.S. on 16; Phar.D. on 9; L.L.B. 22. The honorary degree of D.D. was conferred upon Revs. M. W. Clair, P. D. Walters, H. Brooks, of Washington, and Rev. George V. Clarke, of Cleveland, Ohio.

Educational

Colored The Durant, (Miss.) School

May 15, Annual Sermon by the Rev. F. J. Talbert. Thursday morning, examination of classes; afternoon field exercises were very interesting. Friday was a great day with the little folks of Durant. Spelling contest—a good crowd of parents came to these exercises. The annual Address came at 2:30 Friday, delivered by Prof. O. H. Campbell of city schools of Columbus, Mississippi. The address stirred the town. We have closed two very successful terms of this school. Mrs. Childress and Principal George P. Childress were elected for another year. Faculty:—G. P. Childress, principal; Mrs. Bethage Childress, Mrs. Nettie Rooney, assistants.

The Greely Institute, Anderson, S. C.

The Greely Institute is a very valuable piece of property and an ideal location for a school. It was our privilege to attend the closing exercises of this school last week—and we were greatly helped by what we saw and heard. The recitations, drills and songs were splendid and would have been creditable for some of our higher schools. This school was under the management of the Rev. C. T. Miller and son. The Rev. Mr. Miller is an old and experienced teacher, and those desiring to lay the right foundation for their children's education would do well to consult him. The exercises were certainly inspiring and encouraging. May the good work continue.—E. L. Rogers.

McLain, (Miss.) Academy

The closing of the McLain Academy, McLain, Miss., was one of the grandest ever witnessed, and considering the institute being in its infancy, it compared with any of our higher institutions of learning. Prof. J. H. Brooks, principal; Miss E. D. Pratt, assistant, and Mrs. C. S. Parham, Industrial teacher, are doing a great work there. Professors Brooks and Pratt spared no pains in making the closing a great success. Sunday, May 1st, the Baccalaureate Sermon was delivered by the Rev. R. N. Jones, of Laurel. The discourse was full of logic and to the point. Monday night the Primary Department presented "The Land of Dolls." Tuesday night reception and drill. Wednesday, oratorical contest—sixth and seventh grades, and play, "My Cousin Timmy." In the contest Mr. Charles Anderson won the prize, subject: "Lincoln's Greatness." Thursday evening, exercises of the graduates, three from the Grammar Department and one from the Normal. The orations ren-

dered by these four graduates were indeed excellent. The writer then delivered the address to the class. Too much honor cannot be given Prof. Brooks and his co-laborers. Mrs. C. S. Parham is the Industrial teacher. This grand and noble work is being carried on by the Anna T. Jeannes Fund, of which Dr. J. H. Dillard, of New Orleans, is president. The work this noble man is carrying on throughout the South for Negro boys and girls is made possible by the will of the late Anna T. Jeannes, of Philadelphia, Pa. God bless the memory of this dear, good woman, and may He spare its president to a long life of usefulness. A plan is on foot to erect a building by September that will be a credit to any town. Many of the white friends, including Mr. O. D. Vanott, a northern gentleman, and the bankers, have promised to help in the great work.—I. L. Pratt.

Haven Academy Rally

Some of the leading ministers of the Methodist Episcopal Church of the Savannah Conference met in Waynesboro, Georgia, on the 19th of May, 1910, in the interest of the Haven Academy located at this place. Never before in the history of the Savannah Conference has the attention of the ministers of this Conference been so directed to the need of the school. Situated in a place where the people are so densely populated and more that two-thirds are colored. It could be a potent factor for the elevation of this people throughout this section, but with the present facility this institution does not reflect favorably on the ministers of the Savannah Conference, nor the grand old church to which she belongs. Some few sent in the amount for which they had previously subscribed but others having such zeal for the removal of these embarrassing conditions could not trust their subscription alone but supplemented it with their presence and thoughtful consideration. Persevering with such zeal for a good institution the perplexing conditions can but crumble and there will rise up on its ruins an institution of learning that will be felt not only in that section and the Savannah Conference, but throughout the bounds of the nation. The following District Superintendents, pastors and laymen were present and paid their subscription, also a few others who did not care to have their names published: District Superintendents: James Jackson, \$25; F. R. Bridges, \$15; J. S. Stripland, \$15. Pastors: J. C. Williams, \$10; W. V. Daughtry, \$10; S. P. Bryant, \$5; E. T. Barksdale, \$10; H. K. Gross, \$2; E. Grier, \$5; C. W. Prothro, \$10; Wm. Bellinger, \$15; H. Henderson, \$2. Laymen

and Friends. Emma Walker, \$5; Julia Jackson, \$1; Annie Burke, \$1; Ella Morris, \$2; Ella Jones, \$1; James West, \$1; Author Right, \$1; Virginia Cary, \$1; Betsie Godfrey, \$1; T. W. Carey, \$2.50; Robert Davis, \$2.50; Nina Davis, \$2.50; A. Milledge, 25c; A. E. Brown, \$1; John Carpenter, 50c; Inez Chance, \$1; John Hariman, \$1; Robert Roundtree, \$5; Betsie Simons, \$1; Lizzie Griffin, \$1; J. Sbuman, \$10; G. H. Lennon, \$8; Tweser Williams, \$2.50; E. D. Martin, sent \$10; Williams, \$15; C. P. Cannon, \$5; Betsie Bell, \$1. Total amount raised \$217.75.—C. W. Prothro.

Revival Notes

Our revival closed at Bay St. Louis with eight souls added to the church, three from the Catholic church. The church is somewhat revived.—J. I. Garrett, pastor.

The St. Mark Methodist Episcopal Church at Gulfport, Miss., has enjoyed one of the best revival meetings in the history of the church. The Lord has blessed us with four conversions, and four from other churches. The Rev. W. H. Smith, of Handsboro, rendered valuable help.—S. Jossel

We have just closed an old time revival meeting, at Donovan, Mississippi, the Rev. H. W. Woods, our pastor. Conversions, 12. The pastor's singing and preaching were wonderfully effective. If the present rate of increase continues Donovan will have to build a larger church to hold its membership. We will raise all of our mission moneys.—W. B. Bryan

A revival has been held at St. Paul's Church, New Roads, La., and ten members were added to the church. Conversions, 6; accessions, 4. The church is spiritually and financially alive. Our worthy pastor, the Rev. J. Barnes, is doing a great work. On third Sunday in last month a trustee rally was given and \$25.85 was raised.—Benjamin Stanley, recording steward.

Princeton.—Our pastor, the Rev. James Allen, came to us on April 14th from Maysville, Ky. He seems to have the work at heart, and is getting the work in hand. We have paid \$55 on our debt. Paid \$55 on old debt. Paid the Rev. D. E. Skelton, superintendent, May 15th. We are planning for a big rally July 3rd. Our services are on the increase. Two added to church; baptised 1.

A revival has been held at Shelbyville, Ind., the greatest perhaps in its history, by the Rev. W. H. Pope, conference evangelist. The eight-day's meeting began Sunday, May 15th. Mrs. Sallie E. Ramsey preached the first two nights. The Rev. Pope arrived Tuesday. Thirteen persons were brought into the kingdom of God, and the church greatly revived; nine of these were adults and four children. Our collections totaled \$37.53. The pastor presented the Rev. Pope with \$17. Our door stands open to him always.—J. F. White, pastor.

St. Paul Methodist Episcopal Church, Aberdeen, Miss., has just closed a great revival, which resulted in one hundred conversions and accessions. It is said to be the greatest revival ever held in this town. All denominations, Methodist, Baptist and Presbyterians forgot creeds and doctrines and were of one accord in the battle against sin. The chief methods used were group meetings and personal work. The Christian men and women are to be praised for the interest manifested in holding group meetings and in doing personal work. The pastor was assisted by the Revs. A. E. Franklin, W. H. Whitlock, S. M. McLeod, John Mayo and G. W. Bowen, pastor of the Baptist Church, Aberdeen.—J. M. Marsh, pastor.

Epworth League

(Continued from Page Six.)

celebrating wrong is scouting, watching, planning new methods of attack. The glory of our free institutions is to be retained only at the price of eternal vigilance. Let the Christian citizen be on guard ever. What we need to-day is a revival of Pauline civic pride, so that we will justly resent any imputation against our loyalty, and that will make us so live that no accusation can ever be brought against us.—From "Notes On the Epworth League Devotional Meeting Topics."

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

WE STAND CORRECTED

A few issues ago, under the title of "The Negro Making Good," we referred to the success of a hosiery mill at Durham, North Carolina, and incidentally remarked "that a silk factory in North Carolina, although operated by colored capital was, nevertheless, manned by colored labor from top to bottom." This statement fell under the eye of Mr. Charles H. Moore, National Organizer of the Negro Business League, and in writing us concerning this says:

"You are correct in part, but not in whole. In truth, there are four silk factories in North Carolina in which all of the operators are colored:—two in Fayetteville, one in Kinston and another in Wadesboro. While at Rocky Mount, there is one manned and financed exclusively by Negroes. I have seen all of these mills myself, last October, when organizing in the State, so, it is first hand information. I am in the habit of making note of nothing, unless I can prove it, not to speak egotistically. Furthermore, in addition to the textile mill operated and financed by colored at Durham, Col. Julius Carr of that town, owns and operates a hosiery mill with at least 125 colored boys and girls. This mill, I am reliably informed has been operated or over two years."

The silk manufacturing company, located at Rocky Mountain, North Carolina, has an authorized capital of \$50,000.00 and began business in September, 1909.

It is the only Negro manufactory in the world on so expensive a plan of operation. The work is done in a four-story wooden building with a frontage of 40 feet and a depth of 150.

On the first floor is the silk factory; the second and third, cotton; on the fourth, there is an evolution of the raw material into the finished products, such as overalls, jackets, aprons and the like.

The operators in this factory are two or three hundred boys and girls whose ages range from 10 to 15 years, together with a goodly number of young women. The officers of the company are, T. W. Thurston, president; O. J. Pittman, vice-president; C. F. Rich, secretary and attorney, S. M. Young, treasurer; F. W. Davis, president of the Board.

The president and founder, T. W. Thurston, was once manager of the silk mills now in successful operation at Fayetteville and Kinston, N. C. in which there are from 600 to 700 little colored boys and girls skilfully and carefully manipulating the delicate skeins of silk, as they spin around the thousands of bobbins and pass over hundreds of looms. The owners of these mills are Northern white men of New Jersey, but they are run entirely by colored help. The silk and cotton mill of Rocky Mount, however, is altogether owned and operated by Negroes.

It gives us great pleasure to make this correction and note of the progress made by our people in North Carolina.

"IT IS TIME TO QUIT"

(Continued from Page One.)

their plea, spoke with the profoundest feeling, and almost literally laid their hearts down at the feet of their brethren of the South.

"The response to these two addresses was given by Bishop Alpheus W. Wilson, the senior effective general superintendent of the denomination. Those who heard his address, or have read it in print, found out how, with what delicate courtesy and diplomatic skill, he could use a dash of cold water under such circumstances.

"An editor of that church some years ago suggested—in writing on the subject of the repeated overtures which had been made during recent years in behalf of reunion by the "Northern Church"—that the situation became somewhat embarrassing when a would-be wooer persisted in proffering a proposal of marriage at every interview which was afforded with the non-responsive woman.

"Under these circumstances is it not clear that we have gone far enough? Will it be necessary hereafter to instruct our fraternal delegates not to open their mouths on the subject of any proposal for organic unity unless explicitly directed to do so? Are we not already sufficiently rebuffed? Let us swallow our chagrin, remember the lesson which has been with all due strenuousness thrust in our faces, and make up our minds that, for the present at least, and so far as making any further formal offers of organic union, it is time to quit."

Of General Interest

FATHER'S DAY

Because of the success of mother's day which was observed May 8th, officers of the Ministerial Alliance of Spokane, Washington made an effort to have June nineteenth observed as father's day. It is probable that next year there will be a nation wide movement to that effect. As children's day is observed in the Sunday School and mother's day is also observed, with the additional observance of father's day, the whole family will be included. On father's day such subjects as the following will be discussed:

Father's place in the home.

The training of children.

The safe guarding of the marriage tie.

The protection of woman-hood and child-hood.

WILL REMAIN IN CABINET

Secretary of State P. C. Knox who was looming larger and larger as a gubernatorial possibility in his state, Pennsylvania, has put a quietus on this boom by making known his intention to respect the wishes of President Taft which are that he shall retain his position in the cabinet during the term of the present administration.

Mr. Knox is regarded by President Taft as a great secretary. The President's avowed purpose for wanting Mr. Knox to remain in the cabinet is that he may carry to completion the Court of Arbitration plans and other matters which were begun during the first year of the secretary's term of office. In declining the proposed use of his name as a candidate for governor of his state Mr. Knox assured his fellow constituents that but for the wishes of the President that he stay in the cabinet he would deem it his duty to accept the nomination of his state for Governor.

TWO NEW STATES

The bill providing for separate statehood for Arizona and New Mexico and for their admission into the Union was passed in the Senate by a vote of forty-two to nineteen. It has also received the approval of the House and became a law Monday, June 20, when the President attached his signature thereto. The bill as passed requires that the two territories, Arizona and New Mexico shall be admitted into the Union as separate states, but not until after a Constitution has been adopted by each, approved by the President and ratified by Congress. There was somewhat of a division on the Senate substitute for the House bill. Those favoring the House bill claimed that the Senate measure did not accord to the proposed states the same rights and privileges which other states have. The bill was finally passed as amended by the Senate. It will perhaps be a year or two before this statehood bill will become operative.

TRANS-ATLANTIC FLIGHT

Each day brings the news of some newer and more startling coup in aviation. Complete plans have recently been announced for an altogether new type of airship designed to cross the Atlantic ocean. The craft is to be so constructed as to be able to remain in air for eighty hours and attain a maximum speed of fifty miles per hour. The airship is said to embody all the best points of the Zeppelens and French airships.

The name of the designer is unannounced, but he is known to be a friend and right-hand man of Count Zeppelin and a University professor of engineering. The name of the craft is the Blue Bird. The keel of this ship which is 160 feet long, by newly devised arrangements is turned into the backbone of the ship. The equipment of the craft is four engines, a crew of ten men and large reservoirs carrying five tons of petrol. Gas or petrol may be used separately or

together. The radius of action of the Blue Bird is 4000 miles.

PROVIDING REVENUE

States and nations as well as individuals sometimes find themselves allowing their expenditures to exceed their incomes. This is getting to be a rather serious proposition with some of the states. The tendency towards extravagance in the use of the State's money is bringing about conditions that are at times embarrassing at least to the head of the government. In New York especially Governor Hughes is facing a serious problem in trying to keep the State's finance in a healthy condition. Despite his strenuous efforts in providing new means for sources of revenue and at the same time preventing needless expenditures, the expenses of the Empire State this year exceed its revenue by five million dollars. The aggregate appropriations as handed down by the present legislature amounts to \$46,960,571 merely \$10,000,000 more than last year. Governor Hughes expects that in addition to his blue pencil work which decreases this amount about \$5,000,000 to make up the deficiency through revenues accruing from an automobile tax and the inheritance tax.

ROOSEVELT'S HOME-COMING

After an absence of fifteen months, Theodore Roosevelt reached New York June 18. New York representing all America, grasped as it were the hands of Colonel Roosevelt and gave him a hearty and enthusiastic welcome. More than a million of his fellow-citizens gathered on the battery where the landing was made and along the line of march and cheered themselves hoarse. It is said that the present generation remembers three great welcomes before the one of Saturday: The welcome of General Grant at San Francisco after his triumphal tour of the world; the one to Admiral Dewey on his return from the capture of the Philippines, and the one to William Jennings Bryan, after his tour of the world. But in genuine enthusiasm and heartiness of welcome, the one on Saturday to Mr. Roosevelt equalled if not surpassed them all.

The good ship Auguste Kaiserin Victoria bearing Mr. Roosevelt and his party was escorted to the dock by a large number of gayly decorated crafts, while the battle ship South Carolina and other vessels of the Navy gave the Presidential salute of twenty-one guns. Upon landing Mayor Gaynor made a brief address of welcome to which Mr. Roosevelt responded. After this ceremony was over a line of march was formed, and from the beginning until the end the cheering and applause did not cease. Mr. Roosevelt was deeply affected by this great welcome. In the afternoon he left New York for Oyster Bay, his summer home.

AMERICAN UNIVERSITY

Chancellor Franklin Hamilton was called from Washington to Chicago, at the request of the Board of Bishops, who were in session there, to make a full statement of the affairs of the American University. After a careful and lengthy presentation of the financial condition of the institution, and satisfactory replies to all the questions which were asked, a committee consisting of Bishops Cranston, Neely and Quayle presented the following resolutions which were unanimously adopted and officially signed.

RESOLVED, That we have been cheered by the report of Chancellor Hamilton showing an improved outlook for the affairs of the American University at Washington, District of Columbia.

RESOLVED, That we were never so clear in our conviction of the dignity and necessity of the American University as now.

RESOLVED, That we profoundly appreciate the importance of this great enterprise and the necessity of completing and putting into action the American University.

RESOLVED, That in the present hopeful outlook, we earnestly commend the cause of the American University to the attention and support of the entire Methodist Episcopal Church, and to the Christian people generally throughout the United States of America.

RESOLVED, That the needed financial support should be given immediately to this Christian university at the capital of the country.

RESOLVED, That it is our judgment that the work of the American University should be started at an early date.

HENRY W. WARREN, President.
L. B. WILSON, Secretary.

THE RELIGIOUS DENOMINATIONS

The aggregate number of 32,936,445 communicants or members of all religious denominations in continental United States was reported for 1906, according to the U. S. Census of Religious Bodies for the same year, as detailed in part 1 of the U. S. Census Bureau's special report on the subject, now in press. Of this grand total the various Protestant bodies reported 20,287,742 and the Roman-Catholic Church, 12,679,142.

For purposes of comparison the census authorities divided the principal cities into four classes, those having in 1900 a population of 300,000 and over, constituting the first class; those of from 100,000 to 300,000 forming the second; those of from 50,000 to 100,000 making the third; and those from 25,000 to 50,000 forming the fourth class.

Of the Protestant aggregate there were 1,478,145 or 7.3 per cent in the first class cities; 4.7 per cent in the second; and 7.4 per cent in the third and fourth classes combined, while 80.6 per cent were outside the principal cities.

Of the Roman Catholic Church's total membership there were 3,375,453 or 27.9 per cent in first class cities; 1,361,132 or 11.3 per cent in the second; 1,570,944 or 13 per cent in the third and fourth classes combined; with 5,771,613 or 47.8 per cent outside the principal cities.

It is seen, therefore, that the number of members of the Roman Catholic Church reported in cities of the first class was considerably more than double the number reported by all the Protestant bodies, while outside of the principal cities the number reported by the Catholics was only a little over one third of the number credited to the Protestants. It is pointed out in the report that the strength of the Protestant bodies, as compared with the Roman Catholic Church, is greatly understated.

Only two of the Protestant bodies reported a majority of their membership in the principal cities, i. e., the Church of Christ, Scientist, 82.6 per cent, and the Protestant Episcopal Church 51.2 per cent; while of the membership of the Jewish Congregations, 88.7 per cent are in the principal cities, and of the Eastern Orthodox churches 70.7 per cent.

Of the total number of communicants or members reported for the principal cities by all denominations, 6,307,529 or 60 per cent belonged to the Roman Catholic Church, and 3,935,341, or 37.4, to Protestant bodies.

Comparison with the report for 1890 shows that in general there has been an increase in the proportion of communicants or members in the principal cities as compared with those outside of these cities. In 1906 the percentage of the total number of communicants was 31.9 as compared with 25.7 in 1890.

Of the total number, 10,511,178, of communicants or members in the principal cities in 1906, there were 7,343,403 or 69.9 per cent reported by the 38 cities of over 100,000 population, and, of these, 2,432,630 or 33.1 per cent, belonged to Protestant bodies and 4,736,535 or 64.5 per cent to the Roman Catholic Church. The latter denomination had in these cities about 75.1 per cent of its entire membership in cities of over 25,000 inhabitants.

In thirteen of the cities more than one half of the communicants or members reported belonged to Protestant bodies, while in 23 the majority belonged to the Roman Catholic Church.

The cities showing the largest proportions of Protestant communicants are Memphis, 84.4 per cent; Toledo, 70 per cent; Washington, 66.9 per cent; Kansas City, Mo., 66.2 per cent; and Indianapolis, 62.1 per cent.

The cities showing the largest percentages of Roman Catholic communicants are Fall River, 86.5 per cent; San Francisco, 81.1 per cent; New Orleans, 79.7 per cent; New York, 76.9 per cent; Providence, 76.5 per cent; St. Louis, 69 per cent; Boston, 68.7 per cent; Chicago, 68.2 per cent, and Philadelphia, 51.8 per cent.

In the 5 leading cities the proportion of communicants to population was: New York, 44.7 per cent; Chicago, 40.7; Philadelphia, 38.8; Boston, 62.6; and St. Louis, 46.6 per cent. It is stated that, in general, cities which have a relatively large Roman Catholic population show a higher percentage of Church members than cities in which this body has a comparatively small representation. In Fall River 86.5 per cent of the total number of members reported were Roman Catholics and the Church membership represented 67.8 per cent of the population,

while in Memphis, where 84.4 per cent of the communicants reported belonged to Protestant bodies, the church membership was only 30 per cent of the population.

People of Interest

Mr. Carl H. Fowler is the new president of the Methodist Social Union of New York.

Dr. O. S. Baketel, special secretary of the Board of Sunday Schools, has taken up his residence in Chicago.

Dr. Rufus W. Weaver of Nashville, Tennessee, delivered the address before the graduating class of Walden University.

Bishop Collins Denny, of Nashville, Tennessee, is secretary of the College of Bishops of the Methodist Episcopal Church, South.

The Rev. William R. Stevens was given a royal welcome reception by the People's Methodist Episcopal Church of Colorado Springs, to which he was recently appointed.

Dr. Homer Eaton, who is accompanied by Mrs. Eaton, en route to Edinburgh, visited Rome, Italy, where he preached to our American Churches, Sunday morning, May 22.

Bishop Neely preached the anniversary sermon at the First Italian Church of Long Island, Astoria, L. I., on Sunday June nineteenth. The Rev. Amedeo M. D. Riggio is pastor.

Bishop T. B. Neely addressed the preachers of Baltimore, Maryland, in their closing meeting on Monday, June twentieth. His subject was "A Momentous Chapter in the History of the Methodist Episcopal Church."

Dr. M. C. B. Mason lectured in Pittsburg, Pennsylvania, May thirtieth before an enthusiastic audience. So appreciative were the people of the Smoky City of Doctor Mason's effort that they have invited him to return for the Fall.

The Rev. O. A. Johnson, pastor of our work at Independence, Missouri, who has been very ill since April, is now convalescing and on Sunday, June 12, attended two services. His many friends pray for his early and complete recovery.

Dr. Charles M. Stuart editor of the *Northwestern Christian Advocate* preached in Central Methodist Church, South, in Asheville, N. C., during the recent General Conference. Some class this sermon "as the most ornate and thoroughly finished sermon ever heard."

The Rev. S. A. Virgil is meeting with large success at Warren Church, Pittsburg, Pennsylvania. Twenty-five members have been added since Conference and the work appears to be in better shape than at any time in the past. \$1000.00 was netted in the recent rally.

Mr. Charles H. Moore, the National Organizer of the Negro Business League, will be in the vicinity of New York from now on until the convening of national league that is to be held in New York August 17-19. His address is 111 W. 133rd Street, New York City.

Among the students who received the Bachelor's degree at the recent commencement of Ohio Wesleyan University were Miss Ruth Haines, daughter of Professor Haines, of Gammon Theological Seminary, and Miss Mabel Wier, daughter of the president of New Orleans University.

The Rev. Charles E. Parker, of Vikarabad, South India, with Mrs. Parker, and their children, arrived in New York City, Monday, June 6, having left India April 23. Mr. and Mrs. Parker have been on the field nearly ten years. While in this country they may be addressed at West Durham, North Carolina.

The ordinations of the Rev. Stephen L. Theobald to the Catholic priesthood occurred in St. Paul Minnesota, Wednesday, June eighth. The Revs. J. Henry Dorsey, of Arkansas, John E. Burgess, of Philadelphia, C. R. Uncles and J. J. Plantvigne, both of Baltimore, are the other colored priests in this country.

On the eve of sailing for Europe Dr. W. H. Brooks, of St. Marks, New York, was presented with a wallet containing a snug sum of money by the St. Marks Lyceum. The committee consisted of W. T. R. Richardson, Arthur W. Handy, C. C. Allison, Gilbert Wilson and Miss Lottie Wilson. Dr. Brooks will be abroad for two months.

Mr. Emmett J. Scott passed through the city last week for Houston, Texas, where he delivered an

Emancipation address on June nineteenth. Mr. Scott delivered also on June twenty-third an address before the Mississippi Negro Business League at Mound Bayou. Mr. Scott is one of the most popular, progressive and useful men of the race.

Professor Kelley Miller, of Howard University, Washington City, delivered before the Colored Y. M. C. A., of this city on the evening of June 17, a very striking and most helpful lecture on "Race Loyalty." He was greeted by a representative audience which he interested from the beginning to the end and upon whom he made a most profound impression. His aphorisms and epigrams were greatly enjoyed. His interpretation of the race life is sane, practical and always convincing. What he lacks in force and fire as an orator he makes up in his construction, subject matter and in his charming personality. Professor Miller's lecture made a profound impression upon our people and he was invited to return.

Prof. J. R. Reynolds, General Manager of the Boley Light and Power Company has just returned from an extended trip to St. Louis, Cincinnati, Chicago and Kansas City where he has been selecting machinery and supplies for the above named company. Professor Reynolds was the only Negro attending the National Electric Light Association which met in St. Louis May 23-28. The great manufacturing companies as well as the 5000 members of the convention were glad to welcome the General Manager of the first commercial electric light and power company in the world composed of colored men, and showed him every courtesy for as it has been said, the dollar has no color and \$1000 contracts arouse no color prejudice.

News Paragraphs

The Iliff school of Theology at Denver, Colorado opens September 14, 1910.

American ministers are said to receive the highest salaries—an average of \$1,653.

Congress has authorized the building of two new 27,000-ton displacement battleships.

It is reported that a cure for leprosy in its earlier stages has been discovered by the Bureau of Science in Manila.

The Presbyterian Church of Canada casts its vote in favor of union with the Congregationalists and Methodists.

The New York University graduated nineteen women lawyers this year, Miss Edith Chapman winning the prize scholarship.

Five Bible Missionaries are being sent out to China and Japan by Miss Helen Gould who has given \$10,000 for this purpose.

The American Bible has rounded out ninety-four years of service during which time it has distributed 87,296,182 volumes and parts of volumes of the scriptures.

The Alumni Record of the Broad Academy, Mobile, Alabama, Professor W. A. Caldwell, A. M., principal, makes interesting and profitable reading. The Academy has a fine record.

Boston is preparing for a missionary exhibit in May, 1911. It is to be known as "The World in Boston." At present five hundred churches and sixty-three religious organizations are interested.

The California Cactus is the name of a new monthly magazine, published in the interest of the Negro race. The initial number is chuck full of good things and is well printed. Success to *The Cactus*.

At the mid-year meeting of the Foreign Department of the Women's Foreign Missionary Society, held recently at Seabright, New Jersey, Mrs. Mary Isham, of Lincoln, Nebraska, was appointed as the Official Correspondent of the Foreign Department.

Claude Smith, of Bornville, Indiana, only Negro in the class, graduated recently from the High School of Bornville. Although young Smith lives in the country and walked to school each day, he was the only member of the class who was never absent nor tardy during the four years' course.

First annual assembly and summer school of the National Religious Training School and Chautauqua Durham, North Carolina, opens July 5th, 1910. Provisions are made that many may enjoy a profitable Summer Vacation in Bible Study, Music, Education, Industrial Arts, Arithmetic and Recreation in a Sane, Healthful Proportion.

Personal and General

The Rev. J. W. Parks desires all correspondents to address him at Elsberry, Missouri.

The Methodist Episcopal Church at Florence, South Carolina, the Rev. W. S. Thompson, pastor, is to erect a brick edifice.

Mrs. Hattie E. Oates, wife of the Rev. W. A. Oates, of Natchez, Miss., is visiting relatives in Atlanta and Rome, Georgia.

The Rev. E. H. Hall, a member of the Louisiana Conference, is very ill and the prayers of his friends are asked for his recovery.

Mrs. Jackson, wife of Mr. Andrew Jackson, of Shady Grove Methodist Episcopal Church, spent a week, recently, in Shreveport, La., visiting her son, the Rev. E. W. Jackson.

The people of Jimson Chapel and Piney Grove, Miss., made the Rev. W. F. Burton, pastor, and his family very happy by presenting them with one hundred pounds of choice groceries.

A cake feast was given at St. Paul Methodist Episcopal Church, Waxia, La., May 29, 1910, by Mr. Joseph Berry, assisted by Mr. Richards Richison, a young man of the Baptist Church. Quite a handsome sum was realized and turned over to the pastor, the Rev. James D. McCain.

The Rev. J. I. Garrett, pastor of Methodist Episcopal Church, Bay St. Louis, Miss., and the Rev. C. E. Moody, pastor Methodist Episcopal Church, Macon, were pleasant visitors at West Point recently. Both preached excellent sermons at St. Paul Church, in this city, of which the Rev. J. A. Slate is pastor.

The Home Missionary Society and Ladies' Aid Society had a rally at Byrdeto Methodist Episcopal Church, Capleville, Tenn., May 29, in the interest of the church. These good women worked zealously for this cause. S. M. Strayhon, of Memphis, Tenn., Cooper, Hutson and others were present.—W. A. Rogers, pastor.

"Our rally on June 2, at Lake Charles, La., was a grand success. Total amount raised, \$381.92. Have paid \$350 on the old debt; put \$200 worth of furniture in the parsonage; repaired the parsonage and painted it at a cost of \$150; raised \$70 on the Benevolent collection. Added 60 members to the Church. Grand total raised this year, \$902. We are planning to wipe out the entire debt this fall. J. W. Turner, pastor.

The Rev. H. C. Wilson, pastor at Fouché, La., desires to make the following correction. In the last session of the Louisiana Annual Conference held at First Street Methodist Episcopal Church, New Orleans, the treasurers' report, compiled and edited by the Rev. Thomas B. Cooper, on page 90 of the Journal shows that Casper Methodist Episcopal Church, Monroe District, only paid in on Benevolence \$3.00. We paid in from this charge \$14 and have the treasurer's receipt in hand showing \$14 paid, and same is signed by the treasurer.

The Rev. C. E. Bradford, is the man "at the helm" at Darrow, Louisiana. Prof. Jos. A. Reddix says of him: "Our new church, at Darrow, is a credit to Methodism, and also a monument to his energy. He

is a splendid man, and every one is in accord with us. Every time he appeared before the brethren." That Pastor Bradford is appreciated by his people is evidenced by a recent valuable token—the presentation of a handsome suit of clothes by the Ladies' Aid Society. In this kindly act Mesdames Frances Batts, C. Raymond, M. Randolph, M. Johnson and B. Williams took the initiative. This promises to be the best year in the history of our church work at Darrow.

"On the evening of May 28 was given one of the most successful concerts ever witnessed at Maringoulin, La. It brought the largest gathering ever had at this place. The affair was conducted by Mrs. L. L. Greene. The young ladies and little ones played their parts well and the people are yet expressing their appreciation. More than \$21 was realized. The Rev. and Mrs. L. L. Greene are bringing things to pass. The young folks as well as old are proud of Pastor Greene. He is a high churchman and a Christian minister, always on the alert for sinners and the salvation of sinners. Many wanderers have returned. The Sunday School has almost doubled its membership." writes E. D. Thomas.

Findlay Street Methodist Episcopal Church at Portsmouth, Ohio, held its first quarterly Conference May 21-22, with commendable success. The Rev. J. S. Bailey, District Superintendent, was present and gave perfect satisfaction. His two sermons were highly commended, and resulted in one accession to the church. Collection, \$27. On Monday night a reception was tendered the District Superintendent and a program rendered. Recitation, Miss Pearl Anderson; Solo, Mr. Garret Starks; Solo, Miss Emma Robinson; Recitation, Mrs. Martin; Quartette, Misses E. and M. Fletcher, Miss M. Redmond, Mrs. L. Caldwell; Recitation, Miss J. Patton; Address by the District Superintendent. The guest of honor and other guests were then seated at the table and enjoyed the delicious refreshments. The Rev. T. R. Fletcher is pastor.

The Epworth League of R. C. Methodist Episcopal Church, Alex, Virginia, had the hour of the regular evening service for the celebration of the twenty-first anniversary May 22, 1910. The League is held in high esteem by the Epworthians and friends in Alex. A large chorus arranged especially for the occasion furnished inspiring music under the direction of Prof. W. H. Brooks. The Chapter is a live one, doing good work. The president gave a very interesting address touching on the lines of the origin of the League. Mr. R. A. Diggs, one of our public school teachers recited an original poem touching upon the life of our devoted friend and brother the late Mr. Norman B. Plann. An address was delivered by the District Superintendent, the Rev. W. C. Thompson. Among other things he also presented a handsome bouquet of flowers for the Junior League to their energetic superintendent, Mrs. Maggie Evans, expressing their appreciation for the care she has exercised over them. The programme was very elaborate, giving great credit to those who had it in hand. The Junior League Chapter under the name of Joseph F. Berry, has made a great showing for its first year. May it continue to grow. Mr. M. A. Barrett, corresponding secretary.

Recent District Meetings

North New Orleans

The Home Mission and Church Extension Convention, North New Orleans District, convened in Pleasant Plain Methodist Episcopal Church, June 3-4, the Rev. W. J. M. Price, district superintendent, presiding. The Rev. Thomas B. Cooper, pastor. The session was called to order by the chairman at 10:30 o'clock a. m. The Rev. R. C. Worsham was elected secretary, the Rev. Calvin S. Stanley assistant. The pastors reported their missionary collections, which to the delight of all surpassed the amount raised last year, the total amount raised this year being \$230. The Rev. M. C. Harrison read quite an interesting paper, "The Relation of the Pastor to the District Superintendent." The discussion was animated. The untiring and vigorous Dr. L. Thomas was also

ren he had their best and undivided attention. The consensus of opinion was that he certainly infuses new light into all who may be fortunate enough to come in contact with him. The question box conducted by the good Doctor convinces one that he is a thorough Methodist Episcopalian, and has the laws of the church at his finger's tip; it is also a liberal education to all. Interesting sermons were delivered by the Revs. F. T. Chinn, Arthur Robinson, T. B. Oville, Frank Walker, during the session. Brother Oville touched the heart-life of all present as he held forth on the higher ideals of living and thinking. Brother Oville plans to register at Gammon School of Theology next term. Drs. W. H. Logan, J. F. Marshall, the Rev. W. R. Butler and Armstead favored us with their presences. Each made helpful though brief addresses. Dr. D. J. Price responded.

Too much honor and praise cannot be tendered to the pastor of Pleasant Plain Church and his good people for the royal and fraternal way in which they entertained the convention. The occasion showed not only that Rev. Cooper knows how to entertain a convention, but also evinces the firm grasp he has upon those responsive chords of the life of his people. They were unanimously thanked for the splendid way they treated us. Dr. Thomas expressed himself as being highly grateful with results attained.—A. L. Scott.

Huntsville District

The district group meeting met in Metropolitan Church May 11-12, Dr. Jackson presiding, C. C. Minnegan secretary. The first half of the day was given to addresses. In the afternoon the program consisted of interesting discussions. During this session Dr. L. Thomas arrived, and was given a hearty welcome. He rendered willing service. Dr. Cornish of Navasota, a visitor, was introduced, and spoke with telling effect on the needs of a better paid and intelligent ministry. Thursday night, May 12th, the writer was master of ceremonies. After devotional exercises Dr. Thomas was introduced. He held his audience spellbound for one hour. Then came the rally. Dr. Jackson had the charges to vie with each other, and when the smoke had cleared away \$226 lay on the table. With Dr. Jackson at the head the Huntsville District knows no failure. He took the district with fifteen appointments; it now has fifteen appointments. Four well-organized points were cut off at the last conference to make the new district; he has organized from two to four new churches each year. The two charges that led were the Conroe and Huntsville Circuits; they raised \$31 each. The next group meeting will be held at Camilla. Dr. Jackson was well pleased with results. The Woman's Home Missionary Society held a short but profitable session, presided over by Mrs. T. C. Jackson. They raised \$12 or \$15. The district is alive. District superintendent and pastors are all in sympathy. Thus closed one of the best meetings of its kind ever held on the district. Dr. W. Hartly Jackson, president; Rev. C. C. Minnegan, secretary; Rev. W. E. Hutcherson, reporter. Dr. W. Scott Chinn's lecture was one of the finest we have ever heard.—W. E. Hutcherson.

LaGrange District

The fourteenth session of the Epworth League and Sunday School Convention convened in Chipley, Ga., May 27-29. Roll call showed most of the members present, together with a number of representatives and friends. Business was dispatched with rapidity and ease by the Rev. J. S. Stripling, district superintendent, who presided throughout the convention. Chipley is noted for its hospitalities, and, although this little village town was robbed of its contents and beauty only two years ago, which left its inhabitants destitute of home and comfort, the pastor, Rev. T. A. South, and his people royally entertained the convention. The literary exercise was good. Many helpful features were brought out by discussions and suggestions. Thus this convention enters history as the best since its existence.—J. O. M.

Tupelo District

The missionary convention met in Mount Pisgah Church, Okolona, Miss., June 7, 1910. The Rev. E. F. Scarboro, district superintendent, presiding, at 3 p. m. Devotional exercise conducted by the writer. The following brethren made brief but pointed speeches on the various subjects assigned them: Revs. B. T. McEwen, G. J. Dohson, W. F. Isaiah, E. O. Woolfolk and W. C. Conwell, of the Aberdeen District, followed by Dr. I. L. Thomas, who spoke on "Some of the Problems Before the Church." The district superintendent closed with a very enthusiastic speech on "Why So Few Contributors to the Various Benevolent Causes?" Father M. Adams and C. E. Gates were introduced. At 8 p. m. devotions were conducted by the Rev. A. A. Wright. Mr. C. W. Carter delivered the welcome address. Dr. I. L. Thomas for thirty minutes conducted a quiz meeting, answering nearly one hundred questions, followed by one of his masterly addresses. Too much credit cannot be given the Rev. J. J. Johnson and his good people for the royal entertainment given the members of the convention.—W. F. Isaiah.

Successful Rallies

The greatest rally in the history of Bedford City, Virginia, was completed on May 29, at Court Street Methodist Episcopal Church, the Rev. A. J. Mitchell, pastor. The pastor arrived at his appointment on April 1, and found the people greatly discouraged and divided. He preached on Sunday, April 3, held official board meeting on Monday, April 4, at which time the campaign for \$1000 was launched. Such a campaign startled everybody. The women were organized on Tuesday night, April 5, after which a vigorous campaign was carried forth for forty days. Ten captains were selected and the membership, which is seventy-five (75) was divided among them. Each captain was asked to raise \$100.00 in 40 days. Up to Sunday, May 29th, the results are as follows: Captain William Terry, \$55.59; John Terry, \$43.85; Bettie Dennis, \$42.24; Susan Calaway, \$34.14; Bettie Webster, \$27.90; Nannie B. Dennis, \$23.05; Alberta Johnson, \$23.54; James Jordan, \$19.77; Pleas Newsome, \$13.14; Latitia Harris, \$7.90. The pastor, the Rev. A. J. Mitchell, with the splendid assistance of the generous white people of Bedford and the friends of our sister churches, the Baptist and African Methodist Episcopal Church, raised \$81.62. Our people are greatly revived and promise to make this one of the greatest years in the history of Bedford City. The total amount of the rally to date, with many yet to report is \$435, (four hundred and thirty-five dollars.) We wish to thank all the people of Bedford City and other friends who helped to make this effort so successful. On Sunday, May 22, the following persons and organizations rendered valuable service. The Rev. Copley, of Randolph, Macon; the Rev. Hampton, D.D., of the African Methodist Episcopal Church, and the choir of the Washington Street Baptist Church, the Rev. Hendrickson, of the Randolph Macon Academy. The Honorable Paul Borganin, Mayor, being ill sent us a very encouraging letter and his subscription for \$5.00 for our work. Ten new subscribers have been secured for the SOUTHWESTERN and have been forwarded. "So built we the wall, for the people had a mind to work. None of us put off our clothes. A. J. Mitchell, pastor.

The Handsboro, Miss., charge the Rev. W. H. Smith, pastor, is on the upward march spiritually and financially. Several have been added to the church. We have now set out to beautify our church and pay the debts that have been encumbering the Church for sometime. Sunday, May 29, was a great day. The Revs. G. W. Smith, D.D., of Jackson, and S. Josel, of Gulfport, were with us in our rally. The result was \$310.05. We shall be fully prepared to entertain the forthcoming annual Conference.

The fourth Sunday in May we raised at Florence, South Carolina, one thousand and sixty dollars (\$1,060) for the beginning of a brick church (Cumberland Methodist Episcopal Church). Our pastor, the Rev. W. S. Thompson, first suggested the plans to the board, we accepted with no alterations his ideas. Few men can put to practice their ideas. Our pastor seems to be one. We are well pleased with him and pray for him a prosperous year, as this is his first year with us. Twenty clubs were appointed. They began working with one united effort as never before to raise the amount mentioned, each striving to raise the largest amount. Dr. J. E. Wilson preached one of his masterly and scholarly sermons at the morning service. The Rev. C. T. Taylor, pastor of Baptist Church, preached in the afternoon to a large and appreciative audience. Night Services: The Rev. C. R. Brown and Dr. Levy, M. D., delivered addresses which were fine. On the fifth Sunday evening we had with us Dr. L. M. Dunton and his quartette, en route north, striving to raise the Endowment for the University. After some timely and benefitting remarks by Dr. Dunton, the quartette was introduced. We wonder if Daniel left such lasting impressions on his audiences as Clafin quartette does? Our beloved and efficient District Superintendent, Dr. I. H. Fulton, was master of ceremonies. We are striving with united efforts to make Cumberland Church the best edifice for God in the city of Florence, South Carolina. With God our leader, man our brother, we hope to be successful.—J. M. Stokes.

this loving, faithful wife, this pearl among women, whose wonderful spirit has refused to recognize the advance of disease, whose bright soul has shone forth through its ravages, and who now waits on the other side for loved ones in whom her heart was centered.

For six weeks she was a patient at the John Hopkins Hospital, where the influence of her cultured mind and consecrated heart has made indelible impressions upon patients, nurses, and doctors.

Before going to the operating room she wrote the following in the daily diary that she kept:

"Tuesday, June 7, 1910. This seems to be the day of operation. I put my trust in God who has never failed me; and commend all my loved ones to Him, whatever the outcome may be. G. E. C."

She leaves to meet her in the heavenly country a husband, one daughter, a sister, an aunt and uncle, and hundreds of friends.

Funeral services Friday, June 10, Asbury Methodist Episcopal Church.

The Rev. M. J. Naylor, D.D., District Superintendent, was in charge. The addresses were delivered by Drs. F. J. Grimke and D. W. Hays. Other ministers assisting. Every organization of the church was represented by a committee and a floral tribute. The church was crowded to the overflowing and the streets were lined with people. Interment was at Mt. Auburn Cemetery.

The Christian for Hard Times

Christ's gospel is the gospel of good cheer. "The joy of the Lord is our strength." We have "promise of the life that now is." "All things are working together for our good." Our buoyancy is rooted in the goodness of God. Therefore, we can "rejoice always." The Christian optimist is not a cheerful idiot. He is not blind to conditions. He faces facts, but, unlike the pessimist, does not lose heart. No man is down and out until he gives up. Throw open your windows toward the sunrise. A brighter day will dawn. Keep singing, if it is only in an undertone. Wear a happy face by doing the duties which make for happiness. Radiate sunshine. Remember that hope is contagious. Walk not with the laggard gait of a defeated man, but with a confident swing of victory in your step. Let your aches be voiceless. Believe in our country's ability to recover. Talk prosperity, and thereby hasten the advent of better times. Work hard, and lend a helping hand. Let every soul that touches yours feel the thrill of a new impulse to nobler things. In short, live on the sunny side of God, and the generous side of man.—Thos. J. Villers in Examiner.

A Class Leader's Visit

By Mrs. Emma Scott Springs.

"Good morning, ma'am, I guess you're well,
Your husband, too, I s'pose;
The childrens fine, their faces tell,
I saw them out of doors.

"You see, my dear, the Lord has said,
The brother's burden bear;
And I've a plan, I'm sure 'twill aid,
And lift your daily care.

"I know the church's is good as can be,
And helps a bit now and then;
But this Lodge I'm organizing, you see,
Will help you to the end.

"Just four dollars to join, and six bits more
To help us buy a home for the poor;
Your Endowment fee will extra be,
But 'twill help your folks so much, you see.

"You'll like the Lodge as sure as you're born,
And its rules ain't hard to learn;
It's not like the church, running you down,
To get the last dollar you earn.

"Your elder's fee is fifteen cents,
The pastor's one dime more;
But your application's what I want,
Just let the church dues go.

"Thank you, dear, I knew you'd join,
'Cause this is something good;
Now don't forget the usual fine,
If you don't attend as should.

"Be sure you come to church next week,
If nothing's in your way.
But, rain or shine, don't ever stay
From your lodgroom-friend. Good-day.
Vicksburg, Miss.

Mrs. Grace Ella Shimm Cummings

Grace Ella Shimm Cummings was born in Reading, Pennsylvania, November 25, 1865; she died at Johns Hopkins Hospital, Baltimore, Maryland, Tuesday, June 7, 1910, at 11:15 a. m. Her parents were William Y. and Sarah H. Shimm, the latter a graduate of the famous Institute for Colored Youth, in Philadelphia. Her father, a descendant of the Mohawk Indians, of New York, was a quiet and self-contained man of unblemished character and sterling sense.

At the age of four here parents moved to Washington, where her mother taught school until her death in 1885.

At an early age Sister Cummings manifested a deep interest in religion. She attended the Pioneer Sunday School, of Hillsdale, D. C., founded by the late Solomon G. Browne. Her first lessons in the Bible were learned under Mrs. Addie Grantum who died recently at an advanced age.

The child was a bright scholar and her intelligent answers attracted the attention of the many visitors of the school. At the age of eleven she was put to work teaching some of the primary scholars of the school.

When the family moved to the southwestern section of the city her aunt, Miss Elizabeth Nelson Thomas took the two girls to the Ebenezer Methodist Episcopal Sunday School, then under the superintendency of the late Rev. William P. Rider. Among the teachers was the Rev. Thomas B. Snowden. The pastor was the Rev. Perry G. Walker. Here, as always, she attracted attention by her growing knowledge of the Bible and deep interest in the work.

In 1887 she actively embraced religion and joined the Fifteenth Street Presbyterian Church, having waited several years for complete evidence and having had her doubts satisfied through reading the passage: "He that believeth is clothed already in righteousness." During this time her mind had actively engaged in laying a secure educational foundation. She was a brilliant scholar and her work is yet spoken of. On one occasion she won a scholarship at Cornell University, Ithica, N. Y., when in her second High School year, having passed an examination that gave her 95.1 per cent. She graduated

from both High and Normal Schools at the head of her class.

Her success as a teacher was marked. She appealed not only to brain, but soul, and left a deep impression for good upon all her pupils.

For many years she had been actively engaged in Christian work, first in the Fifteenth Street Presbyterian Church of Washington, D. C., of which she was President of the Christian Endeavor, teacher in the Sunday School, organist of the Sunday School, and prayermeeting, and secretary of the Missionary Society. She never shirked an opportunity to work for Christ, but was always an obliging incumbent of any office which was put upon her, for she never sought one.

On July 9, 1902, she was married to the Rev. Charles Gilmer Cummings, who was then pastor of Roberts, Chapel, Alex. Va., the marriage ceremony was held in the Fifteenth Street Presbyterian Church, and was performed by her pastor, Dr. F. J. Grimke, assisted by Dr. D. W. Hays, then presiding elder of the Alexandria District.

From the very first she entered heart and soul into her new life. In a very short time she connected herself with the Methodist Episcopal Church, of which she had been a faithful and consistent member, attending class-meetings, encouraging her leaders with loving zeal, visiting the sick, smiling benigantly while lending a hand to the aged, blessing the poor with her sympathy and furthering with loving hands the work of her husband and his people.

She had a very high ideal of what the Christian ministry should stand for. On countless occasions she had repeated the words found in II Timothy 3rd. chapter, 19th. verse: "That the man of God may be perfect, thoroughly furnished unto all good works."

Everywhere during the past eight years that the work of the ministry has called her husband Sister Cummings had manifested the deepest interest and love for the work, rising early and staying up late that she might help on with the cause of the beloved Master.

Not only in Asbury, but in Alexandria, Lynchburg, Charleston and Washington is there mourning for

SOUTHWESTERN SUBSCRIPTION RALLY

Honor Roll of Workers

Below is given an additional list of workers who were not included in the report of last week. While all lists however small have been appreciated and have contributed to the success of the campaign only those containing four or more Trial Subscriptions have been published. All annual and semi-annual subscriptions are acknowledged in the Cash Remittances column on page 16. Beginning June the first the regular subscription rates went into effect. One year, \$1.25; 6 months 75c; 3 months 50c.

Again we thank the faithful workers and all who labored to bring about such glorious results.

A Request: Help us make these Trial Subscriptions permanent.

ATLANTA CONFERENCE.

PASTOR	DISTRICT	NUMBER
J. N. C. Coggins		8

DELAWARE CONFERENCE.

L. W. Jenkins		5
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EAST TENNESSEE CONFERENCE.

F. A. Hatcher		10
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FLORIDA CONFERENCE.

E. Sabrie		9
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LEXINGTON CONFERENCE.

E. A. White		13
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LINCOLN CONFERENCE.

A. R. Clardy		8
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LOUISIANA CONFERENCE.

W. H. Logan, S. N. O. Dist		26
A. J. Smith		7
B. Mack Hubbard, S. N. O. Dist		38
D. G. Taylor, Alexandria Dist		12
T. L. Greene, Alexandria Dist		20
J. F. Marshall, S. N. O. Dist		28
V. Chapman		10
T. B. Oville		5
F. T. Chinn, N. O. Dist		20
T. B. Cooper, N. N. O. Dist		9

MISSISSIPPI CONFERENCE.

E. H. Langston		13
A. C. Lacy		8

NORTH CAROLINA CONFERENCE.

G. W. Moorehead		8
J. D. Hairston		

SOUTH CAROLINA CONFERENCE.

S. Goudelock		7
B. S. Cooper		9
I. H. Richardson		14
E. B. Burroughs, D. S. Orangeburg		42
A. G. Kennedy		16
C. H. Harleston		7

TENNESSEE CONFERENCE.

J. W. Moody		5
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TEXAS CONFERENCE.

G. S. Helm, Huntsville		6
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UPPER MISSISSIPPI CONFERENCE.

G. J. Dobson, Tupelo		19
E. O. Woolfolk, Tupelo		20
F. T. Compton, Tupelo		4

WASHINGTON CONFERENCE.

T. B. Snowden		6
W. H. Gains		13
E. W. S. Peck		14

WEST TEXAS CONFERENCE.

W. R. Both		8
B. F. Armstrong		4

District Conferences and Conventions

CONFERENCES

District.	Place.	Date.	Dist. Supt.
Griffin	Sunnyside, Ga.	July 2-7	Travis
Chattanooga	Cleveland, Tenn.	July 5-10	Cox
Winston	Trinity, N. C.	July 6-10	Jones
Welsh Mission	North Fork, W. Va.	July 7	Marley
Greensboro	Mount Carmel, N. C.	July 12-17	Peace
Lexington	Seimer, Tenn.	July 19-22	Meredith
Winona	Kilmichael, Miss.	July 19-24	Gilliam
Austin	Lockhart, Texas	July 19-24	Kirkpatrick
Knoxville	Clinton, Tenn.	July 19-25	Webber
Wilmington	Maxton, N. C.	July 20-24	Zelgler
Spartanburg	Chester, S. C.	July 20-24	Brown
Florence	Latta, S. C.	July 20-24	Fulton
Montgomery	Castleberry, Ala.	July 20-27	Giddens
Savannah	Tarboro, Ga.	July 20-24	Golins
Greenville	Anderson, S. C.	July 20-24	Page
Waycross	Waycross, Ga.	July 21	Bridges
Hattiesburg	Ellisville, Miss.	July 21-24	Dudley
So. New Orleans	Thibodaux, La.	July 21-25	Hubbard
Starkville	Pleasant Grove, Miss.	July 26	Everett
Aberdeen	Aberdeen (Miss.)	July 26-31	Henry
Holly Springs	Victory, Miss.	July 26-31	Clay
Waco	Mart, Texas	July 26-31	Moore
Nashville	McMinnville, Tenn.	July 26, Aug. 1	Smith
Meridian	Lawrence, Miss.	July 27	Slumert
Brookhaven	Columbia Val, Miss.	July 27	Rembert
Waynesboro	Waynesboro, Ga.	July 27	Jackson
Orangeburg		July 27-31	Taylor
Opelika	Dadeville, Ala.	July 27-31	Price
Beaumont	San Augustine, Tex.	July 27-31	Duncan
Western	Asheville, N. C.	July 27-31	Ashe
N. New Orleans	Franklinton, La.	July 27-31	Price
Baton Rouge	Clinton, La.	July 27-31	Daniels
Sumter	Camden, S. C.	July 27-31	Redfield
Marion	Selma, Ala.	July 27-31	Martin
Gulfport	Lumberton, Miss.	July 27 Aug 1	Cannon
Jackson	Pelahatchie, Miss.	July 28	McNair
Muskogee	Okmulgee, Okla.	July 28-30	Franklin
Vicksburg	Bolton, Miss.	July 28-31	Price
Hattiesburg	Ellisville, Miss.	July 28-31	Jones
Pine Bluff	Carthage, Ark.	July 28-31	Whitehead
Anniston	Heflin, Ala.	July 28-31	
Savannah	Colloden, Ga.	July 28-31	Stripling
San Antonio	Gonzales, Tex.	Aug. 2-7	Mason
Greenville	Itta Bena, Miss.	Aug. 3-7	Hart
Huntsville	Livingston, Tex.	Aug. 3-7	Jackson
Palestine	Butler, Tex.	Aug. 9-14	Fuller
Indiana	Jeffersonville, Ind.	Aug. 10-14	Skelton
Atlanta	Palmetto, Ga.	Aug. 10-14	Johnson
Louisville	Letchfield, Ky.	Aug. 10-14	Robinson
Shreveport	Zwolle, La.	Aug. 10-14	Reddix
Alexandria	Alexandria, La.	Aug. 10-14	Richards
Monroe	Monroe, La.	Aug. 10-14	Monson
Columbus	Hattiesburg, Miss.	Aug. 16-21	Lacy
Dallas	Fort Worth, Tex.	Aug. 16-21	Wyatt
Paris	Sulphur, Spgs. Tex.	Aug. 16-22	Gilmore
Lake Charles	St. Martinsville, La.	Aug. 17	Chapman
St. Joseph	Independence, Mo.	Aug. 17	Higgs
St. Louis	Clarksville, Mo.	Aug. 17-21	Gillum
Maysville	Covington, Ky.	Aug. 17-21	Balley
Jacksonville	Fernandina, Fla.	Aug. 18-21	Todd
Guthrie	Oklahoma City	Aug. 18-21	Smith
Navasota	Brenham, Tex.	Aug. 23-28	Taylor
Rome	Aragon, Ga.	Aug. 24-28	Adams
Topeka	Manhattan, Kans.	Aug. 24-28	Cabbell
Cumberland	Washington, Pa.	Aug. 24-29	Curry
Marshall	Mineola, Tex.	Aug. 30-Sept. 4	Williams
Washington	Sandy Spring, Md.	Sept. 6-11	Williams
Houston	Houston, Texas	Sept. 6-11	Johnson

CONVENTIONS.

June 22-26	St. Joseph District Epworth League and Sunday School Convention, Slater, Mo.
June 23-26	Lexington Conference Woman's Home Missionary Society, Hawthorne St., Church, Columbus, Ohio.
June 24-26	Mississippi Conference Woman's Home Missionary Convention, Hattiesburg, Miss.
July 8	Sedalia District Woman's Foreign Missionary Society, Sedalia, Missouri.
July 14-17	Little Rock Conference Sunday School and Epworth League Convention, Hot Springs, Ark.
July 27-31	Beaumont District Sunday School Institute, Epworth League Convention, Woman's Home Missionary and Ladies' Aid Society, San Augustine, Texas.
Aug. 25-28	Spartanburg District Sunday School Institute and Epworth League Convention, Gaffney, S. C.
Aug. 25-28	Montgomery District Sunday School Convention, Pollard, Alabama.
Sept. 16-18	Vicksburg District Sunday School, Epworth League and Ladies' Aid Convention, Natchez, Miss.
Oct. 14-16	Lincoln Conference Woman's Home Missionary Convention, Oklahoma City, Oklahoma.

Conference Notices

Special Notices

NASHVILLE DISTRICT.

The Nashville District Conference, Epworth League Convention, Sunday School Institute, and the Woman's Home Missionary Society will be held at McMinnville, Tenn., from July 26th to August 1st, 1910.—W. R. Smith, district superintendent.

HATTIESBURG DISTRICT.

Pastors and Members: You are hereby notified that the District Conference will convene at Ellisville, July 28-31. Let each member be present at roll call, 10 a. m. This takes the place of July 21-27.—D. F. Dudley, district superintendent; R. N. Jones, pastor.

LAYMEN OF LOUISIANA CONFERENCE.

Dear Brethren, our several district Conferences will soon be on. Do not fail to organize and put new life in your District Laymen's Association. Our State organization is the outgrowth of the district association. The association held a splendid meeting at the seat of the last annual Conference. Some of our strongest laymen were present and participated. Let our watchword be "On to Franklin in 1911." There we will come in touch with the ministers and our general church officers, and will receive fresh inspiration. — Jos. A. Reddix, president Laymen's Association, Louisiana Conference.

LITTLE ROCK CONFERENCE, WOMEN'S HOME MISSIONARY SOCIETY.

Convenes in Kynett Chapel, Forest City, July 7-10. The secretaries of the districts, auxiliaries and departments have been notified of the same. If you need any more corresponding secretary report blanks write me; we must have them to make report systematically and promptly, so when we reach the convention we can dispatch business orderly. The Constitution of the Woman's Home Missionary Society of the Methodist Episcopal Church shall be our guide. One dollar membership dues, ten cents contingent fund, student aid, building and improvement fund and double membership are earnestly urged. Let each sister do her part and all claims will be raised, and a profitable meeting held.—Mrs. G. N. Johnson, Corresponding secretary.

If afflicted with sore eyes, use) Thompson's Eye Water.

District Rounds

VICKSBURG DISTRICT.

Third Round.

Newtonia, July 16-17; Gloster and Centerville, 19-20; Natchez, 21; Harrison, 23-24; Fayette, August 6-7; Meadville, 9; Oak Grove Circuit, 10-11; Vicksburg, 13-14; Bolton and Edwards, 20-21; Clinton, 20-21; Vicksburg Circuit, 27-28; Union Church, Sept., 3-4; Clark, 4; Hamburg, 10-11; McNair Circuit, 13-14. Spring Hill, 15; St. Paul Circuit, 17-18; Cary, 24-25; Angvilla, 27-28. The Vicksburg District Conference will convene in Bolton, July 28-31. Let all the pastors of the district work hard to report: "All the Benevolent

Money Raised." We want at least five cash subscribers for the Southwestern from each church. Let us keep the Meridian Academy before us. All the general officers are invited and are expected to be present. Dr. Shaw will look after the interest of Meridian Academy. Let all come prepared to remain to the end of the Conference. The Sunday school, Epworth, and Ladies' Aid Convention will convene in Natchez, Sept. 16-18.

Faithfully yours, L. W. Price, district superintendent.

COLUMBUS DISTRICT.

Third Round.

Columbus, June 25-26; Columbus Circuit, 25-26; Alleyton and Eagle Lake, July 2-3; Oakland and Brown's Chapel, 9-10; Schullenburg, 15-16; Hallettsville, 23-24; Sublime, 30-31; Yoakum, August 6-7; Wharton, 13-14; Edna and Morales, 27-28; Goliad, September 3-4; Cologne, 9-10; Victoria, 17-18. Brethren: Please remember that our district Conference convenes in Hallettsville, August 16-21. All pastors are urged to report their Home Missions and Church and Foreign Missionary Collection in full. Please urge all Sunday School, Epworth League Chapters, Brotherhoods, and Ladies' Aid Societies to report in full for Samuel Huston College. In fact, we want all benevolent money raised so as to have it out of the way before fall when pastors will be compelled to raise any deficiency in salaries through the Board of Stewards. D. C. Lacey, District Superintendent.

WASHINGTON DISTRICT.

Second Round.

Simpson, July 1; Rockville, 2; Scotland, 2; Mt. Zion, 6; *Sellman, 8; Boyds, 9; *Pisgah, 15; Pomonkey, 16; *Woodville, 21; Nottingham, 22; Bradywine, 23; Haven, 29; *Bowie, 29; Ebenezer, August 1; Union Mission, 3; *Emory Grove, 5; Mt. Airy, 6; Daisy, 6; Laurel, 8; Nash, 9; Laytonsville, 13; Central, 15; Tenelytown, 16; Benning, 19; Sandy Springs, 20; Asbury, September, 5; Fairmont Heights, 14; *Charlotte Hall, 15; Malboro, 17; *Shiloh, 23; LaPlata, 24; Mt. Vernon, 26; *St. Mary's, 28; Oxen Hill, 30. Brethren: Let each pastor so arrange his work that he can be present throughout the session of the District Conference and Epworth League Convention at Sandy Springs, Md., September 6-11, 1910. This is important. Win souls for Christ. Please push every benevolent claim. Do your very best for the Carnegie Fund and Southwestern. *Preaching at 11 a. m.—E. S. Williams, District Superintendent.

JACKSON DISTRICT.

Third Round.

Pelahatchie, July 16-17; Brandon, 23-24; District Conference. Pelahatchie, Miss., 28-31; Pratts Chapel, August 6-7; Central, 12-14; Jackson, Mission, 13-14; Canton, 19-21; Canton Circuit, 20-21; Couparie, 23; Carthage, 25; Benton, 27-28; Yazoo Circuit, Sept. 3-4; Wiseton, 6; St. Stephen, 9-11; Silver City, 16; Roseneath, 17-18; Greenhill, 24-25; Flora, 27; Morton, 29. Brethren: Let us catch hold of every department of the church that is committed to our trust and pull, a strong pull together, and success will be ours. Put the benevolence upon the people's heart and they will give; put the Southwestern in their minds and they will subscribe; impress upon them the importance of Meridian Academy and they will pay. Let us come up to the district Conference at Pelahatchie, July 28 and report in full all collections. Bring five subscriptions to the paper. Let us make this one of the

best district Conferences for results that we have ever held upon the Jackson District. The Rev. R. E. Jones, D. D.; M. S. Davage, E. M. Jones, D. D., I. G. Penn, I. L. Thomas, D. D., representatives of our great church are cordially invited to attend our district session.—A. J. McNair, District Superintendent.

HUNTSVILLE DISTRICT.

Third Round.

Dodge Circuit, July 2-3; Spring Circuit, 2-3; Oakhurst Mission, 4; Onalaska Circuit, 9-10; Laurelia Circuit, 9-10; Hufsmith Circuit, 16-17; Richards and Ulmer, 13-14; Shiro Circuit, 16-17; Fostoria Circuit, 23-24; Montgomery Circuit, 23-24; Trinity Mission, 29; Camilla Circuit, 30-31; Shephard and Camden, August 1; Livingston Circuit, 13-14; New Waverly Mission 15-17-18-19; Willis Circuit, Lovelady Circuit, 20-21; Conroe Circuit, 27-28. Brethren and Laymen: The District Conference will meet with the Livingston Methodist Episcopal Church, Aug. 3, if they can get ready, if otherwise, I will notify you. I wish every charge and mission a spiritual and a financial success. Laymen, pay your pastor, he deserves it; raise your benevolence, it represents you in the eyes of the Christian world; take the Southwestern; read it, it will make you more intelligent, loyal and true to the church of your choice. Pastors and laymen, we must not be satisfied with third place in the Texas Conference. Let us capture first place.—W. Hartley, Jackson, District Superintendent.

LEXINGTON DISTRICT.

Third Round

Warren Chapel, July 9-10; Burdett Chapel, 16-17; Selmer, 23-24; Jackson, 25; Lexington, 26-27; Perryville and Flatwood, 28; Oak Grove, 30-31; Mt. Pleasant, 30-31; Centerville, August 3-4; Hohenwold, 5-6; Mana, 6; Waynesboro, 6-7-8; Savannah, 9-10-11; Clifton, 13-14-15; Saltillo, 12. Second District Conference and Epworth League Convention; also Ladies' Convention convenes at Selmer, Tenn., July 19-22. Get as many subscribers for the Southwestern as you can; also be prepared to make the best Benevolent report you ever made for the same time of the year. Brethren, our Conference year is nearly two months shorter than last year. This will require quick action on the part of each pastor. Get yourself together; pull up and pull through. Keep the wheels rolling. I want each pastor on the District to be at the District Conference. Much to do and but little time.—B. J. Meredith, District Superintendent.

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Gleanings from the Field

GEORGIA

St. Mary's Charge.—May 15th was a great day in Zion. The corner stone was laid by the Masons. Our pastor, the Rev. E. J. Kimbal, had nicely planned with the church, and each of us put forth every effort to make it a day of happiness and success, and it was so pronounced by all present. Dinner free to all. An immense crowd was present. We had a lively Sunday school, of which the writer is superintendent. At 11 a. m. our pastor held the audience spell-bound. After this the Masonic programme was rendered. At 3:30 the Rev. H. Barnes, of Jacksonville, Fla., delivered a splendid sermon. The church was packed; we had not room to accommodate the people. We feel that the work done will be of much good to the church and community at large. We could not forget Bro. Barney Hester as being one of the prime movers with the pastor. Our pastor is hard at work for success. Our church is seeing and understanding as never before. As members we intend to co-operate with our pastor, and we pray that he can remain with us on and on. We feel that in a few more years, if he is returned to us, our church, our charge, will come to the top. Collection for the day \$31.31.—Clara Cato.

Oxford.—Rev. J. H. Brandon, pastor, writes: "Our second quarterly conference was held May 21st and 22nd with telling success in every way. Dr. Z. K. Gowen is a hustling district superintendent. He has an interest in every department of the charge, and he is giving his money to the needy charges without being called upon to do so. When he sees things needed to be done, he says: 'Brethren, here is my part, and when you get ready for more I will do as much as the best among you.' He says this charge is in better shape to do its work than it has been in several years. Raised during this quarter \$140.98. We are now finishing up our church, which was started by the Rev. E. D. Petty. When finished it will seat four hundred people or more, and will be worth \$1,500. This charge is in a prosperous condition. We also note with regret that Dr. Gowen is confined to his bed.

ILLINOIS

Cairo.—Our new pastor arrived a little more than a month ago and found our people discouraged and

almost ready to give up. But the Rev. Mr. Walker has given us new inspiration. We feel now that we will have a lot and a creditable building on it. With such strong men as Dr. Beatty, Taylor, Turner, Mr. Richard Taylor and others of note telling us to go ahead, we have started to do the work of the Master. Our membership has increased ten per cent., and we hope soon to come to the front with a doubled membership and a strong membership.—W. F. Walker, pastor.

Chicago.—St. Mark's Methodist Episcopal Church is progressing very rapidly under the auspices of the Rev. Mr. Foreman. For the past two years there has not been such a spiritual and social unity of brotherly and Christian kindness and love as there now exists. All who know of her struggles since moving into the new building at Fiftieth Street, near Michigan Boulevard, will be pleased to know that she is on the road to the highest degree of Christian service. With good, sane, refreshing Sunday service, midweek prayer meeting and our Sabbath school under control of our most worthy and beloved Bro. R. A. Croiley, we can hardly be equalled or surpassed. We are supported by the best informed Christian teachers. Our first rally for our pastor was very successful. A contribution of \$101 with much ease and little effort was raised. That brotherly love and kindness is working in the hearts of our folks is fully manifested, the theme which is so earnestly and successfully taught by our pastor is taking hold of the Christians of St. Mark, which is "service" all the way. Our mid-week meetings are well attended. Every one appears to be much interested.

Malaria Makes Pale, Sickly Children.
The Old Standard Grove's Tasteless Chili Tonic drives out malaria and builds up the system. For grown people and children. 50c.

INDIANA

Terre Haute.—With the arrival of the Rev. H. H. Hinton Sauter's Chapel has taken on new life, and every part of the church machinery is moving with wonderful facility under the guidance of its new leader. Mr. Hinton seems to be able to harmonize the rebellious forces, pacify the heretofore antagonistic powers, animate the different energies of the church, and make the oldest and best members of Sauter's Chapel predict the most successful year in its history. A few weeks ago, for instance, the pastor decided to have a rally for church purposes. He divided the church into four clubs, headed as follows: Mayflower, Wm. Carter, \$40; Excelsior, Mrs. Butler, \$25; Buds of Promise, Miss Leola Hains, \$27.75, and General Workers, Mrs. L. Edwards, \$41.35. He thus raised in the rally \$140.60. The church raised \$6.40 regular collection. Last week Madam B. A. Bethca "swept the 'South End' off its feet" with one of her favorite cantatas, entitled "The Happy Family of Father Time" (Gabriel). She trained the young folk with her usual skill, and, with the assistance of Madam Beasily, was so successful that the eyes of every church in the city was turned towards Sauter's Chapel. Already she has been asked to repeat it in two of the other leading churches. With such able support, together with excellent experi-

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WRITE

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ence, the Rev. Mr. Hinton will make the Lexington Conference doff its hat in recognition of Sauter's Chapel.—B. F. Smith.

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LOUISIANA

Kahns.—The Rev. Hubbard Daniels held the first quarterly conference at Lobdell and Winterville Circuit April 13-14. With words of encouragement and sound wholesome advice that endeared him to us, he presided with ease and dignity. The official's reports showed advancement along all lines. The Ladies' Aid reported more work done than ever. The Sunday School superintendent's report covered a wide range of work. Our membership has been a discouraged one with the church wrecked and indebtedness, but we are overcoming our trials. The pastor is working hard to have the church rebuilt.—Lillian Vandercourt.

If afflicted with sore eyes, use Thompson's Eye Water.

MISSISSIPPI

Shellmound.—We arrived here immediately after annual conference, found everything in good order. As pastor I have not been able to fully discharge my duties, my wife being ill since January, but, having a most loyal set of officers, I have not suffered any financially. This is one among the few charges which meet their claims monthly. On this charge we have a set of stewards as loyal as can be found in the upper Mississippi conference. The assessments for the year are as follows. For the pastor, \$8; district superintendent, \$120; benevolence, \$137. Eastern was a grand day with us; a beautiful program was well rendered on that day. The amount raised was \$162. The Rev. C. W. Butler, our district superintendent, is doing a great work, for which he is loved and admired by all.—W. H. Golden, pastor.

Greenville.—On May 27-29, the Rev. H. B. Hart, D. D., was with us in our

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second quarterly conference. Our district superintendent presided with ease and dignity. He looked into the interest of the church with care and with brotherly love. We had a splendid quarterly conference. The district superintendent preached two fine sermons at 11 a. m. and 8 p. m. and administered the Lord's Supper to quite a number. We paid him in full and received thirteen subscriptions for the Southwestern Christian Advocate. This quarter has had many happenings. We had with us in April Miss Bessie M. Garrison, field secretary, for one week, and she delivered two strong lectures for the Woman's Home Missionary Society. Our revival had splendid results. Dr. Hart,

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the district superintendent, preached a week for us; his services were of untold good. Our number is larger by six. On Monday night, after the quarterly conference, there was given at the parsonage a reception to the district superintendent, our pastor and wife. Rain came, but the reception went on just the same, and those who could not get in on Monday night came Tuesday morning. This was indeed a fine affair. We had a club rally for our benevolences during the second quarter and raised \$40. We are at work for the Southwestern. We are not only putting the paper in the homes of our people, but in the homes of the Baptist friends.—J. W. Terrell, pastor.

Clinton.—Saturday and Sunday, April 9-10, Rev. L. W. Price, the district superintendent, held the first quarterly conference at St. Paul's Church, and the first conference in the history of the new circuit. We had much business to attend to up, for some favored the new work and some did not. By the good supervision of the superintendent everything was brought to a satisfactory conclusion. All members reported with reports. We raised a good collection and paid the superintendent, and had a few dollars remaining. We had a good Sunday School service. Both the district superintendent and pastor spoke encouraging words to the Sunday School. Love feast led by J. M. Turner and H. C. Bassett. The superintendent preached an inspiring sermon and made our hearts glad. The Lord's Supper was administered to 70 souls. We all went from the house of God with glad hearts.—H. C. Bassett, pastor.

White circuit.—Mrs. Mollie Pilcher, who is assistant superintendent, has gone to work with the young people and furnished the church with nice lamps, worth \$25. Too much praise cannot be given to Mrs. Pilcher. The young people under her guidance are working for the purchase of an organ.—E. D. Cameron, pastor.

Lake.—At Lawrence, May 7-8, our second quarterly conference commenced, with Dr. J. M. Shumfert in the chair. The officers presented fine reports. We raised \$17 in the conference and paid the superintendent in full. The pastor went seven miles on Sunday to Sherman Hill, where a rally was carried out, and raised \$35. Three persons joined the church. Here we have some faithful workers for Christ. Lake circuit is alive.—H. E. Morgan, pastor.

Water Valley.—The Rev. S. A. Troupe has looked after the work at this place for the past three months in the most efficient manner. We have paid in pastor's salary \$35. He leaves the work here to the Rev. Redmon, and we hope for him a pleasant year among us.—S. M. Gillems, reporter.

Hattiesburg.—The Rev. D. F. Dudley, our district superintendent, was with us in our second quarterly conference. The leaders and stewards were present with good reports, which indicated activity along all lines. At this place we were two months getting the Sunday School into shape, but I am glad to say it is beginning to look like a Sunday School now. All of the quarterly conference members have promised the superintendent to pay 65 cents each for benevolences. In the three churches on this charge there is a membership of 144.—C. W. Ivy, pastor.

Liberty.—In a recent rally con-

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ducted by the pastor, Rev. J. A. Tatum, \$45 was raised. The highest sum raised by a trihe was \$13.35. Mrs. Menerva Gation was the leader. During the 1st and 2nd quarterly conferences we have had 31 additions to the church, and pretty fair reports have been made in each conference.—J. A. Tatum, pastor.

De Soto.—The class leaders made excellent reports at our second quarterly conference held at this place May 14-15 by the district superintendent, Rev. D. F. Dudley. He is beloved by the members of the Baptist church as well as by our own. During the quarter \$19.70 was raised. We paid to the pastor \$61.15; raised for benevolence \$8. Secured two subscribers for the Southwestern Christian Advocate. A new organ and set of chairs were purchased recently. Miss Calloway gave us splendid music at the organ, for which we are very grateful.—L. A. Harre.

Natchez.—Our district superintendent held the second quarterly conference at St. John's Methodist Episcopal Church, the Rev. L. W. Price presiding with dignity. Rev. J. R. Ross was elected secretary. The Rev. Price is a great man in church work. This is a loyal set of members at St. John's church of Natchez. We thank the Revs. W. W. Lucas, L. W. Price and my members for the kindness which they rendered us in helping to raise money for the Natchez church. We have been able to take up three notes on the Natchez church. I believe all concerned are more aroused than ever before about our church at Natchez.—W. A. Oats, pastor.

Crystal Springs.—The Rev. P. H. Rimbert, our district superintendent, presided at our second quarterly conference which convened May 14-15. This was in many respects the best quarterly conference we have had for some time. We had a full conference with splendid reports, and in every way it was encouraging. Dr. Rembert is genial and kind and knows how to make things go. On Sunday the superintendent preached a glorious sermon in the morning at 11 o'clock. At night Dr. G. G. Logan

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preached a sermon to the delight of all. We paid the superintendent in full \$22.50.—L. L. Shumfert.

Moorehead.—On April 30-May 1 our second quarterly conference was held by the district superintendent, the Rev. H. B. Hart, D. D. All of the officers were present. Sunday was a splendid day for us. After a delightful Sunday School service preaching began. The district superintendent reached all hearts; 58 persons partook of the Lord's supper, while 6 joined the church. The Revs. Reddit and C. A. Jordan preached to the enjoyment of all. We paid our superintendent in full and raised in all \$30.—A. Marsh, pastor.

Bellville.—Our efficient district superintendent, the Rev. S. H. Cannon, held our second quarterly conference in Bellville church. He said many encouraging words to us. At this meeting one man was saved and was baptized and received into the church. 38 persons came up for prayer.—G. W. Washington, pastor.

Bowerton.—Our district superintendent held the second quarterly conference at New Hope May 28-29. The Rev. P. H. Rehert, our district superintendent, in his kind and loving way is carrying everything before him for Christ and the church. Reports showed the work in a splendid condition. Sunday was a great day for our church. The district superintendent preached an interesting sermon at 11 a. m., after which 26 souls were converted and added to the church. The Lord's Supper was administered to 135. Paid district superintendent \$45; paid our pastor \$77.70. Collected for the quarterly \$118.20. Twelve subscribers for the Southwestern Christian Advocate.—A. Davis, pastor.

Lumberton.—The ladies' Aid of our church gave a social recently in which they raised \$9 to assist trustees in furnishing the parsonage. Those who were in the lead in the movement are Mrs. A. A. Carr, Laura Wolfe, Estelle Presswood, Mrs. R. M. Green and Mrs. Mary Bradford. The Rev. W. M. Lucas, field agent of the Board of Foreign Missions, was with us May 1st and preached two able sermons. The people were greatly pleased with him, and the young people of the Baptist Union, for whom he preached, presented him with a purse of \$5. During his preaching one man was converted. Collection \$20.—E. I. Langston, pastor.

Holly Springs.—May 28-29 witnessed the second quarterly conference at Holly Springs. The district superintendent was unable to preside, and the chair was filled by the Rev. J. H. Talbert, of Abanll. The meeting was an excellent one. During the quarter \$161.53 has been raised. The district superintendent was paid up promptly, and everything seems to be in good shape.—S. T. Walker, pastor.

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OKLAHOMA

Boley.—Our first quarter was a success. District Superintendent Dr. D. G. Franklin was present and rendered good service. Sixty persons communed. The church is in splendid condition. On May 25, after the pastor's return from class meeting, Mrs. M. J. Jones led a party to the parsonage where they greatly and most agreeably surprised the pastor and family with a large amount of groceries. The spokesman of the party was Bro. W. H. Alexander. He delivered the presentation speech. The party consisted of S. D. Hollands, T. Hollands, Mesdames M. J. Jones, Carrie White, M. Alexander, C. Burrows, H. J. Jones, S. Smith, Barrett, Anna Love, Mr. M. C. Love, Mrs. M. J. Welch, Wm. Hollands, Miss M. E. Jones, and many others. The party left the pastor and family happy and they wish through these columns to thank the friends for this expression of their kindness.—A. W. Talbert, pastor.

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CASH REMITTANCES

HONOR ROLL.

A. S. Cottingham, John L. Brooks, I. L. Pratt, B. F. Bateman, W. H. Wheeler.

Subscriptions Received June 1-18.

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Central Alabama.—W. H. Jordan, Phyllis Speight, Green Ragland.

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Washington.—E. S. Williams, Evans Snowden, G. D. Nickens, Anna Brooks, Edward T. Duncan, Mary L. Green, H. H. Dix, J. N. Carter, Josephine Atkins.

Miscellaneous.—J. A. Dingwall, P. T. Barker.

Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

Mrs. D. J. Price and her nieces, Misses Ollicot Bourgeois and Cora Nelson, have gone to visit with parents and relatives in Union and Donaldsonville.

Mrs. Celestine Luckett, a staunch member of Union Methodist Episcopal Church, and a subscriber to the Southwestern for many years, visited this office recently.

The Rev. Wesley R. Butler, pastor of First Street Methodist Episcopal Church, delivers an address, "The Letter to Young Men," next Sunday afternoon, June 26th, in the Assembly Room of the Colored Y. M. C. A. A large attendance is expected. Good singing, led by Mr. A. H. Colwell.

The Rev. Dr. and Mrs. A. E. P. Albert desire to express their thanks to their many friends and those of their daughter, Pocohontas, for the unmeasured interest and sympathy shown them during the weary months of her illness and death. Their names are too numerous to mention. They include many lay and clerical friends. Their record is in heaven, and embalmed in our affection. We hope to meet them all in Heaven.

Pocohontas May Albert died May 15 and was buried May 16, aged 18 years 18 days. She went home in triumph.

Mr. John A. Moton died June 17, 1910. He was a faithful member and worthy officer of First Street Methodist Episcopal Church, an upright and conscientious Christian, a safe and practical leader. The members and officers of First Street Church deeply regret his departure from their midst, and bow to the Master's call, yet they pause for a moment and drop a tear as they lift their eyes heavenward and exclaim, "Surely the ways of God are past finding out, for in truth a prince has fallen whose place among us will be hard to fill." To the bereaved family our hearts go out in deepest sorrow. The Board of Trustees which Mr. Moton had served ten years as chairman, passed appropriate resolutions upon his death.

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Married

ROBISON-GORDAN.—On Thursday evening, May 12, 1910, at the home of the bride's mother in Pineville, La., by the Rev. H. J. Wright, of Wesley Methodist Episcopal church, Miss Lilly Gordon and Mr. Taylor Robinson, well connected young people. Miss Olivia Wright played the wedding march.

PILES CURED AT HOME BY NEW ABSORPTION METHOD

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Southwestern Christian Advocate

PERFECT IN ORIGINAL

ROBERT E. JONES, Editor
BATON & MAINS, Publishers

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"SAIL ON! SAIL ON!"

America has no heritage more potent in its present day life and more distinctive than that which was bequeathed to her by the intrepid sailor and discoverer, Christopher Columbus who fired by a determined spirit amid the near mutiny of his crew on that memorable voyage, cried aloud, "Sail on! Sail on!" This incident already immortal has been forcibly enounced by Joaquin Miller in that very stirring poem "Columbus—Westward," one verse of which is appropriately quoted here:

"They sailed. They sailed. Then spake the mate:
'This mad sea shows its teeth tonight.
He curls his lip, he lies in wait,
With lifted teeth, as if to bite.
Brave adm'r'l, say but one good word;
What shall we do when hope is gone?'
The words leaped as a leaping sword:
'Sail on! sail on! sail on! sail on!'"

No element in our national existence is more vital than this spirit of determination and of persistence, which in the midst of discouragements and of oppositions has proven to be an incontrovertible and never-to-be-forgotten heritage. It takes a bold-self-mastered, self-reliant, prophetic nature to set a world precedent. This Columbus did. He discovered a new world, but not merely a new world of new lands, new rivers, new lakes, and new mountains, but a new world of action. A world of free and independent action, a breaking away from old traditions the making of new paths and finally a world highway for the nations of the earth. A highway of freedom of speech, freedom of press, liberty of conscience, limited only by the skies above and the vitality of the divine spark which God had placed within man. You say Columbus did not have these details in mind. Correct. But he was an unconscious part "of that far off divine event to which the whole creation moves." Those early settlers, Cavaliers and Huguenots alike, were subjects to the crown, but they like Columbus laid the foundation for an individual freedom that ultimately meant a national freedom. And as they sought a freedom of conscience in religious worship they were setting a new world precedent. And in breaking away from the cleavage of the ages they taught the world a new lesson.

America means opportunity. America means a new type of national action for world-wide consumption. Tradition, instead of a basis of growth, may be the hardest task-master in a hopeless slavery. What shackles the god of tradition fastens around his subjects! Tradition dwarfs, makes impotent giants, and makes cowards of otherwise invincible leaders. The master-stroke of American life is its freedom of action, its almost defiance of custom and of precedent; a boldness in diplomacy, government, religion and constructive forces that is unparalleled in the history of the world. When the nations reach the end of paths beaten by the tread of men who, exhausted, tarry in the shade and dare not venture into the unknown, America hears the cry of her foster father as he shouted aloud of old mid his rebellious and disheartened mates and still more turbulent and resistant waves, "Sail on."

"It grew, a starlit flag unfurled!
It grew to be time's burst of dawn.
He gained a world; he gave that world
Its grandest lesson: 'On! sail on!'"

As we approach our Nation's natal day we think of nothing which justifies pride more than this path-finding spirit of America, now full grown, standing

head and shoulders with the greatest nations of the earth. Our government is unlike anything of its kind under the sun. Our diplomacy the marvel of the nations. Our attitude toward Cuba, the Republics of South America and our outlying dependencies the Philippines, Hawaii and Porto Rico, as well as our position at the Hague and our relation with the nations of the earth are entirely new as they are bold and daring.

But, even more, we welcome to the fruits of our experiences in government and to our experimental liberty, the foot-pads of earth and mold them, by a mysterious process which bears the exclusive trade mark of America, into loyal citizens. Our achievements in commerce, manufacture, agriculture, mining, art, science and religion are chapters of progress studied in the school house of the world. We reckon that our average citizen measures shoulder to shoulder favorably with those of the older nations—our American pride would say we excell just a bit.

What is the moving spirit of all this? What voice called Lincoln to the front from his poverty and obscure living to the pinnacle of the world's fame and power? What voice is it that called a Negro, just the other day the chattel of men with a sand pile for his bed, unto a leadership of a people more enormous than the people that Moses led—a leadership that has sanity, force and the prophecy of ultimate success? What voice is it that is raising the ocean level of our entire citizenship, that has reduced, as it were, the mountains of ignorance, and given tone to the moral and spiritual life of all of our subjects? What is it that nerves the American youth to face the fierce opposition and climb the almost insurmountable peaks that intercept his path and crown a career with success and honor? It is the determined spirit incarcerated in and voiced by the first American who stood upon the wave washed deck and shouted to his mates, "Sail on!"

May our nation grow daily in National morality, in national intelligence and national power and weary not in its opposition to greed and graft and sins of the individual and national type until we stand forth full panoplied as a leader of God's hosts, when verily the Kingdom shall come on earth as it is heaven.

NOW FOR A SANE FOURTH

America purchased its liberty by bloodshed and by carnage. The price, though dear, was justified. In the light of subsequent events compared with the wars that have been waged for selfish purposes, America's conflict for the liberty of the colonies was a peaceful engagement. But enough blood has been shed and nothing is more out of harmony with the spirit of our Nation's birthday than the reckless waste of life occasioned by the using of explosives as a means of celebration. We enter here a plea for a more sane and safe observance of the Fourth of July. We enter a plea for the discarding of the cannon cracker, which is as dangerous as it is expensive, for the more appropriate exercise of raising the American flag, singing of patriotic songs and reciting of patriotic prose and verse. It seems to us that no more forceful argument could be made in favor of a sane observance of the Fourth of July than the quoting of a statement issued by the journal of the Medical Association which tabulated the gruesome results of the casualties of last year. No parent can read this list of fatalities without thinking of the possibility of his own boy being included in the list for this year. Here is the list given by the Medical Association:

"Besides the 125 deaths due to tetanus (lockjaw) 90 persons were killed by various forms of fireworks, making a total of 215 deaths, an increase of 52 over last year, and 57 more than in 1906. Seventeen were killed outright this year by firearms, 16 were killed by explosions, 7 by giant firecrackers, 7 by toy cannon and 7 by various causes such as blood poisoning from sky rockets, chemicals and so forth, while 37 were literally burned to death by fire from supposedly harmless fireworks.

"There were 5,092 non-fatal injuries this year, or 368 less than last year. There were 16 people totally blinded this year, being 5 more than last year, but 9 less than in 1905.

"There were 36 who lost one eye each, 41 who lost legs, hands or arms, while 176 persons lost one or more fingers.

"The giant firecracker holds the first place as a cause of mutilating wounds, and is responsible for the majority of losses of eyes, ears and fingers during the annual celebration of the Fourth of July.

"In the awfulness of destruction the giant firecracker is equalled in a few instances only by the explosions of home-made cannon.

"This year 1,614 deaths, including 9 cases of lockjaw, were due to the giant firecracker.

"Firearms caused 341 accidents, including 17 killed and 4 cases of lockjaw. Of the total number thus killed 132 were struck by stray bullets from the reckless shooting of firearms by others, and 5 deaths resulted. Toy cannons caused 427 injuries, including 7 killed and 1 case of tetanus."

PATRIOTISM OF THE AMERICAN NEGRO

Occasionally we hear the outburst of some Negro fanatic who declares that the American Negro should not sing the national anthem, and who grows vehement as he declares that America as the "Sweet Land of Liberty," is the merest mockery. Now let us admit that which is apparent on every hand—that the Negro is not at all times dealt with justly in this country nor is he accorded the full measure of the privileges and responsibilities of American citizenship. On the other hand we must admit that, all things considered, the Negro receives more consideration under the American flag than under any other flag of earth. If this statement be challenged the one that follows can not be: The best ten million of Negroes on earth are to be found under the American flag. Some will claim that this is due to the innate ability of the Negro and that he has developed in spite of the consideration shown him under the Stars and Stripes. But let us be fair; as meager as our civil privileges are we have a larger incentive for growth politically and otherwise in this country than any other nation. We are receiving larger appointments at the hands of the national administration than we receive from any other of the great governments. In spite of our embarrassments and the discriminations against us, if the watering of soil with tears and blood makes one adhere to the land of his adoption and call it his own, certainly the Negro has given his full measure of devotion to the Stars and Stripes, not only in the time of peace but in the time of war. America is the Negro's country and the Negro loves the rocks and rills and templed hills as dearly as any other American. America is directed by an Invincible Force that has established this government predicated upon the fact that all men are created equal, and God is interpreting the preamble of the Declaration of Independence according to His notion of things and according to Peter's vision on the housetop, and not according to the prejudices of America or any other country. Let the Negro tarry by the stuff and await his salvation in patience.

The Name of the Church

By Bishop Thomas B. Neely, D. D., LL. D.

What is the name of our Church? The answer will be found in history, Conference enactments and legal forms. Hence we must go back to the beginning of the organization.

Followers of Wesley in that part of English North America which, after a revolution, had become an independent republic, met on the 24th of December, 1784, in the city of Baltimore, and reorganized their societies by forming a complete Church.

A primary question is: What kind of a Church did these American Methodists form? Bishop Asbury, in his Journal of that date, says: "It was agreed to form ourselves into an episcopal Church." The first Book of Discipline after this organization gives the question: "What plan of Church government shall we hereafter pursue?" and follows with the answer: "We will form ourselves into an Episcopal Church," while the Minutes for 1785 say: "We thought it best to become an Episcopal Church." So there can be no doubt that they organized an Episcopal Church.

But what kind of an Episcopal Church would it be—Anglican, Roman, high, broad, or low? Was there any qualifications in the name?

Bishop Whatcoat, writing subsequently to the statement in Asbury's Journal, said: "We agreed to form a Methodist Episcopal Church." How this came about the Rev. Thomas Ware explains: "But one proposed (I think it was John Dickens) that we should adopt the title of the Methodist Episcopal Church. The motion, on Mr. Dicken's suggestion, was carried, without, I think, a dissenting vote." So, having formed an Episcopal Church, they qualified Episcopal by prefixing Methodist. It was to be an Episcopal Church but of the Methodist kind—not high or prelatical, but Methodist.

Further, the Minutes of 1785 say: "It was unanimously agreed that circumstances made it expedient for us to become a separate body under the denomination of 'The Methodist Episcopal Church.'"

But this title also had its qualifications. It was the Methodist Episcopal Church, but not of Great Britain, or the whole world, but of a particular land. The first Book of Discipline after the organization of the new Church has this heading: "Minutes of several conversations between the Rev. Thomas Coke, LL.D. (D. C. L.), the Rev. Francis Asbury and others, at a Conference begun in Baltimore, in the State of Maryland, on Monday, the 27th of December, in the year 1784. Composing a Form of Discipline for the Ministers, Preachers and other members of the Methodist Episcopal Church in America," and, in the certificate Bishop Coke gave Bishop Asbury, after he had been set apart for episcopal duty, the denomination is called "The Methodist Episcopal Church in America." The same title appears in various legal documents for a number of years. So the title at that time was "The Methodist Episcopal Church in America."

What, however, does "in America" mean? The fact shows that it did not mean all the western hemisphere, or South America, or Central America. It did not mean anything beyond North America, and it did not mean all of the North American continent. The colonists in rebellion were called Americans and their country was spoken of as "America," and the people of this section, which had become "The United States of America," were called Americans, and to this day every legation of this republic is called "The American Legation." "America" meant the new nation—"The United States of America."

When Wesley, in 1784, sent his circular letter to those whom Asbury called "his people in America," he said: "By a very uncommon train of providences, many of the provinces of North America are totally disjoined from the mother country and erected into independent states. * * * In this peculiar situation some thousands of the inhabitants of these States desire my advice," and, when he wrote that, he did not mean Canada or Mexico, or all North America, but the States which had become "The United States of America."

In the Minutes of the organizing Conference appears the following: "Quest. 3. As the ecclesiastical as well as civil affairs of these United States have passed through a very considerable change by the Revolution; what plan of Church government shall we hereafter pursue?" Thus these organizers used "America" and "these United States" as equivalents. For them "America" meant "these United States," and "these United States" were "The United States of America." So "The Methodist Episcopal Church in America" meant "The Methodist Episcopal Church in the United States of America."

This is made still clearer by the address of the new Church to George Washington as the first President of the United States. That was presented in 1789, and the paper was signed by Bishops Coke and Asbury, "in behalf of the Methodist Episcopal Church in the United States of America." The Church never abandoned the title "Methodist Episcopal Church in America," but, as exact titles were becoming familiar, translated and interpreted "in America" by "in the United States of America."

By 1796 it had become important for the denomination to have uniform deeds, in order to securely hold property for the Church. This required an exact expression of the title of the body. So the General Conference of that year drew up the "Form of a Deed of Settlement" and placed in it the full title of the denomination, where it reads: "For the use of the members of the Methodist Episcopal Church in the United States of America," and, later, the shorter but equivalent title: "the said Methodist Episcopal Church."

In the same year the General Conference decided to create a fund "for the distressed Traveling Preachers," etc. This was incorporated by the Legislature of Pennsylvania, and because it had a charter it was called "The charter" or "chartered Fund." This charter recites that this fund for persons in "The Methodist Episcopal Church in the United States of America" and this title is repeated a number of times in the body of the instrument. In 1832 the General Conference authorized the trustees of this fund to apply to the Legislature of Pennsylvania for a change of the name of the fund to "The Chartered Fund of the Methodist Episcopal Church in the United States of America." So the full legal title by the act of the General Conference and the act of incorporation is "The Methodist Episcopal Church in the United States of America."

With the creation of the delegated General Conference, a formal opening for the Journal of the General Conferences was established. Thus the Journal of the first delegated General Conference, which met in 1812, opens with the words: "The delegated General Conference of the Methodist Episcopal Church in the United States of America," and this form appears in other Journals.

In 1828 the General Conference in a formal action, in reference to the Annual Conference in Canada, uses the full title, "The Methodist Episcopal

Church in the United States of America," and also "The Methodist Episcopal Church in the United States," which, of course means the same.

In 1845 certain Conferences in the South separated from the Methodist Episcopal Church, and, quite logically, added the word "South" to "Methodist Episcopal Church," so that the new denomination was by them called "the Methodist Episcopal Church, South," as it has remained down to the present day; while "The Methodist Episcopal Church" continued with its old title "The Methodist Episcopal Church in the United States of America," and, briefly, "The Methodist Episcopal Church."

When, in 1864, the "Deed of Settlement" was changed to a "Form for Conveyance of Church Property," the General Conference struck out much from the lengthy indenture, but retained in the deeds the same full legal title, "The Methodist Episcopal Church in the United States of America," and millions upon millions worth of property are thus deeded to "The Methodist Episcopal Church in the United States of America."

History, the acts of General Conferences and various legal documents show varying forms of title by which the Church has been, and is, indicated. Thus we find: "The Methodist Episcopal Church," "The Methodist Episcopal Church in America," "The Methodist Episcopal Church in the United States of America" and "The Methodist Episcopal Church in the United States."

They are slight verbal variations of each other, but all mean the same thing and are essentially the same name. "In America" means "in the United States," and "in the United States" means "in the United States of America." "The Methodist Episcopal Church," the shortest title, is the abbreviated and colloquial form for the exact and full title, "The Methodist Episcopal Church in the United States of America," just as we commonly say, "The United States" when we mean "The United States of America," but we must give the full title of the country, "The United States of America," to distinguish between this country and other countries, such as "The United States of Holland," "The United States of Colombia," or "The United States of Brazil." So, when exactness is necessary, we use the full title: "The Methodist Episcopal Church in the United States of America," but the shorter title, "The Methodist Episcopal Church," is ordinarily used, and, meaning the same thing, would be recognized in law.

Indeed, the Church is entitled to claim under every title by which it has been known since it was organized in 1784, even under the title "The Methodist Episcopal Church in America," for that means "in the United States of America." A court would hold that "The Methodist Episcopal Church in the United States of America," "The Methodist Episcopal Church in America," "The Methodist Episcopal Church in the United States" and "The Methodist Episcopal Church" were merely variations of the title of the same body and meant the same thing, and so the Methodist Episcopal Church would claim under any of these titles, and a bequest, containing any of these forms of title, would bring the money or property so bequeathed to our Methodist Episcopal Church, and the same could be held as to any other title that might be construed as meaning the same thing.

A Message to Garcia

By Mr. Peter M. Murphy, A. B.

When the war broke out between Spain and the United States, it was very necessary to communicate with the indomitable leader of the insurgents. Garcia was somewhere in the mountain fastnesses of Cuba—no one knew where. No mail nor telegraph message could reach him; the President must secure his immediate cooperation. What must be done? Some one said to the President, "There is a fellow, by the name of Rowan who will find Garcia for you if anybody can." Rowan was sent for and given a letter for Garcia. How that fellow by the name of Rowan took the letter, sealed it in an oil-skin pouch, strapped it over his heart, in four days landed off the coast of Cuba in an open boat, disappeared in the jungles and in three weeks came out

on the other side of the island and having traversed a hostile country on foot and delivered his message to Garcia, that, I say is a story on which might well be handed down to posterity as an achievement of unequalled valor and unparalleled fortitude.

The point I wish to make clear is this: McKinley gave Rowan a letter to be delivered to Garcia; Rowan took the letter and did not ask, "Where is he?"

The pages of history are dotted with the achievements of just such men. America boasts, and singularly too, of being the only country that has a birthday. When that band of determined men led by Richard Henry Lee, the honored son of Virginia and that matchless man Thomas Jefferson, the

father of democracy, drew up and signed that immortal document, the Declaration of Independence, the Magna Charter of American liberties; when the American colonies were ushered forth free and independent to take their places among the nations of the earth, all eyes were turned upon, all prayers ascended for the success of the one man who was to lead the American army to victory. To lose was to die, and to die ignominiously; to win was to be forever free from the tyranny of English kings. George Washington was equal to the occasion and well acquainted as we with the story that stamped him the greatest of all Americans, first in war, first in peace, first in the hearts of his countrymen; the father of his country.

He could carry a message to Garcia.

History tells us of Alexander the Great, of Xerxes, of Demosthenes, of Plato and Aristotle. Imperial Caesar is well known to all. No language is rich enough for the proud Frenchman to paint Napoleon, the military genius of the nineteenth century. And thus were Cromwell, Wellington, Washington, Bismarck, and Gladstone. But many are the heroes who have lived and died unknown, unhonored and unsung. No record is kept of Toussaint L'Overture, the conqueror of the Spaniard, the despoiler of the French, the martyr to the cause of slavery. Scan the pages of history as you may and no line will you find there of the story of the signal ability and rare military skill of this Negro patriot. We glean our story of him from his enemies, men who despised him because he was a Negro and a slave, hated him because he had beaten them in battle. Out of a mixed and despicable mass of slaves he forged a thunderbolt and hurled it at the proudest blood in Europe, the Spaniard, and sent him home conquered; at the most warlike blood in Europe, the French and put them under his feet; at the pluckiest blood in Europe, the English and they skulked home to Jamaica.

To win the victories he won, to surmount the difficulties he surmounted, I dare say it required more than the skill and courage of a Spartan, the fortitude and military dexterity of a Caesar. Well has Wendell Phillips said: "Fifty years hence when truth gets a hearing, the muse of history will put Phocion for the Greek, Brutus for the Roman, Hampden for England, Fayette for France, choose Washington as the bright consummate flower of our earlier civilization, then dipping her pen in the sunlight, will in the clear blue above them all, the name of the soldier, statesman and martyr, Toussaint L'Overture.

He could carry a message to Garcia.

These are men whose forms should be cast in deathless bronze and whose statutes placed in every college in the land. It is not all book-learning young men need nor instruction about this or that but a stiffening of the vertebrae which will cause them to be loyal to a trust, to act promptly, concentrate their energies; do the thing, carry a message to Garcia.

General Garcia is dead now, but there are other Garcias. No man who has endeavored to carry on a great enterprise where many hands were needed but has been well nigh appalled at the imbecility of the average man—the inability to concentrate on a thing and do it. Slipshod assistance, foolish inattention, dowdy indifference and half-hearted work seem the rule and no man succeeds unless by hook or crook or threat he forces or bribes other men to assist him or mayhap God in His goodness sends an angel of light as an assistant.

In every store and factory there is a constant weeding-out process going on. The employer is constantly sending away help that have shown their incapacity to further the interests of the business. No matter how good times are this sorting continues, out and forever out, the incompetent and unworthy go. It is the survival of the fittest. Self-interest prompts every employer to keep the best—those who can carry a message to Garcia.

There are men of really brilliant parts who have not the ability to manage a business of their own and yet who are worthless absolutely to anyone else because they carry with them the insane suspicion that their employers are oppressing them. They can not give orders and will not receive them. Today these men walk the streets looking for work. No one who knows them dare employ them. They are impervious to reason and just as the general who scatters his soldiers all about the country insures defeat, so does he whose attention is forever diffused

through so innumerable channels that it can never gather in force on any one point. The human mind in short, resembles a burning-glass, whose rays are intensive only as they are concentrated. What is more powerless than the scattered clouds of steam as they rise in the sky? They are as important as the dew drops that fall nightly upon the earth, but concentrate and condensed in a steam-boiler they are able to cut through solid rock, to hurl mountains into the sea, to bring the antipodes to our very doors. By dividing his time between too many objects the man of genius often becomes a diamond-dust instead of a diamond. Many a person misses being a great man by splitting into two middling ones.

There is no excellence, per se, in poverty, rags are no recommendation and all employers are not rapacious and high-handed any more than that all poor men are virtuous. My heart goes out to the man who does his work when the boss is away as well as when he is at home. And that man who, when given a letter for Garcia quietly takes the missive without asking any idiotic questions and with no lurking intention of chucking it into the nearest sewer—the man who does his work well and to the best of his ability, the man who puts his soul into his work when the boss is away—that man never gets laid off nor does he have to go on a strike for higher wages. Civilization is one long anxious search for just such individuals. Anything such a man asks shall be granted. He is wanted in every city, town and village, in every office, shop, store and factory. The world cries out for such, as he is needed and needed badly—the man who can carry a message to Garcia.

Emerson said, "If you can preach a better sermon, write a better book or make a better mousetrap than your neighbor, though you build your house in the midst of the forest the world will make a beaten track to your door." There is one glorious

thing about the message to Garcia; being born in a princely palace is not a prerequisite. Nor does it entitle the messenger to any more than does birth in a lowly cottage. American history boasts of one so deserving who, although a rail-splitter, has given excellent account of his apostleship.

When this country was being violently disturbed by the question of the ungodly traffic in human souls, when internal strife and dissension threatened a most awful catyclusm—threatened to forever rend assunder the union of those colonies for which Washington so valiantly fought, there arose upon the dark and clouded horizon one Abraham Lincoln, who safely steered the ship of state into port and won for himself a name that will never die. History must accord him a rare sagacity in guiding a great people through the perils of a mighty revolution, an admirable singleness of aim, skillful discernment and courageous seizure of the golden moment to free his nation from the incubus of slavery, faithful adherence to law, conscientious moderation in the use of power, a shining personal example of honesty and purity and finally the possession of that subtle and indefinable magnetism by which he subordinated and directed dangerously perturbed moral and political forces and constitutional authority to his country and the gift of liberty to four millions of human souls. Architect of his own fortunes, rising with every opportunity, mastering every emergency, fulfilling every duty, he not only proved himself preeminently the man of the hour but the signal benefactor of posterity. As statesman, ruler, liberator—as a messenger to Garcia, the brightest star in the galaxy of brilliant men that have served their day, time, and generation, his name and the memory of his deeds will stand forth like beacon lights along the beaten paths of success and the beauties of their transcendent glory will shine forever more. New Orleans, Louisiana.

Liberia---A Study---XXI

By the Rev. Alexander P. Camphor, D. D., President Central Alabama College, Mason City, Birmingham, Alabama

V. THE NATIVES—SOCIAL LIFE

Devil Bush

The "Devil Bush" is composed of males who submit to an initiatory rite. With some tribes this consists of a species of tattoo; with others is a mere pretence, that is, they profess to perform rites which in fact they do not. Membership may be considered a franchise rite, for it guarantees a seat and voice in the grove tribunal and the great councils of the tribe. Females and the uninitiated are excluded from its sessions, which are held in the grove.

It has an oracle who is a man possessing the power of a high sheriff; he promulgates and executes the decree of the assembly in his own name. While attending upon the sessions he is not disguised but when the festivals of the institution are held he is represented by a fellow wearing a wooden mask upon his face and clothed in a fantastic dress, made of bundles of soft fibre. He has the appearance of an old, ugly, fat woman. On such occasions, in this dress he proceeds from the grove claiming to be the only representative of the pretended oracle. The natives claim or pretend that this oracle is a supernatural being, that he presides in the councils and cannot be seen or comprehended by any but the initiated.

A charge of murder was carried before this tribunal in the interior by one of our missionaries, who attended its daily sessions for two weeks. The criminal was found guilty, and according to the prerogatives of the court fined heavily and then pardoned.

This tribunal has no special time for convening, but like the town council, is convened whenever complaints arise, or necessity requires.

There is no term in the native language synonymous to "Devil Worship" that is so often in print in reference to the African. The originator of the Devil Bush bears the official name of the chief ministerial officer. Thus among the Vays it is Porroh medicine grove; among the Basses Nor, grove, and among the Pessehs, Ummoh, grove, etc.

He is sometimes called "God" in reference to the plenitude of power or sovereignty of the council he represents. An assembly that unites the three prerogatives of government, legislative, judicial, and executive, may be truly termed sovereign.

No species of worship, either of God or devil, is carried on in the grove. The term "devil" arose among the early slave traders from the idea of the hideous, embodied in the fantastic dress, the guttural gurgling of the oracle, and also from the secret sessions of the council. If the sessions were publicly held the farce of a supernatural being presiding over the council would be immediately exposed to the females and the uninitiated.

Civilization encroaches upon its privileges, destroying much of its power; on this account some of its members are indifferent if not antagonistic to civilization and religion.

From the earliest days of Liberia, Christians have inveighed against it and its practices, hence the retaliation on the part of the natives. The word devil has been thrown at them so much in relation to the organization that they have learned to consider that term in English as an equivalent of Porroh, Nor, Ummoh, et cetera.

Festivals or Rites

Festivals or rites of the grove are held every three or four years in some districts to receive members. The members assemble from far and near with their wives and daughters. Large quantities of rice are prepared by the chief of the district through the aid of the inhabitants of the same. A few animals are killed, and for a week or more, drumming and singing go on, day and night. The oracle from the grove takes part once a day. On his appearance the women retire from the play, mostly to the houses.

Thus the time passes until the feast day, at which time a long procession of men proceed from the grove bearing between them the whole length of the train, a long bulky and intertwined bundle of twigs and small branches of trees. The most vociferous singing and shouting imaginable goes on while they pass through the town and back to the grove, claiming that the supernatural Porroh is stretched his full length in this mass of shrubbery.

Next the crowd comes from the grove on a half skip and run, drumming, singing and hooting, catching up and hurrying off to the grove one after another of those to be initiated, there to be "swallowed by the Ummoh."

(Continued on Page Seven.)

THE CHRISTIAN LIFE

Heart Power

To follow Jesus fully requires a whole-hearted conversion at the start. Half-way converts make half-way Christians. Some men's boughs hang over on the church side of the wall, but their roots are on the world's side. Such bear nothing but leaves. "Many lay false and bastard foundations," said quaint old Rutherford, "and they get Christ for as good as half nothing, and never had a sick night of sorrow or sin. *This maketh loose work.*" True enough; and, unless the conversion is radical and thorough, unless the submission of the soul to Christ is without compromise and conditions, there will be half-heartedness and halting to the last. Caleb, we are told, "had another spirit within him."

But there is prodigious power in singleness of love for Jesus—in the doing "just one thing," and that is to live solely for the Master. A man of very moderate talents and endowments becomes a leading mind as soon as Christ gets complete hold of him. I can point to more than one plain, modest, moderately educated Christian who has attained to a great propelling power in the Church simply from the momentum of his godliness. He follows Jesus so heartily, so projectively, that he carries others along with him by his sheer momentum. And that is not brain-power, or purse-power mainly, but heart-power.—Theodore L. Cuyler, D. D.

Time for Fellowship

Deep piety requires periods of seclusion where the soul can be alone with God. This may be accomplished to a degree in the midst of folks by one's retiring within the closet of his own heart and communing with God, even though it is only for a brief moment. But the "inner man" needs seasons of refreshing, times of waiting before the Lord. This ruthless age has well-nigh sacrificed the devotional spirit. The prayer hour has been crowded out amid the rush of life, and the people are suffering irreparable loss therefrom. As one of the best-known writers of the world says:

"In every life there ought to be time for the practice of fellowship with God. Here is one peril of the age. Oh, this rushing, restless, feverish age! We are swept off our feet by the rush of work, carried along from day to day, tumbling like turbid stream, and there is no restfulness, no practice of fellowship, no time for it. Time for everything else, but not for that, and everything else is weakened for the lack of it.

"First, take time to talk to God, and secondly—and this is more neglected than the first—take time to let God talk to you. The first needs emphasis—take time to talk to him. I do not say pray, though it would be right to say it; but we have so largely associated the word "prayer" with petition. We have been busy asking for things. Talk to him. Tell him all about your life; about your home; about your children. Ask him for things, if you wish, but the nearer you live in communion the fewer petitions there will be in your prayer. Practice the art of talking to God. Tell him everything, and then take time that he may speak to you.

"O that this message may at least call a halt amid all the activity of the church, and call every one of us back to the practice of our fellowship. Beloved, fellowship is a fact. I am not asking you to create the fact, but to show it. The fact is created in Christ. In Jesus I have been made the friend of God. The trouble is not there, the trouble is that I have not practiced it. And let me say that when a soul begins to practice this waiting for God and for his speech, then will come a new sense of Christ such as the soul has never had before."—Living Water.

I cannot contentedly frame a prayer for myself in particular without a catalogue for my friends, nor request happiness wherein my sociable disposition doth not desire the fellowship of my neighbor.—Sir Thomas Browne.

The Nation Rejoicing in God

That nation alone is blessed whose God is the Lord. We as a nation need to be sure that he is our Lord. We are given to much rejoicing over many other things. Our expanse of territory, our wealth and resources, our prestige among nations, our commercial supremacy, are all things for which we are boastful; but the question arises as to whether we are truly grateful for these blessings from God's hand. We sometimes forget God holds the destinies of nations in his hand, and that without his approval all these things are our condemnation. There is no nation that so much needs to study to please God. Were our resources less, our responsibility would be less.

We have reason to rejoice in God. He has surely led us in the past. Our history is written large with his purposes. Historically we are a Christian nation, but we must be true to the heritage and continue to follow his guidance.

We should remember that growth of country, development of resources, perfection of institutions, and all material prosperity do not make a state. Only as these things make character are they a real blessing. Not the things that make men have to do, but men of real value. We ought to be more anxious to develop men than to develop the things with which they have to do. In the recent issue of the race-track gambling legislation in New York, followers of the track asked Governor Hughes if he was not interested in developing the breed of horses. He replied that he was more interested in developing the breed of men. If this spirit permeated all our national life, we would rejoice in God more truly and be more pleasing to him. We need to remember the following words:

Not high-raised battlements or labored mound,
Thick wall or moated gate;
Not cities proud, with spires and turrets crowned,
Not bays and broad-armed ports
Where, laughing at the storm, rich navies ride.
Not starred and spangled courts,
Where low-browed baseness wafts perfume to pride.
No: Men, high-minded men,
With powers as far above dull brutes endued
In forest, brake or den,
As beasts excel cold rocks and brambles rude—
Men, who their duties know,
But know their rights, and knowing, dare maintain,
Prevent the long-aimed blow,
And crush the tyrant while they rend the chain;
These constitute a state."

—The Expositor.

You are disappointed. Do you remember, if you lose heart about your work, that none of it is lost; that the good of every good deed remains, and breeds, and works on forever; and all that fails and is lost is the outside shell of the thing; which, perhaps, might have been better done, but, better or worse, has nothing to do with the real spiritual good which you have done to men's hearts, for which God will surely repay you in his own way and time.—Charles Kingsley.

A little thought will show you how vastly your own happiness depends on the way other people bear themselves toward you. The looks and tones at your breakfast table, the conduct of your fellow workers or employers, the faithful or unreliable men you deal with, what people say to you on the street, the way your cook and housemaid do their work, the letters you get, the friends or foes you meet—these things make up very much of the pleasure or misery of your day. Turn the idea around, and remember that just so much are you adding to the pleasure or the misery of other people's days. And this is the half of the matter which you can control. Whether any particular day shall bring to you more of happiness or of suffering is largely beyond your power to determine. Whether each day of your life shall give happiness or suffering rests with yourself.—George S. Merriam.

Who is He?

To-day the greatest question that is stirring men's hearts to their depths is: Who is this Jesus Christ? His life is becoming to us a new life, as if we had never seen a word of it. There is round about us an influence so strange, so penetrating, so subtle, yet so mighty, that we are obliged to ask the great heaving world of time to be silent for a while, that we may see just what we are, and where we are. That influence is the life of Jesus Christ. We can not get clear of it; we hear it in tones of joy, we feel it stealing across the darkness of sorrow, we see it where we least expect it. Even men who have traveled farthest from it seems only to have come round to it again; and while they have been undervaluing the inner worth of Jesus Christ, they have actually been living on the virtue which came out of his garments here.—Ex.

A Way of Peace

The Christian life is a way of peace, yet many a Christian does not fully enter into that way, but walks along the edge of it. He frets and worries about matters which he ought to so far keep out of mind as not to be rankled by them. The Bible exhorts Christians to avoid undue anxiety, and to cast all of their care upon Him who cares for them with unabated interest and watchfulness. Christ told the disciples that as God cared for birds and beasts, much more would He care for those who put their trust in Him. Christ did not mean that the believer should have no concern at all for the things which pertain to his necessities or conveniences. Duties must be performed. Business must be attended to. Provision must be made for daily living. But unless worry should be kept out of the heart. Peace of soul is of vastly greater account than the trifles of life. Let one do his full duty, and then remain peaceful. The late Dr. Joseph Parker, of London, said: "Nothing wrong can happen to me if I be really rooted in God, and if my eye be set toward Him with the one anxiety of receiving His light. Given, that I have to take care of myself, and make all my arrangements, and go up and down life as if everything depended on me, and my life becomes a cloud, a fear, a sting, a great distress; but, given that I am a child of the one ever-living, ever-loving Father, the very hairs of my head all numbered, my name written in heaven, and the whole plan of my life destiny mapped out in the skies—that I am, consciously or unconsciously, so long as my desire is as a pure flame, working out the Divine intention, then come weal, come woe, high hill or cold river, bleak wilderness or beauteous garden—come what may, God will come with it, and my life shall be a great, sweet peace." Get an inspiration from these words, and then live on the high plane of peace.—C. H. Wetherbe.

The Lord's side is the side that is not afraid of any amount of sunlight.

What is Sunshine?

A little gold amidst the gray—
That's sunshine;
A little brightness of the way—
That's sunshine;
A little spreading of the blue—
A little heaven breaking through—
That's sunshine.

A little looking for the light—
That's sunshine;
A little patience through the night—
That's sunshine;
A little bowing of the will,
A little resting on the hill,
A little standing very still—
That's sunshine.

A little smiling through the tears—
That's sunshine;
A little faith behind the fears—
That's sunshine;
A little folding of the hand,
A little yielding of demand,
A little grace to understand—
That's sunshine.

—The Pacific.

OUR YOUNG PEOPLE

The Little Glass House

By Pauline Francis Camp

There are rows of little houses,
Marked "To Let," in Pantry Lane,
That 'ere the summer season's past
Will all be full again.
They're made of glass, and spick and span
Outside as well as in;
And each is covered snugly
With a shiny roof of tin.

The occupants are searched before
They are allowed to pass;
For people should not carry stones
Who live in homes of glass.
Gay Mrs. Cherry is among
The very first to come;
And then the Berry family,
And Mrs. Purple Plum.

The Apple tenants soon move in,
And live in sweet accord;
While sometimes, for variety,
They take a friend to board.
Miss Currant and her sisters
In their crimson frocks appear,
While Mrs. Peach is seldom seen
Till later in the year.

The comes blue-blooded Madam Grade,
Of Spanish lineage rare,
Who wears her glowing rubies
With a truly regal air.
But she is never haughty,
And she never even hints
That she feels herself above her
Neighbors Raspberry and Quince.

They're very quiet neighbors,
Never quarrel or dispute;
I would that all our family trees
Could boast such pleasant fruit.
For when you call upon them
They are sweet as they can be,
And most delightful company
At dinner or at tea.

—Springfield, Mo.

A Bit of '76 History

By Mrs. O. W. Scott

When the Fourth of July dawns each year, yes, before it dawns, young America greets it with a din which for sleep-destroying, nerve-racking, and far-reaching effectiveness can scarcely be equaled, unless by some Chinese New Year demonstration. Many people have accepted as inevitable that which they deplored, but within a very few years the press has been aroused to demonstrate by facts and figures that noise is not patriotism, and that explosives are dangerous playthings. In some localities the young folk, even, are helping to inaugurate a safer and saner national holiday.

In connection with efforts along this line it would be well worth while to search for and gather up historic items, such as many a town can furnish, of Revolutionary days. It is wonderfully interesting to find records of daring and bravery even in out-of-the-way places, as I found not long since in examining the records of an old Massachusetts town called Lunenburg.

The patriotism of this sparsely settled town was proven in the fact that fifty-seven men were chosen to be ready to march at a moment's notice to join the federal forces. Nearly as many were in the battle of Lexington, and the names of twenty-six who were "at Bunker Hill" are still preserved. One of these, Colonel Bellows, had inherited a large square house, still to be seen in an excellent state of preservation near the center of the village. In connection with this house the following incident is told: It was while Colonel Joseph and his comrades were away fighting for their country that a party of British officers came to the Bellows mansion and informed its mistress that they had come into the country to find comfortable quarters until spring. Madam Bellows said that her house, large as it was, was not large enough to entertain gentlemen of their cloth. One of the number replied that they were obeying the king's orders, and as she was still considering one of his subjects, any opposition would be useless. They also informed her that they would return at three o'clock to dine with her. At that time she placed on the table cold meat, brown bread, pickles, and cheese. In great wrath they inquired if she considered that fare suitable for gentlemen and officers. Madam Bellows calmly arose from her chair and told them they were at liberty

to go elsewhere if they were not satisfied. Surprised by her courage, they departed, saying they would return in the evening for lodging. It was midwinter and bitterly cold, so, since she could not starve them out, she decided to see what freezing would do. She had a large north chamber which contained a small fireplace, wholly inadequate for heating purposes. In this she had a moderate fire kindled, and into that room the officers were shown.

But "cold storage" did not please "His Majesty's officers, and they angrily demanded access to a supply of fuel. Fearing mischief, the girl sat up most of the night and then called a man to continue the watch. Toward morning they smelled smoke, and arousing the family, they soon discovered the officers in a drunken sleep, while the floor and beams under the fireplace were already charred and burst into flame as soon as air was admitted. The fire was soon extinguished, the soldiers dragged out, and a little later, on Colonel Bellows's return after several weeks' absence, the presuming Britishers were given two hours in which to leave town, with a threat appended which gave them no excuse for tarrying.

But still closer in its relation to the day we celebrate is the old buttonwood tree which may still be seen as you enter the village from the nearest city. It stands at the right in a wide field, not yet claimed by invading homemakers. And this is its story: On July 4, 1776, the Lunenburg militia was about to march away to join Washington's forces at Cambridge. Just before leaving, Captain John Fuller marshaled his company into this field for final inspection.

Upon his shoulder he bore a small button-wood tree, which he planted to commemorate their departure. This in itself would have made the old tree a significant local relic, but by a singular coincidence it also marked the signing of the Declaration of Independence and the birthday of a new nation.

All honor, then this old tree,
Which marks the dawn of liberty!
Full well it's borne the summer's heat,
The winter's wind and frost and sleet,
And still stands firm, as if to show
How much it can endure and grow.

The nation, too, has felt the strain
Of many a storm—has bowed in pain
When war, with hot and pois'nous breath
Bore its brave sons to cruel death;
But still it lives, and on this day
Supreme in history, we pray:
"God bless our country! May it show
How much it can endure—and grow."

—Young Friend.

"The American Flag"

From Charles P. Clinch (1797-1880), the last survivor among the intimate friends of Drake and Halleck, I heard more than a quarter of a century ago some interesting incidents concerning the delightful companionship that existed for almost a decade between Drake and Halleck, the Damon and Pythias of American poets. Mr. Clinch told me that one evening in May, 1819, he went by invitation to Drake's house in Park row, next door to Beekman street.

Going upstairs we found Drake and Halleck, when the former remarked: "Charlie, you are just in time to hear a new 'Croaker' that I was about to inflict on Fitz," whereupon Drake read "The American Flag," which he had written, or at least completed, that day. At its conclusion came the inquiry, "How will that do, messieurs?" "Admirable," exclaimed Halleck; "but I believe you could better the last four lines." "Well, suppose you suggest a better stanza," said Drake. Halleck rose from his chair, and, walking to the table, sat down and wrote on the inspiration of the moment, without the least hesitation, the lines which were immediately adopted by Drake, who remarked: "Fitz, those are fine, and I accept them as being better than mine." But few of Drake's poems were changed or corrected in any way. Before we separated that night I made a copy of the poem (signing it Croaker & Co. by Drake's request), which Dr. Langstaff carried the following morning to the office of the "Evening Post," and in the afternoon of the same day, May 29, 1819, the poem appeared in that paper, with a complimentary introduction by the editor, William Coleman.—In July Century.

The Most Popular People

"The girl who thinks constantly about self is a good deal like the girl who is constantly glancing at herself in the mirror," says Anne B. McCall, in Woman's Home Companion. "Have you ever noticed how by and by people turn away from such a girl to someone whose eye can meet their self-forgetfully, someone whose attention they can keep? So the girl is finally left alone with herself and the mirror. In the same way the girl who falls into the habit of thinking of self is gradually left more and more alone, her life becomes gradually more and more isolated. Do you girls know what the word isolated really means? The word 'isoa' is the Italian for 'island.' Isolated means to be like an island—cut off, that is, from the mainland. The life of the girl who talks and thinks about self is gradually more and more cut off from all the great wonderful mainland of human sympathy and interests. She is cut off from helping others as others are cut off from helping her. The world of joy and sorrow and interest and love goes on without her.

"Who are the most delightful and sympathetic people you know? The ones, I will warrant, whose lives are a part of the mainland of human life, who, when they meet you, are not so eager to tell you of their health and their affairs as they are eager to know about yours. And the most entertaining and charming conversationalists? They are those who tell you about other people, not those who tell you about themselves; they are those who interest you in things outside themselves and yourself. And the most beautiful lives? The rule applies here, too. They are those which have forgotten themselves in love for others."—In "Onward."

A Sufficient Reason

I asked three year-old Miriam one day how she felt, and she answered, "Well, I don't feel very well, because I have a cut on the ankle of my thumb."—The Delineator.

Review Lesson

International Sunday School Lesson for July 10, 1910

GOLDEN TEXT: "The words that I have spoken unto you are spirit, and are life."—(John 6:63).

DAILY HOME READINGS

M. Matt. 9:18-31;—Tu. Matt. 11:20-30;—W. Matt. 12:22-30; 38-42;—Th. Matt. 14:13-21;—F. Matt. 14:22-36;—S. Matt. 15:21-28;—Su. Matt. 13:1-9; 18-23.

BY THE REV. E. B. BURROUGHS, A.M., D.D.

The purpose of the coming of the Son of God was that men might have a more abundant life. As a material being man must have material food with which to nourish and sustain the body; as an intellectual being he must see that the intellect receives proper care; as a spiritual being he must likewise have spiritual supplies. Thus the words of Jesus: "Man shall not live by word alone, but by every word that proceedeth out of the mouth of God." But to have this new life man's moral nature must be changed, he must become a partaker of the Divine life. If he would have eternal life—the more abundant life—he must unite with Jesus, partake of Him, have His life in him. Only the inward essence the truth embodied, the living principle, the quickening spirit received into the heart, avails with God, or sustains the heavenly life in the soul. Thus to those who receive Him He gives power to become the sons of God—makes them "partakers of the Divine nature." It is by hearing and believing the word of God that the spirit comes and imparts the higher life: It is the spirit that quickeneth rejuvinates, and leads into the higher life; it is by the spirit that this higher life is nourished and sustained. "The possession of the spirit is the possession of the largest possible wealth, namely, life. 'Whoso eateth my flesh, and drinketh my blood, hath eternal life.' Jesus was so filled that even His very words were spirit, and therefore life."

"Thinking, feeling, and doing constitute life. Our thinking, feeling, and doing as Jesus thought, felt and did is the process whereby we assimilate His life. Thus do His words which are spirit, reveal His life, lead to our imitating and result in our partaking of His divine life."

Our lesson to-day is a review of the lessons studied since March 27. What beautiful lessons they were! How full of instruction! In them we have seen the Christ from every possible angle of vision. It is to be hoped that our study of the beautiful truths brought to our attention therein has not been in vain, but that rather we have a clearer conception of the Christ, the purpose of His coming, His kingdom, the benefits of salvation, and the blessedness of everlasting life than ever before. Let us rejoice that He came that we might have life, and have it more abundantly.

LESSON I

This lesson teaches "The Power of Faith," and shows that Jesus blesses us, even at a touch, according to our faith. Here we learn that all things are possible to him that believeth. Jesus never fails to honor a sight draft on "The Bank of Faith." Condition has nothing to do with it. Be ye whomsoever ye may—Ruler, Daughter, Sick Woman, Blind Man, or Demoniac—according to your faith so will it be unto you. Our prayer should be: "Lord, increase or faith."

LESSON II

That every Christian should be a missionary is clearly demonstrated in this lesson. If we cannot go we can send. "The Twelve" were sent forth to teach the great and life-giving truths of Christianity. What we cannot do along this line by way of preaching we can do by way of living and giving. We are His witnesses. What the world is to know of Him it must know through us. What we are determines what we can do and what we possess determines what we can give.

LESSON III

The central truth here brought out is that Christian deeds prove the reality of Christian profession. "The Question of John the Baptist" led to the announcement of this important fact. Instead of answering affirmatively the question asked Him by

John's disciples the Master told them to tell John what He was doing. That would be sufficient. Yes, He is the Christ. His words and works prove that. Are we His followers? If so, our lives will demonstrate it.

LESSON IV

"Warning and Invitation" is the subject of this lesson. Here we learn that the rejection of Jesus means woe, while the acceptance of Christ means joy and peace. The acceptance of the yoke of Christ means self-denial, a perpetual conflict between the higher and the lower self-interest. But the reward received will be far greater than the price paid. Conversely the rejection of the yoke means self-indulgence, the overcoming of the higher by the lower interests. The result will not justify the price paid. "What will a man give in exchange for his soul?"

LESSON V

Incidents were common in the earthly life of the Master, but "The Two Sabbath Incidents" here referred to were uncommon in that they were intended to demonstrate the incontrovertible truth that the Sabbath should be spent in worshipping God and serving men. The Christian Sabbath is a holy day and as such should be sacredly honored. "It is set apart for rest from labor, and the service of God in a manner conservant with the higher and more spiritual teachings of Christ. It is to be observed in the spirit of loyal Christian freedom rather than by obedience to a system of precise statutes."

LESSON VI

This lesson teaches the necessity of total abstinence. In it we see the great woes and sorrows that come to those who "tarry long at the wine." The age in which we live is a fast one. Because of this our youth must be safeguarded against intemperance. Let them be taught that it is never safe to "look upon the wine when it is red" for "at the last it biteth like a serpent, and stingeth like an adder."

LESSON VII

That every good man and every good cause may expect opposition is the teaching of this lesson. "The Growing Hatred to Jesus" on the part of the Pharisees was the natural result of the position He took in reference to His being the Son of God. They claimed to be the children of God and yet rejected Him whom God sent. Thus rejecting Him they rejected God. They affected to be neutral. But this is an impossibility. Either we must be for God and Christ or against them. For whom do we stand?

The Christian's Resources

The Epworth League Devotional Meeting Topic for July 10, 1910

(1 Cor. 3. 21-23; Eph. 3. 20.)

BY CHARLES RAYMOND ROSS, NEW YORK

The Scripture Explained.

The relation of the Scripture citations to our subject is striking. The author of our first reference, while showing the Corinthians the folly of sectarianism, gives a pretty clear outline of the Christian's resources. He would not have the followers of Christ view their privileges from the molehill of the sectarian, but would rather lead them upward toward the Himalayan heights of the Master, whence the far reaches of the spiritual landscape may be seen and the Father heard to say, "All things are yours." The apostle knew that unless the tendency to sectarianism in Corinth was destroyed spiritual death would ensue. He knew that when Paul, Apollos, and Cephas became more important than Christ something was vitally wrong. He foresaw the end of a weakness which exalted an apostle to the throne of his Master or substituted sectarianism for Christianity. By an implied comparison the barrenness and poverty of a sect is contrasted with the limitless resources of the

LESSON VIII

"The Death of John the Baptist" forms the title of this lesson. John was a great and good man. He was a strong and uncompromising preacher of righteousness. As such he denounced sin in high places as well as low. His fidelity to duty led to his imprisonment and death. The central truth here brought out is that "it is better to be a hero in a dungeon than a villain on a throne." If faithfulness to duty leads to death let us be willing to die.

LESSON IX

"In the Multitudes Fed" we have an exemplification of the power and sympathy of Jesus. It was this great love and sympathy towards a ruined and fallen world that caused Him to become "incarnate" that through Him we might have everlasting life. The central truth here is that He is the perfect supply of all we need. He is the "Bread", the "Water", the "Source" of eternal life. As such all the world may come unto Him and be filled.

LESSON X

"Walking on the Sea" was as easy for Jesus as walking on the land. But not so with man. Doubt is the cause of many, if not all, of our failures. If we trust Christ, we can do whatever He asks us to do. Looking up and not down, pressing unfalteringly toward the mark of the high calling, it matters not whether the path be across sea or over land, we shall ultimately reach the goal. Let us in life's conflict "be of good cheer" for He says, "It is I, be not afraid."

LESSON XI

That Jesus wishes us to seek blessings earnestly and persistently is the teaching of the Master's treatment of "The Canaanitish Woman." God always honors the prayers of the faithful. This He has promised. But our prayers must be humble, trustful, persevering, fervent, and constant.

LESSON XII

"The Parable of the Sower" teaches the different effects produced by the preaching of the word of God. Some receive it gladly, but do not follow its teachings long; some accept it outwardly for awhile, but having no sincerity of heart, it soon passes away; others receiving it in penitent and sincere heart beareth fruit to the honor and glory of God.

LESSON XIII

"The Parable of the Tares" is introduced to show that good and bad live here together, but a time will come when a separation will take place. Everyone has the choice whether he shall be tares or wheat. If he insists on being tares, there is no other result possible but that which grows out of the tare nature. As such he cannot enter into the kingdom of God. There is only one escape for any one and that is to be changed into the nature of the children of the kingdom. Where will you spend eternity?

Charleston, South Carolina.

Christian. When he sees the magnitude of the Christian's resources he rises to an eloquent height as he declares to Corinthians and the future Christians: "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours and ye are Christ's; and Christ is God's."

What the Topic Means To-day

The denomination of Christendom to-day are no sectarian in the sense the Corinthian sects were. While our Christian churches vary somewhat in the interpretation of Christ's teaching, they all hold the Master supreme. No evangelical society is so enthusiastic for its leader as to lose sight of Christ. The growing tendency to-day is toward Christian unification rather than sectarianism. It looks as if we were beginning to grasp the magnitude of our resources, understanding after two thousand years what Paul meant when he declared, "All things are yours." Since this is so evident, we of to-day overlook the argument of Paul against sectarianism and

Continued on Page 11.

St. Louis Letter

Methodism in and about St. Louis, under the direction of the Central Missouri Conference is starting out very encouragingly.

At St. Charles (a suburb of St. Louis) Rev. R. H. Smith is serving his sixth year and the church has shown its appreciation of his service by increasing his salary \$100.

Rev. R. G. Williams is beginning his second year at Bridgeton and Kinloch Park and is hopeful of a great year.

At Webster Grove we have a thriving organization. It is just two years old. They have bought a lot and are now putting in the basement story of their new church. The Rev. C. C. Kitchen has lead this little flock ever since its organization. The Rev. J. H. Boone is at the helm at St. James. This church has been worshipping in the basement story of their new church for the past three years. Bro. Boone has planned to clear the debt of \$600 against the basement work and, before the year ends, build the main auditorium of the church. It will be a great gain to our Methodism if he succeeds in carrying out his plans.

Bagnell Chapel has a new preacher, the Rev. W. W. Goff. He is starting out very encouragingly. The old church house has been remodeled for a parsonage. The signs of a prosperous year are everywhere evident.

The Rev. M. L. Jackson is putting life into our work in East St. Louis. He is building up a membership and has begun to collect money to purchase property.

It is remarkable to see how well he has things in hand in a little over two months time.

Was St. Mission lead by the Rev. Arrie Rolan and Papin St. Mission lead by Bro. Chas. Wilkins, are very great opportunities for service and reach a very greatly neglected portion of our people.

Great success is coming to each one of them. Our Deaconess, sister M. J. Joiner, has a committee of women whom she leads and they are giving a support to this mission work that could not be easily withdrawn without entirely destroying these missions.

Union Memorial still moves on with a steady advance. Every department of this church is organized and at work.

May 29th was observed as George R. Smith College Day. Prof. L. B. Moore of Howard University preached for us at 11 a. m., and Prof. A. C. Maclin presented the interests of George R. Smith College at 8 p. m. Collections \$100.

The First Quarterly meeting was June 5th. It was a great success spiritually and financially. Dr. R. E. Gillum, the district superintendent, is popular here and was at his best at 11 a. m., and 3 p. m. We were fortunate in having Bishop Willson S. Lewis preach for us at 8 p. m.

The Class meetings are well attended. The average weekly collection from the classes from the Annual Conference to the Quarterly Conference was \$36.

The church has begun a monthly bulletin, under the direction of the "Brotherhood" called "The Union Memorial Reminder." The first issue was put out June 4th. It is edited by Bro. L. E. Simms. The Quarterly Conference increased the pastor's salary \$100.

We are in the midst of our summer rally, which will be over before this letter reaches its readers. We will announce the results in our next letter.

The District Superintendent reports the work in good condition throughout the district. The District Stewards' meeting increased his salary \$100.

The St. Louis District is indeed proud of its leadership.—Vox.

Liberia---A Study

(Continued from Page Three.)

This "catching of turtles" as it is called, which may occupy an hour of more, being ended, an occasional shout from the grove proclaims that Nor has swallowed one and another of them, until all are gone. While this farce is being enacted in the grove, others are dishing up the vivands, and at a given signal a score or more of men come in the town declaring that Nor is still hungry after swallowing all those persons, and carry off the whole dinner. This is eagerly devoured by fellows in the grove, who declare, however, that the "Devil" has eaten it.

A leaf is taken and torn asunder, and the novices asked, "Can this be mended?"

"No," is the ready reply.

"Just so the laws and doings of Nor if once broken or divulged cannot be mended," is the solemn charge to the youth.

When the festival is ended among the Bassas, before dark, it is proclaimed that Nor has disgorged his load of men and boys and their friends take them immediately home with them. Other tribes hurry off the initiated to a hut in the dense forest to receive the tattoo mark of the order. There they remain until the wound is well, and sometimes a year or more elapses before their return home. Should any die there it is quietly said the "Devil" kept them.

The new members informed that the supernatural being is a figment, but he who acknowledges this may be killed, hence the oath of a man may run thus: "If I do not fulfill my promise, or execute my threat, there is no 'Nor' in the grove." In such a case should he fail to fulfil it, he may expect death, for failure ignores the existence of the pretended oracle. Men have been known to carry out their oaths however rash. We knew of a young man who cut several of his wives and friends; because he had taken an oath to do so in case of offense. He paid heavy damages afterwards.

Occasionally an interment of a chief's corpse takes place at these festivals. Vulgarity is allowed. This is quite an objectionable feature.

This tribunal and institution is not known among the Kroo tribes.

Tradition—Origin of the Devil Bush

A tradition among the natives concerning the origin of the "Devil bush" relates that a man, his wife and children, came to a fording place in their journey through the forest. Their attention was attracted to a frightful and continuous gurgling sound below the ford. The women and children were frightened by it and ran in an opposite direction. The man, however, went in the direction of the noise to discover the cause. A large gourd that had floated down the stream was fastened among some vines; the water in passing over an orifice in the gourd caused the sound.

He detached the gourd, and, returning to his wife, told her that a supernatural being had come there expressly to meet some man, and having met him there at the ford imparted to him an important communication, and stated, besides, that he was to become the patron of the country if the chiefs would consent. The woman, in her credulity, accepted the story as true.

The husband kept his secret until he met one of the chiefs in a private wood, when he disclosed it. He said that, as his wife was so terribly scared at the sound of the gourd, he conceived the idea of formulating a scheme by which the women of the country would be kept in awe by this superstition. This pleased the men very much, and they accepted this beneficent being as patron of the country, decreeing that no woman would behold him and live. At the sound of his voice they must get out of the way.

A clever fellow, capable of imitating the gurgling sound of the gourd and personating superstitious ideas, accordingly became oracle of the grove. Few women at present believe in his supernatural nature or power, and none of the sisterhood of the Gri-Gri bush regard him in this light.

Private Nor Festival

Any privileged native chief may give a private

Nor (devil) festival, but no initiations can take place. The following will give an idea of the festival:

A native king gave such an entertainment and invited two paramount chiefs and two petty chiefs. Two of these four came a distance of seventy-five miles, and all came with a retinue of their wives, servants and several citizens of their respective districts.

A formal reception was given to each on his arrival and the guests remained over two weeks, fed from their host's bounty, being furnished with a plentiful supply of rice, et cetera, which was prepared by the wives of the guests. The chiefs were expected to take one regular meal with their host each day. The time passed with singing and dancing, accompanied with music. Nor was hired to honor the festivities with his presence and made his appearance daily.

Nor was seen privately by a missionary and was requested to refuse to play on the Sabbath day, should the chief ask him to, which he readily acquiesced to do. The missionary subsequently requested the chief to have no plays on the Sabbath, so that he could preach to the people, and this also was granted. Every morning a prayer meeting was held. At the end of about sixteen days a fat bullock was killed and divided among the chiefs.

The festival was now over, and the guests were expected to leave the next day. Old animosities were healed and friendships renewed by this occasion.

Other festal occasions of the natives occur at the burial of the dead, the reception of a new wife, and the return of boys and girls from the Gri-Gri bush and the grove. These ceremonies consist principally of singing, dancing, music and the firing of guns.

At a festival I attended March, 1907, the following facts were jotted down:

Six kings present, Naw way, Bawosay-yo, Bo, Gear, Kaw-war, Bos-way-way. The towns represented were Ho wanh, King Juny's town, Fah wanh, Gear ie, Bwan wenh, Swarmor, Gay wanh, Wemblee. Fifty-six boys graduated from the devil bush, and one hundred and twenty-five girls from the Gri-Gri bush.

There were a number of societies present, and the play was held in the center of the town, embosomed in a deep forest of large trees and shrubbery. Booths of bamboo were temporarily constructed to accommodate the overflowing crowds. There were fully three thousand people present. Great quantities of imported goods were in evidence, an outlay of at least five hundred dollars in trade.

The boys were dressed as Americo-Liberians. The students emerging from the bush were honored, many of them being borne aloft by their relatives and carried about the town. The kings assembled in a circle and danced, and, although old men, they were very active, moving about gracefully. Old women, in turn, went to them with a hop and a skip, dancing before them, placing a string of beads, a handkerchief, or anything appropriate around their necks. The kings bowed to each dancer, making a nod of approval on her approach to them. Women were bedecked with bangles, chains, earrings, necklaces of leopard teeth, and gaudy colors.

In requesting the king's permission to join the Devil bush, my petition was respectfully considered, and the answer I received was that they would "hold word" (consider) and inform me at some time later. The festival was attended with unusual animation and uproar. Such times are great events in the social life of the aborigines.

"There is so much in almost anyone's experience that is pleasant and ought to make one happy, that it would seem very hard to find one's self in any position where the bright spots do not far outnumber the dark ones. In other words, 'there is nothing so bad that it might not be worse,' and in every situation there is more to be thankful for than to grieve over, if we only look in the right direction and see what benefits encompass our pathway."

"How many great men have testified that their whole lives have been influenced by some single remark made to them in their boy-hood! And who cannot recall words spoken to himself in his childhood, to which, perhaps, the speaker attached no importance, but which sank deep and immovably into his memory, and which have never lost their power over him? Make sunlight! The world at best is dark enough. Do what you can to make it more cheerful and happy."

Southwestern Christian Advocate

631 BARONNE STREET.

LOUISIANA NEGRO BUSINESS LEAGUE

As in ancient days all roads led to Rome; so today it appears that for the colored business man in Louisiana all roads lead to New Orleans. Carefully thought-out plans are maturing looking forward to the first meeting and organization of a Louisiana State Negro Business League, in this city, July 6-7. The enthusiasm which has been manifested for more than a month in this city has, through the efforts of the State organizer, Rev. A. Lawless, Jr., and hundreds of letters, been spread throughout the State. An inspiring and instructive program has been prepared in which business and information will take precedence over rhetoric. Men who have arrived in a business way will tell how they got there. It will be surprising to all to know the number of Negroes who are successfully engaged in business in this State.

This first meeting will be the means and occasion of their getting together.

A large room will be set apart for an exhibit under the auspices of a competent committee. In this room will be displayed photographs of business places, business men and farmers' residences, stock, etc.

Reduced rates will be granted on all railroads on the certificate plan; be sure to secure certificate upon purchasing ticket.

Every business man, farmer and professional man in the State is invited to come, and will without doubt find his coming interesting and profitable. Let every community, village and town be represented.

OUR CONTRIBUTIONS FOR MISSIONS

Our Colored Conferences are not doing all they can for missions nor have they done really so well as they will in the near future but the record as it is is not a bad one. The collections both for the Home and Foreign Missions show increases. In the case of the Board of Foreign Missions in some conferences the increase is from 10 to 30 per cent. Here is the record for last year:

Conference.	Foreign Missions	Home Missions, Church Exten's
Atlanta	453.50	595.50
Central Alabama	385	630.70
Central Missouri	590.50	582.67
Delaware	2,883.00	2,659.00
East Tennessee	269.00	283.00
Florida	363.44	585.11
Lexington	601.28	700.47
Lincoln	169.65	221.30
Little Rock	67.00	392.95
Louisiana	712.00	1,846.00
Mississippi	845.43	1,214.50
North Carolina	602.00	628.50
Savannah	308.00	594.50
South Carolina	2,882.96	2,962.00
South Florida Mission	63.00	130.00
Tennessee	333.30	426.49
Texas	921.00	1,562.70
Upper Mississippi	1,539.00	758.85
Washington	2,619.00	2,669.72
West Texas	961.50	1,061.32
	17,569.56	20,412.38

The legislators of Kentucky were not satisfied and set about to break Berea College up. A law was passed that forbade the education of races in the same institution. The authorities, determined, therefore, to establish a separate institution for colored people. But when funds were in sight for the establishment of this school various communities in Kentucky proceeded to object to the location of a Negro institution in any of the several localities. To aid this spirit the legislature of Kentucky passed a law making it incumbent upon such an institution to get the approval of the voters in any given precinct before the school should be established. This is the limit. But is good news that Judge Miller has declared this act unconstitutional and has, therefore, set it aside.

Of General Interest

GOVERNOR HARMON RE-NOMINATED

Governor Harmon, of Ohio, was renominated by the Democratic State convention last week at Dayton by acclamation. In making the nominating speech Mr. Pomeroy drew an analogy between Governor Harmon and President Taft. He said: "Harmon was a judge; so was Taft; Harmon became a cabinet officer, so did Taft; Taft became President, so will Harmon."

This prediction swept the convention off its feet. Governor Harmon is one of the men who now looms large as a Democratic Presidential candidate.

THE TORRID NORTH

During the past week reports have come from the North and East that have been discouraging to those who are leaving the South to escape the scorching heat of summer. From New York and Chicago come advices to the effect that those cities and others have literally sweltered under a torrid wave. New records for heat in June have been established in many Northern cities. Up to June 22 fatalities due to heat in Chicago reached a total of more than thirty. There were scores of prostrations more or less serious. Thus far no heat prostrations have been reported in this city; therefore let the stay-at-homes rejoice and be glad.

TO INCREASE FRENCH BIRTHRATE

French statesmen have introduced measures in Parliament which are designed to stimulate the birthrate in France. Additional military service will be required for bachelors over twenty-nine; state employees will be required to marry after having reached the age of twenty-five; pensions will be provided for parents with more than three children. These are some of the measures which are offered for consideration. It may be that some of them will become laws. Although the small birthrate in France has been a matter of concern for a long time no doubt the presence and speech of Colonel Roosevelt stimulated the Frenchmen to action.

THE GLORIOUS FOURTH

For sometime past the country has been greatly stirred over the needless and foolish waste of young life caused each year by our method of celebrating the Nation's birthday. There is scarcely any city of consequence in which some movement has not been inaugurated looking forward to the celebration of the glorious Fourth in a sane and safe manner. The agitation has borne fruit and more restrictions will be placed upon the promiscuous use of fire arms, toy cannon and giant fire crackers than ever before.

It is to be hoped that the statistics for this year will show a decrease in the loss of life and in the number maimed.

ANTI-TYPHOID VACCINE

There is continual progress in the science of medicine. New discoveries are being made which are gradually working a revolution in the treatment of diseases. Professor Vincent announced last week before the Academy of Medicine of Paris the discovery of an anti-typhoid vaccine of which great things are expected. The vaccine is prepared by steeping typhoid bacilli in a weak solution of salt water and an ad-mixture of ether. A number of tests and experiments have been made which indicate that the new serum will play an important part in cutting down the ravages of typhoid germs. It is to be hoped that this new discovery will not meet the fate of numerous similar discoveries which created high hopes and then failed when practical tests were tried.

FIRST AIRSHIP ROUTE

On June 22 the first regular airship passenger service was inaugurated when the great dirigible airship Deutschland made a successful voyage from Friedrichshafen to Dusseldorf, Germany, a distance of three hundred miles. The aerial voyagers were favored with perfect weather and the trip was made at an average rate of forty-one miles an hour. Count Zepellen was at the wheel and steered the greater part of the distance. As the great ship passed over the intermediate villages great crowds enthusiastically cheered the voyagers. On this first voyage

twenty passengers were carried including the crew. The airship is 485 feet long; 46 feet wide and has a lifting capacity of 44,000 pounds. The vessel is also provided with a restaurant. Regular trips are scheduled and tickets which range in prices from twenty-five to fifty dollars have been sold ahead to those who are anxious to make the aerial trip. This is but the beginning and already in this country airship routes are being talked of.

MEXICO'S ELECTIONS

In the recent National election in Mexico President Porfirio Diaz was re-elected. This will make his twenty-seventh successive year as head of the nation. Altogether he has been president thirty years. There have been a number of revolts but thus far President Diaz who is a military man has succeeded in holding his country in a grip of iron. Political opponents have been dealt with in various ways—sometime jailed and at other times expelled and driven from the country. In Mexico the military power is supreme. President Diaz has done much for Mexico. He has saved his country from the frequent revolutions which have been so detrimental in the small Central American republics. He has built railroads; opened up many regions for development and caused much foreign capital to be invested. On the whole he is the choice of the educated people, but the masses are supposed to be against him. It may be possible that just such a mailed fist as President Diaz occasionally shows has been necessary to keep the Mexican government intact during the early days of the republic. But such methods would never be countenanced in this country. The education and enlightenment of the people would render such methods entirely unnecessary. The future development of Mexico will require a change in the educational policy of the country and a change in its political methods will necessarily follow.

THE SIXTY-FIRST CONGRESS

A recent estimate has placed the number of words used by speakers, including speeches not delivered but printed in the Congressional Record, during the sixty-first session of congress at fifteen million. But in spite of this record-breaking amount of talk, internal party dissensions and public criticism, a large amount of valuable legislation has been enacted. For a time it seemed that the conflict between the insurgents and regulars would make the present session a barren one; but during the closing days a change was taken for the better, and now as the President himself has said in a signed statement, "The Republican party has a good record to take to the people in the coming elections." While the President is elated the insurgents on the other hand are contending that much of the reform legislation has been due to their efforts. In short they claim that the effect of insurgency has not been to frustrate legislation but rather to better it. In the House the Speaker has been shorn of much of his power, in that he has been eliminated from the Committee on Rules. The administration leaders have issued a statement in which they claim that the Taft program has been substantially enacted and have enumerated a number of measures that have been passed. The following is a brief resume:

"Striking revision of the railroad laws, including the creation of a commerce court.

Admitting Arizona and New Mexico as separate states.

Authorizing the establishment of postal savings banks.

Giving to the president unlimited authority to withdraw public lands for conservation purposes.

Providing for publicity of campaign contributions.

Authorizing the issue of \$20,000,000 in certificates of indebtedness to complete reclamation projects.

Creating a bureau of mines.

Extending the activities of the Tariff Board and appropriating \$250,000 for its use.

Looking to the suppression of traffic in "white slaves."

Authorizing the entry of the surface of coal lands.

Creating a commission to consider economics in the administration of the Federal Government.

Providing a new tariff system for the Philippine Islands.

Legislation which, ultimately, is expected to give practical prohibition to the Hawaiian Islands.

The *Chicago Tribune* sums up the situation at the close of Congress as follows:

"We witness at the close of the session something which seemed unlikely four months ago—the redemption by the party of the most important promises in its platform. It has not kept all of them, for the platform makers, after their fashion, made too many pledges. But a party which in one session gives the people a postal savings bank system takes the first steps towards the conservation of natural resources and protects shippers against unjust advances in railroad rates is entitled to its 'Well done, good and faithful servant.'"

People of Interest

Bishop Mallalieu preached at Medford Hillside Methodist Church the first Sunday in June.

The Rev. W. H. Dean, pastor of Jackson Street, Lynchburg, Va., reports \$2060 raised last Sunday in a rally. Truly he is a hustling pastor.

Governor Stuart delivered the principal address at the dedication of the Carnegie library recently at the Institute for Negro youths at Cheney, Pennsylvania.

We are in receipt of the well edited minutes of the recent session of the Little Rock Conference, through the courtesy of its secretary, the Rev. J. L. Wilson, D. D.

Mr. and Mrs. John B. Sams of Lake Charles, Louisiana, announce the marriage of their daughter, Lorena Ruby, to Mr. Eugene H. Hamilton, Tuesday evening, June twenty-eighth.

Dr. Booker T. Washington has an article in the June number of the *World's Work*, urging the expenditure of a large amount of money for the education of Negro people in the rural districts.

Bishop Walden's lecture on "China as a World Power when Civilized" is strongly commended. The Bishop will be pleased to answer inquiries in regard to delivering the Lecture. Address Cincinnati, Ohio.

Bishop Neely finds it necessary to make the following changes in his Conferences: West German Conference at St. Joseph, Missouri, August 31; Northwest German Conference at Charles City, Iowa, September 22.

Mrs. L. L. Staulz announces that the marriage of her daughter, Miss Ethel Roberta, to Dr. Thomas Ward Kyle, of Oklahoma, is to take place on the evening of July 6, 1910, at the residence, 3916 Laurel Street. No cards.

The Rev. W. J. Davidson, D. D., chancellor of the Nebraska Wesleyan University, has been called to the Chair of Sacred Rhetoric of Garrett Biblical Institute, filled by Dr. C. M. Stuart previous to his election to the editorship of the *Northwestern Christian Advocate*.

Dr. J. H. Barabin who enjoys a large practice as a physician at Marianna, Arkansas, passed through the city recently en route to Kowlje, Alabama on a visit to his wife's home. Dr. Barabin is a "Gilbert Academy boy" and speaks in the warmest terms of the late Dr. W. D. Godman.

Bishop and Mrs. C. S. Smith, of Detroit, Mich., announce the engagement of their daughter, Susie Eleanore, to John W. Evans, of St. Louis. The wedding will take place sometime in August. For the past three years Miss Smith has had charge of the musical department of Clark University, Atlanta, Georgia.

The Rev. A. L. Scott represented New Orleans University before the Teachers Association of Washington Parish which met recently at Franklinton, La. The association was directed by the Rev. D. D. Williams and Dr. Ella N. Prescott, both of whom are abundant in labor for the peoples uplift in that section.

The Rev. and Mrs. C. C. Scott announce the marriage of their daughter, Jennie Warren, to the Rev. Charles Alexander Ward, Wednesday evening, June twenty-third at John Wesley Methodist Episcopal Church, Cheraw, South Carolina. The Rev. and Mrs. Ward will reside at Winston-Salem, North Carolina.

At the recent commencement of Paul Quinn College, Waco, Texas, the Rev. D. W. Butler, A.M., D.D., president, the degree of Doctor of Divinity was conferred upon the Rev. G. A. Deslandes, pastor of Trinity Methodist Episcopal Church, Hous-

ton, Texas. We congratulate the Rev. Mr. Deslandes upon this honor.

Cards have been issued by Mr. and Mrs. James G. Gayles of Seattle, Washington, to the wedding of their niece, Willie Mae and Dr. Charles F. Maxwell, Thursday evening, June the thirtieth. Dr. and Mrs. Maxwell will be at home after July the thirteenth, at three hundred and twenty-three, Twenty-first Avenue, Seattle.

The Board of Foreign Missions calls the special attention of our pastors and people to the fact that Rev. Robert Ward has withdrawn from the work of our Board and from the ministry of our Church. Neither he nor Mrs. Ward have any longer any relation to our missionary work, and no moneys intended for Methodist Missions should be sent to them.

The Rev. A. W. Bird, of Greenfield, Indiana, a member of the Lexington Conference, visited this month the place of his birth near Kingston, North Carolina. He was taken from his home when he was but six years of age and this visit was one of great pleasure. He found his brother, Mr. Willis West, though in his seventy-third year, actively engaged in farming.

Dr. J. C. Sherrill, who accepted the pastorate of Raleigh Street Church, Bluefield, W. Va., about three months ago and found it greatly burdened with debt has just held his first rally on June 19th. and raised \$536.64. This was done by the people themselves and has greatly encouraged them. Dr. Sherrill is one of our most successful pastors and a most acceptable preacher.

Among those who received the degree of M. D. from the Harvard Medical School on June twenty-ninth was Alexander Bismarck Terrell, of Fort Worth, Texas. Doctor Terrell graduated with the degree of B. S., from the University of Chicago in 1905. He is the son of Prof. and Mrs. I. M. Terrell, of Fort Worth, and the grandson of Dr. Pierre Landry of this city.

Dr. J. S. Jackson, Financial Secretary of the African Methodist Episcopal Zion Church, with offices at Philadelphia, Pa., has won the reputation of being one of the greatest financiers of his denomination, as well as a great preacher. The Doctor hails from Alabama and was a schoolmate of our own Drs. E. M. Jones and Tate, at State Normal School, Marion, Alabama.

Six thousand dollars for two scholarships in the American University at Washington, D. C., has been provided for as memorial endowments. One fund of \$5,000 is to be known as the Ross Earl Maris scholarship. It is the offering, in memory of their deceased son, by A. L. Maris and Mary C. Maris, of Tuscola, Illinois. A fund of \$1,000, the gift of Mary F. Dever, of Bacon, Illinois, is to provide for the Nancy Barnes Dever scholarship.

Dr. J. B. Hingeley, Corresponding Secretary of the Board of Conference Claimants, has been assisting the Rev. T. S. Bassett, the representative of the Permanent Fund of the Northwest Iowa Conference, by accompanying him on a two weeks trip and addressing meetings in the interest of the superannuate work. This work is in accordance with the policy of the Board of Conference Claimants to cooperate wherever possible with annual conference representatives.

The Eighth Annual closing exercises of the Providence Normal, Agricultural and Industrial Academy at Cowpens, S. C., Dr. D. H. Kearse, principle, was a great success and was largely attended by many of the white people of that vicinity. Three of the most prominent white business men and a member of the South Carolina House of Representatives acted as Judges of the prize speaking contest. The Annual Sermon was delivered by the Rev. M. D. Lee, D.D., General Secretary of the African Methodist Episcopal Zion Church and the annual commencement address was delivered by Dr. D. H. Kearse.

Two of the graduates, this year of Bowdoin College, Brunswick, Me., are Negroes—Samuel H. Dreear, who ranks among the highest in his class completing the four years course in three years, and Arthur A. Madison—the first to be graduated from this University since 1824. The honor list consisted of three grades, the highest summa cum laude, the next magna cum laude, the last cum laude. There were six with summa, nine with magna, 11 with cum, and about 30 of lesser grade. Mr. Dreear had "makna" and Mr. Madison had "cum laude." Mr. Dreear, who is of Washington, D. C., has been elected to membership in the Phi Beta Kappa

Fraternal, and is the first Negro admitted in the history of the chapter.

A Union Sunday School rally was held recently in Siloam Methodist Episcopal Church, Chester, Pa., the Rev. J. H. Blake, pastor. Twelve Sunday Schools participated in the rally. Marching through the streets of Chester under banners singing "Onward Christian Soldiers, they made an impressive sight." Brother Blake says: "In our city, the Sunday School idea has such a hold on the ministers that we have lost all the denominational foolishness and we are one, for the 'other fellow.' We are enjoying Christian fellowship and 'Saving our Children' is the key note. This is our chief work." Brother Blake is president of the Tenth District of the Delaware County Sabbath School Association.

Southern University, of this city, on Thursday afternoon, June twenty-third, contributed its quota of graduates—twenty-two young women and one young man—The graduates are: Normal Department—Daisy J. Baumann, Viola S. Johnson, Joseph A. Rieras, Maltilda Brazile, Ora A. Landix, Maggie R. Cumila, Edna Richardson, Mercedes Simms. High School Department:—Edna M. Brown, Clara E. Garber, Florence L. Lewis, Adele M. Meyer, Geneva L. Staulz, Elizabeth A. Coles, Violet B. Harrison, Noamie M. Marc, Estelle L. McMorris, Blanche M. Vinet, Edna Davenport, Beulah A. Harrison, Clara M. Marcelle, Marguerite H. Simms, Agnes L. Williams. As usual the music was a special feature, and the orations well delivered. The Rev. Father Camp preached the baccalaureate sermon Sunday afternoon, June nineteenth.

The *Chicago Chronicle* in referring to Mr. V. P. Thomas of this city as a newspaper correspondent says: "Mr. Thomas is a writer of national reputation and among the foremost writers of today; timely, concise and strong in his condemnation of things against public good and likewise against the race. He has constantly wielded his pen in protest against public injustice and praise for those things accomplished which makes for the greater good of mankind. He is constantly alert for those happenings that are of great concern to his race, a tireless and forceful worker and one of the most scholarly students of Negro history who writes. The articles of Mr. Thomas are not only read by those of the Creole land, but thousands who have not nor ever will see that part of our commonwealth, knows it, and its history through the pen of V. P. Thomas."

Bishop Scott held the last session of the West Central Africa Mission Conference. The complimentary resolutions are of especial interest and significance. They were introduced by the Rev. Robert Shields and read as follows: Resolved, first, That the Conference express the warm appreciation felt by all its members at the coming to us of Bishop Scott; for the kindly and brotherly spirit shown to all; for his appreciation of our situation, and for his encouraging and helpful spirit. We wish him Godspeed for his journey, and great success for his future labors. Resolved, second, That we recognize the wonderful ability of Bishop Hartzell in the successful launching of the African Jubilee, and the heavy burden of labor and responsibility which he is bearing, and pray that God may continue to sustain him in the work to which he is evidently called.

Dr. Ernest Lyon who retires soon as the United States Minister to Liberia, has served his country in such a manner, in that difficult port, as to reflect credit upon himself and the flag that floated over the legation. We are pleased that Assistant Secretary Wilson has given out an interview which so clearly placed Dr. Lyon in proper light before the American people. Mr. Wilson says:

"Mr. Lyon resigned his office. He has been in the service a little over seven years and has done some very good work. His resignation was accepted with reluctance, and with an expression of the department's appreciation of his long service. The acceptance of his resignation was in the ordinary course and had nothing whatever to do with the fact that there have been some charges made against him.

"These charges are in all essentials known to the department to be without foundation, according to reports received from the commission sent to Liberia.

"Mr. Crum has been nominated as his successor. Mr. Lyon's resignation becomes effective on the arrival of Mr. Crum at his post. Mr. Lyon has been given permission to remain at his post until that time or to travel on leave of absence."

Recent District Meetings

Wilmington District

The Wilmington District Epworth League and Sunday School convention convened at Johns, April 28-30. Reports and papers read by those on the program showed great improvement in the Epworth League and Sunday School work. They were enjoyed by all who heard them. The Epworth League chapters and Sunday schools were inspired to do more and better work. The members and friends of Jerusalem Church deserve much praise for their heroic spirit in the way they provided for the convention. The church was painted at the cost of \$100, and the members and friends raised this amount in three weeks. The church stands clear of debts. The Rev. W. R. Ziegler, the district superintendent, was at his post and held our third Quarter May 22-23. Reports from leaders showed great improvement along all lines. The superintendent preached two strong sermons.—G. W. Byers, Pastor.

Hattiesburg District

The Hattiesburg District, Epworth League and Sunday School held its annual convention on May 26-29, at Laurel, Miss. The Rev. G. W. Arnold presiding. The reports were good and inspiring, the brethren seemed to have the interest of this work at heart, they are very anxious to make these auxiliaries leading factors in the church work of this district. All are in harmony with every movement that stands for the uplifting of our people and humanity in general. The Rev. R. N. Jones, our pastor here, is doing a great and good work; no pains are spared on his part to make this convention a great success. The good people of our town opened wide their doors to the visitors, and made them feel that they were among their best friends.

The Rev. G. W. Arnold is doing effective work, he is a good administrator and a Christian gentleman. The Rev. D. F. Dudley, our district superintendent, came in due time to say a few words to the convention, he gave some good and wholesome instruction. The brethren all over the district have pledged themselves to stand by him in all of his plans and to make this the greatest year in the history of the Mississippi Conference.

Dr. J. B. F. Shaw, principal of Meridian Academy, was with us and delivered a strong address. Dr. Shaw is an able man and we always ready to welcome him in our town. The Rev. R. H. Reid, pastor of the Second Baptist Church of this city, and the Rev. E. A. Wilson of the Meridian District, were with us, both preached strong sermons. Four members were added to the church. The convention closed to meet next year at Enterprise, Miss. Collections were good throughout the session.—William A. Hardy.

Upper Mississippi Conference

THE WOMAN'S HOME MISSIONARY SOCIETY

The Woman's Home Missionary Society of the Upper Mississippi Conference convened in its annual session in Haven's Memorial Methodist Episcopal Church, Winona, Mississippi, May 20.

After singing "Come Thou Fount," prayer for divine guidance in the affairs of the society was offered by Mrs. F. G. Wilbon of Winona, Miss. The 133d Psalm and the 15th chapter of St. John were read by Miss Bessie M. Garrison, the field secretary. A fervent prayer was offered by District Superintendent the Rev. H. B. Hart.

The meeting was then organized with Mrs. J. S. Walker of Gunnison as secretary. The president, Mrs. B. H. S. Ferguson of Columbus, spoke words of greeting and then introduced the Rev. H. B. Hart and the Rev. F. G. Wilbon who spoke very forcefully and appropriately upon the occasion.

Committees on Courtesies and Introduction, Finance, Literature, Resolutions, also a reporter for the Southwestern were then constituted.

The president then invited any one who desired to speak before the Convention. Many encouraging talks were made. The committee on Courtesies and

Introduction brought forward all delegates and visitors for introduction. The meeting then adjourned to meet at 8 p. m.

The second session of the meeting was opened at 8 p. m. Mrs. A. S. Gray of Greenwood conducted the devotional exercises. Music was rendered by the choir, led by Mrs. M. C. McEwen of Greenwood.

The address of welcome was delivered by the Rev. J. M. Walton of Winona, Mrs. A. S. Gray in a very pleasing and witty manner responded to the address of welcome and received quite an ovation at the close of her pleasing response.

Forceful addresses were then delivered by the Rev. W. H. Golden, the Rev. W. S. Leake and Miss B. M. Garrison. After a collection the meeting adjourned.

On account of the very disagreeable weather, the third session was delayed until 11 o'clock Saturday morning.

The devotional exercises were conducted by Mrs. A. S. Gray and Mrs. J. S. Walker. The report of district presidents and of auxiliary secretaries were called for. Some very pleasing and encouraging reports were read.

The discussion "What can you do for the Woman's Home Missionary Society in your Home Church," was taken up. Miss Bessie M. Garrison, Mrs. M. C. McEwen, Mrs. A. S. Gray, and the Rev. F. G. Wilbon, ably discussed this subject.

The fourth session was opened at 2:30 p. m. Mrs. A. L. Overton of Winona conducted the devotional exercises.

The question box conducted by Miss B. M. Garrison was taken up. Many questions of vital importance were asked and answered in a most satisfactory and pleasing manner.

Miss Ella Becker, superintendent of the E. L. Rust Home was then introduced and made a strong, inspiring address. Every one felt deeply obligated to help the good work being done there after Miss Becker's strong address. Many expressions of approval were listened to.

Miss Rebecca Barbour was then introduced and made a most pleasing address. Miss Barbour is the assistant at E. L. Rust Home and has charge of the sewing department.

The report of the corresponding secretary, Mrs. M. C. McEwen, was then called for. Mrs. McEwen rendered a very satisfactory and successful report for the year, showing diligence and consecration to her duties and success in raising funds. The report of the treasurer, Mrs. N. R. Clay of Holly Springs, was called for. Mrs. Clay being quite ill at her home was unable to attend and the report was rendered by Miss Ella Becker.

The body then entered into a consecration meeting after which officers for the ensuing year were elected.

President, B. H. S. Ferguson, Columbus; first vice president, Mrs. J. S. Walker, Gunnison; second vice president, Mrs. E. F. Scarboro, Tupelo; third vice president, Mrs. N. R. Clay, Holly Springs; fourth vice president, Mrs. E. C. F. Troupe, Starkville; recording secretary, Mrs. M. C. McEwen, Greenwood; corresponding secretary, Mrs. Annie S. Gray, Greenwood; treasurer, Mrs. Lizzie Strong, Itta Bena; mite-box secretary, Mrs. W. M. Bell, Clarksdale; secretary of supplies, Mrs. Ward, Goodman; secretary of young people, Mrs. L. A. Armstrong, New Cunningham, Grenada; statistical secretary, Mrs. F. Albany; secretary of literature, Mrs. Jessie G. Wilbon, Winona; assistant secretary, Mrs. G. A. Neal, Greenwood; special organizer for Valden and circuit, Mrs. Spinks, Valden, Miss.

The conference organization seems to be upon a firmer basis than ever before.

The president asked "Where shall we hold our next annual meeting?" Two invitations were given—one for Itta Bena and one for Greenwood. After voting the choice was given to Greenwood. A program committee was appointed for this annual meeting.

The fifth session of the meeting opened at 8 p. m. The president, Mrs. Ferguson, conducted the devo-

tional exercises. It was then decided to make suitable arrangements for sending the newly-elected corresponding secretary and a delegate to the annual meeting of the board of managers at Buffalo, N. Y., in October. Mrs. Ferguson was duly elected as delegate, and full arrangements were made for the expenses of sending Mrs. A. S. Gray and Mrs. Ferguson.

The newly-elected officers were then installed by Miss Garrison, assisted by Rev. F. G. Wilbon.

At 11 o'clock Sunday morning Rev. J. M. Walton delivered the annual sermon to the Woman's Missionary Society from this text: "She remembered not her last end; therefore, she came down wonderfully; therefore, she had no comforter." Lamentations of Job, 1 ch., 9th verse. Rev. Walton made a lasting impression upon his audience. Each felt himself fastening more firmly upon a "purpose in life."

Miss Ella Becker, in her characteristic earnestness, made a telling appeal to the young men and women present.

At 8:30 p. m. Sunday the young people's rally was held. Music was rendered by the choir. Miss Bessie M. Garrison delivered a most inspiring address, filled with earnest appeals to the young women of the conference. This cultured young woman is always listened to with profit.

A collection was taken. Appropriate resolutions were read and adopted. The president spoke a few parting words and joining hands with the members sang "Together Let Us Sweetly Live," and the fourth annual meeting of the Woman's Missionary Society of the upper Mississippi Conference was declared adjourned.—Annie S. Gray.

Louisiana Conference

WOMAN'S HOME MISSIONARY SOCIETY

The fourth annual convention of the Woman's Home Missionary Society convened in Wesley church, New Orleans, Rev. W. H. Logan, D. D., pastor, Mrs. D. C. Mead, conference president, presiding. Rev. F. T. Chinn, of Mallalieu church conducted opening devotional exercises, assisted by Rev. Thos. McCary and E. Baptiste. Administration of the Lord's Supper by Rev. J. F. Marshall, D. D., assisted by Rev. D. J. Price, of Thompson church. The convention was organized for business and Miss Rosetta Thomas, of Wesley Chapel, delivered the welcome address and rendered a beautiful solo. Visitors introduced were Mrs. W. H. Logan, wife of Rev. Dr. Logan, and Miss Bessie Garrison, of Atlanta, Ga., special field secretary of Woman's Home Missionary Society. Miss Garrison addressed the ladies of the convention each day on the necessity of rebuilding Peck Industrial School in this city. She left a lasting impression upon the minds of the ladies of the Louisiana Conference, declaring to them that they must advance or retreat. Mrs. S. G. Chinn, conference treasurer, read her annual report, which showed an increase financially for the year ending 1907.

Prior to adjournment and coincident with the election of officers and other business that would tend to make the convention a success, Drs. Logan Marshall and Landry suggested that an amendment be added to the resolution and the names of Mrs. D. C. Mead, Miss Cornelia Hayman and Miss Emma Bessie be added to the committee; endorsing New Orleans as the most entitled to the Panama Exposition celebration in 1910, and a copy sent to The Times-Democrat for publication. Officers elected for the year: Mrs. D. C. Mead, president; Mrs. Sarah Stemley, first vice-president; Mrs. Ann Turner, second vice-president; Miss Margaret Johnson, third vice-president; Mrs. S. G. Chinn, treasurer; Mrs. Francis Green, treasurer contingent funds; Miss Cornelia Hayman, corresponding secretary; Miss Emma Bessie, recording secretary; Miss M. E. Robinson, secretary supplies; Miss Nellie Williams, secretary systematic beneficence; Mrs. W. H. Logan, president of young people's work.

District Presidents: Mrs. Rosa Lindsay, North New Orleans District; Mrs. V. B. Spears, Baton Rouge District; Mrs. J. E. Evans, Monroe District; Mrs. A. H. Ford, Lake Charles District; Mrs. S. E. Johnson, Shreveport District; Miss M. O. Simms, conference organizer; Mrs. E. L. Knostman, bureau secretary. Wesley church, Baton Rouge, was elected the seat of the next convention, Mrs. S. G. Chinn delegate to the national convention, Buffalo, N. Y.—E. Bessie, secretary.

Houston District

The group meeting of the Houston District was convened at West Tabernacle May 5th, Galveston, with a representative number of delegates of pastors and laymen. The usual opening exercises were conducted by J. M. Johnson, D. D., district superintendent. Organization was effected with T. S. Pryor elected secretary, L. S. Blakeney reporter. Introductory remarks were made by the district superintendent, which were timely, forceful and helpful to the great assembly of anxious hearers, filling it with enthusiasm, which gave inspiration to all present. Dr. I. L. Thomas followed with an explanatory address concerning the Board of Home Missions and Church Extension, mentioning its object and growth. The program, which was a fine one, was taken up and carried out to the letter. Papers were read touching the various subjects, which showed deep thought, careful preparation and much research. Dr. I. L. Thomas entered most heartily into the discussions by day and lectured or preached each night. He made an impression for the church generally and the cause he represents especially, that doubtless will be lasting for good. Dr. Chinn and his good people gave a grand reception on Thursday night. Dr. Thomas closed the meeting May 8th by preaching a glorious sermon at West Tabernacle at 11 a. m., lecturing at 3 p. m. and preaching at St. Paul at 7:30 p. m. The results were good. Dr. Johnson was highly pleased with the outcome of the meeting.

Dr. Chinn, with the aid of his and St. Paul members deserve great credit for the manner in which they cared for the delegates. Appropriate resolutions were adopted concerning Dr. Thomas' visit and their labors; also that of the two pastors and their congregations, including Profs. G. W. Cooper and

Hoffman and their choirs. The group meeting is now a thing of history.—L. S. Blakeney.

Columbus District

The Columbus District is far in advance of previous years since this great and noble leader, D. C. Lacy, has been on the district, both spiritually and financially. On May 19th there gathered in the old historic City of Columbus pastors from their different charges to witness this great service. Special program had been arranged and pastors present entered into their subjects enthusiastically. Every minister seemed to be hard at work trying to get facts. Thursday night Rev. S. E. Jones, our pastor, at Schulenburg, preached the educational sermon. Everybody who heard it were made to feel glad. On Friday the Rev. I. L. Thomas, D. D., field agent of the Home Mission and Church Extension Board, was with us in the interest of that cause. Pastors who reported money raised for home missions and church extension are as follows: G. W. Nevils, Hallettsville, \$6; S. E. Jones, Schulenburg, \$5; J. W. Wormly, Flatonia, \$3; W. E. Blackson, Goliad, \$30; J. W. Warron, Victoria, \$35; M. S. Jordan, Oaklaid, \$16; J. H. Hutcherson, Columbus, \$10. Grand total, \$105.

Owing to the heavy rains many of the pastors could not be present, and Rev. I. L. Thomas, D. D., did not have a chance to meet the people, but we were so deeply impressed with his presence and with what he said during the day that resolutions of respect were in order. This closed one of the best meetings for pastors in the history of the Columbus district, and the conference voted unanimously to perpetuate this great work.—J. W. Warren.

Children's Day Paragraphs

Harrisburg, Pa.—Children's Day at Asbury Methodist Episcopal Church, Harrisburg, Pa., was the best in the history of the church. An excellent program was rendered. The collection by classes was as follows: No. 1, Mrs. Annie Miller, teacher, \$10; No. 2, Mrs. Laura Brenner, teacher, \$9; No. 3, Miss Hattie Bettis, teacher, \$2.12; No. 4, Mrs. Bertha Baer, teacher, \$5.56; No. 5, Rev. A. P. Shaw, teacher, \$27.10; public collection, \$6.65. Total, \$60.33.—A. P. Shaw, pastor.

Do Soto, Miss.—At Brashburton church we carried out our Children's Day program. Raised for benevolence, \$6.26. Total for the day, \$9.06.—J. McRae, pastor.

Turkey Creek, Miss.—Children's Day was observed at Riley Chapel Sunday night, and all present were delighted. Sweet music was rendered by Master N. Thomas and Miss M. A. Smith. The pastor could not be here, but he secured the services of the Rev. H. L. Kennedy, who made a timely and helpful address. Raised \$8.68.—Thomas Hand, Supt.

Handsboro, Miss.—Our Children's Day services was highly successful. Total collection for the day, \$9.80. Our pastor was with us all day and gave two good lectures. Sermon at 3 o'clock. Four persons came to the altar for prayer, and three were converted and baptized. Sermon at night, "Get Right With Christ," at the close of which nine others were converted and joined the church.—L. Blalock, Supt.

Springfield, La.—Our Children's Day was appropriately observed. Raised for benevolence \$9. W. Tillman, B. Richardson, G. Caleb, S. Winder, H. Peeples, Mesdames M. Peebles, M. Richardson and E. Caleb gave good service.—W. C. Lewis, pastor.

Lawrenceburg, Tenn.—Children's Day was highly celebrated in the Lawrenceburg work. Services held at West Point Sunday June 12th, where the Sunday School numbers about sixty pupils, and at Lawrenceburg, June 18th, with a Sunday school of forty pupils. The superintendents and teachers spared no pains in making the exercises the very best. At Lawrenceburg excellent program rendered under direction of Miss Lula Brown. Collections. West Point, \$6.61; Lawrenceburg, \$5.94. Total, \$12.55. The colored institute being in session here the services during the day were visited by the teachers in a body, some of whom made interesting and

beneficial talks. The churches are doing well. Pastor Pettus, who is loved by all, is doing splendid work here.—R. B. Gable.

Hemphill, Texas.—Nice program rendered at all three of the churches, Pine Grove, Milam and Pendleton Chapels. Too much praise cannot be given B. J. Hinsen, H. Howard and James Lee for the excellent results.—Stephen A. Pryor, pastor.

Lenoir Circuit, N. C.—Our Children's Day was a success, under the management of Mrs. Lucy Torles. Music by Mrs. Mamie Robinson. The following persons gave 50 cents each. Victory Jones, J. H. Davenport, Nellie Jones, Vardra Patterson, Troy Isbell, Alice Isbell, Robert Patterson. Total collection for this circuit, \$18.—A. E. Robinson, pastor.

Elsberry, Mo.—Sunday June 12th was Children's Day. The three Sunday schools on the charge came together. The program was indeed a good one, conducted by Mrs. J. W. Parker. The choir furnished music, with Herschel Parks, son of the Rev. J. W. Parks, at the organ.—J. W. Parks, pastor.

Fayetteville, Ark.—Our Children's Day program was nicely rendered before a crowded house. The exercises was led by Miss Susie Pettigrew and Mrs. W. H. Simpson. Music by Mrs. Edith Taylor and her choir. Collection, \$7.50. W. M. Taylor, Sunday school superintendent.—W. H. Simpson, pastor.

North Middletown, Ky.—Children's Day, June 12th, was a great day in Unity Chapel. Raised \$37 for the day. Rev. James Asher, superintendent, and Prof. H. Buckner and wife conducted the program.—C. H. Pyles, pastor.

Laplace, La.—Children's Day was observed in a very pretty and effective way. The program arranged by Mrs. A. W. Goins, in the absence of the superintendent, was most charmingly rendered by the children. Little Erlene Goins and Vivian Mizelle wore the ribbon. Darius C. Goins solo. Prof. Augustus delivered the address. Collected \$3.—Mrs. A. W. Goins.

Epworth League

(Continued from Page 6).

see in our Scripture reference an eloquent statement of our resources.

People. The first item of resource is people.

Pauls, Apolloses, and Cephas—all people are ours. This is our first natural resource. Christians have a relation to people as an item of their wealth which others cannot possibly have. This peculiar relationship is due, first, to our dependence upon spiritual leaders, and, second, to our obligations to all people in general. All Christians with Paul are debtors to Greek and barbarian, bond and free. These classes include all people, and all are ours. The sages and saints of the world's history are ours for inspiration. We own them in that we gather to ourselves the fruits of their mental toil and religious service. They are teachers, inspirers, and exemplars, and as such they are one of the resources which we can truly appreciate. Likewise, the ignorant, the suffering, the unfortunate, the sinners are ours. If the former are finished products of human life which inspire us, these are the raw material which we must fashion into good citizens of the State and Christians in the kingdom of God. All people are ours, whether cultured Greeks or unlearned barbarians. They help make up the boundless resources of the Christian.

Property. The second item of the Christian's wealth is property. Our reference tells us that the "world" is ours and all things it contains. From one standpoint this statement seems pure nonsense, for we may not own a square foot of land or sea. From another standpoint, however, nothing is clearer to us, and we sing, "My Father is rich in houses and lands," or "I'm the child of a King." As God's sons we own the earth, for do we not use the world as any owner uses his property? We gather from it foods and flowers, enjoy its charms and rejoice in its inspiration. We believe it to be ours, and if it is not ours, who is the owner? The question is settled, however, when God declares through Paul, that the "world" belongs to us and all things are ours. In this sense, therefore, it is clear that the earth and the fullness thereof should be listed as our property. In a peculiar sense it is one of the resources of every Christian.

Possibilities. A third resource of the Christian is possibilities. Possibilities here are really synonymous with opportunity. We get this idea from Paul's reference in our passage to "things present" being ours. Things present include life, things possible in time and opportunity writ large. The world's need, the world's ignorance, the world's sorrow, the world's sin are present. But it is also to be remembered that the world's relief, the world's cure for ignorance, the world's consolation and the world's Redeemer from sin are here. These conditions are "things present"—present possibilities which are evidently resourceful opportunities. Had the Christian no other resource than such possibilities he would be rich. Think of bringing relief to the needy, wisdom to the ignorant, sympathy to the sorrowing, and salvation to the sinner! Saints and martyrs have renounced all for such privileges. Truly, we must catalogue the possibilities in things present as a resource of the Christian individual.

Power. The last item of wealth to which we call attention is found in the second Scripture reference; it is power. We get the idea from the phrase, "The power that worketh in us." From a commercial standpoint power is the one thing needful. Horse power, steam power, and electric power have combined to gratify the world-felt need. From a spiritual standpoint power is also necessary, and God has provided it. That power is the Holy Spirit. It is this resource which makes the Christian effective in achieving victories which make for character or efficient for evangelical service. Because of these two facts we know that the Holy Spirit is the crowning resource of our spiritual wealth.

Before defining these several resources we observed that the nation with many natural blessings was full of promise, and that all Christians are children of hope. We also observed that nations were graded according as they had developed their latent wealth. We now apply this second observation and declare that we succeed or fail in the things of God according as we develop our resources. We cannot fail if we serve all people, consecrate our property to humanity's uplift, make our possibilities realities and harness our spiritual power for character growth and world evangelism. All things are ours for God and service. Truly, the resources of a Christian crown him a King.—From "Notes on the Epworth League Devotional Meeting Topic."

District Conferences and Conventions

CONFERENCES			
District.	Place.	Date.	Dist. Supt.
Griffin	Sunnyside, Ga.	July 2-7	Travis
Chattanooga	Cleveland, Tenn.	July 5-10	Cox
Winston	Trinity, N. C.	July 6-10	Jones
Welsh Mission	North Fork, W. Va.	July 7	Marley
Greensboro	Mount Carmel, N. C.	July 12-17	Peace
Lexington	Selmer, Tenn.	July 19-22	Meredith
Winona	Kilmichael, Miss.	July 19-24	Gilliam
Austin	Lockhart, Texas	July 19-24	Kirkpatrick
Knoxville	Clinton, Tenn.	July 19-25	Webber
Wilmington	Maxton, N. C.	July 20-24	Zeigler
Spartanburg	Chester, S. C.	July 20-24	Brown
Florence	Latta, S. C.	July 20-24	Fulton
Montgomery	Castleberry, Ala.	July 20-27	Giddens
Savannah	Tarboro, Ga.	July 20-24	Goins
Greenville	Anderson, S. C.	July 20-24	Page
Waycross	Waycross, Ga.	July 21	Bridges
Hattiesburg	Ellisville, Miss.	July 21-24	Dudley
So. New Orleans	Thibodaux, La.	July 21-25	Hubbard
Starkville	Pleasant Grove, Miss.	July 26	Evoret
Aberdeen	Aberdeen (Miss.)	July 26-31	Henry
Holly Springs	Victory, Miss.	July 26-31	Clay
Waco	Mart, Texas	July 26-31	Moore
Nashville	McMinnville, Tenn.	July 26, Aug. 1	Smith
Meridian	Lawrence, Miss.	July 27	Slumert
Brookhaven	Columbia Val, Miss.	July 27	Rembert
Waynesboro	Waynesboro, Ga.	July 27	Jackson
Fort Smith	Morrilton, Ark.	July 27-31	Scarborough
Orangeburg		July 27-31	Taylor
Opelika	Dadeville, Ala.	July 27-31	Price
Beaumont	San Augustine, Tex.	July 27-31	Duncan
Western	Asheville, N. C.	July 27-31	Ashe
N. New Orleans	Franklinton, La.	July 27-31	Price
Baton Rouge	Clinton, La.	July 27-31	Daniels
Sumter	Camden, S. C.	July 27-31	Redfield
Marion	Selma, Ala.	July 27-31	Martin
Gulfport	Lumberton, Miss.	July 27 Aug 1	Cannon
Jackson	Pelahatchie, Miss.	July 28	McNair
Muskogee	Okmulgee, Okla.	July 28-31	Franklin
Vicksburg	Bolton, Miss.	July 28-31	Price
Hattiesburg	Ellisville, Miss.	July 28-31	Jones
Anniston	Heflin, Ala.	July 27-31	Buckner
Savannah	Colloden, Ga.	July 28-31	Stripling
San Antonio	Gonzales, Tex.	Aug. 2-7	Mason
Greenville	Itta Bena, Miss.	Aug. 3-7	Hart
Huntsville	Livingston, Tex.	Aug. 3-7	Jackson
Palestine	Butler, Tex.	Aug. 9-14	Fuller
Indiana	Jeffersonville, Ind.	Aug. 10-14	Skelton
Atlanta	Palmetto, Ga.	Aug. 10-14	Johnson
Louisville	Leitchfield, Ky.	Aug. 10-14	Robinson
Shreveport	Zwolle, La.	Aug. 10-14	Reddix
Alexandria	Alexandria, La.	Aug. 10-14	Richards
Monroe	Monroe, La.	Aug. 10-14	Monson
Columbus	Hattiesburg, Miss.	Aug. 16-21	Lacy
Dallas	Fort Worth, Tex.	Aug. 16-21	Wyatt
Paris	Sulphur, Sps. Tex.	Aug. 16-22	Gilmore
Lake Charles	St. Martinsville, La.	Aug. 17	Chapman
St. Joseph	Independence, Mo.	Aug. 17	Higgs
Ohio	Cincinnati, Ohio	Aug. 17-21	White
St. Louis	Clarksville, Mo.	Aug. 17-21	Gilliam
Maysville	Covington, Ky.	Aug. 17-21	Bailey
Jacksonville	Fernandina, Fla.	Aug. 18-21	Todd
Guthrie	Oklahoma City	Aug. 18-21	Smith
Navasota	Brenham, Tex.	Aug. 23-28	Taylor
Rome	Aragon, Ga.	Aug. 24-28	Adams
Topeka	Manhattan, Kans.	Aug. 24-28	Cabell
Cumberland	Washington, Pa.	Aug. 24-29	Curry
Tupelo	Amory, Miss.	Aug. 25-29	Coulter
Marshall	Mineola, Tex.	Aug. 30-Sept. 4	Williams
Washington	Sandy Spring, Md.	Sept. 6-11	Williams
Houston	Houston, Texas	Sept 6-11	Johnson

CONVENTIONS

- July 8.....Sedalia District Woman's Foreign Missionary Society, Sedalia, Missouri.
- July 14-17...Little Rock Conference Sunday School and Epworth League Convention, Hot Springs, Ark.
- July 27-31...Beaumont District Sunday School Institute, Epworth League Convention, Woman's Home Missionary and Ladies' Aid Society, San Augustine, Texas.
- July 28-31...Pine Bluff District Sunday School and Epworth League Convention, Carthage, Ark.
- Aug. 17-21...Ohio District Sunday School, Epworth League, Woman's Home Missionary Society and Methodist Brotherhood, Mt. Zion Church, Cincinnati, Ohio.
- Aug. 25-28...Spartanburg District Sunday School Institute and Epworth League Convention, Gaffney, S. C.
- Aug. 25-28...Montgomery District Sunday School Convention, PoHard, Alabama.
- Sept. 16-18...Vicksburg District Sunday School, Epworth League and Ladies' Aid Convention, Natchez, Miss.
- Oct. 14-16...Lincoln Conference Woman's Home Missionary Convention, Oklahoma City, Oklahoma.

Conference Notices

Special Notices

TUPELO DISTRICT CONFERENCE.

Will meet at Amory, Miss., July 27-31, on the Frisco Railroad, twenty-five miles east of Tupelo.—E. F. Scarborough, district superintendent.

HOLLY SPRINGS DISTRICT.

The Epworth League convention of the Holly Springs District will be held at Victory, Miss., July 27-28, 1910. The First District Conference will be held July 29-31, 1910, at the same place, Victoria, Miss. The church is in town.—N. P. Clay, district superintendent.

LINCOLN CONFERENCE.

The Board of Home Missions and Church Extension will meet in convention with district conference August 18th, at Oklahoma City, of the Lincoln Conference. All members of board required to be present.—W. F. Smith, president; J. J. Cabell, secretary.

THE JACKSON DISTRICT CONFERENCE.

Conference convenes in Pelahatchie, Miss., July 28-31. The business manager and editor are cordially invited to represent the Southwestern. Each pastor is requested to bring five subscriptions.—A. J. McNair, district superintendent.

NEW ORLEANS NORTH DISTRICT

To the Pastors of the New Orleans North District: The preachers' meeting will convene at Camparapet Wednesday, July 6, 1910, at 10 a. m. Business of importance.—T. B. Cooper, secretary; M. C. Harrison, president; W. J. M. Price, district superintendent.

LOUISIANA CONFERENCE.

I desire to call the attention of the pastors of the Louisiana Conference to the fact that a typographical error was made in a few places in the treasurer's report. This could not be remedied when discovered. Still all the districts have their aggregate collections credited to their district. In a few cases some of the other collections failed to get in the printed journal.—T. B. Cooper, treasurer.

BROOKHAVEN DISTRICT.

All who are on the Great Northern north of West Columbia come to West Columbia and change for Columbia. All on I. C. R. R. and M. C. R. R. come to Silver Creek and change. Get on G. S. & I. and come to Columbia. Those south of West Columbia, on Great Northern, come to West Columbia, change for Columbia. Committee will meet the trains Wednesday and Thursday.—J. E. Coleman, pastor, Columbia, Miss.

THE FORT SMITH DISTRICT CONFERENCE.

Will convene August 25-29, in Morrilton, Ark. We ask the pastors to see to it that each Sunday school scholars pays 10c., each officer pays 50c., each Epworth Leaguer pays 10c., each Epworth League officer pays 50c., each member of the church pays 25c., each officer of the local pays 50c., each local preacher pays \$1, each district officer \$1, each pastor \$1, the district

superintendent \$2.—H. P. Coulter, district superintendent.

SOUTH NEW ORLEANS DISTRICT CONFERENCE, THIBODAUX, LA., JULY 21-25, 1910.

The Rev. W. R. Butler is advised that open rate of fare and one-third for the round trip from points on the Southern Pacific and branches from New Iberia to Thibodaux, and points on Texas & Pacific Railroad branches from Port Allen to Thibodaux, La., and return; tickets to be on sale July 20 and 21, 1910, limited to reach original starting point prior to midnight of July 26, 1910. Tickets to be good commencing date of sale and for continuous passage in each direction.

BEAUMONT DISTRICT.

Our own Doctor W. Scott Chinn, of Galveston, Texas, has been invited to be present at our district conference, and in connection with it to arrange to have an Institute for all who may attend, consisting of an hour's study in the Bible, and its origin, practical and systematic theology; also homiletics or sermon building. Brethren, this is your opportunity; we need better prepared men to preach the Gospel. The three lectures will be furnished for the small sum of 25c. Bring your note book, pencil, and Bible, etc. Let no preacher start a meeting of any sort, for we shall have, through God, one of the greatest meetings that has ever been had in the town of San Augustine. The salvation of souls and the upbuilding of the Master's spiritual kingdom will be one of the main features. Men will preach the Gospel with power.—W. L. Duncan, district superintendent.

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District Rounds

TOPEKA DISTRICT.

Second Round.

Mound City and Mapleton, Kans., July 2-3, by J. K. Anderson; Rosedale, 9-10 (W. McDonald); Fort Scott Cir. 16-17; Valley Falls, 16-17 (J. E. Williams); Witchita, Cabbell's Chapel, 23-24; Independence, 30-31; Kansas City, Kans., August 6-7 (W. McDonald); Burlingame Cir. 6-7 (J. E. Williams); Asbury Chapel, 20-21; Dunlap, 20-21; Alma Cir., 20-21; Salina, 20-21; Manhattan, 28-29; Clay Center, September 3-4; Lincoln, Neb., 3-4; Grand Island and Hastings, Neb., 10-11; Denver, Colo., 10-11; Colorado Springs, Colo., 24-25; Pueblo, Col., 24-25. To the brother pastors of the Topeka District: Please don't fail to raise all of your benevolences for all causes, so you can report it at the district conference which meets at Manhattan, Kan., the 24th day of August, 1910; and do your best to put the Southwestern in every home in your charge. May the Lord bless each charge with many converts is the earnest prayer of your humble servant.—J. J. Cabbell, district superintendent.

OHIO DISTRICT.

Second Round.

Troy, July 2-3; Xenia, 8 p. m., 3; Dayton, 9-10; West Dayton, 2 p. m., 10; Springfield, 16-18; Oberlin, a. m., 23-24; Elyria, 8 p. m., 24-25; New London, 26; Lorain, p. m., 27-31; Toledo, 28; Cleveland, 29-31; Marion, August 6-7; Delaware, 7-8; Rushsylvania (Rev. J. H. Payne; Steubenville (Rev. J. E. Burton), 13-14; Columbus, Penna., Ave., 13-14; Columbus, Parker St., 14; Cadiz (E. W. Kinchen), 11-12; Martin's Ferry (E. W. Kinchen), 3 p. m., 21; Bellaire (E. W. Kinchen), 8 p. m., 21; Mt. Pleasant (G. W. Tindell), 29; Short Creek (G. W. Tindell), 30; Flushing (G. W. Tindell), 31; Columbus, Eleventh Street, 21-22; Columbus, Wheatland Ave., 23; Columbus, Arlington, 24; Columbus, America Add., 25; Columbus, Hawthorne Street, 26-28; Batavia, a. m., September 3-4; Milford, 3 p. m. and 8 p. m., 4; College Hill, 11 a. m., 11; Cumminsville, 3 p. m., 11; Madisonville, 8 p. m., 11; Steele Subdivision, 14; Mt. Healthy, 15; Cincinnati, M. Zion, 18-19; Cleves, 20; Laurel, 22; Cincinnati, Park St., 23-25. Our district conference, Sunday school, Epworth League, Woman's Home Missionary Society and Methodist Brotherhood will hold their mid-summer meeting in the Mt. Zion Methodist Episcopal Church, Cincinnati, O., August 17-21.—Elam A. White, district superintendent.

AUSTIN DISTRICT.

Third Round.

Georgetown, July 3-4; Winchester, 9-10; Luling, 16-17; Lockhart, 23-24; Little and Manor, 30-31; Bastrop Ct., 30-31; Fayetteville Ct., 30-31; La Grange Ct., August 6-7; Simpson Tab., 13-14; Smithville Ct., 13-14; Hutto and Taylor, 20-21; Danville Ct., 20-21; Wesley Chapel, 28-29; Mt. Salem, 28-29. Dear Pastors: You will see from the dates of our third quarter that we are to do the work of the third quarter inside of two months by the help of some of the elders. That will give us a chance to complete our fourth quarter by the annual conference. Now, brother pastors, see to it that a full delegation will come to our district conference, Lockhart, Tex., July 19-24. Ask ticket agent about rates.—F. L. Kirkpatrick, district superintendent.

TUPELO DISTRICT.

Okolona, July 8-10; Houston, 16-17; New Albany, 23-24; Amory, 30-31; Quincy, 30-31; Belle, August 4; Nettleton, 6-7; Union Grove, 10; Corinth, 12-14; Corinth Ct., 13-14; Pontotoc Ct., 18; Pontotoc, 19-21; Algoma, 20-21; Houlika, 23; Timbersville, 24; Bellefontaine, 24; Tupelo, 26-28; Verona, 27-28. The Epworth League convention and district conference will convene at Amory July 27-31. Every pastor is expected to come prepared to make a full report.—E. F. Scarborough, district superintendent.

GREENVILLE DISTRICT.

Third Round.

Morgan City, July 9-10; Indianola, 16-17; Heathman, 22; Inverness, 23-24; Moorhead, 30-31; Belzona, 30-31; Ruleville, August 13-14; Doddville, 16; Stephenville, 20-21; Greenwood, 26-28; Greenville, 26-28; Head, September 3-4; Schlater and Lake Henry, 3-4; Shelby and Mound Bayou, 17-18; Itta Bena, 10-11; Gunnison, 17-18; Duncan, 16; Cleveland, 19; Shaw, 20; Leland, 1-2; Hollandale, August 30-31. Brethren, have great revivals. Don't neglect the Southwestern. Come to Itta Bena district conference August 3-7 prepared to report all benevolence. A camp meeting will be held in connection with district conference. All general officers are invited. The first two days of the conference will be given to the Epworth League, Woman's Home Missionary and Ladies' Aid work. It is very urgent that all pastors and delegates will come to the district conference prepared to stay till all is over.—H. B. Hart, district superintendent.

INDIANA DISTRICT.

Second Round.

North Vernon, July 16-17; Madison, 15; Shelbyville, 2-3; Connersville, 23-24; Rushville, 24-25; Bloomington, 29-31; Princeton, the Rev. Carroll, August 6-7; Rockport, (Carroll) 1-2; Cannellton Circuit (Carroll) 3-4; Boonville, (Carroll) 5; Newburg, 8; Evansville, 6-7; Browns, (Carroll) 8; Watson (Franklin) 3 p. m., 7; Cementville, (Franklin) 4; Port Allen, 9; Jeff Wesley, 10-11-12-13-14; Anderson, 20-21; Muncie, 22; Greenfield, 23; New Castle, 28; Indianapolis, (Simpson) Sept. 4-5; Indianapolis, (Scott) 8; Indianapolis (Barnes) 9; Chicago (Scott) 11-12; Chicago (St. Mark) 15-18; Terre Haute (M) 23; Terre Haute (S) 24-25. District Conference S. S. Institute, Epworth League W. N. M. S. I., Methodist Brotherhood meets in Jeffersonville, August 10-14. Have all minute money. D. E. Skelton, District Superintendent.

MERIDIAN DISTRICT.

Third Round.

Tamola, July 23-24; Lauderdale, 23-24; District Conference, 27-31; DeKalb, August 6-7; Scooba, 10-11; Haven, 12-14; Rose Hill, 13-14; South Side, 18-21; St. Paul, 19-21; Hickory, 23-24; Lake, 25-26; Chunky, 27-28; Montrose, September 3-4; Garlandsville, 6; Vale, 7; Lillian, 9; Forest, 10-11; Forest Cir., 13; Meehan, 15; Trenton, 17-18; Meridian Cir., 20; Daleville, 21; Trot Stephen, 23; Philadelphia, 24-25; Stelo, 26; Coy, 28-29. Brethren, please make an earnest effort to report your full apportionment for the benevolent causes of the church at the district conference to be held at Lawrence July 27-31, and let every pastor bring at least three cash subscriptions for the Southwestern. Let us have a full attendance, a great and successful time.—J. M. Shumpert, district superintendent.

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Gleanings from the Field

LOUISIANA

Springfield.—Our rally at this place was quite a success. The people of Springfield are spiritually alive. The Rev. C. C. Claton, H. Peeples, W. Tillman, A. Claton, J. Jackson, P. Keith, and T. Thomas and Shafer of Moblie, gave us good service. Collections \$18.79.—W. C. Lewis, Pastor.

Clinton Circuit.—The Rev. L. W. Price held the second quarterly conference in Seven Springs Methodist Episcopal Church May 14-15. This was a very good quarterly conference indeed. Most of the leaders were present with reports in good form. We paid the superintendent in full, \$20. Rev. Price preached two splendid sermons that were very much enjoyed. Rev. W. McNeil, our pastor, is a strong Christian man. All of the people seem to love him. Both he and his members are working peaceably together. Twenty-four members have been added to the church. Paid the pastor this quarter \$64. Raised for missionary \$10. Paid on Natchez church \$5. We have a Ladies' Aid Society and a good Home Missionary Society. They are doing excellent work and mean to do more in the future. Our pastor is working faithfully to put the Southwestern in many of the homes. Some of them are taking the paper already. —Lurenia Holley.

Fort Stevens.—Our first quarterly conference was held on this charge with our much-honored district superintendent, J. M. Shumert, presiding. This work is in good shape, and we are well pleased with the new pastor and new district superintendent. We raised for all purposes during this quarter \$86.06; pastor, \$56.

Abbeville.—At Buford chapel, May 7-8, our second quarterly conference was held. Dr. N. R. Clay, district superintendent, being away at commencement of Rust University, the Rev. J. C. McGhee, our pastor at Oxford, presided. Bro. McGhee, having served as pastor here some years ago, the people met him with kindly greetings. A goodly number of the quarterly conference members were present with written reports, which showed they had their work in hand. Rev. McGhee preached at Buford Sunday at 11 o'clock to a crowded house, and administered sacrament to a goodly number. At night he came to Providence to a crowded house, where he preached a sermon that lifted the people up.—J. H. Talbert, pastor.

Maben.—On May 28-29 our quarterly conference was held here. Our district superintendent was not present, but sent a man that was well experienced and equipped for the emergency in every particular in the person of Rev. O. Gillespie, who brought to us great inspiration. Reports from all sources were very good. We had a glorious Sunday school on Sunday morning, and at 11:30 the Rev. O. Gillespie preached to the enjoyment of all, and we all were made to rejoice in the God of our salvation. Collection for the day, \$12.50; during quarter, \$80.30.—Wm. Maxwell, pastor.

Lillian.—This circuit has four churches that are spiritually active. On the first Sunday we raised \$8.30, and received one member in full connection. On the 2nd Sunday we had

another glorious day, with good attendance. Silvester is one of our churches, about eight miles from the town, and in a good location. The members of this church are trying to do their best. We seem to be united here. The Baptist friends are linked with us. The collection Sunday was good, considering hard times. We raised \$12.50 for pastor.—Wm. Emerson, pastor.

Shongelo.—Our first quarterly conference was presided over by District Superintendent J. M. Shumert. The district superintendent is always glad to be with us and we are always glad to welcome him. We did not have large attendances, for the rain fell in great torrents, and the people could not get out early, but a goodly number came late in the day with good reports. As we had arranged for paying the district superintendent before conference there was no trouble. On Sunday the clouds lifted and there was a fine attendance. Forty-one partook of the Lord's Supper and three persons were added to the church.—S. Hughes.

Viaden.—On May 7-8, to the delight of all, the Rev. W. H. Gillian preached two glorious sermons. At this time our second quarterly Conference was held and many enjoyable features marked this meeting. \$23 was raised during the Conference and on the fifth Sunday in May we raised \$62. The members responded loyally for which I am very grateful. — Wm. Campbell, pastor.

Lampton Charge.—Since the annual conference we have completed a nice parsonage and have paid for the work. The good people here are greatly to be praised in their loyalty to their church. We have had nine conversions. For all causes we have raised \$457.75. The church has been nicely painted.—J. Jordan, pastor.

Pelahatchie.—Dr. A. J. MacNair, our district superintendent, held our quarterly conference at Mountain Methodist Episcopal Church. Dr. MacNair found the Epworth League flourishing at three of the largest churches. On Sunday at 11:30 o'clock the Rev. A. J. MacNair preached an able sermon to a large audience. Theme: "The Christian Race." The doctor exercised great power in his discourse. One hundred and fifty souls partook of the Lord's supper. Total collection \$42.40.—I. R. Kersh.

De Soto.—A glorious meeting was that on May 1st at our Methodist Episcopal Church, at 11 the Rev. J. E. Webb preached an enjoyable sermon. We had just the new organ in the church and Miss Rhodia Caloway furnished sweet music. The choir did beautifully under Mr. A. McCary. At this meeting we raised \$11.37.—Laura Harre.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

REV. J. T. JACOBS.

Rev. J. T. Jacobs, pastor at Kerrville, Texas, died at his daughter's, North Olive Street, San Antonio, Tex., June 15th. He was faithful to the end. He was one of the oldest members of the West Texas Conference. The writer called several times to see him during his illness. He was always in the faith.—A. M. Mason.

MRS. LETTY BROWN.

On May 30, 1910, Letty Brown, wife of the late Rev. Mason Brown, of Mississippi Conference, after suffering six months, passed from labor to her reward. She leaves seven children, and a host of friends to mourn. She was a faithful member and a true Christian. The funeral was attended by the writer, assisted by Rev. C. W. Ivy, of Shubuta Circuit. She was seventy-five years old.—N. Toole, P. C.

REV. JEFF BUELL.

The Rev. Jeff Buell was born in South Carolina in 1845 and brought to Texas during the Civil War. After freedom, in 1870, during a great revival held at Spring Hill Methodist Episcopal Church, in McClendon county, near Waco, Texas, he was converted under the pastorate of Rev. J. J. Dozzier, then of our church. He joined the Methodist Episcopal Church and lived a faithful member until death. He joined the West Texas annual conference (according to the minutes) in 1887. He was ordained elder in 1899. He served the following places faithfully as a shepherd and pastor: Pilot Point and Denton, Mexia Circuit; Grosebeck Circuit, Hubbard Circuit, Andrews and Major's Chapel and Hillsboro. After feeling disabled to travel he retired from the active ranks of the conference to the local ranks and united with St. James, Waco, where he lived a useful life until death. His illness was very short. He took sick May 11th and died May 22nd, in peace with all men and God. He left a glowing testimony. He leaves a wife and a large family of children, friends and other relatives.—L. H. Richardson, pastor.

MRS. LUCRETIA C. GACHETTE.

Lucretia C. Lewis was born March 26, 1876, at Marlon, Ala., and was converted when twelve years old, during the pastorate of the Rev. J. S. Todd. She and Mr. William Moreland were married at Anniston, Ala., February, 1901. Mr. Moreland lived with her the short period of about three years and then passed into the great beyond. October 2, 1907, she and the Rev. E. J. Gachette were joined together in the bonds of matrimony. They lived lovingly together two years, seven months and six days. The summons from on high came for her May 8, 1910, about 5 a. m., at Mason City, Birmingham, Ala., where she and her husband were in

TO YOUNG WOMEN

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the pastorate of the Methodist Episcopal Church. Her's was a peaceful and happy passage. She asked friends and members of the family to join in singing "Abide With Me," etc. The funeral was conducted in Zion Chapel, Marlon, Ala., May 6, 1910, by the Rev. W. H. Jordan, pastor. The following also participated in the services: The Rev. J. W. Martin, district superintendent, Marlon District; the Rev. D. Herron, Selma, Ala.; the Rev. W. L. Jeffery, pastor of the Baptist church, Marlon, Ala., and the Rev. William Henderson, a retired minister of the Baptist church.—W. H. Jordan, pastor.

Albert.—Pochontas May Albert, daughter of Dr. A. E. P. Albert, was born May 28, 1892, died June 15, 1910. She lingered but a few months with that dreaded disease, consumption. In early life she was dedicated to God in holy baptism in Williams Methodist Church, this city, from which church the last sad rites took place, June 11, the Revs. P. Landry, J. O. Richard, A. Luster, R. C. Worsham and Dr. W. T. Logan, taking part. She was a popular student in the first year Normal course at New Orleans University, the light and comfort of her home, with a host of admiring and devoted young friends. As she neared the end, a desire for a reconsecration to God caused her to send for her pastor, and, with a trustful spirit and firm faith requested and partook of the Lord's Supper for the last time with mortals. Her last days were spent in praising God and admonishing her eldest brothers to become Christians at once and not wait to prepare for heaven in their last moments. She asked her mother and father to meet her in heaven and as her eyes were closing to the light of the world, she said: "I am willing to go when the Lord calls me, I am not a bit afraid, for I know I shall be safe in the arms of Jesus."—J. T. Marshall, Pastor.

(In Obituaries Leave Out Poetry and Prayers.)

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Marriages

HINTON-MYERS.

At the residence of the bride in Lebanon, Tenn., the Rev. H. H. Hinton and Miss Janie L. Myers. The Rev. H. H. Hinton is a member of the Lexington Conference and is stationed in Terre Haute, Ind. His bride is an accomplished young woman, a member of Pickett Chapel, Lebanon, Tenn., and a school teacher. The Rev. M. Williams, pastor, officiated.

PULLIAM-PULLIAM.

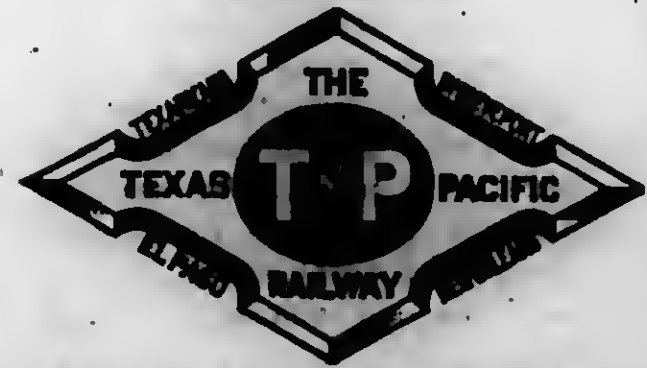
On May 25, 1910, the Rev. M. C. Pulliam, of Houston, Miss., to Miss Effie Florence Pulliam, of Aberdeen, Miss., at St. Paul Methodist Episcopal Church, Aberdeen. The affair was unique. The bride is of a respected family, is very attractive and amiable. She will gain many friends for them in their work. The groom is a promising young minister of the Methodist church, and is now the pastor in charge of the Methodist church at Clarksdale, Miss. He is also a graduate of Gammon Theological Seminary.—J. M. Marsh.

CARMICHAEL-DAVIDSON.

The Rev. S. M. Carmichael, the new pastor at Cookeville, Tenn., has just returned from Wartrace, where he and Miss Hattie Mal Davidson were united in marriage. They were tendered an elegant reception at Wright's Methodist Episcopal Church Monday night by members and friends, and were the recipients of many handsome and useful presents. Program rendered: Duet, by Mrs. Almeda Giliam and Mrs. Lovle Beard; words of welcome, by the Rev. C. L. Seward, and the Rev. J. B. Booth, district superintendent. The Sunday school pre

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sented a most hearty welcome by their representative, Prof. D. C. Beard. The Rev. and Mrs. Carmichael spent several days pleasantly as the guests of Mr. and Mrs. Ben McClellon in their beautiful home.

Larry-Littles.—Mr. James Larry and Miss Maggie Littles at the bride's home in Jackson, Miss., by the Rev. N. D. Hopkins. Both are members of the Methodist Episcopal church.

Sumner-Moore.—Sunday evening, March 20, at Mars Hill Methodist Episcopal Church, Mr. Oscar Sumner and Miss Lizzia Moore. Mr. Sumner is a prosperous farmer and also a class leader in Mars Hill Church. The bride is secretary of the Sunday School.—D. D. Dukes.

Sherard-Gillum.—At Enterprise, Miss., June 1, 1910, Mr. Grant Sherard and Miss Cora Gillum of Stonewall, Miss., by the Rev. N. Toole.

Johnson-Humes.—At the home of the bride in Brookhaven, Miss., May 18, 1910, Mr. Charlie Johnson and Miss Mary E. Humes. The Rev. W. L. Marshall officiated.

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Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

Mr. James Fields, son of Mrs. Celestine Luckett, and a member of Union Methodist Episcopal Church, left the city June fifteenth, for a visit to his sister, Mrs. Nancy C. Anderson, of Jennings.

Pleasant Plain Church.—Good services all day Sunday. Morning prayer meeting led by G. J. Dodson. Sunday School well attended. Sermon by pastor at 11 a. m. At 8 p. m., the Golden Harp Benevolent Association had its anniversary sermon preached here. All enjoyed the service. Collection good.—T. B. Cooper.

The Rev. and Mrs. W. R. Butler are very much elated over a surprise social, composed of members of First Street Church, led by the Steward Sisters. They brought many substantial articles for the use of pastor and family. Mrs. Gant made the presentation speech on behalf of the Steward Sisters; Mrs. Luster, on behalf of Missionary Band; Mr. T. J. M. Clark, on behalf of Trustees. Response by pastor and wife. Refreshments were served in abundance.

The marriage of Victor A. Thomas to Miss Rachel Overstreet, took place Tuesday morning after 6 o'clock mass, in New Orleans, May 17, 1910. Rev. Father Peter Cuddy, C. M., officiating. A breakfast was enjoyed by the new couple at the residence of the groom's parents, Mr. and Mrs. V. P. Thomas, 1811 Terpsichore St., between 10 and 11 o'clock and at 5 o'clock in the afternoon, dinner was served in their honor. Several of the friends of the Thomas' were present at the morning repast, and a still larger number was at the dinner, which was greatly enjoyed by all. At night the new couple entertained some friends at their new home, 1823 7th St., from 9 to 11 p. m.

They received a number of pretty, useful and valuable presents. They are sharing homo with Mr. and Mrs. Allen T. Woods at the street and number given above.

COLORED Y. M. C. A., 2220 DRYADES STREET.

Sunday afternoon, July 3, at 3 p. m., A 15-Minute Talk to Boys. Address to Men at 3:30. On this date will be held another Subscription Rally. All subscribers are urged to pay on or before that date. Ladies are invited. The Rev. J. L. Burrell, D. D., pastor of Progressive Baptist Church, will deliver the address.

Gleanings from the Field

LOUISIANA

Ackerman.—This is only a bit of an appreciation of Miss Pearl Davis, of Longview, Miss., who has done so much for the school children at Ackerman. She called for a collection with which she purchased blackboard, crayons, eraser, stovepipe and other schoolroom necessities. The pupils of the school, now separated into three grades, have been greatly interested and awakened during the session.—Messrs. E. Oavls and McMullin.

Escatawpa.—The Rev. S. H. Cannon held the second quarterly conference at Summerville Methodist Episcopal Church Monday night, April 11th. At this meeting he treated us to a most enjoyable sermon. For the district superintendent we raised \$15. We are preparing for a splendid time on the third Sunday in June. At this time we will lay the cornerstone of the new church.—A. Leorea, pastor.

Mashville.—Immediately after the Conference I came to my work. My people received me gladly and the officers at once brought in the circuit horse, but now we have a nice horse and buggy to ride over the circuit. The people know how to treat a preacher. Our first quarter convened on the 9th and 10th of April. The District Superintendent, F. H. Henry, came on time full of business, and was well pleased with the outlook for the year. Raised in the Quarter \$45. We feel that we will be able to meet all claims in a few months. We have one subscriber for the South Western Christian Advocate.—A. E. Franklin, pastor.

Stephensville.—May 28 marked the beginning of the second quarterly Conference at St. Peter Church. The Rev. E. D. Reid acted president during the absence of the District Superintendent. Reports in good shape with nearly every member of the Conference present and made the meeting unusually good. There were large audiences at all of the services. Eighty-eight persons partook of the Lord's Supper and four persons subscribed to the Southwestern Christian Advocate.

The good women spared no pains in preparing a choice dinner for the officials. This was a memorable conference. At 4 p. m., the spacious building was packed to overflowing to witness the funeral of Bro. Samuel Anderson, an old official of Elijah Church.

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BATON & MAINS, Publishers

NEW ORLEANS, JULY 7, 1910

Vol. No. 44—No. 27

MOUND BAYOU, MISSISSIPPI

One of the show places of this country as concerns the progress of the negro is Mound Bayou, Mississippi. Here one finds in bold type indisputable evidences of self-government, of initiative, of self-control, of race contentment and of constructive leadership. Mound Bayou is famous. Famous for its success and not its failures. Here the thriftless, indolent, criminal, lazy negro is conspicuous for his absence. On the other hand the colony of about eight thousand people is made up of law-abiding citizens who work from "kin to kant," who are frugal and are therefore laying in day by day a store for the rainy day. It seems a paradox that the negro should be supremely happy and contented in the State of Mississippi; and yet this is just what impressed us when we visited Mound Bayou. Certainly there are no parks and merry-go-rounds and moving picture, skyscrapers or any of the equipments of a modern city to interest a visitor; and yet Mound Bayou had something that was more appealing. This little municipality which is one mile long by one-half mile wide answers within its confines to the deeper yearnings of life. It was an indisputable refutation of the claim that the Negro's case is hopeless. Here the negro under his own direction is drawing from the earth a vast wealth for his comfort and for his enrichment.

Here the Negro has learned the much-to-be-desired lesson of race contentment; of working out within the borders of the race its own distinctive life and happy in the job. Although they are alone separated from the white civilization, these Negroes demanded for themselves, for their own comfort and happiness well constructed and well furnished homes. In some instances these homes are tastefully and elaborately decorated and possess modern conveniences and all the appointments necessary for a well regulated home. They need and maintain for themselves churches, schools, a bank and a library. There is also the beginning of the laying of walks and all the indications of a city; if not of magnificent distances, of profound reality. We never met a happier city of Negroes in all our born days. It seemed that there was nothing they lacked. The very dust of the street meant much for them. Of course, all of this could not have been but for the leading of select men; and in this Mound Bayou is most fortunate. The pioneer and real founder of this community is Isaiah T. Montgomery, who formerly belonged to a brother of President Jefferson Davis of the Confederacy. It was an indication of long march of civilization when Mr. Montgomery had the rare honor recently at Hardensville, Kentucky, of participating in the laying of the corner stone of the Lincoln Memorial, which is to be erected on the Lincoln farm and which is to cover the original Lincoln cabin. Mr. Montgomery is a man of sterling qualities. He is pure gold, frank, open, determined, honest and indefatigable in labor. He has made for himself a niche not only in the community of Mound Bayou, but in the life of his race in the State and nation which is enviable. Mr. Montgomery is a constructive statesman, a born leader of men. He is now quite seventy years of age, and it is fortunate for him that he was re-enforced by young blood some six or seven years ago. About that time there came into this community Charles Banks from Clarksdale, who risked his fortune and his career in this small but growing town. Here Mr. Banks has linked himself with Mr. Montgomery, and to him much credit is due for the recent prosperity of this thrifty municipality. Mr. Banks is a man of large vision; of rare initiative and foresight and business acumen of a very high order. He is not only a

large farmer and banker, but he is a cotton buyer, real estate dealer, an orator and statesman. Though young in years he has demonstrated himself to be a man of rare power and a worthy co-partner with the now famous Isaiah T. Montgomery. We are very gratified to present elsewhere in this paper a brief account written by another of the success and progress of the town of Mound Bayou.

A STRIKING EXAMPLE OF BUSINESS SUCCESS

We are devoting much of space this week to articles which bear especially upon the economic, industrial and commercial growth of the Negro people of this country. We are doing this first as a matter of general interest and information to our thousands of readers and at the same time in honor of the Louisiana Negro Business League which opens its session in this city on the date of our publication of this week. It has been our plan at some time to direct in a brief way the attention of our readers the success of a particular business firm which has been conducted along lines of the real merit and legitimate business principles.

It was our pleasure some time ago to visit the plant of Mr. H. J. Heinz and Company at Alleghany, Pa. There are so many things distinct about this plant and worthy of note and commendation that we feel justified in singling this enterprise out and naming it as an inspiration and model for our people. Thirty-six years ago the senior member of this firm Mr. H. J. Heinz, who happens to be a stalwart member of the Methodist Episcopal Church, began business by raising a small crop of horse radish grinding it with his own hand at his father's homestead and carrying his produce to market in a wheel-barrow. Within these few years he has seen his business grow to be one of the largest of its kind in the world. From a small patch the farm has grown to thirty square miles of seed planted for the establishment and from one lone room 12 x 12 until today his entire buildings cover forty acres with sixty-one salting stations in other parts of the country. Mr. Heinz's first advance from his father's homestead in disposing of his horse radish was the renting of a lower room in a two-story brick house then occupied at Sharpsburg, Pa. by a colored family. The firm has very decidedly outgrown its first quarters. Of course this two-story house is of rare interest to Mr. Heinz today; and it should occasion no surprise that he has brought that house intact on a barge from its original site at Sharpsburg, Pennsylvania, to Alleghany, Pennsylvania, where in its modesty it occupies a warm place beside the large and elegant white marble administration building which occupies a center place in this great plant. We were literally charmed as we passed from building to building and noted the enterprise, thrift, industry, conscientious application to duty that greeted us on every hand; and we concluded that anything that is worth doing at all is worth doing well; and that it does not matter what one does at it matters how well you do it.

Likely enough some one turned up their nose when Mr. Heinz took a piece of horse radish or pickle between his fingers at the beginning of his career. But within these two insignificant vegetables were incarnated the possibility of a great business into which could be placed the largest possible business acumen and make a legitimate profit and thereby prove a blessing to the world in general.

In most of the buildings of the plant one will find mottoes of rare significance and of value.

Together with other gentlemen members of the Washington conference we were escorted through

this plant by Mr. Edward Nathaniel Harleston who is a trusted and highly honored employe of Mr. Heinz and the only colored man who holds such a position with this firm. It is through his kindness and courtesy that we are able to reproduce elsewhere in this issue all the mottoes found throughout this plant. They should be read with a good deal of inspiration and of help. One of the first mottoes that greeted one as he passes into the magnificent administration building is one that is said to have embodied the abiding spirit of Mr. Heinz's mother and which have been a source of direction and inspiration to him during these years: "WORK EVERY DAY AS THOUGH YOU EXPECTED TO LIVE FOREVER; AND LIVE EVERY DAY AS THOUGH YOU EXPECTED TO DIE TOMORROW." On one of the stair-way windows is to be found this very significant motto and we were told by Mr. Harleston was one of the favorites of Mr. Heinz and the factory: "Work, integrity, tact, economy, courage, temperance, faith, prudence—elements of character essential to success."

It was a rare pleasure to see Mr. Heinz during our visit to his plant and note his earnestness in dealing with details. It was only a matter of placing of a rug at the entrance of the administration building, but he has his own individual ideas about this. A carefulness of details is always essential to success and to this should be added of course, honesty of purpose, straightforward business dealings with the customers and the putting out of honest articles. It would be our pleasure to give our readers a lengthy account dealing with details at this plant but it is inconvenient at this time.

BUSINESS OPPORTUNITIES

The South furnishes the most inviting industrial, economic and commercial opportunities for the Negro. Barring local prejudices, and the slight in crease of prejudice against the Negro as an industrial factor in the South, the Negro is welcome to all the work that he can do, and that, too, without a limit as to its kind. We have noted in this city, recently, Negro brick masons taking the corner of the walls while white masons were doing the line and the inside work. Aside from this, the Negro merchants are encouraged in the South; in some instances they receive their largest support from white patrons. But, as a matter of fact, one of the largest factors in the business opportunity of the Negro in the South is that the bulk of our Negro people live here and to husband their financial and commercial developments is an immediate task of our people. This should be done in the interest of our people as individuals and as members of a race just at the beginning of its commercial life. Our people are to be taught the lessons of economy, thrift, frugality, and honesty of toil. The wealth of the Negro may not amount to very much per capita, but it is considerable in the aggregate. Take for instance the City of New Orleans with practically 100,000 Negro population: At the lowest estimate it takes about \$10 per month to house, feed, clothe and provide for each of the 100,000 people. This is a lump sum of one million dollars spent per month, or \$12,000,000 per year. Suppose the Negroes could control one half of this business or \$6,000,000 a year, and allow there is a profit of five per cent. on the gross business done that would mean a net income of \$300,000, which would support 300 families at \$1,000 per year. This would mean very considerable in the moral and social life of our people. For one of our serious handicaps is our poverty. All our girls cannot find appointment as school teachers; there must be some other avocation open to them, and that which seems most inviting is the commercial world.

The Industrial Progress of the Negro

By the Rev. R. R. Wright, Jr., A. M., B. D., Editor of the Christian Recorder

To the student of the development of races, the progress of the Negroes of America in the last forty-five years has been all that is connoted by the term marvelous. Considered from whatever point of view, whether of intellectual development, physical, religious, moral, industrial or even political development, the facts are both surprising and remarkable, and cannot fail to elicit the favorable comment of all who are at all familiar with race development.

This paper will concern itself with only one phase of Negro progress, viz., the industrial. In order to properly gauge this progress we must contrast 1860 and today. In 1860 the Negro race was practically a race of slaves, owning only a few personal things, which their masters might allow them to have. Even the half million Negroes, North and South, who were free, were in a most miserable condition, which some describe as but little better than slavery itself. Among the Negroes, whether slave or free, there was no such thing as freedom of movement from place to place, freedom of worship or of meeting; there were practically no savings, no industrial organization.

In 1910 the Negro population has more than doubled. The most remarkable industrial development has been in the diversification of labor. Eighteen hundred and sixty saw four million Negroes, all chiefly yaborers and farm laborers. Today there are just as many Negroes on the farm as in 1860, with this difference, that they own over 200,000 of these farms, and that a round million of these Negroes are farm managers, owners or overseers. The Negroes control over 26,000,000 acres of land, which, if put together, would be an area larger than the total areas of the States of Rhode Island, Delaware, New Jersey, Massachusetts, Connecticut and New Hampshire combined, and larger than the combined territory of Holland, Belgium and Denmark. But that is not all. The Negroes raised in 1860 chiefly cotton; to-day they raise twice as much cotton as then, and have diversified their crops, being engaged in nearly every kind of agriculture engaged in in this country. In 1900 the census reported 1,344,139 agricultural laborers, 537 dairy-men and dairywomen, 757,828 farmers, planters and overseers, 20,744 turpentine farmers and laborers, 6222 lumbermen and raftsmen, 2457 gardeners and florists, 1311 stock raisers, herders and drovers. In the State of Georgia, Mr. Deal L. Jackson, of Albany, generally markets the first bale of cotton, while in the West, Mr. J. J. Groves, of Kansas, is known as the "Potato King," being one of the largest potato growers in the country.

In 1860, next to farm labor came domestic service. There are not less Negroes in domestic service today than then, but more, and the service is far more efficient. But from the domestic servants of the slave days have developed the hotel and restaurant keepers, of whom there were 4476 in 1900, and possibly 7000 today. In many small cities throughout the country the leading hotel is conducted by the Negro. Then there are carpenters, barbers who conduct their own business, etc. Next to domestic service came the mechanic. There are more and better Negro mechanics today than ever. Much has been said of the "old-time mechanic" of the slave days, but their productions will not compare with those of the Negroes of today. But there are not only mechanics, but contractors and builders and architects, which were practically unknown a generation ago.

The development has not only followed the lines of slave labor, but there has been a development of many practically new lines of industry. The rise of the Negro professional man has been rapid. As fast as the Negro could graduate from a medical school he found practice, and many Negro doctors are today reputed wealthy. In 1900 there were 1734 Negro physicians; today there are probably 2500, and there is room for 2500 more. Young Negro physicians often found it easier to build up a practice than white graduates. The lawyer and journalist have found less rapid progress, while the teacher has been more in demand than all. In 1860 there were possibly not 100 Negroes who gained a livelihood from their professions, exclusive of the

ministers, but in 1900 there were over 47,324 Negroes in various professions, chief of which were: Clergymen, 15,530; musicians and music teachers, 3921; actors, etc., 2043; physicians and surgeons, 1734; lawyers, 721; teachers, 21,268; government officials, 718; journalists, 210; electricians, 185; engineers, 120; literary and scientific persons, 99; artists and architects, 288.

Side by side with the professional men has been the development of Negroes in business, at first not so rapid as the former, but at present more so. Articles elsewhere in this issue will give a slight idea of business in various parts of the country. Negroes are today in nearly every kind of business, from selling roots and herbs in a backward Southern town to selling stocks and bonds in Wall Street. There is no census of Negro business men, but the number cannot be less than 150,000. The progress of the race bewilders one who endeavors to keep up with the business development. Every day dozens of new enterprises start. The census of 1900 gave 1186 manufacturers and officials, 82 bankers and brokers, 187 commercial travelers, 9098 retail merchants, 149 wholesale merchants, 150 officials in banks and companies, 453 undertakers, 247 photographers, etc. These businesses have opened up a field for a small army of clerks, stenographers, typewriters, bookkeepers, etc. We remember the first Negro who owned a typewriter in the town in Georgia in which we lived, less than twenty years ago, and the young woman who operated the machine came all the way from Chicago and was a curiosity in the neighborhood. Contrast that with today, when there are in this city alone more than 100 Negro clerks, stenographers and typewriters. In 1900 there were 8044 clerks, bookkeepers and stenographers.

In 1860 there were only two occupations open to Negro women—farm labor and domestic service. How great has been the development! While most of the Negro women still labor on the farm and in the household, the development in other lines has been great. In 1900 some of the occupations in which Negro women were engaged, were as follows:

Agricultural laborers, 509,687; gardeners, florists and nurserywomen, 71,665; dairywomen, 134; stock raisers, 22; actresses, 262; artists, 86; clergymen, 164; dentists, 7; lawyers, 10; musicians, 1185; physicians and surgeons, 160; teachers, 13,525; literary and scientific persons, 25; laundresses, 218,228; servants, etc., 345,386; agents, 271; bookkeepers and clerks, 754; commercial travelers, 12; retail merchants, 860; wholesale merchants, 3; stenographers, 177; telegraphers, 11; undertakers, 14, etc.

But the industrial progress of the race has not been confined to diversification of labor; there has

also been organization of industry, a phase of development of which there was only slight evidence at the emancipation. Churches and secret societies started the business of organizing. Then there is the labor society, which bids fair to join with the labor union in the near future. The small capital of many Negroes has frequently been combined to form some kind of company. Many of these have failed. In fact, the first three decades may be called the period of failure, and we are just now beginning to see real successful co-operative or corporate business. Negro insurance companies, banks, manufacturing companies, real estate and investment companies are now successful in every part of the country, and it is hoped that the census of 1910 will give us accurate information concerning them. The National Negro Business League, which was started in 1900, is possibly the most influential organization among Negro business men. With its State organizations and local chapters, it is destined to become a much greater force in developing Negro business.

In 1860 the Negro race was practically propertyless; perhaps all they owned would not foot up \$1,000.00. Today no one would dare speak of the wealth of Negroes and claim anything of accuracy for his estimate. Professor W. E. Du Bois is without doubt the most capable investigator of Negro conditions. He spent two years investigating Negro conditions in a certain city, and he failed to reveal the presence of a Negro millionaire in that city, and no man knew the wealth of this Negro until he died and his estate had to be settled. This shows the difficulty of even approximating Negro wealth. Suffice it to say that a people who were practically homeless in 1863 owned 373,480 homes in 1900, and possibly half a million in 1910; that a larger percentage of these Negroes had paid every cent on their property than of whites of this country. What Negroes have in savings banks will never be known. In one bank alone in this city the cashier informed the writer that in a single year 2045 Negroes opened new accounts, and that possibly \$3,500,000 in the bank belonged to members of the race. It is our opinion that if the wealth of the race were put down at one billion dollars it would not be exaggerated.

Another sign of the industrial progress of the Negro is the decrease of the percentage of women who are at work. In 1863 practically every able bodied Negro, male and female, was at work. In 1900 less than half of the females over ten years of age were at work. Thus more Negroes are earning enough to keep their families, educate their children and to save a small sum beside.

Negroes are also giving employment to Negroes. This was such an unusual thing that a few decades ago it was hard for a prosperous Negro family to get another Negro to cook or wash for them; but this is passing. But not only on the farm and in domestic service, but in business, Negroes are giving employment to thousands of their race.

This is but a short surface sketch of the marvelous industrial progress of the race since 1860.

The Influence of the Church in the Industrial Progress of the Negro

The most potential organization within the race to-day is the Church. Though primarily religious, the Church has touched every phase of Negro life from the cradle to the grave. In the beginning of the industrial uplift the Church has played and is playing a large part. First, the churches employ not less than 25,000 persons, and thus give a regular means of livelihood to at least 100,000 persons. If the salaries paid average \$300 per year, it means \$7,500,000 paid annually. Add to this another \$5,000,000 spent annually for other purposes, and you begin to get some idea of the financial importance of the Negro Church. The Negro Church, according to the United States census in 1906 had \$56,636,159 worth of property, of which \$51,630,254 was paid for and unencumbered.

The Church has been directly responsible for inaugurating many business enterprises: The oldest Negro newspaper is the Christian Recorder, established in 1852 by the A. M. E. Church; the oldest

Negro publishing house and the oldest magazine are owned by the same Church. The largest printing establishments among the race in the country are run by the large denominations, and their annual business is near a quarter of a million dollars. More than two-thirds of the books printed by Negroes are printed in these Church plants. The oldest Negro bank president is the Rev. Pettiford, of Alabama, while the largest Negro bank is headed by a Negro preacher, Rev. W. L. Taylor, of Richmond, Va. The largest building and loan association among Negroes, one that has bought a half million dollars' worth of homes for Negroes, is the Berean Building and Loan Association, which was established in Berean Presbyterian Church, in Philadelphia, Pa. In this city there are more associations for buying homes than in any other city, and half of them started in a Negro Church.

The Church has been the rallying place for the Negro; it is the one organization that has kept in touch with the people, and has not tried to get away

from them. Hence nearly every movement which has endeavored to get hold of the people has come through the Church. Corporations, companies of all sorts, good, bad and indifferent, have been launched in the Church, and even to-day the National Negro Business League holds its meetings in the Church.

When the young physician comes to town, it is to the church that he goes for an introduction. If a strike occurs and Negroes are wanted to work, it is to the church the application is sent. If there is a plan to organize a grocery store or to sell mining stock, the minister is consulted and the church is used for the meeting.

Much has been said about the buying of church property; but today there is no finer investment within the race than church property of \$51,000,000 clear. Many men have learned first how to buy property by being on trustee boards and committees

to purchase property for the church, and their first experience in building came in the struggle to build a church in their small community.

The Church has had a large influence through its ministry. Whatever may be its faults, the Negro ministry is the one group which has always tried to inspire the race to achieve. Ministers have helped bright young men and women to college, others in business, others in professions. Most of the Negro colleges were started in Negro churches, and even today more than half of the Negro schools of some States are taught in Negro churches.

But the greatest influence upon industry which the church has had is in its practical teaching of co-operation. Through much struggle, often bitterness and factions, the Church is gradually teaching Negroes to stick together. This lesson, once learned, is destined to be of greatest benefit to the race in all lines.—In the "Christian Recorder."

Negro Banks and Bankers

By the Rev. Henry Allen Boyd

What are the Negroes doing for the race as bankers, is a question that has been asked and one which I venture to answer. When one stops to consider the enormous amount of business transacted by Negroes of the United States annually he would naturally suppose that the Negro had gone into the banking industry in earnest or at least, the array of banks now in operation by members of the race confirms this belief. I gave in the February 18 issue of the *The Nashville Globe* the most complete list of banks, their location, the names of the officers, and the capital stock of each, that has ever been given in print to the public. This tabulated statement of banks was conservative, because it did not mention institutions that have suspended operation nor did it mention those already organized and chartered in various States that had not thrown open their doors. The rapid growth of the Negro banks can be attributed solely to the advancement of the Negro along commercial and business lines. His operation of large insurance concerns, mail order houses, publishing plants, commercial organizations and other pursuits of industry that support banks has created a demand for them, hence it is not hard to understand when viewed in this way. In looking over the vast number of such institutions under the direct control of the race, you will find that the majority of these banks is to be found in the South. Virginia leads the Union with a fairly safe margin. There is an explanation for this. One has ventured to say it is on account of her enterprising population, which is a credit to the Old Dominion, yet she may be overtaken by the rapid strides now being made by the State of Mississippi. Other States are getting the banking idea well in hand and within the next two or three years what now looks like a mushroom growth, will prove to be a bulwark of financial institutions backed by a paid up capital that will be a credit to the race.

The encouraging feature of the Negro as the organizer and promoter of Negro banks, the one feature that guarantees much for him in the future, is the small number of failures noticeable among them. Not since the disastrous failure of the Freedmen's Bank at Washington, D. C., has there been a complete failing of one of those organized and operated by members of the race. Indeed, it has been often stated that not many depositors have suffered from the failing of a Negro bank in the United States. Thus this first failure right in the door of the nation's capital has served to strengthen the confidence as well as to educate the Negro in the financial world.

Another reason for the success in this new and untried field is the co-operative plan upon which the banks are organized and operated and the easy terms upon which the stock is disposed of. For instance, in one city a bank was opened and the stock was placed upon the market at \$1.00 per share. Within the space of two months \$10,000 worth of stock had been subscribed and paid in. On the other hand, there are banks now in operation by Negroes whose capital stock is as high as \$100 per share, much of the stock being disposed of at this fancy price. The concerns are doing a very creditable business.

There is much that is unknown about the origin of Negro banks. In fact, few people would realize that as far back as 1882 there was a Negro bank in existence in the United States. The Dime Bank at Kingston was organized and operated in the State of North Carolina in 1882. It is said that this was thirteen years before any white bank was operated in the same city. After this proved to be a success, came the establishment of the True Reformer's Bank of Richmond, Virginia, which comes second and which is to-day regarded as the leading bank among Negroes in the United States in point of paid up capital and surplus. The third in age can truly be given to the Alabama Penny Savings Bank, of Birmingham, Alabama. Thus it will be seen that the pioneer banking concerns is The Dime Savings Bank at Kingston, H. E. and Chas. F. Dunn, President and Cashier, respectively; the next, The True Reformers of Richmond, W. L. Taylor, President; the third, The Penny Savings Bank, at Birmingham, Ala., W. R. Pettiford, President. The oldest president of a Negro bank, in point of service, is W. R. Pettiford, who is now serving his nineteenth consecutive year as president of the Alabama Penny Savings Bank, of Birmingham Alabama.

The forward movement has not been confined to the men alone in this banking epoch the race has now entered upon, for women are becoming potent factors as financiers. The St. Luke Savings Bank of Richmond, Va., has as its president Mrs. Maggie Walker.

There is another encouraging feature which lends a brighter future to the outlook of these financial institutions, that is, they weathered the financial storm of 1907 in such a way to reflect credit, not only upon themselves, but upon the business side of the city in which they were located. In looking up the Negro banks it will be seen that the majority of them is confined to the South or to the Southern States. Whether this is caused by the fact that a vast number of Negroes reside in the South is not known; nevertheless, it is true, as only two banks are located north of the Mason and Dixon line. They are People's Savings Bank, of Philadelphia, Pa., and the Jesse Binga Bank, of Chicago, Ill. If we were to look at a particular section of the United States, we would again state that there is not a great number in existence west of the Mississippi River. The majority of them will be found south of the Ohio and Potomac and east of the Mississippi, in that section of the United States where, at least, two-thirds of the entire Negro population is to be found. Two States west of the Mississippi, namely, Oklahoma and Texas, are supporting banks. At one time Arkansas was a factor, but both the banks once operated in that State have suspended, not, however, at a loss to but few of its depositors. Only two States in what is known as the Solid South are without Negro banks. They are Louisiana and Kentucky. Thus those States in which are to be found these institutions are Maryland, Virginia, North Carolina, Georgia, Florida, Tennessee, Alabama, Mississippi, Texas and Oklahoma. It is impossible to correctly state the total of the clearings of these Negro banks for the year 1909, but a conservative estimate places it at \$20,000,000. In-

deed, it is with much difficulty that the capital stock can even be learned as most of the concerns have acquired the habit of non-communication.

In speaking of the cities that are supporting two or more banks, it would be unfair not to say that the new State of Oklahoma presents one and comes in for a goodly share of recognition. In Boley, a distinctly Negro town, will be found two thriving banks, namely, the Farmers' and Merchants' Bank and the Boley Bank and Trust Company. There will also be found two Negro banks in Vicksburg, Mississippi; two in Memphis; two in Nashville, Tennessee; three in Jacksonville, Fla.; two in Newbern, two in Kingston, North Carolina, and four in Richmond, Virginia.

The authorized capital stock of Negro banks in the United States is \$2,000,000, which of itself represents the growing confidence of the people in these United States. In order that it might be seen just how and where these are located I will give them in their alphabetical order; Alabama, 2; Florida, 4; Georgia, 6; Illinois, 1; Maryland, 1; Mississippi, 11; North Carolina, 6; Oklahoma, 3; Pennsylvania, 1; Tennessee, 4; Texas, 4; Virginia, 13; South Carolina, 1.

The estimated dividend that would be declared annually on this \$2,000,000, if as small a dividend as 5 per cent was paid, would amount to \$120,000 annually. Great interest is being manifested in what the banks are doing, one for the other, and especially what influence they are wielding in the several States, cities and communities where they are located. The prediction is made, and can be reasonably adhered to, that in 1911 at least 20 more Negro banks will be opened. Already there has been sufficient information picked up to point out 15 that have recently been organized. Most of them have applied for charters. The launching of these great enterprises means that thousands of dollars from scores of secret society organizations will be brought and deposited in Negro banks. If this is done, it would make the clearance over \$50,000,000 annually, instead of \$20,000,000, as was estimated last year. That the Negro is steadily and rapidly advancing in this new vocation is no longer doubted, as he has proven his ability to cope with the other races as financiers and controllers of great wealth.

Saviour for Great Sinners

Many a sinner has felt that he was too wicked to be saved by God. The devil is in the habit of telling sinful ones that they are so far gone in iniquity that there is no salvation for them. But this is one of Satan's great falsehoods. The truth is, a great Saviour longs to save very great sinners. Among the many examples of this precious truth, the following one is impressive. Years ago there were in Edinburgh, Scotland, some medical students who belonged to what they called the "Hell Club." They had mock communions of the Lord's Supper. At such times they told stories, and their said: "The body of our Lord Jesus Christ." This was followed by passing bread. Then they drank wine, saying, "The blood of our Lord Jesus Christ," followed by laughter and stories. A writer, in referring to the affair, says: "One mid-night the president of the club took up a glass and said: 'The blood of our Lord Jesus Christ,' and it seemed to turn to literal blood! He began to tremble, put it down on the table, took his hat, and, without any explanation, went out. Every step seemed to say, 'You are guilty of the blood of Jesus!' He walked the streets until sunrise, and everything he looked at seemed to say, 'Guilty of the blood of Jesus!' He went home shortly before the sun was up. His father was dead, but his mother was there. He went to his room, fell on the floor, bowed his head, and said: 'I am guilty of His blood! I murdered Him!' His mother had been lying on her face all night long, crying out, 'O, God, my boy! Save him! I plead the blood!' She heard him crying, and by and by she opened the door, and he was saying, 'O, God, I shed the blood of Jesus Christ! Have mercy upon me!' His mother threw her arms around his neck, and said: 'You are really praying, my son?' He was saved that morning by his great Saviour, and years afterward he became a preacher, long known as Dr. Mackay.—C. H. Wetherbe.

Every whiskey barrel contains a long and deep river of death.

The Romance of Mound Bayou

One of the best stories ever written concerning Mound Bayou, Mississippi, is from the pen of Mr. Thomas H. Arnold, whose syndicated article published in many of the leading papers, North and South was widely commented upon with favor.

Mr. Arnold's opening paragraphs are quite optimistic. He says:

The strongest evidence of the sterling qualities of the negroes who make up the colony of Mound

Bayou is in the colony nor in the property or enterprises of the village itself.

It is a town founded by negroes, built up by negroes, managed by negroes, all of whom are descendants of the real old time African race into whose veins has crept no germ of that shiftlessness, worthlessness, criminal tendencies or self-importance that characterizes so many of the race who have grown to be such a fester upon the average city and who live upon the proceeds of thieving and of crime.

That kind of blood has never found permanent lodgment in the citizenship of Mound Bayou, nor of the farming element of the "colony."

Suffered Many Hardships.

Like the pioneers of the wild west these men had many hardships to encounter, toil and privation to face every day, disappointments to meet and overcome, and as the fruits of their labor began to materialize and give promise of better things new forces from all sections of the State began to gather about them and to take part in the work of building up and developing that distinctively Negro ideal of a model Negro community.

If there were sloths and drones among the little army that marched to Isaiah Montgomery's and Benjamin Green's lead, or any with those other and very undesirable qualities that could better be endured in "the nigger quarter" of some large city, they were promptly advised to mend their ways. The advice was given in earnest, too, and when not heeded it was followed with a ticket of leave that took the undesirable citizens to green fields and pastures new.

That is the spirit that prevailed with the pioneers of Mound Bayou and such is the rule that main-

tain in the colony nor in the property or enterprises of the village itself. cotton houses, and through miles and miles of whose cotton fields the train speeds as a great vessel might cleave the waves of the ocean, have disappeared. They are conspicuous by their absence here and in their places are found innumerable small holdings, each worked by a separate negro owner or a negro tenant, and in place of the great white plantation houses are the low, squatty houses of these independent tillers of the soil who know no



THE HON. ISAIAH T. MONTGOMERY

Bayou and of the merit and stability of the great work they are doing is found in the fact that the white people of Bolivar County, in which their colony is located, stand ever ready to help and protect them to the fullest extent, and speak of them in the highest terms as a community of race builders.

There is a lesson in Mound Bayou that it would well pay the negroes throughout the United States to study and profit by. It is a lesson of how they may become prosperous and self-reliant, of how they may build for their posterity in a way that will bring forth the blessings of those who are to come after them. To segregate the negro from the white race and yet have him prosperous and contented, has been, heretofore, a problem that was considered incapable of solution, but Mound Bayou is a living contradiction of the assertion and a revelation in that line of undertaking.

We give herewith some of the more significant paragraphs of Mr. Arnold's most interesting article:

A study in black and white—principally black. "The Black Metropolis of the South," with the people black and the houses white.

Such is the town of Mound Bayou, situated in Bolivar County, Mississippi, a town where no



A COTTON SHIPMENT

white man can own a foot of property, invest a dollar in its improvements or enterprises, nor till any of the 40,000 acres of rich delta soil that goes to make up the "Colony of Mound Bayou."

With the bare exception of \$10,000 put into a library building for the benefit, enlightenment and advancement of the people of this unique community and those who will come after them, by Andrew Carnegie, no man of white blood has a dol-



CARNEGIE LIBRARY

lars to this day, and as a consequent result Mound Bayou colony to-day, with its 7000 black citizens, can boast a cleaner record in a criminal way than any community of much greater size in any Southern State, and for stability of its enterprises, freedom from debt and the independence of its citizenship, individually and as a whole, it stands second to none.

In the Heart of the Delta.

In the very heart of the wonderful Delta country, where the soil is as rich as the proverbial cream—more fertile than the famed Valley of the Nile or the most landed granaries of the old world, on the line of the Yazoo and Mississippi Valley Railroad, is situated Mound Bayou. Leaving New Orleans the train speeds on, passing the Louisiana State line and rushing northward through the counties of Wilkinson, Franklin, Jefferson, Claiborne, Warren, Sharkey and Washington, with the huge levees towering on the left to prevent the spring freshets from devastating the great stretch of jet black alluvial lands with the floods from the mighty "Father of Waters," and then Bolivar county is reached—the garden county of all that wonderful "American Valley of the Nile," of which Rosedale is the county seat.

As the train draws near to Mound Bayou the traveler notices that the broad plantations, with their palatial homes and dotted in greatest profusion with newly whitewashed tenant cabins and



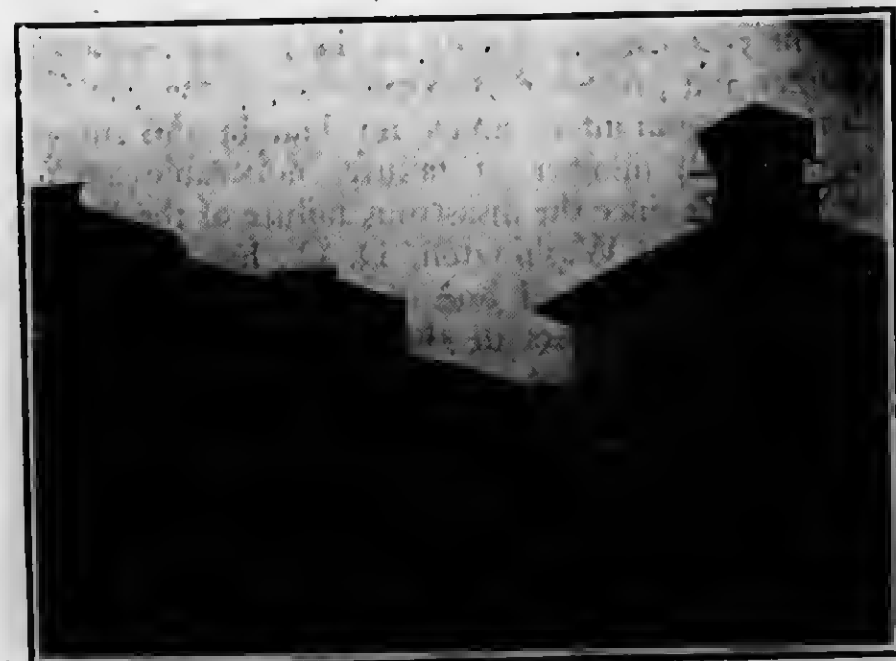
MR. CHARLES BANKS

task masters and who are not held in eternal servitude by the demon "furnishing system" in the yoke of which their less fortunate brothers who work for the great plantation owners as "share croppers" have their necks from the day they stick a plow into the ground until they come to occupy the only six feet of earth about the possession of which they will never be disturbed.

These homes are not grand, nor built on the most modern lines of architecture, but they are comfortable, in the sense in which the average negro farmer accepts the term, and each has its little flower patch in front, its well-kept fences, its vegetable garden, and many of those things that go to make home home, no matter how humble it may be. There is an air of pride and attention about it that tells only too plainly that "daddy and mammy knows dat it's his'n, an' dat dey gwine ter keep it."

The Town of Mound Bayou.

In the midst of this district of negro farmers lies the village of Mound Bayou, quite picturesque and surely a unique proposition in the history of town building in this great country. If one had said



THE OIL MILL

to me a few years ago that it were possible or practical for the negro to segregate himself and without the aid of the white man and his advice and means to build up a community of his own race exclusively that should be a complete credit to himself, his State and his people, a community where crime and criminals are not tolerated, where law is enforced along legal lines, where business is conducted on strict business principles, and

where, at least, 90 per cent of the heads of families own their own properties or have snug bank accounts. I should have lustily pooh-poohed the idea.

But as one steps from the train he soon realizes that here is the living reality of that seemingly wild dream. As he stands on the platform the traveler is not long in awakening to the fact that he is the only white man in the colony of 7000 blacks, and yet there is an air, a something, that imbues him with the realization that he is perfectly safe, perfectly welcome—as a visitor, as an investigator, but not as a meddler, nor as one who imagines he can own a foot of land there or invest a dollar in their enterprises or undertakings.

Town Is Self-Governed.

While the town of Mound Bayou is under the jurisdiction of a mayor and three aldermen, elected by the adult males of the place, all of whom are negroes, the real government is by common consent, in the hands of the people at all times, for

whenever a question of importance comes up the entire community is called together in a body, the matter is fully and thoroughly discussed and is decided and carried out according to the wishes of the majority, the women having the same right of representation in all town meetings as the men.

Every official of Mound Bayou is a negro, and even the white sheriff of Bolivar county does not intrude officially on the colony, but appoints a colored deputy to represent him in that district.

But there is little use for officers among this colony of black people. It is almost a proverb with them that the deputy sheriff and the constable are the only idle men in town. That's wonderful, isn't it, in a town of negroes?

As an example of how their affairs are regulated and the respect they have for law and order, may be cited an incident that occurred in 1905. A citizenship meeting was called, for it had been discovered that several "blind tigers" were being operated in the village. The matter was thoroughly

discussed, and the sentiment emphatically expressed that this character of lawlessness would not be tolerated, and the "blind tigers" then and there ceased to exist.

It was not many years ago that the local option party of Mississippi made a strenuous effort to abolish local option in Bolivar county, and the whisky element ascertained that the success of the movement hung on a half dozen franchised voters of Mound Bayou. They immediately set to work to endeavor to corrupt these voters. This move came to the knowledge of the colony, a citizens' meeting was called, and the suspected voters were reprimanded in a stern but kind way. It was reasoned that saloons and rum shops in the county, even though they were absent from the colony, might demoralize some of the members of the colony and result disastrously. Accordingly the village delegates were instructed to cast their ballots with the prohibition party of the county, and that saved the day in Bolivar for prohibition.



STREET SCENE



BORING FOR ARTESIAN WATER

Mottoes Taken from the Walls of a Successful Business Concern

One of the largest and most successful business establishments of this country is the H. J. Heinz Pickle Co., of Pittsburg, Pa. Through the courtesy of Mr. Edward Nathaniel Harleston a trusted employee of that firm we are able to furnish the guiding mottoes of this establishment. They should be helpful not only to business men but to all:

AUDITORIUM

Know thyself; truth conquers.

Difficulties show what men are.

Forethought saves afterthought.

The noblest motive is the public good.

Words are also actions and actions are a kind of words.

Too low they build who build beneath the skies.

Order is Heaven's first law.

Energy brings bread; indolence brings want.

Knowledge is power.

Opportunity waits but a moment.

Quality is to a product what character is to a man.

Truth crushed to earth will rise again.

Trifles make perfection, and perfection is no trifle.

If a man disappoints me once, it is my misfortune, if he disappoints me twice, it is my fault.

If you want knowledge, you must toil for it,
If food, you must toil for it,
If pleasure, you must toil for it,
Toil is the law.—John Ruskin.

MR. H. J. HEINZ' OFFICE

Not so much what you say, but how, when and where.

What you are speaks so loud, I cannot hear what you say.

The bee goes to the same flower for its honey, where the spider goes for its poison.

Work every day as though you would live forever;

Live every day as though you expected to die tomorrow.

Make all you can honestly,
Save all you can prudently,
Give all you can wisely.

Do the best you can where you are, with what you have today.

Be ashamed to live and afraid to die until you have done something to make the world better.

Be true to your word and your works and your friends.

STAIR WINDOWS

Not so much what you say, but how you say it.

Work, Integrity, Tact, Economy, Temperance, Faith, Prudence—elements of character essential to Success.

Luck may help a man over a ditch, if he jumps well.

Pure goods and clean methods the cause of it all.

Tongues in trees; books in running brooks; sermons in stones, and good in everything.—Shakespeare.

Knowledge the handmaid of Labor.

TIME OFFICE

Temperance and labor are the two real physicians of men.

Labor is preferable to idleness, as brightness is to rust.

Labor, wide as the earth, has its summit in Heaven.

Labor makes life sweeter; Idleness makes it a burden.

MOTTOES SEEN ON WALLS THROUGHOUT THE PLANT

An honest hand will pass through the whole land.

Without grace and good manners in company, one is hardly tolerated.

THE CHRISTIAN LIFE

Cherry and Sunny

It is not matter of temperment nearly as much as some people imagine. To have a cheery and sunny and care free habit of thought and life is something probably to be sought after and cultivated more than it is; but there is a greater achievement than this, and as a much more Christian and fundamental one.

It is not a matter of circumstances or surroundings or chance happenings in life. Some of the sweetest souls—those who keep most resolutely the bitterness of envy and mistrust and narrowness and pessimism out of their schemes of life—have had to drink most deeply of the cup of sorrow and trouble and affliction. Keeping sweet is a habit of the soul; it is not learned lightly by very many of us; but it may be, it ought to be, maintained and persisted in even when life is doing its worst for us.

Just to take men and things at their best (perverse men and perverse things, it may be), to resolutely shut your soul to withering doubt and pessimism and fear, to be brave and hopeful and expectant to the best, to let kindness and patience have their perfect work both in your thought and in your deed—all these are implied just in keeping sweet.

We discount our religion most seriously and fatally when we do not allow it to train and discipline us in this fine art of Christian expression. We get the notion sometimes that harshness mends strength, and we do try to justify bitterness and unkindness in the name of our zeal for righteousness and truth. But we seldom succeed in satisfying our conscience by the subterfuge, and we do always succeed in taking something from the winsomeness and charm and real power of the religion that we profess. It is a question if the lack of kindliness, of forbearance, of sweet reasonableness that manifests itself in our lives so often and so constantly does not do more to dishonor the name of the Son of Man and to discredit the causes of His kingdom than all of the other failures and shortcomings that our lives do show.—Christian Guardian.

Spiritual Discernment

Invocation.

Dear Father, I know that my sense of failure and self-condemnation is due to my own fault; but how often has this been because I did not see clearly what was right and what ought to be done. Be Thou my Teacher this morning, and show me how to discern and how to approve that which is true, and therefore for my highest good. Amen!

Scripture.

"And this I pray, that your love may abound yet more and more in knowledge and all discernment; so that we may approve the things that are excellent; that they may be sincere and void of offense unto the day of Christ; being filled with the fruits of righteousness which are through Jesus Christ, unto the glory and praise of God."—Phil. 1: 9-11.

MEDITATION.

I—Love and Knowledge.

The relation between love and knowledge is most close and vital. We love best that which we know best, and we tend always to know more perfectly that which we love most truly. Love is not blind; it seeks constantly to discover and know its object. Ignorance can not be the mother of devotion. If to know an object is to have contempt for it, then love is rendered impossible. If the verdict of the reason is approval, then love takes on added joy and strength. The reaction is constant. Love can abound only in the sphere of growing knowledge; and deeper discernment is the ceaseless stimulus to a more perfect love. We love in order that we may know; in knowing, our love is made perfect. Thus the mutual relations constantly perfect themselves.

II—Approving and Excellent.

We are severely tested by the demand that we shall approve those things which are truly excellent. The results of discrimination and judgment must be taken up and carried over into action by the

Some Ancient "Woes" That May Have Modern Application

Woe unto them

That draw iniquity with cords of vanity
And sin as it were with a cart rope:

'Let him make speed, let him hasten his work,

'That he may see it;

'And let the counsel of the Holy One of Israel draw nigh and come,

'That we may know it!'

Woe unto them

That call evil good, and good evil;

That put darkness for light, and light for darkness;

That put bitter for sweet, and sweet for bitter!

Woe unto them

That are wise in their own eyes,

And prudent in their own sight!

Woe unto them

That are mighty to drink wine,

And men of strength to mingle strong drink:

Which justify the wicked for a reward,

And take away the righteousness of the righteous from him.

Therefore, as the tongue of fire devoureth the stubble, and as the dry grass sinketh down in the flame, so their root shall be as rottenness, and their blossom shall go up as dust, because they have rejected the law of the Lord of hosts, and despised the word of the Holy One of Israel.—Isalah of Jerusalem.

Blacksliding often begins by looking back

Make it right to sell whiskey and you cannot prove it is wrong to kill.

When Away from Home

A professing Christian ought to be as loyal to his vows when he is away from his home as he seems to be while he is living in his home town. He is under just as great obligation to maintain a high standard of life when he is among strangers, far from his own home, as he is while he is among the people of his town who know him well, or suppose that they do. But it is reported of some professed Christians, who are outwardly pious in the place of their residence, that sometimes they are morally indiscreet, and even lax, when they are visiting among strangers, and suppose that no one at home will ever know of their conduct abroad. Rev. L. G. Broughton, of Atlanta, says: "I remember going to church in England one day, on Sunday morning, and after the sermon was over and the benediction was pronounced, I started for the steps, and a splendid looking man walked up to me and politely bowed, and extended his hand. I took it, and he said: 'Excuse me, sir, but I saw you play last night. I heard you say, before you began, your splendid performance, that you were going to the States this coming week. I live in the States, and I am a preacher; I am a Presbyterian preacher. Of course, I never go to theatres when I am at home, but I thought I must hear you while here.' I said: 'Whom do you think I am?' He said: 'Why, isn't this Sir Henry Irving?' I said: 'No, brother, this is Sir Len Broughton, from the States also. I am a preacher.' 'Broughton!' he said, 'I have heard of you!' And he followed me about three squares, and took me to the swellest hotel in the community, and gave me the swellest dinner he could possibly order, to keep me from telling on him."

That man, when away from his home, did what he would not have done in his place of residence. He was careful of his reputation where he was well known, but was careless of himself where he was unknown. Be as true to the right when you are among strangers as you profess to be among your acquaintances. It may be accepted that the person who is thoroughly true to righteousness will remain so wherever he is. He is morally straight, even if he knows that he is not being watched by anybody. Such a person is never in fear that somebody will find him closing an act which will damage his reputation. Be honorable in every place.—C. H. Wetherbe.

Conserved Though Unwritten

Though no act of our life may find record with the pen, every act makes its private registry somewhere on the world's moral life. * * * In some way all is conserved. Around St. Paul's tomb, in the church of his name in Rome, burn lamps day and night, year by year, century by century. A reverent care keeps them always trimmed and burning. A finer care than this keeps imperishable the works of men. The toil of the thinker, of the inventor, of the man working all unknown for human good is kept burning in other lamps than those trimmed by his own hand. He who sings a noble song gives a force and beauty to the world that must live on, ever reduplicating itself in new echoes, like Alpine chimes. He who invents anything quickens the inventive faculties in others. His life may be all unwritten, but he has originated a new train of thought, started new powers into life. All he did, though unwritten, the world still contains. If not a leaf of the ancient time missed its place in the coal deposits, nothing men say or thing or do can fail of attaining some form of permanency.—H. H. Clark, D. D., in *The Sword of the Nation*.

In every aspect of nature there is joy; whether it be in the purity of virgin morning, the somber gray of a day of clouds, or the solemn pomp and majesty of night, whether it be the chaste lines of the crystal, or the waving outlines of distant hills, tremulously visible through dim vapors; the minute petals of the fringed daisy, or the overhanging form of mysterious forests.—F. W. Robertson.

So much is going on just out of our sight, in seed and egg, in lant and tree, in the stirrings of life under the clod, in the vibrations of hidden forces all around and within! We see but a small part of the effects; we see nothing of the causes; yet we see imitations of causes behind and within causes—an ever-lengthening chain.—Charles G. Ames, D. D.

Peter's Confession

International Sunday School Lesson for July 17, 1910
(Matt. 16:13-28.)

GOLDEN TEXT: "Thou art the Christ, the Son of the living God."—(Matt. 16:16.)

TIME: Autumn of A. D. 29.

PLACE: At the foot of Mt. Hermon.

DAILY HOME READINGS

M. Matt. 16:13-28;—Tu. John 6:66-71;—W. Acts 4:1-12;—Th. Acts 10:34-43;—F. John 11:18-27;—S. 1 Peter 2:1-10;—Su. Matt. 10:16-33.

BY THE REV. E. B. BURROUGHS, A.M., D.D.

The Divinity of Jesus was a stumbling-block to the Jews. That He was a man of profound wisdom, prophetic insight, and great healing powers, they readily admitted. But with all of this they could not see in Him the promised Messiah,—the Son of God. His claim to the Sonship of God was to them preposterous arrogance. This was to them the parting of the ways. Because of this claim they rejected and crucified Him. How strange that they should have been so blind and foolish! Though we have not seen Him with natural eyes, nor personally witnessed the many astounding miracles He performed while here on earth, we acknowledge Him as the Christ, our Redeemer and Lord. In this distant age millions of every kindred and people and tongue now trust and love and serve Him, and join the great confession: "Thou art the Christ, the Son of the living God." They see in "the Man of Sorrows," burdened and smitten by the power of sin, their Lord, their shepherd, their king. Men of genius may speculate and philosophers may lose themselves in the abstractions of their own minds in their attempts to settle the question of Christ's Divinity, but the humblest follower of the Man of Galilee is able to say without fear of successful contradiction that Christ is Lord to the glory of God the Father. Whence this knowledge? Not from "flesh and blood," but by the "Father which is in heaven." Yes, we know that He is the Christ for whom the Jews were looking, "for whom the ages had been preparing." And this knowledge shall continue to spread until the time shall come when all the redeemed of the Lord shall exultingly cry: "Worthy is the Lamb that was slain to receive power and wisdom and strength and honor and glory and blessing; for their host redeemed us to God out of every kindred and tongue and people and nation. Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, unto Him be glory and dominion forever and ever. Amen."

Opposition to Christ continues to grow. The time of His crucifixion draws near. But there is yet a great deal for His disciples to learn. Though with Him daily, they had not yet fully comprehended Him. For the great events yet to come, and the changes they must make, they must be fully prepared. "Hence Jesus reveals to them more clearly His nature as the Messiah, and the nature of His kingdom, and for the first time shows them the necessity of His sufferings and death." All of this is brought out in the lesson we are to study to-day.

LIGHT ON THE TEXT

13. *Caesarea Philippi.* A Roman city. Its ancient name was Paneos. It was rebuilt by Herod Philip. It was subsequently called Ninnios. It is now known as Banios. He asked His disciples. Made inquiry of them not for the purpose of gaining information, but that He might draw out their faith, i. e., prove them. As He was about "to reveal to them more fully His nature and His redeeming work" this was necessary. *Whom.* Who. *Do men say that I, the Son of Man am?* "Who do men say that I, who appear as a man, am? The true "Son of Man," was Christ's usual designation of Himself.

14. *Some say.* These different opinions were natural. There was something like every one of those men in Jesus. All the virtues, all the graces of the ancient spiritual men met in Him. Hence their liking Him to *John the Baptist, Elijah, Jeremiah, or one of the prophets.*

15. *But whom say ye that I am?* This was the crucial moment. Having been with Him for quite awhile, and having heard His teachings and witnessed His miracles, He would now have them give Him their opinion concerning Him.

16. *Simon Peter.* Because of his impulsive nature Peter was recognized as the spokesman of the disciples. Hence the readiness and quickness of his reply. *Thou art the Christ.* The promised and long expected Messiah. He saw in Christ "the anointed one." *The Son of the living God.* Not only the Son of Man but also of God. He thus confesses the Divinity as well as the humanity of Christ.

17. *Blessed art thou.* Happy the heart that openeth and receiveth the truth. This Peter and the disciples had done. Their knowledge of and faith in Him caused them to believe that He was not merely human but also Divine. *Simon Barjona.* Simon, son of John. *For flesh and blood hath not revealed it unto thee.* "Human beings who could not reveal it by the working of their own minds. It was hard to realize that one they saw every day, who ate, drank, lived, wearied, as a man, could be the eternal Son of God." *But my Father.* God alone had prepared Peter's mind to see in Christ the fulfillment of the Messianic promise. "He had revealed to Peter the truth which he had spoken in his testimony."

18. *Thou art Peter.* "This name was given to Peter in prophecy long before (John 1:42) and now attention is called to its meaning." It signifies stone. *Upon this rock.* "The material of which thou art composed, as the apostolic foundation stone. "Not upon *Petros* a detached fragment, but upon *Petra*, the massive living rock," will the church be built. *I will build My church.* The church would be built upon all of those who confess Christ as Peter did. *And the gates of hell.* All the powers of sinful destruction. *Shall not prevail against it.* Shall have any effect upon it.

19. *I will give unto thee.* That the other disciples were included, is evident. But to Peter, as their spokesman, the promise was made. *The keys of the kingdom of heaven.* The keys, or the means, by which men might enter into the kingdom, were committed unto them, "(1) Because they were the

instruments through whom men entered the kingdom; (2) Because they were the inspired leaders and teachers, and when filled with the spirit would be guided aright in their decisions, and in their teachings." *Whatsoever thou shalt build on earth.* Shall forbid. *Shall be bound in heaven.* Shall be divinely ratified. *Shall loose on earth.* Shall permit. *Shall be loosed in heaven.* Shall have the Divine approval.

20. *Tell no man.* The time was not yet ripe for them to make known that He was truly the Messiah. To do so would be to bring about harmful complications.

21. This verse tells how our Lord made known unto the disciples the trials and sufferings through which He must inevitably pass ere His earthly mission would be accomplished.

22. *Peter *** began to rebuke Him.* Affectionately expostulated with Him. He was not willing for Christ to endure such terrible sufferings.

23. *Get thee behind Me, Satan.* Behind Peter was Satan. It was he who prompted him to say what he did. Hence the open rebuke, and directly to Peter. *Thou art an offence.* A stumbling-block. *Thou savorest not the things that be of God.* Dost not speak of nor understand the ways and plans of God. *But those that be of men.* Rather dost thou speak of the human side, a temporal kingdom.

24. *If any man will come after Me.* Will be a follower of Me. *Let him deny himself.* Put down self and accept Christ as Master. *Take up His cross.* Voluntarily and willingly suffer whatever hard things may be required. *And follow Me.* Live according to My plan and aim.

25. *Save his life **** lose it.* Makes it his chief aim to satisfy selfish desires shall never be satisfied. "A selfish life can never be truly successful." *Lose his life **** find it.* Whoever serves Christ shall gain the most for this life, and eternal life.

26. *What is a man profited **** lose his own soul?* What profit or good has a man if, after having gained all the world, he loses all that give value to the soul, or life? *What shall a man give in exchange for his soul?* "Or his life which makes it possible to enjoy anything however precious?"

27. This verse tells of the return of Jesus at the end of the world to reward every man according to his works.

28. *Till they see the Son of man coming in His Kingdom.* Commentators think that this means "a judicial coming—a signal and visible event, and one that would happen in the life-time of some, but not of all that were present."

Charleston, South Carolina.

The Christian's Rewards Here

The Epworth League Devotional Meeting Topic for July 17, 1910

(Matt. 19: 27-30; Psa. 37: 1-11)

BY J. F. JENNESS, EVANSTON, ILLINOIS

The Scripture Explained

The expectation of reward in the world to come for a life of sacrifice here is an inherent part of the Christian's heritage. Jesus sanctions such anticipation with his sure word of promise. But he also gives his disciples assurance of recompense "in this present time" (see Mark 10: 30, and Luke 18: 30). No one who has made a sacrifice for Christ's sake, be it great or small, will ever find that what he has given up is thrown away. It is rather like the seed planted in good ground, bringing forth thirty, sixty, or a hundredfold. Companionships more precious than those surrendered, and possessions far greater in value than those which have been forsaken, will be his. The God whom the Christian serves will see that the wages of service are paid in the coin that is best. Any smaller expectation of God would be an injustice to him.

The psalmist had caught the same great thought. The man who trusts in Jehovah and spends his life in doing good need have no fear for the outcome. He shall dwell in the land, and verily he shall be fed. The psalmist had never seen the righteous forsaken nor his seed begging bread. The whole story of Providence, when read in the large, is the

assurance that it shall be well with him who does the will of God.

What the Topic Means Today

The rewards which Jesus promised his disciples were, according to Mark's report of the Master's words, to be "with persecutions." With the passing of the centuries there has come a change in the conditions which environ the Christian's life. Persecutions of the violent sort which fell upon the early church are rarely known in the twentieth century. Not so many Christians now as then are called upon to break family ties, give up houses and lands, or forfeit positions which afford the means of earning a livelihood. With the passing of the persecutions does the disciple lose the promise of reward? There is today a persistent temptation of a subtle sort which suggests that the life of discipleship is not worth the while. It is true? What are the Christian's rewards here?

These are not so much compensation for suffering as recompense for service. There is, first of all, the joy of doing right, the joy which comes from knowing that the obligation which God has laid upon us has been met. This is not of necessity an ecstasy of feeling. We may not have the slightest inclination to shout. But deep down in the depths of our being there will be a sweet consciousness that we are

(Continued on Page Eleven).

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

WELCOME LOUISIANA BUSINESS LEAGUE

New Orleans feels itself honored in having as its guests this week the first session of the Louisiana Negro Business League, an organization which is to be affiliated with the National movement of which Dr. Booker T. Washington is president. This movement is growing in influence each day and is proving a mighty uplift for our people and in stimulating thrift, economy and commercial life which is commendable. New Orleans has within its borders as delegates to this meeting many of the most representative men of Louisiana; men who are achieving success in various business enterprises; and the indication is that a new era is upon our people in this State and we are coming together for mutual help and mutual growth. THE SOUTHWESTERN CHRISTIAN ADVOCATE as part of the spiritual, moral and economic forces of this state and country extends to these our visitors a most cordial welcome and bespeaks for the convention that harmony of deliberation that shall mean permanency in organization.

THE INDUSTRIAL PROGRESS OF THE NEGRO

The Rev. R. R. Wright, Jr., editor of the *Christian Recorder*, has been issuing during his administration of that journal a number of special editions. The recent one pays special attention to the industrial progress of the Negro. It is an informing edition. There are a number of articles from competent men on the industrial and financial progress of the Negro. Editor Wright contributes an illuminating editorial on the progress of the race. He states that a banker in the city of Philadelphia told him recently that in a single year in one bank alone Negroes opened 2,045 new accounts; and that the deposits of the Negroes in Philadelphia amounted to at least \$3,500,000. It is generally estimated that the total assessments of the race would amount to \$750,000,000. Editor Wright, whose opinion is always carefully formed, and therefore should have considerable weight, after careful investigation says, "It is our opinion that if the wealth of the race were put down at one billion dollars it would be no exaggeration." When it is considered that the Negro started out at the emancipation empty handed and without enough for the next meal, in spite of his handicap has accumulated so largely, it is unflinching testimony to his thrift, his economy, his honesty and his attention to the cardinal virtues of life. Mr. Wright says it bewilders one who endeavors to keep up with the business interests of the race. Every day dozens of new enterprises start. The Census of 1900 shows that there were among the Negroes 1,186 manufacturers and officials; 82 bankers and brokers; 187 commercial travelers; 9,998 merchants; 149 wholesale merchants; 150 officials in banks and companies; 453 undertakers; 247 photographers.

One of the exceedingly interesting articles in this number is the one by the Rev. Henry Allen Boyd, of Nashville, Tennessee, on "Negro Banks and Bankers." We take from this article two interesting paragraphs:

"In speaking of the cities that are supporting two or more banks, it would be unfair not to say that the new State of Oklahoma presents one and comes in for a goodly share of recognition. In Boley, a distinctly Negro town, will be found two thriving banks, namely, the Farmers' and Merchants' Bank and the Boley Bank and Trust Company. There will also be found two Negro banks in Vicksburg,

Mississippi; two in Memphis; two in Nashville, Tennessee; three in Jacksonville, Fla; two in Newbern, two in Kinston, North Carolina, and four in Richmond, Virginia.

"The authorized capital stock of Negro banks in the United States is \$2,000,000, which of itself represents the growing confidence of the people in these United States. In order that it might be seen just how and where these are located I will give them in their alphabetical order; Alabama, 7; Florida, 4; Georgia, 6; Illinois, 1; Maryland, 1; Mississippi, 11; North Carolina, 6; Oklahoma, 3; Pennsylvania, 1; Tennessee, 4; Texas, 4; Virginia, 13; South Carolina, 1."

The fourteenth annual meeting of the Hampton Negro Conference will be held July 13 and 14. Among subjects to be considered are "The Contribution of the Colored Newspaper to the Progress of the Race" and "The Necessity and Value of a Medical Examination and Selection of Insurance Risks."

Mr. J. J. Groves a Negro of Edwardsville, Kansas, is known as the "Potato King" and is reputed to be very rich. He owns 523 acres of Kaw Valley land, every acre worth at least \$150 and some of it worth at least double that amount. Within a few days he has refused \$30,000 for one 120 acre tract, not including any houses. This price was a valuation of \$250 for this tract and Groves would not sell at that figure. The land pays good interest on a much higher valuation than that. His home has 22 rooms and is said to be valued at \$22,000. Mr. Groves was a slave in 1859.

While there are many and various kinds of business enterprises conducted by the Negro at Keystone, West Va., the "Keystone Supply Company," consisting of dry goods, notions, shoes, hats, gents' furnishings and groceries, is the largest. The firm is composed of A. L. Calhoun, president; Sherman Finney, vice-president; Dr. G. N. Marshall, secretary and treasurer, and J. M. Lamkin, manager. It was organized in November, 1907, with a capital of \$2,500. The value of the present stock is \$25,000.00. The business transacted annually amounts to \$36,000.00. They employ five clerks regularly, and four extra. The commercial rating of members of this firm, in Bradstreet's Directory, is \$290,000.00.

In Gordonville, Va., A. G. Gordon owns a broom factory which he planted seventeen years ago, having but one employee, and that was himself. Today there are six persons working in that establishment—all members of the Gordon family. The daily output, with hand power is ten (10) dozen brooms. He finds a market for his brooms in Richmond, Alexandria and Orange, where he sells to white jobbers. He is so overrun with orders that he is now preparing to install machinery to be operated by electric power, so as to be able to meet the demands for his brooms, which have the reputation of being of a superior quality and make. By the aid of machinery, he will then be in position to turn off daily fifty (50) dozen, instead of ten (10) dozen brooms.

The National Association of Colored Women's Clubs will hold its annual session in Louisville, Ky., July 11th-16th, inclusive. Every effort is being put forth to make the coming meeting the most successful in the history of the Association. Reduced rates have been secured on the certificate plan. Persons intending to be present should purchase straight ticket to Louisville, securing a certificate receipt, which when properly signed by the Secretary of the Association, will entitle the holder to one-half regular fare plus fifty cents for the return trip. Stopping places have been secured where ample accommodations may be had at a uniform rate of \$1.00 per day, including board. Persons desiring such accommodations should apply to Mrs. M. E. Steward, 825 Eighth Street, Louisville, Kentucky. First Executive Board meeting, Monday, July 11th, 10 o'clock a. m., at the Colored Methodist Episcopal Church, Chestnut Street.

Of General Interest

DEATHS OF SENATORS M'ENERY AND DANIEL
During the past week two noted Democratic Senators have died: Samuel Douglas McEnery, of Louisiana, and Senator John Warwick Daniel of Virginia. Both Senators were held in high esteem by their associates and were revered in their respective States. Senator Daniel was the South's oldest Senator in point of service and has for a generation been known as Virginia's favorite son.

KOREA MAY BE ANNEXED

As the situation now appears the annexation of Korea by Japan is highly probable. Already the Korean minister has issued an edict delegating to the Japanese government the police administration of the country. This is counted as the first step and the final step is expected to come when the country is practically under guard. The Koreans are accepting the reports of the approaching annexation as a matter of fact, and the anti-Japanese element is much worked up. The Resident General of Korea will leave for Seoul July 15 to confer with Emperor Yi Syvk for final arrangements.

DIRIGIBLES AND AEROPLANES

Almost before the ink was dry which told of the successful flight of the airship Deutschland from Friedrichshafen to Dusseldorf, Germany, tidings that the Deutschland had been completely wrecked as a result of being caught in a storm were made known. Fortunately no lives were lost. The time of journeying to and fro by way of airships of the Zepellen type may not be so near at hand as at first believed.

During the past week a practical effort was made to test the military value of the aeroplane. The noted aviator Curtiss was given an opportunity to show just what chances there would be of destroying a battleship by dropping a bomb from an aeroplane. On the second day out of 22 shots 15 were accounted hits. Most of those shots however were at close range. In all probability an aeroplane flying near enough to a battleship to insure accuracy in the dropping of explosives would itself be riddled before much damage was done.

DEATH OF CHIEF JUSTICE FULLER

Chief Justice Melville W. Fuller of the United States Supreme Court died in his summer home in Sorrento, Maine, on the morning of July 4th. The death of Chief Justice Fuller was unexpected at this time and was due to heart failure. Mr. Fuller presided as Chief Justice for twenty-two years. He was appointed by Grover Cleveland in 1888. Throughout his long career he was noted for the dignity and faithfulness with which he filled his position. At part of his address at the centenary of the Court twenty years ago is appropriate today: "Judges will be appointed and will pass. One generation rapidly succeeds another. But, whoever comes and whoever goes the Court remains, keeping alive, through many centuries we shall not see, the light that burns with a constant radiance upon the high altar of American Constitutional justice."

Chief Justice Fuller during his career has rendered a number of famous opinions which have left their indelible stamp upon the laws of the country.

NEW RAILROAD LEGISLATION

The new railroad rate legislation enacted by the United States' Congress at its recent session has caused somewhat of alarm among railroad men. Mr. Ripley, president of the Santa Fe in an extended interview sounded a note of warning to the nation as to what he declares to be a critical situation because of the country's attitude towards railroads. He says that government ownership, in the present state of politics would result in a downfall of the republic. He further charges the legislatures and congress with inflaming the passions of the people by falsely accusing the interests of lying.

President Taft holds that the fear of the railroad men as to arbitrary action on the part of the government is groundless and that the rate law will not be used as a club to beat down the railroad rates,

but that a square deal is in store for all. As to the real application of the new statute the following gives the President's views:

"Under the law just enacted the International Commerce Commission is authorized to suspend any rate for eleven months pending its determination of the rate's justness. This power, regarded by some railroad men as a menace to their prosperity, will not be used arbitrarily and indiscriminately. The commission will invoke it only when the facts it finds upon investigation warrant drastic methods."

THE UNITED STATES AND LATIN AMERICA

John Barrett, director of the International bureau of American republics delivered an address in Independence Hall, Philadelphia, before a notable audience on the Responsibility of this Country to Latin-America. He declares that some of the gravest problems which confront this nation lay in our relations to the twenty Latin American republic of Central and South America. He said: "Seventy-five per cent of the time and energy of the State Department is consumed in the consideration of its Latin-American problems. It is, therefore, not true as occasionally intimated, that the United States as a government is neglectful or unappreciative of its sister American governments." He commented further upon the fact that in recent years there had been few revolutions of any consequence in Latin-America and that these governments which years ago were given over to disturbances of the slightest provocations have entered upon a period of peace and prosperity. The trade relations of the United States with these governments are satisfactory. It would be larger if our business men would devote some time to the development of this territory. During the past ten years the volume of trade has increased 100% and now amounts to a total of \$600,000,000 annually. This is larger than the sum total of commerce that Germany or England conducts with Latin America. The fight in Nicaragua is still kept up. Reports vary from day to day. Often dispatches which are entirely contradictory are received from the seat of war. It is to be hoped that either through intervention of this government or through some understanding among the belligerents the present strike may be soon ended.

The National Federation of Women's Clubs is to convene in Louisville, Kentucky, in July. The Armory, one of the magnificent buildings of Louisville, has been secured for this meeting. This will be the first time colored people have been allowed the use of this building.

The following commission was appointed to have charge of the forthcoming Korea Quarter Centennial Movement: Bishop Earl Cranston, Chairman; Bishop M. C. Harris, Rev. A. B. Leonard, Ministers: John F. Goucher, George P. Eckman, George Clark Peck, A. J. Nast, J. Summer Stone, Charles M. Stuart, Allan MacRossie, Lynn H. Hough, and D. F. Pierce. Laymen: Hon. Charles W. Fairbanks, Judge R. F. Raymond, Hanford Crawford, C. E. Welsh, T. D. Collins, Frank L. Brown, Frank A. Horne, Charles Gibson, and G. W. F. Swartzell.

The apportionment for the Connectional Fund of the Board of Conference Claimants, an amount is independent of and in addition to the apportionment made by the annual conference for the support of its claimants. Like the other benevolent apportionments the pro rating does not apply to it. It is a benevolent apportionment of a benevolent Board and the money should be sent to the central office, 57 Washington Street, Chicago. If the charges meet this apportionment, the Board will be able to distribute a dividend of \$100,000 next year, after paying all expenses.

We met a lady the other day who told us that she belonged to twenty-two secret and benevolent societies, and it would appear that this good lady has her hands full. The charge is often made that the Negro is overdoing the secret society proposition; that he is taking on entirely too many and is actually neglecting other enterprises which should command his attention and directing his energy and life in the line of fraternal and secret organiza-

tions. We have no word against secret societies in general; there are a few which no doubt have their place in the life of a people, but as a matter of fact we are having too many such organizations. We admit that if a church is to enter into competition with secret societies it ought to win out, in many cases, however, it does not. One of our influential pastors recently assigning a reason for the Negro's indifference to church enterprises, subscriptions to official papers and the like, laid the cause at the doors of the secret societies. In discussing this situation this pastor says: "The Negroes as a rule have gone wild on the secret society, and the churches are suffering from it. Some of them, (and not a few), will refuse to pledge anything for the ministry, benevolences and church, saying, 'I'll pay what I can,' yet they are financial in two to five lodges. They dress well, go on Sunday excursions, attend Sunday ball games, drink beer, and in general have a fast time on those lines, but when called by the church they either refuse, or act very indifferent."

The Church during the past three years has celebrated the semi-centennials of China and India and the Diamond Jubilee of African Missions. Next year is Korea's turn and the celebration will be a quarto-centennial. Korea is one of our most inviting fields. Our success there has been most remarkable. Koreans by the thousands are turning to the Church and its evangelism is only a question of men and means. The General Committee of Foreign Missions at its last session passed the following resolutions on the quarto-centennial:

On the Korean Quarto-Centennial celebration.

Whereas, The General Conference of the Methodist Episcopal Church convened in Baltimore in May, 1908, authorized the celebration by the Methodist Episcopal Church, of the Quarter-Centennial of the founding of the Korea Mission, and instructed the Board of Foreign Missions to take such measures as may be necessary to fittingly observe this historic event, and

Whereas, Our Mission in Korea during the past twenty-five years has had an unprecedented growth, so that it includes a total of 43,814 Church members, probationers and adherents as shown by the last annual report, and

Whereas, Our many thousands of probationers so recently gathered from paganism must suffer a disastrous reaction unless the facilities for instruction and guidance are greatly enlarged, and

Whereas, In the partition made by the various Protestant Churches working in Korea there has been assigned to the Methodist Episcopal Church 2,025,000 as our fair proportion of the population for whose evangelization we are responsible, thus placing us under a special obligation to greatly strengthen the efficiency of our agencies in Korea; therefore;

Resolved, That we recommend the Korea Mission, during its Quarter-Centennial celebration, to the liberal support of our pastors and the laymen of our Church so far as they may be led of God to contribute to it over and above the regular contributions to the Board of Foreign Missions.

People of Interest

Bishop and Mrs. Oldham expect to be in this country the latter part of July.

Mrs. M. S. Davage is spending the summer with her mother, Mrs. Cora Stewart at Shreveport, La.

General O. O. Howard's widow has been granted by Congress a monthly pension of one hundred dollars.

President Harris of Northwestern University becomes president of the Illinois Council of the National Civic Federation.

Major Hannah of Des Moines, Ia., refused recently to deliver the address of welcome to the liquor dealers' convention.

President W. W. Foster, Jr., of Beaver University, is taking special educational and literary work in New York this summer.

Bishop Mallalieu has been filling the pulpit of First Church, Lynn Common, Mass., and Meridian Street, Boston, as special preacher.

Dr. Alexandria McKenzie, pastor of the First Congregational Church, Cambridge, Massachusetts, since 1867, has been made pastor emeritus.

The Rev. Dr. Frances J. McConnell, president of DePauw University, is to be one of the preachers of Harvard University for the coming year.

The National Association of colored Graduate Nurses is to convene in Philadelphia, August 17-19. Miss Martha M. Franklin, Haven Connecticut, is president.

Dr. W. H. Logan went to Houston, Texas recently to attend the memorial service in honor of his friends and conference mate the late Rev. A. R. Luster.

Chancellor Day's address before the graduating class, numbering four hundred, of Syracuse University was on Self-Denial, and is spoken of as "brimful of practical sense."

Henry Coleman, won the first State honors for Cornell College, (Iowa), where he is a senior, at an oratorical contest in Cedar Rapids, Iowa, over representatives for eight other colleges.

Dr. George Handis, Class '08, Flint Medical College, New Orleans, now practicing at Bossier, Oklahoma, is in the city this week with his friend Dr. Thomas Ward Kyle also of Oklahoma.

Bishop Moore will commemorate the fiftieth anniversary of his administration to the Ohio Conference at its next session, and a special feature on that occasion will be the sermon by the Bishop.

The Rev. A. G. Jenkins, B. D., of the North Carolina Conference was in the city recently. He had been on a visit to his father Mr. Edmund Jenkins at Garden City, La., who has been ill for some time.

Mr. and Mrs. Eli Moses of Ronoke, Arkansas, announce the marriage of their daughter, Miss Sarah A., to the Rev. P. W. Webb, A. B., of Wabbaseka, the marriage to occur August twenty-eighth.

Prof. E. T. Barksdale, principal Haven Academy, Waynesboro, Georgia, and Miss Greer of South Atlanta, Georgia, were united in marriage June 8. They are making their bridal tour in New York and the East.

Mr. A. L. Jackson of Englewood, N. J., one among those who graduated from Phillips-Andover Academy, Andover, Massachusetts, at the recent commencement, was awarded a prize of \$20.00 for his speech on the "Fitness of the Negro for Suffrage."

The Rev. W. L. Dixon, for nine years the faithful Business Manager of the Pittsburg Christian Advocate, retired at the close of the year, and was succeeded by the Rev. Daniel Westfall, Superintendent of Huntington District, West Virginia Conference.

Viscount Wolverhampton, son of the Rev. Joseph Fowler an eminent Wesleyan preacher, has resigned as Lord President of the Council, and will leave the Cabinet of Premier Asquith on account of ill health. He is said to be perhaps the most distinguished Wesleyan in English public life.

The annual meeting of the Temperance Society of the Methodist Episcopal Church was held in Chicago at the First Church, Clark and Washington streets Thursday afternoon, June 30. At the evening session addresses were delivered by Ex-Governor J. Frank Hanley and the Hon. Samuel Dickie.

As Chancellor Day of Syracuse University finds it impracticable to represent us at the General Conference of the Methodist Church of Canada, to be held in Victoria, British Columbia, beginning August 14th, the Rev. Freeman D. Bovard, D. D., Editor of the California Christian Advocate, has been chosen as our Fraternal Messenger to that body. The Honorable R. A. Booth, of Oregon, will accompany Dr. Bovard as the representative of our laity.

The following from the National Review, of New York, will be of interest to our readers:

"Prof. Charles H. Moore, National Organizer of the National Negro Business League, and one of the really distinguished men of the South, has established his headquarters in New York preparatory to the annual convention of the National League, which will be held at Palm Garden, August 15. 'Prof. Moore has been the ablest and most successful organizer the League ever had, and has rendered a service to describe which is no easy task. For many years he was an educator in North Carolina, and was dean of the State College at Greensboro. Among his pupils, all of whom hold him in precious esteem, was Mr. Roscoe C. Simmons of this newspaper."

Personal and General

Opah Etta Stepps, infant daughter of Mrs. Willia Stepps, of West Point, Mississippi, died Saturday, June 11th; age 9 months. Funeral by the Rev. J. A. Slate.

The wife and daughter of Dr. A. B. McTeer, of Blacksville, South Carolina, spent several weeks during June with the Doctor's father, Mr. Simon McTeer in Ruffin, visiting other relatives en route.

The new Methodist Episcopal Church at Brasher town, Mississippi, the Rev. J. McRee, pastor, is to be dedicated Sunday, July thirty-first. The general officers and friends are cordially invited. Brasher town is two and one-half miles west of Desoto.

The E. G. Andrews Brotherhood, Alexandria, Va., No. 494, had its installation services Sunday night, June 19., by the Rev. G. W. W. Jenkins, D.D. Officers elected: The Rev. R. H. Lyles, president; W. H. Murray, first vice-president; C. H. Madella, second vice-president; R. H. Brooks, third vice-president; Zacharia Tait, fourth vice-president; Moses Simms, treasurer; Archie Simms, chaplain; H. A. Barrett, secretary.

The Home Missionary Society and Ladies' Aid Society had a rally at Burdett Chapel Methodist Episcopal Church, Capleville, Tenn., May 29, in interest of the church. These good women worked zealously for this cause. They raised \$70.00 in full. We had with us Dr. S. M. Strayhorn, of Methodist Episcopal Church; Dr. Cooper, of African Methodist Episcopal Church, Memphis, Tenn.; the Rev. E. D. Hutson and others were present. The Rev. W. A. Rogers is pastor.

On May 16, the members and friends of Scott's Methodist Episcopal Church, Maysville, Kentucky gave a very elaborate reception in honor of the Rev. J. S. Bailey, the new District Superintendent and his family. Hon. E. D. Lane acted as master of ceremonies, and a very nice program was rendered. Visiting pastors present and taking part were: The Revs. H. W. Simmons, Flemingsburg; H. P. Evans, Mayslick; William Miles, Germantown; B. J. Ward, Washington; I. W. Harrington, Baptist Church, Washington. About 150 persons were served. Mrs. Anna Rauth, Chairman Committee.

The Gulfport District Conference, which meets at Lumberton, Mississippi, July 27-31, the Rev. S. H. Cannon, District Superintendent, will discuss the following helpful topics: What is the true interpretation of the Methodist Discipline on the fixing of the moving and traveling expenses of the pastor? Discuss the best method of raising the District Superintendent's salary. How may a church be best kept spiritually alive? What are the prerequisites of a successful Quarterly Conference? How may the collections of the benevolence be made easier? How may the SOUTHWESTERN be put into every home? Discuss the best method of raising salary. How may the Church reach the unreached? How may the district gain new territory? Best method of retaining young converts in the church. How may a larger number of our young men be induced to attend Gammon?

Methodism in Springfield, Illinois is yet in the supremacy. There are four or five Methodist Episcopal Churches; two African Methodist Episcopal Churches; four Baptist Churches; one Lutheran, (colored); one P. E., (colored); one Seventh Day Adventist, (colored). Grace Methodist Episcopal is under the jurisdiction of the Missouri Conference; the Rev. J. M. Smalley, a very able young man, is pastor. The Methodist Episcopal Church in this city, and in this State, as regards the colored contingent, has never got a fair hearing, or rather has been somewhat lethargic, but the people are waking up to the facts, etc., and the colored Methodist Episcopalians are showing their colors. Our church here has not had the proper care and attention for the past ten years before two years ago, it seems and hence the draw-back. The church needs only a little aid and plenty of encouragement and it will succeed. The other Methodist Episcopal Churches (white) when they see Grace has done her best and her people stand for something, will come to her financial assistance. The Rev. Mr. Smalley, the pastor, has organized a Methodist Episcopal mission at Buffalo, a few miles in the country from here which is progressing. All the Methodist Episcopal people, when they come to Springfield, can find the Methodist Episcopal Church at Fourteenth and Brown Streets. Take South Grand car, get off at Fourteenth Street, walk one block north.—E. L. Rogers.

Successful Rallies

Sunday, June 26th, at Sparta, Alabama, the rally was called by the Rev. Ike Autrey, of Castleberry, for the purpose of paying off the debt at that place; \$153 of the \$220 was raised. Among those who so liberally contributed were the Rev. W. M. Edwards, of Milton, Fla., who preached at 1:30 and raised \$8.00; Rev. S. W. Cobb, of Castleberry, preached at 2:00 and raised \$7.41; the Rev. S. D. Dalton, of Brooklyn preached at 2:30 and raised \$8.38; the Rev. J. M. Merritt, of Birmingham, preached at 3:00 and raised \$8.55. Other amounts given were: W. M. Whittle, \$4.50; W. M. Edwards, \$4.50; J. Berry, \$3.00 and other members like amounts. The pastor, Ike Autrey, \$100.00. Signed: Ben Williams, W. M. Edwards, R. Gross, Sr. W. M. Whittle, members trustee board.

We as officers of St. Paul Methodist Episcopal Church, Mississippi, want to thank the following persons that contributed so liberally to our rally, April 24. The sermons by the Revs. Jones, Thornton, Britton, Hendricks and Taven were interesting. Money collected: Rev. R. N. Jones, \$18.00; E. Harris, \$8.17; D. Morgan, \$3.60; Rosetta Jones, \$2.95; Anna Britton, \$3.50; George Bethea, \$1.00; M. M. McCann, \$1.70; Viola Malone, \$7.60; Nettie Owen, \$7.00; Irene Woods, \$7.00; Prof. S. T. Gaven, \$10.00; Annie Dill, \$5.35; Corene McGee, \$5.00; Martha

Mitchell, \$4.70; Will Crosby, \$1.00; Lizzie Marshall, Ella Tatem, Ada Wimley, \$1.25 each; Tanner Bowens and J. E. Currie, \$1.00 each; Mary A. Britton, \$4.00; Irene McGee, \$7.75; T. W. Fisher and A. T. Eaton, \$1.00 each; S. M. Anderson, \$2.00; Mattie Anderson, \$1.25; H. L. Anderson, \$0.75; S. J. Bridges, \$1.00; Mamie orwood, \$2.00; Mary B. Windorm, \$0.75; W. J. Grant, \$1.50; Rorse Morse, \$3.55; G. A. Britton, \$1.00; W. H. Harrison, \$0.45; R. S. Beverly, \$1.00; Walter Mitchell, \$1.00; Fannie Bonney, \$1.50; Luella Marshall, \$1.00; James Brooks, \$1.00; Rev. Reed, \$1.00; A. E. Edward, \$1.25; F. M. Parker, \$5.20; Sunday School, \$1.70; Dr. E. L. Lucas, \$1.50; Grutue Scott, \$1.80; Cassie Pickens, \$1.00; Eliza Morgan, \$3.00; Public collections, \$20.20; Kizzie Moore, Fannie Brown, Sulla Logan, Mrs. John Thornton, Amanda Hamilton, Rush Burton, 50 cents each; Mrs. E. L. Lucas, Rev. Mr. Jones and Estella Edwards, 25 cents each; total, \$153.30.—J. E. Currie.

Randolph Methodist Episcopal Church, South Pittsburg, Tenn., is in better condition than during any previous year. When the Rev. W. S. Hight, our pastor, came to us last November, 1909, he said this is my birth place, you may say, as I was born only six or seven miles from here, and several of you were my playmates in my boyhood days and now that I am sent here as your pastor I feel that it is God's

plan, and by His help I mean to complete this church at once. So he went to work, called the officials of the church together. He and seven of the men gave \$5.00 each to begin the work so that was very limited sum considering the vast amount of work to be done. As that was all the money he could get at that time his plan was to go in debt, get the ceiling and other things necessary, put the carpenters at work and have no other services in the church besides the Sunday School, until it was all complete, then have an opening and rally day. Twelve members of the church were selected to contest in this rally. Those who reported: Mesdames J. D. Martin, \$62.04; Ella Hight, \$55.26; Laura Ford, \$20.83; Bettie Hightower, \$20.99; Miss Daisy Gilliam, \$7.00; making a total of \$165.90. The brethren of the church were taxed \$5.00 each; the sisters, \$2.50. Those who paid the \$5.00: Rev. W. S. Hight, J. D. Martin, John Council, Harvey Hight, Cas Hight, Garden Thornton, Will Tate, Beason Cunningham, making a total of \$40.00. The sister of the church, besides the contestants, realized \$17.36; the Home Mission and Church Extension Society gave a donation of \$100.00, making a grand total of \$323.26 for the rally which was pulled off the second Sunday in April. The Ladies Aid Society gave as a prize a beautiful quilt to the contestant who brought in the highest sum over \$10. Our Second Quarterly Conference was held the second Sunday in April in connection with the rally. Our District Superintendent, the Rev. E. J. Cox, preached two splendid sermons so we were blessed spiritually as well as financially. It's good to trust in the Lord, by so doing Pastor Hight has been indeed successful. Since November our church has been celled, painted, papered, carpeted, seated and lighted with electricity; a large bell installed and is beautified and ready to be dedicated to God. We owe now less than fifty dollars.—Mrs. J. D. Martin.

Oklahoma City, Okla.

It is not generally known that there was not a Methodist Episcopal Church among the colored people in Oklahoma City, Oklahoma, two years ago. Our Church had lost everything in this city it ever owned, even the membership. When the Rev. Wade Hamilton was assigned to this place two years ago last March by our good Bishop Warren he found only 9 members with whom he organized a church which is now known as Quayle Methodist Episcopal Church. We now have a membership of 105 and church site and building valued at three thousand dollars. We raised last conference year seventeen hundred dollars. The membership is rejoicing that Bishop McDowell assigned him to this place for another year. Pastor Hamilton is a strong man intellectually and morally. Just the man we need to lead our church to success in this place.—Willis Johnson.

Cory Church, Cleveland, Ohio

I was returned at the last session of our Conference for the fifth year at Cory Chapel. We were heartily received by church and people. The work starts off well, and bids fair for a good year. Our great need is a better building with the necessary accommodations for our work in this growing city. Our people are coming here in great numbers and for the lack of church facilities we are losing many. We have had quite a task in getting the Methodists of this city interested in our work, but gradually they are taking hold, and we feel the day not far distant when we shall be housed in a better building. Our people are greatly encouraged and we are now planning an earnest effort for funds to add to what we already have in hand.

Our present building called for some needed repairs so we have painted and papered and made some other improvements since Conference. I desire to say Brother N. D. Brasher, editor of *Cleveland Journal*, our Sunday School Superintendent, has lined up his school and they have plans to put down a cement sidewalk to varnish pews and put in new pulpit chairs. Having our repairs out of the way we are now going ahead with our plans to raise money for our new church. Our first quarterly meeting was a grand success in every way. District Superintendent, the Rev. E. A. White, D.D., preached two able sermons. We always look forward to his coming with great delight. On Monday evening a reception was tendered the District Superintendent, pastor and family by the Ladies Aid. It was an enjoyable evening. The ladies did their best to make the occasion one of interest and pleasure. Our collection was \$61 for the quarterly meeting. We have organized a

brotherhood since conference and the officers were installed last night. After the installation the men served a sumptuous repast. They had as their guests the officers of the various men's clubs of the city. The brotherhood starts out under favorable circumstances. We expect much from the men. We succeeded in securing sixteen trial subscriptions for the

Southwestern and we hope they will result in sixteen regular subscribers. Brethren, you who know of any of your people coming this way notify us and we will try and save them to our Methodism. We invite any of our brethren who expect to come North this summer to visit us; our latch string is on the outside for you.—Geo. A. Slisse, Pastor.

raised a good portion of his Benevolent money and has had a successful revival meeting in which a number of souls were added to the church. The work is moving along nicely and this year bids fair to be one of the best in the history of St. Paul. With such leadership the church shall under God go forth in glory to victory.—D. L. Morgan.

Recent District Meetings

Ohio District

The sub district convention of Sunday School and Epworth League of the Ohio District of the Lexington Conference met in the Second Methodist Episcopal Church, Lorain, Ohio, C. E. Alexander, pastor, June 2-3. The convention was called to order by the president, Mrs. Alma Johnson, of Oberlin. A very talented young woman. Several very important and interesting as well as instructive papers were read. The Rev. Mr. Slisse, of Cleveland, and the Rev. S. A. McNeal, of Oberlin charge rendered very efficient service as speakers. The Rev. Mr. Barnett, of the First Methodist Episcopal Church gave a very interesting lecture at night. Mrs. Lottie Gallagher was elected president and Mrs. Alma Johnson corresponding secretary and treasurer. Meeting adjourned to meet in Elmira September 8-9. The name of the convention was changed to Chautauqua. An elegant reception was given by Mrs. Daisie St. Clair for the visiting delegation.—C. E. Alexander.

Alexandria District

The Home Mission and Church Extension Convention of the Alexandria District convened in St. Mark Church, Washington, D. C., May 25, the Rev. J. O. Richards, presiding. The devotional exercises were conducted by C. D. C. Bryan and M. P. Franklin. C. D. C. Bryan was unanimously elected secretary. The Rev. J. O. Richards stated the object of the meeting. The Rev. M. P. Franklin made an address stating the importance of such conventions. The Revs. Henry Taylor and H. J. Wright made able addresses. H. J. Wright showed minutes of the First District Conference held on the Alexandria District. The Rev. J. O. Richards made an able address on mis-

sions. In the afternoon the literary programme was carried out. The Rev. T. A. Hampton preached the opening sermon. Dr. I. L. Thomas arrived and was introduced. He made a few remarks. At night the Hon. Mayor, George H. Hanlen, of Washington sent greetings of welcome to the convention. Essays were read by Rev. C. Green's daughter, of Washington, La., and the daughter of Rev. E. Hutchison, pastor of Opelousas. These essays were well prepared. Their parents need not be ashamed of them. Dr. I. L. Thomas rose and highly complimented them. The Doctor opened the Question Box and many questions were answered to the delight of every body, after which Dr. Thomas made his speech. His audience was spellbound for one hour. Next day the news got out that Dr. Thomas was in Washington. The church was full of people all day. That night and evening the roads were filled with buggies, carriages and other curiously made vehicles. The collections were good. The Rev. N. Taylor, of Alexandria, and the Rev. H. J. Wright, of Pineville, made noble speeches in behalf of the Southwestern Christian Advocate. C. D. C. Bryan was requested to draw up a resolution on the paper. This he did. The Rev. J. O. Richards, District Superintendent, M. P. Franklin and C. D. C. Bryan made able speeches and secured several subscribers. A sermon by M. P. Franklin was desired by the people of Washington. He delivered an excellent sermon. Dr. Thomas again spoke. The Committee on Resolutions reported. The Rev. D. G. Taylor, the popular pastor of Washington Methodist Episcopal Church royally entertained the convention and members and made everything pleasant for us. No church on the district could do any better. The white citizens made us welcome to the little town.—C. D. C. Bryan.

Children's Day Paragraphs

Gonzales, Tex.—Children's Day was the greatest event in the history of this place; in fact, it was the best financially in the pastor's entire career. Mrs. Ada Walker, Mrs. Edna Hodges and Miss Minnie Bryant had the children well trained. The program was excellent. Collection \$28.92.—A. Brown, pastor.

Fouche.—Casper Methodist Episcopal Church observed Children's Day the second Sunday. The church was beautifully decorated and a splendid program conducted by Mrs. L. A. Williams and H. Smith. Papers by Mrs. M. A. Jones and Hattie Smith. A ledger was presented to the Sunday school by the porter. H. Williams, superintendent.—H. C. Wilson, pastor.

Marietta, Ga.—Children's Day was fittingly observed. Prof. D. F. Whittaker, of Phllander Smith College delivered the address at 11 a. m. Children's Day collection (Sunday night), \$27; raised on Easter Day, \$16. Total benevolence this year, \$43.—Alex H. Jackson.

Epworth League

(Continued on Page Seven.)

in tune with the Infinite which will put a new note in our song and a new spring in our step. Or it may be that when we see a soul born into the kingdom as the result of our effort, if we have never shouted before, the joy of this conscious partnership with the Infinite will overflow from our hearts that we shall make the heavens ring with our shouting. But whatever form of demonstration our temperament may lead us to indulge, there will be in our hearts the deep joy that comes from doing right.

Then there is the joy of helpfulness, the joy which the Christ won for himself as he went about his task of doing good. How his heart must have leaped when he saw the lame walking, the blind seeing, the deaf hearing, the lepers cleansed, and the dead returning to life at his word! But more than all was the joy which thrilled his being when he saw men because of his word turning away from the old life of sin and seeking the highest and best things. This joy is one of the rewards of the disciple of today, who, like his Master, goes about doing good.

Another present reward of the Christian life is the joy of fellowship. There are the associations with our fellow Christians which stimulate in us the highest thoughts and noblest actions, and the fellowship of the Divine Presence which affords a foretaste of heaven. These will suggest other rewards of the Christian life here which, when experienced, will bring us to the conclusion that the life of discipleship is worth the living "in this present time."

How to Take Part in the Meeting

The best way to take part in a meeting with such a theme as this is to tell something out of our own heart experience. One great secret of the success of the early church lay in the character of its meetings in the upper room, in the catacombs, in private homes, and in other appointed places. The new life was an experiment. The promise of "a hundredfold now in this time" was still to be tested. The meeting was an occasion for reports upon experiment and test. Hence personal testimony was often largely the rule in the gatherings of the members of the early church.

Among the fathers of Methodism the same thing was true. Here too the church grew with great rapidity when its members warmed each other's hearts and stimulated each other's lives by "telling their experience."

Have you received any of the rewards of the Christian service? Then tell it for the encouragement of your fellow Leaguers. Has your life been such that you have not deserved the reward? "Open confession is good for the soul." It is also often the means of stirring up thoughts in the minds of others which will do them a world of good. Make it a rule to take some part in the meeting which will do your own self good, and you may be sure that it will be a real contribution to the success of the meeting.—From "Notes on the Epworth League Devotional Meeting Topics."

Honor to Whom Honor is Due

There are men in every walk of life who seem to be more adapted to certain kinds of work than others. It seems that nature has fitted them for that kind of work and they succeed despite the obstacles and hindrances. Such men are called heroes or men of honor but we often wait until their active career is ended before we think to say a word about their work which they have done for God and humanity, and some times we wait until they have changed modes of existence and are crowned above. Then we offer eloquent eulogies and lay flowers on their graves. I wish to pay this tribute to a living hero. I do not only believe in honor to whom is due, but when it is due. The faithful minister of the gospel needs to be cheered by an encouraging word while amid the conflicts of life. This feeble effort is an attempt to portray a few of the heroic deeds of one of the loyal sons of Methodism, the Rev. William McMorris, of the Mississippi Conference, who has been doing herculean work for the Church for more than fifteen years and who seems to promise many more years of such service.

During the six years he served as Presiding Elder on the Vicksburg District every phase of the work was improved. The total Benevolent collection of the District during these six years only liked a small amount of being three times as much as they were the six years before. To show that his work has not been one sided, you will note the first year as pastor of Central Church, Jackson, Mississippi, a beautiful parsonage was built and paid for that year at a cost of \$1,000. The next two years money was collected, church repaired, improved, enlarged and beautified at a cost of \$3,000, and all paid for except \$800, with

a small interest. In the meantime the benevolent collections each year advanced beyond that of previous years, large number of conversions and accessions were also made to the church year. The four years on the Meridian District, as presiding Elder or District Superintendent were years of success.

The benevolent collections during the four years amounted to \$5,771, against \$4,721 for the six years prior to his taking charge of the district. This shows that during his four years \$1,050 more was raised for this cause than were raised the six years before he took charge.

Evidently this great advancement had much to do in making it possible for the conference of 1908 to announce that the Mississippi Conference had reached self support at last that is, that we are now paying as much into the treasury as we take out. There is no doubt that the work and success of Dr. McMorris along this particular line stimulated other Districts and caused them to advance their collections. Again I have just seen the report of the last General Conference Commission of 1908. I find in that report that the Meridian District then under Dr. McMorris as District Superintendent reported the largest contributions for General Conference expenses of any district in the conference, very few districts in any colored conference reported as much as the Meridian District. I have made no mention of many marked improvements and decided enlargements of the district work generally that stand to the credit of the worthy servant of God. In his present charge he has raised not less than \$100 each month on the church debt; he has paid the District Superintendent off in the business meeting of each quarterly conference,

District Conferences and Conventions

CONFERENCES			
District.	Place.	Date.	Dist. Supt.
Chattanooga	Cleveland, Tenn.	July 5-10	Cox
Winston	Trinity, N. C.	July 6-10	Jones
Greensboro	Mount Carmel, N. C.	July 12-17	Peace
Lexington	Selmer, Tenn.	July 19-22	Meredith
Winona	Kilmichael, Miss.	July 26-31	Gilliam
Austin	Lockhart, Texas	July 19-24	Kirkpatrick
Knoxville	Clinton, Tenn.	July 19-25	Webber
Wilmington	Maxton, N. C.	July 20-24	Zelgler
Spartanburg	Chester, S. C.	July 20-24	Brown
Florence	Latta, S. C.	July 20-24	Fulton
Montgomery	Castleberry, Ala.	July 20-27	Giddens
Savannah	Tarboro, Ga.	July 20-24	Goin
Greenville	Anderson, S. C.	July 20-24	Page
Waycross	Waycross, Ga.	July 21	Bridges
Hattiesburg	Ellisville, Miss.	July 21-24	Dudley
So. New Orleans	Thibodaux, La.	July 21-25	Hubbard
Starkville	Pleasant Grove, Miss.	July 26	Everett
Aberdeen	Aberdeen (Miss.) Ct.	July 26-31	Henry
Holly Springs	Victory, Miss.	July 26-31	Clay
Waco	Mart, Texas	July 26-31	Moore
Nashville	McMinnville, Tenn.	July 26, Aug. 1	Smith
Meridian	Lawrence, Miss.	July 27	Slumert
Brookhaven	Columbia Val, Miss.	July 27	Rembert
Waynesboro	Waynesboro, Ga.	July 27	Jackson
Fort Smith	Morrilton, Ark.	July 27-31	Scarborough
Orangeburg	Shady Grove, S. C.	July 27-31	Burroughs
Opelika	Dadeville, Ala.	July 27-31	Price
Beaumont	San Augustine, Tex.	July 27-31	Duncan
Western	Asheville, N. C.	July 27-31	Ashe
N. New Orleans	Franklinton, La.	July 27-31	Price
Baton Rouge	Clinton, La.	Aug. 17	Daniels
Sumter	Camden, S. C.	July 27-31	Redfield
Marion	Selma, Ala.	July 27-31	Marlin
Gulfport	Lumberton, Miss.	July 27 Aug 1	Cannon
Jackson	Pelahatchie, Miss.	July 28	McNair
Muskogee	Okmulgee, Okla.	July 28-31	Franklin
Vicksburg	Bolton, Miss.	July 28-31	Price
Hattiesburg	Ellisville, Miss.	July 28-31	Jones
Anniston	Heflin, Ala.	July 27-31	Buckner
Savannah	Colloden, Ga.	July 28-31	Stripling
San Antonio	Gonzales, Tex.	Aug. 9-14	Mason
Greenville	Itta Bena, Miss.	Aug. 3-7	Hart
Huntsville	Livingston, Tex.	Aug. 3-7	Jackson
Palestine	Butler, Tex.	Aug. 9-14	Fuller
Clarksdale	Minter City, Miss.	Aug. 9-14	Butler
Huntsville	Scottsboro, Ala.	Aug. 10-14	McKluney
Indiana	Jeffersonville, Ind.	Aug. 10-14	Skelton
Atlanta	Palmetto, Ga.	Aug. 10-14	Johnson
Louisville	Leitchfield, Ky.	Aug. 10-14	Robinson
Shreveport	Zwolle, La.	Aug. 10-14	Reddix
Alexandria	Alexandria, La.	Aug. 10-14	Richards
Monroe	Monroe, La.	Aug. 10-14	Monson
Gainsville	Elberton, Ga.	Aug. 16-21	Gowen
Columbus	Hattiesburg, Miss.	Aug. 16-21	Lacy
Dallas	Fort Worth, Tex.	Aug. 16-21	Wyatt
Paris	Sulphur, Sps. Tex.	Aug. 16-22	Gilmore
Lake Charles	St. Martinsville, La.	Aug. 17	Chapman
St. Joseph	Independence, Mo.	Aug. 17	Higgs
Lexington	Versailles, Ky.	Aug. 17-21	Gorham
Ohio	Cincinnati, Ohio	Aug. 17-21	White
St. Louis	Clarksville, Mo.	Aug. 17-21	Gillum
Maysville	Covington, Ky.	Aug. 17-21	Balley
Jacksonville	Fernandina, Fla.	Aug. 18-21	Todd
Guthrie	Oklahoma City	Aug. 18-21	Smith
Navasota	Brenham, Tex.	Aug. 23-28	Taylor
Rome	Aragon, Ga.	Aug. 24-28	Adams
Topeka	Manhattan, Kans.	Aug. 24-28	Cabbell
Cumberland	Washington, Pa.	Aug. 24-29	Curry
Tupelo	Amory, Miss.	Aug. 25-29	Coulter
Marshall	Mineola, Tex.	Aug. 30-Sept. 4	Williams
Washington	Sandy Spring, Md.	Sept. 6-1	Williams
Alexandria	Lincoln, Va.	Sept. 7	Thompson
Houston	Houston, Texas	Sept. 6-11	Johnson

CONVENTIONS.

- July 14-17... Little Rock Conference Sunday School and Epworth League Convention, Hot Springs, Ark.
- July 27-31... Beaumont District Sunday School Institute, Epworth League Convention, Woman's Home Missionary and Ladies' Aid Society, San Augustine, Texas.
- July 27-30... South Florida Mission Sunday School and Epworth League Convention, New Smyrna, Florida.
- July 28-31... Pine Bluff District Sunday School and Epworth League Convention, Carthage, Ark.
- Aug. 17-21... Ohio District Sunday School, Epworth League, Woman's Home Missionary Society and Methodist Brotherhood, Mt. Zion Church, Cincinnati, Ohio.
- Aug. 25-28... Spartanburg District Sunday School Institute and Epworth League Convention, Gaffney, S. C.
- Aug. 25-28... Montgomery District Sunday School Convention, Phenix, Alabama.

Conference Notices

Special Notices

LITTLE ROCK CONFERENCE.
Pastors: The convention will meet in Hot Springs, Ark., July 13-17. Please send me the names of all persons who will be present, that I may arrange homes for all. Write me without fail at No. 214 Walnut Street, Hot Springs, Ark.—S. McDonald, pastor.

SOUTH NEW ORLEANS DISTRICT
Dear Brother Pastors: Dr. E. M. Jones, of the Board of Sunday Schools, will be with us at the district conference and will conduct a Sunday School Institute. Please have your Sunday school workers present. You will please come prepared to report your full apportionment for the Board of Sunday Schools to Dr. Jones. We must not fail to raise our \$202, the amount apportioned to the district.—B. Mack Hubbard, district superintendent.

VICKSBURG DISTRICT
The Vicksburg district conference will convene in Bolton, Miss., July prepared to remain till Monday morning. We want every local preacher and exhorter to bring one dollar for 28-31. We want every pastor to bring at least five subscribers for the Southwestern. We want one hundred cash subscribers. We want to raise \$150 for the debt on our Natchez church.—L. W. Price, District Superintendent.

If afflicted with sore eyes, use Thompson's Eye Water.

District Rounds

GAINSVILLE DISTRICT.

Third Round.
Lawrenceville, July 2-3; Union Grove 9-10; Lavonia 16-17; Pearla Circuit 14; Toccoa 18; Maysville 23-24; Athens 24-25; Commerce and Nicholson 30-31; St. Luke 27-31; Norcross and Roswell 6-7; Doraville 5-7; New Bethel 13-14; Elberton Circuit 20-21; Gainsville 26-28; Oxford 28-29; Leo 3-4; Monroe 3-4; Hoschton 3-4; Gillsville 10-11; Fort Street 11-12. Dear Brethren: The District Conference is at Elberton, Ga., August 16-21. Make your charge lead in your benevolent report. Have every dollar raised by that time.—Z. K. Owen, District Superintendent.

LOUISVILLE DISTRICT.

Second Round.
Smithland, July 2-4; Paducah 5-7; Grand Rivers 8; Eddyville 9-10; Duianey 10-11; Princeton 12-13; Drakesboro 14; Graham 15; Greenville 16-17; Beaverdam 17-18; Taylor Mines 19; Indian Camp 20; Morgantown 21-22; Bowling Green 23-24; Auburn 25; Munfordville 26; Bonnieville 27; Upton 28; Sonora 29; Coko Louls 30-31. Louisville, 35 St. August 26-28; Louisville, Lloyd St. 27-28; Leitchfield 9-14; Hartford 19-21; Dundee 22; Fordsville 23; Harned 6-7; Irvington 6-7; Hardingsburg 27-28; West Point 29; Vine Grove 30. Cloverport, September 3-5; Lewisport 10-11; Hawesville 11-12; Owensboro 17-18; New Haven 20; Boston 21; Lebanon Junction 22; Louisville —; Jackson St. 24-26; Mt. Washington 28; Waterford 29 Brethren: The outlook

for the District is encouraging. My brethren proposes to bring things to pass. You can not fail to do your part. The District Conference convenes at Leitchfield, August 9-14. Elect delegates at once. Plan to come and bring a good delegation with you. Report minutes and benevolent money in full.—John W. Robinson, District Supt.

ALEXANDRIA DISTRICT. Second Round.

Lincoln, July 7; Middleburg 8; Richmond—Asbury 14; Richmond, Leigh Street 15; Manchester 16; Charlottesville, August 4; Lynchburg 5; Leesburg 9; Pittsville 11; Lynch 13; Bedford City 18; Bedford Springs 20; Salem 24; Roanoke 26; Stewartsville 27; Buchanan 30; Brownsburg, September 1; Lexington; 2; Rockridge Baths 3. The District Conference and Epworth League Convention will be held September 7, 1910, at Lincoln, Va.—W. C. Thompson, District Superintendent.

LEXINGTON DISTRICT.

Second Round.
Leesburg Circuit, July 9-10; Point Pleasant 11; Monterey Circuit 13-14; North Middleton 16-17; Little Rock 18; Warrentown Circuit 19-20; Gunn Tabernacle 24-25; Asbury 31, Aug. 1. Paris, August 7-8; Versailles 13-14; District Conference 17-21; Smithfield 23; Owenton 24-25; Worthville 26; La Grange 27-28; Dorsey 29. Jefferson-town, September 3-4; Pewee Valley 9 (11:00, 2:30 p. m.); Anchorage 10-11;

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Bedford 12; Georgetown 17-18; Shelbyville 24-25; Buck Creek 26; Wilcoxville 27; Chaplin 28-29; Simpsonville 30. Winchester, October 1-2; Howard's Creek 3; College Hill 4; Cleveland Circuit 5-6; New Zion 8-9. Dear Brother Pastor: District Conference at Versailles August 17-21. Come prepared to stay over Sunday. Bring your minute money.—P. T. Gorham, District Superintendent, 340 East Short St., Lexington, Ky.

WINONA DISTRICT.

Third Round.

Duck Hill, July 15-17; Elliott 16-17; Winona 22-24; Kilmichael 30-31; Durant, August 5-7; Valden 13-14; Sallis 13-14; Valden Circuit 20-21; Pickens 20-21; Owens 27-28; Kosciusko Circuit September 3-4; Tchula 3-4; Goodman 11-12; Kosciusko 11-12; Ebeneza 11-12; Valden, Miss., 15-16; Lexington 11-16. Dear Brethren: We have done well since conference but let us make a full report of all our benevolence at the First District Conference. Let each League and Sunday School bring \$2 each for Rust Fund. Dr. Jones and I are expecting at least five subscribers for our paper from each charge. Also, Drs. Lucas, Penn, Thomas, Wrag and Jones are expected to be present.—W. H. G. Gilliam, District Superintendent.

PINE BLUFF DISTRICT.

Third Round.

Luna, July 16-17; Eudora, 18-19; Arkansas City, 20; Morrell, 23-24; McGhee, August 6-7; Watson, 8; Snow Lake, 9; Elaine, 10; Oneda, 11; Helena, 12-13; Marvell, 14-15; Clarendon, 20-21; Wabbaseka, 27-28; Althelmer, September 3-4; Reydel, 5-6; St. James, Pine Bluff, 10-11; St. Mark, Pine Bluff, 10-11; Carthage, 13-14; Hermitage, 17-18; Warren, 19; Damon and Dumas, October 1-2; Ladd, 7-8; New Edinburg, 7-8; Noble Lake, 9-10. Brethren, a mighty war is on. Selges are being held, battles are being fought. The contest is so sharp, and so many souls are dying our King calls a charge to be made with short arms. King Jesus heads one of the armies, Satan the other, earth the battle ground, man the bone of contention. Shall our King win? If so, then double quick, march! Let the battle cry for our district be "A Thousand Souls Saved!" No blanks in our reports. Five hundred new subscribers for the Southwestern Christian Advocate and more new churches built.—C. W. Whitehead, district superintendent.

SEDALIA DISTRICT.

Second Round.

Butler, July 16-17; Knobnoster (J. L. Brooks), 2-3; Sweet Springs (L. R. Grant), 9-10; Warrenburg (W. H. H. Brown), 16-17; Smithton (G. W. Ball), 9-10; Georgetown (D. Payton), 23-24; Holden, 23-24; Clinton, 30-31; Osceola (W. A. Bohanan), August 6-7; Greenfield, 13-14; Lebanon (W. J. DeBoe), 27-28; Springfield (H. G. Gibson), 13-14; Carthage, 20-21; Neosho (C. S. Webster), September 3-4; Versailles (S. W. Hawkins), 10-11; Joplin, August 27-28; California, September 3-4; Sedalia, 17-18; Dresden (A. M. Summerville), 24-25; Beaman 24-25; Windsor, 10-11. Brethren, push every department of the church work. Let there be no blanks in the benevolent claims at the session of the district conference at Carthage, Mo., August 17th. Each brother will be expected to make a full report for the George R. Smith College fund.—John H. McCallister, district superintendent.

GULFPORT DISTRICT.

Third Round.

Wiggins, July 16-17; McNeal 23-24; Lumberton 30-31; McLain, August 6-7; Basln 10-12; Augusta 13-14; Ragland 15; Sumrall 20-21; Gulfport 27-28; Bay St. Louis 28-29; Bond, September 3-4; Mc Henry 5; Pas sChristian 10-11; St. John 13; Handsboro 17-18; Biloxi 18-19; Ocean Springs 22; Moss Point 24-25; Escatwpa 25-26; Delisle 24-25; Pearlinton, October 1-2. District Conference will convene at Lumberton, July 27, at 10 a. m.—S. H. Cannon, District Superintendent.

CLARKSDALE DISTRICT.

Third Round.

Money, July 16-17; North Carrollton 23-24; Shellmound 23-24; Carrollton 30-31; Bedford 30-31; Webb, August 20-21; Phillips 6-7; Minter City 6-7; Towns Chapel 5-7; Lombardy 20-21; Dublin 20-21; Clarksdale 26-28; Clarksdale Circuit 27-28; Tunica, September 3-4; Coahoma, 3-4; Lambert, August 23; Belen 24. District Conference, Epworth League and Sunday School Convention will be held at Minter City, Miss., August 9-14. Dear Brethren: ou will please come prepared to report your benevolence in full. Bring all of your benevolence that have not been sent in, with you to the Conference. Drs. Jones, Thomas, Lucas and the representatives of Rust University will be there. Each pastor is requested to take a collection from his congregation and bring to the conference for the Minter City Church and bring five subscriptions for the Southwestern. Plan now, brethren, for a good revival; remember, we are fishers of men.—Chas. W. Butler, District Superintendent.

SOUTH NEW ORLEANS DISTRICT.

Third Round.

Union, Sorrell, August 4-5; Crawford Glencoe 6-7; Winsted 8-9; Godman 10-11; Franklin 12-14; Centreville-Verdunville 13-14; Patterson 15; Berwick 19-21; Morgan City 20-21; Beattleville 25-26; Houma 27-28; Schriever, September 3-4; Thibodeaux 4-5; Plaquemine 10-11; Bayou Goula 12-13; Virion 14-15; Napoleonville 16-18; Woodlawn 17-18; Donaldsonville 24-25; Hahnville St. John 26-27; First St. 28, October 2; Wesley 29, October 2; Williams 30, October 9. Brethren. The year is swiftly passing as you well know. You have done well thus far. Now for a strong and steady pull for ministerial support, benevolent claims and debt clearing.—B. Mack Hubbard, District Superintendent.

CUMBERLAND RIVER DISTRICT.

Fourth Round.

Alexandria and Liberty, August 5-7; Gordonsville 10-11; Rock Spring 13-14; Lebanon Circuit 20-21; Seay 23-24; Lebanon and Cherryvally 27-29; At good and Cookeville 30, September 2, Marden Memoria 3-4; Payne 7-8; Dover 10-11; Springfield 14-15; Gallatin and Mitchellville 17-18; Hartsville 24-25.—J. B. Booth, District Superintendent.

LITTLE ROCK DISTRICT.

Third Round.

Batesville Circuit, August 13-14; Batesville 19-21; Newport 26-28; Jacksonport 27-28; Hazen and Desarc 29-31; Lonoke and Richwood, September 3-4; Rock St. and Argenta 11-12; White Chapel 9-11; Little Rock Circuit 17-18; Sweet Home 24-25; Hensley, October 1-2; Hot Springs 8-9; Wesley Chapel 15-16. Brethren: Let us report well at District Conference which

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convenes September 7-11, Little Rock, Wesley Chapel.—G. T. Saxton, Supt.

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BEAUMONT DISTRICT.

"On to San Augustine," July 27-31. District Conference, Sunday School, Epworth League Convention, Woman's Home Missionary Society and Ladies' Aid Societies will convene at San Augustine, Texas, the above dates. Preachers, delegates and others contemplating attending the Convention: Special Order No. 13,292, effective July 26-27, 1910. Stations, Center to Cleveland, Beaumont and Bonwell, inclusive. July 26 and for trains arriving San Augustine, July 27, 1910. Going journey must commence on date of sale. Reduced rates will also be announced by the T. & F. S. Ry. and the T. & N. O. R. R. A word to the pastors: Our motto "Expansion" while we are after the "Expansion" of the local church as well as of the territory of the district. We must show the church how the charges we now administer have developed. Come to the district Conference with a large increase of members and Sunday school scholars as well as an increase in finances. Remember, too, that we are to take special care of every claim of the church.

President Degan will be there to receive the claims of Wiley Union.

sity; each Brother has been asked and urged to send in all claims to the various departments as they were raised; we hope to a great extent this has been done. Remember, Brethren, your cash together with your vouchers are to be reported at the district Conference. Let each pastor see to the coming of his delegates; don't leave them behind; help them to prepare their papers—arrange to be present the first day. I have implicit confidence in every one of you and am quite sure that you are going to do your very best. Bring as many cash subscribers to the Conference as you can; Doctor Jones, or representative, will be with us. Kindly keep this issue for reference.—W. L. Duncan, District Superintendent.

TEXAS.

Lampasas.—The Women's Home Missionary Society services were splendid. The Rev. J. W. Stone preached the sermon. The program was uplifting. Collection \$7.80. President, Mrs. A. M. Williams; secretary, Mrs. M. C. Pitts; corresponding secretary, Mrs. S. S. Walker; treasurer, Mrs. M. E. Smith.—Rev. E. C. Henderson.

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Whether from Cold, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's a liquid—pleasant to take—acts immediately. Try it. 10c, 25c and 50c at Drug Stores.

Marriages

Hallman-Redding.—On June 9, 1910, a beautiful wedding took place in the Methodist Episcopal Church at Eupora, Miss. The church was tastefully decorated, and in the glare of the most terrific thunder storm witnessed in years, this couple was united by the pastor, the Rev. J. M. Thompson.

Wilson-Corprew.—The Rev. David H. Wilson and Miss Dollie May Corprew, the former of Greenville, Ala., and the latter of Alexander City, Ala., were married at the home of Mr. and Mrs. E. B. Corprew by the Rev. W. S. Swain of the Colored Methodist Episcopal Church. Mr. Wilson is a graduate of the Talladega College, and is pastor of the Colored Methodist Episcopal Church at Greenville, Ala. His bride, Miss Corprew, is a talented young woman and the daughter of Mr. E. B. Corprew.—Lewis S. Price.

Hall-Morey.—At the home of Mrs. Alice Gage, Mr. Emanuel Hall and Miss Ethel Morey, in the residence of many relatives and friends. Their future residence will be at Bogalusa, La. The Rev. W. L. Marshall officiated.

Dedrick-Porter.—Charley Dedrick and Miss Roselle Porter, June 9, 1910, at the residence of the bride. The bride is a member of Hurst Methodist Episcopal Church of Plaquemine, La. The groom is a resident here.

Landry-Ross.—On the 28th of April, 1910, Mitchell Landry and Miss Lousia E. Ross, both from Donaldsonville, La., at the parsonage of Plaquemine, La. The Rev. J. A. Landry, officiated.

Watkins-Shealey.—On Sunday, June 5th, Mr. John Watkins and Miss Maggie S. Shealey, at the home of Mr. and Mrs. J. C. Houghton. Mr. Watkins is a loyal member and a steward of Pleasant Grove Methodist Episcopal Church, Colony, Ala. The bride is a member of the Baptist church, and is the public school teacher at this place. The Rev. A. A. Wilson officiated.—J. C. Houghton.

Hampton-Johnson.—Mr. Harzell W. Hampton, of Boley, Okla., and Miss Alfreda Lee Johnson, of Boley, May 18, 1910, at the home of the bride's auntie, Mrs. Anna Love, on Main Street. The bride was beautifully attired in white. She was presented by Mr. W. C. Love. Mr. Harzell W. Hampton, the groom is the son of Rev. Mr. Hampton, a superannuated preacher of the upper Mississippi Conference. He is a successful farmer and a worthy young man and a member of Pewett's Methodist Episcopal Church. The bride has just returned from Wilberforce University, where she has been a student for some time. She was presented with a beautiful home on Main Street, this city, by her auntie, Mrs. Anna Love, who reared her. The pastor, the Rev. A. W. Talbert, officiated.

Caldwell-Lovejoy.—On June 5, 1910, Mr. Floyd Caldwell and Miss Lela Lovejoy, at Bethel Methodist Episcopal Church, Kawoliga, La., by the Rev. B. R. Williams, pastor.

Hall-Williams.—Mr. Harral Hall and Miss Edna Williams, June 1, 1910, at the home of the bride's mother, Mrs. L. C. Matthews, 7926 Plum Street, New Orleans. The Rev. R. C. Warshaw officiated.

Welch-Johnson.—On June 15, 1910,

at St. Paul Methodist Episcopal Church, Texarkana, Texas, Mr. W. S. Welch and Miss Addie M. Johnson. Mr. Welch is a railway postal clerk on the K. C. S. and vice-president of the board of trustees St. Paul Methodist Episcopal Church. His bride is a teacher in the city school of Texarkana, Ark., and assistant organist of the church.

Wallace-Evans.—On June 16, 1910, at the home of the bride in Texarkana, Texas. Mr. W. C. Wallace and Miss Lela Evans. Mr. Wallace is a postal clerk on the T. P. R. R., but has been transferred to the I. & G. N., between Houston and Galveston. His bride is a teacher in Texarkana, Tex.

Sharp-Walla.—Mr. George Sharp and Miss Lizzie Walla, at Texarkana, Texas, the Rev. E. H. Holden, officiating.

Green-Carter.—Mrs. Pearl Carter and Mr. R. G. Green by the Rev. E. H. Holden, at Texarkana, Texas.

White-Brown.—On June 5th, Mr. Ernest White and Miss Edna Brown, at Wilson, La., Rev. C. L. Angnum officiating.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

Gleanings from the Field

GEORGIA.

Waynesville.—The third quarterly Conference was the greatest in our history. The Conference convened in Waynesville. Pleasant Grove Church, May 28-29.

The Rev. E. D. Giddens presiding, G. W. Gambles was elected secretary. Peace and harmony prevailed from start to finish. Raised for all causes this quarter, \$75; raised during the quarter \$25 and received twenty subscribers for the Southwestern Christian Advocate.

Dr. Giddens preached three sermons on Sunday to the delight of a packed house day and night. The popularity of our pastor, the Rev. A. C. Allen, and our District Superintendent, Dr. E. D. Giddens, as they were tested show the strength of Methodism here. We have paid each time in all three quarters this year up in full. We love and admire our pastor and district superintendent. Our next quarter goes to New Hope. Our Conference schools were well looked after. The Haven Academy, the Haven Home and the Speedwell school.—Lula Wright.

If afflicted with sore eyes, use Thompson's Eye Water.

LOUISIANA.

Brooksville.—Our work at this place is in splendid shape, it is doing well financially and along spiritual lines all is well. Our second quarterly Conference was held May 28-29, by the Rev. Dr. Whitlock. His sermons were all that could be desired. The cause of the Southwestern Christian Advocate was not forgotten. By the District Conference in the month of July, we hope to have a goodly number of subscriptions.—Thos. L. Ingraham.

11 PER CENT DIVIDEND The McGirt Publishing Co. \$100,000.00 Corporation

WE ARE offering for sale 25,000 shares of stock in The McGirt Publishing Company at one dollar per share. While we mention on our circular six per cent, with the increased amount of business we will be able to pay 11 per cent. dividend annually. Furthermore, the stock which we are now selling for one dollar, will in a comparatively short time, increase in value. We feel that one of the greatest needs of the race is a great circular publishing company which will give it a national magazine and put books written by colored authors into the hands of their children. We are endeavoring to find fifty or a hundred loyal, race-loving persons who will subscribe for stock now, while it is selling at the present reduced figure. In this way we can prove to them our ability to make money for them as well as cause others to have confidence in us like wise. We hope to find a large number of investors this year and if we are successful, we will be able to show the world a company which will be a monument to the race for good.

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Dr. R. T. FULLER, Dean, 1566 Canal St.

Sunday was a great day. Dr. Clay preached an excellent sermon, upon the wings of his eloquence he lifted the congregation from their seats. Collection in the quarter amounted to \$44.—P. A. Lemon.

Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

HEARD—Sallie Heard, the wife of Prof. Wm. Heard, of Paulding, Miss., departed this life May 25, 1910. She was a member of Spring Hill Methodist Episcopal Church. She lived a consistent Christian and died the same. On the morning of the 25th she was very cheerful and went about her work as usual, and had prepared dinner. She took sick suddenly and died a short while thereafter, with her little baby in her arms. Her death was due to heart failure. She was a devoted wife, kind mother, and a good neighbor. She leaves a husband, mother, four children, a sister and two brothers. The funeral was attended by the pastor.—J. A. Patterson.

LONDON—Will London, a member of Wesley Chapel, Wilson, La., died June 3, 1910. He was a faithful member of the church, joining in his early life. He lived to be 101 years of age. He leaves a wife and one son.—C. L. Angram.

BROWN—Sister Cherry Browne died June 2, 1910. She had been sick over a year. She was a great Christian and loved by all who knew her. She was ninety-eight years old. She leaves five children and a host of grandchildren. Rev. N. Toole conducted her funeral, assisted by Rev. Davo Moffatt of the Baptist Church.

NEWELL—Doss Newell, of Paulding, Miss., fell asleep in Jesus May 30, 1910, after an illness of two years, which he bore patiently unto the end. He was noted for his pious Christian life and his devotion to his church. He was a faithful member of Oak Bowery Methodist Episcopal Church, a good husband and a kind father. A wife, five daughters and three sons survive. The funeral was conducted by Rev. B. W. Robinson and the pastor. His remains were laid away by the Knights of Pythians.—J. A. Patterson.

ECTOR—C. Ector, a faithful member of Russ Chapel, Greenville, Ga., for twenty-five years, departed this life after a short illness of eight days. He served his church as steward, class leader and trustee. He was buried with Masonic and Odd Fellows' honors.—J. R. Lovejoy.

HAMBURG—Ruby E. Hamburg, a number of Harper Chapel church, on the Waller Circuit, Navasota District, Texas, conference, died at her home May 30, 1910. She was born in Waller County, July 8, 1893. She joined the church April, 1907, under the pastorate of the Rev. J. A. Jilory. At the funeral services Sister P. Williams spoke of her as the class leader. Bro. C. Smith, as a neighbor. Her favorite songs were sung by the young people. The Rev. Hays, pastor of Colored Methodist Episcopal Church read the Scripture lesson and offered prayer. The pastor read the biography of her life. Mrs. L. E. D. Plerson read an eulogy. The Rev. J. A. Tilloway was introduced and took for a subject: "Behold the perfect girl, for the end

A "SQUARE DEAL"

It is often argued that women do not have an equal chance with men, for enjoyment and usefulness, because women suffer so much from pain and weakness. In a general sense, it is true that women bear more physical pain than men. However, the belief that women must suffer regularly, on account of ailments and weakness peculiar to their sex, has been successfully contradicted by the relief so many women have obtained by the use of Cardui, that great remedy for suffering women.

During the past fifty years, many thousands of women have written us, telling of the immediate relief and permanent benefit they have received from Cardui. These letters cover a great many forms of womanly illness. Mrs. M. E. Allred of Hartford, Wash., writes: "Ever since I was 16 years old, I have suffered from female troubles. I had headache, backache and other troubles, every month. Some two years ago, I began to use Cardui, and since then I have had no backache, my other troubles have stopped, I don't need any medicine, and I am well."

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of that girl is peace." In his discourse he impressed the young people to be perfect. The Rev. Hays spoke of her as a Christian.—S. A. Kelly, pastor.

PARKS—Thomas Parks, a faithful member of Crassfield church died June 8, 1910, aged seventy years. He was a member of the church forty years. He leaves a wife and seven children. His funeral was preached by Rev. M. Young, pastor of Bell Circuit.—M. Young.

JACKSON—Emma K. Jackson, the beloved wife of Bro. McKinzie, Jackson, a citizen of Collegeville, North Birmingham, Ala., departed this life Sunday, May 22, 1910. She was a member and a faithful worker in Scott's Chapel, N. Birmingham, always taking an active and leading part in the Sunday school and the Enworth League. Mrs. Jackson was buried from her church with very high honors from the three secret societies of which she had held offices for many years. She has gone from labor to rest, for indeed she was a great worker among her race, and was never known to turn a minister of the Gospel away hungry, but with a cheerful heart and ready hand she fed all and cared for those who were sick and needy; and for these noble deeds we will all miss her. Her funeral was attended by Rev. I. Townsend, her pastor, assisted by Dr. W. H. Nolson, Rev. Wm. Leonard and many other leading ministers of the city, her funeral being one of the largest attended in Birmingham for years, and the number of beautiful floral offerings that covered the casket told just how greatly honored and esteemed was Sister Jackson. A large procession of members, friends, children and co-workers followed her remains to their last resting place.—Wm. Leewood.

PORTER—James Porter died at Spring Hill, Miss., May 1, 1910. He was a member of Spring Hill church, a class leader and superintendent of Sunday school for many years. He was the leading young man in his church and community, and all who knew him loved him. He lived a consistent Christian and faithful to every

duty assigned to him. He will be greatly missed by the church and Sunday school. He leaves a mother and three brothers and hosts of friends. The funeral was attended by Rev. Griffin, of the Baptist church, and Revs. W. H. Jordan, P. C. Hallendale and H. Y. Saulter, pastor.

TRUST—Hester Trust, of Carraer, Miss., passed from labor to reward on June 6, 1910, after an illness of about eighteen months.—Sister Trust was converted and joined the church thirteen years ago, and lived a consistent Christian until her death. Mr. Trust did all he could to restore her health, the best medical skill having been employed. She was forty-one years of age. She leaves a husband, son, three daughters, and 2 grand-children, four brothers and six sisters. She was laid to rest with the honors of the Household of Ruth, Lodge No. 2334. The funeral was largely attended by both races. The sermon was preached by Rev. R. A. Paris of the Baptist church.—G. W. Wells.

MACK—Hester Mack, a faithful member of Wesley Church, Baton Rouge, a member of the Stewardess Board, died peacefully June 1st. Our sympathy goes out to the bereaved.—J. J. Ohee, pastor.

BROCKINGTON—Death claims the body of Sister Maria Brockington, one of the oldest members of Wesley Church, Mansfield, recently. She leaves a good home for her children and some cash.—W. L. Dyas.

JONES—Sister Emmaline Jones Church, Mansfield, recently. She willed her house and lot to Wesley Chapel, Methodist Episcopal Church, with household effects, the value of which will amount to more than \$5,000.—W. L. Dyas, pastor.

NEAL—Brother Benjamin Neal, a member of Simpson Church, of Charlotte, N. C., died May 1. He was a faithful member, and also a choirster for over twenty years. He is survived by a wife and ten children. His funeral was preached by the Rev. R. P. Harriston, the pastor, and was assisted by Rev. P. P. Alston, pastor of St. Michell's Episcopal Church. He was 61 years of age.—Wilbur Collett.

YOUNG—Heart Young, a member of the Methodist Episcopal Church, Crawford, Miss., died on April 21st. She had been sick for a year. She was an untiring worker for the church for twenty years. She died as she lived. She leaves a husband and son and three daughters. Her funeral was conducted by her pastor. She was laid to rest by the Court Calanthe.—B. J. Roberson, pastor. (Received May 25th.)

ANTHONY—On April 1st Sister Hattie Anthony, of Crawford, Miss., passed from labor to reward. She had been ill for six months when the end came. From the time of her first illness she said that she was going to die and that she was ready. I have never seen a soul so composed and happy as she was all through her illness. And when the end came she had reached the Mount Pisgah on the side of the "heavenly Canaan." The church and community has lost a faithful member. Her remains were laid to rest by the Eastern Lodge.—B. J. Roberson, pastor. (Received May 25th.)

BRANSFORD—Henry Bransford, of Leesburg, Miss., died May 27th.—Lee Spicer.

(In Obituaries Leave Out Poetry and Prayers.)

Jell-O Ice Cream Powder

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RECIPE:

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CASH REMITTANCES

HONOR ROLL.

P. O'Connell.

Subscriptions received June 18 to July 2.

Atlanta-Savannah.—C. W. Prothro, L. R. Brabray, M. O. Cook, J. F. Dorsey, J. W. Ellison.

Central Alabama. J. Frank Robertson, N. H. Redrick, N. H. Hugins, J. C. Campbell, J. W. Paul, L. A. Harris.

Central Missouri.—J. W. Parks, A. M. Teague, J. M. Harris, Scott Settles, John L. Brooks, Harriet Bryant.

Florida.—G. A. Davis, S. Huger, I. B. Jarvis.

Lexington.—G. W. Thomas, George Bennett.

Lincoln.—Wm. McDonald, D. Kling, H. Taylor, Thomas Caston.

Little Rock.—S. McDonald, S. Morris, Etta M. Black, J. H. Hatcher, S. A. Imens.

Louisiana.—Wm. Robinson, Annie Jordan, W. L. Dyas, Lucile Shallowhorne, J. O. Richards, Augustus Reid, Pauline Wimms, S. M. Haynes, Dina Ferguson, J. F. Marshall, A. Howard, L. C. Thomas, Alice Payne, J. W. Thomas.

Mississippi-Upper.—David Houston, W. E. Morgan, L. W. Williams, G. Spencer, Emma Jackson, W. A. Oates, A. H. Gray, N. H. Gather, S. A. Jordan, I. S. Bolton, D. F. Dudley, Thomas Donald, W. H. Smith, Pearl White.

New York.—W. H. Brooks, Jos. L. Pritchard, W. O. Terrell.

North Carolina.—W. H. Webster, Mollie Wagner, S. M. McNair, W. J. Barksdale.

South Carolina.—James F. Page, P. P. Bethea, I. H. Fulton, M. S. Wand, A. B. Murphey, Samuel Jackson, Geo. P. Kendrick, Ezekiel Tucker.

Texas-West.—A. Brown, Ada Stone, R. S. Lovinggood, Clifton Brown, Eliza Walker, C. S. Williams, J. D. Zachary, B. T. Williams, T. J. Douglas, A. L. Counter, W. L. Duncan, Dallas Renfro, Walter Hadnot, David Henderson.

Washington.—J. B. Arter, M. L. Lyndall, John W. Venia, P. O'Connell, 12 annual subscribers.

Hicks' Capudine Cures Sick Headache Also Nervous Headache, Travelers Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

Mme M. C. Turner has been conducting business in this city for a number of years. Recently she has branched out in Hair Manufacturing and is meeting with large success. She imports hair and works it up in all styles. Her goods are thoroughly sterilized and are sanitary. We can commend Mme Turner for fair dealing and reliability in all business transactions.

Gleanings from the Field

LOUISIANA

Star.—We held services at Bethel Church Easter and raised \$2.40. We are going to do all that we can to raise our benevolence collections.—A. D. Smith, pastor.

Holly Springs.—At Elijah Methodist Episcopal Church our second quarterly Conference convened April 30 and May 1. Dr. N. R. Clay, D. D., presiding; Bro. M. C. Campbell, local preacher, preached at 11 a. m.

ALEXANDRIA DISTRICT.

The first meeting was held in Newman Memorial, Alexandria, March 17th, the Rev. J. O. Richard, D. D., presiding. At that meeting the district was reorganized by electing new officers: The Rev. W. H. Lang, president; A. B. Venerable, first vice-president; O. Johnson, secretary; M. P. Franklin, treasurer. The next meeting, April 13-14, was held at Bunkie, La., where the Rev. O. Johnson had things in readiness. Devotions by the Rev. M. P. Franklin and the Rev. Sanders Carroll. The object of the meeting as stated by the president was highly indorsed by the preachers' meeting. At night the writer and the Rev. L. L. Green preached. Two persons joined the church. Thursday night the Revs. R. J. Johnson and S. Carroll preached strong sermons. One joined the church and several knelt for prayer. The Alexandria district is wide awake to every interest of the church, and are earnestly trying to put this district in the front rank.—Reporter.

GULFPORT DISTRICT.

Our Easter programme was beautifully carried out, with delightful music. Our pastor preached a splendid sermon. Our superintendent, Mr. J. E. Jackson, spoke most helpfully, and we raised \$13. Our Sunday School is in very good shape.—G. W. Hawkins, pastor.

Gunniston.—A crowd of friends came to the paragonage on the night of the 17th and left the larder well stored with everything in the way of choice groceries. Mrs. Clifton Slay led the merry party, and there were many friends who contributed large quantities of groceries. The speech of presentation was given by Mr. J. B. Walker, one of our ablest negro attorneys. We thank these kind friends for the loving thought that suggested such a beautiful act.

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Let the wide awake superintendents take notice.

See price-list Lesson Helps.

Sunday School Journal,

Single copy, 15 cents a quarter; six or more to one address, 12½ cents each.

Adult Bible Class,

Single copy, 12½ cents a quarter; six or more to one address, 10 cents each.

Picture Lesson Paper,

Single copy, 6½ cents a quarter, six or more to one address, 5 cents each.

Senior Quarterly,

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Intermediate Quarterly,

1½ cents a quarter.

Shorter Junior Quarterly,

1½ cents a quarter.

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75 cents a quarter.

Berean Lesson Pictures,

2½ cents a quarter.

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Veto.—An able sermon was that recently preached by our pastor, the Rev. A. H. Rembert. At the close of his sermon more than 25 persons came forward for prayer. We have paid our district superintendent \$12.45 and the pastor has received \$44. Nearly 50 persons partook of the Lord's supper.—W. M. Payne, pastor.

Carrollton Circuit.—Much rain and inclement weather prevented the second quarterly conference from meeting on the 16th and the 23rd marked the beginning of the conference. The district superintendent presided, while a goodly number of of-

ficers were present. The district superintendent treated large audiences to two splendid sermons. The pastor has received during the quarter \$148. The district superintendent was paid \$25. For benevolences we raised \$61; total, \$233.—W. S. Leake, reporter.

Pale, Delicate Women and Girls.

The Old Standard Grove's Tasteless Chilli Tonic drives out malaria and builds up the system. For grown people and children, 50c.

Condense, and leave out irrelevant matter. State facts. Do not put several items on one sheet.

Southwestern Christian Advocate

ROBERT E. JONES, Editor
EATON & MAINS, Publishers

NEW ORLEANS, JULY 14, 1910

Vol. No. 44—No. 28

THE FORWARD MOVEMENT IN SUNDAY SCHOOLS

The action of the Baltimore General Conference in dissolving the Board of Sunday School, Freedmen's Aid and Education, and making three boards has been more than justified. Each of the three boards is prosperous, but the record of the Board of Sunday Schools during the past two years is most remarkable. It has placed twenty-two Sunday school missionaries in the field. These missionaries have established 430 new schools with 16,000 new scholars. Out of these schools have grown 47 preaching places.

It has held and is holding institutes and conventions that are District and Conference-wide, and is handling the whole question of the organization and administration of our Sunday schools.

It has prepared and inaugurated a Correspondence Study Course for Sunday School Workers.

It has helped maintain a thousand Sunday schools in the home field.

It has given to the Sunday schools in the foreign mission fields of the church \$10,000 to support workers and to provide suitable requisites and literature.

Besides during the year 1909 it made grants of literature to almost one thousand Sunday schools in the United States, scattered through 106 out of 125 conferences in the home field. The largest recipients of this benevolence are the Colored conferences. More Sunday schools are aided in the Louisiana and the South Carolina than in any other conferences in the Church, the number being 51 and 47, respectively. The Mississippi conference is the only one of the Colored conferences that has not received aid from the Board of Sunday Schools.

This Board received last year \$63,224.06; this is practically an increase of 30 per cent over 1908, and of nearly 100 per cent over 1907. While this is not all the Board deserves it is the largest gift the Church has made to this form of its activity. We are beginning to realize, no doubt, that as a Church we have been far behind other denominations in the pushing of Sunday school work. The emphasis now placed upon this phase of our Church life, which is fundamental and essential, is due in a very large measure to the splendid leadership of Dr. David G. Downey, the corresponding secretary of the Board of Sunday Schools, and his assistant, Dr. Edgar Blake. While the Board received last year a little over \$63,000, its total expenditures amounted to \$78,392.53. This board makes an appeal this year for \$150,000, every penny of which could be wisely used. We are calling upon our conferences to do their share; some of them have done well, notably the South Carolina, Washington, Delaware, Atlanta and Central Alabama, which contributed last year for this cause, respectively, \$549.18, \$411, \$339.50, \$312 and \$230.33. Some of our conferences fell short on this cause, among these we regret to note the Tennessee, which contributed \$42.66; the Lexington \$48.30, and the Little Rock \$61. This cause is so vital to our work that the amount asked should be given without hesitation. If the Board of Sunday Schools should receive the amount asked it pledges to organize next year 1500 new Sunday schools and bring into these Sunday schools for religious instruction 60,000 neglected children and add 200,000 during the year to the membership of the Church. Are these not results worth while?

The appeal of the Board of Sunday Schools should be heeded, not only because of the good it is doing in the direction mentioned, but because it has been as well the mainstay of our other benevolences.

The Sunday schools have given for missions since 1869, \$13,024,200, an average of \$325,605 a year.

Since 1866 they have given for the Children's Fund of the Board of Education what has reached a total accumulated fund, as shown on the books of the Board, of \$1,689,663.82. In addition to this something over \$100,000 has been cancelled on account of death, physical disability of beneficiaries, and other exceptional causes. So that the entire giving of the Sunday schools to this cause is very close to \$2,000,000.

The forward movement in Sunday schools is not alone to establish new Sunday schools and to aid needy and worthy ones at home and in the foreign mission fields of the Church, but it is the business of the Board of Sunday Schools—

To have general oversight of all the Sunday school interests of the Methodist Episcopal Church.

To educate the Church in all phases of Sunday school work.

To raise ideals and to improve methods.

To superintend Sunday school instruction.

To give impulse and direction to the study of the Bible.

Referring to this work in the chapter of the Sunday School Year Book, in which the movement is outlined, we take this interesting paragraph:

"A very important part of the work is the organization of the church in the interest of more and better Sunday schools. As a means for accomplishing this, it is planned to organize in every Conference a "Conference Board of Sunday Schools" as auxiliary to the General Board. This board is to be composed of the district superintendents and two representatives (one clerical and one lay) from each district. It is expected that this Conference Board will make a careful and exhaustive study of Sunday school conditions within its territory, reporting its findings to the headquarters in Chicago. Plans can then be perfected for the development of the work by means of institutes, district meetings and conference anniversaries. Already there are about forty of these Conference Boards, and many of them have done and are doing effective service for the cause."

The work of the Board of Sunday Schools is far-reaching and is deserving the mature thought of the Church to the end that the Bible and the young life of the Church shall be brought together in such relation as shall produce the largest results in bringing the "Kingdom on earth as it is in heaven."

THE CASE OF THE INDIAN

The *Epworth Herald* on its front page last week presented a significant picture of "An Indian mother, Daughter of a Dying Race, Ward of the American Nation." The passing of the picturesque Red Man is the most pathetic chapter in American history. Have we dealt wisely and justly with this original American who was found upon this continent a strong and happy race? An impartial student of this race in its relation to American development must conclude that as a nation we have been actuated by worthy motives, but on the other hand, we have not pursued the wisest course at all times. We do not pose as a commissioner of Indian affairs, but we venture to suggest our first step toward the Indian should have been the forming of friendship and the smoking of the pipe of peace. This would have put us close enough to him to have learned his strong points, and then the task should have been the development of these strong points. The unquestionable supremacy of the Anglo-Saxon as the leader of the world's civilization has made him intolerant to other races. This tendency to

Anglo-Saxonize everything and all peoples is the one outstanding fault of this favored race. This is the Anglo-Saxon's great weakness. He tried to make the Indian a white man and the experiment was a failure both for the Indian and his would-be benefactor. The Indian should have been coached into civilization as an Indian bringing therein his own peculiar elements which no doubt would have been added strength. A simple illustration: We spend five hundred million dollars per year for war, three times as much as for all other purposes of the government—administrative, judicial, educational and development of resources. Suppose we had taken advantage of the war-like disposition of the Indian, made him our ally and trained him in the arts of war and instead of forcing on him the regulation uniform permitted the Indian soldier to wear his red blanket and feathers, we would have had a number of requirements that would have been terror to our sternest and most persistent foe. Again, suppose we had encouraged the Indian in his simple industries, taking the root idea and building thereon we could have enhanced his value as an industrial factor. We believe the Indian has an intellectual acumen worthy of development. Our dealing with the Indian has not been worthy of our statesmanship or our preachments upon justice and American principle.

Our failure with the Indian should teach us a lesson as to our dealing with the Negro. If the Negro has any tendency to ape the white man and play white man, it is the result of our Anglo-Saxon tutorship. Nothing so pleases the present-day school master of the world—the Anglo-Saxon—as to have his pupils discard every prestige of race characteristic and play white man. While all races belong to our common humanity and as such are entitled to the common privileges due all men, each race has its peculiar type. And these types can best be developed and interpreted by each race rather than by the dominant race. Whenever the Anglo-Saxon attempts to mold a new race into his habits of thought, mode of living, etc., it unmakes a race and the second state is worse than the first.

The Negro, unlike the Indian, was flexible enough to yield temporarily to the racial pedagogy of the white man and learn of him many valuable lessons and at the same time lose only the minimum amount of racial force and character.

PROHIBITION MAKING GOOD

Occasionally some individual who cares more for off-hand opinions than for the statement of facts claims that prohibition wherever enacted is a failure. A concrete example refuting this statement is found in the State of Kansas where constitutional prohibition has been in force for twenty-five years. Discussing the effect of prohibition the Warden of the State Penitentiary says:

"Under enforced prohibition the drunkard-making business is stopped; illiteracy and crime are decreasing, poor-houses are empty in many counties, and families of laboring men are better clothed, better fed, better housed and have more advantages than in any other State in the Union, and the saloon vote no longer counts in elections. We have more home-owners and fewer renters than any saloon common-wealth in the world, and the church is stronger because its worst enemy, the saloon, has been destroyed."

The State Superintendent of Schools makes this statement:

"The beneficent results of more than a quarter of a century of prohibition are nowhere more

(Continued on Page Nine).

The World's Missionary Convention

By the Rev. W. M. Lucas, D. D.

The World Missionary Conference which closed its ten days' sessions in Edinburg, Scotland, recently will go down in history as the greatest religious and missionary gathering the world has ever seen. This was the unanimous verdict of all who had been permitted to attend.

AUSPICIOUS BEGINNING

The very opening of the Conference gave evidence how it had impressed itself upon the great minds of the earth.

Lord Balfour of the English Parliament was not only present and spoke, but was president of the Conference, while our own Dr. J. R. Mott was chairman of all the committees which really outlined and directed the work of the Conference.

A warm letter expressing profound interest was received from His Majesty, King George of the British Empire, a characteristic letter from Hon. Theo. Roosevelt, while Hon. W. J. Bryan was in attendance as delegate. The Arch Bishop of Canterbury was present—in fact there was a host of bishops and archbishops of the Established Church.

There were twelve hundred delegates representing over three hundred missionary agencies. Here were experts from the field—men some of whom had spent fifty years on foreign fields. Here were natives—Chinese, Japanese, East Indians, Africans, so that one could almost use the exact language of Apostolic times, in saying "We do hear them speak in our own tongue, the wonderful works of God." For these joined with the missionaries from the home church in telling of the triumphs of the cross in heathen lands, and the all conquering Gospel of Christ in subduing the fetish worship of the heathen, the idolatry of the pagan, and the mystic religions of the East.

Let no man think for a moment that this Conference was a hastily called meeting for inspirational purposes. It represents the work of eight commissions for ten years—since the Missionary Conference in New York, 1900; and the thoroughness with which they have done their work, and the results they have achieved are singularly prenominal.

They have been in correspondence with hundreds of missionaries, and experts on the field, they have been in cooperation with every missionary society in the World; the leaders themselves are missionaries, and experts. Some of them, like John R. Mott, are globe trotters, and can touch easily any spot in the heathen world—in fact it was brought out in the Conference, that so closely was the world getting together, that within two hours a message of help could be cabled to a missionary laboring on almost any spot on the globe.

These commissioners had gotten together the achievements and methods of work, and the conditions under which they labored, as well as their success, of every society doing work among non-Christian people. They summed up results, collected facts, arranged statistics, and made maps which brought in one view before the Conference the whole world of missionaries to-day.

Some of their findings were very humbling to the pride of the whole Christian church. For instance, the fact came out that there were a thousand million of human beings, for whom Christ died, that had never heard of Christ—that is to say, over two-thirds of the human race had never had the Gospel mentioned to them.

But over against this fact, it was shown that as a result of what had been accomplished, the whole heathen world stood ready and waiting for the Gospel, and all barriers had been broken down which prevented at one time the entrance of the Gospel into heathen lands, and peoples who were once hostile were now begging for the Gospel.

So that now it is not a problem of the readiness of the heathen, but the condition of the Home Church in not being ready to carry the message. In fact, the Conference decided that the real problem now was to convert the Home Church to a readiness to carry the Gospel to the waiting world.

Many other problems were discussed. In fact, Dr. Mott said that the commissions in investigating all the phases of mission work were brought face to face with all the world-problems.

There was the problem of unity and cooperation among the societies doing work on foreign fields.

It was found that in some mission fields, there were as many as twenty-one different societies at work, while there were vast areas of unoccupied territory with millions of people in other regions untouched. One speaker asked significantly: "What army would go forth to conquer an enemy's country and allow twenty different detachments to be fighting near each other, and yet, each independent and having nothing to do with the other?"

But you can see that a closer cooperation of our missions and missionary societies on the foreign field brings us to face the question of cooperation and closer fellowship at home.

Then the problem of educating and equipping missionaries, the problem of planting schools and mastering the heathen languages and dialects; and of enlisting the cooperation of the native church, and of developing a self-governing national church molded by the peculiar genius of the natives themselves.

Among the other problems met and fairly faced (for the commissions like true scientists reported what they found omitting nothing) was the "Race Problem in the Church."

It was found that the white man's prejudice carried by some missionaries had brought the Gospel to a standstill in some missions, and there was not much progress in the future unless the missionary practised what he preached. As a remedy for these evils it was suggested that the natives be brought more in touch with the parent boards that had no knowledge of such conditions—which were the exception not the rule.

But still more touching was the appeal of the Jew for a cessation of the prejudice against his people. One of them said: "For one rash act the world has hated us for 1900 years. Give us back our Christ. He came to us and we rejected Him; but now we want Him back."

But remember, that it was the very spirit of

brotherhood and fellowship which made men feel free to speak of every hindrance to the progress of the Gospel. For one rarely sees such a spirit of frankness and of love combined, as was manifest throughout the whole Conference.

The continued and unabated interest in the Conference was remarkable. It lasted ten days, with three sessions daily, and the interest did not lag for a moment. There was a demand for seats in the two halls—one holding above 1500 and the other 2500 persons—throughout the parallel sessions. Not even on Saturday afternoon and night when it was so attractive to sight-seeing, were any appreciable number absent from the meetings.

Among the important conclusions reached by the Conference were:

First. To meet the urgent call of the hour, the church must have double the men and four times the money.

Second. There must be such cooperation and mutual understanding among the various missionary societies as will distribute the workers to the best advantage.

Third. There must be a mighty stirring of the Home Church that will make every Christian at Home a missionary at heart, feeling personally responsible for carrying the Gospel to the whole world in this generation.

Fourth. There must be better prepared missionaries and better educational facilities for equipping them.

Fifth. The same principle that the Apostles adopted for the gentile: That it is not best to impose upon the heathen any unnecessary burden of Western ideas or custom; but let them accept Christ and then let their Christianity and church forms take growth according to the genius and spirit of their national life.

As a result of the Conference missions, like war, will be reduced to a science, and the next decade will see the powers of heathen darkness tremble before the advancing tread of a united Christendom.

P. S.—Am in London to-day, on way to Paris. Will write you another letter next week.—W. W. Lucas.

The Growth of Religion

Much greater than the rate of increase in the population of the principal cities between 1900 and 1906 was their gain in the number of religious organizations and communicants or members, according to part I of the special United States Census report on the Census of Religious Bodies for 1906, now in press. It is stated that, for the area outside these cities, the rate of increase in the number of organizations was approximately the same as the rate of increase in population and in the number of communicants or members it was considerably greater.

In the general tables and the textual discussion in the report the 160 principal cities, those having 25,000 inhabitants or more in 1900, were divided into four classes, according to population; 11 cities of the first class, having over 300,000 population; 27 cities of the second class, having from 100,000 to 300,000 inhabitants; 40 cities of the third class, from 50,000 to 100,000 population; and 82 cities of the fourth class, having from 25,000 to 50,000 inhabitants.

The Most Notable Increase

The report declares that, among the different classes of cities, the first class showed the most notable increase, more than doubling the number of organizations and communicants; the third and fourth classes followed closely; while the second had a much lower rate. Outside the principal cities the rate of increase was even less.

The number of communicants or members in each 1000 of population in 1906 was, for the principal cities, 469; for the whole country, 391, and for the sections outside of the principal cities, 363. The ratio of communicants to population was considerably greater for the principal cities than for the country as a whole. Comparing the different classes of cities it appears that the ratios for cities of the first and second classes were considerably smaller than for the other two classes. As compared with 1890 the report shows a gain of 90 communicants in each 1000 of population for the principal cities, and of 51 outside of them. Among the

different classes of cities, the largest gain, 106 communicants per 1000 population, was found in the cities of the third class. The smallest gain was in those of the first class and the next smallest in the second class.

The Reason for High Ratios

It is affirmed by the report that the high ratios of communicants or members to population shown for the principal cities, as compared with the area outside those cities are due chiefly to the greater strength of the Roman Catholic Church in the cities; and the greater proportionate increase in communicants or members between 1890 and 1906 shown for these cities is said also to be largely due to the same cause. The report observes that the fact that in 1906 the number of principal cities was larger by 36 than in 1890, and that in addition, during the sixteen-year interval, a considerable territory had been annexed to various cities, augments to a noticeable extent the rates of increase for the principal cities and diminishes the rates of increase for the area outside these cities. It is said that the latter fact does not materially affect the changes between 1890 and 1906 in the ratios of communicants or members to population.

There were 4,082,039, or 32 per cent, more female than male members in continental United States in 1906, while in the principal cities the excess of female members was proportionately less, being 960,526, or 23.5 per cent. Comparing the different classes of cities, it appears that in those of the first class the excess of females over male members was only 18 per cent; in the second class, 28.9 per cent; in the third class, 25.8 per cent; in the fourth class 31.1 per cent; and outside of these cities 35.9 per cent. It is stated that the greater proportion of males in the principal cities is largely due to the greater proportionate strength of the Roman Catholic Church in these cities.

Learn to laugh. A good laugh is better than medicine. Learn how to tell a story. A well told story is as welcome as a sunbeam in a sick room.

Liberia---A Study---XXII

By the Rev. Alexander P. Camphor, D. D., President Central Alabama College, Mason City, Birmingham, Alabama

V. THE NATIVES—SOCIAL LIFE

Sass Wood Ordeal

Sass wood is a water infusion of a bark, both emetic and cathartic in its effects. Matters that cannot be determined by evidence are referred to this tribunal. Cases of suspected witchcraft, theft, denial of debt, of receiving payments, denial of one word, accusations of unfaithfulness in a wife, etc., fall in this category.

The accused persons deny the charge.

"You deny the charge, how will you prove your innocence?" says the persons conducting the ordeal.

"I appeal to the sass wood ordeal," is the reply.

Judges are chosen; a day appointed and the parties assembled on that day. A rude seat is formed of four stakes driven in the earth with a wicker work bottom about three feet from the ground, which holds the suspect when the trial is for witchcraft. Bits of bark are sometimes toasted; these he chews. The infusion of pounded bark and water is then administered pint after pint until the stomach of the victim is taut. The accusing council stands in front shouting, "If he is guilty, catch him."

The opposition party is stationed behind crying, "If he is not guilty, clear him." Should the sickening dose cause him to vomit freely, and that alone, he is clear, but alas the cathartic effects of the bark must not appear, neither must any portion of the liquid pass through the nostrils in its exit from the stomach.

Another ordeal consists of putting a stone or gravel in the eye. It must come out of the eye without pain. Dousing the hand in boiling oil is another. The hand must not burn if the accused is innocent. Experts sometimes introduce other substances and make it catch or not catch the culprit as they see fit.

A civilized native who believes in the virtues of the sass wood, defended it on the authority of the Bible, citing Numbers 5, 11-31. This chapter describes the trial of jealousy under the Mosaic dispensation, which reads:

"And he shall cause the woman to drink the bitter water that causeth the curse; and the water that causeth the curse shall enter into her and become bitter.

"And the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the Lord, and offer it upon the altar.

"And when he hath made her to drink the water, then it shall come to pass, that, if she be defiled, and have done trespass against her husband, that the water which causeth the curse, shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot; and the woman shall be a curse among her people.

"And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed."

The African sass wood seems to be a corruption of the ancient Jewish ceremony as handed down through the centuries. It is more or less practiced among the natives and is firmly believed in.

There are professed drinkers of sass wood who for a handsome remuneration will drink for the parties accused, or receive the stone in the eye. The amazing stupidity of the whole thing is that the natives believe themselves witches wandering about at night when asleep, because the powerful purgative produces a cathartic effect upon them; that is, they believe and own themselves guilty when they positively know they have not consciously committed the deed of which they are accused. Sass wood says so, and it must be so, and they meekly abide by the decision.

The Penalty

If the ordeal results in a declaration of theft or falsehood, the crime is expiated in money. Natives have very little money and exact heavy fines. If a wife is pronounced faithless, she is required to inform the judges who her adulterous paramour is; she is then perhaps severely whipped in public; formerly the penalty was more severe. Her partner in guilt pays a fine of twenty-five or thirty dollars in native money. In case of witchcraft, everything of value owned, becomes the property of the injured. Often the victim is cruelly treated; a wreath of briars is forced upon his head and its thorns made to

pierce the scalp. Besides this he receives a brutal castigation. Among some tribes the person, his wives and children are sold, sometimes driven away, at other times killed. One convicted of witchcraft is disgraced for life. Should the sass wood clear the culprit, it becomes his turn to act oppressor, and considering the disgrace intended for him, he often retaliates with a vengeance.

The Liberian Government in appointing commissioners in the interior who live among the natives and who co-operate with native kings in the administration of law and justice, is working marvels in diminishing these heathen practices. Formerly native kings and chieftains with their councils were sovereign and their decrees more or less ultimate in all matters requiring adjudication. To-day, while the natives are still allowed to practice the habits and follow the customs of their fathers, they are restricted from those practices which conflict with the laws of the state. Thus the government becomes a strong factor in exterminating heathenism and establishing civilized law.

In visiting several commissioners' courts far in the interior, in the midst of heathenism, we were thus impressed. A number of cases passed under our notice. At one the commissioner, who was also a judge and representing the authority of the Liberian Government, was a civilized native of the Bassa tribe, and a local preacher at one of our stations. He conducted his court in the Bassa language, not a word of English being spoken.

The pleas on both sides, by the native lawyers and the charge of the judge, were in the language of the district. As we sat throughout a number of the sessions, we were impressed with the majesty of law administered by the African himself in his own language and country as a rectifying and educative force in the midst of heathenism.

Among the sixty-seven cases that came up to the commissioner's court for the year, there was only one where sass wood was involved. It had been administered by the natives for want of evidence. Defendant having confessed his guilt, the commissioner ruled that he pay to plaintiff, the sum of forty dollars and all costs of the case.

Bush Schools

The aborigines of Liberia have an ancient system of training known as the *bush schools*. The system is weird and crude, yet far-reaching in its influence upon the social and political life of the people. The schools are temporary, rudely constructed huts of thatch and bamboo, and are located in the midst of the densest cluster of heavy bush of the forest. They are sufficiently removed from the noise and confusion of the town to insure quietude. Those who conduct them suffer no interruption from without while the schools are in session. As a protection against intruders, sentries are posted in the paths leading to the huts to keep off and scare away all who have no right to enter there. This is done by the vigorous use of rattles and horn trumpets and whatever will make a hideous noise.

Here amidst the quiet retreats of an African forest, the native youth, anxious to gain rank and prestige among his fellows, matriculates and quietly pursues his course of instructions in the mysteries of heathen life. These schools are among nearly all the tribes of the interior. They are tribal and clanlike. They would sooner dissolve (by no means an easy thing to do, from the marvelous tenacity with which they hold to their traditions and the vigor and system in prosecuting their work) than sustain inter-tribal relationship. They are not co-educational. The sexes are kept apart, and the strictest measures are enforced in this respect. No girl or woman enters the boys' school, and likewise, no boy or man enters the female school during the session without exposing himself to great risk. The penalty for such violation is severe bodily harm, if not instant death.

Among the Vey, the male school is known as *Beri* and the female *Sande*, the Kru and Grebo as *Kedibo*. The English translation for these several names is "Gri-Gri Bush" (for women) and "Devil Bush" (for men). By whatever tribal name they may be designated, and each has a distinct name for the institution, they are universally known as "Gri-Gri Bush" and "Devil Bush."

In their working they partake of the character of

secret societies, and those initiated into the mysteries of the order are in duty bound to keep the secret under pain of death. Every school has a brand, and each member as a proof of his initiation, must bear on his body the mark of the order. This usually consists of hundreds of curved incisions down the back on either side of the spine and over the loins. Boys and girls enter there voluntarily, are placed there by their parents or are forced to join, by the order of the king or chief of the district. They enter on approach to puberty and remain until they are marriageable.

The sessions usually extend from four to five years. On the coast where these schools have not such sway as in the interior, their term is shorter. The doings are generally described as initiation ceremonies; in fact, the schools are frequently spoken of as initiation schools. The persons in charge are known as "Gri-Gri Devils." They are looked upon as mysterious personages with super-human power, and it is wonderful how wide-spread is the belief among the aborigines of their magical and more than human influence. It is the constant fear that these people have for these "Devils" that gives the "Gri-Gri Bush" such a terrible grasp upon the lives of the people.

The dress of the "Gri-Gri Bush" is rather hideous and is calculated to strike terror and superstitious dread to the hearts of the women and children. Over the head is worn a high ebony mask with artistic carvings, an odd and ugly human face. This completely conceals from view, the face of the "devils." A dress of plain fibres worked into a species of cloth dyed black, covers the body with the exception of the feet. It fits closely around the neck, and the effect it produces with the mask in the quick, nervous movements and frightful grimaces of the wearer, leaves no room for wonder that the unsophisticated are frightened out of their wits, and are ready to yield to them.

The work of the schools is not to impart a knowledge of letters, nor to lead to the cultivation of mental or moral powers. It aims to give practical and experimental lessons in all that bears upon native life; tribal laws, traditions, customs, manners, occult mysteries, industries, and particularly to preserve the endless superstitions peculiar to heathen life. The boys are circumcised, and are taught something of the mysteries of sex, and their duties and responsibilities when they become husbands. They also receive a new name. The girls, likewise, are given a course of domestic training, and pass through trying physical ordeals.

The schools are to give that preparation which, according to the minds of the untutored natives, is necessary and sufficient for entering upon the duties of heathen life. There are a number of degrees in the "Gri-Gri Bush", and those who persevere may graduate and receive the highest honors the schools give, to girls, according to the heathen mind, is fit to marry unless she has passed through at least some of the lower degrees of the "Gri-Gri Bush." And her chances of marrying are very small if she has not passed through some department of these hush schools.

Boys and girls who have never entered these schools are social outcasts, and are not recognized in the official gatherings and palavers. A characteristic ceremony with dancing and music and large quantities of food follow the completion of some department of the work. The girls dress in fantastic colors and delicate native styles, and the boys likewise. This is an important event in native life, especially for the girls, for they immediately marry after the ceremonies.

As an original school system among a primitive people, it has some elements of good, but is not without evils which outweigh the good. Travelers in Africa, who have made a careful study of these institutions, speak of them as mere instruments, keeping the natives in a state of savagery, and declare that through these schools the minds of young girls are completely debauched.

Nothing serves to hinder and discourage the work of Christian missions in Liberia more than these schools among the heathen. A number of our mission boys and girls have been decoyed away by heathen parents ostensibly to be placed in these schools. Several of our brightest students suffered this sad fate. Their destiny is fixed; they can never be anything but graduated heathens when having passed through the hands of the *Devils*.

In arranging for Christian work anywhere among
(Continued on Page Seven.)

THE CHRISTIAN LIFE

When the Night of Death is Falling

When on my day of life the night is falling,
And in the wind from unsunned spaces blown
I hear far voices out of darkness calling
My feet to paths unknown.

Thou, who has made my home of life so pleasant,
Leave not its tenant when its walls decay;
O Lord Divine, O Helper ever present,
Be thou my strength and stay.

I have but thee, my Father! let thy Spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm I merit,
Nor street of shining gold.

Suffice it if—my good and ill unreckoned,
And both forgiven through thy unbounding grace,
I find myself by hands familiar beckoned
Unto my fitting place—

Some humble door among thy many mansions,
Some sheltering shade where sin and striving cease,
And flows forever through heaven's green expansions
The river of thy peace.

There, from the music round about me stealing,
I fain would learn the new and holy song,
And find at last, beneath thy trees of healing,
The life for which I long.

—John G. Whittier.

Tares from the Wheat

By T. H. Barlow, M. A.

Let both grow together until the harvest—Matt. xiii, 30.

1. If some angel who was altogether ignorant of our earth were permitted to enter it for the first time, he would surely stand amazed and aghast at the spectacle spread out before him. Such a celestial visitor would realize to the uttermost that dreadful anomaly to which we have grown sadly accustomed. God's world, ravaged and defiled by evil and misery, is an experience so familiar that we forget to wonder at the contradiction which it involves. But an angel who has never seen it before would cry out to his Creator: "Didst not Thou not sow good seed in Thy field? From whence then hath it tares?"

2. This deep moral dualism in human life has perplexed philosophers, since philosophy began. There are some indeed who still try to explain it away, by treating evil as an illusion, or at any rate as "unripe good"—a necessary stage in progress towards something better. But the wisest thinkers always steadfastly refuse to confound right with wrong. And the New Testament frankly recognizes this profound contradiction which exists in the present order of things. Our Lord Himself, who revealed the Father, spoke plainly and repeatedly of an Evil One who is the enemy of God and goodness, the author of temptation, the sower of tares among men. If such solemn words are to be resolved into mere Eastern metaphors, we may explain away Christ's teaching about anything and everything we please. Even though we were to admit that upon certain questions of ordinary human science (for example) Christ condescended to share the lack of knowledge of those whom He addressed, we can not possibly believe that when He taught men concerning those realities of spiritual existence which He came to reveal, He was less than a Faithful Witness. Our Lord's doctrine of Satan is clear and emphatic and decisive. He tells us nothing, indeed, about the origin of evil. He never explains the moral dualism which seems to contract God's omnipotent goodness. But He does bid us recognize as the work of the Adversary, whatever we feel in our hearts it would be blasphemy to ascribe to the Father. And for His Disciples Christ speaks with an authority which is overwhelming.

3. One chief point in this parable is the strange likeness between good and evil in their early stages of growth. Wheat and dandelion when they first spring up resemble each other so closely that they can hardly be distinguished. And even when we notice the presence of the tares in gross, we find it hard to sort out the blades in detail. In the field of human society the acutest observer will make mistakes when he tries to divide the wheat from the tares. The curious "mimicry" which naturalists discover among plants and animals has its analogue in the spiritual order. The subtlest evil is always that which can stimulate goodness. The deadliest

vice borrows the livery and the diction of virtue. Satan is most to be dreaded when we meet him disguised as an angel of light. And within the pale of the Christian Church itself, nothing is more perplexing than the faults which disfigure and disgrace good men, and the virtues which seem almost to redeem bad men. Character is far too subtle and deep-seated for any superficial discrimination. If we had to judge, our verdict would often be: "Esau have I loved and Jacob have I hated."—yet it was not the attractive personality which proved worthy to inherit God's spiritual covenant.

4. The history of persecutions has been one long, bitter commentary on the parable of the tares. English Christians to-day will admit that the attempt to suppress by force those types of belief which they dislike is absolutely wrong. Indeed, in certain cases, drastic and relentless persecution has proved most effective. Only it has always succeeded in destroying far more wheat than tares. Aubrey Moore pointed out that religious persecution is really a form of artificial selection, which tries to eliminate heretics—with ruinous results to the eliminators. Of every inquisition—Protestant as well as Romanist—we may say that in a spiritual sense it has attempted murder and committed suicide.

5. "Let both grow together." Christ warns us against the harsh, critical, exclusive, prosecuting, excommunicating spirit, which usurps the functions that are reserved for Himself, "at no as-size of man." Over and over again He forbids us to sit in judgment on our brothers and sisters. It is better to tolerate ten heretics of hypocrites within the fold, than unawares to thrust one of Christ's little ones out into the wilderness. The harm done by laxity in discipline is less than the harm done by undue severity. Our zeal for outward reformation must be tempered by the inexpressible gentleness and patience of God.

6. Nevertheless this parable emphasizes the radical difference between wheat and tares. To be infinitely tolerant distinction and make light of ultimate moral issues. Just because we know that Christ will surely gather all things that offend out of His kingdom at last, therefore we can endure in meekness and gentleness those manifold offenses and contradictions which vex our souls day by day. "Fret not thyself in any wise," even when the tares show thick in the wheat-field. Herein is the faith and the patience of the saints.

Lord! Who Thy thousand years dost wait
To work the thousandth part
Of Thy vast plan, for us create
With zeal, a patient heart.
In "The Upward Calling."

Order helps to keep house.

The way to fare well is to do well.

I will either find a way or make one.

Earth has no sorrow that Heaven cannot cure.

We learn to love by serving, and by serving learn to grow.

A golden bit will make the horse no better, and a golden dress a fool no wiser.

A man must be greater than the difficulty, not the difficulty greater than the man.

Never discuss a person of whom you say things you would not wish said about yourself.

If a man disappoints me once, it is my misfortune, if he disappoints me twice, it is my fault.

Be what your friends think you are. Avoid being what your enemies say you are. Go right forward and be happy.

He who associates with the wise will grow wiser, but he who mingles with fools will have misery all the days of his life.

Learn to hide your pains and aches under pleasant smiles. No one cares to hear whether you have earache, headache or rheumatism.

There is so much good in the worst of us,
And so much bad in the best of us,
That it hardly behooves any of us,
To talk about the rest of us.

Don't cry. Tears do well enough in novels, but are out of place in real life. Learn to meet your friends with a smile. The good humored man or woman is always welcome, but the dyspeptic or hypochondriac is not wanted anywhere and is a nuisance as well.

Above all give pleasure. Lose no chance in giving pleasure. You will pass through this world but once. Any good thing, therefore, that you can do, or any kindness that you can show to any human being, you had better do it now, for you will never pass this way again.

Out in the Field with God

The little cares that fretted me,
I lost them yesterday
Among the fields above the sea—
Among the winds at play;
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.
The foolish fears of what may hap
I cast them all away
Among the clover-scented grass,
Among the new-mown hay;
Among the husking of the corn,
Where drowsy popples nod,
Where ill thoughts die and good are born,
Out in fields with God.

In "Western Christian Advocate."

What a serene and quiet life you might lead if you would leave providing to the God of Providence! With a little oil in the cruse, and a handful of meal in the barrel, Elijah outlived the famine, and you will do the same. If God cares for you, why need you care, too? Can you trust Him for your soul, and not for your body? He has never refused to bear your burdens, He has never fainted under their weight. Come, then, soul! have done with fretful care, and leave all thy concerns in the hand of a gracious God.—C. H. Spurgeon.

OUR YOUNG PEOPLE

Little Gustava

Little Gustava sits in the sun,
Safe in the porch, and the little drops run
From the icicles under the eaves so fast,
For the bright spring sun shines warm at last,
And glad is little Gustava.

She wears a quaint little scarlet cap,
And a little green bowl she holds in her lap,
Filled with bread and milk to the brim,
And a wreath of marigolds round the rim;
"Ha! Ha!" laughs little Gustava.

Up comes her little gray, coaxing eat,
With her little pink nose, and she mews, "What's that?"
Gustava feeds her—she begs for more;
And a little brown hen walks in at the door:
"Good day!" cries little Gustava.

She scatters crumbs for the little brown hen.
There comes a rush and a flutter, and then
Down fly her little white doves so sweet,
With their snowy wings and their crimson feet:
"Welcome!" cries little Gustava.

Kitty and terrier, biddy and doves,
All things harmless Gustava loves,
The shy, kind creatures 'tis joy to feed,
And, O! her breakfast is sweet indeed
To happy little Gustava!

—Saint Nicholas

So dainty and eager they pick up the crumbs—
But who is this through the doorway comes?
Little Scotch terrier, little dog Rags,
Looks in her face, and his funny tail wags:
"Ha! Ha!" laughs little Gustava.

"You want some breakfast, too?" and down
She sets her bowl on the brick floor brown:
And little dog Rags drinks up her milk,
While she strokes his shaggy locks, like silk.
"Dear Rags!" says little Gustava.

Waiting without stood sparrow and crow,
Cooling their feet in the melting snow.
"Won't you come in, good folk?" she cried.
But they were too bashful, and stayed outside,
Though "Pray come in!" cried Gustava.

So the last she threw them, and knelt on the mat:
With doves and biddy and dog and cat,
And her mother came to the open house door;
"Dear little daughter, I bring you some more,
My merry little Gustava!"

Jack and John

By BISHOP BERRY

"How the boy has changed!"

When I first knew Jack two years ago he was a rough, unkempt, shrinking, purposeless boy. He had no ambition. His trend was downward. His father was disappointed. His mother was anxious. His teacher was at her wit's ends. The minister shook his head gravely and thought more than he said. People smiled when the boy's name was spoken, a smile inspired by amusement and pity. Jack was a general misfit.

But a change has come—a very great change. The boy shambles along the walk no more but moves with a quick eager step. His clothes are dusted. His hair is brushed. His shoes shine. When he talks he looks straight into your eyes. He is as busy as a bee. And he is busy at things that are worth while. Father is happy. Mother's heart overflows with gratitude and pride. "That boy fairly astonishes me," the teacher reports. And the minister exclaims with radiant face, "Why, it is nothing short of a revolution!"

They call him John now. "Jack" will no longer fit. Jacob's name was good enough until he had wrestled all night with the angel and had prevailed. Then nothing but Israel—a soldier of God—would do. Nature and name both became new. Someway to answer.

But how did it all come about? Ah, that is easy the name "Jack" was associated with his old, aimless, good-for-nothing ways. They now wanted something to stand for his mental and moral evolution, or, rather, revolution. He is not a patched-up or made-over boy. He is *brand-new*. Hence the new name.

Jack heard a voice speaking to him one day. It was not the voice of father or mother or teacher or pastor or of any human friend. It was the voice of God, his best Friend. That voice startled him out of his stupid indifference. It caused him to look at himself. A new vision came to his eyes. A new perspective of life was revealed. This made Jack sober and serious. A great, strange yearning came into his heart—a yearning to be clean and true and help. It came, and he felt himself changed. God said to him, "Will you be My boy, and represent Me before the world?" Jack said, "I will." So without making any fuss about it he became a Christian. The old life passed away and all things among the most desirable prizes. It is not easy to win out in this contest. We shall find many opposing influences, and it will take all our strength, resource and courage at times to hold our own and make any perceptible advance. But if we play the game to the best of our ability, obeying the advice of our great Captain, we shall most certainly succeed.

Life is a great game. Wealth, honor, fame, the respect of our fellow-men and the favor of God are manly and strong. Jack prayed for deliverance and became new. The things he once loved he now hated, and the people and places he once despised he now loved. It was not easy for Jack to turn right-about-face, but the free, happy life that came to him was worth the struggle. Christ's healing hand not only touched his heart, but it touched his brain and his face and his tongue and his voice, and his whole being took on new life. What a perfect gentleman the lad had become! What a student he is! How frank and kindly his manner! How considerate he is of the feelings of others! How eager to help! A miracle of grace!

Good-by, Jack! Welcome, John!—Classmate.

Out of the dusk a shadow,
Then a spark;
Out of the clouds a silence,
Then a lark;
Out of the heart a rapture,
Then a pain;
Out of the dead, cold ashes,
Life again.

—Father Tabb.

How Hearts are Made Clean

July

There was once a drop of muddy water—just as muddy as mud could be. The drop lay in the middle of one of the blackest puddles in the whole length of the road. Horses splashed through it, wheels stirred it up, and drivers complained about it, and the poor drop of water at last got thoroughly ashamed of itself.

"Oh, I wish I could get away from all this ugliness and meanness and dirt!" it cried.

"Well, why not?" asked the breeze, blowing over it.

"Why not? How could I?" answered the muddy drop.

"Ask the sun. He is strong and kind, and he will lift you out of the puddle."

"But the sun is so far away—so far away; millions and millions of miles."

"No; his rays are here, all about you. Can't you see them and feel them?"

"But the sun is great, and I am so little."

"Yes, the sun is great, but not too great, you see, to send a special ray of light to shine on you, small drop as you are."

"But I am so black, and dirty, and ugly, down here in the mire; and the sun, I am sure, from his light, is pure and beautiful. I do not dare ask him."

"Never mind that; just ask him, and see what will happen."

So the muddy drop asked the great, pure, beautiful sun to lift her up out of the disagreeable, black mud-puddle; and the sun did it at once. Up, up, went the drop, drawn by the sun's kind heat, until she rested in a lovely cloud, floating across the sky, and the cloud let her down on a magnificent mountain. She fell into a spring, a perfect mossy pool, full of the purest water that ever was.

And then the drop began to fear that she would spoil this pure water, coming into it, and so she looked at herself. And, lo, she found that when the sun drew her up into the cloud she had left all the mud and impurity behind.—Amos R. Wells.

Every nook of the mountain, every grassy knoll—ay, too, and every bleak corner of these pasture grounds—are known to Him. As an old writer quaintly says, "He leads us in, He leads us through, He leads us on, He leads us up, He leads us home!"—J. R. Macduff.

July illustrates a great truth—that you can carry a good thing too far. Not content to stay like June, she insists in rubbing it in, so to speak. Perhaps it is too much to say that her attentions are unbearable; but that the make us restless and inattentive to business is only too true.

And the worst of July is that she has a habit of fooling us; that is to say, she makes it imperative that we give up our present habits and go somewhere else, and how often it is that somewhere else is so disappointing!

And yet, on the other hand, how many splendid opportunities she gives us! Hand in hand with her we may climb mountains, swim in the sea, and scorn the baser coverings of winter.

July is the month of freedom. Who cares for responsibilities now? Who cares for stern duty or the call of conscience? Politicians and saints, the rich and the poor, have all of them more of the same setting than they did have.

Perhaps the most unkind thing one can say of July is that it is the homeless month. It tries, however, to make up to us from its own gift bag what it withholds in the way of genuine nourishment and home comforts; it gives us balmy airs, and still holds up to our gaze the picture that June painted for us, albeit somewhat faded and burned and not so vivid as it was.

July also in her own individual manner begins to tug at our purse-strings. She shoos away our responsibilities and invites us out into the open to have it out with our desires.

No matter what the cost is, July is importunate. She will have her way in spite of everything.—Thomas L. Masson.

The great comfort for most of our sorrows is to get up and get to work, and think less of ourselves and more of others. Blessed is the man or woman who has got so far as to make the discovery that he or she is unhappy when selfish. Even this is a step towards the comfort that will come with the new life. Blessed is the soul who has found that the way of self-pity is most miserable! There is no cure for that misery but to stop whining and help some of the world's real sufferers.—John Edgar Park, in "The Wonder of His Gracious Words."

The Transfiguration

International Sunday School Lesson for July 24, 1910

(Matt. 17: 1-8; 14-20.)

GOLDEN TEXT: "This is my beloved Son, in whom I am well pleased; hear ye him."—(Matt. 17:5).

TIME: Autumn of A. D. 29.

PLACE: Mt. Hermon, and one of the small towns at its base.

Daily Home Readings

M. Matt. 17: 1-8; 14-20;—Tu. John 12: 23-33;—W. Mark 1: 1-11;—Th. 2 Pet. 1: 12-21;—F. John 8: 12-20;—S. Luke 4: 37-44;—Su. Luke 9: 28-42.

BY THE REV. E. B. BURROUGHS, A.M., D.D.

Human attestation of the Divine Sonship of Christ, as expressed by Peter, was not sufficient. The peculiar way in which Jesus spoke of His relationship to the Father was a great difficulty in the way of faith. Indeed, it seemed presumptuous, blasphemous for Him to speak of God as His Father thus implying "oneness of nature, of attributes, of authority, of possession. Hence the imperative necessity of the Divine acknowledgement that He was beyond all doubt the Son of God. "So from that cloudy glory which hung for a few moments above the mountain-top the Father's own loving voice was heard, authenticating all that Jesus had said, or was to say, of the peculiar relationship to Him in which He stood, and saying, "This is My beloved Son, in whom I am well pleased; hear ye Him." Thus was Peter's confession Divinely confirmed and all possible stumbling-blocks in the way of faith forever removed.

The Transfiguration of Christ is an earnest of the transfiguration of man. Hearing, believing in, and obeying Him, we shall be "transformed into the same image," "for in the transformation of character which takes place in this life both human and Divine elements are discernible." Hear Him, and He will teach us the beautiful and life-giving precepts of Christianity. Hear Him to believe, and He will show us the Father and impart to us the Holy Spirit. Hear Him to love Him, and He will lead us onward in the upward path that shall grow brighter and brighter, "till the light of the moon shall be as the sun and the light of the sun sevenfold." Then shall we see Him as He is, and be like Him.

The principal thought in our lesson to-day is "The Transfiguration" of Christ. Shortly after the events related in the last lesson Jesus taking Peter, James, and John with Him, ascended one of the spurs of Mt. Hermon and was there transfigured before them. With the Saviour appeared Moses, representing the law, and Elijah, representing the prophets. The Transfiguration was intended to remove (1) all doubt as to the Divine Sonship of Christ; (2) the intense prejudice dominant among the Apostles and Jewish believers concerning His sufferings which they could not conceive as being compatible with His claims; (3) with regard to the abolition of the ceremonial law.

Light on the Text

1. *After six days.* Six complete, rather than parts of, days. Luke says "after about eight days." Jesus taketh Peter, James, and John. From among the Disciples selects these three. "They were the select three of several occasions." The other men were left at the foot of the mountain. Into a high mountain. One of the spurs of Mt. Hermon. "As from a high mountain Jesus in His temptation saw all the kingdoms of earth spread out before Him, so in this time of trial He saw the kingdom of heaven."

2. *Was transfigured before them.* Luke says that it was while he was praying that the transfiguration took place. And His face did shine as the sun. Brighter even than that of Moses when he came down from the mountain. "It was a revelation of Deity breaking out in that glorified face." "His heavenly nature shone through His veil of flesh." And His raiment was white as the light. Literally, lightening forth. Mark says, "shining exceeding white as snow."

3. *There appeared unto them.* Appeared in visible form. Moses and Elijah. The former repre-

sented the Law and the latter the Prophets. Talking with them. On the Mt. of Temptation "angels from heaven ministered unto Him." So now on the Mt. of Transfiguration the two greatest representatives of the Old Dispensation came to comfort and strengthen Him.

4. *Then answered Peter.* As usual he was always ready to take the initiative. Lord, it is good for us to be here. He spoke more truly than he knew. It gave him and his companions a clearer vision of the mission of Jesus, the assurance of the certainty of the fulfilment of prophecy, and "a new idea of the glory that awaited the faithful." If thou wilt. If thou dost not object. Let us. The disciples. Make here three tabernacles. Booths similar to those used at the Feast of Tabernacles.

5. *While he yet spake.* Was expressing his joy and suggesting the building of the booths. A bright cloud. The visible glory of the Divine Presence. Overshadowed them. Enveloped them. And behold a voice out of the cloud. The voice of God. This voice had been heard on two other occasions: Matt. 3:17; John 12:28. This is My beloved Son. Thus was Jesus again Divinely acknowledged as the Son of God. Hear ye Him. As Jesus was pre-eminent greater than Moses and Elijah, likewise was His teachings. Hence the greater duty of hearing Him.

6. *They fell on their face and were sore afraid.* The sudden and unexpected appearance of Moses and Elijah; the transfiguration of Jesus; the manifestation of the Divine Presence, and the "voice out of the cloud" overawed them completely and changed their joy into fear.

7. *Jesus came and touched them.* Gently laid

hand upon them. Be not afraid. Assured them that there was no cause for fear.

9. *They saw no man save Jesus.* Moses and Elijah had taken their departure and the Divine Glory had been withdrawn.

14. *When they were come to the multitude.* When they descended to the base of the mountain there was a multitude. They were, doubtless, awaiting His return. There came to Him a man. Being in need he knew unto whom to go. Kneeling down to Him. Giving Him reverence.

15. *Lord.* A recognition of Jesus as Master. Have mercy on my son. Have compassion on and heal him my son. For he is a lunatic. Insane and deprived by the evil spirit of his reasoning faculties."

16. *Brought him to thy disciples.* The nine left at the foot of the mountain. They could not cure him. Just why they failed to effect a cure is not clear. They had previously performed miracles having been so empowered. But they failed on this occasion "either from a special weakness of their own, or a special strength of the demon."

17. *A faithless and perverse generation.* This rebuke was directed against the scribes, the people, and the nine disciples.

18. *The child was cured from that very hour.* Jesus rebuked the devil and he departed from him.

19. *Then came the disciples to Jesus apart.* Waited until the multitude had departed. Why could not we cast him out. Sought an explanation of their failure from Jesus.

20. *Because of your unbelief.* The lack of faith caused their failure. If ye have faith as a grain of mustard seed. A little faith, real and living, has power in it. Ye shall say to this mountain. Not only to Mt. Hermon, but to any mountain of doubt or difficulty. Remove hence to yonder place. Obstacles, however great, can be removed at any time. Nothing shall be impossible to you. "However great this promise was it was none too large for the needs of the apostles, or for ours."

Charleston, South Carolina.

The Christian's Rewards Hereafter

The Epworth League Devotional Meeting Topic for July 24, 1910
(2 Tim. 4-8; 1 Pet. 1, 3-4; Ps. 73, 21-28.)

BY J. E. JENNESS, EVANSTON, ILLINOIS

What the Scripture Means

2 Tim. 4. 8. It is a figure of the old Greek games. Paul has contested a good contest, and a reward is his—the crown of the victor. But it is no fading chaplet of leaves, this reward for righteousness. That gift of the Judges in the stadium soon lost its freshness, and the memory of the people for a last year's winner was not of much more worth. The crown which the righteous Judge would give the man who had run his race and fought his fight for Christ's sake and the gospel's would never fade. It was to last as long as he did, that is, forever. And this is one of the glories of heaven—we shall never be the neglected survivors of a forgotten struggle. England may let some soldier of the empire find a refuge in the poorhouse, but God rewards not so stingily as that.

1 Pet. 1. 3, 4. The Jew was especially familiar with the idea of inheritance. Palestine was his inheritance, to which he looked while still a desert wanderer. And the promised land itself was only a type of a better inheritance to which all God's Israel may look while pilgrims here on earth. The Christian's inheritance can not be corrupted or defiled by sin and wickedness. Its joys will not grow tasteless with time.

Psa. 73. 21-28. The center of this passage, for our purpose, is verse 24: guidance here and reward hereafter. That is the history, in five words, of every true servant of Jesus Christ: to-day direction, to-morrow distinction; to-day God's providence, to-morrow God's presence.

The Topic in To-day's Life

Heaven has become almost as unfashionable a topic in religious circles as hell. Not only do we hear less about it from the pulpit, but it is less talked about, less written about by everybody. People do not read as much as they used to the modern guesses at the life beyond, such as The Gates Ajar,

Intra Muros, and the like. We do not read—or we do not emphasize—the description of heaven and its approaches even when the glorious tinker of Bedford would capture our thought.

Why? Have we begun to disbelieve in heaven? Does the life that now is possess sufficient interest to put heaven into the background?

What does heaven mean, and is its meaning worth anything to people of our time? Let us see.

It is the dwelling place of God: "Our Father, which art in heaven." It is the capital of the kingdom. It is the place where God's will is done perfectly. Although we know that God is omnipresent, our hearts love to linger on the word our Lord, "I go to prepare a place." We shall know some day what that means when, having laid aside all that is of the earth, we come into the place that Christ has made ready for us.

It is the home of the redeemed. There is a morbid fashion of belittling this present world, and of expressing ardent desire to escape from it. Such an attitude is not natural in healthy young Christians. They are to make the best of the life that now is, not overestimating its advantages nor ignoring its incompleteness. But every Christian should be sure of this, that he does not count this world a continuing city. Sooner or later he is to be called to his real and permanent home, which is heaven. All his living and doing must be influenced by this thought. If he forgets that heaven is his home, he will forget to live like a citizen of heaven.

It is the only depository for treasure. There are opportunities for gain in life which ought to be used, and the proceeds invested in the one place where they can not be lost. Every life is productive of some sort of gain. The quality test for the gain of life is, Can it be deposited in heaven? Many people are busy piling up profits which can not be laid up in heaven. These are they which Paul calls "corruptible things, such as silver and gold," and other things that can not enter heaven, because

(Continued on page Seven)

Wiley University Commencement

The recent Commencement at Wiley University, Marshall, Texas, was the best in all of its history. An unusually large number were granted diplomas and certificates as follows: Full college, 10; Normal, 18; Preparatory, 24; English, 52; Music, 7; Stenography and Typewriting, 7; Industrial, 70. The Rev. M. C. B. Mason, D.D., Corresponding Secretary of the Freedmen's Aid Society, addressed the college graduating class; the Rev. W. W. Lucas, D.D., Field Secretary of the Foreign Missionary Society, addressed the normal graduating class; the Rev. O. A. Fuller, A.M., Bishop College, Marshall, addressed the preparatory class; the Rev. J. E. Bryant, B.D., pastor Ebenezer Methodist Episcopal Church, Marshall, addressed the King Home Industrial graduating classes; Prof. H. L. Billups, M.S., addressed the alumni association; the Rev. W. W. Bollinger, D.D., of Odebolt, Iowa, preached the Baccalaureate sermon and the Rev. E. H. Holden, pastor St. Paul Methodist Episcopal Church, Texarkana, Texas, preached the annual sermon.

Referring to the work of the school Dr. Mason said: "No institution in our entire system can boast of a finer set of young people, nor of more orderly conditions. The tone and spirit greatly please me." Touching the graduating exercises he said: "On no similar occasion have I heard better orations. It shows that high grade instruction has here been given."

Dr. Lucas said the graduating addresses would have done credit to Boston University or any other Eastern College. He was especially pleased with the discipline and college spirit everywhere present. Dr. Bollinger said he did not expect the splendid condition he found at Wiley. He said he would return to his Northern home prepared to tell his people from personal observation and contact that the character of work done at Wiley merited their fullest support. Other distinguished visitors spoke quite as complimentary of things they heard and saw at Wiley. The annual report of the president of the institution containing much helpful information, was ordered published by the Board of Trustees and distributed freely among the people. The question of endowment came in for a large share of discussion by the alumni association, Board of Trustees and others. Several subscriptions to the endowment fund have already been made and others from the same source are expected to follow. Enrollment for the year, 610.

Allen Academy

The Ashville Academy and Allen Industrial Home, Ashville, N. C., Miss A. B. Dole, superintendent, celebrated its twenty-fourth Annual Commencement, May 15-18, 1910.

The annual sermon was preached by the Rev. Harry Castle, returned missionary from Africa, Sunday, May 15, 1910, at 4 o'clock p. m., in the Y. M. I. building. The speaker very vividly described the condition of heathen Africa and made a strong appeal for Africa's redemption.

The closing exercises of the academic department on Monday evening at 8:30 p. m., came up to the high standard already set by similar exercises upon such occasions.

Altho the evening was very inclement by reason of continuous rains during the day and night standing room in the large auditorium was at a premium.

The musicale on Tuesday evening in the Academy Chapel under the management of Miss Belle Jones, that modest but excellent musician, was greatly enjoyed by a large audience.

The Industrial exhibits were most beautiful and gave evidence of thorough drill in those essentials of domestic science.

The climax of the event was the graduating exercises held in the Academy Chapel, Wednesday, May 18, 8:30 p. m.

Before the exercises began it was apparent that the seating capacity of the Chapel would be taxed and before its close every available space was taken and money were turned away for lack of room. The graduates were: Miss Elizabeth McEachin, of Maxton, N. C.; Miss Vivian Alston, Asheville, N. C.; Miss Hazel O'Kelly, Raleigh, N. C.; Mr. William L. Goodrum, Asheville, N. C.

The essays and orations showed thought and preparation, reflecting credit both upon students and teachers and school.

The class is a strong one and their future seems unusually bright.

Superintendent H. L. Ashe was in attendance upon all of the exercises which was an additional stroke to its already well fortified destiny.

The address of the Superintendent to the class was apt and helpful. Mrs. Gibbs presented the certificates to the graduates.

The presents were many and valuable.

After the reception in honor of the class time's pendulum registered once more with greater impression the upward strides of this well appointed institution.

The influence of the school was never more widely felt for good than now.

The school and the Superintendent, Miss A. D. Dole, are inseparable.

It is our sincere desire that she may live long to steer the destiny of this noble work and through it help to hasten the time when Ethiopia shall stretch forth her hand to God.—J. C. Prince.

Appeal of the Board of Sunday Schools of the Methodist Episcopal Church

BY THE REV. B. MACK HUBBARD, D. D.

No greater responsibility rests upon any board or society of the church than that carried by the Board of Sunday Schools. The Board has to do with the education and preparation of the church to-day and that of to-morrow.

The work is world-wide in its scope. India, China, Korea, and the isles of the sea must be lifted up out of superstition and ignorance and given the blessed light of the Gospel of the Son of God.

Our work at home must be extended and thoroughly developed.

The Board took care of twenty-two Sunday School Missionaries at home last year, in addition to large grants given to the foreign field. These missionaries, who are pushing forward the Sunday School Movement with zeal and favor are not paid as well as the field agents in the employ of the other Boards. Yet, they are untiring in their efforts to spread the Gospel light.

The Board needs \$100,000 to carry on its work with success. The aggregated collections for 1909 were \$63,000. The Board pleads for the additional \$47,000 for 1910. Let the grand old church rise with becoming dignity and honor itself by giving the amount indicated. The church can not afford to place such grave responsibilities upon the Board and then withhold the needed means, without which success is next to impossible.

Think of it, one hundred and six (106) conferences at home, last year, were aided to the amount of \$6,975 in grants and supplies.

The foreign field received aid to the amount of \$10,000. The secretaries, Drs. Downey and Blake and the Educational Director, Dr. Barclay are not only busy in the office but are scouring the country holding conventions and institutes, in order that the heart of the church might be touched as to this all important work of saving and training the boys and girls.

It is authoritatively stated that four-fifths of our church membership come from the ranks of the Sunday School.

A unique Rally Day Service "The Life Heroic" is being prepared by the Board through its secretaries.

Secure this service and rally as never before.

The Board believes in you, my brethren, do not disappoint.

Liberia—A Study

(Continued from Page Three.)

the natives in West Africa this institution has to be reckoned with. Its austerity is supreme and absolute, and it handles firmly the entire native population of the interior. But there is a quiet agency that is not only combatting the "Gri-Gri Bush" but will soon completely break its iron grasp. It is the Christian school. As mission schools with their noble aims and methods, and various lines of practical work are more and more multiplied and equipped in Africa, and pursue their work with uniform regularity in the midst of heathenism, they will surely exert enlightening and uplifting influences that will tell mightily against the powers of darkness.

The New York Letter

BY LUTHER H. SMITH.

In preparing for the National Negro Business League convention which is to be held here in August, the people are making plans to entertain 2000 visitors expected from all parts of the country. Dr. Booker T. Washington, president of the National League, and the Hon. Charles W. Anderson, Collector of Internal Revenue of the First District of New York, called on Mayor Gaynor last week and invited him to welcome the delegates. New York has the distinction of having a Woman's Negro Business League, and this unique organization is co-operating with the Men's League in making ready for the big convention. Miss I. L. Moorman is president of the Woman's League and they are an active lot of workers.

There is every indication that the tenth annual meeting of the National Negro Business League will be one of the largest in the history of the organization. The local league is busy in preparing to make this event an epoch in the history of the organization. President John M. Royall is leading in the work of the committees who have been assigned various parts of the work of making ready. It is said that between 1500 and 2000 persons will visit the city for the meeting and elaborate preparations are under way for their entertainment.

Prof. Charles H. Moore, the National Organizer, has been in the city several days and is busy working up interest here and in the immediate neighborhood. He has addressed the congregation at Bethel A. M. E. Church on West 25th street, and in the evening of the same day he spoke to a large audience in the Union Baptist Church. Last week he spoke at a meeting in Yonkers.

The interest throughout the country in the coming meeting is a tribute to the honored organizer and president of the national organization, Dr. Booker T. Washington. Messages are being received from all parts of the country telling of large delegations heading for the Empire State. The Negro Bankers' Association are coming and the Colored Newspaper Men's Association will also be among those present.

Fred R. Moore is chairman of the Committee of Arrangements, and is sending out many appeals to the loyal colored men and women of the city to aid in the entertainment of these guests.

New York, June 25, 1910.

Epworth League

(Continued from page Six)

they can not be used there, or would be shame instead of joy to their possessors. All treasure for heavenly deposit must be such as can find entrance to heaven. Aught that defileth can enter, naught that tands for selfishness or unloveliness or pride. But the cup of cold water, the life of self-forgetful service, the uncompromising life of opposition to evil—all these are treasures that will be of value beyond price in the world to come.

It is the place of rest. But there is much misunderstanding about the idea of rest. It is quite natural that many people are not attracted by some prevalent ideas of heaven, which make it a place of endless inactivity, or a place of crowns and palm branches and songs. "Where congregations ne'er break up, and Sabbaths never end." There are vigorous, positive souls who seek a heaven not at all like that, not a heaven of rest from activity, but of rest and content in activity. They shall have their desire. Heaven will be busier than earth—no idlers, no one doing useless work, no one doing unworthy work, no one doing unprofitable work, none working at cross purposes, or hindering one another, but all doing the will of God, in happy, eager, grateful, effective and unwearying service. There will be rest for the tired, the worn, the broken; for it will be God's gift of strength and peace, not selfish and inglorious idleness.—From "Notes on the Epworth League Devotional Meeting Topics."

Learn to keep your troubles to yourself. The world is too busy for your ills and sorrows. Learn to stop croaking. If you cannot see any good in the world, keep the bad to yourself.

LOUISIANA NEGRO BUSINESS LEAGUE

Moved by a desire to promote the financial and commercial interests of the race, a large number of Negroes from all points of the state of Louisiana met on Wednesday and Thursday of last week in the Pythian Temple, this city, and after a two days' session organized the Louisiana Negro Business League to be affiliated with the National Negro Business League. Less than two months ago the movement for the organization of a State league was begun, since that time the entire State was covered, aroused and educated, in a measure at least, on the spirit and purpose of the movement.

The session opened under most favorable circumstances. The meeting was called to order by Mr. A. Dejoie, Sr., president of the local Business League, and after singing "My Country 'Tis of Thee," prayer was offered by the Rev. B. M. Hubbard, D. D., superintendent of the North New Orleans District, Louisiana Conference.

His Honor, Mayor Martin Behrman of New Orleans, who has shown at all times a keen interest in the uplift of the colored people, was given a rousing

papers came in for their share of praise and credit for the success that attended the meeting, their interest in the movement was one of the most encouraging features.

At the initial session a letter of greeting from Dr. Booker T. Washington was heartily received and put the meeting in good frame. At the evening session on Wednesday, addresses were delivered by R. E. Jones, the Rev. Alfred Lawless, Jr., Mr. G. E. Mays and Dr. D. A. Smith.

The session on Thursday morning was equally interesting and the addresses delivered were of a very practical turn and showed that the Negroes of Louisiana had already caught onto the ways of the Business League and were discarding oratory and getting down to the reciting of facts and experiences which were of practical value. During the morning program, among the principal speakers were Dr. P. H. V. Dejoie, who spoke on "Opportunities in the Insurance Business;" William Jacobs of Crowley, gave an account of his journey "From a Cook to a Grocer." Dr. M. J. Marmillion who

J. D. Nelson, M. D., Morgan City; A. Dejoie, Sr., Rev. H. H. Dunn, J. J. Winston, George D. Geddes, J. M. Vance, S. W. Green, William Robinson, M. P. Nicholson, E. J. Lamothe, H. F. Crozier, H. E. Braden, A. E. Johnson, M. LeBlanc, T. P. Woodland and Victor Fornier, New Orleans.

The Thursday evening session opened with prayer by the Rev. J. W. Turner of Lake Charles, and the addresses were delivered by Mr. S. W. Green, Supreme Chancellor of the Knights of Pythias; J. M. Vance, Dr. W. A. Attaway. Before the close of the session the following address was unanimously adopted:

We declare our faith in the principles of the National Negro Business League, of which Dr. Booker T. Washington is president.

"We believe the negro can and should become a more potent factor in the commercial development of the South and the nation.

"We call our people's attention to the vast area of unoccupied virgin soil in the State capable of pro-



DELEGATES LOUISIANA NEGRO BUSINESS LEAGUE

ovation as he arose to deliver the welcome address on behalf of the city. Mayor Behrman is exceedingly popular among our people; he is courteous, considerate of all the appeals that come to him concerning the Negro, he has won from them the American tribute "the Mayor of all the people."

"Get together," said Mayor Behrman. "That is the doctrine I have been preaching in this city for several years. It is not fair that any part of the population should stay idle, and it is your duty to help make the city and the state prosper, and the way you have started out is on the right lines."

Other addresses were delivered by Mr. W. L. Cohen, Dr. L. T. Burbridge, Mrs. S. F. Williams, and the Rev. H. H. Dunn. Responses were made by Dr. D. A. Smith of Shreveport, and Prof. J. H. Whaley of Mansfield.

R. E. Jones was elected temporary chairman, and M. S. Davage, temporary secretary. After the appointment of committees the program proceeded.

Aside from the speakers on the regular program, Dr. W. R. Pettiford of Birmingham, Alabama, president of the National Negro Bankers' Association; Mr. G. E. Mays of Mound Bayou, Mississippi; and the Rev. L. C. Simon of Opelousas, were introduced and spoke. From this session the meeting increased in interest and made a profound impression upon the delegation assembled and upon the city of New Orleans.

The daily papers—the *Times-Democrat*, *Picayune*, and the *Item*—gave extensive reports of the meeting and encouraged in every way the movement. These

spoke on "Building a Sanitarium," A. W. Zilton, who spoke on "The Art of Salesmanship," and S. E. Henderson on "The Grocery Business." Dr. W. A. Attaway of Greenville, Mississippi; Dr. H. C. Cotton of Belle Alliance; Dr. S. T. Clanton of Selma, Alabama; and the Rev. A. Hubbs of this city, made encouraging remarks.

The committee on nominations reported the following list of officers, and the same was unanimously adopted:

R. E. Jones, president, New Orleans; Walter Cohen, first vice-president, New Orleans; D. A. Smith, M. D., second vice-president, New Orleans; P. H. V. Dejoie, M. D., third vice-president, New Orleans; H. M. Charles, fourth vice-president, St. Bernard; Henry Thompson, fifth vice-president, Baton Rouge; Frank Young, sixth vice-president, Franklin; M. S. Davage, corresponding secretary, New Orleans; Edward Barnes, recording secretary, New Orleans; W. E. Robertson, treasurer, New Orleans; Charles Ross, compiler, New Orleans; S. L. Lemon, second compiler, New Orleans; Maryland Brooks, registrar, Monroe; Victor Duboise, transportation agent; A. W. Brazier, M. D., assistant registrar, Slidell; A. Lawless, state organizer; F. B. Smith, official stenographer, New Orleans.

Executive Committee—L. T. Burbridge, chairman, New Orleans; J. H. Whaley, Mansfield; W. Wiggins, Franklin; S. J. Henderson, Alexandria; B. V. Baranco, Baton Rouge; H. E. Cotton, Belle Alliance; John Frost, Monroe; J. H. Lowery, M. D., Donaldsonville; Rev. L. C. Simon, Opelousas;

ducing a variety of staple crops, and earnestly appeal to our farmers to add thought to their industry, improve the condition of their farms, increase the attraction of rural life that the youth may have less reason for deserting the country and crowding the cities.

"We note with pride the reports of success attained in different parts of the State in agriculture, merchandise, insurance, real estate, the professions and otherwise by Negroes.

"We believe that encouragement should be given every phase of the moral, social and industrial life of the Negro; more care should be taken in the training, housing and moral safeguarding of the servant girls. The highest standards of efficiency should be adopted in every vocation; the owning of houses and the proper raising of children should be emphasized and encouraged; friendly and neighborly relations between the races should be fostered."

This meeting showed two things. That the Negro of Louisiana was awakening to his business opportunities, and that he was not far behind his brethren of other States, but he heretofore lacked co-operation. This meeting showed that co-operation was possible and profitable, and as such every session was an eye-opener. In a canvass of the State looking toward the organization of a Business League, the leaders of the movement were amazed at the amount of property owned by Negroes here and there in the State and the success that had attended business enterprises. If these interests can be combined the Negroes of Louisiana will make a fine showing.

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to Meten & Malins, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

It will occasion some surprise to those outside the State, but not to those who are familiar with the situation, when it is stated that the name of the movement was its embarrassment. There were those who would not be registered under the term "Negro," and while this is true the encouraging thing was that there were others who had broken away from the old time fear of the term "Negro" and who enthusiastically and loyally subscribed themselves as members of the movement. Altogether, almost two hundred persons registered and paid the registration of \$2.00.

The League closed with a sumptuous banquet, served on the roof garden of the Pythian Temple. The remark was made several times that the dignity of the meeting, the strength of the program and accumulative interest, as well as the high order of the banquet presented more of an appearance of the National League than of a State League.

We hope this movement the largest possible success and above all, a permanency that shall make for the welfare of our people.

PROHIBITION MAKING GOOD

(Continued from Page One.)

manifest than in their influence upon those grown to manhood and womanhood under its provisions. Children are reared without the temptations of intemperance and arrive at the point of fixed habits with no experience and no inclinations relative to liquor such as present themselves to young people elsewhere. Thrice blessed are the State's children, because they have as their rightful heritage sober and industrious parents; because they have always before them the example of sobriety, and because in the most impressionable period of their lives they are free from the insidious influence and example of intemperance."

The Mayor of Topeka, convincingly says:

"The effect of prohibition as to Topeka is gratifying beyond expression, and its benefits cannot be measured. To realize this one needs to compare conditions here with those in the average town of our size elsewhere with saloons, dives and brothels and what these mean to the town in waste of money, debasing influence on the youth of the city, the misery brought to the wives and children of the men who support such resorts, and all the degradation, crime, destitution and heartaches that always follow in their wake. The beneficial effect of prohibition in Topeka, from the standpoint of improved citizenship, material prosperity, and everything that makes for the betterment and uplift of mankind, is too clearly apparent to admit of question."

President John Wier of New Orleans University sends us the following interesting note concerning field representation of the University:

"We have no representation in the field this year. From next year one of our Colored professors, duly accredited, will take the summer field work. Such a one must be a college graduate of the school, a member of the faculty with known ability to creditably do this work."

An unknown Negro at Pascagoula, Mississippi, rescued a drowning boy who was about to sink for the third time, and who had lost consciousness. Effort is being made to learn the name of this hero. By all means, his name should be ascertained, and he should be given a Carnegie medal.

Of General Interest

LYNCHING

Within the past few days two white men: one in Ohio and one in Louisiana were lynched. Both were charged with murder. The man who was lynched in Louisiana had been convicted of murder and was under sentence of death. Governor Harmon of Ohio has taken great interest in the Ohio lynching. A determined effort will be made to bring those responsible for the outbreak to justice. In Louisiana thus far nothing has been done. The press of both States has denounced this outbreak of lawlessness in strong terms.

A REMARKABLE FEAT

The United States submarine boat Salmon made a remarkable run from Quincy, Massachusetts, to Hamilton, Bermuda. The Salmon sailed from Quincy on the afternoon of July 5 and arrived at Bermuda on the morning of July 10. The distance, 800 miles, was covered at a speed varying from 5 to 10 knots an hour. The voyage of the Salmon demonstrated that the submarine was capable of long ocean voyages. As heavy seas were encountered, the little craft also proved her seaworthiness. The Salmon carried a crew of twenty-one officers and men.

THE CROPS

The *Times-Democrat* of this city issued on July 11 the second installment of its reports with reference to the cotton crop of 1910. The reports indicate that in the States of Oklahoma and Texas favorable progress has been made, but that in the eastern part of the cotton belt the crop has suffered because of excessive rains. East of the Mississippi River and in certain parts of Louisiana and Arkansas the rainfall has been continuous and excessive. In some places the crop has been abandoned. No great spread of the boll weevil is noted, but this pest continues active in the territory previously infested. Good weather will be required from this on if a large crop is to be harvested.

LOCATING COLONEL ROOSEVELT

Colonel Roosevelt has up to this time maintained a significant silence. An attempt has been made to find out Mr. Roosevelt's political tendencies by the company he keeps. A list of those prominent in the affairs of the nation who have been received by Mr. Roosevelt will indicate a possible leaning toward the ranks of the insurgents. Again, Mr. Roosevelt has promised to help out Senator Beveridge in his campaign for re-election by making a speech in Indiana. There is likewise much speculation as to whether or not there may be a break between Mr. Roosevelt and President Taft. In the meantime with a three-cornered fight among regulars, insurgents and Democrats some interesting happenings may be looked for in the political world within the coming weeks.

NEW RECORDS IN AVIATION

During the past week several world's records in aviation were established. On July 9 Walter Brooks, driving a Wright biplane at Atlantic City, reached an altitude estimated at six thousand feet.

Glen H. Curtiss, in Atlantic City, on July 11, established an American record by flying fifty miles in five-mile laps in one hour, fourteen minutes and fifty-nine seconds.

In Rheims, France, where an international aviation meeting was held, a number of new records were made, the most important of which was that made by Leon Moraine, who attained a speed of sixty-five and ninety-six hundredths miles an hour. Another aviator, Olieslagers, established a record for distance and duration, having flown two hundred and forty-four miles in five hours and three minutes.

IMPURE ICE CREAM CONES

The Government is turning its attention to the impurities used in the manufacture of ice cream cones. In New York seventy thousand of these cones were confiscated by the Government because they contained boric acid. These cones were intended for shipment to New Orleans; and the amount of acid which they contained was unusually large because of

their being intended for a warm climate. Dr. Wiley, chief of the Bureau of Chemistry at Washington, is accountable for the seizure. On Monday, July 11, another seizure of these cones was made by United States Marshal Henkel, in which 4,500,000 ice cream cones were taken possession of. These were also intended for use in the South. These cones are consumed in large quantities by children and the cones, together with impurities found in the cheap ice cream which is usually sold, are extremely detrimental to the health of the children who eat them. The Government is also directing its attention to other pastries and confections which are made similar to the cone.

People of Interest

Editors Spencer and Herben are giving their readers a treat at "write ups" of their trips abroad.

Bishop Nuelsen at the recent commencement of the Nebraska Wesleyan University was given the degree of Doctor of Laws.

Bishop Bashford is to be in this country soon. He is to deliver five addresses before the Nebraska Epworth Assembly at Lincoln, Nebraska, beginning August 4th.

Principal George Fox Sanders, who has been in the service of the public schools of Cincinnati, Ohio, for fifty-five years is an active member of the Methodist Episcopal Church.

Mr. William K. Anderson, son of Bishop Anderson, who graduated recently from Wesleyan University has been elected principal of the High School at Chattanooga, Tennessee.

Miss Emily L. Chapman, the daughter of the Rev. Valcour Chapman is taking a post graduate course in the Chicago University to better fit herself for the profession of teaching.

Theodore Roosevelt at the recent meeting of the Board of Trustees of Tuskegee Institute was elected a member of that Board. Mr. W. W. Campbell an Alabama banker and vice-president of the Board made the motion. Mr. Roosevelt has expressed his willingness to accept.

The Rev. N. N. Sidney, pastor of our Church in Canton, Mississippi, assisted by Dr. J. B. F. Shaw, principal of Meridian Academy and the Rev. D. A. White of Jackson, Miss.; raised eight hundred and twenty-five (\$825.00) dollars in a rally Sunday, June 19.

Mrs. Braden, widow of the late Dr. John Braden, passed peacefully away at the home at Walden University, Wednesday morning, July 6, at 7:30 o'clock. The funeral services were held in the college chapel, conducted by Dr. G. W. Hubbard, and the remains were laid to rest by the side of her husband in Greenwood Cemetery.

The Rev. Harry G. Bower and Mrs. Bower, of the Philippines, arrived in New York on the steamship Kaiser Wilhelm II, Tuesday, June 28, returning to this country because of the ill health of Mr. Bower. They left the field April 16. Their present address is 347 Hastings Street, South Williamsport, Pennsylvania.

The tour of the State of Delaware by Dr. Booker T. Washington and his party, July third and fourth, was considered a march of triumph. At all points he was greeted by large crowds that were enthusiastic in the receptions recorded the Wizard of Tuskegee. At Wilmington Governor Pennewill introduced Dr. Washington, referring to his remarkable career and declaring him to be a powerful force for the realization of ideals in our modern civilization.

Bishop Joseph C. Hartzell, with his secretary, the Rev. R. Burton Sheppard, sailed from New York by the steamer Adriatic, Wednesday, June 29, for Southampton, and from there will proceed to East Central Africa. Bishop Hartzell plans to spend a week in Madeira Islands en route. He will hold the East Central Africa Mission Conference at Old Umtali, Rhodesia, in August, will then proceed to Angola, where he will hold the West Central Africa Mission Conference, will return to the East Coast, travel northward, through the Red Sea, and visit the Mission in North Africa. In January he will meet Bishop Luther B. Wilson in England and the two will return to Africa and will make an episcopal tour of all the Methodist work in Africa, beginning with Liberia. During the next twelve months Bishop Hartzell will travel about 50,000 miles.

July Magazines

LIPPINCOTT'S MAGAZINE

The Lady Thalia, a complete novel-ette; Henry C. Rowland; The Markets of Paris, a special article, Mrs. John Van Vorst; Grandmother Bixby, Nurse, a short story, Mary Roberts Rinehart; July, a sketch, Thomas L. Masson; The Toss, a short story, A. R. Goring-Thomas; The Eternal Feminine, a short story, Elsie Singmaster; Two Children, a poem, Charles L. O'Donnell; The Triumph of Jim's Dad, a short story, James William Jackson; Folks, a sketch, Ellis O. Jones; The Cleverness of Mrs. Bland, a short story; Catherine Houghton; The Flag, a poem, Katherine Lee Bates; Ways of the Hour: "What is an American?" by Warren Barton Blake; "Wanted: A Merchant Marine!" by Willard French; "The Festival of Injury," by J. B. E.; "The Supremacy of the American Farmer," by William D. Lindsay; "A Municipal Problem," by John H. McNeely; Walnuts and Wine.

WOMAN'S HOME COMPANION

The July number of the Woman's Home Companion is an ideal summer story number. Mary Heaton Vorse contributes a Fourth of July story with an Italian setting. "Two Kinds of Men" is a characteristically sprightly and interesting Hulbert Footner tale; and a good deal of fun is supplied by Anne Warner in Susan Clegg's "Improvements." "The Valley of Paradise" by Brace Keno is really the story of a mother's heart and is the first of a series of three containing the same lovable characters. Grace Richmond's serial, "Brothers Four" has now become well started and we find that its interest never flags.

The special articles are of unusual variety. The following titles suggest a wide range of subjects. "The Romance of the Lighthouse," "The Rural Delivery Man," "Am I An Old Foggy?" "Furnishing the Summer Camp," etc., etc.

Charming suggestions fill the various popular departments of the Woman's Home Companion for July. Mrs. Margaret E. Sangster devotes her page to an opinion on suffrage. The Tower Room contains unusual advice for girls during their vacations. Two practical hungalows are shown for the benefit of the home huilder, and Kate V. Saint-Maur speaks with common sense and affection upon certain house pets which are often neglected. Summer reading and summer entertainment and summer cooking form no small part of this great number.

There is an unusually delicate and humorous collection of stories and verse on the Postscript page, and this number also contains a charming song entitled "Return Again."

THE JULY HAMPTON'S

Frontispiece — "The Secret Code"; The Discovery of the North Pole (Part VII), Robert E. Peary, U. S. N.; The Stolen Code, a story, Arthur Stringer; Opportunity, a poem, Percy M. Cushing; Chantecler, (Act II), Edmond Rostand; The Watch Dog, a story, P. G. Wodehouse; The Plowman, a poem, Richard Wightman; The Speed Kings, Edward Lyell Fox; His Wife and His Work, a story, Rupert Hughes; Speaking of Widows and Orphans, Charles Edward Russell; Excess Baggage, Bruce Farson; Road Song, a poem, W. G. Tinckom-Fernandez; A Fighting Chance for the City Child, Rheta Childs Dorr; Reverie, a poem,

Zona Gale; Personalities; The Conversion of Alderman Murphy, a story, Florence Woolston; The Last of His Family, a story, Florida Pler.

THE CENTURY

The Captain's Walk, frontispiece, printed in color, from a painting made for The Century by Henry J. Peck; The Mystery of Rowing, Walter Camp; The Patients to the Doctor's, Witter Bynner; The Devil's Advocate, with suggestions of what he may say about three celebrated writers, Brander Matthews; The Heart That Was Agitated, a story, L. Frank Tooker; Vulcan's Capital, Joseph Pennell; The Creators: A Comedy, IX., a novel, May Sinclair; An Artist on the Cat in Art, Arthur Tomson; A Man of East and West, Clarence King, geologist, savant, and Wit, Edgar Beecher Bronson; Dante, William L. Corbin; Compensated, a story in three parts, part III, Albert Hickman; The New Fourth of July, Percy Mackaye; Portrait of King Edward VII, Alyn Williams; Why We Should Sing in English, David Bispham; Icarus, Grace Denio Litchfield; The Reaction in Russia, George Kennan; The Dally Parable, Henry Austin; Portrait of Two Children, Jeanne Simon; Historical Pageants in England and America, Ellis Paxson Oberholzer; Song, Sara Teasdale; James Burdell Angell, Karl Bitter; The Man in the Tree, Charles Egbert Craddock; A Russian Prince, Georges Griveau; The Author of "The American Flag," James Grant Wilson; The Valley of Stars, Richardson Watson Gilder; A Garden of the Imagination, (Mrs. John L. Gardner's at "Green Hills") Hildegard Hawthorne; Vickery's Mountain, Edwin Arlington Robinson; Little Anna and the Gentleman Adventurer, a story, Fannie Heaslip Lea; The Bible in the Far East, Clayton Sedgwick Cooper.

THE DELINEATOR

Special Features: Conversazione, by Erman J. Ridgway; With Our College Boys and Girls at Commencement, by Walter Prichard Eaton; The Quality of Mercy, by Mabel Potter Daggett; Secing Sounds, by Robert Allen Sanborn; The Social Life of an Army Post, by Gwendolen Overton; Selma Lagerlof, by Velma Swanston Howard. Fiction: The Charity Ball, by Zona Gale; The Garden of Buried Hopes, by Lewis E. McBrayne; Brother Square Toes, by Rudyard Kipling; The Unforseen: A Serial, by Mary Stewart Cutting. Fashions: The Exodus, by Clara E. Simcox; When Paris Plays, by Elouardd La Fontaine; Two Weeks, by Helen Berkeley-Lord; Styles for Stout Women. Miscellany: The Untrained Woman's Chances in Life, by Anne Shannon Monroe; Before You Buy Your Rugs, by Gertrude Lynch; Making the Country Home, by Kate V. St. Maur; The Delineator Child-Rescue Campaign; A National Order of Motherhood; Stories of Our Babies; The Housewives' Club, conducted by Emma Paddock Telford; Dressing Made Easy, by Eleanor Chalmers; Questions on Dressmaking, answered by Eleanor Chalmers; At the Point of the Needle, conducted by Ethel M. Harris; The Delineator, Jr. The Man's Page: How to Keep a Wife's Love, by Charles Battell Loomis; I Can Not Pay That Premium, by Franklin P. Adams; Domestic Service for Men, by Paul West; How to Put on a Collar, by H. L. Mencken;

How Not to Comb Your Hair, by Homer Croy; Be a Singer! by Franklin P. Adams.—The Delineator, Buttrick Building, Building, New York City.

Malaria Makes Pale, Sickly Children. The Old Standard Grove's Tasteless Chilli Tonic drives out malaria and builds up the system. For grown people and children. 50c.

Gleanings from the Field

DELAWARE

Bridgeville Circuit.

The Rev. J. Raymond Brown, our able and beloved district superintendent, presided at our first quarterly conference, which was held in Trinity Methodist Episcopal Church May 21st. The attendance was good; very good for the season of the year, it being about the heart of the strawberry harvest. Almost every department of the church work was reported. Ours was the first charge on the district, so far as we know, that has secured twelve new trial subscriptions (or less) for the Southwestern. The work in the charge is moving along in unison and successfully. The district superintendent commented upon the successes of this new charge and the harmony existing between pastor and people. On May 22nd we held our quarterly meeting in Trinity Church. We had a glorious experience meeting, conducted by Brothers C. W. Tokley and C. V. Beulah, leaders. This service was preceded by the Sunday school session and followed by a most excellent sermon by the Rev. James H. Cooper. The preacher took for his subject "Jesus, the Good Shepherd." We shall never forget that glorious discourse. Just before the benediction the congregation came forward and gave Brother Cooper nearly \$2. At Bethel, in the afternoon, the brother took for his subject "Charity," and preached another great sermon. Here the congregation was not so large as was expected or desired; but God was present in the spirit. Just before the benediction the people gave Brother Cooper \$2. Total collections for the day, \$16.65.—Malachi Rasin, pastor.

INDIANA

Bloomington.—May 29th was a great day in Taylor Chapel. Raised all day \$83.50. We divided the church into three divisions. The day was one of union, the Baptist and the two Methodist churches. At 10:30 the pastor preached to the Christian bodies, and at 3 o'clock the Rev. Porter, pastor of Second Baptist Church, preached, and his choir sang. At 7:30 the Rev. Roberts, pastor of Bethel African Methodist Episcopal Church preached and the Bethel choir furnished music. Mrs. A. Wilson, captain, \$12; Mrs. R. Holth, \$16.10; Mrs. M. Ridley, \$33.50; Baptists, \$13; Bethel American Methodist Episcopal, \$8; 1; \$83.60.—Rev. S. P. Asher, pastor.

Indianapolis.—The outlook is promising for a great year in Simpson Church, both spiritually and financially. Dr. H. W. Tate, pastor, came to Simpson the 2nd Sunday in April. In less than two months we have raised over four hundred dollars. June 5th was first quarterly meeting. District Superintendent D. E. Skelton was present. The services were good all day. Collection for the day, \$85.48. So we are looking forward to our "One Thousand Dollar Rally" the fourth Sunday in September. Dr. Tate is an able speaker and a great church builder, having filled the pastorate of all the largest churches in the Lex-

ington conference. So Indianapolis, and especially Simpson Chapel, is highly honored to have such an able pastor.—W. Cook, clerk.

Shelbyville.—Upon entering into the parsonage soon after my arrival here, leading an army of faithful workers was little Geneva Curtley, age 5; then followed others until a second table was prepared to hold the donations. The 8th of May we started a revival meeting under the management of the Rev. W. H. Pope, conference evangelist. Some 14 souls were added to the church, most of them being timber cut out of the forest, men, women and children, for two week's stay. A contribution of \$17.40 was given the Rev. Pope and a hearty invitation to return. A rally on the 22nd netted \$43. Rally day for Southwestern Christian Advocate July 31.

ILLINOIS

Chicago.—Sunday, June 5th, at St. Mark Methodist Episcopal Church, the Rev. H. Foreman preached an able sermon, at close of which nearly every one communed. Collection for the day was very good. We are glad to see the progress of St. Mark. They all appear to be working in unity of Christian love. We are not only blessed with a good pastor, but also a good Christian sister and worker in Mrs. H. Foreman. Our program for the week is very much taken up, besides our mid-week prayer meeting, which is very largely attended. The Honorable Ex-Congressman G. W. Murray will deliver his famous lecture on "Race Ideals" for benefit of St. Mark Thurs-

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day evening, July 9th. The Sunday school under the direction of Superintendent R. H. Crolley and teachers is doing great work, with an attendance of 110 or 125 each Sunday. We are very sorry to note the illness of Bro. H. Johnson, our pianist and Sunday school teacher, and hope that he will be out soon. For the purpose of the great rally the first Sunday in August the church is divided into ten clubs, with each a captain. Each club is to raise \$100. We wish them success. Mrs. R. H. Crolley has returned home from Cincinnati, where she was the matron of honor at the wedding of Miss Bessie Mason to Mr. Boyd. Mr. A. Johnson, who is ill, was to have stood with the groom. Mr. and Mrs. Boyd will reside at their home on Rhodes Avenue, this city, a beautiful two-flat building. We hope they will prove great workers in St. Mark.—St. Mark M. E. Church.

KANSAS

Dunlap.—Our first quarterly conference was held at this place May 24-25. Reports showed marks of improvement. Total raised this quarter for all purposes, \$36.28. District Superintendent J. J. Cabbell preached to the delight of all. The Lord's Supper was administered. The officers are making ready to repair the parsonage for the pastor, of whom Dunlap seems proud. We secured for the Southwestern five subscribers; these were the officers of our church at this place that were not taking the paper. Now all of the officers at this charge are taking the Southwestern.—C. A. Wallace, pastor.

KENTUCKY

The members and friends of our church at North Middleton, Kentucky, invaded the parsonage on the night of June 13th and left there numerous pounds of groceries and other things for the comfort of the inmates, the Rev. C. H. Pyles and family.

Smithland.—At Mount Zion Methodist Episcopal Church our first quarterly conference was held April 17-18, with the Rev. J. W. Robinson, our new district superintendent, presiding. The report of the officials showed that the work of the church is advancing along all lines, and we, the members of Mount Zion, are very thankful to our dear bishop and the conference for returning to us the Rev. R. D. Hines as our pastor for the second year. He is a worthy Christian gentleman and is much loved by all who know him. We are more than delighted with the Rev. John W. Robinson as superintendent of the Louisville district. He preached on Sunday, the 18th, to a large audience. Our quarterly collection was \$18.61. Our pastor has secured fourteen subscriptions to the Southwestern since conference, and he is doing his best to put the paper into every Methodist home in Smithland. Our pastor is an ideal preacher.

Louisville.—The first quarterly meeting of Thirty-fifth Street Methodist Episcopal Church was held Sunday, May 22nd. It was the grandest in its history. There were about seventy-five persons who took part in the communion services. Rev. Robinson, the district superintendent, made a very able defense of the faith and practices of the church. The meeting showed strength and improvement since the last quarter. After the afternoon service a reception was tendered Pastor Brown and district superintendent at the residence of Mrs. Katie Dolman and Miss Winnie Ransom, near Rudd Ave. We note the following who were

present: Rev. Robinson, Rev. and Mrs. Brown, Rev. and Mrs. Ballou, Rev. and Mrs. Nichols, Mr. and Mrs. Freeman, Mrs. Minter Sharp, Mr. and Mrs. John Thomas, Mr. Frank Harris. All enjoyed a very pleasant repast, and the company were highly entertained with music and singing by the district superintendent, Rev. Robinson, and Mrs. Nichols.—Anna Thomas.

Augusta.—The Rev. John S. Bailey, district superintendent of the Maysville district, made his first visit to Augusta May 28-29, when the pastor and members of St. Paul Methodist Episcopal Church received him with great pleasure. The Epworth League gave a grand reception for the Rev. J. S. Bailey and wife, and the Rev. R. T. Broadus, of Maysville, was present to share with the Rev. Mr. Bailey and wife in the reception, and also the Rev. Mays, of Dover. The league rendered an excellent program. Everything was served in first-class order. Pastor Bailey preached on Sunday to quite a large audience. In him we have the man for the place. The Rev. R. Acton, our pastor, is doing great work in this place. Our district superintendent says that thus far Augusta is in the lead of any of the churches that he has visited. Collections quarterly meeting day, \$26.44. We are striving to make this the leading work of the Maysville District.

Cloverport.—I was appointed to Ashbury Methodist Episcopal Church at our recent session held at Maysville, Ky., Bishop Earl Cranston, presiding. I came to this work April 9, 1910. The church gladly received me. I found things in excellent running order, and a fine set of people ready for work. I moved my family April 14th. A committee of ladies greeted us at the station, and the same evening gave a fine reception. Nothing was left undone that would mar the occasion. A "pounding" preceded us to the parsonage, and there we found many good things to entice the appetite. Too much praise cannot be given the leader of this grand work, Miss Carrie Crittenden, who has since become one of our subscribers to the Southwestern. We have beautified our church by papering and painting interior. We have not finished this work, but when it is it will be a thing of beauty. Our new superintendent, the Rev. J. W. Robinson, was with us June 10-12. He gave us two excellent sermons. We were able to pay the assessment in full at our quarterly conference. We feel that his visit was an inspiration. The meeting was a great feast. The quarterly collection was \$36.50. Raised for the all purposes \$131.96; paid pastor \$80.70. Subscribers for the Southwestern five.—M. S. Johnson, pastor.

Pewee Valley.—One month ago I left Gammon Theological Seminary, accompanied by my sister, for my new field of labor. The friends and members of the church met and welcomed us into the parsonage which the faithful women had beautified for our comfort. We found the church in a very discouraging condition; there was no Sunday school, nor any organization of church in operation. Now we have a thriving Sunday school, a progressive league, a prospective ladies' aid society and a promising woman's home missionary society. We have a choir that is worthy of praise. We were stormed last week by the good friends and members of the church, who loaded down our table with many good and useful things, for which we were very thankful. Our first quar-

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terly conference convened June 3rd, Rev. P. T. Gorham, district superintendent, presiding. The conference was very interesting. Reports from all departments of the church were read, which showed great progress over last year. Elder P. T. Gorham preached a stirring sermon on Sunday. Many participated in the sacra-

ment of the Lord's Supper and were spiritually revived by the presence of the Holy Spirit. The collection was \$15. The elder went away much encouraged over the present condition of the church. We are expecting great things to be accomplished here this year by the help of the Lord. Pray for our success.—Abel N. Hewitt, pastor.

District Conferences and Conventions

CONFERENCES			
District.	Place.	Date.	Dist. Supt.
Greensboro.	Mount Carmel, N. C.	July 12-17.	Peace
Lexington	Selmer, Tenn.	July 19-22	Meredith
Winona	Kilmichael, Miss.	July 26-31	Gilliam
Austin	Lockhart, Texas	July 19-24	Kirkpatrick
Knoxville	Clinton, Tenn.	July 19-25	Webber
Wilmington	Maxton, N. C.	July 20-24	Zeigler
Spartanburg	Chester, S. C.	July 20-24	Brown
Florence	Latta, S. C.	July 20-24	Fulton
Montgomery	Castleberry, Ala.	July 20-27	Giddens
Savannah	Tarboro, Ga.	July 20-24	Goins
Greenville	Anderson, S. C.	July 20-24	Page
Waycross	Waycross, Ga.	July 21	Bridges
Hattiesburg	Ellisville, Miss.	July 21-24	Dudley
So. New Orleans	Thibodaux, La.	July 21-25	Hubbard
Starkville	Pleasant Grove, Miss.	July 26	Everett
Aberdeen	Aberdeen (Miss.)	July 26-31	Henry
Holly Springs	Victory, Miss.	July 26-31	Clay
Waco	Mart, Texas	July 26-31	Moore
Nashville	McMinnville, Tenn.	July 26, Aug. 1	Smith
Meridian	Lawrence, Miss.	July 27	Stum, ert
Brookhaven	Columbia Val, Miss.	July 27	Rembert
Waynesboro	Waynesboro, Ga.	July 27	Jackson
Fort Smith	Morrilton, Ark.	July 27-31	Scarborough
Orangeburg	Shady Grove, S. C.	July 27-31	Burroughs
Opelika	Dadeville, Ala.	July 27-31	Price
Beaumont	San Augustine, Tex.	July 27-31	Duncan
Western	Asheville, N. C.	July 27-31	Ashe
N. New Orleans	Franklinton, La.	July 27-31	Price
Baton Rouge	Clinton, La.	Aug. 17	Daniels
Sumter	Camden, S. C.	July 27-31	Redfield
Marion	Selma, Ala.	July 27-31	Martin
Gulfport	Lumberton, Miss.	July 27 Aug 1	Cannon
Jackson	Pelahatchie, Miss.	July 28	McNair
Muskogee	Okmulgee, Okla.	July 28-31	Franklin
Vicksburg	Bolton, Miss.	July 28-31	Price
Hattiesburg	Ellisville, Miss.	July 28-31	Jones
Anniston	Heflin, Ala.	July 27-31	Buckner
Savannah	Colloden, Ga.	July 28-31	Stripling
San Antonio	Gonzales, Tex.	Aug. 9-14	Mason
Greenville	Itta Bena, Miss.	Aug. 3-7	Hart
Huntsville	Livingston, Tex.	Aug. 3-7	Jackson
Palestine	Butler, Tex.	Aug. 9-14	Fuller
Clarksdale	Minter City, Miss.	Aug. 9-14	Butler
Huntsville	Scottsboro, Ala.	Aug. 10-14	McKinney
Indiana	Jeffersonville, Ind.	Aug. 10-14	Skelton
Atlanta	Palmetto, Ga.	Aug. 10-14	Johnson
Louisville	Leitchfield, Ky.	Aug. 10-14	Robinson
Shreveport	Zwolle, La.	Aug. 10-14	Reddix
Alexandria	Alexandria, La.	Aug. 10-14	Richards
Monroe	Monroe, La.	Aug. 10-14	Monson
Gainesville	Elberton, Ga.	Aug. 16-21	Gowen
Columbus	Hattiesburg, Miss.	Aug. 16-21	Lacy
Dallas	Fort Worth, Tex.	Aug. 16-21	Wyatt
Paris	Sulphur, Spga. Tex.	Aug. 16-22	Gilmore
Lake Charles	St. Martinsville, La.	Aug. 17	Chapman
St. Joseph	Independence, Mo.	Aug. 17	Higgs
Lexington	Versailles, Ky.	Aug. 17-21	Gorham
Ohio	Cincinnati, Ohio	Aug. 17-21	White
St. Louis	Clarksville, Mo.	Aug. 17-21	Gillum
Maysville	Covington, Ky.	Aug. 17-21	Bailey
Jacksonville	Fernandina, Fla.	Aug. 18-21	Todd
Guthrie	Oklahoma City	Aug. 18-21	Smith
Navasota	Brenham, Tex.	Aug. 23-28	Taylor
Rome	Aragon, Ga.	Aug. 24-28	Adams
Topeka	Manhattan, Kans.	Aug. 24-28	Cabbell
Cumberland	Washington, Pa.	Aug. 24-29	Curry
Tupelo	Amory, Miss.	Aug. 25-29	Coulter
Marshall	Mineola, Tex.	Aug. 30-Sept. 4	Williams
Washington	Sandy Spring, Md.	Sept. 6-1	Williams
Alexandria	Lincoln, Va.	Sept. 7	Thompson
Houston	Houston, Texas	Sept 6-11	Johnson

CONVENTIONS.

- July 14-17... Little Rock Conference Sunday School and Epworth League Convention, Hot Springs, Ark.
- July 27-31... Beaumont District Sunday School Institute, Epworth League Convention, Woman's Home Missionary and Ladies' Aid Society, San Augustine, Texas.
- July 27-30... South Florida Mission Sunday School and Epworth League Convention, New Smyrna, Florida.
- July 28-31... Pine Bluff District Sunday School and Epworth League Convention, Carthage, Ark.
- Aug. 17-21... Ohio District Sunday School, Epworth League, Woman's Home Missionary Society and Methodist Brotherhood, Mt. Zion Church, Cincinnati, Ohio.
- Aug. 25-28... Spartanburg District Sunday School Institute and Epworth League Convention, Gaffney, S. C.
- Aug. 25-28... Montgomery District Sunday School Convention, Pothard, Alabama.
- Sept. 16-18... Vicksburg District Sunday School, Epworth League and Ladies' Aid Convention, Natchez, Miss.

Conference Notices

Special Notices

SOUTH FLORIDA MISSION.

The Sunday School and Epworth League convention of the South Florida Mission will convene at New Smyrna, Fla., July 27-30th. Superintendents of the Gainesville, Jacksonville and Ocala districts are cordially invited.—Jeffrey Grant, Supt.

STARKVILLE DISTRICT

The Starkville District Conference will convene at Pleasant Grove Methodist Episcopal Church on the Louisville Circuit, July 27-31. All delegates will come to Louisville, Miss., July 26 or 27 and they will be conveyed to the seat of the conference. Yours faithfully—J. H. Everett, District Superintendent.

NOTICE WINONA DISTRICT

The delegates and visitors of Winona District Conference to be held at Kilmichael Tuesday, July 26, are requested to come to the church, Shady Grove is six miles from town. Conveyances will come to the train Tuesday, Wednesday and Thursday.—D. A. Bragg, Pastor; W. H. Gilliam, District Superintendent.

HATTIESBURG DISTRICT

The delegates and pastors and visitors, who expect to attend the District meeting of the Hattiesburg District to convene at Ellisville, Miss., July 28-30, are hereby notified that the railroads have granted rates on the certificate plan. When tickets are purchased be sure to get a certificate showing that you paid full fare. Bring the certificate to the district conference and you can return home for one cent per mile, plus 25 cents.—B. W. Robinson, Secretary.

HOLLY SPRINGS DISTRICT

The Holly Springs District Conference will convene at Victoria. This will bring us up to a very important event of the young people's movement. Let us plan to make this the greatest session along all lines in the history of our District. Let all members of the convention reach the seat of same on time to be in the opening in order that we may be able to comply with the program. Let each church and chapter fall in line and help us to make a good showing. Presidents should come prepared to take the Epworth League Herald for your chapters and get other League supplies.—J. C. Jackson, District President.

MARSHALL DISTRICT.

Now, brethren, as the district conference is about two weeks later this year, let us try to make it the best in the history of the Laymen's Association. First, by having a delegate from each charge and station, and also showing in our report an improvement, both spiritually and financially. Brethren, we would like for you to be able to tell how many of the drones you have been able to put into active service since the last district conference. And tell us how many freeholders and householders you have on your charge or station, and give us your plans and tell how you succeeded with same.—B. C. Clemens, pastor.

NOTICE

The District Conference, Sunday School and Epworth League of the Forrest City District will convene at Augusta, August 31, September 4, 1910. Brethren: We expect you to have a full delegation at this meeting and every cent of your benevolence raised. In order to help you we have appointed collectors of the District assessment which will be applied to Freedmen's Aid. You know the District assessment and we trust you will help the collectors. See to it that the SOUTHWESTERN is put into every home. Every District officer must come prepared to subscribe for the paper. Dr. J. M. Cox, President of Philander Smith College and Dr. R. E. Jones, Editor of the SOUTHWESTERN are invited to be present.—L. G. Hodges, District Superintendent.

ALEXANDRIA DISTRICT

To the Pastors:—Dear Brethren:—Our District Conference will convene in Newman Memorial Methodist Episcopal Church, Alexandria, La., Aug. 10-14. Through the Pastor, H. Taylor, we have secured reduced rates on all railroads entering Alexandria. No certificates. Buy round trip ticket from starting point it will be good until Aug. 15. See that your Representatives act accordingly. According to our plan. Let each Pastor bring five or more cash subscriptions for the Southwestern Christian Advocate. We will see that you get credit for the same. Let each Pastor come prepared to remain at the conference until the 15th. Dear Brethren you have been faithful and loyal thus far. Our Missionary convention was great, let us make the conference greater.—J. O. Richards, District Superintendent.

District Rounds

MAYSVILLE DISTRICT

SECOND ROUND

Washington, July 9-10; Dover, 14; Germantown, 16-17; Aberdeen, O., 21; May's Lick, (11 a. m.), 23-24; Pleasantville, (3 p. m.), 24; North Fork (7:30 p. m.), 24; Manchester, O., 28; Flemingsburg, August 6-7; Sherburne, 8; Tilton (4 p. m.), 9; Poplar Plains (8 p. m.), 9; Maysville, 13-14; Louisa, 24-25; Ironton, O., 26; Portsmouth, O., 27-28; Augusta, September 3-4; Clay City, 8; Mt. Sterling, 9; Sharpshurg (11 a. m.), 10-11; Moorfield (7:30 p. m.), 11; Orangeburg, 13; Tolesboro, 14; Holly, 15; Covington, 17-18; Boyd (11 a. m.), 24-25; Falmouth (7:30 p. m.), 25; Lair, 30; Cynthia, October 1-2. Dear Brethren: The District Conference, Sunday School and Epworth League Institutes will be held in Covington, Ky., Ninth Street Methodist Episcopal Church, August 17-21, 1910. Let each pastor and delegate be present with full reports; that there may be no blanks. Give special attention to the benevolence. Report minute money in full at the District Conference.—J. S. Bailey, District Superintendent.

GUTHRIE DISTRICT.

Second Round.

St. James, June 18-19; Ardmore, 25-26; Darris-Sulphur, 25-26; Wynnewood, 28-29; Purcell, 30, July 1; Key West, Chandler, 2-3; Cleveland, Depew, 5-6; Shawnee, 23-24; Weeker, 26-27; Mt. Zion, 30-31; True-Light Henessy, August, 1-2; Anthony, 6-7; Terrelton, 6-7; Amsadarka, 9-10; Chickasha, 13-14; Waurika, 13-14; Neilston, 15-17; Oklahoma City, 20-21; Langston, 22-23; Meridian, 24-25; Guthrie, 27-28;

Earlsboro, 27-28. Let each minister come up to the District Conference with one half of his money raised. Don't be satisfied without a great revival in your charge, and many subscribers for the Southwestern Christian Advocate. I stand ready as District Superintendent to help you in revivals and financial rallies.—W. S. Smith, District Superintendent.

LAKE CHARLES DISTRICT THIRD ROUND

St. Peter and Jeanerette, July 31; St. Peter, August 1; Jeanerette, 2; Hubertville, 3-4-7; Olivia, 5-6-7; New Iberia, 8-9-10; Cade, 11-12; Lafayette, 13-14; Crowley, 14-15; St. Martinville, 16; Jennings, 26-27-28; Welsh, 28-29; Eunice, September 2-3-4; Spring Creek, 6-7; Leesville, 9-10-11; Longville, 12-13; Lake Charles, 15-16; Lake Arthur, 17-18; Geuydan and Abbeville, 18-19; Briggs, 21-22-25; Campbell, 24-25. My Brethren:—Do your duty now, and leave results with God. You have done well—continue.—Valcour Chapman, District Superintendent.

BRISTOL DISTRICT. FOURTH ROUND

Gate City and Big Stone Gap, Aug. 6-7; Castlewood, 13-14; Shell Creek, 20-21; Mountain City, 20-21; Johnson City, 27-28; Greenville, Sept. 3-4; Greenville Circuit, 3-4; Bristol, 10-11; Abingdon, 10-11; Rural Retreat, 17-18; Glade Spring and Wyndale, 24-25; Marion, 24-25; Wytheville, October 1-2; Kingsport, 8-9.—I. R. Hill, District Superintendent.

Gleanings from the Field

MISSISSIPPI

I desire to speak to the many friends of the kindness shown Mrs. America Alexandra and her husband, who is quite sick, by the members of St. James, Columbus. After class meeting Tuesday night came together, after being lectured to by our worthy pastor, the Rev. Dr. C. W. Walton as to our Christian duty toward the poor and needy of our church, went in a body to the home of the above name and carried many provisions and some money. Too much praise cannot be given Mesdames L. A. Griffin, Judy Davis, Willie Jones, L. A. Robertson and Mrs. Dr. B. H. S. Furgerson, Bros. H. W. Williams, J. H. York, H. E. Roberts, Miss M. Shumpert, Alex. Harris and others. The Rev. G. W. Baker led in an earnest prayer for the recovery of these saints.—Miss Katy Viola Baker.

The Young Men's Union Club of Adelle, formed to uplift the community, held a splendid meeting May 8th. The gathering was opened by prayer by the Rev. J. W. Peters. The various subjects were well discussed and chosen because of the desire to help the negro citizenship of this place. We feel that our young men are on the right road to right living by their efforts to "help somebody."—E. M. Duke, pastor.

Winter City charge on the Clarksdale District is doing well. We fixed the district superintendent's salary at \$152, the pastor's at \$990, and all other claims in proportion. Mr. Jas. A. Townes promised to pay \$50 of that. He has paid me \$15 and sent a large barrel of flour, one hundred pounds of meat, fifty pounds of sugar, six buckets of lard, twenty-five pounds of coffee, and sixty pounds of grits. Last Saturday Mr. Towns gave me a

nice suit of clothes. He is indeed a large-hearted man.—S. H. Nevils, pastor.

Belzona.—The Rev. A. L. Williams was with us on the 26th of June and preached with great strength to the enjoyment of all hearers. Four persons joined the church. There was a good attendance at each meeting. We wish for the Rev. and Mrs. Williams many blessings.—Mrs. V. E. Murray, reporter.

Florence.—The Rev. P. H. Rembert, our district superintendent, was in attendance upon our second quarterly conference held at this place on the 25th and 26th of June. The class leaders and steward were present with reports which showed a considerable amount of progress along various lines. The superintendent preached two able sermons and administered the Lord's Supper to forty-six communicants. One person joined the church. The work is moving on actively.—A. Reid, pastor.

Columbia Valley.—A splendid meeting was our second quarterly conference held at Columbia Valley June 16-17. The Rev. P. H. Rembert, our district superintendent, was present and presided over this meeting, one of the best in the history of the church. Our church here has been neatly painted and the church at West Columbia has been repaired. For all purposes during the quarter we have raised \$200. At the district conference we are planning to secure 100 subscribers.—J. E. Coleman, pastor.

New Albany.—We were delighted to have every man at his post at our recent second quarterly conference, held at this place June 26-27. The Rev. N. R. Clay, our district superintendent, carried on the business of the conference in a precise and dignified manner. At our 11 o'clock service the Rev. Clay preached a sermon that gave us fresh strength and courage. At night he was at his best and greatly helped his hearers. Forty-five dollars was raised during this quarter.—C. W. Davis, pastor.

Cotton Plant.—Piney Grove Methodist Episcopal Church showed great interest in the proceedings of the second quarterly conference held at Cotton Plant June 25-26. We raised \$20 at this meeting.—T. M. Foster, reporter.

Cary.—Owing to excessive rains the second quarterly conference was not as successful as it would otherwise have been. The Rev. L. W. Price, our district superintendent, was with us and was listened to with enjoyment by the persons in attendance upon the conference. There were three accessions to our church during the quarter. Four members were added and five children baptized. Total collection for benevolence this quarter is \$7; \$85 was reported for pastor and district superintendent.—A. H. Lathan, pastor.

Winona.—The rally for the repairing of New Hope Methodist Episcopal Church resulted in the raising of \$57.70. There were nine captains, two of whom raised the same amount, \$7.50. They were Mrs. C. Elam and Mrs. N. Lemmons. The members plan to expend \$225 at an early date in the repairing of the church. Ours is an energetic set of members, and I am greatly encouraged by their helpfulness.—W. S. Leake, pastor.

Forest Circuit.—Dr. J. M. Shumpert, our district superintendent, was absent during the meeting of the quarterly conference. The Rev. J. W. Little, of Trenton, Miss., presided over the conference and controlled all things well. He greatly pleased us on the Sabbath at 11 o'clock when he preached from

Howard University Washington, D. C.

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John, chap. 3, 14th verse. Our superintendent was paid in full (\$10). The pastor was paid \$35 for the quarter. We raised \$16 for benevolence during the quarter, making a total of \$61. Mrs. Ada Robinson raised \$4.30 for missions. Oscar McClarren and E. Fort \$2.50. We will raise every dollar of our mission apportionment.—D. D. Dukes, pastor.

Tupelo Station.—Children's Day service at St. Paul Methodist Episcopal Church, of which the Rev. W. F. Isaiah is pastor, was an enjoyable one. At 11 o'clock our pastor preached an inspiring sermon to the children. At 8 p. m. the children's program began. The church was beautifully decorated and the program was interesting. At this time a collection was taken, which resulted in the amount of \$44.20. The total collection for the day was \$80.30. We have raised for all purposes during the month \$504.80. Sisters Jennie Mai Edwards, Bettie Hadley, Mary G. Shanno, C. Rogers, Vena Stovall, Fannie Whiteside, Virginia Scarborough, Ella Hayes, Mary Bradford, Annie Brown, Suggie Brown, Lena Wilson, Canarie Slack, Fennie Bolden, and Lucinda Reese, Brothers I. H. Hadley, W. W. Walker, G. D. Shannon, J. L. Isalah, M. J. Shannon, J. E. Richardson, Paul McClendon, Henry Jiles, E. D. Ransom, Dr. R. E. Fullilove, Tom Hadley, each gave one dollar.—M. J. Shannon, reporter.

Starkville.—We are glad to report in our recent revival, lasting eight

days, thirty-four souls were brought to Christ. At a cost of \$60 a 6-foot concrete sidewalk was laid across the whole church lot. It has been paid for, and greatly enhances the value of the church property.—E. C. Troupe, pastor.

Corinth Circuit.—On June 11-12 the second quarterly conference was held, with Rev. E. F. Scarborough, district superintendent, in the chair. Reports showed progress. On Sunday the Rev. Scarborough preached a great sermon, fifty-one partaking of the Lord's Supper. Rev. E. F. Scarborough, D. D., is a strong man and in the right place. He is loved by all. Collection \$14.—N. H. Isom, pastor.

Gulfport.—On June 19, at a rally for St. Mark, the pastor raised the sum of \$115.45. Mrs. E. Woodson gave a bazaar and raised \$29; Mrs. L. Jossel, \$40; Bro. Jas. Gaddis, \$31.10; F. J. Fairly, \$11, and others lesser sums. The Revs. W. H. Smith, of Hanksboro, Thomas, of the Baptist Church, Jas. Robinson, of Biloxi, Jackson, of Gulfport, all rendered good service. On June 23rd a silent storm came from some unknown direction to the parsonage and left upon the table a basket laden with groceries and a little cash. The pastor and wife were unaware of how the storm came into the dining-room, as the doors were all locked and pastor and family were out. We can only say come again. I understand that it was by the president of the Ladies' Aid, Mrs. C. Pate.—S. Jossel, pastor.

Gleanings from the Field

NORTH CAROLINA

Laurinburg.—This has been the center of attraction for the Negroes of Scotland county for the last two weeks. The commencement exercises of the Laurinburg Normal and Industrial Institute, and of another school taught by Miss D. F. Savinson of Greensboro, N. C., were each a success. We are now getting ready for Children's Day. Our Board of Trustees and Parsonage Committee are planning to repair the parsonage, and when done it will be the best on the district. Quite a number of our members have become discontented with the present church building, in fact the congregation has outgrown it and hence it has become necessary to build a new church. This we are going to do, God helping us, and Laurinburg is going to ask for the annual Conference of 1911, and it is reasonable to suppose that if we ask for it we will get it. Three cheers for the Southwestern. Sent five subscriptions—more to follow.—George W. Brower.

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TENNESSEE

Mason.—On a recent Saturday morning the pastor was made to rejoice when Miss Bessie Granberry, Miss Beatrice Stewart and Miss Alice Boyd came down to the parsonage and gave it a general cleaning, put new window shades, rugs and art square on the floor. Words are inadequate for me to express my thanks to those young ladies, but I hope for them a long and happy life and great success in the future.—Henry P. Garden, pastor.

Farmington.—Our work is moving on finely. We closed our May rally on the 5th Sunday at Simpson Chapel at 11 a. m. The Rev. F. N. Collier, of Shelbyville, Tenn., preached to a crowded house; at 3 p. m. the Rev. K. H. Turner, of Lewisburg, and at night the Rev. P. S. Major, pastor of the First Baptist Church, Lewisburg. They preached wonderful sermons. Collections \$75. Too much praise cannot be given the Ladies' Aid Society; it is doing good work, and raised \$29 of the \$75. We closed our second quarter with the following results: Raised for the pastor, \$65; trustees, \$85. We have raised since January \$125. The Rev. R. A. Dowell, our beloved pastor, Roberts, pastor of Bethel American is pushing things. He leaves no stone unturned. He is wide-awake to every interest of the church, and is loved and respected by both white and colored.—Mattie B. Winston.

Mountain City.—For two months of the year 1910 we have been closed in by smallpox and could not do anything. There were more than 100 cases, but the clouds have lifted again, by the help of the good Lord. Our district superintendent was able to be with us for the second round, May 21-22. We had a splendid quarterly conference. The Rev. J. R. Hill was at his best. Fourteen subscriptions to Southwestern. Collection for the day, \$29.25. District Superintendent Hill was well pleased. Our church work is succeeding under the leadership of our pastor, the Rev. J. F. Prigmore. He

is a strong preacher.—Mrs. Liza Lowmax.

Cooksville.—Our second quarterly conference convened June 11-12, our worthy district superintendent, the Rev. J. B. Booth, presiding. Reports showed marks of improvement along all lines. The Rev. Booth preached a noble sermon at 11 o'clock and gave a very strong lecture at 3 o'clock. Raised for benevolence \$2. Paid the district superintendent in full. Raised for all purposes \$25.—S. M. Carmichael, pastor.

Fowlkes Station.—At Ross' Chapel Easter was a grand day. The program was carried out as usual; attendance good. Many of the better class of white people of our little town witnessed the program. Our church is alive and has been blessed for four successive years by the leadership of the Rev. K. H. Turner, former pastor, and Rev. J. Price, present pastor, who are both loyal to the cause of the old church; and, also, our kind-hearted district superintendent, J. W. Lyte, who are working after all interests of the church. Collection, \$3.35.—Will Smith, Sunday School Superintendent. (Received June 10th.)

Martin.—The first Sunday in June a few of the many good workers of McCabe Temple, Methodist Episcopal Church, contributed liberally to the pastor's collection—viz., D. C. Martin, \$1.50; Maria Crutchfield, \$1.25; Annie Camel, \$1.25; A. Shepard, Jane Shepard, Andy Carter, John Pharm, Louis Oldham, D. C. Lee, Bell Gardner, Lee Street, Mary Street, \$1; Dr. W. A. West and Okie Jones, \$1 each; Cliff Williams, 55c.; Taylor Silvertooth, 85c.; Bob Cavett, Hattie Ralston, Effie Carter, Annie Carter, Rena Martin, Chester Byas, Arie Shaw, Ellen Cavett, Eddie F. Martin, Jake Shaw, Callie Prichet, Banks Ross, Ountina King, Clint King, 50c. Total collection, \$20.72. We have come through a hard winter and spring; but little has been done out of the great amount we are to do for the entertainment of the coming annual conference October 4th. We are lining up now since the weather has cleared. We will not leave a stone unturned for this great occasion, as it is the record of Martin Station.—J. H. Ellis, pastor.

Churchville.—My third quarterly conference was held June 18-19, District Superintendent Rev. E. J. Cox, presiding. The quarterly conference was largely attended by the members of the conference and church. The superintendent presided with great care and looked after every interest of the work of the church. All reports were very encouraging. The Woman's Home Missionary Society had the best report of the past year. They have raised more than \$45 during the quarter. Sunday was a great day at Stanley Chapel. The superintendent preached two stirring sermons and administered the communion to about forty members. One joined the church. Collection, \$16.52.—Wm. Johnson, clerk.

Liberty.—The Ladies' Aid Society met at Mrs. Nancie Hancock's on Friday, June 17th. Quite a number were present. We also received two members. Mrs. Amanda Maulden made a splendid talk, responded to by Mrs.

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Clara Turner. Mrs. Mary F. Stark, our president, gave us a short talk. We will give a picnic the 5th Saturday in July in honor of our pastor, the Rev. Frank Smith, and for missions.—Cora Hunter.

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VIRGINIA

Independence Circuit.—Our third quarterly conference was held at Oak Grove Church June 11-12, the Rev. J. A. Picket, district superintendent, presiding. Owing to the heavy rains very

few could be present. Reports show some improvements in the work. The Rev. Mr. Picket preached two able and instructive sermons. Collection \$16. The Rev. H. G. Harrison, our energetic pastor, is preparing to build a church at Oak Grove. We have the lumber on the ground and everything in readiness, waiting for the carpenters to begin. This is Rev. Harrison's fifth year at this place. He has built one church at Independence and greatly improved the work along all lines. He is greatly loved by every one. With Rev. Harrison as our leader we feel safe in saying that Independence Circuit will soon come to the front.—Alexander Cox.

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CASH REMITTANCES

Subscriptions received from July 4 to 9, 1910.

Atlanta-Savannah.—J. S. Stripling, C. C. Goodwin, D. Wray, J. G. Thornton, A. McLaurin.

Central Alabama.—Wm. Leewood, Henry Chandler.

Central Missouri.—J. M. Watson, Jackson Farris.

Lexington.—H. A. Foreman, J. E. Fleimster.

Little Rock.—M. F. Strong, T. S. Barnett.

Louisiana.—H. H. Dunn, Cynthia Thomas, R. F. Keary.

Mississippi—Upper.—Lou Bertha Price, M. Johnson, G. W. Moody, Paul Stringer.

New York.—W. H. Brooks, Jesse McDonald.

South Carolina.—H. C. Asbury, W. M. Cook.

Texas—West.—W. G. Alston, H. C. Mason, J. S. Wyatt, Callie Lightner.

Washington.—S. A. Virgil, Jennie Ward, C. S. Briggs, M. Brewer, J. Wesley Keys, J. C. Young, James Hutton, Mary Barnes.

Crescent City Notes

Mrs. Robinson, wife of the Rev. T. F. Robinson, of Morgan City, La., and their children, are spending one month in the city.

I take this method of thanking the members and friends of Simpson Memorial Methodist Episcopal Church for the royal support they gave in making the rally a success. We raised \$600.—R. C. Worsham, pastor.

Colored Young Men's Christian Association.—Mr. G. W. Lambert, a successful business man, will address the meeting, subject: "Economy—With an Object in View." All business men and those desiring to enter into the business are invited to come—2220 Dryades Street. Sunday, July 17th.

Pleasant Plain Church.—Sunday night, July 3, services were well attended. Forty-eight partook of the Sacrament administered by the Rev. T. B. Cooper, pastor, assisted by the Rev. Mr. A. L. Scott, of New Orleans University. Too much cannot be said in commendation of our pastor as a Christian gentleman and a strong and able preacher. Collection good.—G. J. Dodson.

Campanet.—An enjoyable pony party was given by Mrs. E. V. Biggars the night of Saturday, June 25th. The party was a great success. We raised \$9. Several tables were on the lawn and all laden with good things, toys, beautiful articles of various kinds, refreshments, etc. All sold at a penny each. Mrs. Biggars is a very enterprising church worker. A grand concert is now on for July 15-16. Great results are expected.—T. B. Oville, pastor.

At the regular monthly meeting of the Conference Board of the Woman's Home Missionary Society of the Louisiana Conference, June 9, resolutions were passed to the effect that as the visit of Miss Bessie M. Garrison, Field Secretary Woman's Home Missionary Society of the Methodist Episcopal Church, to the annual convention of the Louisiana conference, held May 25-26, at Wesley Church, New Orleans, contributed in no small measure to the success of that meeting, giving some valuable information on different questions, inspiring those in attendance to renewed efforts, and that she was of so much help in every way; that the Conference Society ask another and more extended visit from Miss Garrison, so that she might visit different portions of the State in the interest of the work, believing that much good will result from such a visit. Submitted: Cornelia Hayman.

Wesley Church.—Sunday, July 3rd, services at Wesley were both interesting and helpful. The early prayer meeting was well attended, the Sunday school, which has shown great improvement under the leadership of Miss Viola C. Hurst, was very well attended, and gives promise of great results in the near future. We were favored with the presence of the Rev. B. M. Hubbard, our district superintendent, Editor Robt. E. Jones, of the SOUTHWESTERN, also the honored and beloved Father Davige, all of whom assisted our pastor, the Rev. Dr. Logan in the administration of the Lord's Supper, which service was very interesting. One hundred and fifty persons communed, using individual communion cups, and just about half the usual time was consumed. Mr. David Jones spoke briefly in the interest of the American Bible Society. It can be safely said that old Wesley is moving up a peg, and gives promise of some great things by the close of this conference.—Robt. Armstead.

First Street Methodist Episcopal Church.—The Second Quarterly Conference held by District Superintendent Hubbard, July 5, 1910, was unique in more than one way. Pastor Butler and officers presented excellent reports, which showed that the church was in a healthy and prosperous condition. The membership had steadily increased and the financial condition was never better. Rev. Butler is a financier of no mean ability. The officers are loyal and true. The Church raised during the quarter \$1,288.81. Pastor and District Superintendent are paid up to date; over \$200 raised for benevolence; \$500 paid on the original debt of the church and every interest of the church carefully looked after. Rev. A. Luster, an honored superannuate, was present and addressed the conference. Just before the benediction was said the pastor asked the privilege to say a word. He introduced Prof. F. B. Smith, who in choice and eloquent words told of the high art in music to which the District Superintendent's wife, Mrs. Hubbard, had attained and also spoke of her services and usefulness to First Street Methodist Episcopal Church as organist and in token of the appreciation of her usefulness he presented a purse to her in the name of the Quarterly Conference. Mrs. Hubbard, after recovering from her consternation—for it was indeed a surprise—responded in well selected words. The District Steward, Brother William Bailey, then stepped forward and presented the District Superintendent his quar-

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terage in full for the Second Quarter. The good sisters of First Street Church had been busy, and on entering the annex the tables were found spread profusely with the dainties of the season. Thus passed into history a very pleasant and profitable conference.

LOUISIANA CONFERENCE WOMAN'S HOME MISSIONARY SOCIETY.

The executive board of this society will hold their regular monthly meeting Thursday, July 14, at 3 p. m., at 337 Adam Street, New Orleans. Members are requested to be present. In



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connected with our regular business we are to prepare to celebrate the thirtieth anniversary of the Woman's Home Missionary Society, Sunday, July 30, 1910. By order president, Mrs. D. C. Mead; Miss Emma Bessie, recording secretary.

Southwestern Christian Advocate

ROBERT E. JONES, Editor
BATON & MAINS, Publishers

NEW ORLEANS, JULY 21, 1940

Vol. No. 44—No. 29

THE PERILS OF LEADERSHIP

The old saying "Uneasy the head that wears a crown" has a timely suggestion to any sensible man who aspires to leadership. It must needs be that certain men should take the initiative in all movements. A representative government reposes its trust in some one person whom the people believe to be worthy and capable of leading—the people always reserving the right to change the leadership for cause. Leadership at its best is a hard task, but the man who puts on the yoke solely of his own desire will find it gauling and irksome. He is disqualified to lead to start with who must boost himself and be the first to discover his fitness.

Serious-minded persons shrink from leadership because of the gravity of its responsibilities. The flippant rush in, unmindful not only of the responsibilities, but also unmindful of the perils to one's happiness and success. This is all the more emphatic when conscience and scrupulosity keep the welfare of the people constantly in view.

A man should hesitate to assume the role of leadership in any form, when he knows all that is involved. The responsibility is tremendous. Consciously or unconsciously he becomes the ideal of many a youth; certainly the youth within the circle that he dominates. He is quoted with authority; and his ignorance becomes a stumbling block for the unaware. His mistakes, public and private, are adjudged as righteous by those to whom he appears as their representative. To illustrate: A man becomes a leader in certain movements or phases of life; to his constituency he is in a measure an ideal; what he stands for they stand for, and what he does they adjudge right. It would be a matter largely of individual concern if the man were in the shades of seclusive life of that of a private citizen whose example effected a very small number; but when he stands out in the front, his every word and action has a bearing upon every man who is dominated by his influence. In the final reckoning day there will be those who will carry with them sheaves of honor garnered at the hands of their loyal friends; there will be a sweet morsel furnished by the confidence of those whom they have led and who have been loud in thier claim of the virtues and sterling qualities of their would-be heroes. But leaders will find in the final reckoning that they have brought together not only sheaves of honor and tokens of triumph, but that consciously or unconsciously their mistakes have been copied as well as their virtues; that the youth in its most impressionable period and at a time when he is unable to separate the good from the bad, took the bad as well as the good. In the best of men there are faults that should not be copied. And the man who comes to the front should be a man with the minimum amount of faults. Not only for his sake, but for the sake of those whom he will impress. What a reckoning in the end will be, when public men who have stood high in civic and commercial life and who in spite of themselves have become dominating forces in the career of many a youth, shall find that they have wrecked about as many people as they have led to success and honor! This is the peril of leadership that is at once grave and hazardous;

and so grave it is that every man should hesitate to take up the toga lest he cause his brother to offend.

How often have we heard the failures of a leader held up as an excuse for the weakness of his followers; and sometimes this is all a weak

riff-raff to hail Johnson as the greatest living Negro orator, diplomat, political reformer and the like—but such praise is mere twaddle and reveals race weakness. It seems all too inconsistent for Johnson to receive larger demonstrations and more applause than any living Negro. Tremendous crowds greet him. Such crowds, the papers state, as have met no other Negro. Are we making a brutal prize fighter our racial hero, or are we coming to sober things and choose him who fights sterner battles, where moral, civic and religious principles are at stake?

Sentiment, not reason, has controlled our people in their acclaim of Johnson; likely in this regard they are like other people. For there are thousands of white men who were just as enthusiastic in their reception and praise of Johnson's opponent. But the shouts will soon pass away as they must.

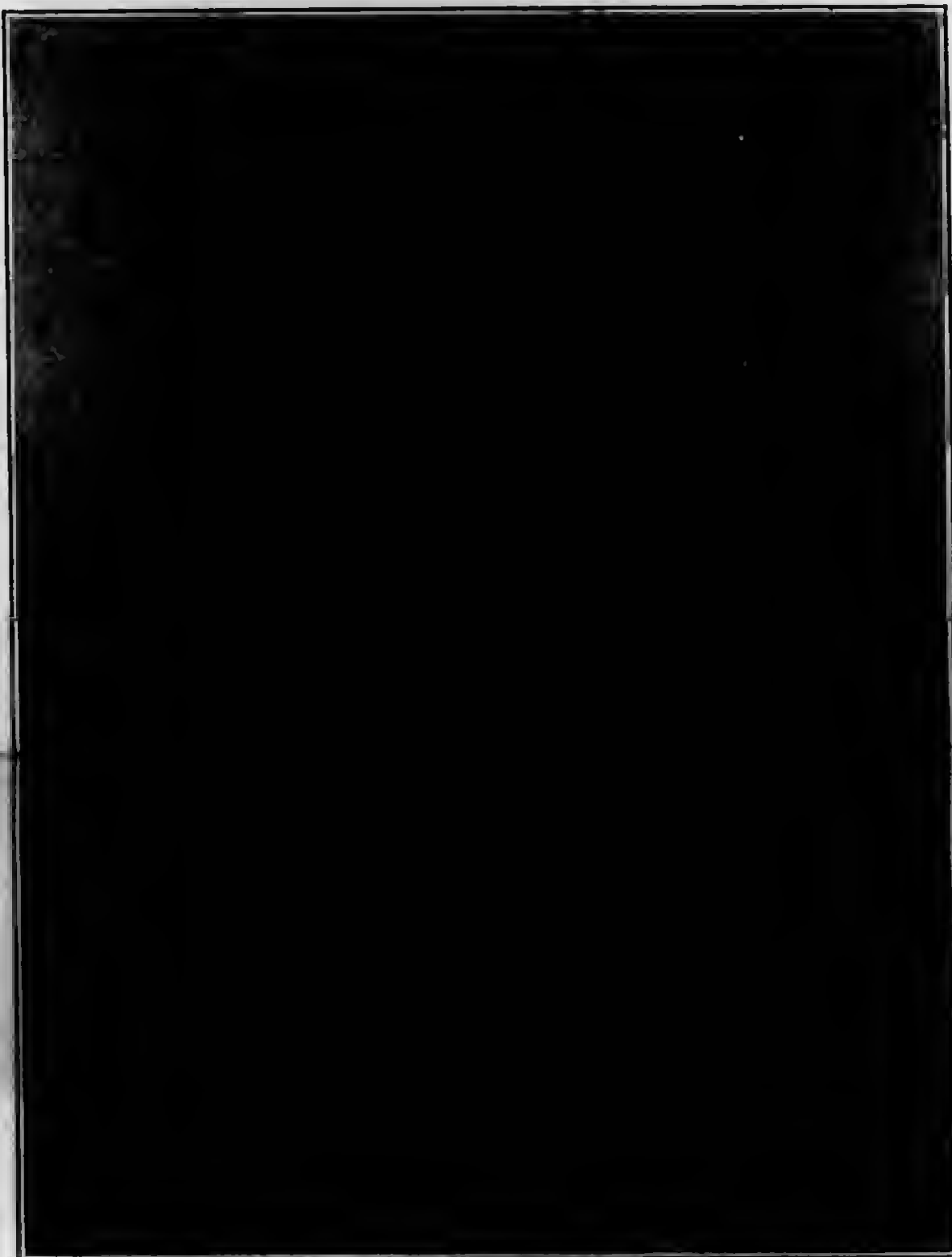
What shall we say of our boasted civilization when men will spend literally thousands of dollars to see a fisticuff? What shall we say of our American high living when more space is given to prize fights than to fights against wickedness in high places or conventions and assemblies which have for their prime purpose the ultimate redemption of the world? The conclusion of the whole matter is that we are not so far from the brute life anyway. The response to the recent fight shows that.

Come now, let us reason together: Do not mistake the shadow for the substance. The Negro race must face its hardest battles along moral, educational and economic lines. Can we stand the test? The strain will be great. We must meet the best civilization of the world. We must measure up not only to the American standard of manhood, but we must measure up to the New Testament standard. When the supreme moment comes we shall need all possible reserve force in our moral, spiritual and intellectual nature. Will be able to stand the test? That is a serious question. A failure here puts to naught all other success. A victory

here will cover any other defeat.

THE MOST ORDERLY SOLDIERS

Some time ago the Negro soldiers now quartered at Fort George Wright, near Spokane, Washington, came in for all sorts of abuse at the hands of the public press as disturbers of the peace and a menace to good civilization. It was said that they disgraced the uniform that they wore and brought dishonor to the flag which they carried at the head of their column. In a word, Negroes, it is said, were unfit for the army. The immediate occasion for this protest was the alleged conduct of the soldiers at Fort George Wright. The people round about it was claimed were thoroughly disgusted with the episodes committed by the Negro soldiers and that there had been urgent and persistent requests for their removal. One cannot believe all that is to be read in the daily dispatches. The truth concerning those soldiers is now at hand. Instead of being a menace to the peace and welfare of Spokane; and instead of being the most disorderly set of soldiers ever occupying that fort near this Northwestern center they are regarded as the most orderly soldiers that have ever been there. (Continued on Page Eight).



Courtesy of the Horizon.

PRESIDENT SIMON OF THE REPUBLIC OF HAYTI
(See Page Eight)

constituency wants. They need some sort of shield for their sins and weakness and turn to him who leads as a cover for their besetting sin. Responsibility therefore of leadership is double fold. The requirement of right living which adheres in private life of each man is accentuated, a hundred fold or a thousand fold as the case may be, when he stands out in front as a leader. His responsibility in this instance is raised to that power determined by the number of people whom he influences. No man therefore should aspire to the leadership of a people local or national who does not first consider the people's interest and his own worthiness of their confidence.

THE SHADOW FOR THE SUBSTANCE

Our people are making all too much ado over Jack Johnson. Pugilism has never settled an issue which had to do with the permanent upward growth of a people. Two chief bruisers of the world met; the issue was between them. The question of racial progress was not involved; notwithstanding white men claimed one as the white man's hope and the Negroes hailed the other as their dependence. Individual brute stamina of the two men alone was involved. It may be excusable for the

The World's Missionary Convention—II

By the Rev. W. W. Lucas, D. D.

While the main conference closed its sessions June 24, a continuation committee was in session the remainder of the week and did some valuable work in carrying out the aims of the conference, and in making the conference a permanent institution in the Christian world.

So you see that in addition to and over and above all conference and general conferences, associations and synods, there is to be a permanent World Ecumenical Missionary Conference, whose work it shall be to guide and direct the missionary interests and agencies the world over. What a vision! What a task!

The chairman and moving spirit of this Continuation Committee is Dr. John R. Mott, who is decidedly the most conspicuous figure in the world missionary movement.

He was honored with the degree of Doctor of Laws, by the University of Edinburgh, during the opening session of the Conference.

This committee not only took up matters which the Conference had deliberated upon, but took under consideration new matters which the Conference had found to be necessary.

New sub-committees were appointed to investigate and report on the following subjects:

1. Unoccupied fields.
2. The creation of a Board of Study with reference to the training of missionaries.
3. The development of training schools for missionaries.
4. Christian education in the mission field.
5. Christian literature.
6. The securing uniformity in statistics.
7. Appointment of an International Committee of Jurists to draw up a brief statement of principles underlying the relations of missions to Governments.
8. The best means of securing a larger place for missionary information in the secular press.
9. The matter of publishing in whole or in part the information gathered by the commission.

As an indication of how the Conference is regarded, I quote a bit from the Daily Scotsman, the leading paper in Scotland:

"The greatest of all Missionary Conferences came to-night to an end in a scene of much impressiveness and solemnity. Edinburgh will henceforth have a great place in the history of the expansion of Christianity. Dr. Arthur J. Brown, of New York, did not use the language of extravagance when he said that Edinburgh had been identified with a gathering that would be considered by future historians as the most remarkable assemblage of the people of God that this world had yet seen.

"To-day the Conference resolved to send this message to the Christian Church in Christian lands and to the Christian Church in non-Christian lands. The next ten years will in all probability constitute a turning point in human history, and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience. The Providence of God has led us all into a new world of opportunity, of danger, and of duty. And to the missionaries the Conference says: 'We thank God for the longing after unity which is so prominent among you, and is one of our deepest longings to-day. Our hearts are filled with gratitude for all the inspiration that your example has brought us in our homelands.' Right noble messages are these which go forth from Edinburgh to the uttermost ends of the earth to cheer the lonely toilers in alien climes. The Conference closed with these lines:

And blessed be His glorious name
To all eternity;
The whole earth let His glory fill
Amen, so let it be.

And with these words of triumph still ringing in our ears, men and women hushed and still, poured out into the night in which the lamps glowed through a haze. In their hearts they felt the throbbing of the passion which will win the world. And in the coming days they will carry the glow of it and the quickening of it to the ends of the earth. Thus the great Conference of Edinburgh will usher in a new day over all the world."

Hon. Seth Low, ex-Mayor of New York, said that the World Missionary Conference was the most remarkable gathering he had ever attended—not excepting the first International Peace Conference at The Hague, to which he was a delegate. Lord Rosebery attended the closing session.

At the close of the Conference all of the Methodist Episcopal delegates held a meeting to consider ways and means of carrying the impressions and



ASSEMBLY HALL

messages of the Conference back to the home Church in America. It was decided to stir our churches by echo meetings and to keep our Church papers full of the Conference message.

There were about 50 Colored delegates present, representing the different denominations in America, and they felt keenly—as they saw what other races were doing for their people in heathen lands—how little the American Negro, in proportion to his wealth and opportunity, is doing for Africa's redemption.

After some discussion, the following resolution was adopted:

"That it is the sense of this delegation that the obligation is upon us to carry back to our Churches and people, as far as in us lies, the impress, spirit and purpose of this Conference; and that, in the furtherance of this object, we recommend the holding of at least twenty echo meetings throughout the United States in important centres; and that, for the carrying out of this plan, a committee consisting of one from each denomination represented here be appointed, with power to enlarge the committee and make all necessary arrangements with pastors and Churches."

There was also held, in our Wesleyan Church in Edinburgh, a very enjoyable re-union of all Methodist delegates, from both sides of the Atlantic.

We were made to feel by our Scotch Methodists that all the followers of Wesley are one the world over.

If the promoters of the Conference had in view a city suited by historic association for such a gathering,

I don't see how they could have found one more appropriate than Edinburgh.

The main Conference was held in the Assembly Hall of the Free Church of Scotland—the very name suggesting to the student of Church history the struggle for religious freedom; while just around the corner is the house of John Knox, and St. Giles' Chapel, in which he preached. Just up the hill a block away is the Castle where you may see the arms and the crown and crown jewels,—reminders of Scotland's former glory—and also the bed room of the beautiful Mary Queen of Scots.

Just in front and in full view of the Assembly Hall is the commanding statue of David Livingstone, while the names of Moffatt, Carey, and Mackay of Uganda, all make Scottish soil and Edinburgh the starting point for a new missionary movement which shall bring back to the world and the slothful Church the days of Pentecost.

Languages in Church Services

English was in 1906 the sole language of worship in 181,393 religious organizations, with 23,648,267 members, or 85.5 per cent of the total number of the organizations, and 71.8 per cent of the total membership, in continental United States, according to Part I, now in press, of the Census Bureau's comprehensive report on the Census of Religious Bodies for 1906. The report was prepared under the supervision of Wm. C. Hunt, chief statistician for population, and Director Durand will transmit it to Secretary Nagel, of the Department of Commerce and Labor.

It shows also that English and some foreign languages were used in 7,906 organizations, with 3,371,628 members; while foreign languages only are used in the church services of 16,688 organizations, with 5,022,601 members, or 7.9 per cent of the organizations, or 6 per cent of the estimated population in 1906.

The census of 1906 was the first in which an attempt

was made to secure complete reports from the various denominations as to the languages used in the conduct of religious services. This was considered an important element in the statement of the work of the churches, especially among the foreign population, but there was in the 1890 report no general enumeration or classification, although summaries, recognized as approximate, were given of the languages used in the Lutheran bodies and the Methodist Episcopal Church, and mention was made of those used in other bodies.

Record Is Reasonably Complete

It is stated in the present report that the total number of organizations reporting was 204,268, or 96.2 per cent of the grand total. A considerable number of organizations which made no report apparently, it is asserted, took it for granted that it would be understood that English was used. It follows, therefore, according to the report, that the record of languages used in church services is reasonably complete.

With reference to those using foreign languages only the report points out that, as approximately 2,000,000 immigrants, using foreign languages, entered the United States during the years 1905 and 1906, it is evident that the adoption of English by these immigrant communities has progressed rapidly. It should be noted, the report states, that by no means all of these immigrants are identified with church life.

The bodies reporting the largest number of organizations using foreign languages only are natural-

ly those most largely made up of immigrants, or those most closely identified with church work among immigrants. In the Lutheran bodies 7,242 organizations with 1,277,981 members report the use of a foreign language only; in the Roman Catholic Church 2,176 organizations with 3,064,436 members; in the Methodist Episcopal Church 1,228 organizations with 84,530 members, and in the German Evangelical Synod of North America 952 organizations with 201,137 members. The average membership in organizations using foreign languages only is smaller than that of organizations using English and a foreign language, except in the Roman Catholic Church, where some very large parishes are reported. Thus a French parish in California reports 6,800 members, and an Italian and Portuguese parish 8,075 members; while in Illinois 32 Polish parishes average 3,823 members each, and 9 Bohemian parishes 3,884 members. There appear, therefore, to be large non-English speaking communities provided in each case with a single church whose numerous services meet the wants of the people.

The Combinations of Languages

The number of languages reported is 44, though two of them, Austrian and Scandinavian, are probably German and one of the three Scandinavian languages. The list includes, aside from the well-known European languages, Arabic, Armenian, Chinese, Estonian, Gaelic, Modern Syriac, Lettish, Montenegrin, Wendish, and Yiddish.

Scarcely less significant than the number of languages are the combinations as reported by local organizations. Some are natural, as Slavic and Serbian, the former the language of the liturgy and the latter that of the address; or where they are cognate languages, as Norwegian, Swedish, and Danish. Such combinations, however, as "German, Italian, Scandinavian, and English," "Chinese, Greek, Magyar, Polish, Slovak, and English," or "Armenian, Chinese, Hebrew, Italian, and English," illustrate very vividly the cosmopolitan character of the congregations.

It appears from the report that German, aside from Austrian, is reported by 11 denominations; the American Indian languages, by 25; Norwegian, by 22; Swedish, by 21; Danish, by 19; French, by 16, and Italian, by 13. In respect to the number of organizations, German is reported by 13,034; Norwegian, by 2,849; Swedish, by 2,177; Hebrew, by 946; French, by 889; Spanish, by 732; Polish, by 570; and Indian (American), by 524. In respect to the membership of organizations using the various languages, German continues to lead with 3,601,943; the second place is held by French, with 1,160,420; the third by Italian, with 938,994; and the fourth by Polish, with 867,549. Other leading languages, with membership of the organizations using them, are Spanish, with 379,549; Norwegian, with 357,865; Swedish, with 266,603; Bohemian, with 201,791; Greek, with 114,495; and Slavic, with 113,852. The large figures shown for French are chiefly attributed to the large number of French Canadians in the country. In the case of the figures for all languages, it should be remembered that a greater or less proportion represents members who in their worship use English or a foreign language other than that specified.

Delaware Conference Letter

By J. W. Fenderson

The five Epworth League and Sunday School Conventions of the Conference were appropriately held the last two weeks of the month of June. The convention of the Cambridge District was held at Bridgeville, Delaware, the Centerville at St. Michaels, Maryland, the Philadelphia at Germantown, Pa., the Salisbury at Princess Anne, and the Wilmington at Middletown, Delaware.

Coming as they did the latter part of the month, all of the conventions struck the hot wave. Though it was uncomfortable to be buckled up in a hot church, these folks were Methodist and stuck to their duty until their work was over. The topics written upon and discussed dealt with questions of the moral, social and spiritual life. Much good is always accomplished through these annual meetings.

The tour of Dr. Booker T. Washington through

The Geographical Distribution

The 24,594 organizations which report the use of a foreign language, either alone or in connection with English, are distributed among the geographic divisions as follows:

North Atlantic division.....	5,177
South Atlantic division.....	340
North Central division.....	15,685
South Central division.....	1,445
Western division.....	1,947

The States reporting more than 100 organizations using a foreign language are as follows:

Minnesota	2,793
Wisconsin	2,592
Pennsylvania	2,318
Illinois	1,738
New York	1,409
Iowa	1,401
Michigan	1,150
North Dakota	1,132
Ohio	1,097
South Dakota	960
Nebraska	950
Missouri	709
Texas	640
Kansas	608
Indiana	555
California	452
Massachusetts	444
New Mexico	419
New Jersey	382
Oklahoma	375
Washington	355
Connecticut	266
Colorado	245
Louisiana	170
Oregon	158
Maryland	144
Maine	104

Of the 41 individual languages tabulated, New York naturally reports the largest number, 29. Pennsylvania reports 28; Illinois, 26; and Ohio, 24; while 5 States, Massachusetts, Michigan, Wisconsin, Minnesota, and Washington, report 21 each. Three States—South Carolina, Georgia, and Kentucky—report 3 languages, and 17 others less than 10 languages. Of these 17, only 2—Louisiana and New Mexico—are included among the States reporting more than one hundred organizations using a foreign language, and in each of these States some one language greatly preponderates—in Louisiana, French; and in New Mexico, Spanish.

Any comparison between the membership of church organizations reporting the use of foreign languages, and the foreign-born element of the population, however interesting, is impracticable on account of the widely different dates for which the information in the two cases is available, the figures for church membership being for 1906 and those for the foreign-born population for 1900. Such comparison is also rendered difficult by the facts that a portion of the foreign-born population is not identified with church life, and that in some sections, especially in the West, it is so scattered that organizations have not been formed, and consequently there is no report of membership.

ances will help them to live closer, ever mindful of each other's material welfare. The thought advanced by Dr. Washington that the Negro in the Southern section is so bound up in the white man's material and financial life; that to separate them would bring destruction to both, received general comment and approval of the great crowds who heard him, and fully three-fourths of the people who heard him were white. Much good will follow the counsel of this plain man of affairs.

After the speaking at Dover the party was dined by Dr. W. C. Yason at the State College. And that night at Wilmington a reception was tendered Dr. Washington by the Business Men's League, to which the most prominent business men of the city were invited. Dr. Washington left for the South on Tuesday morning, July fifth.

The principal of Princess Anne Academy, in the person of Prof. Frank Trigg, gives up his work at that school, and is succeeded by Rev. T. H. Kioh, pastor of St. Michael's. Brother Kioh takes charge of the school the first of October.

At this time it is very much regretted that Prof. Trigg feels compelled to sever his relations with the school. He is indeed a school master, a disciplinarian, an executive of proved ability. He was trained as a teacher by professional teachers, and coming to the academy, he came with an education and experience of twenty years. The present efficient standard of the school shows the man he is. He has always enjoyed, and now carries with him, the respect and appreciation of the Delaware Conference.

Ten Reasons Why More College Young Men Do Not Enter the Ministry

BY THE REV. R. M. DAVIS A. M.

I. But few complete the college course in their "twenties."

II. They are as a rule financially embarrassed on coming out of school, and must go to the quickest and largest paying position or work for which their ability fits them.

III. They must inevitably have contentiousness in their congregations, some of whom think \$25 per month too much salary for a minister, because he goes neat, and have not thought one time that it costs something to be neat. They also are unable to recognize ability.

IV. He comes out fully prepared to do the work but must be placed on some back-wood charge where the people do not even have school.

V. He must follow some one who has educated the people in the way of winning and blowing the Jews-harp or finds there one of some other Church bearing the brand "Swamp Angel" and is given to changing to a "Dove," and the people think it is preaching; he must lay aside all systematic reasoning, rhetorical styles and common sense and fall in line, else branded as a sorry preacher and go hungry.

VI. Under the conditions above he is classed as a fine lecturer or essayist. This will bring him no bread.

VII. Again he must meet with knocks, pass over under ground bridges, and many other things against his "aesthetic culture," by some older than himself as he rises in the Church of his choice.

VIII. Then the powers that be are not at all times acquainted with the field of labor into which he must go, nor his moral, and intellectual ability.

IX. In the civil service, medicine, law, farming, teaching, etc., ability and fitness are considered. They know when one has spent the time in a Christian institution that all the fitness required is there given.

X. Failure to give a living, considering ability, and the field by the appointing powers, will continually drive young college men from this much needed field.

Lafayette, Alabama.

We do not realize our possibilities. We do not more than begin to possess our inheritance. Our hills are full of gold and we only scratch the sand and the shallow soil on the surface. We live in little bungalows in the valley when there are splendid palaces waiting for us on the hilltops. Shall we not push out our tent pins and get more room to live in?—J. R. Miller, D.D.

THE CHRISTIAN LIFE

In His Name

By Elizabeth Wilson Edwards

As I sit in my corner rocking,
I can hear the wild waves cry;
I can hear the tramp of armies
As they hurriedly go by.
Above the glint of their armor
I can see the top of hills,
And Oh, the sound of their marching
My soul with horror fills.

I can hear the tramp of armies
As they cheer and hurry by,
And ever I see their armor
Flashing from eye to eye.

A mighty army marching,
A mighty host I see;
And on and on go the victors
And on go the army.
An army of men and women,
An army of children too;
And ever they march to victory
And ever their step is true.
An army marching on ignorance,
An army marching on crime,
An army marching to challenge
The victors of sense and time.

I can hear the tramp of armies
As they cheer and hurry by,
And ever I see their armor
Flashing from eye to eye.

As I hear the army marching
A wondrous light I see;
And it shines all about the hilltops
Like the light on Calvary;
A mighty shout ascending
Resounds o'er hill and plain,
And ever I hear the army
Marching on again.

I can hear the tramp of armies
As they cheer and hurry by,
And ever I see their armor
Flashing from eye to eye.

As I sit in my corner rocking
I can hear the wild waves cry;
I can hear the tramp of armies
As they hurriedly go by.
Above the glint of their armor
I can see their leader's face,
And Oh, its transfigured beauty
Surpasses the human race.
I can see the crown of thorns,
I can see the nail prints too,
And now the cross of Calvary
Comes plainly into view.

I can hear the tramp of armies
As they cheer and hurry by,
And ever I see their armor
Flashing from eye to eye.

As I gaze on the cross in wonder
A marvelous thing I see;
An army mighty in valor
Seem waking to victory.
A thousand spears are telling
The conquests of the day;
And still the army is marching
Marching along its way.

I can hear the tramp of armies
As they cheer and hurry by,
And ever I see their armor
Flashing from eye to eye.

As on and on go the army
Sweet music fills the air,
A music like flowers in springtime
That blossom everywhere.
I can hear it as birds that carol
And chant their sweetest lay,
And still the army is marching,
Marching on its way.

I can hear the tramp of armies
As they cheer and hurry by,
And ever I see their armor
Flashing from eye to eye.

"The Christian Advocate,"
Washington, D. C.

The Well Rounded Life

By S. D. Gordon

If you stop a while to think into it you will find that a rightly rounded Christian life has five essential characteristics. I mean essential in the same sense as that light is an essential to the eye. The eye's seeing depends wholly on light. If it does not see light, by and by it cannot see light. The ear that hears no sound loses the power to hear sound. Light is essential to the healthful eye; sound to the ear; air to the lungs; blood to the heart. Just as really are these five things essential to a strong, healthful Christian life.

The second of these is a heart-love for the old Book of God. Not reading it as a duty—taking a chapter at night because you feel you must. I do not mean that just now. But reading it because you love to; as you would a love letter or a letter from home. Thinking about it as the writer of the one hundred and nineteenth psalm did. Listen to him for a moment in that one psalm, talking about this book: "I delight," "I will delight," "My delight"—in all nine times. "I love," "O! how I love," "I do love," "Consider how I love," "I love exceedingly," again nine times in all. "I have longed," "My eyes fail," "My soul breaketh," speaking of the intensity of his desire to get alone with the Book. "Sweeter than honey," "As great spoil," "As much as all riches," "Better than thousands of gold," "Above gold, yea, above fine gold." And all that packed into less than two leaves. Do you love this Book like that? Would you like to? Wait a moment.

The third essential is right habits of prayer. Living a veritable life of prayer. Making prayer the chief part not alone of your life, but of your service. Having answers to prayer as a constant experience. Being like the young man in a conference in India, who said, "I used to pray three times a day: Now I pray only once a day, and that is all day." Feet busy all the day, hands ceaselessly active, head full of matters of business, but the heart never out of communication with Him. Has prayer become to you like that? Would you have it so? Wait a moment.

The fourth essential is a purer, earnest, unselfish life. Our lives are the strongest part of us—or else the weakest. A man knows the least of the influences of his own life. Life is not mere length of time but the daily web of character we unconsciously weave. Our thoughts, imaginations, purposes, motives, love, will, are the under threads; our words, tone of voice, looks, acts, habits are the upper threads; and the passing moment is the shuttle swiftly, ceaselessly, relentlessly, weaving those threads into a web, and that web is life. It is woven, not by our wishing, or willing, but irresistibly, unavoidably, woven by what we are, moment by moment, hour by hour. What is your life weaving out? Is it attractive because of the power in it of His presence? Would you have it so? Would you know the secret of life marked by the strange beauty of humility, and fragrant with the odor of His presence? Wait just a moment.

The fifth essential is a passion for winning others one by one to the Lord Jesus. A passion, I say. I may use no weaker word than that. A passion burning with the steady flame of anthracite. A passion for, *winnings* not driving, nor dragging, but drawing men. I am not talking about preachers just now, as preachers, but every one of us. Do you know the peculiar delight there is in winning the fellow by your side, the girl in your social circle, to Jesus Christ? No? Ah, you have missed half your life! Would you have such an intense passion as that, thrilling your heart, and inspiring your life, and know how to do it skillfully and tactfully?

Let me tell you with my heart that the secret not only of this, but of all four of these essentials I have named lies in the first one which I have not yet named, and grows out of it. Given the first the others will follow as day follows the rising sun.

What is the greatest essential? It is this—the unrestrained, unhindered, controlling presence in the heart of the Holy Spirit. It is allowing Jesus's other self, the Holy Spirit, to take full possession and maintain a loving but absolute monopoly of all your powers.—S. D. Gordon in "Quiet Talks on Power."

God's Readiness to Help

When the storm beat upon them, the disciples came to Jesus at once. They did not waste time in discussion of other possible ways and means of deliverance—they simply made up their minds that Jesus could help them, and Jesus only. Let us profit by the lesson they teach us. We are so apt to seek Jesus as our helper after we have tried to help ourselves and after we have sought help from others. Often we persist in our refusal to give a thought to God's readiness to help us until every other possibility has been exhausted. God wants us to do our best for ourselves and call on Him for aid at the same time.—Exchange.

Religion and Friendship

Religion is friendship—friendship first with the great Companion, of whom Jesus told us, who is always nearer to us than we are to ourselves, and whose inspiration and help is the greatest fact of human experience. To be in harmony with His purposes, to be open to His suggestions, to be in conscious fellowship with Him,—this is religion on its Godward side. Then, turning manward, friendship sums it all up. To be friends with everybody; to fill every human relation with the spirit of friendship; is there anything more than this that the wisest and best of men can hope to do? If the Church would accept this truth—Religion is friendship—and build its own life upon it, and make it central and organic in all its teachings, should we not see a great revival of religion?—Washington Gladden.

The Christian teachers in these United States of America who are doing a work worthy of the name will be blessed and rewarded by the Head of the Church. Those included in this reference are a gracious company of disciples of the Great Teacher. Their call to this service is a cause of lasting gratitude on their own part. To encourage them therein is a privilege to be prized by every believer who can lift a hand for a cause that involves the highest interests of this and coming generations. Here is a work for which all may pray and work and contribute with a moral certainty of gracious results.—Bishop O. P. Fitzgerald.

OUR YOUNG PEOPLE

A Life Garden

A garden-plot of sunny hours
God gives me when I wake,
And I can make it bright with flowers
All day for His dear sake.

Red roses, if my heart is sweet
With love for all my own;
And heart's-ease springing at my feet
For every kindness shown.

And shining, sunny marigold,
If I am brave and bright;
And lilies, for the thoughts that hold
My heart all pure and white.

Sweet violets, hiding in their leaves,
For truth and modesty;
And balsams, if a soul that grieves
Finds comforting in Me.

And poppies, if my toil brings rest
To hands grown tired with care;
And always—first and last and best—
Forget-me-nots of prayer.

—Ex.

"A mother's club!" exclaimed Mrs. Farmer Hayrick, putting the newspaper down. "The very idea of such a thing! I never use nothin' but a shingle. Nice sort o' mothers they must be that has to use a club!"

A Bunch of Possibilities

By Rose E. Wakefield

We saw a bunch of possibilities yesterday, and we didn't see it in a store window, either. You see, yesterday was Sunday, and Tom and I went together to a certain church, where there is pretty sure to be something good to hear. The sermon was pungent and powerful, and I felt as though my quiver was about full of sharp thought arrows, but when there followed a reception service, I found that I had room still for a finely packed measure of inspiration.

The pastor read twenty names, and up to the altar walked twenty boys and girls. The girls were every whit as interesting to me as the boys but, perhaps because Tom was seated at my side, I paid special heed to the thirteen little lads who came at their pastor's call. They were such manly, straight, up-to-date little fellows, and Tom whispered enthusiastically in my ear, "Aren't they the stuff?"

Now, as Tom is only fifteen himself, and the boys were perhaps from ten to thirteen years of age, he was not very far removed from their viewpoint, and I felt like giving due consideration to his estimate of their action—but, of course, I could not then question him further.

The minister that morning said two or three significant words. "I would rather," he affirmed, "have this altar full of boys and girls than to receive into my church the same number of grown folks. These lads and lassies have a whole life to spend in Christ's service, and I reckon them worth more to the church than older people. And then," he added, "I want to say another thing. Does it strike you as significant, that our Sunday School has brought to this reception service not one solitary young man or woman? We have plenty of grown people in our senior classes, and many of them have never openly confessed Christ, but they are not ready to-day to take the step that these boys and girls have taken. The simple fact is, that youth is the easiest and most natural time in which to begin to serve God."

On our way home Tom didn't want to talk of anything else but those boys.

"There'll be something heard from that bunch

yet," he said emphatically; and when I asked, "Why?" he replied:

"Oh, because boys who are not afraid to do the manly, out-and-out thing, are pretty sure to make a stir in the world."

"So you call it a manly thing they did?" I said tentatively, whereupon Tom responded:

"Sure. Isn't everything manly that is right?"

There was no gainsaying this argument, so I contented myself by remarking upon the fine, square jaws of some of the boys.

"That's where they 'get there' will come in," announced Tom. "They'll be rich, and own autos, a lot of those youngsters, you see if they don't."

"And," I said, "some of them were really clever-looking lads."

"Of course," Tom explained; "we've got to get our doctors and lawyers and our big professors out of that kind of a bunch."

"You are going to make professional men all Christians then?" I asked, questioningly.

"Well, aren't more and more of them seeing that point every day they live?" Tom returned, half indignant at my density.

"There were some splendid types of rollicking, jolly boys, too," I continued; "they didn't look a bit long-faced."

"Don't see why they should—if a Christian don't own the earth, I don't know who does," my companion responded vigorously.

"And they've a share in the next world, too," what we're reckoning on." And then he made this ed my interpolation only long enough to saw with abrupt but sincere emphasis, "Of course, that's clear-cut pronouncement:

"I tell you what it is—a bunch of boys like what we saw join that church this morning is just bound to make things move the right way."

"You mean," I said "that they are full of possibilities."

And Tom said a big, emphatic "Yes."

So now you know why I begin by saying that we saw a bunch of possibilities yesterday.

Toronto, Ont.—Ex.

A Prayer

Keep clean, dear Lord, the little hands
That nestle close in Thine;
May they obey all Thy commands,
And all their work be Thine;
May they be clasped to Thee in prayer
Each evening as Thou watchest there.

Keep sweet, dear Lord, the lips that speak
In accents soft and low,
Thy name each evening as they seek
Thy holy will to know.
And may they whisper words of love
And reverence to Thee above.

Keep pure, dear Lord, the little hearts
That beat for Thee alone,
And may their daily lives impart
Reflections of Thine own;
Dwell there forever, Lord, I pray,
And guide their thoughts and words each day.

And lead, dear Lord, the little feet
That walk Thy paths each hour,
Nor may they stray from byways sweet,
But guide them by Thy power,
And onward, upward by Thy power,
And onward, upward by Thy love,
Lead them at last to Heaven above.

—Veni McDonald Porges.

The Order of the Smiling Face

We've formed a new society—
"The Order of the Smiling Face";
An honored member you may be,
For everyone may have a place.

The rules say you must never let
The corners of your mouth droop down;
For by this method you may get
The habit of a sulky frown.

If playmates tease you, let your eyes
A brave and merry twinkle show;
For if the angry tears arise
They're very apt to overflow.

If you must practice for an hour,
And if it seem a long, long while,
Remember not to pout and glower,
But wear a bright and cheerful smile.

The rules are simple, as you see;
Make up your mind to join to-day.
Put on a smile—and you will be
An active member right away.

—Lucy Foster, in St. Nicholas.

Play the Game

The captain of a lacrosse team was having a heart-to-heart talk with his players just before they began a decisive game. They were a fine healthy, husky-looking young team, clean of limb, fleet of foot, and made a most favorable impression on the spectators as they leaned on their sticks and listened to the captain's words. They had beaten a majority of clubs in their home district, and this was the final game to decide the championship of the province.

"Now, fellows," the captain concluded, "we have just got to win this game, and that's all there is to it. The other bunch know their business and play the game well, but we can win out if we only think so and do our best."

"No dirty work, remember. If they want to mix it up just go right on and play the game. We cannot afford to have men decorating the fence when we need them in the field."

How those boys played when the game began! They checked close and hard, fairly ran away from their opponents in the field, stormed the flags and scored goal after goal. The generous applause from the grand stand was a well-deserved tribute to their prowess, and they walked from the field victors, after a well-fought battle.

—Onward.

The Machine Without Thread

"I like to sew where there is no thread in the machine, it runs so easily," said a little girl.

A good many people, I think, are pretty fond of running their machines without thread.

When I hear a boy talking very largely of the grand things he would do if he only could, and if things and circumstances were only different, and then neglecting every daily duty and avoiding work and lessons, I think he is running his machine without thread.

When I see a girl very sweet and pleasant abroad, ready to do anything for a stranger, and cross and disagreeable in her home, she too is running her machine without any thread.

Ah, this sewing without thread is very easy indeed, and the life machine will make a great buzzing! But labor, time and force will in the end be far worse than lost.—Friend for Boys and Girls.

"Pa, what is a bigot?" "A bigot, my son, is a person who doesn't think as I do, and sticks to it."

An element of weakness in much of our resolving is that we try to grasp too much of life at one time. We think of it as a whole instead of taking the days one by one. Life is a mosaic, and each tiny piece must be cut and set with skill.—Margaret E. Sangster.

A Lesson on Forgiveness

International Sunday School Lesson for July 31, 1910

(Matt. 18: 21-35).

Golden Text: "If ye forgive men their trespasses, your heavenly Father will also forgive you.—(Matt. 6:14).

Time: Autumn of A. D. 29.

Place: Capernaum.

Daily Home Readings

M. Matt. 18:21-35;—Tu. Prov. 25:13-22;—W. Gen. 50:14-21;—Th. 1 Sam. 26:1-12;—F. 1 Sam. 26:13-25;—S. Luke 17:1-5;—Su. Luke 6:27-38.

By Rev. E. B. Burroughs, A. M., D.D.

The object of the plan of Human Redemption is the restoration of man to moral and spiritual perfection. This he had before the fall, but when sin came into the world, he lost. This restoration could not be had without the Divine forgiveness, for it was God against whom man had sinned. God's willingness to forgive was manifested in the gift of Jesus. "God so loved the world that He gave his only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

But man's forgiveness is predicated upon certain conditions: Faith, repentance and a holy life. Not only must he repent and believe in Jesus, but likewise do the things God would have him do. Among these is the possession and practice of a spirit of forgiveness. Since all men are sinners—sinners daily against God and each other—God has made the forgiveness of our trespasses against Him contingent upon our forgiveness of our fellow-men's trespasses against us. True, we cannot release our fellowmen from the guilt of their wrong-doing, but we can be, like our Father in heaven, free from wrath, revenge and hatred. Harboring thoughts of malice and revenge against each other is to keep back the Divine forgiveness from ourselves, for we cannot be reconciled to God until we are reconciled to our fellowmen. No man can be at peace with himself or with God who cherishes any grudge or ill-will against his neighbor, for to retain one sin is to retain every other, and where sin is, God is not. Seeing that the forgiveness of our sins against God is predicated upon our forgiveness of our neighbor's against us, let us cultivate the spirit of forgiveness. Doing this we shall daily be at peace with God and all mankind.

Our lesson to-day is a most useful and necessary one. In fact the peace and happiness of men depend upon the exercise of the spirit of forgiveness. Our unforgiving spirit is a great destroyer. It separates husbands and wives, parents and children, friends from friends, and God from those who possess it. Let us come to the study of this lesson with the prayer that God may help us to forgive those who have trespassed against us even as He has forgiven us our trespasses against Him.

Light on the Text

21. *Then came Peter to him.* Bishop Warren suggests that the "preceding discourse on forgiveness had so stirred up Peter that he put it into practice. Found fault with often, as impetuous men are apt to be, he asks how long he is to bear it. The Rabbis said: "Forgiveness was to be exercised three times." Peter in view of what the Rabbis said and the criticism that had come upon him asked *how oft shall my brother sin against me, and I forgive him?* How often should we forgive those who though often forgiven continued to sin against him. *Till seven times?* The Jewish Rabbis said three times, but in view of what he believed to be a generous spirit, he thought seven times would be sufficient. Hence his interrogative reply before the Master answered his first question.

22. *I say not unto thee, until seven times.* I do not confirm your suggestion of limitation. *But, until seventy times seven.* Not 70x7 or 490 times, nor 70 plus 7, or 77 times, but unlimitedly, is the idea here conveyed. The expression is symbolical for never-ending forgiveness, which is the pure principle of forgiveness.

23. Having thus answered Peter the Great Teacher proceeds, in this verse, to illustrate the difference

between "God's patient forgiveness and man's unpitying cruelty. It warns us of the terrible penalty of incurring God's justice by our merciless dealing with our fellowmen."

A certain King, which would take account of. "Make a reckoning with." R. V. *His servants.* His governors, nobles, officers. They all sustained the relation of "servants" to the King, being responsible to Him for an account of their administration. *Where he had begun to reckon.* Perhaps an annual report was required of each, the same being made either in person or by deputy. *One was brought unto him.* The suggestion here is that he did not come willingly. *Which owed him ten thousand talents.* A talent was a weight, not a coin. It varied in value. A talent of silver was worth \$970. A talent of gold was worth 16 times as much. The amount here was probably \$10,000,000.

25. *As he had not to pay.* Was not able to satisfy the King's claim against him. *His lord commanded him to be sold ***** and all that he had.* The Jewish law allowed the sale of a debtor.

26. *Fell down and worshipped him.* Prostrated himself before him. *Have patience with me.* Do not be so hasty; give me time *and I will pay thee all.* Will satisfy your demands and claims against me.

27. *The lord ***** moved with compassion.* Seeing the awful plight in which he was the Lord's heart extended and he loosed him and forgave him the debt. Thus he was released and set free from the punishment he justly deserved.

28. *The same servant went out from the presence of the King. And found one of his fellow-servants.* The suggestion is that "he hunted him up." This man was to him as he was to the King: a subordinate. *Send him a hundred pence.* Sixteen cents

form the value of a pence, hence his debt was \$16. *Laid hands on him.* Seized him violently. *Took him by the throat.* Began choking him. *Pay me that thou owest.* Settle your account with me.

29. *Fell down at his feet.* Did the same thing he had done when a similar demand was made of him. *I will pay thee all.* The same promise he had previously made.

30. *And he would not, but went and cast him into prison.* Forgetful of the kindness with which he had been treated he casts his unfortunate debtor into prison. *Till he should pay the debt.* An impossibility for the debtor since there was no way for him to earn money in jail. Possibly the creditor figured on the debtor's friends settling the claim.

31. *His fellow-servants ***** came and told unto their lord all that was done.* They knew how their lord had treated him and were, no doubt, angry with him because of the way in which he had treated his debtor. Consequently they felt it their duty to expose him.

32. *His lord called him.* Summoned him into his presence. *I forgave thee all that debt.* Remitted the great amount you owed me, and all *because thou desiredst me.* Because you importuned me so to do.

33. *Shouldst not thou also have had compassion on thy fellow-servant.* Like as I had pity on and forgave thee, so shouldst thou have had compassion on thy debtor.

34. *And his Lord was wroth.* Indignant against the great wrong he had perpetrated. *Delivered him to the tormentors.* Not simply 'jailors,' but those who sought by legal tortures to find out whether the debtor had any concealed hoard. Sin is a boomerang. It brings its own punishment.

35. *So likewise shall my heavenly Father do also unto you, if ye forgive not every one his brother their trespasses.* This is the meaning of the parable: Since we owe God more than any man can possibly owe us we must, if we would have Him forgive us our trespasses against Him, likewise forgive those who trespass against us. Failing to do this we shall receive the greater condemnation.

Charleston, S. C.

The Life Hereafter

The Epworth League Devotional Meeting Topic for July 31, 1910

(1 Cor. 15: 53, 54; 1 John 3: 2)

BY CHESTEEN SMITH, ANDERSON, INDIANA

Curious questions concerning the life to come are ever challenging our attention. To those who were overspeculative, Christ said, "What is that to thee? follow thou me." When the disciples were sorrowful and discouraged he inspired them with visions of the heavenly habitations in store for them. The hope of immortality has been the inspiration of many of the highest and holiest achievements of man.

It is the conviction of the apostle that a full-orbed faith must give people a chance in two worlds. It is the supreme privilege of the mortal life that it can put on immortality. It is worth while to live if the frailty of mortal life is to give way to strength in the immortal life. Death has always been the dread of mankind. It was especially the terror of the ancients. It was the light of Christian faith that dispersed the darkness that gathered about the tomb. The resurrection of Christ from the dead becomes the sure ground for man's hope. Inspired by this hope, millions have entered the valley of the shadow with a smile of confidence. To them, death was but a transition. It was merely the opening of the gateway into a larger life. Paul does not explain the glorious change that will take place in us, the increased opportunities of the immortal life, of the superior joys of the redeemed, but doubt casts no shadow over the conviction he holds that our destiny will be in every way worthy of our highest aspirations and our best efforts.

It will help our confidence occasionally to consider the practical reasons for believing in the life hereafter.

1. We feel that the building of a character and a life too great a work to be limited by a few years of time. We have watched children building houses in the sand. They spend much time in ex-

ercising their skill. They look with pride upon the finished work and then with a childish laugh a brush of the hand dashes the work to ruins. We cannot believe that the divine Architect will watch the building of life and character through the years till its glory is apparent to all and then allow the ruthless hand of death to destroy its beauty forever. If the artist can embody his thoughts in works that survive through the centuries, surely the thinker will live long beyond his thoughts. Socrates felt the superiority of his soul over his body when with his sorrowing friends about him on the day of his death, he said to them, "You may bury me if you can catch me," and then with great-souled tenderness he said, "Do not call this poor body Socrates, for when I have drunk the poison I shall leave you and go to the land of the blessed."

2. It is difficult to see how the balances of God's justice hang evenly if our existence is to be measured by earthly life.

All about us there are brave souls who are struggling through adversities, afflictions, and doubts, and are keeping their integrity. There must be compensation for them somewhere. The life that spends itself in the service of love, and suffers much because true to conscience, must have more of a reward than this world can give.

3. As we think of the ten-talent people who are stricken early in their promising careers we may say at once that there must be another chance for the genius that made them conspicuous. Michelangelo will surely be given a larger opportunity for developing his creating genius in the realm of art. Beethoven assured his friends that his polished symphony was only an echo of the heavenly music that resounded in his soul. God will surely have a place where his incomplete aspirations will have full exercise.

Liberia---A Study---XXIII

By the Rev. Alexander P. Camphor, D. D., President Central Alabama College, Mason City, Birmingham, Alabama

V. THE NATIVES—SOCIAL LIFE Industries

The opinion is general among foreigners that the Kru, in his native habitat, is an idle and lazy creature; that like the lower animals he puts forth his only when stern necessity drives him to satisfy the cravings of his appetite, and when this is done he drops asleep under some convenient tree, only to be again aroused by the gnawings of hunger.

Generally speaking, climatic influences in Africa tend to produce lethargy, yet as a rule the natives are constantly employed at first one thing, and then another, working with a cheerful vigor that is remarkable, considering the comparatively few wants they have.

The Kroo tribe, on the coast, where they have by their adoption of western civilization created larger towns than their bush brethren, are an active and industrious race. This trait is exhibited in their ready and willing service to the many steamers which touch the West African coast. It is also seen in their occupation as fishermen and laborers. As fishermen they go out at sea in their canoes and bring to market quantities of fish. These not only supply their own wants, but also help to supply the wants of the community at large.

In the interior, farming is the principal occupation. In this everybody is engaged. The men clear the forest annually by cutting the underbrush with machetes and felling the trees and saplings with all axes. This mass of vegetation is soon dry under a tropical sun, and it is then burned, making a bonfire, the smoke and flames of which are seen for miles away.

Planting follows the cutting and burning process. The remains from the burned trees, weeds and underbrush serve to fertilize the soil. There is no turning up of the sod by means of plows and spades or harrows. After the clearing and burning, the ground is scratched with a small short hoe, which prepares the ground for the seed. About an acre of ground is considered an average farm. The time for planting is from the middle of November to the month of May.

Women and children practically are the farmers, giving assistance in the heavier work, such as weeding and clearing of the farms, leaving the planting, care and harvesting of the crop to the men. With the Gola and Pesseh men usually render assistance to women than is the case with the Bassa and other tribes.

Farming is done under many disadvantages. The weeds and other vegetable growth are rank and stubborn; insects, reptiles, and birds, are numerous and elements for cultivating the soil inadequate. The fertility of the soil, however, greatly helps in facilitating the work. The women depend chiefly upon their slender short hoes, not more than two feet in length. This keeps them in a cramped and stooping position, while they work, and slow progress is made.

The farms being located out from the towns, temporary sheds are built to shelter the laborers from the rain which falls during the planting season. The laborers usually remain at the farm all day; the mid-day meal is cooked and eaten there.

Crops of rice, cassava, Indian corn, Guinea corn, round peas, and eddoes are planted and in due time harvested. The method of harvesting rice is tedious and slow. The grain is cut stalk by stalk, with a small knife. The stalks are about ten inches long. They are tied in little bunches and afterwards stored in the "country kitchen" loft and a strong fire kept beneath them to dry and cure them. A bunch contains about a gallon of rice.

Corn is eaten as roasting ears, plucked green from the stalk. Roots, such as cassava and eddoes, are not stored as rice, but left growing in the earth to be used as needed. These esculent roots soon spoil when uprooted, although when large quantities are gathered, efforts are made to preserve them, such as burying them again in the earth, parboiling or drying.

House building as an occupation ranks next to farming. In this every man is supposed to be proficient. He is expected to be able to frame, thatch

and daub his own house or enclose it with matting. In the larger towns in the interior the houses are neatly and conveniently built. There are no nails used in their construction, and the rafters, poles, and roofs, are ingeniously tied together with tough and firm vines and grass. The white clay with which the walls are daubed give the buildings a neat and cozy appearance. Much wisdom is revealed in the materials used, and in the construction and styles of buildings for the tropics.

Then, native industries include work in metal; also workmanship in iron is common. In every town may be seen the modest blacksmith shop, with its pile of iron rubbish in the corner of the building. There is the anvil, composed either of a large stone or a deserted cannon. The workman sits on a low seat before it. The bellows, consisting of two vertical wooden cylinders, six or eight inches in height, and eight or ten inches in diameter, rests on the ground.

The lower ends are closed. A few inches above the bottom are two horizontal cylinders extending to the furnace and connected with the vertical cylinders from orifices. The vertical cylinders are covered over with soft pieces of skin or wilted plantain leaves, which fit over the top of the cylinders. A boy sits down near the bellows, and with vigorous alternate up-and-down jerks, makes a continual current of air, which causes the fire in the furnaces to burn.

The small pieces of iron soon reach white heat; they are immediately taken out and placed on the anvil. Regular strokes soon weld the iron in whatever shapes the workman desires. Tools used are hammer, cold chisel, a file and tongs of green wood. The last, when burned, are renewed. Hoes, axes, bill hooks, knives, swords, spears, arrow heads, harpoons, and adzes are made. The work is crude but admirably answers the purpose for native needs and conditions.

Besides the list of manufactured articles, there is much repair work done. Far back in the interior, where it is difficult to transport iron in large quantities, the native blacksmith manufactures his own iron. Smelting is done in tall cone-shaped furnaces with blasts somewhat similar to the bellows of the blacksmith. Extensive beds of iron exist in the interior.

In his book, "A Journey to Musardu", Benjamin Anderson, an America-Liberian explorer, on pages eighty-two and eighty-three, says: "Tuesday, 1st December, 1868, we started from Pellazarrah. After a walk of a quarter of an hour, the road led through a district which was a solid mass of iron ore. A short reddish grass struggled for existence on this extensive plain of metal. The iron was so pure that the road leading through it was a polished metal pathway, smoothed over by the constant treading of travelers. It is said to be hardly treadable in the dries, it becomes so thoroughly heated."

On page one hundred and ten of the same book, on the subject of the natives working in iron, he says: "During our stay, we were also taken to their foundry, where they were busily engaged in preparing iron for the market. The pieces of pure iron taken from the furnaces are again heated; they are then reduced to a long triangular shape by pounding them with large, heavy stones—a process simple and laborious enough, and a work which is entirely left for the slaves. Blacksmithing, such as the making of stirrups, bits, spurs, etc., is done by the Mandingoes, themselves, as being a mechanical art too noble to be performed by slaves."

Next to the blacksmith is the goldsmith, who works silver, brass, copper, lead, etc., into earrings, finger rings, bracelets, anklets, and other articles of artistic designs. The workmanship is excellent. In the Mandingo country, upwards of two hundred miles northeast from Monrovia, gold is found in abundance, and the metal is worked into various kinds of wearing ornaments. Armlets are found three or four ounces in weight.

Besides work in metal, there is an industry of some little scope comprising articles made from wood, clay, leather, grass and cotton: wicker work, such as baskets, mats, fanners for rice, wooden mortars, bowls, spoons, stools, water jars, and clay pottery for cooking. The weaver spins thread at the

looms, weaving cloth out of cotton, and bags from the fibres of the bamboo. Some little sewing is done by the men. There is also a process of dyeing the fabrics into various colors, many of which are bright and artistic. The dye is made from leaves.

Weaving as a native accomplishment is believed to be of comparatively recent origin. This seems reasonably certain from the fact that in the old days there was nothing to weave. Grasses and fibres were plaited but cotton was not cultivated and neither was flax. To-day the art is probably restricted to the Mandingo tribes and their ramifications and to the Vei, and Pesseh tribes. The Kroos are of course learning to do this sort of thing in the mission and industrial schools but it is not something that belongs to the race.

The women amongst the Western natives, become quite adept at preparing the product for passage through the various stages. They have to pick the seed out of the wool entirely by hand. After that they dry the cotton wool in the sun and card it on a tense bow string. All the winding off of the thread is done by hand and later on it is dyed to suit the fancy of the worker.

In this section of the country the hand looms are largely worked by men. The cloth is woven in strips a foot wide as a general rule and are so neatly sewn together in many instances that it is no easy matter to find the seams.

The Mandingo and Vei races, as a whole, excel the other native races in manufactures—the former in their leather work and the latter in fashioning ornaments of silver. Nearly all the tribes turn out pottery of various kinds, though, except along the coast where the natives seem to have tried of this kind of work. The coarse iron pots which have been brought from abroad have contributed to cause the downfall of this art. The Kroo races in the interior still do much of this work, nearly all the work in that line being done by the women. The Mandingo and Vei women are also excellent potters. Some of the jars made by them will hold several gallons.

Beautiful gourd work and wood carving is done by certain tribes. Some beautiful and artistic work showing great detail and requiring the most infinite patience in the working out is turned by some of these people.

Native flour is ground in wooden mortars which the natives fashion out of solid blocks with an adze or other tool. These mortars are not originally hollowed out to their full depth but become deeper through usage.

The Mandingoes are particularly industrious in making salt which they produce by evaporating river water in the sun. They scrape off the films of salt as soon as they are formed and fill up the vessels with water as soon as they are exhausted.

The palm wine, so-called, is much prized by the natives and they will undergo a great deal of trouble and much risk to get it. This wine is a liquor which runs from the top of the tree and is collected by making an incision near the top of the tree. A cane is fixed in the fissure which conducts the liquid down into the pots. This fluid is of the color and champagne changing from a liquid which is sweet when it is drawn, to one which is sour and resembles vinegar. This wine is very potent and is a common drink. The intoxication it produces is profound and sometimes the effects are fatal.

The trees yield an abundance of this fluid, sometimes two quarts of wine will flow from one incision in a single branch within twenty-four hours. After awhile the hole is plugged with clay and an incision made in some other part of the tree. The wine is drawn from the upper part of the tree because it is much richer there. The natives ascend these trees, which are very tall, by using a rope arranged crudely somewhat after the fashion of a boatswain's chair.

Another native industry is the production of palm oil which is obtained mainly from the Bassa and Kroo coast.

There are many lines of work open to the interior native, besides those already enumerated. He may go at will in the vast forest and cut down valuable timbers and dye woods for which there is always a ready market; he may gather rubber from the vines and trees, prepare palm oil and palm kernels; develop the piassa industry, gather hides, ivory, gum capai; and grow cocoa, coffee, cola, the Calabar bean, ginger, and an endless line of farm and garden products.

(Continued on Page Eleven).

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to Eaton & Maine, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.

THE MOST ORDERLY SOLDIERS

(Continued from Page One.)

The *Spokane Herald* in referring to the Negro soldiers says:

"It must be said for the Negro soldiers at Fort George Wright that they are the most orderly—not Colored soldiers only, but of any soldiers—that have ever occupied the fort. The fact that these men avoided anything that would interrupt the harmonious relations now existing set a splendid example to both white and Colored, and proves that the high standard of citizenship in Spokane compels it to rise above such things as have occurred in New York, Washington, Philadelphia and other old Eastern centers."

PRESIDENT SIMON OF HAYTI

Is the Republic of Hayti a failure? Its existence to-day is a negative answer to that question. True enough there have been all too many revolutions and many mistakes have been made in its internal policies but the island republic still abides. We are printing on our front page a good picture of the present chief executive of Hayti, President Simon. There are signs of high character, intelligence, self respect, and determination unmistakably written in the lines of his face. During his administration Hayti has had a measure of quiet and of progress. President Simon is pure Negro, should he come to this country no color line would be drawn against him. The minister from Hayti to this country is treated with every courtesy. But an American Negro is discriminated against on every hand.

At the recent meeting of the Board of Control of the Epworth League the following resolution was unanimously adopted:

"The Board of Control of the Epworth League of the Methodist Episcopal Church, representing 20,000 Leagues and one million members, emphatically protests against the public exhibition of pictures reproducing the recent brutal prize fight in Nevada, and call upon public officials everywhere to forbid moving pictures of this or other exhibitions of a character tending to destroy the morals of the American people, and especially of its youth."

The Board of Control of the Epworth League held its annual session recently in Boston. At a brilliant reception, Dr. Franklin Hamilton presiding, each member of the board of introduced. *Zion's Herald* says: "A storm of sympathetic applause greeted I. Garland Penn, secretary for Colored Conferences. He said he was a 'dyed-in-the-wool' Methodist." Bishop Quayle was received with a chau-tauqua salute. In the course of his address he said:

"I challenge the League to stand steady and tall, and to fulfill its providential mission of being God's best friend to every good thing. That is what the League amounts to—to be a friend to every good thing. It is a friend to every part of the human race. It has now a secretary in India, to pass a full plate of the bread of life to those starved people never having had a meal. I was glad for your cheer of Brother Penn—God likes all races, red-haired like mine, or woolly-headed like his. The Epworth League is a friend to all sorts of people—reaches a strong hand to East, West, North, South."

Dr. Penn reported his work. There are 1,538 Senior and 574 Junior Leagues in our Colored Conferences. Our Leagues raised last year \$2,000 for the support of League work. The colored work is almost self-supporting, and will soon be entirely so. Very complimentary resolutions were adopted concerning the work of Dr. Penn.

Of General Interest

WITHDRAWAL OF COAL LANDS

President Taft during the past week withdrew millions of acres of coal lands in different Western states. The recent coal land withdrawals will bring up the total number of acres withdrawn by him to 71,518,588. These lands, however, will be available for agricultural purposes. In a letter to the President, Secretary Ballinger states "All the land is open to agricultural entry, with limited surface patent, under the terms of the order of withdrawal and in accordance with the recent enactment providing for agricultural surface entry of withdrawn or classified coal lands."

NEW TYPE OF AIRSHIP NEEDED

Despite the many apparent triumphs of monoplanes, bi-planes and dirigibles Mr. Lewis Gathmann a consulting engineer of Washington who has been abroad for three years studying foreign airships thinks that the real airship is yet to come. He regards airships of the Zepellen type as impractical and likewise the aeroplane in its present state. He predicts that the airship of the future will be a combination of the two principles.

One is constantly reminded that air voyages are still fraught with great danger. Each week now adds new names to the death list. On July 13 Oscar Erbsloeh a noted aeronaut and four companions lost their lives in Prussia in a balloon accident.

LIQUOR TAX FOR PATENT MEDICINES

The commissioner of internal revenue has been giving his attention to a number of patent medicines which contain a high percentage of alcohol. As a result of the investigations a list embracing several hundreds of these preparations was made public July 14. Manufacturers of medicines appearing in the list will be compelled to pay the special rate of liquor notwithstanding these preparations are intended for medical use. The chemists of the Internal Revenue Bureau who made the tests found that the preparations in question were insufficiently medicated and could be used as beverages in places where intoxicants are prohibited. This will be no doubt considered by some as another blow at personal liberty.

TO GIVE CONVICTS A CHANCE

The fact that a man who has served a term in penitentiary is in a way marked for life and finds great difficulty in securing employment is constantly deplored. The rebuffs which ex-convicts meet with oftentimes discourage them and cause them to resort to crime when their desire is to live an upright life. Governor Hadley of Missouri has worked out a plan to give the young convict a chance. Through the State Board of Agriculture he has secured a number of farmers who are willing to take these men and give them an opportunity to earn a living. The experiment will be made with men and boys between the ages of fifteen and twenty-two, and who are first termers and have had no criminal record previous to their present incarceration. This plan, if successful, will give the young men a chance to lead better lives and will also reduce to some extent the shortage in farm labor which is being felt in Missouri. They will be released under strict parole; they will be required to report regularly to the Governor and stick to their work on the farm so long as their employer is in need of them.

JAPAN'S GOOD WILL

Secretary of War J. M. Dickinson now traveling in the Orient has been warmly welcomed in Japan. He was guest at a banquet at which a number of Japanese officials were present. Count Komura, Japan's minister of foreign affairs, made a forceful speech deprecating the efforts of jingoes in both countries to bring about an unfriendly and distrustful feeling between the two nations. He said in part "Unhappily, forces for evil, for unknown and sinister purposes, constantly are endeavoring by false reports to create conditions of ill-will or distrust between two neighboring peoples. There relations are distinct to allow of a possibility of any question arising between Japan and the United States which will not yield readily to the

ordinary processes of diplomacy." In reply Mr. Dickinson spoke of the high esteem in which the United States held Japan, he said: "There will be no breach between the United States and Japan. Sound judgment must predominate; false reports or evil suggestion have not been justified by any action of Japan or America. There is reason to believe that America and Japan with passing years will become more closely cemented in the bonds of abiding friendship."

INCREASED COST OF GOVERNMENT

Chancellor Lloyd-George of England in view of many criticisms felt called upon to explain the causes of the increased cost of the government. In 1890 the government expenditures amounted to \$455,000,000; in 1910 it had increased to \$855,000,000. He said:

"The increase in expenditures not only in England but in every land under the sun is due to what Lord Charles Beresford in the commons the other day called the insane competition in the armaments between the various countries of the world," he said. "They are now spending annually \$2,250,000,000 upon this machinery of destruction."

"All of the nations seem to be infected with an epidemic of prodigality in this respect which seems to be sweeping over the world and sweeping to destruction. England takes the lead in that expenditure."

As Chancellor Lloyd-George points out while England leads, other governments are following. The obtaining of funds for naval purposes is becoming a serious matter in Germany and in other countries. Even in this country, the richest in the world, there are those who are bewailing billion-dollar Congresses, and are showing that the increased cost of living is due to the tariff made necessary by our expenditures for naval purposes. It may be, as is claimed, that the possession of a large navy is a kind of national insurance policy, but there are those who regard the premium as being rather high.

IN THE DISTANT FUTURE

Dr. Charles M. Stuart of the Northwestern Christian Advocate reporting his views on organic union, after attending the General Conference of the Methodist Episcopal Church South, says:

"Organic union, if it ever comes at all, lies some distance in the future. It should be borne in mind, however, that organic union is not the final test of spiritual unity or even of spiritual harmony. No one could listen to the discussion of our own General Conference at Baltimore, and compare them with the discussions at the Southern General Conference at Asheville, and not feel that there was a difference deeper than could be accounted for by the accident of geographical situation. It is not a question of higher or of lower, but of essential difference. There is a Southern way of looking at things. And there is a Northern way of looking at things. It is, of course, a commonplace to say that there could be no union of the two Methodisms while the North retains its Negro membership and a potential Negro episcopacy. But even with the Negro out of the question, it is by no means evident that organic union would or should follow. The Southern attitude on, let us say, the tobacco issue; or on the issue of women's rights in the Church; or, on the time limit; or, on the powers of the episcopacy; or, on a number of other issues all minor, but characteristic, is one with which Northern Methodism would find itself reluctant to sympathize and which Southern Methodism could not yield and remain Southern."

The holdings of the negroes in North Carolina in 1900 were \$9,478,000, and in 1908 it had increased to \$21,253,000, a gain of 123 per cent. In Virginia in 1900 they had property amounting to \$15,856,000, which increased to \$25,628,000 in 1908, a gain of 62 per cent.; and in Georgia in 1900 they held property aggregating \$14,118,000, and in 1908 the total value was \$27,042,000, a gain of 91 per cent. This increase in wealth means that the Negro is adhering to the cardinal virtues of life. Verily the Negro is moving up, even in the South.

Why not have a Southwestern Rally before leaving for District Conference.

People of Interest



PROF. WENDELL TERRELL DR. ALEXANDER TERRELL

Our readers will welcome this week the pictures of two young Americans who, in spite of their racial handicap, are making good. They are sons of Prof. I. M. and Mrs. M. L. Terrell, of Fort Worth, Texas. To their parents, both of whom are educators, these young men owe their inspiration. Mrs. Terrell is a daughter of Dr. Pierre Landry, of the Louisiana Conference, and there never was a grandpa prouder of his grandsons than Dr. Landry. The first picture on the right is that of Prof. Wendell Terrell, now for the third year superintendent of the mechanical department of Prairie View State Normal College, of Texas. Prof. Terrell, after graduating from the Fort Worth High School, of which his father is principal, spent three years in the Kansas State Agricultural College, graduating with honors. He then did post work in the Massachusetts Institute of Technology, receiving the degree of B. S. Prof. Terrell's work is highly spoken of. The picture on the left is that of Dr. Alexander Terrell, who in June graduated from the medical college of Harvard University. Before going to Harvard Dr. Terrell graduated from the High School at Fort Worth, and took his bachelor's degree from the University of Chicago in 1907.

Why not have a Southwestern Rally before leaving for District Conference.

Bishop Bowman celebrated his ninety-seventh birthday July 15th.

The Wright brothers have received honorary degrees from Oberlin College.

Dr. N. R. Clay writes that the date of the Holly Springs District Conference has been changed from July 27th to August 3rd.

Miss Irene Slack, organist of our St. Paul Church at Tupelo, is taking a special course in music at Nashville, Tenn.

The San Antonio District Conference, the Rev. A. M. Mason, district superintendent, will meet August 9-14 instead of August 2-7.

The Rev. F. H. Henry, district superintendent, announces the change of the Aberdeen District Conferences from July 26-31 to August 16-21.

The Bible College of Philadelphia has conferred the degree of doctor of divinity upon the Rev. D. W. Boatner, of the Little Rock Conference.

Miss Jane Adams known as "Chicago's First Citizen," has received from Yale the first honorary degree ever granted by that institution to a woman.

Prof. James S. Thomas, instructor in German in the colored High School in Baltimore, Md., has returned to Columbia University, New York City, to continue his post-graduate work in German.

Dr. C. M. Lacey Sites and Mrs. Sites, of the Anglo-Chinese College, Foochow, China, sailed from New York City on the steamship George Washington Thursday, July 14th, returning to the mission field after spending a year in the United States.

Prof. E. H. McKissack, of Holly Springs, Miss., at the recent meeting of the Board of Control of the Epworth League, bore the greetings from his constituency of 75,000 Leaguers, who, he said, were in better business than seeking honors in the pugilistic field.

Prof. J. A. Martin, president of the Mississippi Teachers' Association, and President L. J. Rowan, of Alcorn Agricultural and Mechanical College, will represent Mississippi at the National Teachers' Association, which meets in Oklahoma City, Okla., July 21, 22 and 23.

Dr. James H. Dillard has been elected agent of the Slater Fund, which he will administer jointly with the Jeanes Fund. This places \$120,000 annually at the disposal of the two boards, this will mean much for Negro education. Dr. Dillard's sympathetic interest in the Negro and his passion for education at the head of the two boards, will make him a power for good in the South.

A resolution introduced in the Georgia Legislature requesting the United States Senators from that State to use their influence to have the collector of customs of Atlanta, Henry A. Rucker, a Negro, removed from office, was voted down, 70 to 29. The Georgia Legislature is almost unanimously Democratic. What will the national administration think of this action on Negro office holding?

Among the graduating class of this year at Wesleyan University, Middletown, Conn., was Mr. P. D. G. Pennington of Baltimore, Md., who stood well in his work, both at Exeter, where he prepared for college, and at Wesleyan. Mr. Pennington specialized in Physics and German, which subjects he hopes to teach. While at Exeter he was six times chosen to speak on public occasions, which is a much coveted honor.

Dr. P. O'Connell is not only a great preacher, but is a most successful district superintendent. The Salisbury District, under his inspiring leadership, was the first district of the Delaware Conference and the only district up to date, that has raised its full apportionment of the Carnegie Fund. The apportionment to this district for this fund was \$2,423, and the district raised \$2,500, and hopes to make it \$2,600. The district superintendent and pastors are working together enthusiastically for Morgan College, and at the same time are standing by the SOUTHWESTERN.

The Western says: Mrs. Angeline E. Newman, widow of Bishop John P. Newman, of Saratoga Springs, N. Y., has left a fund of \$12,000 for the foundation and maintenance of a Christian school and place of worship at Jerusalem in the Holy Land, where she died a year ago at an advanced age while still engaged in missionary work. She has also left legacies of \$1,000 each to the Methodist Episcopal Church Home, the Five Points Mission, and the Women's Medical Association, all of New York City. Relatives divide the remainder of the estate, which is valued at \$40,000.

Bishop Hartzell, accompanied by his secretary, the Rev. R. Burton Sheppard, sailed from New York Wednesday, June 29, by the steamer Adriatic, for Southampton, and from there will proceed to South Africa. The Bishop will spend a week in the Madeira Islands en route, attending to administrative matters in connection with the Mission there. He holds East Central Africa Conference at Old Umtali, Rhodesia, August 10. Following the appointment of the Board of Bishops, Bishop Wilson joins Bishop Hartzell in January and will make a tour of the work in Africa with him.

Dr. and Mrs. Homer Eaton stopped at Rome on their way to the European Conferences and to Edinburgh. Sunday morning, May 22nd, Dr. Eaton preached in our American church at Rome. Dr. King, long president of Cornell College, Iowa, and Dr. Tallman, of Michigan Conference, participated in the service. Dr. Eaton had not been in Rome for almost thirty years. He found many old landmarks and many new ones. Among the latter was our great Central Methodist Building, with whose erection he had been so closely connected but which never before had he seen. Before leaving for the north he, of course, visited the Treve Fountain and threw in his "copper" to insure his return some day to the City of the Seven Hills.

A cablegram received from Bishop Frank M. Bristol, at the Mission Rooms, New York City, Tuesday afternoon, July 12th, announced that the government had appointed the Rev. Charles W. Drees, a Methodist Episcopal Missionary, as chief of the staff of interpreters for the Fourth International Conference of the American Republics, which opened in Buenos Ayres that day. Dr. Drees is a native of Ohio, a graduate of Ohio Wesleyan University and of Boston University School of Theology. He has represented the Methodist Episcopal Church in Mexico, Porto Rico and South America. His most recent visit to the United States was in 1908 and 1909, when he served on a committee which revised the Gospels in Spanish, under the direction of the American Bible Society.

News Paragraphs

Why not have a Southwestern Rally before leaving for District Conference.

Unitarian ministers are said to receive the highest salaries—an average of \$1,653.

As the commencement exercises of Tilton and Willeson Academies the first prizes for best orations were won by Chinese.

The colored people of Douglass County, Nebraska, not more than 8,000 in number, have real estate holdings to the amount of \$1,000,000.

The report of rich discoveries in Alaska, recently, has caused a rush to the gold fields this year. It is estimated that no less than fifteen thousand people will leave Seattle for the Alaskan fields during this month.

Twelve thousand dollars have reverted to the benefit of the American University at Washington, D. C., through the death of Miss Isabella Ellis Westlake, niece of the late Judge Thomas Kent, of Chicago, Ill.

The City Council of Greenwood, Mississippi, the home of ex-Gov. Vardaman, and whose Mayor is the Governor's brother, has approved plans and will build immediately a new school for Negroes, at a cost of \$12,000.

Congress appropriates annually about \$10,000,000 for the support of 300,000 Indians. Since 1879 the nation has spent on the Indians \$500,000,000. If a like amount were judiciously spent on ten million Negroes the vexatious race problem would be settled in a generation.

According to statistics of attendance at the University of Chicago for the year ending in June, 1910, which have just become available, an increase is shown over that for the preceding year, the actual figure being 6,007 students for the year 1909-10, as against 5,659 for the year 1908-9.

The Board of Trustees of Alcorn Agricultural and Mechanical College of Mississippi, all of whom are white Southern men, at its recent meeting conferred the degree of Ph. D. on President L. J. Rowan of that institution in testimony of his scholarship and marked ability and faithfulness in directing the affairs of the school for the past five years. This is a rare honor and President Rowan is to be congratulated. On the other hand the board shows that Mississippi at heart is deeply interested in the Negro.

A memorial window in honor of Ira David Sankey, the great singing evangelist, is to be placed in First Methodist Episcopal Church, Newcastle, Pennsylvania, which he joined in his boyhood, and of which he was Sunday School superintendent and choir leader before 1870. The window, which is now on view at Wanamaker's store in Newcastle, is 17 feet by 19 feet, flanked by two openings containing the glorified cross and crown. On the left sits a man at an organ, listening to heavenly melodies suggested by the choiring angels on the right and above his head. The heavenly city is seen in the toomost circle. The central light gives the subject of the angelic song, the Saviour bringing back his own lost sheep, while the sheen fold appears on a distant hilltop. Below are the lines and music from Mr. Sankey's most famous song, "The Ninety and Nine."

Last week the Negro State Teachers' Association of Mississippi met in Lexington, and it was a record breaker both in point of interest and members in attendance. Prof. J. A. Martin and the officers as well as the membership should feel proud of the work of the association. In addition to the excellent address by the president which abounded in sane suggestions, splendid papers upon various subjects were read by the following well known teachers: Professors S. H. Owens, of Natchez; W. A. Singleton, Kosciusko; O. H. Campbell, Columbus; K. S. Benjamin, Honey Island; J. H. Webber, Darhoun; A. J. Johnson, Jackson; C. S. Land, Tchula; W. H. Lanier, Yazoo City; O. W. Lenoir, Roseneath; D. W. Ambrose, Pickens. Dr. Caldwell, of New Orleans, who represented Dr. J. H. Dillard of the Jeanes foundation fund, addressed the association, and made a lasting impression upon the teachers.

Why not have a Southwestern Rally before leaving for District Conference.

Recent District Meetings

TEXAS SUPERINTENDENTS AND PASTORS MEETING

The District Superintendents of the Texas and West Texas Conferences met in joint session at Marlin, Texas, for the purpose of discussing such questions and looking into such matters as might be of common interest to each. The following District Superintendents, pastors and college presidents were present: B. M. Taylor, of Navasota District; M. Q. A. Fuller, of Palestine District; F. L. Kirkpatrick, of Austin District; T. S. Moore, Waco District; W. H. Jackson, Huntsville District; W. L. Duncan, Beaumont District; A. M. Mason, San Antonio District; J. I. Gilmore, Paris District; Pastors, J. W. Stone, W. Scott Chinn, J. W. Weakley, J. H. Swan, M. Smith, S. M. Bolden, L. H. Richardson, A. W. Carr; Presidents: R. S. Lovinggood, and M. W. Dogan. A permanent organization was effected, which shall be known as the Annual Council of the Texas and West Texas Conferences of the Methodist Episcopal Church. The following officers were elected to serve a term of two years: B. M. Taylor, president; F. L. Kirkpatrick, vice president; A. W. Carr, secretary; J. I. Gilmore, corresponding secretary; J. H. Swan, treasurer; S. M. Bolden, and M. Smith were elected members of the executive board. There were a number of vital questions discussed before the council, but among the questions discussed the following received the greatest attention: "Why should not our people be more doctrinized into the polity and doctrine of our church?" by the Rev. W. S. Chin; "How best can we develop the undeveloped territory of the two conferences?" by the Rev. W. L. Duncan; "Should the third annual conference be organized in Texas among our colored membership?" by the Rev. A. M. Mason. The attitude of the educational senate: Is it best for the Freedmen's Aid Schools. What inducements can be offered to young men to have them prepare and enter the ministry?" by the Rev. W. H. Jackson; "Should preachers be encouraged to transfer?" by the Rev. J. I. Gilmore.

These questions received a deal of attention and were discussed with great interest throughout. To Reverends Taylor, Lacy and Kirkpatrick is due the credit of this movement which is unique in its origin and destined to be a great power and do great good in the Methodist ranks of Texas.

Every person present seems to have caught the spirit of the occasion and every man entered into it with the intention of getting the best results. The council is to be made up of the District Superintendents, effective elders of the Texas and West Texas Conferences and the college presidents of our conference schools. We were royally entertained by the pastor, the Rev. J. H. Swan, his good members and friends. To cap the climax of the occasion, the good citizens, led by Prof. Washington and others, sent out carriages and gave the entire delegation a ride over the city.

A resolution was adopted by the council condemning the action of Mr. T. W. Waters, state agent of the Anti-Saloon Movement among the colored people in Texas, for making discriminations in his official capacity on account of denominational affiliations and the secretary was instructed to send a copy of the resolutions to Mr. J. H. Gambell, superintendent of the Anti-Saloon League of Texas.

At 10:30 p. m., Wednesday, the council adjourned to meet at the call of the Executive Council in 1911. —A. W. Carr, secretary.

HATTIESBURG DISTRICT

The first Home Mission and Church Extension Convention of Hattiesburg District met in St. Paul Methodist Episcopal Church, June 13-15, Hattiesburg, Mississippi. The meeting was called to order by the District Superintendent, the Rev. D. F. Dudley, who made some preliminary remarks. The convention elected the Rev. R. N. Jones, secretary. Dr. I. L. Thomas was introduced and spoke on his work. At night the Rev. Theodore Pratt had every thing in readiness for everyone that came, with room for many more. Papers were read on Home Mission and Church Extension work by Revs. D. F. Dudley, District Superintendent; A. C. Lacy, D. B. Watkins, R. N. Jones, Prof. J. H. Brooks, Mr. E. D. Triggs, were fine. The welcome address by Mr. Curtis Croft and the Rev. J. A. Allen, editor of Gideon Triumph were indeed grand. Miss V. L. Dudley, J. Williams and

Mrs. L. J. Hall each read papers; and last but not least, the recitation by Mrs. W. F. Howard, wife of Dr. W. F. Howard, who proved herself a real artist and highly gifted in the art of speech.

Dr. Thomas at the close of each service failed not in appealing in the interest of the cause he represented.

The leading feature of the convention was the question box. Tuesday night the most enthusiastic of all occasions. Some very important questions were asked respecting the church and its work. Dr. Thomas answered every question given him to the satisfaction of all.

The Revs. Pratt and Jones, with the other pastors present raised nearly one hundred dollars. Doctor Thomas was very much pleased with the results of the Convention.—D. B. Watkins.

LAKE CHARLES DISTRICT

The Preachers Meeting of the Lake Charles District convened at Hubertsville, La., June 9, with the Rev. E. C. Goins, the president, in the chair. The devotional exercises were conducted by the Rev. J. B. Johnson. The Rev. S. W. Haynes was elected secretary; five pastors were present. The Rev. J. B. Johnson discussed "The Young Negro and Older Negro in the Methodist Episcopal Church." District Conference will be held at St. Martinsville August 17. The Rev. E. B. Richards preached a good sermon to a packed house. The good people of Hubertsville had every thing in fine shape for the preachers. The next meeting will be held at Guydan.—S. M. Haynes.

ALEXANDRIA DISTRICT

The Alexandria District Preachers Meeting convened at Kynett Methodist Episcopal Church, Boyce, La., June the 7-8, with the Rev. W. H. Lang president, in the chair. In the absence of the Rev. C. Johnson the secretary pro tem, the roll was called and a goodly number answered to their names. The Sunday School lesson was discussed by the Rev. W. J. Hamilton followed by the Rev. H. J. Wright. At night the Rev. B. F. Branch preached to a crowded house. On Thursday was a feast of good things. Some very important subjects were discussed at this meeting, which will be helpful to the entire district. At night the Revs. William Ector and W. H. Lang preached strong sermons. Love Feast conducted by the Rev. H. J. Wright and Rev. B. F. Branch. The meeting adjourned with a shaking of hands, to meet at the Mount Zion Methodist Episcopal Church at Hagan, the Rev. W. J. Hamilton, pastor. All preachers of the District are to be present.—W. H. Lang, pastor.

SHREVEPORT DISTRICT

The Shreveport District Preachers Meeting convened at Fairfield June 15th, with the Rev. H. T. O. Abbott in the chair. Scripture lesson was read by the Rev. C. W. Reeves, after which the roll was called by the secretary and ten preachers answered to their name. The meeting was a success in every way. The Rev. C. W. Reeves named the topic for discussion: "Was Joseph a type of Jesus Christ and if so, How?" It was discussed at large by the brothers. The Rev. C. W. Reeves gave a fine exegesis on the Sunday School lesson. It was a treat to the crowd to hear the Rev. C. W. Reeves on this lesson. The Rev. B. J. Reddix, the District Superintendent was present and was quite helpful to the session.—Rev. E. W. Jackson, secretary.

WAYCROSS DISTRICT

The Sunday School and Epworth League Convention of the Waycross District of the Savannah Conference convened in the Johnson Church, Barnsville, Ga., Thursday, June 2, 1910. The Rev. F. R. Bridges, District Superintendent in the chair. The first half hour of the session was devoted to devotional services conducted by the chairman; prayer was offered by Revs. H. W. Kimball, M. H. McClendon, J. B. Liburd and F. L. Reid. Revs. J. S. Stripling, District Superintendent of the LaGrange District and J. O. Murphy of the Coloden Charge of the church were introduced. Rev. Stripling addressed the convention along economic, moral and religious lines.

The Revs. F. R. Bridges and W. E. Moore responded to the above in a few well chosen words.

Further introductions were the Revs. L. P. Brown, S. E. Perry, of the African Methodist Episcopal

Church and Dr. E. W. White of the Colored Methodist Episcopal churches were introduced to the convention. All of whom spoke.

Mrs. H. B. Cobb, wife of the Rev. H. B. Cobb, P. E., of the Colored Methodist Episcopal Church and Prof. Murphy of Barnsville, were also introduced to the convention.

Thursday evening the Rev. J. S. Stripling preached to a crowded house.

At 8:30 p. m., June 4th., the Rev. R. R. O'Neal preached from St. Mark 16:15.

Sunday, June 5th., the Rev. McClendon, of the African Methodist Church preached a very able and soul-stirring sermon. At 3 o'clock the Rev. J. B. Liburd preached. John 3:16 was his text. On account of the heavy rain in the evening we were unable to have any service.

The cordial words of welcome were read by Sister Amanda Harvey, responded to by Brother J. B. Liburd. We are glad to say that under the leadership of our beloved District Superintendent, the Rev. F. R. Bridges, the Convention was a perfect success.

The Rev. M. D. McClendon and his good people together with the citizens of Barnsville spared no pains in making things pleasant for us. In a word it was the most successful Sunday School and Epworth League Convention that has ever been held on the Waycross District in many years.

Miss Esther Mordoc was appointed organist; Miss Mary Phillips, treasurer. East Macon was appointed as the seat of the next convention.—J. B. Liburd, secretary.

Interesting Notes Concerning Bishop Scott and His Work

While Bishop Scott was in Angola the Portuguese colony of West Africa where he went to preside at the session of the West Central Africa Mission Conference he and a number of the workers visited Melange the nearest town of any importance to where the conference was held, to look over the ground and consider the question of reopening our mission there. Six of the party, consisting of Miss Drummer, the Bishop and four of the white brethren went to the leading hotel of the place for breakfast and were served a most excellent meal of seven courses. When they were through one of the brethren who speaks the Portuguese asked the proprietor for the bill. He said: "I charge nothing whatsoever; this is the first time your Bishop has ever called at my hotel and I serve this breakfast in his honor." There was nothing to do but accept the courtesy and they did so.

The Liberian Annual Conference made a most excellent showing at its session recently held. The membership now numbers 5323, and there was much gratification to note the advance. There were 119 conversions reported and the conference collections aggregated nearly seven hundred dollars. One native church now about five years old reported ninety-two dollars for missions. Bishop Scott is very greatly encouraged and feels that if he could have about six new missionaries and an increase of \$5000 in the appropriation to Liberia the membership would go up by leaps and bounds.

As an evidence of the appreciation of the native African of those who are trying to help them, Bishop Scott gives the following interesting incident. "At one of our largest African mission stations a new missionary had come out only a short time before to share the toil and responsibility with the old worker. After a few weeks she had an attack of the fever that so many have here and it went very hard with her. One night she was so sick that her sister worker felt she must have a doctor at the earliest hour possible, and the nearest one was twenty miles away. She sent out for some of the 'boys' of the mission and told them the situation. Then she asked who would volunteer to take the hammock and go for the doctor. She had more volunteers than she needed. They started right away tho it was night. They reached the doctor early next morning and without stopping to sleep took him in the hammock and returned by forced march to the mission that he might as they put it, 'save teacher life'; and he did. They seemed to have forgotten entirely the part they had played for the same purpose."

Since the adjournment of the Liberian Annual Con-

ference Bishop Scott has made a trip among the people of the Bassa tribe where he went to open a new mission and lay his plans for a chain of stations back into the Gbibi country. This tribe of people reach from the sea back into the country for many miles. What is known as King Gray's Town right on the coast was for years the heart and center of slave trade among this people where they sold hundreds of their unfortunate captives into slavery. It is said that there was always one or more Spanish ships anchored off this town awaiting their cargo of slaves, ivory, etc. Bishop Scott opened a school for this town about three years ago in a thatched hut and the school is now quite largely attended, tho sadly in need of a "proper house" and supplies.

The interior mission which has just been opened is already provided for financially by an unknown friend, but the sub-stations are not.

There is an interesting legend connected with King Gray's death that is still talked of among his people

tho he has been dead many years. It is said that after he grew rich and powerful he was so tyrannical and exacting that his people hated him as much as they feared him. They conspired to kill him but feared to make an open attempt to do so knowing that to fail meant certain death. At last by means of a bribe his head wife was drawn into the conspiracy. One of the conspirators concealed himself in the king's cabin loft that he might when opportunity offered shoot him without being detected. At the time agreed upon the wife sat down in the middle of the floor and had King Gray lie down with his head upon her knees that she might rub it for him. He took kindly to this and was soon sound asleep. Then at a given signal the man in the loft fired, inflicting a mortal wound. The king lived long enough, however, to pronounce a curse upon his whole tribe for the crime and to tell them that because of their cowardly act he hoped that they might never have another rich man among them.

impression. In order to accommodate our visiting schools, we were compelled to have our exercises on the regular preaching day. The Bright's Union Baptist Sunday School, the Piny Grove Baptist, the Watson Level Baptist, our own New Chapel and Shady Level Schools were all represented. Total collections for all purposes, \$36.80.—E. Adolph Haynes, pastor.

Starkville, Miss.—Childrens' Day was a grand affair July 3, on the Rock Hill Charge. The program was rendered to the letter. Too much praise cannot be given the superintendent, Miss Alice Wynn, for her noble service in making it a success. The congregations were large, the schools full. Collection good, \$43.20.—E. A. Boyd, pastor.

National Association of Colored Teachers

The National Association of Teachers in Colored Schools which will hold its seventh annual meeting in Oklahoma City, Oklahoma, July 21, 22, 23, 24, has passed the stage of experiment, and has become the permanent organization of the thirty thousand Negro teachers throughout the country. The coming session promises to have an attendance running into the thousands. From every state where there are colored schools, delegations are formed, either large or small, and the present outlook is that the city of Oklahoma will have on its hands July 21, 22, 23, 24, the largest gathering of Negroes that has assembled in the west.

Already since the announcement of the coming meeting, half a dozen or more boarding and lodging houses have been constructed by wealthy Negroes of Oklahoma City, in order that they may properly entertain the large number of Negro teachers that will be present during the latter part of this month.

Many of the leading educators of the country are life members of this association, many of whom will take part in the Oklahoma meeting. Dr. L. B. Moore of National fame as an educator will address the teachers on the necessity for better training in the profession. Major R. R. Moton, Commandant of the Hampton Institute, Hampton, Va., upon the subject of the place of discipline in our education. From the far West will come to take part in the program Mr. B. F. Allen president of the Lincoln Institute, Jefferson City, Mo. The South which always has a strong representation will carry up several special car delegations. Several hundred teachers will go from the states of Louisiana, Texas and Arkansas. The entire teaching force, 700 strong from the state of Oklahoma will assemble in Oklahoma City as a part of the National meeting. President Wright with his corps of officers, is leading this organization on toward the effectiveness which characterizes the N. E. A., of the white people, which has just closed its meeting in Boston.

Liberia—A Study

(Continued from Page Seven).

Thus it is clearly seen what a broad and enduring basis the indigenous tribes of interior Liberia have for the development of their industrial life, and what a promising future is before them if Liberia and her friends will build wisely and earnestly upon what the natives already possess, having patiently and wisely wrought out the same through the long centuries gone by.

As to the origin of those arts, why may it not be said of the African as it is said of the Jews in Exodus, 31; 2-6? "See, I have called by name Balaam the son of Uri, the son of Hur, of the tribe of Judah; and I have filled him with the spirit of God, in wisdom, and in undertaking, and in knowledge, and in all manner of workmanship. To devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. And I behold, I have given with him Aholab, the son of Ashismach, of the tribe of Dan; and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee."

The Pastors of the Topeka District are trying to make good showing along all lines for this new Conference year. The Rev. A. W. White, pastor of Fort Scott, Kan., had to give up his work on account of illness and has returned to his home in Illinois; the Rev. W. R. Stephens, our new pastor at Colorado Springs, Colo., is the right man in the right place.

Children's Day Paragraphs

Williamstown, S. C.—The good people of Fairfield Church, turned out in large numbers on Childrens' Day. The children acquitted themselves nicely. Among the many excellent speakers were Prof. J. W. Sitton, A. B. A. Talley, and Mr. Arthur Sitton. Collection \$6.00; of this amount Mr. Peter Jones and the Rev. J. C. Burch gave \$1.00 each. At New Golden Grove, Sunday night the church was packed. The exercise was short and impressive. Mr. G. Little, the energetic superintendent deserves highest praise for the interest he takes in the cause of Christian education. Total collected at this point, \$6.40; grand total for the day, \$12.40; for pastor, \$6.50; for all purposes, \$19.00.—J. C. B.

Duck Hill, Miss.—Childrens' Day was observed at New Salem on the Duck Hill Circuit the fourth Sunday in June. The program was nicely carried out; singing excellent. Too much praise cannot be given to the young people at this place. The Rev. H. N. York, our pastor, preached an able sermon to a large congregation. Collection, \$8.00.—G. M. Frazier, superintendent.

Lackesburg, Ark.—Children's Day was a memorable day in the history of the Lackesburg charge. The services were of a high order. An excellent program was rendered, by the Sunday School. Collection, \$51.78.—Lee Nelson, pastor.

Greeleyville, S. C.—Childrens' Day was observed here the 25th of June. At four o'clock Mrs. M. E. McCollum, who had charge of the program, was in her place. At the hour appointed seven little girls appeared bearing flowers. The children were trained by the following accomplished teachers: Mesdames McCollum, Oliver and Rollerson. Every seat in the new church was filled and everybody seemed to be well pleased. A snug little sum was raised for Christian education and the pastor gave a brief, but interesting address. The exercises closed with a solo by Mr. P. Rollerson. At 8:30 p. m., the Rev. R. L. Grier of the Presbyterian Church, (white) preached for us in the presence of a large and appreciative congregation. The ladies have assumed the responsibility of painting the church at a cost of \$115. In less than five minutes these good women brought in \$22, which swelled the sum total for the day to more than \$32.—(Mrs.) S. L. Stratton.

Rock Wood, Tenn.—Our Childrens' Day exercises were delightful. Mrs. Emma Coldwell at Spring City; Miss B. B. Skinner, Prof. J. L. Robertson, at Rock Wood, conducted the exercises.—F. A. Hatcher, pastor.

Centre Point, Ark.—We had our Childrens' Day services at Wesley Chapel the second Sunday in June, under the wise counsel and leadership of our able and never tiring superintendent, S. M. Young and worthy pastor, B. J. Griffin, who is putting forth every effort in a Christian spirit to prove himself a workman that needeth not be ashamed. We have a host of young people here and the young ladies spared no pains to see that the work was well planned for the day. The church is awakening to this point that it must work financially as well as spiritually. The collection for the day was \$21.56.—Isabella Whitmore, Marietta, Ga.—Childrens' Day was observed in grand style at Union Chapel. Prof. D. F. Whitaker, of Southwest Kansas College, was with us at 11 o'clock and preached to the delight of all. The program was rendered Sunday night. All played their part well.

Raised \$27.00 for benevolence.—J. H. Matthews, pastor.

Marion, Ala.—Childrens' Day, June 12th, was observed at Oak Grove Church. The program was conducted by the superintendent, Miss Florence Cox presided at the organ. Amount raised for education was \$26.62. Total collection for the day, \$33.28.—B. S. Kirk, pastor.

Morton, Miss.—Childrens' Day was carried out nicely at Ebenezer Church. Mr. G. W. Walk, superintendent. He has his children well trained. Mr. A. Wholeway, Miss L. A. Thompson and Eula Walk are excellent workers in the Sunday School. Childrens collection, \$4.00; pastor's collection, \$7.30; total collection for the day, \$11.30. Received by certificate on Childrens' Day, one member.—R. B. Anderson, pastor.

Gunnison, Miss.—Our Childrens' Day program was rendered Sunday night, June 19. The exercise met the hearty approval of the largest audience that ever assembled in our church. Mrs. V. A. Slay, our worthy and efficient superintendent, spared no pains in making this the best program in the history of the church. Mrs. C. A. Walker, our talented musician, presided at the organ.—Miss Erma Walker, reporter; J. C. Ford, pastor.

Clow and Sunflower Circuit.—The Childrens' Day exercise was carried out to the letter. Services were conducted by Mr. M. Edward, Miss L. Venable and Miss Ida Micken. Superintendent, M. Edward, assistant superintendent, Ida Micken. Realized the sum of \$4.00. The schools are improving at this place.—A. B. Venable, pastor.

Dahoney.—Our Childrens' Day exercise was held June 12th. The program was carried out in full. Audience fine. Collection good. J. E. Ford, pastor.—Mayfield Richmond.

Sealy, Texas.—Childrens' Day at San Felipe; welcome address by Mrs. R. L. Anderson. Paper by Miss L. E. Blacknell, subject: "Education." Three were baptized. Collection, \$8.00.—Jas. Clark, pastor.

Harrisburg, Texas.—We had our Childrens' Day exercises on the 19th of June and were honored with the presence of Dr. M. W. Dogan, of Wiley University, who spoke for us at 3 p. m., subject: "The Up-to-Date Member of the Church, who Looks after Every Department of the Church." He made a good impression on his audience. The exercises at night were fair. Collection, \$5.00.—W. M. Josey, pastor.

Rocky Ford, Ga.—Childrens' Day collection \$22.00.—C. P. Cannan, pastor.

Morton Charge, Miss.—Childrens' Day exercises were interesting and instructive, under the direction of Miss Beeda Holbert, Everline Holbert and others. Mrs. Eula Carr, organist. Collections, \$8.30. One convert.—R. B. Anderson, pastor.

Pittsville, Virginia.—On Sunday, July 3, our Childrens' Day exercises came off at Ridgeway Church. The children were well trained and performed their parts accurately to the delight of the large crowd present. The children formed two deep in the church yard, headed by their indomitable Sunday School Superintendent, Mr. W. T. Lipscomb. The pastor spent a deal of time training the children; their singing was far above the average. Special mention must be made of the Pansy Drill by eight girls; the Childrens' Day Drill by twelve boys and the Flag Drill by twenty-seven girls. These were perfect, and made a good

District Conferences and Conventions

CONFERENCES

District.	Place.	Date.	Dist. Supt.
Starkville	Pleasant Grove, Miss.	July 26	Evorett
Aberdeen	Aberdeen (Miss.) Ct.	July 26-31	Henry
Holly Springs	Victory, Miss.	July 26-31	Clay
Waco	Mart, Texas	July 26-31	Moore
Winona	Kilmichael, Miss.	July 26-31	Gilliam
San Angelo	Brownwood, Texas	July 26-31	Jackson
Nashville	McMinnville, Tenn.	July 26, Aug. 1	Smith
Meridian	Lawrence, Miss.	July 27	Slumert
Brookhaven	Columbia Val, Miss.	July 27	Rembert
Waynesboro	Waynesboro, Ga.	July 27	Jackson
Orangeburg	Shady Grove, S. C.	July 27-31	Burroughs
Opelika	Dadeville, Ala.	July 27-31	Price
Beaumont	San Augustine, Tex.	July 27-31	Duncan
Western	Asheville, N. C.	July 27-31	Ashe
N. New Orleans	Franklinton, La.	July 27-31	Price
Sumter	Camden, S. C.	July 27-31	Redfield
Marion	Seima, Ala.	July 27-31	Martin
Anniston	Heflin, Ala.	July 27-31	Buckner
Gulfport	Lumberton, Miss.	July 27 Aug 1	Cannon
Jackson	Pelahatchie, Miss.	July 28	McNair
Muskogee	Okmulgee, Okla.	July 28-31	Franklin
Vicksburg	Boiton, Miss.	July 28-31	Price
Hattiesburg	Ellisville, Miss.	July 28-31	Dudley
Pulaski	Pearisburg, Va.	July 28-31	Pickett
Savannah	Colloden, Ga.	July 28-31	Stripling
Greenville	Itta Bena, Miss.	Aug. 3-7	Hart
Huntsville	Livingston, Tex.	Aug. 3-7	Jackson
San Antonio	Gonzales, Tex.	Aug. 9-14	Mason
Palestine	Butler, Tex.	Aug. 9-14	Fuller
Clarksdale	Minter City, Miss.	Aug. 9-14	Butler
Huntsville	Scottsboro, Ala.	Aug. 10-14	McKinney
Indiana	Jeffersonville, Ind.	Aug. 10-14	Skelton
Atlanta	Palmetto, Ga.	Aug. 10-14	Johnson
Louisville	Leitchfield, Ky.	Aug. 10-14	Robinson
Shreveport	Zwolle, La.	Aug. 10-14	Reddix
Alexandria	Alexandria, La.	Aug. 10-14	Richards
Monroe	Monroe, La.	Aug. 10-14	Monson
Mexico	Truesdale, Mo.	Aug. 11-14	Ellis
Birmingham	Tuscaloosa, Ala.	Aug. 16-21	Thomas
Gainsville	Elberton, Ga.	Aug. 16-21	Gowen
Columbus	Hattiesburg, Miss.	Aug. 16-21	Lacy
Dallas	Fort Worth, Tex.	Aug. 16-21	Wyatt
Paris	Sulphur, Spgs. Tex.	Aug. 16-22	Gilmore
Baton Rouge	Clinton, La.	Aug. 17	Daniels
Lake Charles	St. Martinsville, La.	Aug. 17	Chapman
St. Joseph	Independence, Mo.	Aug. 17	Higgs
Sedalia	Carthage, Mo.	Aug. 17-21	McAllister
W. Tennessee	Paris, Tenn.	Aug. 17-21	Lyte
Lexington	Versailles, Ky.	Aug. 17-21	Gorham
Ohio	Cincinnati, Ohio	Aug. 17-21	White
St. Louis	Clarksville, Mo.	Aug. 17-21	Gillum
Maysville	Covington, Ky.	Aug. 17-21	Bailey
Jacksonville	Fernandina, Fla.	Aug. 18-21	Todd
Guthrie	Oklahoma City	Aug. 18-21	Smith
Navasota	Brenham, Tex.	Aug. 23-28	Taylor
Rome	Aragon, Ga.	Aug. 24-28	Adams
Topeka	Manhattan, Kans.	Aug. 24-28	Cabbell
Fort Smith	Morrilton, Ark.	Aug. 24-29	Coulter
Cumberland	Washington, Pa.	Aug. 24-29	Curry
Tupelo	Amory, Miss.	Aug. 25-29	Coulter
Marshall	Mineola, Tex.	Aug. 30-Sept. 4	Williams
Forest City		Aug. 31-Sept. 4	Hodges
Washington	Sandy Spring, Md.	Sept. 6-11	Williams
Houston	Houston, Texas	Sept. 6-11	Johnson
Alexandria	Lincoln, Va.	Sept. 7	Thompson

CONVENTIONS.

- July 14-17... Little Rock Conference Sunday School and Epworth League Convention, Hot Springs, Ark.
- July 27-31... Beaumont District Sunday School Institute, Epworth League Convention, Woman's Home Missionary and Ladies' Aid Society, San Augustine, Texas.
- July 27-30... South Florida Mission Sunday School and Epworth League Convention, New Smyrna, Florida.
- July 28-31... Pine Bluff District Sunday School and Epworth League Convention, Carthage, Ark.
- Aug. 17-21... Ohio District Sunday School, Epworth League, Woman's Home Missionary Society and Methodist Brotherhood, Mt. Zion Church, Cincinnati, Ohio.
- Aug. 25-28... Spartanburg District Sunday School Institute and Epworth League Convention, Gaffney, S. C.
- Aug. 25-28... Montgomery District Sunday School Convention, Pottard, Alabama.
- Sept. 16-18... Vicksburg District Sunday School, Epworth League and Ladies' Aid Convention, Natchez, Miss.
- Oct. 14-16... Lincoln Conference Woman's Home Missionary Convention, Oklahoma City, Oklahoma.

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Conference Notices

District Rounds

BATON ROUGE DISTRICT

THIRD ROUND

Macedonia, July 30-31; Mt. Carmel, 31; Pine and Beach Grove, August 1; Stony Point, 2; St. Paul and Vincent, 11-12; St. Peter, 13-14; Clinton, 14-15; District Conference, 17-21; Rylander, 26; Asbury, 27-28; Wesley and Wilson, 28; Norwood, September 1; Mt. Zion, 2-4; Jackson, 3-4; Deerford, 6-7; Slaughter, 8-9; Baker, 10-11; Zachary, 11-12; Denham Springs, 14-15; Jordan Circuit, 18-20; St. Mark, B. R., 19; Jones Creek, 22; Wesley Church, B. R., 26; Conrad, 27; Prairieville, 29; New Roads, October 1-2; Batchelor, 3; Torres, 4; Lettsworth, 5; Port Allen, 8-9; Lobdell, 12-13; Shiloh, 15; Rosedale, 15-16. Dear Brethren: Do your best to raise all of your benevolent money by the District Conference. There has been some improvements on all lines in the second quarter, but let us aim to make this District Conference the best in the history of the Baton Rouge District. Keep the revival fire burning. Let each pastor bring not less than five subscribers for the South-

If afflicted with sore eyes, use Thompson's Eye Water.

WETERN.—H. Daniels, District Superintendent.

CLOW DISTRICT THIRD ROUND

Caddo Gap, August 6-7; Gurdon, 13-14; Camden, 18-19; Stamps, 20-21; Lewisville, 27-28; Canfield, September 3-4; Texarkana, 10-11; Texarkana Circuit, 13-14; Clow, 17-18; Clow Circuit, 19-20; Bengin, 24-25; Center Point, October 1-2; Lockesburg, 8-9; Horatio, 15-16; Ashdown, 18-19; Paraloma, 22-23. Dear Brethren: I call once more your attention to the fact that this is the third round, and you should by all means at this time be able to report two-thirds of our benevolence. The District Conference will be held at Bengin in Ebenezer Chapel, September 22-25. Each pastor, local preachers, exhorters and District stewards and class leaders must be present with written reports without fail. The General Conference Officers are cordially invited. Again, let me urge upon you my dear brethren, the importance of collecting and reporting your benevolent claims in full, for in this way you will be able to direct the attention of the church wholly to your support. For the Boys' Dormitory each pastor is asked to pay \$1.00 and all other officers 50 cents each. All to be reported at the District Conference. In conclusion, I

am glad to say that up to this time you have done well, but do not stop here; let us go to the top, for you are much interested as any of us in the success of our District. I beg to retain your humble servant.—W. R. R. Duncan.

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Nervous Headache, Travelers Headache, Stomach Grip, Stomach Troubles or Stomach Colic, Try Capudine—it's liquid effects immediately. Sold by druggists.

Gleanings from the Field

MISSOURI

The church at Independence has been sorely afflicted since conference on account of the serious illness of their pastor, Rev. O. A. Johnson, who has not been able to preach but once since the middle of April. His quarterly meeting was Sunday the 13th inst., and, although he was not able to be out at the morning session, he was present afternoon and evening. The services were well attended all day. It is to the credit of this charge to say that they have stood by their minister in all during his illness, and did everything to make him feel at home and among friends. During this quarter and period of his illness they have paid him \$99 and \$50 on the church debt. He fully appreciates their loyalty and the kindness of the brethren and members of the Ministerial Alliance, of which he is the secretary, for all they have done. He speaks of himself as being in the roundhouse for repairs, and says that his lower lights are all burning, and he is spiritually strong. He admires his physician, but thinks that his loving faithful wife has been his strongest and dearest friend.—A. H. Riggs.

Montgomery City.—Sunday, June 12th was a great day in Harper's Chapel, the occasion being our first quarterly meeting for the year. W. C. Ellis, district superintendent, was on hand and preached three sermons. The service in every way was a spiritual uplift. One accession to the church. District superintendent paid in full. Reports showed the work to be prospering under the administration of the Rev. F. D. Avont, the pastor.—W. R. Anderson.

Elsberry.—Our quarterly conference was held June 5th. The Rev. H. H. Small, of St. Louis, was with us and preached three strong sermons. Our superintendent could not be present. It was a good quarter, well attended. Paid the superintendent in full. Our quarterly collection was \$20.

Troy.—The Rev. W. C. Ellis, our district superintendent, presided at our first quarterly conference, which convened June 4-5. We had a good conference, with splendid reports, and in every way encouraging. Our district superintendent knows how to make things go. Raised during the meeting \$27. One addition during the quarter. One dollar for benevolence.—H. T. Reeves, pastor.

If afflicted with sore eyes, use Thompson's Eye Water.

SOUTH DAKOTA

Melrose.—The third quarterly conference of the Melrose and Barnes charge was held June 4-5. The district superintendent was not able to be present, but was ably represented by the Rev. W. M. Wells. Mt. Zion now mourns the death of Brother Sandy McEachin, who was one of our best members and chairman of the trustee board. Four have recently

been received into the church and twenty children baptized.—J. D. Hairton, pastor.

Yorkville.—When we came to Yorkville we found our church without insurance on it, an indebtedness of about \$100, and a small but dangerous mortgage on the church and parsonage. During the month of May we had a rally to which the many persons contributed amounts ranging from 25 cents to \$2, the Ladies' Aid contributed \$6.19, the Trustee Board \$23.85. Class No. 6, E. Choate, leader, installed electric lights. The serious divisions which existed here last year passed away during the revival meetings, and we are now almost wholly reunited. We are hoping to lift the mortgage and meet all other obligations, financial and moral, by November 1st. Our church enjoys the good will and good wishes of both races. The liquor dispensaries are closed, and prohibition is strictly enforced by the authorities, who enjoy the full moral support of the church generally. A sweeping revival is the one thing needful.—J. B. Middleton, pastor.

NORTH DAKOTA

Greensboro.—Tuesday and Wednesday evenings, May 3rd and 4th, was the time of the Epworth League anniversary meeting. Mr. J. M. Moffitt was president of the meeting, and Mrs. Susie V. Houston was mistress of the program. Interesting programmes were rendered on both evenings. On the first evening the Rev. J. B. Ellis, of the New Light Baptist Church, was the principal speaker, and on Wednesday evening the Rev. K. C. Holt, presiding elder of the African Methodist Episcopal Church, spoke on "The Moral Affections and Human Society." During the anniversary meetings \$15.57 was raised, and on Sunday, May 22nd, \$19.68 was collected, making a total of \$35.25 for the rally. The officers of the league are: President, J. M. Moffitt, first vice-president, J. M. Suggs; second vice-president, Mrs. D. C. Skeen; third vice-president, Mrs. Susie V. Houston; secretary, Mrs. Lena Rowland Johnson; treasurer, Susan Suggs; assistant secretary, Miss Daisy Thompson; corresponding secretary, M. C. Rowland.

Greensboro.—From John 17:3 was taken the text from which Dr. J. D. Chavis preached on May 22nd. The doctor preached a great sermon. The collection at the time amounted to \$10. At the evening service the pastor, the Rev. D. C. Skeen, preached. The captain of the church club, Mr. Wesley J. Slade, made his report. He had raised \$38.17 for the church. The annual sermon of the Woman's Home Missionary Society was preached May 1st by the Rev. Albright, pastor of the Christian Church, whose members and friends were present. The society raised \$17.65 on this Sunday, making a total of \$27.66 for the rally. This was a great day for High Street Church. One hundred dollars and eight cents was raised by all forces combined.

TEXAS

From Bellville, Texas, the Rev. J. A. Tillory sends quite an interesting account of the various places he visited recently during his vacation. He says that on every hand he found evidences of progress among our people. The churches are alive and the people are energetic and alert. Between the various denominations he finds the existence of good feeling. The Rev. Tillory preached at several places on

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Now is the season of Summer Catarrh—the most dangerous form of Catarrh because it's the most deceptive.

Perhaps you have it and are making the great mistake of thinking it only a stubborn, sneezing, nose-running, head-cold—an ailment that comes with mid-summer and that you'll be rid of a while later on.

Don't deceive yourself about Summer Catarrh. It's far more than a simple ailment—it's a dangerous one. The very fact it troubles you at all in warm weather proves it's a deep-seated Catarrh of the worst kind...

Don't take any chances with such a treacherous disease. Start to cure it at once! It's the best season when you can clear it out of your system with the least time and trouble.

Take your Catarrh in hand now for what seems today a harmless ailment may be a very dangerous one when Winter sets in. Remember, neglected Summer Catarrh is too often the cause of that run-down, diseased and weakened condition that opens the gate to Consumption.

Don't neglect your Catarrh any longer. Don't meet the cold weather with your system undermined by this insidious, poisonous trouble. Write to me today and let me give you the most helpful and valuable

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on just what to do for it. It shall not cost you a penny and you'll find my counsel and information of genuine aid and benefit.

Don't hesitate to ask for my help. For twenty-five years I've been studying and curing Catarrh and I know it in every form. My advice has already cured thousands who now are free from Catarrh. I'll send you names and addresses of people living right near you, who'll willingly tell you of all that I did for them.

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Is your nose stopped up?
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Do you feel "all stuffed up"?
Do you have fits of sneezing?
Are you losing your sense of smell?
Are you losing your sense of taste?
Do you sometimes wheeze or cough?
Does the dust make you sneeze very badly?
Do you have pains across your forehead?
Do you sometimes have bad headache?
Do you blow your nose a good deal?
Is there a tickling in your throat?
Does the mucus drop in back of your throat?

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Gleanings from the Field

KENTUCKY

Harned.—Much interest in the work of the church is being manifested under the leadership of our beloved Pastor the Rev. J. S. Jones. We are proud of our pastor, and will do all we can to make him feel happy and at home. He has done more for the Church than any other Pastor we have ever had. On June 26 we had a rally in which we realized \$32.65 for the Pastor and Church. We have recently organized a Sunday School which is now in a growing condition. The outlook for a good year's work seems bright.—Richard Hughes, Jr.

WHY IS SUGAR SWEET?

If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not taste dissolve in the mouth, but do dissolve readily in the acids of the stomach. It is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years. Price 50c.

LOUISIANA

Morgan City.—Our church was recently divided into two companies for the raising of much needed funds and the result of their efforts was successful. One company was headed by our very brilliant physician, Dr. J. D. Nelson. Under his leadership his company raised \$125.15. The other leader was Mr. William Evans. He led his people to the raising of \$94.50. The total amount raised during the day was \$235.65. This was one of the greatest rallies in the history of Union Church. The pastor congratulates the entire church in the very great success of the effort and wishes to assure the members of his great appreciation for the splendid movement. He thanks the following ministers for the great amount of help they rendered in the rally: the Revs. Thomas Williams, J. T. Jordan, of the African Methodist Episcopal Church; the Rev. Levi Williams and his good people and the Rev. C. H. Hayse, of the Zedah Baptist Church.—T. F. Robinson.

Leesville.—On June 24-25, at Mt. Zion Church, our district superintendent, the Rev. Valcour Chapman, presided at our second quarterly conference. The district superintendent presided in his usual loving, helpful way, impressing all who came in contact with him. All reports showed the work to be in a prosperous condition. Sunday was an enjoyable day. The district superintendent preached an interesting sermon at 11 o'clock. During the day the collection amounted to \$28.50.—E. B. Jones.



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MISSISSIPPI

Bentley.—At Washington's chapel our second quarterly conference convened July 2. The Rev. D. F. Dudley, Superintendent, presiding. The officers presented good reports. Paid the Superintendent in full. Raised for all causes this quarter, \$60. Caesar Wilbert died April 17, 1910. He was a member of the Methodist Episcopal Church thirty-five years and died in full triumph of faith. Annie Wilbert died April 1, 1910. She was a member of the Methodist Episcopal Church twenty years, and died in peace. John Wilbert, their son, who died April 28th had been a member twelve years of the same church. Their funerals were conducted by the Rev. E. Ford.

Bay Springs.—It was gratifying to have so many members of the quarterly conference present at the meeting June 11-12. The Rev. D. F. Dudley, district superintendent, presided over this meeting, one of the best in years. Twenty dollars was paid to the district superintendent.—J. A. Jordan, pastor.

Pontotoc Circuit.—A good session of the second quarterly conference was held May 28-29. Secured four subscriptions to the SOUTHWESTERN, and raised \$13.00.—F. T. Compton.

Summit.—A loyal set of members have we at this place in our church. On the 29th of May a great financial battle was fought between H. McGoun and J. Reece; J. Reece raised \$54.00, H. McGoun \$50.00; total \$104.00. Mr. Sebron James and family raised \$20.00 and H. McGoun and family \$14.85; Enoch Simms, \$10.00; Nora Reece, J. Reece, Emma Brown, Mary Smith, each gave \$5.00; J. P. James, \$5.00; Cornelia Quinn, L. Brown, each gave \$2.50; L. Porter, \$2.75; Eva Gordon, \$2.25; Lou James and Green Moore, \$1.00. The wife of Rev. A. M. Quinn, of Harrison, Miss., has moved back to Magnolia. We are glad to have her with us again.—F. Smith, pastor.

Mound Bayou.—On June 25-26, Dr. H. B. Hart was with us in our second quarterly conference that convened at Mound Bayou. Reports from the officers and pastor showed marked advance along all lines. The amount raised for the quarter was \$288.18 for all purposes. Dr. Hart preached a soul-stirring sermon to a crowded house and administered the Lord's Supper to 52 persons. We are preparing the new parsonage into which our pastor will soon move.

OKLAHOMA

Oklahoma City.—Sunday was a glorious day at Quayle Methodist Episcopal Church. The pastor, the Rev. Wade Hamilton, preached a wonderful sermon. We are getting along nicely with our young church. We have the foundation of our parsonage laid and will soon complete it. We are planning for the District Conference which will convene here Aug. 1st. We also hope to have a great Revival, commencing as soon as the parsonage is done.—Walter Lewis.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

THE REV. J. C. CLEMONS.

The Rev. J. C. Clemons one of the Superauted preachers of the Upper Mississippi Conference died June 9, 1910. He said he was ready to go. He leaves a wife, one son and grand-son to mourn their loss. His funeral was preached on the first Sunday in July to a crowded house, assisted by Rev. W. H. McCarty and Rev. H. Collens of the Baptist Church. D. P. Shaw Pastor.

REV. THOMAS MOSELY

The Rev. Thomas Mosely was born June 10th, 1882; died in West Point, Miss., June 22nd, 1910, age 28 years and 12 days. He joined St. Paul Methodist Episcopal Church of West Point under the pastorate of Rev. J. W. Winbush in the year 1896; was licensed to preach under the pastorate of the Rev. J. H. Everett in 1902; was admitted on trial in the Upper Mississippi Conference, 1908, and was a probationer at the time of his death. He served the following places in the Upper Mississippi Conference: Union Grove, Clisby and Columbus City Mission. From the last named he was assigned to Belzona on the Greenville District. He went to his work shortly after the adjournment of the Conference at Kosciusko and spent only a short time when he was forced to return home thinking he would soon be able to return. But he grew weaker and weaker until on the 22nd of June the weary wheel of life stood still.

His funeral was conducted in St. Paul Methodist Episcopal Church by the Rev. F. H. Henry, District Superintendent of the Aberdeen District, and the writer. Rev. Mosely leaves a mother, sister, five brothers and many friends to mourn.—J. A. Slate.

REV. P. F. ROBINSON

On June 8th, the Rev. P. F. Robinson our pastor in charge of Dellsie, Miss., died at his post of duty. Bro. Robinson was one of the oldest members of the Mississippi Conference. He was a faithful preacher, energetic pastor and devoted husband. He leaves a wife and several relatives. Bro. Robinson died as he lived, a soldier for Christ. His funeral was conducted by the writer and Revs. W. H. Walker of the Baptist Church and James Roberson of Biloxi, Miss. We shall meet him beyond the river.—J. B. Brooks.

WALKER.—The Rev. A. E. Walker died March 20th, 1910. He was born in Green County, Georgia, June 1st, 1849. For thirty-six years he has preached the gospel, as an elder and minister in the African Methodist Episcopal Church. He was a member of the Georgia African Methodist Episcopal Conference. On January 5th he was thrown by a mule and did not recover from the fall. On March 20th, 1910, death claimed its own. The body was borne by the Lodge to its last resting place. He leaves a wife and

three small children in Senola, Georgia, a host of friends throughout the state, and two grown daughters, Elizabeth Jackson and Anna Johnson in Milwaukee, Wisconsin.—E. Jackson.

KIDD.—Brother James M. Kidd, of Caledonia, Mississippi, departed this life June 18th. He leaves a wife, mother and three sons and a host of friends. He was a member of Military Chapel for 32 years. His funeral was conducted by the pastor G. W. Baker.

WALKER.—Florida K. Walker, of Caledonia, Mississippi, passed away June 16th. She leaves a husband, children, mother, father and brothers to mourn. She being a member of the Eastern Star her remains were laid to rest by the members of the Star. The funeral was conducted by the Rev. G. W. Baker, assisted by Dr. C. W. Walton, of Columbus charge.—Ozle L. Kidd.

HEITMAN.—William Heitman, of Lexington, North Carolina, died June 12, 1910, strong in the faith of Christ, age 44 years. He was a faithful member of the Zion Methodist Church and of the Odd Fellows, and the Royal Benefit Society, No. 158. He was a loving husband and father. He leaves a wife and ten children. The funeral was largely attended by both white and colored. The white people showed their respect and esteem for the deceased by assisting in the interment of the body. The funeral was conducted by the pastor, Rev. Taylor.—Martha A. Wagner.

ENNELS.—John E. Ennels, brother of the Rev. A. F. Ennels, of the Delaware Conference, passed to his reward June 23, 1910, while attending the duties as class leader in the Asbury Methodist Episcopal Church. The funeral was held in said Church on the 26th. The Rev. C. G. Cummings officiated. Interment at Asbury Evergreen cemetery.—A. F. Ennels, pastor.

EANS.—At Calhoun City, Mississippi recently, Mr. George Eans a man very active and zealous in his Christian life, an honest and upright man, passed in to the Beyond.

CRAWFORD.—On Friday, April 22nd, one of our loyal and beloved members was called from labor to reward. She was the wife of Prof. D. D. Crawford and much beloved by all the friends who knew her. She was a leader and indeed a scholar. She leaves her husband, five children, four sisters and a host of friends to mourn her passing.

TILLONS.—Mrs. Kissie Tillons, a faithful member of Israelite Methodist Episcopal Church, Biloxi, Miss., died in full triumph of faith July the tenth, 1910. She was a member of the Methodist Episcopal Church for 37 years and leaves no relatives. Too much praise cannot be given to the woman's Home Mission Society of Israelite Methodist Episcopal church and especially to Sister Ida Johnson who took such good care of her. The funeral was conducted by James Robinson, the pastor, assisted by H. W. Woods and L. Rembert.

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Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

The Rev. R. C. Worsham of Simpson church will address the colored Y. M. C. A. next Sunday.

Miss R. O. Gadson, of Booneville, La., and teacher in the Southwestern Normal and Industrial Institute, of Many, La., is here visiting her friend Mrs. D. J. Price, enroute from attending the Summer Normal at Baton Rouge La.

SUNDAY, JULY 17th.—Good services all day, the prayer meeting led by Bro. R. Henry. Sunday school well attended. At 11 a. m. Bro. Eieby preached. At 3 p. m. in spite of the rain our rally was quite a success. The following ministers rendered good services: Revs. J. A. Lindsay, G. A. Cox, H. H.

Dunn, R. Armstrong, and J. Skilling. Rev. Mr. Gooden preached a strong sermon. Our steward sisters have matted the parsonage all over. Mrs. S. E. Dodson president. Collection for the day, \$87.25. T. B. Cooper, Pastor.

WILLIAM CHURCH.—We are still raising money for improvements on the church and expect to have another counting up day sometime in the latter part of next month. District Superintendents Chapman and Richards, have favored us recently with strong and helpful sermons. Dr. Chapman added to this a lecture on tuberculosis, which was an eye-opener to us on the laws of health and was much appreciated. Our annual picnic and trolley ride on the Monday, the 18 instant, was all that our hearts could wish. The day was fair and balmy, which added to our joy; so we went home that night with light hearts to welcomed slumber and dreams of what we had just passed through.—ELEONOR PARKER, Reporter.

SISTER HANNAH BRANSON.—One of the best members of Thomson Methodist church, and the president of the Stewardess Board, died in full triumph of faith July 14, Thursday morning at three o'clock, after an illness of fourteen days. Sister Branson was a contented christian and loved her church and was reliable. A sane and sturdy leader. She leaves four children, Mrs. Frances Curtiss, Miss Evalyn, Walter and Joseph Bronson, Thompson church and host of friends to mourn her loss. She was a member of three ladies benevolent societies: Ladies Universal, Ladies Prosperity, Ladies Perseverance No. 2. The ladies Universal buried her. Revs. Lafayette Forbes of the Baptist church, J. A. Lindsay of Gretna Boynton church, H. H. Morton of the Baptist church, and H. D. Monton Local Deacon of Thomson church, assisted me in the funeral services.—D. J. PRICE, Pastor.

LOUISIANA ANNUAL CONFERENCE

A word to the under-graduates:

Dear Brethren.—Do not wait until the day is fixed for the next session of the Conference before beginning your work of preparation. Do your work thoroughly every week. Have a system of study and adhere rigidly to it. Do your work so well in your preparation that you need not ask favors in

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ROBERT E. JONES, Editor
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NEW ORLEANS, JULY 28, 1910

Vol. No. 44—No. 30

A FORWARD MOVEMENT IN OUR COLORED CONFERENCES

Some one said at the World's Missionary Convention held in Edinburgh, that the next ten years would be the most important since the coming of Christ for the world's evangelization. This is an age of decided missionary endeavor and awakening in Church work. Aggressiveness is to be seen on all sides. There is a consecration of talent and of money in such proportion and relation as would be startling, were we not living in a very aggressive age. Missionary conventions, conferences, assemblies, abound. The problems of the world's uplift and of the spreading of the kingdom and of the lifting of the New Testament ideals are being studied seriously in universities, on the platform and at the fireside. Both the laity and the clergy, business men and scholars are devoting themselves to the great problem of life—the world's evangelization.

In the forefront in all these movements is the Methodist Episcopal Church; this Church has the largest contingency of Colored people vitally connected a part and parcel of the whole, of any church in this country. This membership is issuing in this week's **SOUTHWESTERN** a call for a forward movement which shall find expression in four mammoth conventions to be held in four important centers in 1911, from which points shall start movements which shall reach the last man of the three hundred thousand, and quicken the pace of our Church life and lift and broaden our vision. This movement has the endorsement of the Bishops of the Methodist Episcopal who are sympathetically interested in every movement that means the uplift of the Negro. The paper which finds a conspicuous place on this page is the expression of our beloved Bishops endorsing this movement. With such high commendation from our chief pastors and our unquestioned leaders we have no doubt but that our Colored membership will receive such an awakening as we have never had in all our history.

This movement contemplates better support for our pastors and the lifting of the standing of our ministry; to lay emphasis on this point to the end that the choice young men of our membership may hear and answer the call to the high and holy office of the ministry. Our schools, the very bone and sinew of the race's life, are to be rolled upon the heart of our people as never before to the end that out of their scarce earnings we may start an endowment which shall in a measure stand against the falling off of collections which ultimately will come; the young life of the church is to be awakened to the highest spiritual ideals and to the needs of the times; our Sunday schools are to be stimulated and Epworth Leagues built up; the work of the American Bible Society is to receive such impetus from this movement that there shall not only be aggressive spreading of the Word through printed page, but the pouring into the coffers of the Society such money as shall aid in its great work; an immediate result, to be hoped from in this movement, is the self-support of the **SOUTHWESTERN CHRISTIAN AD-**

VOCATE, which is and has been for years a potential factor in the uplift of our people and a molding power that we could little afford to dispense with.

"'T WAS SWIM OR SINK AND THE RACE SWAM—"

The *Epworth Herald* in its last number contains the following editorial which will be of interest to our readers:

"For reasons that need not be mentioned, the colored race has been much in the public mind during the past few weeks. Some important questions have arisen relative to the race in America, principal among them being this: How has the race been doing since the days of slavery?"

"In all lines of human endeavor the colored man has been brought into competition with the white man. Literally has he been like the boy who is thrown into the water by the older members of the swimming party and told to swim or sink. The boy generally swims. Has the colored man of America?"

"To us who are members and adherents of the Methodist Episcopal Church, a Church that has spent so much in life and funds for this race, it is gratifying to note that the colored man has been swimming and swimming well. He has made astonishing progress since the days of slavery?"

"We often say that money does not make the man, and that is true. But it is somewhat of a gauge of what a man accomplishes in certain fields of human endeavor. According to statistics that have recently been given out concerning the colored man in various States, great financial gains have been made by the race during the past few years.

"It is stated, for instance, that in North Carolina the total property listed by colored citizens in 1900 was \$9,478,000, and in 1908 it had increased to \$21,253,000, a gain of 123 per cent. In Virginia the colored men had property in 1900 amounting to \$15,856,000, which had increased to \$25,628,000 in 1908, a gain of sixty-two per cent. In Georgia, in 1900, they held property aggregating \$14,118,000, and in 1909 the total was \$27,042,000, a gain of ninety-one per cent.

"These are significant figures. They mean success of a certain kind and increased self-respect. It would be possible to give statistics of even more significance than these to show that the Colored race did not sink when it was thrown in over its head in the waters of citizenship. It learned to swim. Intellectually and morally and spiritually, as well as financially, the progress has been remarkable.

"Which is not saying that the race as a whole has attained to the best as yet, that there is no room for improvement. Even among members of the white race one can think of two or three minor things that might be improved!

"But that is not the point. The fact is that the colored race has learned to swim. Our efforts have not been in vain, and we have reason to be gratified. All of this notwithstanding the fact that, now and then, there are marks of degeneracy among that race as among the white, as was shown at Reno. (Continued on Page Eight).

RESOLUTIONS ON THE PROPOSED CONVENTION

Adopted by the Bishops of the Methodist Episcopal Church, at Their Meeting Held in Chicago, Illinois, May 4-7, 1910

We, the Bishops of the Methodist Episcopal Church, are glad to have had before us, the Revs. M. C. B. Mason and R. E. Jones, and Mr. I. Garland Penn, a deputation from a Commission which proposes to hold conventions in several of the chief cities in the South for the purposes of arousing the Colored Ministers and Members of our Church to more aggressive efforts for the promotion of all lines of Church work among them. We hail this proposed movement as indicating that these leaders and their associates see the possibility of bringing the part of our Church which they represent, into line with the increasing religious activity everywhere manifest.

We are gratified to note that it is the purpose of the proposed movement to quicken interest in all the chief phases of our Methodist work, by bringing before great Conventions in leading cities of the South those forms of work and those connectional agencies by which the mission of our Church must be accomplished. In view of the helpful influence of religious literature in the home and among our people it is to be hoped that the effort to extend the circulation of the *Southwestern Christian Advocate* will result in placing among its subscribers every office-bearer in our Colored Churches, Sunday Schools and Epworth Leagues, thereby hastening the self-support of this useful paper, which is an immediate duty of our Colored Conferences. We commend the proposed movement to the Ministers and Members within all our Colored Conferences and express the earnest wish that every spiritual and secular interest of all the Churches concerned may be largely promoted.

THOMAS BOWMAN,
HENRY W. WARREN,
JOHN M. WALDEN,
WILLARD F. MALLALIEU,
JOHN H. VINCENT,
EARL CRANSTON,
DAVID H. MOORE,
JOHN W. HAMILTON,
JOSEPH F. BERRY,
WILLIAM F. McDOWELL,
JAMES W. BASHFORD,
WILLIAM BURT,
LUTHER B. WILSON,
THOMAS B. NEELY,
WILLIAM F. ANDERSON,

JOHN L. NUELSEN,
WILLIAM A. QUAYLE,
CHARLES W. SMITH,
WILSON S. LEWIS,
EDWIN H. HUGHES,
ROBERT MCINTYRE,
FRANK M. BRISTOL,
JAMES M. THOBURN,
JOSEPH C. HARTZELL,
FRANK W. WARNE,
ISAIAH B. SCOTT,
WILLIAM F. OLDHAM,
JOHN E. ROBINSON,
MERRIMAN C. HARRIS.

Such is the beginning of what we hope will be an epochal event in the history of our people, when there shall be a decided forward movement in all the departments of our Church life, in lifting, as it were, the ocean level of our membership. The plan for this series of conventions was initiated by our own Dr. I. G. Penn, Assistant General Secretary of the Epworth League, who is Corresponding Secretary of the movement and who in several articles in this issue sets forth the plan in detail. We call upon our membership throughout the Church to a careful consideration of the purpose and plans of this movement to the end that they will lend their unstinted support so that we shall have large success as the movement deserves.

The Four Great Conventions for 1911

Baltimore, Md., May 31-June 4; Atlanta, Ga., June 7-11; New Orleans, La., June 14-18;
St. Louis, Mo., June 21-25

By Corresponding Secretary, I. Garland Penn

I know that the reader is struck with the above. "What is this? you ask. I answer, "Something New! Something Great!! Something Worth While!!! A Big Job for God!!!!"

It will go down in history in our Methodism, as epochal, when M. C. B. Mason, representing our Freedmen's Aid Society; J. W. E. Bowen, the Theological Training of our Ministry; R. E. Jones and M. S. Davage, our publishing interests; I. L. Thomas, our Home Missions and Church Extension Work; E. M. Jones and C. C. Jacobs, our Sunday School interests; W. W. Lucas, the Foreign Missionary Board; G. W. Arnold, the Steward Missionary Foundation for Africa; J. P. Wragg, the American Bible Society, and this writer, the Epworth League, met in the city of Pittsburg, March 26, 1910, in the parsonage of our new and splendid Warren Memorial Methodist Episcopal Church, and formed themselves into what is known as the "Commission on the Quadruple Convention Forward Movement."

These brethren forming this Commission, after carefully going over what had been accomplished during these years in the extension of Christ's Kingdom, along the lines of church activity represented by them, and considering the loyal support which our churches and pastors had given them, deemed that the time was ripe to inaugurate what will be surely considered, without an extravagant use of the superlative, the greatest movement ever begun by our people in the history of Methodism. If the reader will carefully note when and where these conventions are to be held, and as such, that they are strategically located, and how each convention is going to compete with the others, and thus bring about success for the whole, and if also the reader will note the great purposes compassed in this forward movement, it will appear that the inauguration of this movement and the working of it to the point of success in the oncoming years, is to mark the greatest achievements in the point of results, ever secured within our connection, as a race, in the Church.

The Conventions are to be held covering the Conferences as follows:

May 31st-June 4, 1911, at Baltimore, Md., covering Delaware, Washington, and North Carolina.

June 7-11, 1911, at Atlanta, Ga., covering South Carolina, Atlanta, Savannah, Florida, East Tennessee.

June 14-18, 1911, at New Orleans, La., covering Mississippi, Upper Mississippi, Texas, West Texas, Central Alabama.

June 21-25, 1911, at St. Louis, covering Little Rock, Lincoln, Central Missouri, Lexington, Tennessee.

It will be noticed that as nearly as possible the Conferences are assigned to the Conventions as to date and place, which can be most conveniently reached and with least expense. In the case of the East Tennessee Conference, that part of the Conference from Bristol to Salem, Va., may be more convenient to the Baltimore Convention than to the Atlanta. In case of the brethren and churches of Northern Alabama and Mississippi, the Atlanta Convention may be more convenient than the New Orleans. In the case of the Eastern part of the Tennessee Conference, the Convention at Atlanta may be more convenient than St. Louis. It is desired that those who attend the Conventions, of our pastors and laymen, shall be as greatly inconvenienced in cost of travel as possible and they are expected to select the Convention which will be most convenient to them.

Purposes of the Conventions

It will be seen that the purposes of the Conventions comprehend aggressive work for the future that will effect every part and life of the Church among us. The immediate purposes are elaborated upon in other articles in this issue, and these as others will from time to time be further elaborated upon during the year through the Southwestern, through circulars, and upon the platform. They are:

1st.—Better support and larger salaries for our ministers and more promptly paid.

2d.—To make a concerted effort for the self-support of the Southwestern Christian Advocate.

3d.—To inspire our people to larger giving and more active interest in every phase of our church life.

4th.—To inaugurate and prosecute a systematic scheme of giving, dating from the Conventions, toward the endowment of our Institutions of learning under the Freedmen's Aid Society and to increase our Foreign and Home Missionary offerings.

5th.—To bring the many efficient and worthy laymen among us into vital and active relation to our work.

6th.—To insist and impress upon our ministry, officary, and membership that our most valuable asset is our young people and how the Sunday School and Epworth League may help us to save them for the Church and the nation if they are given the attention they demand.

7th.—For a larger circulation of the Bible in our homes, and to advance the interest represented in the American Bible Society.

8th.—To interest our people more and more in Africa as our special mission field, the object of our personal efforts in furnishing workers and means for its redemption.

I said that the superlative was not extravagantly used when this Convention Movement is regarded as the greatest yet inaugurated among us. Understand, the initiative is begun with us in this Movement. If our contact and training in our great Methodism has not given us sufficient vision to see big things to be done, and how they may be done, then we are not as far along as we ought to be.

Nothing like this has ever been done before among us.

It would appear as though the ringing appeals made in the past by our brethren forming the *Commission Movement* and the splendid and loyal efforts made by our District Superintendents, our Pastors, our Churches, Sunday Schools, Leagues, Brotherhoods, Women's Societies, Trustees, Stewards—in support of them are all approaching the crystallization and unification period in this Convention Movement—when dating forward, we are going to pull all together along well defined lines, and in a few years startle the Church with our achievements in results for the salvation of our youthhood, and the making permanent our educational outfit, as well as bringing to glorious self-support every Missionary endeavor at home and increasing our contributions, double, that now being given, to save our brethren over the seas.

Can we do the big things contemplated in the Forward Movement? Listen! What we have done and our mighty machinery back of us is a guarantee, if all work together, ministers and laymen, what

The Two Immediate Results to Be Secured Through the Convention Movement

By Corresponding Secretary Penn

That this great movement is to be unselfish and seeks only to lift where lifting is needed and to take care of interests in the order of their pressing and immediate importance, is to be seen in the two lines of Church interests to be pressed and pushed simultaneously with the working up of the Conventions and a report made upon the same at each Convention. The Commission is agreed upon this.

1st.—That there is no more pressing duty of the Church to-day than that our ministry should be better cared for, and that what is promised them, should be paid. Of course, with this should come a better preparation, better service, less attention to secular things, which will come in the very nature of the case, if the necessity for outside work is eliminated by better support. We are not keeping pace with the Church in this respect. Laymen's Associations in our white Conferences have taken it among their duties to see that from year to year the minister

the next ten years will reveal will be startling. It is worth while to try.

Here are some facts without comment as to what we have done, and who we are.

1st.—We are giving more for benevolencies than any similar number of Colored people in the world, yet we are not giving half of what we can or will give.

2nd.—Our nearly 300,000 Colored membership in Methodism represents the largest body of Colored people in the world organically a part of a great Church in which the white people are dominant.

3d.—No great Church where the white people are dominant in the world admit the Negro on such terms of equality as does ours; hence, it may be said, we do business for God, jointly with the most conservative and altogether liberal white man in the world in a Church organization.

4th.—In view of the above, we have the equipment in men, means and things for big movements for God, if we pull together.

5th.—The Church has encouraged us more than any similar organization its Colored membership in the world. What other Churches with Negroes organically a part, has so many of the representatives of the race in high position, as the G. O. C. (GRAND OLD CHURCH).

6th.—Take our ministry and laity as a whole, through and through, we are as well equipped educationally, our Church edifices are as commodious as any, and our backing superior.

7th.—Then with all that has been said, we are at home.

This is not time nor place to give history, but this writer has been taking a little time before midnight to search Methodist history to sustain the statement, we are at home.

The Church will one day have some facts, not well known to many, that from the time Mr. Wesley landed near Tybee Island and Savannah, sailing up Savannah River February 5, 1736, to date, the Negro has been interested in Methodism and Methodism in the Negro. Those whom God thus united in reciprocal brotherhood, let only God put asunder.

Now in the light of all that has been said, What is our trouble? This is it. We are not AGGRESSIVE enough. We need to MOVE.

We must do two things.

1st.—Reach the people more largely.

2d.—Handle them after they have been reached and get results.

This runs through the Convention scheme in every purpose. All of our Bishops endorse the Quadruple Convention Scheme. See Resolutions on front page. Never before have we had this.

It is now for our District Superintendents, Pastors, Local Preachers, Class Leaders, Stewards, Trustees, League and Sunday School Officers, men, women, children, churches, Leagues, Sunday Schools, Brotherhoods, Ladies' Aid Societies—everybody fall in line right behind our Bishops and Commission and do the biggest job we have ever undertaken in Methodism.

May God help you to see it, feel it, study it, pray for it, and work for it to the limit, for the movement is not of a year, but years.

is better paid, commensurate with the success he has, as is the case in secular affairs; and why should we not do it? That princely layman, Hon. John A. Patten, a few year ago started a movement in the Holston Conference for an increase of Pastors' salaries and paying up in full until a few years ago, if I mistake not, every salary of the ministers were reported paid and notable increases made.

More will be said as to this. If two thousand pastors in the year beginning this July 2d, until the next July, 1911, can witness through liberal-hearted laymen an increase of from fifty to one hundred dollars and more in their salaries, what a blessing it will be to the men who ought to be relieved of temporal cares and wants that they might give themselves wholly to the work of God.

2d.—The next immediate necessity among us is the self-support of the *Southwestern Christian Advocate*.

The success of our whole propaganda is based upon a reading Church, an informed Church, an intelligent membership. Our organization according to the *Year Book* for 1910 is as follows:

Traveling preachers	2,019
Local preachers	3,870
Churches	3,351
Sunday Schools	3,835
Epworth Leagues and Junior Leagues.....	2,115

With this force and organization if every traveling preacher, local preacher, three in every Church, two in every Sunday School, two in every League, would be a subscriber for the *Southwestern Christian Advocate*, the paper would have 27,832 subscribers and be not only self-supporting but yielding a dividend to our Conference Claimants. It is not too much to expect either, for in this calculation, no reference is made to the thousands of sympathizers and friends attendant upon our Churches?

How may this list be secured?

If each pastor would himself become a subscriber, get each of his local preachers to do so, and then be sure he gets as many from the Church, Sunday School and Leagues as he can, making sure not to get less than three from the Church, independent of himself and local preachers, two from the Sunday School independent of the Church, and two from the League independent of Church and Sunday School, he will have contributed his quota for the absolute self-support of the paper, if no other preacher in our Methodism in Colored Conferences had

done his duty. In other words, let the slogan be, every pastor and local preacher a subscriber and seven others the *minimum* number of subscriptions from each of the 3,351 Churches and the whole world outside, by the opening of the first Convention in Baltimore, May 31-June 4, 1911, and when we close at St. Louis, we will sing as never before:

Praise God, from whom all blessings flow.

Is there a preacher among us who will admit he can't do this, and is there a local preacher who will refuse to join in so great a consummation? If so, let the Church know who he is, and where he is and his lonesomeness will be his punishment.

These are the two big things to be accomplished and reported done at the Conventions.

See what the Bishops who are among our foremost Americans and religious leaders say in their resolutions on front page concerning our immediate duty. What they say, Methodism does. They say:

In view of the helpful influence of religious literature in the home and among our people it is to be hoped that the effort to extend the circulation of the Southwestern Christian Advocate will result in placing among its subscribers every office-bearer in our Colored Churches, Sunday Schools and Epworth Leagues, thereby hastening the self-support of this useful paper, which is an immediate duty of our Colored Conferences.

Won't each pastor now do his duty as above stated in the light of this important and pressing declaration of our Bishops?

C. C. Jacobs, of the Board of Sunday Schools; I. L. Thomas of the Board of Home Missions and Church Extension; W. W. Lucas, of the Board of Foreign Missions; J. W. E. Bowen, of the Gammon School of Theology; met at Pittsburg, Pa., March 25, 1910, upon the call of I. Garland Penn, and at Brother Penn's suggestion decided to call four great Educational and Missionary Conventions, covering the territory of our nineteen Colored Conferences, the said conventions to be held one after another, in Baltimore, Atlanta, New Orleans and St. Louis.

"Whereas, said conventions are to be held with a view to finding out what we have done, what is now before us not done, and to generate enthusiasm and inspiration to do what is yet to be done, looking toward fully measuring up to self-support in all the interests dear to us, and to more fully and aggressively align ourselves with all our forward movements for the training of our youth, the endowment of our educational institutions and the saving of men and women at home and abroad; and,

"Whereas, the plan to hold said convention has already been approved by the Washington and Lexington Conferences, the only conferences meeting since the plan was projected; therefore, be it resolved:

"First. That we approve of such conventions, and that we pledge ourselves to attend as District Superintendents and Pastors, and that we will do our best to have our Superintendents of Sunday Schools, our Epworth League Presidents, our Local Preachers, and one delegate from our Quarterly Conference and one from the Church at Large to attend.

"Second. That we accept and agree to raise one cent per member for the expense of the conventions, and that the same sum be raised and forwarded as soon as the permanent organization is effected by our brethren; our office representatives, and the same is made known.

(Signed) W. C. Ellis,
John H. McAllister,
R. Davis."

From Greensboro District Conference— North Carolina Conference

"Whereas, there is to be held four great Conventions under the auspices of a Commission, said Conventions to be held in Baltimore May 31-June 4, 1911; Atlanta, June 7-11, 1911; New Orleans, June 14-18, 1911; St. Louis, June 21-25, 1911.

"Whereas, these conventions for colored conferences have for their purpose the enlightenment of our people upon the aims and plans of the Church for larger results in the advancement of God's Kingdom, and are, therefore, timely and necessary.

"Whereas, said conventions have been approved by our entire Board of Bishops and already by three of our Annual Conferences; therefore, be it

Resolved, That we, the District Conference of the Greensboro District, of the North Carolina Conference, assembled in our Annual session this July 15, 1910, approve the Conventions most heartily, and pledge as ministers and laymen to attend and see that the Churches we represent are adequately and fully represented in the Convention.

"That it is the sense of our body that the Baltimore Convention is the one most convenient for our territory, and we assure the Commission in charge of our purpose to be present in as large numbers as possible.

"That we approve of the financial plan adopted by the Commission of one cent. per member to pay the expenses of these Conventions, and as such pledge our District to raise \$30 for the same."

WHO ARE DELEGATES TO THE CONVENTION AND THEIR ENTERTAINMENT?

BY CORRESPONDING SECRETARY PENN

The decision of the Commission as to the composition of the delegation to each Convention is as follows: The District Superintendents, Pastors, Recording Steward, Chairman of Trustee Board, Superintendent of Sunday School, President of the Epworth League, Superintendent of Junior League, President of Ladies' Aid Society, President of Methodist Brotherhood and two delegates at large from the laity of the Church. We have no suggestion to offer as to whether the interest represented shall pay the expenses of the official, at the head of such interest, but it seems to us the most natural thing to

(Continued on page Seven)

Resolutions of Annual Conferences and District Conferences Already Passed in Approval of Conventions

It will be noted that three of our strongest Conferences, the Washington, the Delaware, and Central Missouri, which met after the Commission had decided upon these onventions, have by ringing resolutions approved of the Conventions. The District Conferences meeting now and in the next two months and all the Annual Conferences meeting during the fall and spring, beginning with the North Carolina, will be asked to pass resolutions in approval of the plans and purposes of the quadruple convention movement.

The resolutions thus far passed and sent to the office are as follows:

From the Washington Annual Conference at Pittsburg, March 28, 1910

Resolutions on the Missionary and Educational Conventions, 1911

The Washington annual conference received the following communication from the brethren whose names are affixed thereto, viz.:

"The following brethren, after thoughtfully and prayerfully considering the many-sided interests of our work at large, and in order to strengthen our forces and inspire our people to a larger endeavor for the prosecution of all Christian causes among us, and that our race may come more aggressively into all lines of Christian activity, respectfully recommended that we hold during the summer of 1911, four Educational and Missionary Conventions among our people at the following centres—viz., Baltimore, Md., Atlanta, Ga., New Orleans, La., and St. Louis, Mo. These conventions shall be composed of our district superintendents and pastors from all of our conferences who are members of the same, and of delegates from our educational institutions, Epworth Leagues, Sunday schools and churches.

"We further ask that our Annual Conference, District Conferences, Quarterly Conferences, Epworth League and Sunday School Conventions approve of this movement and prepare to send delegates to these conventions."

M. C. C. Mason, Cor. Sec'y Freedmen's Aid Society.

J. P. Wragg, Agent American Bible Society.

I. L. Thomas, Field Agent, Board of Home Missions and Church Extension.

R. E. Jones, Editor Southwestern Christian Advocate.

I. Garland Penn, Ass't General Secretary Epworth League.

W. W. Lucas, Field Secretary Board of Foreign Missions.

C. C. Jacobs, Field Agent of the Board of Sunday Schools.

E. M. Jones, Field Agent, Board of Sunday Schools.

J. W. E. Bowen, President Gammon Theological Seminary.

"Be it resolved, That we heartily approve of and commend this great project. We believe that these conventions have in them greater power to quicken our workers and develop our work in a way that shall redound to the glory of our Christ.

"Resolved further, That we request all of our Annual Conferences, Quarterly Conferences, Sunday School and Epworth League Conventions and Institutions of learning to join with these, our brethren, to make these Conventions a great success.

E. W. S. Peck,
Nathaniel Carroll,
G. E. Curry,
E. S. Williams,
W. C. Thompson,
Jos. Wheeler,
S. R. Hughes,
M. J. Naylor,
District Superintendents."

From the Lexington Conference at Maysville, Ky., March 31, 1910

Four Mammoth Conventions

"Whereas, the men representing the general interests of the Church among our people have united to promote mammoth conventions of missionary and educational character at four great centers—Baltimore, Atlanta, New Orleans and St. Louis, during the summer of 1911; and,

"Whereas, the object of these meetings is to promote self-support in all phases of our church and inspire our people and ministry to a more faithful performance of the duties of the Church; therefore, be it

"Resolved, That we the Lexington Conference, hereby approve of the conventions planned and pledge our hearty support.

(Signed) E. A. White."

From the Central Missouri Conference at Kansas City, Mo., April 6, 1910

Resolutions on four Educational and Missionary Conventions for summer of 1911:

"Whereas, the following brethren, representing officially the several interests in our Methodism, in the person of Drs. M. C. B. Mason, Corresponding Secretary of Freedmen's Aid Board; I. Garland Penn, of the Epworth League; R. E. Jones, of the Southwestern Christian Advocate; E. M. Jones and

THE CHRISTIAN LIFE

Our Merciful God

"Blessed are the merciful." The unmerciful man excludes from his own soul thereby the mercy of God. It is not that God will not have mercy, but it is true that man can not receive mercy unless he himself be merciful.

"The mercy I to others show,
That mercy show to me."

"The quality of mercy is not strained:
It droppeth as the gentle dew from heaven
Upon the place beneath. It is twice blessed—
It blesseth him that gives, and him that takes."

The forgiveness of others is the condition upon which God forgives us. The exercising of mercy toward others brings God's mercy to our own souls.

"Blessed are the pure in heart." I am glad that it does not read, "Blessed are the great in intellect," or "Blessed are the rich in this world's goods," but "Blessed are the pure in heart." This brings the vision of God within the reach of all; for if all may not be rich or great, all can be pure.—Rev. Robert Forbes, D.D.

Brooding Times

Today mark the young maple leaves, and note their size. Then after a week you will find that the leaf has quadrupled in size. In six weeks it will be full-grown. In eight weeks the stem will have reached the limit of its extension for this year. All the rest of the summer will be given up to rest for the purpose of hardening and strengthening. The soul also first grows then rests. That is why Christ, at regular intervals, goes into the desert place, that He may refresh His tired power. That is why every moral teacher must be alone for two or three hours every day. He must not rest, he must not think, he must simply brood, he must close his eyes and look, he must close his ears and listen. He must wait expectant for the message that will come, and keep coming.—Rev. N. D. Hillis.

Christian Cheerfulness

It is very meet, right and our bounden duty to cultivate the grace of cheerfulness. The world is very evil. There are many things to make men sad. Many are weary and discouraged. Amid all the evil and discouragement we should not lose hope. "Be of good cheer."

Christian cheerfulness is not frivolity. A frivolous spirit cannot be too severely condemned. Sinful mirth is as far from Christian cheerfulness as midnight is from noonday. There is a laughter which is neither seemly nor wholesome. The wise man says, "As the crackling of thorns under a pot, so is the laughter of a fool."

Christian cheerfulness does not include seriousness. While the Christian is cheerful he is also sober-minded. He contemplates the great things, considers the awful things and reflects on the serious things of life and the universe. It does not exclude sympathy and pity. Let no one imagine that it is necessary to avoid the house of mourning in order to be cheerful. We need not smother our pity that we may cultivate our joy. Cheerfulness does not detract from the genuineness and value of sympathy in the least; but, on the contrary, it enhances them. The sympathy of a bright and happy spirit is more beautiful and more effectual than the sympathy of a gloomy soul. If you were passing through deep waters of tribulation you would not value the conversation of a long-faced, sad-voiced, melancholy man; but you would appreciate a call from a man whose heart and face were beaming with joy.

Nor does Christian cheerfulness exclude sorrow. What blunderers we mortals are. We think that if we are cheerful no sorrow must be allowed to intrude upon our gladness, and if it should creep in we would expect our cheerfulness to take wings and fly away. But it may not be so; it should not be so. There is no good reason why joy and sorrow

may not dwell together in the same breast and be all the better by the union. Solomon says, "Even in laughter the heart is sorrowful." Paul says, "As sorrowing, yet always rejoicing." Could any two things be more diametrically opposed to each other than joy and sorrow? Yet they may often be found dwelling together on friendly terms. We have observed that there are very few perfectly clear days. Most days are made up of mingled sunshine and shadow. Look up into the sky on a clear day and you may see a cloud or many clouds, and if there should be no cloud visible you have only to wait a little while and a cloud will rise. A cloudless day is rare. It is better so. The clouds make the light mellow and moderate the heat of the sun. A picture made up of a single color, however bright, would not be a work of art. All the masterpieces are made up of bright and dark colors, skillfully blended. So it is in life. "Cheerfulness and sorrow blended make a more beautiful and manly character than cheerfulness alone." "There is a mystical union between our smiles and our tears."

This mingling of cheerfulness and sadness has been noted in the lives of great men. Martin Luther spent most of his life in the smoke of battle, but the laughter of Luther was notoriously boisterous. Tennyson was fond of a good laugh, yet it was he who wrote one of the saddest poems in the English language. Mr. Lincoln was bowed down with care and sorrow, and most men who saw him thought he had a sad face, yet it may be doubted whether the world ever produced a man who had such a keen sense of humor or one who knew so well how to make a whole nation laugh.

Dr. Morris of Scotland says, "When the heart throbs and feeling is enkindled, and every nerve is quivering with emotion, we scarcely know whether we are sorry or glad." Not long ago a beautiful young woman was married, and after the ceremony,

Give Us Men

Give us Men!

Men—from every rank,
Fresh and free and frank;
Men of thought and reading,
Men of light and leading,
Men of loyal breeding,
The Nation's welfare speeding;
Men of faith and not of faction,
Men of lofty aim in action:
Give us Men—I say again,
Give us Men!

Give us Men!

Strong and stalwart ones;
Men whom highest hope inspires,
Men whom purest honor fires,
Men who trample Self beneath them,
Men who make their country wreath them
As her noble sons,
Worthy of their sires!
Men who never shame their mothers,
Men who never fall their brothers,
True, however false are others:
Give us Men—I say again,
Give us Men!

Give us Men!

Men, who when the tempest gathers,
Grasp the standard of their fathers
In the thickest fight;
Men who strike for home and altar,
(Let the crowd eringe and falter),
God defend the right!
True as truth, though lorn and lonely,
Tender as the brave are only;
Men who tread where saints have trod,
Men for Country—Home—and God:
Give us Men! I say again—again—
Give us Men!
—Bishop of Exeter.

while the bride and groom were being overwhelmed with congratulations, her face was wreathed with smiles as glorious as the rainbow and her eyes were full and running over with tears. In her innocent and childish frankness she cried out, "I am not crying because I am sorry." She was illustrating in real life the fact that light and shadow are near akin. Cheerfulness and sorrow are blended in every true life.

Christian cheerfulness is gladness and hopefulness kindled in the heart of the Christian by the Holy Ghost. It is of God.—Ex.

"My Times are in Thy Hands"

"In the days of your gladness, and in your solemn days. . . . I am the Lord of your God." Such a sympathetic, blessed assurance as this ought to vanquish every fear, quell every doubt, and reduce to peace and quietude every tumult of the soul. The Sandwich Islanders believe that the strength of the conquered enemy passes into the body of the conqueror. In a moral and spiritual sense this is true of life's clouds. They pass into our character, and sour or sweeten according to the way we bear up under them. It is easy to see the fatherhood of God in the sunshiny, glad days, but hard to see him in cloudy, solemn days, but he is there just the same. God help us to read his purpose behind the cloud, and rest serenely that somehow and somewhere and sometime this cloud is preparing us and the world for some great blessing. Every cloud that is to fall upon us in this year of our Lord 1910 will be weighed and balanced in our Father's hands ere it touches us.

"My times are in thy hands;
Why should I doubt or fear?
My Father's hand will never cause
His child a needless tear.
—Record of Christian Work.

Christ's Divine Help

Behind the veil, where every man is alone with his sin and his God, Christ only can help. My brother, in the loneliness of sin, on the battleground of temptation, we know how very far away the crowd feels; how utterly irrelevant our brother's merit; how hopeless our brother's love. It is just here Christ penetrates and proves Himself Divine. Of our great guilt He tells us, I have borne it, and stand by thee; of our sin, This is my charge; of our weakness, My grace is sufficient for thee; of our shame, I love thee, the Father hath forgiven thee; of our hopelessness, I will trust thee with my work, with my interests. Be of god cheer!—George Adam Smith.

Try Singing a Bit

A writer tells of a boy who was sunny and brave. He met his ills of life, which too many people regard as almost tragedies, with courage. Nothing ever daunted him. Where most boys are afraid or break into tears, he was undismayed and untroubled. But one day something serious happened. He and a playmate climbed a tree. Just when our little philosopher had reached the top, his foot slipped and he fell to the ground. He lay there, evidently hurt, but uttered no cry. It was the playmate that screamed. The doctor found the leg badly broken. The boy bore the setting patiently without a whimper. The mother slipped out of the room to hide her own tears—she couldn't stand it as well as her boy did. Outside the door she heard a faint sound and hurried back, almost hoping to find him crying.

"My boy," she said, "do you want something? I thought I heard you call."

"Oh, no, mother," he said, "I didn't call. I just thought I'd try singing a bit." And he went on with the song.

"When you have pain, or struggle, or a heavy load, or a great anguish, don't complain, don't cry out, don't sink down in despair, don't be afraid—try singing a bit. Trust God and praise!—J. R. Miller, D. D.

OUR YOUNG PEOPLE

Skilled Labor

There is skill in every line of work. There are as many skilled ditch diggers, hod carriers and section hands as there are unskilled machinists, bankers and doctors.

Skill in any calling or profession means, or should mean, the doing of even a routine task a little better than the ordinary craftsman. All laborers know that the man who can swing his pick most effectively in a cramped space, who can shovel "right" or "left-handed" as the occasion demands, is sure to be the first man hired and the last to be discharged.

The hod carrier who puts thought enough into his work to arrange his load in a new way, and can carry twelve bricks up the ladder with less labor than his unskilled brother carries ten, will always find bricks waiting for him, when the "unskilled" hand is walking the street.

The cowboy who is the best horseman and the most accurate with the lasso is the one retained after the round-up, when the others are let go.

The "skilled" banker makes no mistakes on his loans, the "skilled" physician few errors in his diagnosis. They study a little longer and a little deeper than the more brilliant colleagues, mayhap, who loan by guess and diagnose by intuition, leaving ruin and death behind them.

Resolute to be "skilled" labor. It means a little more work, a little more pains, less think-so and more know-so; but it also means more pay.—"The American Boy."

Geniality

The preacher said there is no place in heaven for sour people, nor is there really any place on earth, but there are some people who too often insist upon occupying such a place. They wouldn't if they knew how little they were liked. A person may show sorrow and feel the pressure of a gloom upon his heart, but to be sour, crabbed, ill-natured, is to express a phase of disposition that is extremely distasteful, if not disgusting.

To be sour is to find fault with everybody except oneself. It is the worst sign of egotism. It is being mad at the world. Nobody enjoys being that way. It is punishing oneself in order to evoke sympathy, but it never works. Nobody cares for a sour person. One feels more like licking him if it were lawful to do so.

The opposite of this spleenful condition of soul is sweetness of disposition—a kindly temper turned toward the world. Such a disposition is worth a ton of gold. A man can do more business with it, make more friends, create more happiness and insure happier homes than he can with almost any other grace. The genial man is always welcome. He is like a flower, a streak of sunshine, the song of a bird—he is in harmony with the beauty and joy of all things.

There was one time a sour man who resolved not to be sour that day. In everything he was agreeable and cheery. It was then he discovered a new world, a world that he never knew existed, where everybody was good and kind; there he met a smile wherever he turned and heard music in the voices of all about him. Surely the preacher was right—there are no sour people in heaven; nor on earth if heaven's there.—Ohio State Journal.

A Hard Word

Perserverance! Can you spell it? And its meaning, can you tell it? If you stick to what you're doing, Study, work, or play pursuing, Every failure bravely meeting, Bravely each attempt repeating, Trying twice and thrice and four times, Yes, a hundred, even more times, And its meaning, you can tell it!

—Youth's Companion.

Why Johnnie Failed

Johnny had a little mind,
It was his very own,
And nothing could be put in it
Except by him alone.
It wasn't very big, it's true,
But there was room inside
For lots of fine things, chosen out
As Johnny should decide.

Mother and father gave to him
All sorts of good advice,
But Johnny never put it in
Or thought about it twice.
But all the ugly things the boys
Upon the corners said,
Why, Johnny picked them up at once
And put them in his head.

At school the teacher tried her best
To give him facts and rules
Of every useful sort—but, no!
For Johnny hated schools.
He picked up brag, and vulgar slang,
Dime novel, too, ten deep,
And filled his mind till it was like
A tainted rubbish heap.

So when the day of manhood came,
When Johnny searched his mind
For skill and power, it played him false,
And nothing could he find
But worthless trash and ugly thoughts,
And so he failed, alas!
As any other boy who reads
Coming to Johnny's pass?
—Priscilla Leonard in the Morning Star.

Helping With a Word

A young girl was passing an aged aunt one day when she suddenly stopped, laid her hand gently on the white head, and said: "How pretty your hair is, Aunt Mary!"

The simple words brought a quick flush of pleasure to the wrinkled face, and there was a joyous quiver in the brief acknowledgement of the spontaneous little courtesy.

A young man once said to his mother: "You ought to have seen Aunt Esther today when I remarked, 'What a pretty dress you have on, and how nice you look in it!' She almost cried, she was so pleased. I hadn't thought before that such a little thing would please her so."

"I never expect to eat any cookies as good as those you used to make, mother," said a bearded man one day, and he was shocked when he saw her evident delight in his words; for he remembered that he had not thought to speak before for years of any of the thousand comforts and pleasures with which her skill and love had filled his boyhood.—The Young Evangelist.

Speaking Faces

"I didn't say a single word," said Annie Barton to her mother, who was reproving her for her unamiable temper.

"I know you didn't Annie; but your face talked." What volumes our faces say! Some speak of love and kindness, some of anger and hatred, others of pride and rebellion, and others still of selfishness. We can't help our faces talking; but we can make them say pleasant things.—Selected.

What's the Use

"How much did you ever make by complaining?" asked a man of his "disgruntled" granddaughter. "Come, now, be honest with yourself, and think it all out and see if you do not lose by grumbling." Finding fault is indeed an unprofitable occupation. It "snarls you up inside," as the little boy said of his hot temper, and so puts you out of joint with the world that you are sure to find something more to grumble about, and so it goes from bad to worse all the while.—East and West.

A Great Captain

The teacher was talking with the boys about the privileges they would have should they unite with the church. She did not speak of it so much in the light of a duty, as in that of a happy privilege. Robert said that he had never thought of becoming a church member, until he had grown up. "If," said the teacher, "you were asked to enroll yourself under the banner of a captain whose name and fame had gone over the whole world, and were told that you might do it to-day, would you ask if you might not wait ten or fifteen years? There is no reason why a boy who loves and honors Christ should postpone uniting with the church until he is twenty-one or twenty-five. Jesus will accept from you a boy's devotion. Every game that you play, every book that you read, every friend that you love will have for you a new attraction if, you are enrolled under the banner of the Great Captain. If you wear a class pin you are not ashamed to show it. You are glad to have everyone who meets you to know the class and the school to which you belong. Joining the church is a simple, honest and straightforward way of letting the little world about you know in what company you are training for the coming life. I wish I could persuade you not to refuse so great an honor and so sweet a privilege."

As the boys walked home from Sunday School Robert, John and the rest thought a great deal about what the teacher had said, and a few weeks afterwards they were among those who, for the first time, took their places at the Master's table.—

Haydn's Masterpiece

Joseph Haydn, the great composer, was known throughout the world before he composed his masterpiece, "The Creation." The poem was sent him from England, and was translated by a friend. He read it again and again and gradually it seemed as if the words were transformed into music although he had not written a single note; inwardly he seemed to be trying and weighing the sublime melodies. One day as he sat in his villa in the suburbs of Vienna he cried, "Yes, it will do. I shall succeed. God will give me strength." Kneeling down with folded hands and beaming face and eyes lifted to heaven he prayed, "O, Lord God, give me Thy blessing and Thy strength that I may gloriously and successfully carry out this work which praiseth Thee and Thy creation. Breathe Thy Holy Spirit into the words which Thou speakest in my work. Speak through me to Thy creatures and let my music be Thy language." He rose slowly from his knees and went to his piano as if dreaming. His hands touched the keys and they gave forth a magnificent response. Louder and louder rolled the music; now bursting forth into tremendous jubilee, then dying away in sad complaints and gentle whispers, and again breaking out into a swelling thundering anthem.—Selected.

A Queer World

A pin has a head, but has no hair;
A clock has a face, but no mouth there;
Needles have eyes, but they cannot see;
A fly has a trunk without lock or key;
A timepiece may lose, but cannot win;
A cornfield dimples without a chin;
A hill has no leg, but has a foot;
A wineglass has a stem, but not a root;
A watch has hands, but no thumb or finger;
A hoot has a tongue but is no singer;
Rivers run, though they have no feet;
A saw has teeth, but it does not eat;
Ash trees have keys, yet never a lock;
And baby crows without being a cock.

—Christina Rossetti.

Jesus on the Way to Jerusalem

International Sunday School Lesson for August 7, 1910

(Matt. 19: 1, 2, 13-16.)

GOLDEN TEXT: "Jesus said, Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven.—(Matt. 19: 14.)"

TIME: March A. D. 30.

PLACE: Perea, beyond Jordan.

Daily Home Readings

M. Matt. 19: 1, 2, 13-26; Tu.—Deut. 31: 7-13; W.—Matt. 18: 1-14; Th.—Luke 12: 13-21; F.—Eccl. 2: 1-11; S.—Matt. 6: 16-23; Su.—Mark 10: 13-22.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

How blessed the words and how beautiful the act by which Jesus made it known that children have a place in the kingdom! It had not always been thought so. Original sin had loomed so largely, that original grace had been utterly forgotten. But Jesus declares in terms emphatic that instead of being shut out the kingdom is made up only of such for, if grown-up people enter, it is only by being converted, and made again as little children. Thus our Golden Text teaches that all children are born in the kingdom. Untainted by duplicity, by impurity, by the schemes of ripened selfishness, in them the great redemption, the benefits of Christ's atonement, take effect at once and unquestioned. Purity, truthfulness, simplicity, docility, and loving dependence entitle them to a place. Therefore, they share in the benefit of that life which the great Head of the Church has brought and dispenses. Since this is true our duty in relation to them is patent. We owe it to them to review and train them in the way in which they should go. When it is remembered that comparatively few persons are converted after twenty years of age, "Christian economy counsels us to expend our principal exertions on the young, under the consideration that we shall obtain a better piety out of them, for the glory of God."

Yes, "Myriads of children are in heaven, beholding the face of His Father; and the kingdom of grace and salvation upon earth is also for little children. It is pleasing to Christ that parents should bring their children to Him in loving consecration, and that children should be unbosomed within His church."

Immediately after our last lesson Jesus went up to Jerusalem to take part in the Feast of Tabernacles. He afterwards returned to Galilee and there completed His work. Having finished His work in Judea and Galilee there remained only Perea in which to do the same. This He essayed to do while on His way to Jerusalem. Only about five months of His ministry remained. Three or four of these were void with discussions, parables, and miracles. Our lesson to-day is an account of the events of His last journey to Jerusalem.

Light on the Text

1. *When Jesus had finished these sayings.* Had finished His private instructions to His disciples. His private talks with His disciples were of frequent occurrence. *He departed from Galilee.* This village had been the principal scene of His ministry. Because of this He was called a "Galilean." He now leaves there for the last time. *And came into the coast.* Within the "borders" or "boundaries" Of Judea beyond Jordan. "The Greek construction is peculiar but makes 'beyond Jordan' state the route by which He came into the borders of Judea."

2. *Great multitudes followed Him.* His fame as a great teacher and healer having preceded Him great crowds came to see and hear Him. *And he healed them there.* Had compassion upon and healed them of their infirmities.

13. *Brought unto Him little children.* Reference to this incident is also had in Mark 10: 13-16; and Luke 18: 15-17. Just why these children were brought unto Him is not mentioned. Perhaps His sweetness of disposition and gentleness of spirit prompted the act. *Should put His hands on them.* Bless them. *And pray.* Ask the blessings of God to ever rest upon them. *The disciples rebuked them.* They did this, not because they did not love children, but because being as He was at that time in the

delivery of a solemn and important discourse, they did not care to have Him interrupted.

14. *But Jesus.* Pained because of their lack of understanding the true purpose of His coming, Jesus gently rebuked them by saying, *Suffer little children and forbid them not.* That is, let them alone, and permit them *To come unto me.* Thus He showed that He wanted little children to come unto Him, and through that way He could take time to make them welcome and bless them. Jesus loves little children and has, in the economy of grace, provided for them a place. *For of such children, and those who possess a child-like spirit Is the kingdom of heaven.*

15. *He laid His hands on them.* Blessed them.

16. *One came.* A rich young ruler. (Luke 18.) He was, doubtless, a member of the Sanhedrian. *Good Master.* A new form of address as applied to Jesus. He had been called Son of David, and Lord, but never this before. *What good thing shall I do?* His idea was that to secure eternal life it would be necessary for him to make some great sacrifice or accomplish some good deed.

17. *Why callest thou Me good?* Do you really believe me to be good? "If you call Me good you should admit Me to be God," or *There is none good but one, that is God.* He only has the true quality and ideal of goodness. *If thou wilt enter (eternal) life.* Have more than eternal existence for eternal life means more than that. "It implies happiness, vigor, peace, and all that makes life worth living." *Keep the Commandments.* Observe the Commandments as laid down in the Scriptures.

18. *Which?* Having, as he thought, kept them all, he wanted to know if there was any particular one deserving greater attention on his part.

20. *All those things have I kept.* Jesus, in reply to the young man's question, enumerated the Commandments. To this reply the young man makes answer that he had from his youth up duly observed them all. Now, says he, *What lack I yet?* Since

I have been observing all of those duties all my life what is there yet that I should do to have eternal life? His question shows that he was conscious that he did not possess eternal life, that there was still a restlessness, a dissatisfaction of heart, he could not account for.

21. *Jesus said unto him.* Looking at him the Master's heart went out in sympathy for him. He "saw in him great possibilities of character and service, a pillar in the temple of God, a power for good in the new kingdom." *If thou wilt.* If thou desirest. *Be perfect.* "Complete, wanting nothing." *Sell that thou hast.* His great wealth made him independent in a way that prevented from serving God acceptably. The requirement was also a test of his sincerity of purpose. *Give to the poor.* Use your wealth for God and suffering humanity. *And thou shalt have treasure in heaven.* What you seemingly lose here you shall find in heaven. "The treasure was thus the eternal life he sought."

22. *But * * * he went away sorrowful.* The requirement was, to him, too great. He was not willing to make such a sacrifice. He was sorrowful that he could not otherwise obtain eternal life. *For he had great possessions.* These were his stumbling block. Had he been less wealthy he had not lost his opportunity.

23. *Then said Jesus unto His disciples.* After the young man had departed. *A rich man shall hardly enter into the kingdom of heaven.* Not that he may not, but rather with great difficulty, for it is common for rich men to trust in their riches rather than in God.

24. *It is easier for a camel to go through the eye of a needle.* An Oriental saying implying a human impossibility.

25. *The disciples * * * were exceedingly amazed.* Perplexed at the sayings in Moses 23-24. *Who then can be saved?* Self-surrender is essential to salvation and since so few are willing to make it, the question was a natural one.

26. *With men this is impossible.* "On worldly principles, by worldly motives, by the power of man it cannot be done." *With God all things are possible.* God can remove all hindrances. He can so change the heart that any sacrifice required will be cheerfully made. He can make our stumbling-blocks stepping-stones to heaven. *Charleston, S. C.*

God's Unfailing Love

The Epworth League Devotional Meeting Topic for August 7, 1910

(Hos. 11: 8, 9; John 13: 1)

BY ELMER E. HIGLEY, NEWCASTLE, PENN.

The Scripture Explained

Its historic setting is the best interpretation of this Scripture. Israel under Jeroboam II has reached the zenith of her power. Notwithstanding an outward show of glory, religious degeneracy is working an inward corruption. Woe unto the nation whose inward piety does not keep pace with outward progress. Such growth is an advancement without improvement. Hosea, the prophet of the decline and fall of the northern kingdom, foresees the inevitable destruction coming upon Israel as a result of internal decay. What Amos had seen at a distance Hosea now beholds at close range, and in "broken sobs of compressed feelings"—for so his words and sentences have been characterized—he urges Israel to repent, giving assurance that on condition of such repentance God would have mercy. The basis of such hope and assurance he finds in God's former loving treatment: "When Israel was a child I loved him" (Hos. 11: 1). The slave boy of Egypt God loved, carried in his arms, taught him to walk, and led him forth from his bondage. The figure then changes from that of a loving father training his child to that of a compassionate teamster driving his oxen (Hos. 11: 4). Israel is grown strong and is no longer a child. The strength acquired must be set to tasks and bow itself beneath burdens. In Eastern countries the yoke where it chafes the jaws. Thus God was to Israel a loving Father and a considerate Master, drawing them "with bands of love." But, alas! Israel sins, sins against such love and care. Then, like a sorrowing parent bemoaning the perversity of a child upon whom much of care and affection and anxious

thought have been lavished, God cries out: "How shall I give thee up, Ephraim? * * * How shall I make thee as Admah and Zeboim?" (Two cities near Sodom and Gomorrah destroyed with the cities of the Plain.) It is the eleventh hour, and yet, though the nations be close upon the verge of doom, exhaustless love breaks forth with passionate pleadings from the heart of God: "I will not execute the fierceness of mine anger. I will not destroy Ephraim, for I am God and not man."

As we read this sublimest passage of the whole prophecy, this call of exhaustless mercy, our ears seem to catch the tender words of a similar cry, also lifted from a heart of anguish, and for a similar reason—"O Jerusalem, Jerusalem, * * * how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Such is the anguish of love when it hovers over the objects of affection, pursuing them to the very brink of destruction to which their wilfulness has led them, desiring to the last some token of recognition and appreciation.

What the Topic Means Today.

Turning our eyes from the past to the present, and from a study of Israel's condition to a survey of our own, we recognize many points of similarity. Many are the chapters in our individual lives that have illumination from this ancient story. Out of our bondage God has brought us, in his arms he has carried us, with "bands of love" he has drawn us, and then, when life's tasks were assigned and we had to bend our neck to the yoke of duty, he comforted us and strengthened us by the assurance of his sympathy. But, alas, for this chapter! We,

(Continued on Page Eleven).

Who Are Delegates?*(Continued from Page Three.)*

expect that the Sunday School would send its Superintendent, the League its President and the Steward and its Recording Steward, and so with all the officers and delegates expected to attend. The best arrangement our Commission can do is to fix the basis of representation as has been done, leaving the Churches and various Departments of the Churches to settle how many of these officers can go. It will, of course, depend entirely upon the strength of the Church and the departments of the Church. There may be many officers, such as Recording Stewards, Chairman of Trustee Board, Superintendents of Sunday Schools and Presidents of Leagues whose department may not be able to send them, but they may, out of the greatness of their interest in so great a movement, attend anyway. In other cases, there may be Churches who will find it possible to send only the Pastor, and one from the entire Church to represent the entire Church and all departments thereof.

Railway Fare and Entertainment.

Every effort will be made, and that as early as practicable, to secure Railroad rates of one fare one way for the round trip, which will be 1 cent and a half a mile for the round trip. This will be equivalent to one-half of the regular round-trip Railroad fare from the point where you live to the seat of the Convention which you intend to attend. We want to give information concerning this as early as possible that you may be getting ready.

So large a delegation as is expected to attend, it is out of the question to hope that the local Church or Churches in the city where the Conventions are to be held, can entertain the delegates free of charge. The high price of living, etc., all enters into the inability of the people to give free entertainment. We shall hope to secure, however, a rate of \$1 per day for boarding and lodging, and this ought to be figured into the expense item for attending the Convention when the delegates are getting ready to attend. All of this information, however, is tentative at present, but we are mentioning it that our District Superintendents, Pastors and officers, who are expected to attend, will have some idea of what the cost may be. Detailed information upon all these and other matters will be given at the proper time.

Music, Choruses and Lectures.

We are expecting to assemble at each Convention the most representative and talented musical people of our Denomination. Active steps are being taken already towards interesting these friends, and we are requesting herewith that the names of the best singers in our Churches be sent to us, who would be willing to attend any one of these Conventions, and in sending their names be sure to give us the Postoffice address. These Conventions must be a demonstration of the talent we have among us, so that we may know to what extent we have resources in men and women, as well as to what extent we are able to use these resources.

The writer is in possession of the names of some representative Gospel singers of our connection who will be used in this Convention whose introduction to the Church will be a benediction, not only to our Methodist people, but a great and wide opportunity to these singers.

We want all who read this to take interest and correspond with us, giving information about names and addresses, and be sure to indicate which Convention you will doubtless attend.

We shall have some great lectures. In fact, everything is going to be great in connection with these Conventions. Mark you, we are using the superlative, but not extravagantly, because, in the minds of the Commission, there is a great vision ahead, and we are hoping that our District Superintendents, Pastors, Officers and Members may catch the vision as we have it, and co-operate loyally and faithfully with us in the working out of this great vision.

We shall have some of our Bishops to lecture for us. We shall have other great lectures. Understand that we are simply offering a few suggestions now, concerning what is in the minds of the Commission, but detailed information on all these lines will be given through the Southwestern Christian Advocate from time to time.

To Our District Superintendents, Pastors and Laymen:

Having given to you information in this issue of the Southwestern Christian Advocate concerning a Quadruple Convention Forward Movement, we are anxious that you shall thoroughly digest the entire movement as herein set forth, and give us a word of encouragement as to what you think of it. Offer any suggestions that you may have that you think will contribute to its success. If it is useable, we will be sure to use it.

Particularly, tell us if you want to attend, and if there be no preventing Providence, it is your purpose to attend and to get others to attend; tell us

if you are going to talk it up; tell us if you are going to get back of it on your Districts, in your Churches, in your Sunday Schools, in your Leagues; tell us if you want to be a party of this big thing; help to generate enthusiasm for it; and tell us if you are going to do your full duty to get results in the two immediate things upon us, which we want to advance in this year leading up to the Convention—viz., the increase of our Pastors' Salaries and the making of the Southwestern Christian Advocate self-supporting; while we increase all other interests.

Please send us this information addressed I. Garland Penn, Cor. Secretary, 38 Gammon Avenue, South Atlanta Station, Atlanta, Ga.

Texas Laymen—Salaries**By Prof. H. B. Pemberton**

A study of the minutes of the Texas Annual Conference will reveal some very interesting facts. Take the subject of pastors salaries on page 86 etc.

HOUSTON DISTRICT

In 1908, just three charges out of twenty-one paid their pastors in full: Trinity, Houston; Orange and St. James, Beaumont. In 1909 last year, six out of twenty one paid pastors in full: Trinity, Mt. Vernon, Sloan street; St. James, Beaumont; St. Mark, and Batson.

Total due pastors from last year, 1909, \$2,890, an average of over \$137 due each one. The average amount paid per member on pastor's salary \$2.50 for the whole year. The average amount still due from last year \$100.

HUNTSVILLE DISTRICT

Out of twenty appointments just two paid pastor's salary in full, Laurelia Circuit, Richard and Ulmer. Eighteen did not pay out. Due pastors on the Huntsville District for 1909, \$2,593. Average due each pastor, over \$130. Average paid by each member on pastors' salary for the year, \$1.90. Average due on pastors' salary by each member, over \$1.00.

MARSHALL DISTRICT

There are over seventeen appointments on the district. Six of these paid pastors in full—Ebenezer, Mt. Carmel, Wiley Chapel; Mineola Circuit, Gilmer; Woodland circuit. Due pastors for 1909, \$1047. Eleven charges that did not pay out. Average paid pastors by each member for the whole year \$1.95. Average due pastors per member about 33 1-2 cents.

NAVASOTA DISTRICT

This district has seventeen appointments and of these three paid pastors in full: Brenham, Somerville and Lyons, and Yarboro, the other fourteen did not meet the pastor's claim in full. Due pastors on District for 1909, \$3696. Average paid pastor by each member for the whole year \$1.85; the average due pastors per member over \$1.70.

PALESTINE DISTRICT

The Palestine District has eighteen appointments and just two paid their pastors in full: Jacksonville and Wortham; sixteen charges still in debt to pastors for last year's salary to the amount of \$2547. Average paid on salary per member for the year \$1.15. Average amount due over \$1.80 per member.

PARIS DISTRICT

This district has seventeen appointments; Free Hope, Mt. Zion, Paris are the only two charges that paid their pastors in full. This District is due pastors on salary for 1909, \$2991. The fifteen charges that did not pay out owe this amount.

Average amount paid pastors by each member for the whole year \$2.75. Average amount due pastors by each member \$1.40. The above estimates do not include the District Superintendent's claim.

Now laymen of Texas Conference just think! ! We are due the pastors of the Texas Conference on back salary for the year 1909 \$15,764. Can you imagine what that amount means to these servants of God. The above plainly shows that the churches as a whole are not doing their duty by the pastors. Brother, sister, is your church on the delinquent list? Do your best to take it off this year. The conference year is more than half gone, the District Conferences are approaching, what kind of a report are you going to make to the District Laymen's Meeting? Let the Laymen bestir themselves and put their churches on the honor roll. Here is the honor roll for 1909. Texas conference or payment pastor's salary in full.

Trinity, Houston, Mt. Vernon, Sloan street, St. James, Beaumont, St. Mark and Batson, Laurelia, Richard and Ulmer, Ebenezer, Mt. Connell, Wiley Chapel, Mineola circuit, Gilmer, Woodlawn circuit, Brenham, Somerville and Lyons, Yarboro, Jacksonville, Wortham, Free Hope, and Mt. Zion, Paris.

We must strive to put all on the Honor Roll this year. We can do it, let us try it.

Mottos: Better qualified and better paid ministers. All salaries paid in full. All claims raised. Better churches, better parsonages, increased collections for conference claimants. More money for missions and education and the Southwestern Christian Advocate self-supporting.

Marshall, Texas.

The Success of Raising Benevolences**BY REV. J. WESLEY MANNING**

The most successful way to raise your benevolences, is to get at it immediately after your return from annual conference; this I did and was successful.

Shortly after my return from conference I furnished each member with a card for this cause, with the amount of \$1.50 to the card or member, telling them at the time, that each one was to raise this amount for his or her share, setting the time for the cards to be taken up. March 20th, was rally day. Strange, yet pleasant to say, every member including children took hold with the express purpose of raising this sum, with out any complaint whatever. There are several ways by which to influence our people to work with a willing spirit. First you must speak to them kindly, not rashly, for the minister is sent to lead, not drive. Gain their sympathy, let the money go for the purpose it is raised.

When you treat an individual with kindness, that one will love you; you cannot help a man unless he loves you; he will not love you unless you treat him right. Remember the words of the apostle Paul, "As much as within you lieth, live peaceable with all men." Matters not what the past has been among your people, let it remain, and look forward to a bright future. God is with those who work. Let us not forget the spiritual part of our work. It is ineffable to explain the success we have had this year both spiritually and financially.

Newport, Tennessee.

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to Eaton & Malone, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

"T'WAS SWIM OR SINK AND THE RACE SWAM—"

(Continued from Page One.)

To certain minds that may show progress also, but if so, it is the kind of progress that is made by the caudal appendage of a bovine—the more it progresses the lower it gets."

LOVE YOUR ENEMIES

In the life of the average man nothing seems harder than to treat others better than they treat you. It is perfectly human to retaliate in kind—an eye for an eye and a tooth for a tooth. And the same motive is brought in to play when we are kind only to those who are kind to us. We get on a higher plain only when we are able to appreciate the significance of the truth and live it in every detail, which was enjoined upon every Christian follower by the Christ in that matchless sermon on the Mount, when he declared: "Love your enemies and pray for them that despitefully use you." This is perhaps the supreme test of Christian living. To be just to men who are just to you is a law that should adhere among men everywhere. This is common decency, which should be practiced by the heathen as well as by the Christian nation. To be just to those who are unjust to you, and kind to those who are unkind to you, is a law which is enjoined only in the kingdom of the Christ, and where it finds its fullest and best interpretation. The common besetting sin of our Christian life of today is found in breaking of this injunction, which is as verily binding as any command which has been given us by the Master. To love those who love us may be the purest selfishness; but to love those who hate us is divine; it is Christlike, and this is the distinguishing characteristic between man of the world and the man in the world, but not of the world, but of the God who made and redeemed him. And he who practices this rule, instead of finding it a humiliation, will find it an exaltation. Exalted not only in his own sense of self-respect, but exalted even among the people whom he thinks would deride him and chide him because of seeming weakness. It takes almost superhuman strength to live this injunction, and it is, therefore, a sign of strength rather than a sign of weakness to him who possesses power to carry it out.

NATIONAL NEGRO BUSINESS LEAGUE

Colonel Theodore Roosevelt has accepted the invitation of President Booker T. Washington to speak at the coming meeting of the National Negro Business League, to be held in New York City, at the Palm Garden, Wednesday, Thursday and Friday, August 17th, 18th and 19th. Colonel Roosevelt's address should easily prove one of the chief attractions of this coming meeting.

In addition to Colonel Roosevelt himself, addresses will be made by some of the most successful Negro business men and women throughout the country. The present program as it is being formulated promises to be as interesting as any of the previous programs of this valued organization.

Mr. Oswald Garrison Villard, Editor of The New York Evening Post, Mayor William J. Gaynor, Borough President McAneny, and a number of responsible New York business men, will also be present and speak.

Mr. John La Monte Hurst of Denver, eldest son of Bishop John Fletcher Hurst, has presented to the American University at Washington, D. C., a green leather sofa, once used by Abraham Lincoln in the White House.

Of General Interest

CEDAR FOR LEAD PENCILS

For some years middle Tennessee has furnished the main supply of cedar used in the manufacture of lead pencils. In years gone by there were extensive forests of red cedar in that State, but these have almost disappeared. A source of supply, however, has been found in the rail fences which were put up years ago. These fences were built of cedar, and the rails are now being sold at prices which would have been considered fabulous by the farmers who built them in the early days. After cedar will have been exhausted, the inventive genius of man will find some fitting substitute.

RICH MINNESOTA

Taxpayers in Louisiana and in many other States are groaning because of the burden of increased taxes. Not so in Minnesota. At present the treasury of the State is groaning under the heavy burden of a large surplus, which by October first will amount to \$4,000,000. It is probable that the taxes for the year 1911 will be abrogated. The State will run itself through collections coming in from various sources. This is an unusual occurrence. If Minnesota is undecided as to what to do with this large surplus, there are many politicians in other States who can relieve her of the burden in short order.

CENSUS RETURNS

Results of the thirteenth decennial census are being given to the public by Director Durand of the Census Bureau. A number of towns and States have shown a gratifying increase, although in most instances, the returns are considerably below figures hoped for by ambitious towns and cities. The State of Rhode Island shows an increase in population, but not sufficient to increase its number of Congressmen as was hoped. Jackson, Mississippi, has shown a marked increase, and it was supposed that this city would show a greater increase than any other State capital. Later reports, however, have given this honor to Oklahoma City, capital of Oklahoma. Oklahoma City has had a remarkable growth of almost 540 per cent. Its present population is in excess of sixty-four thousand; whereas, in 1900, it was about ten thousand.

THE ELECTION IN TEXAS

The results of the recent election in Texas were apparently contradictory. O. B. Colquitt, of Terrell, Texas, the anti-prohibitionist candidate, was nominated. Of course, in Democratic Texas this practically amounts to his election. On the other hand prohibition was endorsed and the proposition to submit the proposed constitutional amendment providing for State-wide prohibition was carried.

The weather conditions were ideal and the vote polled was the largest in many years.

The success of O. B. Colquitt was due to the fact that there were two prohibitionist candidates. This, of course served to split the dry vote.

Some years ago the people voted for the submission of a similar amendment, but the Legislature failed to carry out the expressed wishes of the people; and instead passed a new liquor law claiming that they could not agree on the conditions involved in the proposed submission. It is hardly likely that the Legislature will again disobey the mandates of the voters.

"THE BATH TUB TRUST"

The Government through Attorney General Wickersham is going after the "bath tub trust." Edward P. Grosvenor, special assistant to the Attorney General, filed a bill on July 22 in the United States Circuit Court in Baltimore, which provided for the dissolution of a combination embracing sixteen concerns in nine States, engaged in the manufacture of sanitary enamel iron ware. This combination is said to control at least 85 per cent of the wash bowls, bath tubs and lavatories, etc., and has attempted to fix the wholesale and retail prices of these articles throughout the entire country. The capital of this trust is estimated at \$100,000,000. This has been denied by one of the defendants, Theodore Ahrens, president of the Sanitary Manufacturing Company. He said that the capital is not more than \$15,000,000. Anyway it is to be hoped

that the Government will be successful in its suit. It may be said of the making of trusts as is said of the making of books: "There is no end."

WORLD-WIDE BIRD PROTECTION

An international movement has been begun for the protection of birds. The movement is the result of the recent International Ornithological Congress held in Berlin. William Dutcher, president of the National Association of Audubon Societies, is the leader of the movement in this country. Fourteen of the leading world powers have been asked to work together in the prevention of the destruction of birds for millinery and other purposes. It has been pointed out that the economical loss resulting from the wanton slaughter of pest-destroying, plague-preventing wild birds of land and water amounts to billions of dollars annually. While there are bird laws in this and in other countries looking forward to the conservation of bird life, it is found that unless there is practical co-operation and a working understanding among the nations, but little headway can be made in the attainment of the desired end. Now that the movement has been launched, there is no doubt but that it will be carried forward to success.

PREMATURE GUN EXPLOSION

On July 21, at Fort Monroe, Virginia, the premature explosion of a full charge of powder in one of the twelve-inch rifles caused the death of eleven men and the injury of five others. An investigation of the cause of the explosion revealed the fact that a safety device which had been tested and found true failed in this particular instance. The Board in its investigation says it was forced to a conclusion of the failure of the safety device, "notwithstanding the fact that long experience in previous tests had given assurance that the firing mechanism afforded protection against the disaster which came." The death list would have been larger but for the heroism displayed by Captain Prentice and Lieutenant Hawes, who prevented the smoldering sparks from igniting other charges of powder that were in the gun pit.

A wounded lieutenant who lay beneath the gun with his leg broken in two places would not permit his brother officers to relieve him until the wounded privates had been given attention. Thus peace has its disasters and its heroes no less than war.

ANTI-GRAFT CAMPAIGN

Mr. Rudolph Spreckles of San Francisco announced that he was promoting a movement which he hoped would become national in scope. The purpose of the movement is the fighting of graft in politics and corporations and wherever wrong-doing is found. In giving his views on the general conditions now obtaining in this country with reference to the distribution of wealth Mr. Spreckles gave out as his opinion that general prosperity would always be menaced as long as enormous sums of money were in the control of a few men. He said: "So long as holders of great wealth are enabled to influence conditions the people of the country will be at their mercy; so long as this condition lasts the prosperity of the country will be menaced. I have always been an optimist as to America, but I cannot close my eyes to what I believe is coming." Mr. Spreckles' plan for his warfare on graft has not been announced, but there will be plenty of work for these warriors on graft to do when once they have started. Mr. Spreckles is mentioned as having helped Attorney Heney in his fight on graft in San Francisco.

RAISING THE MAINE

Since Congress provided for the raising of the Maine from the mud of Havana harbor, many plans have been submitted for the accomplishment of this task. John F. O'Rourke, the engineer who drove the Pennsylvania Railway tunnel under the North River and who built the bridge across the Hudson at Poughkeepsie, has laid a plan before acting Secretary of War Oliver, providing for the raising of the Maine, which will have a distinct advantage over the other plans submitted. Mr. O'Rourke declares that through the system he has worked out the vessel will be raised and presented to the Naval Board in precisely the same condition as it sank in 1898. In this way the exact cause of the destruction of the Maine can be found. There has always been doubts in the minds of many as to the

cause of the disaster. According to the other plans submitted so much of the work would be done by divers under the water that the condition of the vessel would be so altered that when raised no new light would be thrown on the cause of its destruction. The plan devised by Mr. O'Rourke is said to have been practically the same as that used by the ancient engineers who built the pyramids of Egypt. If this be true, this affords another illustration of the saying: "There is nothing new under the sun."

BUILDING IN THE WEST AND SOUTH

In spite of the hard times business is flourishing in the South and West these days. There is every indication that these two sections of the country are wide-awake. They are gathering big crops and receiving fancy prices for them. Better homes, better roads and many improvements are being made.

In the South the drainage of vast swamp districts is being undertaken, while in the West new arid sections are being irrigated. The *St. Louis Globe Democrat* gives a summary of important features in the development of these two sections of the country which are worthy of attention: "In Texas, taxable wealth has grown more than \$50,000,000 in one year.

Charles P. Taft is spending a half-million dollars in enterprises in Portland, Texas.

An oil land deal for two million dollars has just been closed at Tulsa, Okla.

Contracts have been let for the drainage of sixty-five thousand acres in Eastern Arkansas.

Birmingham, Ala., is to have a half-million dollar hotel.

Oklahoma City boasts of current construction to the value of \$15,000,000.

Swift Packing Company is investing an additional half-million near New Orleans.

Denver is to have a \$3,000,000 mail-order house. These are but a few items. There are as many more worthy of mention.

The following editorial appeared in a recent number of *Leslie's Weekly*. It is the second time within the last three months that that great paper has given editorial commendation of the work in behalf of old preachers. In the former article it propounded this question:

"Would it not be possible to interest the laymen in these old soldiers of the church, who have fought their last fight, but who ought to be able to spend the few remaining years without coming to actual want? If thirty men in New York can give \$3,000,000 for the stage, are there not throughout the country one hundred millionaires who could together put up a \$10,000,000 fund to pension old and needy ministers? Business men of the church here is a practical proposition. We believe you can put it through."

The following is the recent editorial:

"PLAIN TRUTH."

"*Leslie's Weekly* is never more pleased than when it renders service to the churches, and particularly when such assistance is in the line of aid to the old and faithful ministers of the church. In a recent editorial we advocated a better and more adequate system of pensioning those who had worn themselves out in the service of the churches. In addition to much favorable comment by the religious press, we are glad to note that the National Board of the Methodist Episcopal Church, which has charge of this interest, is sending out the editorial as a leaflet throughout the denomination. The secretary of the board, Joseph B. Hingeley, in the course of a personal letter to the editor, says: 'We greatly appreciate your editorial and are hoping that your message will be transmuted into gold for the veteran preachers.' We hope so, too."

While God is preparing the hearts of men of means to give liberally to the Permanent Fund of the Board of Conference Claimants, let every church take in full the collection for the Connectional Fund—an amount equal to at least one per cent. of the pastor's salary—which will go immediately to help those who are to-day on the superannuated list. The Connectional Fund is for those who are today aged and worn out. The collection for the Connectional Fund is entirely distinct from the support furnished by the Annual Conferences for their own Conference claimants. Connectional Fund money should be sent immediately to the

Board of Conference Claimants and be reported in Statistics No. 4.

People of Interest

Why not have a Southwestern Rally before leaving for District Conference.

Bishop Bowman was ninety-three years of age on July fifteenth.

Miss Amelia Moxley, of Shreveport, spent last week in the city, the guest of the Rev. and Mrs. W. R. Butler.

District Superintendent W. H. Gilliane announces the change of the date of the Winona District Conference to August 3.

Bishop Mallalieu laid the cornerstone of the Swift Memorial Church at Sagamore, Mass., a \$25,000 building, on Sunday, July 10th.

Mrs. Ida M. Lucas, wife of Dr. W. W. Lucas, passed through the city last week, en route for New York and the cities of the East.

Rev. J. J. Garrett of Bay St. Louis, Miss., accompanied by Mr. James O. Hall of St. Louis, Mo., spent several days in the city last week.

Bishop Burt's eldest son, Elmo, who recently graduated from Allegheny College, has been appointed Vice Consul of the United States in Florence.

Dr. Robert Forbes, secretary of the Board of Home Missions and Church Extension, by invitation delivered an address at the tomb of Lafayette in Paris on the Fourth of July.

Professor E. L. Gordon, superintendent of the Deaf and Dumb Institute of the State of Mississippi, was in the city last week. He spoke very encouragingly of his work. Appropriations have been made for a new building for the deaf mutes of the State of Mississippi.

The Rev. William Bartley, for years prominent in the Texas Conference, died Friday, July twenty-second, at Topeka, Kansas. The remains were shipped to Houston, Texas, for interment. The principal address at the funeral service was delivered by Dr. W. H. Logan, pastor of Wesley Church, this city, who has been a lifelong friend of the deceased.

Bishop Joseph C. Hartzell, sailed from New York by the steamer Adriatic, Wednesday, June 29th, for Southampton, and from there will proceed to East Central Africa. Bishop Hartzell plans to spend a week in Madeira Islands en route. He will hold the East Central Africa Mission Conference at Old Umtali, Rhodesia, in August; will then proceed to Angola, where he will hold the West Central Africa Mission Conference; will then return to the East Coast, travel northward, through the Red Sea, and visit the mission in North Africa. In January he will meet Bishop Luther B. Wilson in England, and the two will return to Africa, and will make an episcopal tour of all the Methodist work in Africa, beginning with Liberia. During the next twelve months Bishop Hartzell will travel about fifty thousand miles. The Bishop on this trip will be accompanied by his secretary, the Rev. R. Buxton Shepard.

Miss Jennie M. Gheer, a missionary of the Woman's Foreign Missionary Society in Japan, died in Bellwood, Pa., June 20. Miss Gheer, who was a native of Pennsylvania, and who went to the field under the New York Branch, had an important share in the founding, at Nagasaki, of what is now one of the finest girls' schools in Japan, the "Kwassui Jo Gakke", having all the departments from kindergarten to collegiate. When, with Miss Elizabeth Russell, Miss Gheer arrived in Nagasaki, November 23, 1879, there were but four Christians in the city. The two young women rented a house and opened a school with one pupil. This was the first girls' school in Southern Japan. While Miss Gheer was still connected with this institution, in 1882, a fine new building was erected. After her return from a furlough, 1878 to 1880, she was appointed to evangelistic work and the training of Bible women in Kiushiu. Two other furloughs were spent by her in this country: one 1894 to 1896; the next, 1907 to 1909. After her last arrival in Japan, she became seriously sick, and finally decided to return to this country. She arrived at Seattle on the steamship Minnesota, Friday, June 3, and came directly East to her home in Bellwood, Pa., where her death occurred.

News Paragraphs

Why not have a Southwestern Rally before leaving for District Conference.

Maryland has made provision for a \$100,000 hospital for the Negro insane.

By the will of Mr. Henry Dexter, founder of the American News Company, the Salvation Army is made a beneficiary to the extent of a quarter of a million dollars. This is to be maintained as a permanent fund, and the income applied to the rescue of children.

An important ruling made by the Commissioners of the Internal Revenue Bureau at Washington is to the effect that druggists must take out liquor licenses to sell intoxicants if sold in the guise of perfumes, essences, patent medicines or drugs. A list of more than two hundred such preparations has been given by the commissioners.

On July 12th the fourth Pan-American Conference opened its session in Buenos Ayres. The program includes agreements looking to more neighborly relations between the South American States themselves and between them and the United States; includes questions of improved transportation by rail and water, better mail facilities, patents and trade marks, quarantine and customs regulations, the Pan-American Railway, and the proper celebration of the completion of the Panama Canal.

The Roosevelt Dam, now being completed in connection with the Salt River irrigation project in Arizona, will be formally opened by Colonel Roosevelt in October. The structure is of sandstone and cement, rising 284 feet above Salt River, and costing nearly \$9,000,000. The dam is 1,080 feet long on top, and 170 feet thick at the base. Its foundation covers one acre of ground. The reservoir created by this dam is the largest artificial body of water in the world, having a capacity of sixty-one billion cubic feet.

The State of Ohio has recently passed a law which provides that when it shall be decided a child can not be compelled to go to school without bringing hardship on some dependent or upon himself, the Board of Education must set aside money from the contingent fund to provide relief for the period the law requires the child to attend school.

The latest statistics show that the average salary of ministers in all denominations is \$665. Denominations showing the highest averages are Unitarian, with \$1,653; Protestant Episcopal, \$1,242; General Convention of the New Jerusalem, \$1,233; Jewish Congregations, \$1,222; Presbyterian, \$1,177.

The National Religious Training School and Chautauqua, which is a distinct departure from all other educational efforts on behalf of the Negro, appears to be more of a success than its promoters hoped for. The close of the second week found the enrollment in all departments approaching a hundred, made up of teachers, ministers and people from various walks of life among the Negroes. Instruction is being given in normal and primary methods, history, geography, grammar, pedagogy, domestic science, dressmaking and millinery, basketry and vocal music. The Rev. Jesse L. Hurlburt, of Newark, N. J., has just completed his series of lectures on Bible instruction, and is now being followed by Dr. W. Y. Chapman, pastor of the celebrated Roseville Presbyterian Church, Newark, N. J. Miss Grace Hemingway, the well-known child story-teller, has entertained the chautauqua during the past week on the art of story-telling, illustrating its value in the training of small children. For the next week such attractions as Samuel J. McCracken, one of the best chautauqua lecturers the South has produced; Hon. N. B. Broughton, the Sunday school worker; Bishop G. W. Clinton and Prof. W. E. B. DuBois are to appear. Prof. C. G. O'Kelly, principal of the Slater Normal and Industrial Institute, has resigned that position to become vice-president of the National Religious Training School and Chautauqua. Dr. Shepard is being congratulated on all sides for the wonderful showing being made, in the character of the lectures and other features being furnished, and in the neat and commodious buildings erected.

Why not have a Southwestern Rally before leaving for District Conference.

Recent District Meetings

Gulfport District

The first session of the Coast Division of the Gulfport District, Sunday School, Epworth League, Ladies Aid Society and Woman's Home Missionary Convention met in Holmes Chapel, Pearlinton, Miss., June 23-26, 1910. The Rev. W. H. Smith, of Handsboro, presided. In point of delegation the convention was not what it should have been, but in point of interest and enthusiasm it was all that could have been expected. Our District Superintendent, the Rev. L. H. Cannon, lent life and spirit to the occasion. The welcome address was delivered by Mrs. Margaret Williams; response by the Rev. J. E. Holmes. Notably among the good papers were the papers prepared by Mrs. Florence M. Clayton of Ocean Springs and Mrs. Artemise Tuggle of Handsboro. Those who preached during the convention were the Revs. S. H. Cannon, W. H. Smith, Elder C. Ford of the Baptist Church and J. E. Holmes, besides a fine paper on the "Diversity of the Meeting of the Ladies Aid Society." Mr. N. E. Thomas of Handsboro was the organist and was elected musical director for the District Conventions. Mr. C. I. Lee of the Baptist Church, also took a lively part in the Convention and did much to make it a success. In point of Reports, Handsboro carried off the laurels; the good reports from the Epworth League Sunday School and Ladies Aid Society were accompanied by \$1.00 each as had been requested. Ocean Springs came next reporting on Epworth League and Sunday School and accompanied these report by \$1.00 each. The District Officers for the ensuing year: Rev. W. H. Smith, Handsboro, President; Mrs. Artemise Tuggle, Handsboro, Secretary; J. E. Holmes, Ocean Springs, Corresponding Secretary; Mrs. Florence M. Clayton, Ocean Springs, Treasurer of the Sunday Schools and Epworth Leagues; Mrs. Lucy Bolton 2nd Vice-President; Mrs. Ella Ramsey, 3rd Vice-President; Mrs. Cora Pares 4th Vice-President; Mrs. Laura Blalock, Junior League Superintendent; Mrs. E. L. Smith, President of Woman's Home Missionary and Ladies Aid Society; Mrs. Corethian Jackson, Treasurer; Ladies Aid and Woman's Home Missionary Society, West Pascooula. The upper District Convention will be held in Bond, Miss., some time during the latter part of July on the 1st or middle of August, subject to the call of the president. The Convention closed by offering a resolution of thanks to the Rev. R. L. Carpenter and his good people for such splendid care of the Convention. Also to the steamboat line from Dunbar to Logtown for reduced rates. Thus ended a fine session.—Mrs. Artemise Tuggle.

Salisbury District

The Sunday School and Epworth League Convention was held in the Metropolitan Methodist Church, Princess Anne, Md., June 21-23 Tuesday evening. The convention was called to order by the President, Rev. J. A. Jeffers. Devotions by Rev. R. S. Johns; Welcome Address, Mr. W. H. Hayman; Response, Mr. L. H. H. Ward.

Address by District Superintendent, Dr. P. O. Connell. Evangelistic service Wednesday morning, 9 a. m.; Devotions; "Repentance" by Dr. P. O'Connell; Organization; Annual Address by the Rev. J. W. Jewett of Snow Hill, Md. Reports from the President of Sunday Schools and Epworth Leagues in the afternoon. Address "The Sunday School Journal," Dr. P. O'Connell; Paper, "The Baneful Effects of Intemperance," Mrs. Henrietta Bivins. Evening Session: Paper, "The Opportunities of Country Life," Rev. R. G. Riley. Evangelistic Services: Address by Prof. F. Trigg, A. M., Principal of Princess Anne Academy. Thursday Morning: "Faith and Regeneration" by Dr. P. O'Connell; "Our Duty to Africa," Mrs. M. J. O'Connell; Address, Prof. George N. Clark, Professor of Horticulture, Princess Anne Academy. Evangelistic Service, afternoon session: "The Camp Question," Rev. W. C. Bowland. Election of officers; Installation of officers, by District Superintendent, Dr. P. O'Connell. We were visited by Rev. J. R. Brown, Ph. B., District Superintendent of Cambridge District and Rev. R. H. Wallace, President of Cambridge District Epworth League.—C. S. Sprigg.

Mexico District

The Sunday School and Epworth League convention of the Mexico District Central, Mo., conference convened in its third session at Fayette, Mo., June 22 to 26. Most all the charges in the district were represented. The meeting was one of interest. Reports show that we are on the upward march. The programme was interesting. There were but three ministers in attendance, though the convention was not in the least hindered by their non-attendance. The concert given Friday evening was a success in every respect. Following are the officers for the ensuing year. Prof. A. Cronens, President; 1st Vice-President, Mrs. E. J. Cooper, 2nd Vice-President, Mrs. Catherine Cook, 3rd Vice-President, Mrs. Annie Hughes, 4th Vice-President, Miss Annie B. Hill; Ernest Robinson, Secretary; Miss Mamie Galbrath, Assistant Secretary; Miss Maggie Baskett, Junior League Superintendent; Miss M. B. Lewis, Treasurer; Miss M. M. Robertson, Corresponding Treasurer Board of Control—Carlie Range, Miss Naoma Bragg, Mrs. W. C. Turner, Mrs. F. D. Avant, Mrs. Rosa Crareno, Laura Bell and Miss Mary Galbrath. The convention closed to meet at Troy, Mo., the second Wednesday in June 1911.

FINANCIAL REPORT.

On hand from last session	\$ 4.36
Rec'd at this session	15.15

Total \$19.51

Total amount expended \$12.77. Balance in treasury \$6.74. Total raised for the local church \$64.14, making a total of \$79.29 during the week.

Mrs. E. J. COOPER.

The Welsh Mission

District Conference of the Methodist Episcopal Church in the East Tennessee Annual Conference was held in the Methodist Episcopal Church at North Fork, West Va., July 7-10 1910. A large number of ministers and laymen attended this the 4th session. The Conference was presided over by our beloved District Superintendent, the Rev. W. T. Marley. The session began Thursday morning at 9 o'clock with a devotional service conducted by the Rev. J. W. Johnson of Matoaka, West Va., after which the communion of the Lord's Supper was celebrated. The Rev. W. E. Mitchell and J. H. Gardner had charge of this service which was very inspiring. The Rev. W. H. Brown, of Gary, West Va., was elected Secretary. The Welsh Mission District is in the heart of the coal industry of this state and although some of the preachers had a hard time, yet they showed the Methodist stamina, that spirit of Christ to labor for the Master at all times. This conference has in their Superintendent an inspiring personage. The question "In what respect has the Methodist Episcopal Church been a friend to the Race" was opened by the Rev. F. D. Johnson of Freeman, West Va. a young man of sterling character. He pointed out many excellent

things the grand old church has done for the race. The Rev. W. E. Mitchell of Pocahoula, Va., preached a very instructive as well as a spiritual sermon, taking his text from the 5th Psalm and 3rd verse. The reports showed that the work was alive and all the interests of the church were being looked after. The most interesting meetings of the conference were those of the afternoons. On Friday the question "What has the Methodist Episcopal Church done for the Education of the Masses," was discussed by the eloquent Brother W. R. Burger of Princeton. At the evening session the conference had quite an agreeable surprise; Miss Minnie Rippy accompanied by the tireless worker Miss Viola Ballmore, who presided at the organ while Miss Rippy sang "A Dream of Paradise." All the local preachers had their character passed and license renewed Sunday July 10 at 9 o'clock. The love feast was conducted by Brother Edward Alexander of Freemans and Thos. Johnson of Pacahoutas; at 11 o'clock Rev. W. R. Burger preached; at 3 Rev. W. H. Brown of Gary; at 7:30 Rev. F. D. Johnson of Freemans. This closed one of the most successful sessions of the Welsh Mission District Conference. The Rev. W. T. Marley delivered a most interesting lecture on the general work of the church. Bro. Marley is a faithful worker; he is beloved by all the brethren of the conference. The Rev. J. H. Gardner, pastor of North Folk church, and his good wife did all they could to make us comfortable.—W. H. Brown.

Some Facts About West Tennessee District

Humboldt Church is making much progress under the pastorate of the Rev. W. L. Johnson who recently took charge of our church here. Children's-Day was a great success. We are doing everything we can to put our church upon the hearts of the good people of Humboldt, and we believe with the presence of our District Superintendent and family and the great reputation he is making in the town, among both white and colored, we are sure to succeed. Dr. Lyte delivered the address to the graduates of the high school here this year, and was also called upon to deliver the annual address to the graduating class of the high school at Dyersburg, Tenn. West Tennessee is certainly being made better by his traveling through it. Superintendent Lyte is constantly receiving calls from over this district to perform some special duty. He is generally loved by both pastors and people, and for the past two years the district has greatly increased under his lead, both spiritually and financially. Young and old heed his call and his district bids fair to be the leading district of the Tennessee Conference. Dyersburg is pulling to the front. The Superintendent and Pastor Rice have purchased desirable property near the city school and the members are rallying as never before. Many are being added to the church there. During quarterly meeting \$165.00 was raised. Binghamton Mission is planning to begin the erection of her church this week, and Martin Station her new parsonage next week. Paris church that was sold before Dr. Lyte's day as Superintendent, was brought back last year and will entertain the district conference August 17-21, 1910. May the good work go on continuously.—J. M. Mosley, Pastor, Bell's Circuit.

Successful Rallies

Joplin, Missouri

One of the greatest financial rallies in the history of Trinity Methodist Episcopal Church, has been held. Our beautiful brick edifice was given to us by the late Thomas Connor, \$5,000 being the cost of the building. The church was erected eight years ago and during those years the city has added to the improvement of the property in the way of paved streets, curbing, macadamized sidewalks and sewers, enhancing the value of the church property, but at the same time incurring debts that the small membership could not keep face with, hence the trustees and pastors have been struggling for several years to meet the creditors. On the arrival of our new pastor, the Rev. C. S. Webster, at the beginning of this conference year last April, he set about to clear the debt of \$600 this year, by launching a systematic campaign of raising money, and with the co-operation of the officers and greater part of the members the battle started the first week in June. Every

male member of the church was assessed \$10.00 and the women \$5.00 each to be paid on the 26th. Subscription papers was placed in the hands of responsible ones and white and colored friends responded to the request of those who called on them for assistance. To add to the interest, and success of the meeting Prof. E. W. B. Curry, president and founder of The Curry Industrial and Normal Institute of Uubana, Ohio, was secured to conduct the services. Prof. Curry is well known in this section of the country and throughout the state, having already rendered valuable service in the state along temperance lines. Prof. Curry spoke to 7,000 people in the great "Billy Sunday" Tabernacle in this city last February. He is considered by the local option committee and the white people in general to be one of the greatest temperance lecturers on the American platform to-day of the Negro race. Prof. Curry has a national reputation. He is not only recognized as an educator, minister, orator and lecturer, but he has a wide reputation as a great

financier. To assist him in his meetings the services of Madame Lucy M. Holmes of Clay Center, Kansas, a blind musical artist, was secured. Miss Holmes is a native of this state and moved with her parents to the state of Kansas at a tender age, settling in Clay Center, where she was reared and educated, and where at the age of 16 years she met with a misfortune that destroyed the sight of both eyes. After recovering from the wound she was sent to the state institution for the blind at Kansas City, Kansas, where she completed her course in music and was graduated from that institution in three years with honor. Music is a natural gift to Miss Holmes and she is easily mastering the profession. She has traveled a great deal rendering concerts and entertainments for churches and organizations. Miss Holmes is attractive in appearance, a splendid singer, an accomplished musician and deserves the patronage of our minister, having been a devoted Christian and member of the Methodist Episcopal Church at his home all her life. With these two bright stars in the firmament with the Colored race we are justly proud of them: one a speaker of national reputation, the other a musician of fame. Nothing but success followed these two in this great meeting. The Ladies Aid assessed themselves to pay \$25 on the final day of the rally and at the evening service Mrs. N. Holt, president of the Aid, came forward and laid the amount in full on the table. The Sunday School turned over \$10 for this part. Total cash collected was \$225.80. Pledged cards signed to the amount of \$275 making a total of \$500.80 raised. A glorious victory indeed. The Rev. C. W. Newton, pastor of Handy Chapel, African Methodist Episcopal Church, with his members spent the entire day with us aiding greatly to the meeting. The people had a mind to work and they did work, thereby pushing the Christian banner higher to the praise of the eternal Ruler on high and Giver of all good things. Trinity Church is moving on the higher ground.—L. M. Clark, Joplin, Mo.

Evansville, Indiana

A special effort was made at this charge the second Sunday in June for the new church in which both members and friends gladly took part. The results were encouraging. Feeling that we would like for our friends elsewhere know what we did we herewith give the results.

Those who gave from \$1.00 to \$2.00 are: M. E. Slaughter, Lida Masy, Lucy Wilkerson, Prof. Day, Willie Butler, Mr. Shaw, Adel Thomas, Mary Ellis, Goldie Osborne, Thomas Ferguson, John Woods, Albert Keys, Robert Winster, Jim Thermon, Ernest Manfree, Grant Phillips, Hugh Jackson, George Clayborne, William Powell, Wm. H. Cowherd \$2.25; Henry Tinsley \$5.00; Katie Loring \$5.00. Those giving \$1.00 each: Prof. Cooper, John Ford, Robert Bronargh, Bennie H. Mahone, Lucie Glover, Robert Walls, W. M. Muller, Joseph Johnson, William McFarland, Magor Quslonbury, Carrie Hawes, James Smith, Chas. Johnson, Henry Clay, Calvin Barriett, Capt. Kirkpatrick, Floy C. Young, Posey Wilson, George Gardner, John Lauder Louis Davis, Daniel Gabriel, Grant Brown, Ellen Williams, Anzo Carter, Wm. Woods, and Oma Tinsley.

Eugene Loving \$5.00; Noel Bell \$10.00; Lizzie Head \$1.10; Foster Ellis \$9.75; Emily Logan \$8.65; Anna Jones \$3.25; Mary Rowan \$1.00; Mary Fugeury \$1.50; Ada Mills \$2.00; Merus Leggens \$1.00; Silvier Johnson \$1.00; Mary Lambert \$3.85; Dora Wardister \$2.25; Adele Tuck \$1.50; John Lambert \$5.00; Horace Pettip \$10.00; Georgia Cook \$5.00; Edward Scott \$2.65; Anna Bell \$9.00; Sarah Gardner \$5.50; Nellie Board \$2.00; Nannie Mens \$5.90; Francis Sullivan \$3.80; Alvie Kiel \$1.75; Anna Adams \$1.50; Lawrence Fields \$10.10; Monroe Smith \$5.15; Wm. Mills \$5.00; Eugene Fields \$5.10; Ida Shelby \$5.00; Sallie Lee \$5.30; Mary L. Winfrey \$5.00; Anna Standard \$5.00; Mattie Hayes \$4.85; Edward Powel \$3.15; Mathew Felton \$3.95; Arthur Newton \$3.00; James Powel \$2.05; Thomas Baker \$1.00; John Hayes \$1.00; Josie Felton \$3.20; Mary Forte \$5.00; Ellen Banks \$2.50; Mattie Johnson \$2.10; Lena Irwin \$2.50; Jennie Gordon \$1.00; Mary Mills \$1.80; Evlin Gabriel \$1.60; Mary Brown \$1.40; Lonie Payne \$1.10; Olivet Lee \$1.45; Sallie Newton \$1.25; Georgia Mitchel \$1.25; Josie Debinney \$1.60; Agnes Clark \$1.00; Robie George \$1.00; Augusta Clark \$1.00. This was known as the best

rally ever had in Evansville among Colored Churches. The pastor raised \$41.00; the Ladies Aid Society \$145.00; the Woman's Home Missionary Society \$235.63, carrying the banner. All collections for the day \$452.63. We are greatly indebted to our many friends.—Joel C. Carson, Pastor.

Spartanburg, South Carolina

We came to Spartanburg from the Orangeburg District last December. The people received us very cordially. We found a debt of \$900 on our church, which had been standing for five years. The winter

was a very hard one and we could do nothing for a time; but a little more than three months ago we organized our membership into twenty clubs, with a lady as captain and one of the officers as her assistant, and went to work. Last Sunday, June 26th, was our rally day. We realized in clean cash the neat little sum of \$1,268.44. Don't you think that does pretty well for the people, when we consider the stringency of the times, the high cost of living, etc.? We have paid off the debt and have a balance of over \$300. Everybody is happy, and, as a climax, soon.—G. W. Cooper, pastor. we are going to make a bonfire of the mortgage

Woman's Home Missionary Society

Lexington Conference

The annual meeting convened in Hawthorne Methodist Episcopal church Columbus, Ohio, June 23-26. The meeting was well attended and the members in Columbus did their best to make our stay with them pleasant. We had a profitable and pleasant session with good reports from every department in the society. The sacrament was administered by the Revs. W. H. Riley, J. T. Leggett and W. J. White, pastor in charge. Mrs. Mattie A. Sissle, of Cleveland, O., our president, presided during the entire session. The committee provided a beautiful and interesting programme for the convention. This programme aside from the reports of the districts and of the work in general consisted of helpful papers on live subjects, addresses by prominent church workers, music, etc. Rev. E. A. White, D. D., District Superintendent, of the Ohio district was present and addressed the convention in helpful and encouraging words. The following visiting pastors addressed the convention: Rev. J. T. Leggett of Rushville, Ind., W. H. Riley, of Lexington, Ky., E. L. Gilliam of Columbus, O., B. W. Kirtley also of Columbus. Other prominent visitors who addressed the convention: Mrs. Mamie Jamison, Mrs. L. Burke, Ohio State W. C. T. Union and Mrs. Alma Johnson, of Oberlin, O. The principal address of welcome was delivered by Mrs. Mamie Jamison. Response by Mrs. C. D. C. Mellane, Paris, Ky. Mrs. M. C. B. Mason, Secretary of our colored deaconess work, addressed the convention in the interest of her work. The convention discussed every phrase of our conference work and the work of the society was reported in a prosperous condition throughout the conference. Mrs. Carrie Ross, our delegate to the national convention, which was held at Los Angeles, Cal., gave the convention an interesting talk on her trip and the work of the national convention. The various pulpits were filled on Sunday by delegates to the convention. The usual officers were elected. The convention closed by selecting Gunn Tabernacle Methodist Episcopal church, Lexington, Ky., as their next place of meeting.—Mrs. M. H. Riley

Mississippi Conference

The tenth annual convention of the Mississippi Conference Woman's Home Missionary Society met in St. Paul's Methodist Episcopal church, Hattiesburg, Miss., June 24-26. Mrs. J. E. Threlkeld, Jackson, Miss., president. The meeting was interesting and profitable from beginning to end. That it was the best annual meeting ever held is the opinion of all present. The annual address of the president was heard with great attention, and was especially fine in its deep religious expression. There were discussed such topics as the following: "How can we best interest our women in the work of the Woman's Home Missionary Society?", "Should there be an auxiliary of the Woman's Missionary Society in every church?", and "What should be the relation of the Woman's Home Missionary Society to Meridian Academy?" Papers were read by Mrs. R. N. Jones, Mrs. L. P. May, Mrs. C. L. Brown and Mrs. Lolla J. Hall. These were followed by general discussion. On Friday night in connection with a program beautifully rendered by the local choir, Dr. J. B. F. Shaw, principal of Meridian Academy, delivered an address. The following officers were elected: President, Mrs. J. E. Threlkeld; with vice presidents in order as named; Mrs. Lolla J. Hall, Mrs. L. B. Smith, Mrs. R. N. Jones, Mrs. J. W. Randolph; Corresponding Secretary, Mrs. L. P. May; Recording Secretary, Mrs. Lizzie B. Shaw; Treasurer, Mrs. C. L. Brown; Supply Secretary, Mrs. M. E. Harrison; Mite Box Secretary, Mrs. Leasie Hand; Young People's Secretary, Mrs. E. L. Smith;

Secretary of Home Mission Reading Work, Miss Laura P. Wolfe; Secretary of Literature, Miss Mary G. Taylor; Secretary of Temperance, Mrs. James Jordan. Mrs. L. P. May was elected as a delegate to the national meeting of the Board of Managers of the Woman's Home Missionary Society to be held in Buffalo, N. Y. in October. On Saturday the delegates were delightfully entertained by the local auxiliary at the home of Mrs. Hardaway. The pastor, the Rev. I. L. Pratt, and his good wife spared no pains in making the meeting a success. The meeting closed with an old fashioned love-feast Sunday night conducted by the delegates. The next annual meeting will be held in Pass Christian.—Lizzie B. Shaw.

Personal and General

The Rev. Duncan and family are now living in Beaumont, Texas, on Isla Avenue, North End, No. 1776.

Born to the Rev. and Mrs. N. H. Townsend of Seguin, Texas, on June 24, 1910, a fine baby girl. The Rev. and Mrs. Townsend will soon celebrate the fifteenth anniversary of their marriage.

The Rev. W. L. Duncan, district superintendent of the Beaumont District Texas Conference has moved his family from Somerville, Texas, where his wife has been living with her daughter, Mrs. H. W. Haynes.

Epworth League

(Continued from Page 6).

too, like Israel, sinned against light and love, and how God sought to reveal that love by some human expression, drawing them with the cords of a man. In clearer light to-day we see the expression of that divine love in One who draws "with cords of a Man," Emmanuel—God with us. By his life, so full of human sympathy; by his words, so full of truth and grace; by his works, so full of helpfulness, does he not draw us with bands of love?

A Kentucky minister tells of visiting a young murderer in his cell—a mere boy. As the minister was leaving the prison he was accosted by the boy's mother:

"Are you a minister?" she tremblingly asked. Then, hardly waiting for a reply, she continued: "You do not believe my boy guilty, do you?"

The minister hesitated and was about to turn away.

"Tell me," she insisted.

"I cannot tell you now, madam; wait and the courts may tell."

"You must tell me what you think," the mother insisted. "I will not let you go until you assure me you do not believe my boy guilty—my Ben, my boy Benny, he could not do such a thing."

"Well, madam, the truth you will know sooner or later. Yes, your boy is guilty."

"I'll not believe it," shrieked the mother; "it cannot be. Why do you say that?"

"I have just come from his cell, and he confessed all to me."

The mother stood for a moment pale as death, then her white lips murmured: "I suppose they'll all be down on my boy now, but I'll love him anyhow."

That is a mother's love. It stops not at prison walls, but, gliding into the dingy cell, "where gloom communes with gloom," it says of the one whom the world has been brought to despise: "I will love him anyhow." O, the depth of a mother's love! But hear it: "When my father and my mother forsake me, then the Lord will take me up."—Notes on the Epworth League.

District Conferences and Conventions

CONFERENCES

District.	Place.	Date.	Dist. Supt.
Holly Springs	Victory, Miss.	Aug. 3	Clay
Greenville	Itta Bena, Miss.	Aug. 3-7	Hart
Huntsville	Livingston, Tex.	Aug. 3-7	Jackson
San Antonio	Gonzales, Tex.	Aug. 9-14	Mason
Palestine	Butler, Tex.	Aug. 9-14	Fuller
Clarksdale	Minter City, Miss.	Aug. 9-14	Butler
Huntsville	Scottsboro, Ala.	Aug. 10-14	McKinney
Indiana	Jeffersonville, Ind.	Aug. 10-14	Skelton
Atlanta	Palmetto, Ga.	Aug. 10-14	Johnson
Louisville	Leitchfield, Ky.	Aug. 10-14	Robinson
Shreveport	Zwolle, La.	Aug. 10-14	Reddix
Alexandria	Alexandria, La.	Aug. 10-14	Richards
Monroe	Monroe, La.	Aug. 10-14	Monson
Mexico	Truesdale, Mo.	Aug. 11-14	Ellis
Aberdeen	Aberdeen, Miss.	Aug. 16-21	Henry
Birmingham	Tuscaloosa, Ala.	Aug. 16-21	Thomas
Gainesville	Elberton, Ga.	Aug. 16-21	Gowen
Columbus	Hattiesburg, Miss.	Aug. 16-21	Lacy
Dallas	Fort Worth, Tex.	Aug. 16-21	Wyatt
Paris	Sulphur, Sps. Tex.	Aug. 16-22	Gillmore
Baton Rouge	Clinton, La.	Aug. 17	Daniels
Lake Charles	St. Martinsville, La.	Aug. 17	Chapman
St. Joseph	Independence, Mo.	Aug. 17	Higgs
Sedalia	Carthage, Mo.	Aug. 17-21	McAllister
W. Tennessee	Paris, Tenn.	Aug. 17-21	Lyte
Lexington	Versailles, Ky.	Aug. 17-21	Gorham
Ohio	Cincinnati, Ohio	Aug. 17-21	White
St. Louis	Clarksville, Mo.	Aug. 17-21	Gillum
Maysville	Covington, Ky.	Aug. 17-21	Bailey
Jacksonville	Fernandina, Fla.	Aug. 18-21	Todd
Guthrie	Oklahoma City	Aug. 18-21	Smith
Navasota	Brenham, Tex.	Aug. 23-28	Taylor
Rome	Aragon, Ga.	Aug. 24-28	Adams
Topeka	Manhattan, Kans.	Aug. 24-28	Cabbell
Fort Smith	Morrilton, Ark.	Aug. 24-29	Coulter
Cumberland	Washington, Pa.	Aug. 24-29	Curry
Tupelo	Amory, Miss.	Aug. 25-29	Coulter
Marshall	Mincola, Tex.	Aug. 30-Sept. 4	Williams
Forest City		Aug. 31-Sept. 4	Hodges
Washington	Sandy Spring, Md.	Sept. 6-11	Williams
Houston	Houston, Texas	Sept. 6-11	Johnson
Alexandria	Lincoln, Va.	Sept. 7	Thompson

CONVENTIONS.

- Aug. 17-21....Ohio District Sunday School, Epworth League, Woman's Home Missionary Society and Methodist Brotherhood, Mt. Zion Church, Cincinnati, Ohio.
- Aug. 25-28....Spartanburg District Sunday School Institute and Epworth League Convention, Gaffney, S. C.
- Aug. 25-28....Montgomery District Sunday School Convention, Polk, Alabama.
- Sept. 16-18....Vicksburg District Sunday School, Epworth League and Ladies' Aid Convention, Natchez, Miss.

Conference Notices

Special Notice

ABERDEEN DISTRICT CONFERENCE.

August 16-21.

The dates of Aberdeen District Conference is changed from July 26-31 to August 16-21, in Life Boat Church on the Aberdeen Circuit, Aberdeen, Miss. F. H. HENRY, Dist. Supt.

BIRMINGHAM DISTRICT.

District Conference will meet at Tuscaloosa, Ala., August 16. Please send me the number of delegates from your charge and also send me the names of each one.—A. Callahan, Pastor, 1007 22nd Ave., Tuscaloosa, Ala.—F. H. Henry, District Superintendent.

PALESTINE DISTRICT TEXAS CONFERENCE.

To the ministers, delegates and visitors who are contemplating bringing their wives to the coming District Conference which will convene at Pine Top Methodist Episcopal church, on the Oakwoods Circuit, August 9-14; you will please notify me at once. Box 114 Oakwoods, Tex.. Nothing is being left undone to care for all who come and to make the conference one of the greatest in the history of the district. Let all please arrange to reach Oakwoods in the day time as we have four trains that arrive at Oakwoods in the day-time; two east bound arrive as follows: 6:26 a. m., 6:18 p. m.; two west bound, 8:55 a. m., 11:23 a. m., hence there will be no trouble for all to reach Oakwoods in the day.

G. W. WHITE, Pastor.

WOMAN'S HOME MISSIONARY SOCIETY.

Central Missouri Conference.

The fiscal year for the general society is nearing the close, and each auxiliary is rallying to have the best report it can. Each officer is asked to put forth extra efforts to make this the best year's report. The district meetings in August are right upon, and the district superintendents have kindly given an hour to the Home Missionary anniversary. Mrs. C. G. Smith, of Sedalia, who for years has been president of the conference organization, and who was ill at the time of the conference meeting at Kansas City in April, has rallied, and is on a fair way to full recovery, and hopes to attend the Sedalia District meeting at Carthage. Each district will have an interesting anniversary, and each auxiliary is requested to send a delegate. St. Louis District, Mrs. Packard and Miss Joiner; St. Joseph, Mrs. O. A. Johnson, Mrs. Burton; Sedalia, Mrs. Smith, Mrs. Bateman, Mrs. Johnson; Mexico, Mrs. Moss, Mrs. Belle, Mrs. Harris.—Mrs. A. A. Henley.

THE CUMBERLAND RIVER DISTRICT CONFERENCE

Of the Tennessee Annual Conference, meets at Bellwood, Tennessee, August 20, 1910. Dear Brethren. You will remember the last Annual Conference voted the second Sunday in May as "Walden Day." The money raised was to be reported the following week at the commencement. Only four of the charges made reports. We have another chance; let's put ourselves on record. Our District led the Conference in the

the Southwestern Rally; let us do the same for Walden's, and report the same at the opening of the school. Each charge is asked to raise the following amounts: Alexandria, \$8.00; Aigood, \$12.00; Cherryvalley, \$14.00; Cookville, \$7.00; Dover, \$5.00; Gallatin, \$15.00; Gordonville Circuit, \$16.00; Hartsville, \$15.00; Lebanon, \$16.00; Lebanon Circuit, \$12.00; Mitchellville, \$15.00; Nashville—Braden Memorial, \$15.00; Payne, \$6.00; Rock Spring, \$12.00; Sear's, \$10.00; Springfield, \$12.00; Liberty, \$10.00.—J. B. Booth, District Superintendent.

FRATERNAL DELEGATES.

Alexandria District, D. S. Sloan; Baton Rouge District, J. D. Poole, J. A. Landry; Lake Charles District, H. A. Sorrell; Monroe District, T. P. Norris; New Orleans District, Dr. J. F. Marshall; Shreveport District, R. E. White, F. F. Rohmson.

REDUCED RATES FOR LAKE CHARLES DISTRICT CONFERENCE.

The Southern Pacific Railroad Company has granted a rate of one and one-third fare for the round trip on its main line and all branch lines for the Lake Charles District Conference which will convene at St. Martinville, La., August 17th to 21st inclusive. Rates will be good from all points between Franklin and Lakes Charles and intermediate points. Tickets will be on sale August 16th and 17th, and good for return up to and including trains arriving at starting points before midnight of the 22d instant. Ask ticket agent for reduced rate at time of purchase of ticket.—R. C. Barrow, Secretary, Box 45, New Iberia, La.

AN APPEAL TO THE GENEROUS PUBLIC AND ALL LOVERS OF THE CAUSE OF CHRIST.

On October 11, 1909, our city was visited by the most destructive hurricane in its history, at which time our Newman Methodist Episcopal Church was entirely destroyed, entailing a loss of at least \$3,000. Our membership is poor and not very large, and we have ascertained that, because of the high price of labor and material, we cannot rebuild for less than \$6,000. Our church, a large and spacious building, was completed at a great cost and sacrifice to our church people and loving community, as well as the Church Extension Society of Philadelphia, Pa. Needless to say, we feel our loss keenly. However, we trust that Providence will work out His will and reveal His way. Appeals will be sent to those whom the Lord has blessed with large fortunes, as well as those of smaller means. Already the Hon. Jas. P. Taliferro, United States Senator; Congressman S. M. Sparkman, Judge Jas. W. Locke, and others, have donated to this cause. We have several hundred dollars subscribed and material on hand valued at \$1,500 to begin a \$6,000 obligation. We have as our present pastor the Rev. James M. Trammell, a man in whom we have implicit confidence, who has determined to rebuild our church, the Lord willing, and he has been duly authorized to solicit money from the public for this purpose. We trust that everyone having an interest in the cause of Christianity will give as the Lord has prospered them. Feeling that our cause is a worthy one, and that you may be guided in the proper channel of giving, we refer you to the following: Hon. Geo. W. Allen, president of the First National Bank; Hon. Geo. S.

Do You Want a Home?

If you do, let us help you find it. Here is what we have to suggest:—

Along the K. C. S. Railway in Southwest Missouri and Northwest Arkansas there are many idle acres of the most fertile and productive land in the United States. It is being divided into 5, 10 and 20 acre farms and sold on easy payments. It is exceptionally well adapted to fruit, truck and poultry raising. Strawberries, apples and poultry are the big money makers, and many men who have located on these lands have made as high as 450.00 per acre. You can do the same. The money you are paying for rent will buy you a home.

The water, the climate and the general health conditions of the country are ideal. No long, cold winters; no extreme heat in summer; no swamps; no malaria, and no mosquitoes.

You can buy these lands at from \$15 to \$25 per acre. Write us for more detailed information and your letter will receive careful attention.

S. G. WARNER,
G. P. A., K. C. S. Ry.,
KANSAS CITY, MO.

Write me today.

Waite, president Island City National Bank (both of Key West); Rt. Rev. Jos. F. Berry, Buffalo, N. Y., presiding Bishop of the Florida Conferences. Any money given to these gentlemen will be turned over to the proper authorities. Very respectfully,

Rev. J. M. Trammell, pastor. Key West, Fla.

T. A. Adams, M. D., Cor Sec.

Frank Edden, chairman.

Rome Dupone, all of Key West, Fla., and

Rev. Jeffrey Grant, Supt. South Florida Mission, Jacksonville, Fla.

District Rounds

FOREST CITY DISTRICT.

Third Round.

Lulu, August 3; Fifteen-Mile Bayou, 4; Park Place, 6-7; Marianna, 13-14; LaGrange, 18-19; Marianna Ct., 20-21; Gill, 21-22; Palestine, 27-28; District Conference 31 to September 4; Augusta, September 3-4; Auvergne, 10-11; Hunter, 14-15; Cotton Plant Ct., 17-18; Cotton Plant, 18-19; Dark Corner, 20-21; Brinkley Ct., 24-25; Brinkley, 25-26; Crawfordville, October 1-2; Haynes, 5-6; Forest City, 7-9; Caldwell, 8-9. Dear Brethren of the District: We must not let our work lag. Of course, I was sick during the entire month of June, but now I am about at myself and ready with you to do all I can to meet every demand of the church. I thank the brethren that helped me while I was ill. Don't forget the Southwestern.—L. G. Hodge, district superintendent.

HATTIESBURG DISTRICT.

Third Round.

State Line, August 3-4; Waynesboro, 6-7; Mathesville, 11. Ucutta, 12; Shubuta Ct., 13-14; De Soto, 18-19; Shubuta, 20-21; Liberty Hill, 20-21; Quitman, 25; Enterprise, 27-28; West Enterprise, 30-31; Paulding, September 1-2; Hildesburg, 3-4; Bay Springs, 6-7; Richton, 8-9; Laurel, 10-11; Ellisville Ct., 12; Ellisville, 17-18; Magee, 19; Collins, 20-21; Summerland, 22; Hattiesburg, 24-25; Bently Chapel, 26; Bently Chapel, 26. Turnersville, 28; Hattiesburg Mission, 30; Venum, October 1-2. My Dear Brethren: Remember we only have one more round. I want to meet you on this round with a good benevolent report. You must run to gain the prize. Let us push to the front. Don't forget the paper.—Yours, D. F. Dudley.

NORTH NEW ORLEANS DISTRICT.

Third Round.

Thomson, August 9-10; Scott Chinn, 11-14; Pleasant Plain, 14-15; Mallalieu, 16-17; Malden, 18-19; St. Matthews, 21-23; Haven, 24-25. Covington, 26-28; Mandeville, 27-28; Mt. Zion, 30 to September 1; Simpson Memorial, September 6-7; Luther, 9-11; Central, 10-11; Laplace, 12-13; Union, 15-18; Camp Parapet, 18-19; Kenner, 21-22; Carrollton Mission, 23; Slidell and Pearl River, 24-25; Gretna, 27-28; Asbury, 29-30; Ponchatoula and Springfield, October 1-2; Darrow, 7-9; Bogalusa and Lee's Creek, 14-16; Angle, 15-16. Dear brethren: You have done well thus far, and now redouble your efforts and push every interest of the church. It is your duty to see that your people have wholesome and intelligent literature. The Southwestern is our ideal. Yours for success.—N. J. M. Price, district superintendent.

Hicks' Capudine Cures Sick, Headache Also Nervous Headache, Travelers Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

Gleanings from the Field

NORTH CAROLINA

Pembroke.—Our third quarterly conference was held here May the 14th; District Superintendent W. K. Ziegler presided. After a short talk by the Superintendent the business of conference was conducted in such a way that bespeaks for our new superintendent much success. Until after the 15th of May we had only five members here; now we have only seven, yet with this small number we planned a rally and on the third Sunday after listening to a very excellent sermon by our Superintendent, this zealous little band aided by Maxton, Beauty Spot, and New Zion laid on the altar of God forty dollars for the new church, after paying the superintendent's assessment of twenty dollars. Our church is not complete and we are asking our brethren especially those in North Carolina, to contribute at least a dollar to help these faithful workers in their efforts to secure a place of worship. Send your contributions to James Stedman, Pembroke, North Carolina.—M. Mundy.

SOUTH CAROLINA

Yorkville.—We have just closed our meeting on Yorkville charge with good results. God was our leader in our meeting our hearts did burn with the

NOW IS THE TIME OF DISTRICT CONFERENCES

Let each Conference be a field of action for the Southwestern.

Let each person in attendance, especially the officers of churches, be impressed with the necessity of subscribing.

Let each pastor bring in as many cash subscriptions as possible.

Our representative will be on hand.

Holy Ghost and eight were happily converted and fourteen joined on probation; seven are waiting to be received into full membership. The Ladies' Aid Society meets monthly at the Hopewell church. A fine carpet has been placed in the pulpit. The Willing Workers placed furniture in the parsonage. District Superintendent Rev. J. H. Brown has held two quarterly conferences on this charge. The officers always pay up in full. This is my first year on this charge up till now. I have received 19 members. Seven years ago I passed through this county looking for some mission field to preach God's word. I found a little house at Hickory Grove which had not one member. I remained there holding up the Gospel banner and in 12 months I received 17 members and \$17.00 to pay on our church lot. York circuit has a nice two room parsonage with six acres of land, fine spring and nice orchard.—J. C. Armstrong, pastor.

Dillon.—On the 5th of May, Rev. and Mrs. J. McLeod, of Dillon, made a break in the monotony of social functions by celebrating the twenty-fifth anniversary of their married life, familiarly known as the "Silver Wedding." The affair was both novel and highly enjoyable. Mrs. McLeod was arrayed in the identical costume in which Rev. McLeod led her before Hymen's altar twenty-five years ago. The dress was of brown worsted, brocaded with silk flowers, trimmed with corded silk and cream lace. Her head was bedecked with a wreath of orange blossoms and

a silk bridal veil, and in her hand she carried a feathered fan, all of which were a quarter of a century old. Many friends and visitors were present to witness the event. The ceremony was conducted in St. Stephen Methodist Episcopal Church by the Rev. F. E. McDonald, the same minister who officiated when this couple first launched out on the matrimonial sea. The bridal party marched up the aisle while Mendelssohn's Wedding March was being played by Miss Francis Keith, of Darlington. Preceding the couple were the following children: Masters Egbert McLeod and Oscar Bethea, Little Misses Emma and Pearl Smoot, Josephine Bethea and Annie Manning. The little girls formed a circle inside the chancel railing while the boys served as a gate on the outside, by standing with joined hands. When the pair neared the altar, the boys dropped their hands, allowing them to pass through into the human circle made by the little girls, where the ceremony suited to the occasion, was performed. The party passed out while the wedding march was being played by Miss Mamie Scott, of Cheran. Many beautiful silver presents were given. A grand reception was held at the parsonage. Mr. McLeod displayed some of her first wedding presents, among which were a cushion, a pair of vases, a silver pickle stand, a fruit stand, and a silver castor. We wish for the Rev. and Mrs. McLeod many more years of blissful married life.—F. E. McDonald.

TENNESSEE

Rockwood. The stewards raised for the pastor in a monthly rally, \$50.81. Miss Annie Waterhouse, of Spring City, raised \$10.30; Mrs. L. E. Page, \$6.50; Mesdames Jimmie Gilbreath, Charly Carter, Jamie Martin, Matilda Walker, of the African Methodist Episcopal Church, and Sallie Wester, of the Baptist Church raised \$3.80 for the Steward's in token of the esteem they have for the Methodist Episcopal pastor. The church work is improving and we are getting on nicely with our work. We have eleven subscribers to the SOUTHWESTERN CHRISTIAN ADVOCATE on this charge and we are urging our people to put this paper in every home. First, because it is our church paper, and brings to us the progress of our people both at home and abroad. Second, because it is the best paper published in this country all things considered.—F. A. Hatcher, pastor.

TEXAS

Houston.—Dr. W. W. Lucas, Missionary Secretary, was with us on May 8th, and remained to conduct an 8-nights meeting which resulted in 48

conversions. There was a mighty outpouring of the Holy Spirit throughout the entire meeting. On Sunday, May 23rd the pastor, Rev. G. A. Deslandes, baptized a splendid class of candidates at this time. We had present with us the Wiley University quartette, which delighted us all with their beautiful selections. They are to tour the North this summer. Trinity is alert and wide awake—Her members are among the most liberal and loyal Methodists. Mr. Leon Jones at the close of the Sabbath service pledged \$50 to Wiley University, and good Dr. Ramsey has always pledged not less than \$100, and besides these there are many others loyal to the school and Church. Our Sunday School Rally on Sunday, May 1st was a decided success, resulting in the raising of \$72.00. The Sunday School recently donated \$20.00 towards paying for the new mantel lights. The total cost of the same was \$48.00.—W. C. Conway.

Jasper.—On June the 18 our quarterly conference was set, but owing to some misunderstanding our District Superintendent did not arrive until about 9:30 p. m., finding an entertainment going on at the park under the auspices of Bro. D. S. Batey to raise means to settle the indebtedness of our parsonage. The entertainment netted \$17.35. On Sunday the 19th the pastor was called to the home of Mrs. Hadnot where he joined Mr. Peter Adams and Miss Mary Jane Hadnot in holy wedlock. To the delight of all the District Superintendent, W. L. Duncan, catechized the Sunday School and was much pleased at their responses. Dr. Duncan preached. His subject was "Emancipation." Text. "If the Son make you free, ye are free indeed."—John 8:36. Dinner was served on the ground.—J. L. Blue, pastor.

Yorktown.—Very helpful was the instruction given to the second quarterly conference by the district superintendent, the Rev. A. M. Mason, in its recent meeting. He presided with much precision and dignity. Three able sermons were preached by him to the delight of all hearers. The meeting was a spiritual and financial success. The members of Brown Chapel gave a very successful entertainment for church improvement. Under the management of Mesdames Cox, Campbell, Ross; Messrs. J. H. Dickson and W. G. Davis, success was achieved. We have made a new fence in front of our church and several shade trees have been planted in the yard. The revival at Brown Chapel, despite the rain and hail storms, was very successful. There were several conversions, and the church was greatly cheered. The Revs. W. M. Mooney and G. E. Tyler rendered valuable services.—J. C. Eusan, pastor.



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Gleanings from the Field

ALABAMA

L'ANETT.—We are glad to say that in our pastor we find a man of most excellent and exemplary life and character. The Rev. Holliday is leading us to great effort. At our recent rally, \$171.00 was brought in and laid on the table. This effort has enabled us to finish paying for our bell. We have been enabled to meet some of the old outstanding debts. Mrs. Charlotte Tears raised \$18.80 and won the gold watch offered. Mrs. Addie Gipson raised \$18.20 and bore off the gold bracelet. Miss Ida Bass raised \$16.92 and was given a gold locket. We have had with us recently the Rev. C. L. Dunn, preaching and lecturing and lending a helping hand. Our pastor's family is of incalculable help in the forward march of the Church. Miss Ida Bass, Mrs. Queen Sherrell, Mrs. Amand Reese, Mrs. Lula Atkinson, Mrs. Della Bonds, Mrs. Mattie Holtzclaw, Mrs. Hattie Hill, Mrs. Sarah Hardnett, Mrs. Fannie Crowden, Mrs. Millie Sherrell, each raised in the rally goodly sums of money ranging from \$6 to \$13. The remaining ladies Mesdames Lizzie Craft, Susie Williams, Sarah Lockhart, Matilda Greenwood, Adella Cooper, Mollie Oglesby, Mattie Billingsley, Sarah Toles, Octavia Slaughter, raised sums ranging from \$1.50 to a little more than \$5.

GADSDEN STATION.—At Sweet Home Methodist Episcopal Church. Our third Quarterly Conference was held June the 10, 1910, by our District Superintendent, Rev. R. J. Buckner. This was an ideal conference. Dr. Buckner was at his best. The earnest-working stewards are giving hearty co-operation to the pastor and helping him to push every cause of the Church. Our pastor in the person of Rev. N. H. Redrick urges every department of the Church. We raised during this quarter \$126.00 for the pastor and for the trustees \$50.00.—(Miss) Mary E. Kahn.

ARKANSAS.

That the Rev. G. T. Saxton is a man of executive ability was shown by the dignified and efficient manner in which he presided over our 2nd Quarterly Conference, held May 28-29, 1910. He delivered two sermons of great strength and power. We raised for all purposes this quarter \$250.00 and have had six accessions to the Church and three subscribers to the Southwestern Christian Advocate.—B. J. Lewis, pastor.

CLARENDON.—The Methodist Episcopal Church here is progressing very steadily under the Rev. J. A. Swift,

our pastor. Several improvements have been made under his leadership. Our District Superintendent, the Rev. C. W. Whitehead, was with us May 30-31, and held our 2nd Quarter with good results. The officers were present with good reports. \$88.50 was raised during the quarter. The Rev. G. A. Hall of Helena preached for us during the Conference and was greatly appreciated.—Celia Blackwell.

MINTER CITY.—We are doing well. We fixed the District Superintendent's salary at \$152.00; the Pastor's at \$890.00 and all other claims in proportion. Mr. Jas. A. Townes promised to pay \$50.00 of that. He has paid me \$15.00 and sent a large barrel of flour, one hundred pounds of meat, fifty pounds of sugar, six buckets of lard, twenty-five pounds of coffee, and sixty pounds of grits. Last Saturday Mr. Townes gave me a nice suit of clothes. He is indeed a large-hearted man.—S. H. Nevils, pastor.

TEXARKANA.—The Rev. W. R. Duncan held our 2nd Quarter June, 12-13. All officers were present with reports. Dr. Duncan was at his best. He preached two able sermons. Total collection for this Quarter, \$206.35. Pray for us.

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FLORIDA

Floral City.—I was called to this place by a letter from Bro. Hunter and Bro. Maxwell, Sister M. Hunter and Sister A. Harvey to organize a Methodist Church, known as the Bradley's Mission. I found a Sunday School with twenty-one scholars, officers and teachers. On Sunday, the 19th, we had a nice children's day exercise. The superintendent of the Sunday school was master of ceremonies. I made the welcome address. The Sunday school and children day exercise was the program of the day. At 7:30 p. m. I preached, and after which an invitation was extended and three persons joined the church, which made a total of seven full members, and with this number I at once organized this body with a total Sunday school membership, officers and teachers of twenty-eight, with three others still to join as full members at our next service.—E. W. G.

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VIRGINIA

Pleasant Ridge.—May 28th and 29th, were great days at Pleasant Ridge, Methodist Episcopal Church, at which time and place our 3rd quarterly conference was held by Rev. C. I. Withrow, of Newport News, Va. Report showed marked improvements on all lines since the 2nd quarter. Sunday, May 29th was a high day in every respect. Rev. Withrow preached two good sermons. Ten came forward for prayer at 11:00 a. m. and three at

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night. The district steward, Mr. Daniel Monden, had his work well in hand. Total collected, \$12.50. The above named persons served as captains of clubs. The district steward reported that he had all the District Superintendent's money. Six dollars and eighteen cents was raised for the pastor during the day. We also secured four subscriptions for the "Southwestern." Raised for all purposes for the quarter, \$88.00. The work is spiritually alive and we solicit the prayers of the great church of which we form a part.—Z. A. Maston, pastor.

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Deaths

GOODEN.—After one day's illness Sister Matiline Gooden was called from labor to reward on June 6. She was a member of St. Paul Methodist Episcopal Church at Tallassee, Alabama, and the daughter of a prosperous farmer and a strong worker in the same church—Bro. Jack Lark. Peace to her ashes.—R. R. Williams, pastor.

WALKER.—Delia Walker, a faithful member of Magnolia Methodist Episcopal Church, Jackson, La., died June 25. She was a member of the Kings Daughters and was converted last September, and was baptized and received in the Church. She leaves a host of friends. The funeral sermon was preached by her pastor, the Rev. J. J. Wooldridge, assisted by the Rev. J. P. Halligan. This was the largest funeral we have seen for some time.—J. J. Wooldridge, pastor.

WASHINGTON.—Mrs. Laura Washington, of Percell, Okla., died June 10, 1910, being 59 years old. She lived a Christian 25 years in the Methodist Episcopal Church and was a faithful member of the church. She was loyal to every duty in the church. The funeral was attended June 11 by the Rev. A. Jackson.

RILEY.—Sister Clara Riley, a faithful member of Ross Chapel Methodist Episcopal Church, Camp Parapet, La., departed this life June 23. She served the church 30 years as a faithful Christian. After one year of suffering without complaint she left for a better country. She was 54 years old; leaves a husband and seven children to mourn her demise. Her remains were deposited in the church cemetery followed by the Noahs Benevolent Association of which she was a member. The funeral was conducted by the pastor assisted by the Revs. T. Larkens and J. Lewis.—T. B. Oville, pastor.

WARD.—Sister Fannie Ward for 30 years a member of St. Paul Methodist Episcopal Church, Oakland, died June 14th while on a visit to see her sick daughter. Sister Ward had been in bad health for four years. She leaves eight boys, a daughter and husband, and mother to mourn. A wife, a mother, a Christian has gone.—M. S. Jordan.

POWELL.—Brother Ruben Powell departed this life on June 7th. He lived a consistent Christian life. He leaves a wife and friends and church to mourn, age 115 years. The funeral was conducted by his pastor, the Rev. C. E. Bradford and Rev. James Robinson of the Baptist Church and the Rev. C. Spears of Donaldsonville.

GROVER.—Brother E. D. Grover, of Blackshear, Ga., 59 years old and a consistent member of Scotts Chapel Methodist Episcopal Church, an exhorter and trustee for thirty years, died June 14. He was true to his church and Master. He was sick six months and praised the Lord when the end came. He leaves a wife and a host of friends. The funeral was largely attended. The remains were laid to rest in Blackshear cemetery.—D. H. Martin, pastor.

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The Old Standard Grover's Tasteless Chili Tonic drives out malaria and builds up the system. For grown people and children. 50c.

Marriages

SULLIVAN-WHITE.—At the home of the bride's uncle, Pineville, La., June 11, 1910, at 8 p. m., Mr. J. S. Sullivan and Miss Carrie M. White, the Rev. H. J. Wright officiating.

TAYLOR-BRINKER.—At the home of her sister near Pineville, La., May 23, 1910, Mr. William Taylor and Mrs. Julia Brinker, the Rev. H. J. Wright officiating.

CALDWELL-ALLEN.—Wednesday, June 15, 1910, Mr. Fleming Caldwell, of Smithville, Texas, and Miss Josephine Allen, of LaGrange, Texas, were united in marriage, at St. James Methodist Episcopal Church. Mrs. L. E. Moore played the wedding march; D. F. Vance performed the ceremony.—W. J. Hunt, reporter.

PRICE-HUDSON.—Mr. F. D. Price and Miss Ada B. Hudson were quietly united in marriage at the home of the bride's parent No. 501 Monroe St., LaGrange, Texas, June 14. The groom is a prosperous farmer of Eufala, Okla., and the bride was a teacher in LaGrange City school and superintendent of the Methodist Episcopal Sunday School. Rev. D. F. Vance officiating.

SHELTON-SNEATHER.—On Wednesday evening, June 22, 1910, at the home of the bride's grandmother in Troy, Mo., by the Rev. H. T. Reeves of Wesley Chapel Methodist Episcopal Church, Miss Amorita Sneather and Mr. Tolle Shelton. They received many valuable presents. Miss Georgia Hammonds played the wedding march.

RANKIN-CLARK.—Miss Estella L. Rankin, of Handsboro, Miss to Mr. Warren Clark at Riley's Chapel, Handsboro Miss., June 22. The church was well crowded to witness the marriage. After the ceremony the invited guests went to the bride's home where cake and ice cream were served.—W. H. Smith.

LOUIS-BOYD.—Mr. Preston Louis and Miss Winnie Boyd at the bride's home, Handsboro, Miss., June 29. Miss Winnie and Mr. Preston are members of the Riley Chapel Church. W. H. Smith officiated.

ADAMS-HILL.—At West Point, Miss., on June 12th Mr. Emanuel Adams and Mrs. Caroline Hill. Mr. Adams is a member of the Methodist Episcopal Church. Sometime ago Mr. Henry Rainey to Miss Hattie Addison.—J. A. Slate, officiating.

YOUNG-BRADLEY.—At the New Roads Church, La., June 7th, Miss Alberta Young and Mr. E. J. Bradley, the Rev. J. A. Barnes, officiated.

JONES-HICKS.—Mr. Leon Jones and Miss Cecilia Hicks, June the 5th, 1910, at 8:30 o'clock at the church, by the Rev. T. A. Hampton in the presence of a great crowd. Mr. Jones is a strong young man in the church and he helps to make things go, while Miss Hicks is one of the charming young ladies of St. Matthews Church.

JOHNSON-GIBBS.—Mr. Daniel J. Johnson, of Mobile, Alabama, and Miss Charlotte Ora Gibbs, of Baldwin, La., June 22, 1910. The ceremony took place at Trinity Methodist Episcopal Church. The church was beautifully decorated by Mrs. B. Dright. The bride is the honored daughter of Mr. and Mrs. T. D. Gibbs, prominent members of our church, and also one of our public school teachers.—O. J. Harvey.



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JONES-HENRY.—Mr. Sam Jones and Miss Hattie Henry at the home of the bride, Grand Ecore, La., on June 18. Mr. Jones is one of the promising young men of this community, standing high, and is respected by both races. Too much cannot be said touching Miss Harvey as a lady and a Sunday School worker and a willing worker. T. A. Hampton officiated.

KEASLEY-BELL.—On June 23, at the home of the bride, Mr. Edward Keasley and Miss Lill Bell, of Bell Rose, La., who is a member of St. James Methodist Episcopal Church.—A. C. Mitchell.

ROBERSON-WHEELER.—July 4, 1910, at the home of the groom, Mr. Alphonse Roberson and Miss Mary Wheeler.—A. C. Mitchell.

A WOMAN'S APPEAL.

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CASH REMITTANCES

HONOR ROLL.

William Daniels.

Subscriptions received from July 18 to 23.

Atlanta-Savannah.—P. B. Gibson, E. A. Allison, E. C. Taylor, William Daniels, Nancy Williams, Mary McDonald, Eugenia Woodard.

Lexington.—Ernest A. Johnson, R. A. Crolley, Kate Kallier.

Louisiana.—D. J. Price, Mrs. Brandon, I. C. Turner, Wm. Jacobs, George Chatman, Lizzie E. George.

Mississippi—Upper.—B. F. Woolfolk, William Malone, J. H. Talbert, J. W. Wilson, D. W. Wilson, B. Preston, J. C. Clay, D. A. Bragg, Adeline Yates.

South Carolina.—J. A. Brown, B. J. Lawrence, J. A. Adams.

Tennessee—East.—F. A. Hatcher, Elizabeth Sheeler, Albert Douglas, W. D. Robinson.

Texas—West.—G. A. Deslandes, W. E. Bailey, A. E. Eason, E. Riley, F. R. Anderson, J. M. Johnson, E. Rivers, R. D. Darman.

Washington.—A. J. Oliver, C. G. Taylor, Basil Taylor, L. B. Bluit.

Crescent City Notes

I take this method of expressing my grateful appreciation to the many friends and members of the Mount Zion Church, who were represented by Mesdames Rosa McGullem, Alice Harris, Balinda Grooms, and many others too numerous to mention, for their kindness on the evening of July 5th, in coming to the parsonage in great numbers. Notwithstanding they had left the weekly class meeting, apparently to go home, they returned, bringing with them seventy-three (73) pounds of the choicest groceries as a means of surprise. The presentation was made by Mr. H. C. Standard, leader of class No. 6, and Mrs. T. A. Brown, after recovering from her consternation, for she was indeed surprised, responded in a few chosen words that blended into the spirit that prompted the visitors. Messrs. Jordin Wilburg, J. D. Butler, John H. Davis, and others, accompanied the sisters. After serving refreshments in abundance, the writer insisted upon their return at an early date.—Rev. T. A. Brown.

Gleanings from the Field

LOUISIANA

Camp Parapet.—Mrs. E. V. Riggins, Luther Isadore, and Cora Jackson, accompanied by other, marched to our home singing "Nearer My God to Thee." These friends brought with them baskets of good things for our comfort. A small purse came also as a welcome gift. Among the friends there were two from the Baptist Church. They were Mr. Joseph Norris and Dinkey Small. We assure our friends of our great appreciation and will be glad to see them at any time.—T. B. Oville.

Viron.—The Rev. B. M. Hubbard, D. D., was in our midst recently to hold our annual conference. While with us he preached to the great delight of all. We raised this quarter \$106.71 and paid pastor \$51.45. We hope to do much better this quarter than we did last. We are greatly encouraged by the good reports.—A. C. Mitchell, pastor.

Eola and Sunflower Circuit.—Under the Rev. A. B. Venable, our pastor, every interest in our church is becoming active. At our basket meeting, which was held recently, we realized \$46.65. Many representatives of the various churches came to our aid and that helped us to have such rich success. At Sunflower the District Superintendent visited June 11-12 and held the second quarterly conference at that time. The stewardesses at Eola recently gave shades to the parsonage and at Simpson the stewardesses purchased a set of chairs for the parsonage and gave a pound party. At Sunflower we had a successful rally during the month of June. During the quarter, we raised \$117.65.

Lake Charles.—The Rev. Valcour Chapman held our second quarterly conference June 27. It was one of the best quarters ever held in Warren Church. Every department of the Church is organized. We raised \$324 this quarter; paid our District Superintendent in full, \$25; paid pastor this quarter, \$235. We are proud of our District Superintendent and our pastor; they are both strong men.—Ed. Pielt, reporter.

Darrow.—Quite an elaborate reception was tendered Miss Orelia Williams who recently graduated as trained nurse from Sarah Goodrich Hospital, by the members and friends of Haven Church, of which she is a prominent member. That all Darrow is proud of Miss Williams was shown by the very unique and valuable presents presented to her. Quite a nice little program was rendered. The Rev. C. E. Bradford, after stating the object of the assemblage, selected the writer as master of ceremonies. Miss Esther Randolph sang most sweetly, "Will There be Any Stars in My Crown?" Dr. and Mrs. E. A. Raymond can feel justly proud of their niece. She will be quite an assistant to the Doctor in his very lucrative practice.—Joseph A. Reddix.

Grand Ecure.—Mrs. Rachel Emanuel stands high in this little village. She is preparing the children at this place for great things. On last Thursday night at the above named church this school gave the pastor many choice presents. The Willing Workers, under the leadership of Mrs. Lella Williams, of St. Matthew gathered the young people and producing great things at this place. Emanuel's Willing Workers under the management of Mrs. Margaret Wetherford are rendering satisfaction among our people. The auxiliaries are helping us here to bring

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This is your last chance. I am engaged in getting up claims of Chickasaw and Choctaw Indians in Mississippi and their descendants, who remained in Mississippi after the Dancing Rabbit Creek treaty with the U. S. Government in 1830. I shall be glad to communicate with any such at my office, Bay St. Louis, Miss., at Masonic Hall, on Washington St. I am a member of the Choctaw tribe of Indians. No money required of applicants. A. P. POWELL.

things to pass. We thought it wise to work with the young people. We sent ten three months trial subscribers to the SOUTHWESTERN. We ask God's blessing upon our work this year.—Thomas A. Hampton.

Alexandria.—The Rev. J. O. Richards

For Rent

Neat 4 Room Double Cottage, Magnolia Street near Valence. Contains bathroom and modern improvements. Water and sewerage already installed. \$12.00 Per Month. Apply 4705 Magnolia St.

held our quarterly conference which proved a great blessing to us all. Things here were found in a poor shape when I came, but we are moving on nicely.

Southwestern Christian Advocate

ROBERT E. JONES, Editor
EATON & MAINS, Publishers

NEW ORLEANS, AUGUST 4, 1910

Vol. No. 44—No. 31

New Orleans University

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NEW ORLEANS, LA.

Negro Education in South Carolina Colleges

By the Rev. J. B. Middletown, D. D.

The following figures are taken from the last annual report of the State Superintendent of Education, and are therefore official:

In South Carolina there are 10 institutions of learning having either a college or a university charter. There are:

Two Baptist, Benedict Colleges at Columbia, and Friendship College at Rock Hill.

One Methodist Episcopal Claflin University at Orangeburg.

One African Methodist Episcopal, Allen University at Columbia.

One Congregational, Avery Normal at Charleston.

One Presbyterian, Harbinson College at Abbeville.

One African Methodist Episcopal Zion, Lancaster Normal at Lancaster.

Three Undenominational, Schofield, at Aiken, Sterling, at Greenville, and the State College at Orangeburg.

Not counting the State College, these Colleges and Universities have had under their instruction 48,051 students. They have sent out 3,417 graduates.

The property of these Colleges has cost \$990,000. The annual expenditure for their maintenance is \$150,674.

We have endowments amounting to \$196,000.

The total sum paid out for their support since they were founded added to the original cost amounts to \$4,575,000.

In these Colleges there are 134 teachers, with 3,866 students.

Public Schools

	White.	Colored.
Schools	2,679	2,369
Teachers	3,810	2,626
Pupils	146,647	172,967
Average attendance	107,154	124,135
Percentage attendance	73	72
Pupils to a school	54	73
Pupils to a teacher	38	66
Public buildings	2,393	1,529
Private buildings	286	840

From these figures it appears that there are 26,320 more Colored children in the public schools than white children. And that, notwithstanding there are 310 less Colored schools than white schools, and 1,134 less Colored teachers than white teachers.

Furthermore, the colored schools have 864 less public buildings for their schools than the whites have; but they have 554 more private buildings in which schools are kept than the whites have.

In 1908 the State of South Carolina expended for public schools \$2,595,986.35.

Of this sum the white schools received \$1,321,002.45. The Colored schools \$274,958.91.

The white schools received nearly five times as much as the Colored schools, although there were 2,632 more pupils in the Colored than in the white schools. The average attendance also of the Colored schools was 16,981 greater than in the white schools.

Though this apportionment of the public school fund appears disproportionate, yet the Negroes, grateful that the State is annually expending over a quarter of a million of dollars for the schools for their children, are courageously supplementing the State fund in very many districts from their own private funds for the lengthening of the school term.

But let us come nearer home. Richland County is the county of the Capital of the State. In this County there were 47 white schools with 121 teachers; and 57 Colored schools with 61 teachers. There were 4,142 white pupils and 5,832 Colored pupils. There were 44 school buildings for the whites and 28 for the Colored; with 3 rented buildings for white schools, and 29 rented buildings for the Colored schools.

But let us come still nearer home, here in this City of Columbia. The total number that have

completed the full course in the public schools of Columbia and graduated are: Whites 238, Colored 194. Thus since the public schools were established in Columbia only 44 more whites than blacks have been graduated. And so far as appears from the official reports the text books and courses of study are the same for the blacks as for the whites.

Moreover, a larger proportion of the blacks continue through the High School and complete the course. In the year 1908 there were 14 whites and 25 Colored students in the tenth or highest grade of the High School. At the end of the year 2 dropped out of the class and 13 whites and 24 Colored graduated, and received their diplomas.

There is something very significant in these figures.

1. The Negroes are determined to get an education; and they are getting it. If the State, by its school fund aids the Colored schools, they accept it, not as a gift doled out, but as their right as citizens.

If the public fund is insufficient they supplement it. They maintain their own local schools. They found and build their own colleges. Never in the history of the world did a people put forth efforts and practice self-denial, and make sacrifices for the education of its youth as the emancipated race of the South is now doing.

The Negro and Higher Learning

By Prof. J. A. Wilson, Ph. B., Clark University

The part which the Negro is to play in the development of this country is a problem of the future. One thing, however, is certain: he is to play some part. If as Victor Hugo says, the nineteenth century made the Negro free, but the twentieth century is to make him a man, there is no question that higher learning is to be prominent in this process. Accordingly, if the Negro is to reach the highest development, no limits or boundaries should be set.

It is said that the masses of the Negro race are ignorant, that they must go slowly, and that they will have to remain largely a laboring class. It would then appear that handicraft is the all-important thing. But this is not so. Perhaps there may remain a laboring class, but handicraft is not the all-important thing—albeit it has its importance. The masses must be uplifted, but why limit the plane?

In the first place, who is to carry on this uplifting work? Must the instruction be given by another race? Should those be allowed to take control who assert that education is a mischievous thing? These questions are of vital importance in the successful sculotion of this problem.

The Negro may be compelled for many years to belong to the laboring class. But whatever is good for the development of one race is good for the development of another. As has been predicted, the Negro people may not all rise above the middle classes. However, if we look back over the history of Anglo-Saxon civilization, we shall find that it is just the middle and laboring classes that have given to the world much of its best material. A source of the greatest pride to our Republic to-day is the universal opportunity of education for the poorest and humblest.

There is an idea prevalent that it is really a mistake, on general principles, to send the poor of any race to college. The argument put forth is that it results in discontent with former modes of life, and that in many cases it leads to absolute failure. The answer to this argument is that this should not deter others of other races from continuing to go to college. And, furthermore, instead of resulting in absolute failure, this very discontent has brought about many changes for the better. In every attempt to carry out high ideals some failures must be expected. All our lessons are learned by experience. It is often said, and truly so, that satisfaction with the present is the beginning of decline. The Negro must also encounter these difficulties and surmount them if

2. Herein is the most promising element in the moral and economical program of the South. The disturbing, the dangerous, the criminal classes in all communities are the ignorant classes. If there is a disturbing Negro problem, and it is ever to be solved, it will be solved by the enlightenment, the intellectual and moral development, the awakening of high aspirations and noble purposes, of all the people. And this is what the schools and colleges are doing.

He that opposes education, whether of white or black, is opposing the present well-being, and the future prosperity and advancement of the State.

3. These figures might lead to reflection as to the intellectual ability of the so-called inferior race. But reflection and comments are unnecessary. When 13 white and 23 Colored youth graduate from the same course of study, one may draw any inference one pleases.

4. The figures bear also upon the mooted question of compulsory education. The rural Negro children are going to school whether or no. They need no compulsion. There ought to be compulsory education laws in this State. But it will chiefly benefit the vagabond idlers in the large towns and cities and the poor white in the sand hills.

5. Take courage and go forward. You are on the right road. Keep on. The schools and colleges that you are so nobly maintaining and patronizing will surely bring to you and to the State of which you are a part the best the future has in store for its most favorite sons and daughters.

he is to reach his highest development. A few mistakes or sacrifices along the road to success must not discourage or deter him from seeking to attain a higher intellectual plane.

If the Negro race is to have a glorious future, it must have all the latitude in the pursuit of knowledge that other races have. All avenues of life should be thrown open to the Negro youth. He should be encouraged to take advanced courses, whenever and wherever possible, and if there is any desire for specific work, he should be encouraged to enter such a field. Still further, he should be familiar with the ancient classics, modern languages, mathematics, science, philosophy, and with all the other branches of study that go to form a liberal education. He should distinguish himself by rare attainments, and thus advance the interests of the race as well as his own.

It has always been intellect that has commanded notice. The Negro has been and always will be measured by the heights reached by its most scholarly and intellectual men; by what these have done and said, and by their influence upon the world at large. Therefore, the real test comes in the field of higher learning; for the world's estimate will depend upon the intellectual pace that can be kept with other races.

Negro colleges and universities have sent forth numbers of physicians, teachers, lawyers, ministers and business men. These are the advance guard in the upward struggle. The criminals are not those that come from schools like the above mentioned. From such schools come broad-minded men and women who carry into the family life a higher element, and who make better fathers and mothers to rear future generations. Thus the children will inherit the aspirations and ambitions of the parents. In this way will the race be placed upon a higher plane of civilization, to which it never could attain were it narrowed down to mere handicraft. No one doubts that from the education received in lower grades of schools, and even manual training, the Negro may attain to wealth, honesty and respectability. While these are necessary in order to rise, yet if he would attain to the highest point of civilization, he must have the higher learning.

The higher education of the Negro, however, is in danger of languishing on account of lack of adequate financial support. In 1889 there was given over thirty millions of dollars to endow institutions of learning. And only a thousandth part of this vast sum has been given to endow institutions for the race which comprises a tenth of the

population. This condition is hardly in accord with the American idea of justice.

Industrial schools do not and cannot furnish this higher education. Then, too, those desiring it cannot enter college because of the necessary expense. Therefore, this work should be encouraged

Thayer Home the Home of Missionaries

By Miss Flora Mitchell

We are told in Holy Writ "Where no vision is the people perish," and it is the young women having the "vision" who are the saviours of their race.

In the physical world we plant the seed; the water, sunshine and storm contribute to its growth, but its culture, training, pruning and environment determine its value in the commercial market.

Just so the child—food, raiment and air are necessary for the child's existence, but the value of that life will depend on what is invested to develop it; the careful training, pruning and the environment that surround the child all count. Therefore, in developing a race what is more important than the home, and what in the home more potent than the mother? And if the mother sees visions unfulfilled in her own life, may she not implant in her child a vision that shall, if given a chance, blossom and bear fruit?

So our girls come to us, some of them seemingly "uncouth and unattractive," some of them having the "vision" before they enter, and no obstacle has been too hard for them to overcome. Today, scattered all over this Southland, are homes that are presided over by Thayer Home girls, while others have chosen the schoolroom as their life work.

There stands before me at this moment a long list of girls of whom I would like to write; some few have crossed over, but not till they had wrought well and were entitled to the welcome "well done."

Martha Drummer was not our first girl to go to Africa as a missionary, but she was the first to go alone. Martha was serving as maid in the home of a minister, and attending public school as opportunity offered, when her pastor, Dr. J. P. Wragg (now secretary of the American Bible Society), became interested in her and arranged for her to attend Clark University, paying \$50 on her expenses for the first year. Martha entered the university in the fall of 1894. She was always a diligent student. During the five years that she was a resident student in the Home she was interested in mission work, and, whenever opportunity offered, was ready to go out to the country churches, and had special tact in talking to the children, who always begged her to come again. She taught during the summer months in the country, and her ready tact is illustrated by the following incident: She was to collect a part of her salary from the patrons. One woman who had several children in school evaded paying all the term, but promised she would have the money for her on a certain day if she would come for it. Martha drove over to collect it, but the woman made excuse that she had no money. Martha told her not to mind about the money, as she would take a pig instead, and proceeded to catch one and started off with the squealing pig in the wagon. The woman came calling after her and paid her all she owed. Martha returned the pig.

In her life in the Home she was reliable and resourceful. She was given a scholarship from the student aid fund, but the balance of the expense of her board she always covered by extra work, till her last year, when she borrowed a small sum from the Board of Education. This she paid from the allowance given her while in the hospital. She had that independent spirit which always made her popular, and was a leader among her schoolmates. She was also a leader in the religious life of the school. She was graduated from Clark University in the class of 1901. In October of same year she entered the New England Deaconess Training School, Boston, Massachusetts, and the following year the New England Deaconess Hospital. During her second year in the hospital she was called home by the death of her mother, and spent part of the year in Atlanta, where, as a nurse, her services were highly commended by the several physicians with whom she was associated. In December, 1904, at the time of the Atlanta Conference, she was consecrated as a deaconess by Bishop Fitzgerald. She made her headquarters at the Deaconess Home, and, whenever

and stimulated. The call is for well trained minds as never before. The harmful results of ignorant leadership are seen at every turn. Only in such schools where moral and intellectual training are pursued to the highest point of perfection can this race look for intelligent leadership. Atlanta, Ga.

not out on a case, engaged in mission work. This led us to look forward to a Deaconess Home with its dispensary and district nurse.

Martha returned to Boston and took her diploma from the New England Deaconess Hospital with the class of 1905, and it was while in Boston at this time that she received a call to go to Africa as a missionary. It was a surprise, for all these years of preparation Martha had definitely in mind the work in Georgia. She saw and felt the need of work at home, and she wrote to know what the home field could offer her.

Martha felt that the Lord's business required haste, and if the foreign field offered her work, and the home field did not, she must go where she was needed; so she accepted and began to study the language from a primer. She attended the annual meeting of the Woman's Home Missionary Society at Indianapolis, and left to be present at a meeting of the Foreign Missionary Society in New York, after which she returned to Atlanta to make ready for the long and tedious journey to the coast of Angola, and thence four hundred miles to the mission station, Quessua in Melange. Her friends in Atlanta gave her a nurse's leather bag, a case of surgical instruments, and a small outfit of a nurse's belongings. These were busy days, and with a prick at the heart we saw one trained especially for the deaconess work prepare to leave.

Martha sailed from New York in February, 1906. During the first year she was very ill of fever. Since her recovery the work has steadily grown. They have a new building, and at one time Miss Drummond wrote that sixty natives had gone two hundred miles—the nearest point to transportation—to bring hardware that had been shipped from England for their new building. At another time she writes: "The girls have gone to the hills to bring stone for the new building."

In a recent letter Miss Drummer writes: "The Lord is giving me great joy in the work here." In writing of the diseases of the people she said: "The evil diseases do not depress me half as much as the slow growth of His kingdom." Miss Drummer is superintendent in a Sunday school where not a word of English is spoken. Her pastor reports: "Miss Drummer has been a distinct force in the church as a means of giving Bible information."

Miss Drummer writes in her last letter that they now have forty-one girls in the Home. In her published report she writes: "I do not know what the future holds for these girls in the school, but I am trying to teach them by example, as well as by precept to live up to the best that is in them, continually pointing to them to Him who is able to keep them from falling."

South Atlanta, Georgia.

Educational Standards

By Dr. J. O. SPENCER

Of late the world has been treated to many schemes for the fixing of standards, from bolts and screws to Red Cross rules and international signals. Educational circles have not been spared in this movement, and practically every sort of educational institution feels the impulse. It is not our purpose to discuss either the advantage of educational standards or the methods of fixing them, but to very briefly call attention to the necessity for the maintenance of high standards in our schools for Negroes.

The Negro student has demonstrated his ability to do high-grade work, both in the scholastic subjects and in the industries when well directed. He has not only in special instances but in general made good in educational effort. Any argument for reducing standards therefore must rest on other foundations than the inability of the Negro to do first-class work.

The first, and perhaps the only argument advanced is the high cost of high-grade work. This

is true, and many schools with meagre equipment and few teachers must either increase these forces or forego the task of advanced work. Would it not be better for our Church and for the cause of higher education to maintain sufficient institutions of high grade, well equipped, than to have all our schools attempt advanced achievement? The very asking of the question indicates the answer. There are probably not too many schools, but it might be possible to so adjust the various schools and courses that certain ones well equipped to do the very best technical work would develop in that direction, while others so situated and so equipped that high-grade professional work can be done would naturally attract students, from near and far for professional preparation.

It is manifestly unfair to a student to offer him inferior preparation for the mere gratification of school pride that the institution may boast of the ability to do higher work. Of the devotion and heroic sacrifices of those men and women who laid the foundation for higher scholastic training of even a few select students, in the early days, too much praise can hardly be given. The method chosen was the only one worth considering as a practical means of demonstrating the Negroes' power to acquire, to take on intellectual accomplishments. This mission has been achieved, and now that proven ability should be directed to the acquisition of the best, to the organization of the educational forces for the largest efficiency. This requires both men and money. No less devotion than that which marked the later sixties and earlier seventies is required, but it is the devotion of organization, the sacrifice of school pride perhaps that recognizes the rights of the student to the best training as superior to local interests.

Our schools need the best, they deserve the best, let us resolve that they shall have the best in intellectual, spiritual and financial direction that our country affords.

An Educated Person

According to a Chicago man any one is educated who can answer affirmatively the following:

Has education given you sympathy with all good causes and made you eager to espouse them?

Has it made you public spirited?

Has it made you brother to the weak?

Have you learned how to make friends and keep them?

Do you know what it is to be a friend yourself?

Can you look an honest man or a pure woman straight in the eye?

Do you see anything to love in a little child?

Can you be high-minded and happy in the meaner drudgeries of life?

Do you think washing dishes and hoeing corn just as compatible with high thinking as piano playing or golf?

Are you good for anything to yourself? Can you be happy alone?

Can you look out on the world and see anything except dollars and cents?

Can you look into a mud puddle by the wayside and see the clear sky? Can you see anything in the puddle but mud?

Can you look into the sky at night and see beyond the stars? Can your soul claim relationship with the Creator?

There is considerable good sense suggested by these questions.

Haven Home School

The closing exercises of the Haven Home School were held at St. Phillip African Methodist Episcopal Church, May 29-30. The Baccalaureate sermon, preached by Dr. G. W. Arnold, of Atlanta, Ga., was greatly enjoyed by all who heard it. The graduating exercises took place on Monday at 8:15 p. m., at which time a splendid program was rendered by the class which was composed of seven young women and one young man. The annual address by Dr. Arnold was both timely and instructive. On Tuesday at 8:30 p. m., a program was rendered at Asbury Methodist Episcopal Church under the auspices of the Band for Africa. After appropriate songs, solos and a splendid paper on "Africa," which was read by Miss Gertrude Elbert, Dr. Arnold gave a splendid address bearing directly on the line of work which the Stewart Missionary Foundation for Africa is doing.

THE CHRISTIAN LIFE

The Sweet Refrain

I hear it singing in the dawn—
A world-old, sweet refrain—
I hear its notes insistent drawn
In music of the rain;
It sings within the swaying corn,
A canticle of cheer
That glorifies the golden morn:
"He loves thee do not fear."

I hear it singing in the noon
When aging summer grieves,
And fading maples sadly croon
The farewell of the leaves;
I hear it when mid-shrouding snows
The chanting winds intone
A threnody above the rose:
"Will He not keep his own?"

I hear it singing in the night
When out across the bar
The moonlight falls in shimmering white,
And calls my bark afar;
It sings to me when vesper bells
Steal out upon the deep,
And through all nature sings and swells:
"He loves thee rest and sleep."
—Rose Trumbull, in *Sunday School Times*.

Gethsemane

Life's road is often hedged with thorns,
And sorrows cloud the way,
And oft the path leads through the vale
Where ghostly shadows play;
Yet, surely, we would not complain
If we in faith could see
The lowly One who kneels and prays
In dark Gethsemane.

Blue skies, unmarred by clouds of grief,
May smile above us now,
And zephyrs from the Hills of Peace
May breathe upon our brow;
But ere life's radiant sun goes down
Beyond death's silent sea
We, too, must drink the bitter cup
In lone Gethsemane.

The sinless Christ has marked the way
That leads to endless life,
And though the road be rough and long
The goal outweighs the strife.
We, too, must pass the selfsame way
If we with Him would be—
The path that leads us up to God
Lies through Gethsemane.
Etma Wash, in *"Epworth Herald."*

The Grace Wherein We Stand

"By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."—ROMANS 5:2.

It is the sheltered area of divine grace into which every one who trusts himself to Christ is introduced, that Paul has in mind. It is a large, roomy world of freedom and power. It is indeed a new life which we find when we enter in. The soul beset by foes and conscious of its weakness, opens by its faith the wide doors into this sphere where a power greater than its own sustains it. This is the world of grace wherein we stand.

It is Our Sanctuary

Thither we flee, and are safe. The idea of sanctuary is wrought into all literature. The term may seldom occur, but the idea permeates all life. It is our elemental need. We are permanently conscious of the demand for sanctuary. Cities of refuge grew out of the demand. The soul, pursued, clung to the horns of the altar for refuge and found sanctuary there. How men have uttered their thanks, and voiced their yearnings for sanctuary! The Christian grace wherein we stand is the supreme expression of this great idea. With comfort and safety and peace awaiting us, the open door of God's world of grace swings to the touch of him who is pursued and undone. There are times in the life of every person when the one thing supremely needed is the place of refuge. We are voiceless there while we pant for breath, and our nerves pass from trembling into peace. The great joy and power of sanctuary floods over us like the safety of the thick tree to the exhausted bird which the hawk has pursued, and we cling and are safe. Thus in the grace of God, the great unutterable, sustaining help of the divine is the sanctuary of the soul.

Here we Recover Ourselves

In the place of sanctuary we are not left exhausted and beaten as we entered it. After the first sweet consciousness of safety has come to us, there begins also the gracious infusion of new strength. The heart has no sooner ceased its fluttering than it begins to pulse with new tides of power. There is a balm for our wounds, and comfort for our sorrows; but there is more in the sphere of the grace wherein we stand. We quickly feel that we are recovering not exactly the same strength that we had, but power of a new and finer quality than we have

possessed before. The resiliency of the soul has been so re-enforced that we spring up with even greater firmness to our old energies of resistance and endeavor. The grace of God does more than ward off the threatening danger; it pours into us an energy divine in quality and prophetic of victory for the future.

The Meaning of Peace and Joy

In the sphere of God's grace wherein we stand much is at the outset done for our souls. We are passive while we receive our first sense of security; we do little more than open our spirits to the influx of new energy. Soon, however, we have learned the meaning of the spirit's activity in the sphere of grace. We begin to rejoice in the new life and freedom which we have found. Hope sets our faces forward. The call of the old work to be done in the new way rings in our ears and sets us radiant and resolute at life's business as a spiritual enterprise. New life leaps ever to new duties, and the sanctuary of the soul becomes the area of its wonderful new life. Complaint and fear have ceased. Hope and joy have mastered our energies. We know that there is work to be done, and that strength will be given for the task. The spirit has found its release in the world of divine grace wherein it stands ready to receive the commandment of God, ready to dare what He asks because at length it is fully and forever sure of Him.—In *"Zion's Herald."*

Listen for God's Whisper

We all need the personal, direct, and continuous leading of God, and nothing can become a substitute for this. If in this country we wish to take a journey, there is a plain path before us and a finger-post at every turn of the road; but when the Indian sets forth to cross trackless forest and pathless prairie, he has a different task: he can find his way only by consulting a variety of delicate signs—the position of the sun, the rise and set of stars, the trend of the trees, the flight of birds, the compass-flower in the grass; and only as the traveler is acute enough to observe and interpret these signs does he walk safely. Our path through this world is like that of the Indian. In worldly affairs no philosopher, in spiritual affairs no theologian, can make our path plain. You can not make life topographical. According to a French writer, "The

poet's compass is his intuition"; it is certainly the compass of the saint. Every career is full of original situations and perplexing questions; none ever passed this way before, and all must listen for God's whisper in their heart. "I will guide thee with Mine eye. Here is the secret. Keep your eye on God's eye; cherish a sincere, sensitive, responsive soul; and he shall preserve you from every false way. "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."—Rev. W. L. Watkinson.

He First Loved Us

The disciple who rested his head on the bosom of the Master and so got nearest to his heart became thereby the master of love's philosophy. He everywhere teaches that love is the interpreter of God and that God is the source of love.

God's love is first in point of time. He did everything first; we cannot antedate him in anything, least of all in loving. We do not come into an unprepared world but into a garnished palace. Just as the babe finds love awaiting it in the downy nest, embroidered garments, and the loving wonderment of a mother's eyes, so do we meet everywhere a pre-existing love of God. Food was, before the mouth opened in hunger; beauty burned, before the eyes awakened to vision; music exulted, before there was an ear to listen. Love seems to begin when our hearts first feel it, but it was there all the time. The eternal Lover of the soul awaited his bride in a home prepared by an everlasting love.

So, through the thunder comes a human voice,
O heart that I have made, a heart beats here."

His love is first in point of nature. God's love is the living fountain of all love and of all things. The tenderness in every human breast springs from his, as the stream from its source. Just as light, heat, motion, and the physical forces generally are transformed sunshine, so are all human loves but transfigured rays of his divine energy of love. There is no room for any other love in the universe. The love that croons by the cradle, that toils for dear ones in field and factory, that builds happy homes, that dies in the stricken field in patriotic devotion—all are one with the love that sways the worlds and keeps the universe alive.

His love is first in point of logic. "We love, because." We don't really reason about love, for life is greater than logic. Yet his love is the only sufficient reason and ground of our own. The sun wakes the slumbering seed to life, paints the flowers, and gilds the clouds with glory; it does not shine upon them because they are beautiful, but they become lovely in the smile of the sun. So are there seeds in us to be awakened into life, quarries to be carved into shapes of beauty and use, chords to be struck into music. Love begets love. So is sung the eternal duet of God's love and man's love, the bridal chorus of eternity.

His love is first in point of preeminence. "Love divine, all love excelling." Our love is based on reasons; he loves for love's sake alone. His is a purer love than ours, seeking with single purpose the good of the beloved. We find it hard to love the unlovely; the truthful man cannot be tender with the liar, the honest business man will not tolerate the trickster, nor the thrifty housekeeper have patience with the sloven. With us, conscience kills love, or love puts conscience to sleep. God alone can keep the balance between his righteousness and his love. "God commended his love toward us, in that while we were yet sinners, Christ died for us."

Now we begin to dimly understand the atonement. It was not the cross that induced God to love us, but it was his love that gave us the Christ and the cross. The gospel is not, "You must love God," but "God loves you." By the way he came down we can go up. Is your love faint and dying? Feed it afresh by the vision of Calvary.

"O love that will not let me go,
I rest my weary soul in thee;
I give thee back the life I owe
That in thine ocean depths its flow
May richer, fuller be."—From *"Northwestern Christian Advocate."*

Education--An Appeal

By Dr. J. Beverly F. Shaw, Principal Meridian Academy

Pestalozzi illustrated his conception of education by the fable of the colts. He says:

"Two colts as like as two eggs fell into different hands. One was bought by a peasant whose only thought was to harness it to his plow as soon as possible; this one turned out a bad horse. The other fell to the lot of a man, who by looking after it well and training it carefully made a noble steed of it, strong and mettlesome. Fathers and mothers, if your children's faculties are not carefully trained and directed right, they will become not only useless, but hurtful; and the greater the faculties, the greater the danger."

This is a proper conception of education. Every person of sound mind and body has within him the elements that will bring success in some field of honest endeavor. But in order to get the larger results the faculties must be trained. The prevalent idea of a self-made man is erroneous. There is no such person as a self-made man. Every man is influenced and strengthened by the thoughts of his fellows in both the present and the past, by the common store of human knowledge. His ability to grasp, to assimilate, and to profit by these ideas is determined in some cases by the natural ability of his brain cells to get and retain impressions, but more often by his own personal work and study.

How can one be best put in contact with the world's thought and thus arouse his own thoughts? There are some persons that have the patience and the determination to do so without the aid of teachers. But such persons are very "few and far between." The most of the human race have to be taught, and the school is the best place in which to be taught. All parents should therefore send their children to school. To neglect to do so is almost criminal.

The young people should be sent to school without regard to whether they ever pay back to the parents any of the money spent on their education. To educate the children is the simple duty of the parents to the children, just the same as it is the duty of the parents to provide for their children's food, clothing, and medical attention. For the parent to expect to get back in cash the money spent on a child's education is the merest nonsense. The building of character, the making of life, and the shaping of human destiny can not be valued in dollars and cents.

Certainly the young people should be educated. And where? Dr. Thomas Nicholson, Corresponding Secretary of the Board of Education of the Methodist Episcopal Church, writing recently in the Epworth Herald on "The Choice of a College," among other things had this to say: "The college should have good, moral and religious influence. These are of vital significance."

Now the Christian institutions are evidently the best in moral and religious influences, and are therefore worthy of the largest support and patronage.

Meridian, Miss.

Some Leading Facts About Wiley University

Two literary societies.

Visible plant valued at \$200,000.

Next session opens October 3, 1910.

Enclosed athletic park for field sports.

Oldest Negro College in the Southwest.

Healthy student Christian organizations.

Enrollment last year more than six hundred.

Aggressive college spirit in the Wiley atmosphere.

A first class print shop for all grades of job work.

Beautiful campus, plentifully supplied with trees.

Famous Wiley Quartette to go North this vacation.

An Industrial building for teaching manual trades.

Ten in college class of last year—largest college class yet turned out.



TOMPKINS' HALL, TUSKEGEE INSTITUTE, ALABAMA

The above picture is of the Dining Hall, known as Tompkins Hall, recently erected at Tuskegee Institute in memory of the late Charles E. Tompkins, of Southport, Conn. It is the largest and most imposing building upon the Institute grounds. It contains a dining room for teachers, with a seating capacity for 180 persons; a dining hall for students, with a seating capacity of 2,000; and an assembly room enough to seat 2,500 persons. The kitchens and bakery are also located in the building, and provision has been made for the installation at an early date of a complete refrigerating plant. The building is 225 feet long by 168 feet wide. It occupies about half an acre of ground. Its cost, in all particulars, has not been far from \$175,000.

Eighteen graduates from Normal Department last session.

Wiley student clubs this summer in all important centers.

Wiley graduates following all useful trades and vocations.

Grounds and buildings lighted from University Electric Plant.

More than one-half pupils enrolled last year above the grades.

More college graduates than any Negro College west of the Mississippi.

Full courses of study under professors and instructors of recognized ability.

A large four-story Boys' Dormitory to contain 85 rooms now in course of erection.

Carnegie Library building containing six thousand bound volumes open to students.

Four large buildings on campus erected by classes in brick-masonry and carpentry.

Inaugurated special car feature for handling students at the beginning and at the close of school.

The Mathematical Department awarded prize for preparing answers for one of Wentworth's Algebras.

Departments of cooking, sewing, dressmaking and millinery successfully operated in King Industrial Home.

The strongest Music Department in Southwest. Four teachers from recognized conservatories regularly employed.

Morgan College and Branches

Frank B. Butler, A. B. '10, will take additional work at Harvard University the ensuing year.

Leon S. Moore, A. R. '10, has already taken up the work of a pastor at Port Penn, in the Delaware Conference.

Thomas H. Kiah, A. B. '06, has been chosen for the principalship of Princess Anne Academy, vice Frank Trigg, resigned, on account of ill-health. Mr. Kiah has been a successful pastor in the Delaware Conference. He is taking a special summer course at Cornell University. Principal Trigg leaves the Academy in good shape after eight years of successful work.

Thaddeus L. McDonald and Rosalia S. Fisher, preparatory '10, won the Board's Honor Scholarships at Baltimore; Walter M. Coleman and Bertha I. Fields were the winners at Princess Anne Academy. These scholarships grant free tuition

for four years in the College courses and are awarded to the young man and the young woman maintaining highest scholarship in the preparatory courses.

Thaddeus L. McDonald was the winner of the Baldwin Medal in the oratorical contest, while Miss Rosalia S. Fisher was awarded a new prize, the W. A. C. Hughes Medal, in the same contest.

Grafton L. Moore, son of Rev. C. W. Moore, of the Delaware Conference, was the successful contestant for the Declamation Prize.

The spiritual life of the schools has been unusually good. Nearly all the students are Christians and many are engaged in special

work in the churches near the schools. Twelve started the new life on the day of prayer for colleges.

The campaign to raise fifty thousand dollars, matching a like sum promised by Mr. Andrew Carnegie, goes on apace. The end is almost in sight. A few thousand more and victory is ours.

The churches of the Delaware Conference have raised about two-thirds of their quota, and the churches of the Washington Conference are pushing on to success. Everything now depends upon the loyalty of those who have pledged support. This support is sure to come.

Morgan College and its Branches is doing a great work not only in preparing ministers, teachers and professional leaders for the Colored people, but is teaching trades and industries to both men and women.

An offer of \$50,000 has been made to the College conditioned on the friends of the school raising a like sum. \$45,000 have already been pledged. \$5,000 must be pledged at once or the plan fails.

The patrons of the patronizing Conferences are assisting in this very important campaign. Contributions may be in cash or in pledges to be paid on or before January 1st, 1911.

Every dollar given now pulls nine other dollars with it.

Flint Medical College

By Dean R. T. Fuller, M. D.

Flint Medical College enters upon its twenty-first annual session September 26, 1910, since the first class graduated in 1892 there have gone out 101 physicians from our halls, and are to be found scattered throughout the South and Southwest, Texas, Oklahoma, Arkansas, Louisiana, Mississippi, Alabama and Georgia, each receiving their quota of the men as they have gone out into the world to make their homes. These physicians have practically, without a single exception, made a success of their chosen profession, and are becoming recognized leaders in the various communities where they have gone, and in many instances have risen high in the profession; yes, if it were not for being personal, we could place right here the names of a score or more of our graduates who have won renown for themselves and are recognized by both races as men of quality.

The twentieth session opened one year ago under very trying conditions, and much misgiving surrounded our outlook for the future, these conditions and misgivings were due to the fact that in the last five or six years great advances have been made along the lines of medical education, the equipment and methods of instruction that were then considered all sufficient are to-day regarded as entirely inadequate, and because of our limited financial support we found ourselves not keeping pace with the advancement and progress of the times, but as soon as the true condition became known to us we began a system of reconstruction, which continued through a greater part of last year. And as the old saying, "That it is always the darkest just before the day dawn," is true, so we feel that the dark period in the history of our college has only been the beginning of a brighter and more prosperous future, for because of these demands and for the sake of giving the Colored young men and women of the far South and Southwest, not only as good, but the best instruction and advantages they could find anywhere, and that right here in their native South, we have readjusted our entire course of study and made it to comply with that adopted by the American Medical Association, we added about six hundred dollars worth of apparatus to our laboratory equipment last year and have more ordered to be ready for use this fall, we secured six new teachers on our faculty, each especially prepared for the line of work he was assigned to, this gives us now a force of fifteen instructors and one assistant, we have been able to remove each and every objection raised in the past, of nonprofessional men teaching some of the most important subjects, for now our entire faculty, with but one exception, are graduate physicians. Last year we expended over sixteen hundred dollars in repairs on our property, beautifying the interior, installing electric light-

hospital, which is so much needed in order to meet the clinical demands of the college, and to properly care for the sick of the vast Colored population of the City and surrounding country for a radius of one hundred miles, the prospects for a large enrollment this fall are the best in our history, if we are to judge from the constantly increasing number of daily inquiries, requests for information regarding our courses of study and terms, etc., and demands for catalogues.

In addition to these 101 physicians which we have sent out, there have gone out in the last eight years 33 graduates in pharmacy, who are finding good openings and an abundant opportunity to make use of the training we are furnishing in this department of our college, for as the demand for Colored physicians increases so does the demand for Colored pharmacists, we are preparing to offer to our students this coming session laboratory practice and clinical facilities, never before furnished at Flint,



PAINTING CLASS, RUST UNIVERSITY

which will be equal to if not better than that furnished by any other school of its kind.

And for the other department of our work, which we have left till the last, not because it is least in importance, however, namely, our nurse training school, we have been making important changes and improvements in our course of study and for the practical work which is in keeping with the advances demanded to hold our place with recognized institutions of this kind. In the past ten years there have graduated from the Sarah Goodridge Hospital, which is a part of our institution on Canal Street, 59 young women.

The demand for trained nurses is ever increasing, for our graduates find employment fully as much if not more in white families than they do among their own people. The Colored girl endowed by nature with a gentle disposition, quiet manners and a willingness to do has been found,



ing throughout the entire building and improving the sanitary conditions of our surroundings by connecting with the City's new sewerage system. With this much accomplished we are about to enter upon our twenty-first session with the brightest of prospects for the future, the standing of our school has been raised, conditioned upon our building a new

when added to this a special training, to make an ideal nurse.

In our present limited quarters we can accommodate but a limited number of girls at one time, and because of this double need for a larger and more modern hospital we appeal to our friends and supporters everywhere for larger help, and espe-

cially to our Colored friends we would say the time has come for the most hearty co-operation on the part of their race, for when we call your attention to the fact that Flint is the only college of its kind in the far South and Southwest for your sons and daughters to receive a professional training in, and that Sarah Goodridge Hospital is the only hospital in this part of the South where your daughters may get a thorough training in practical nursing, is it not time to lay aside all race prejudices, all thoughts of denomination, and make this institution the largest and best in all the Southland? You can do it to this end and for this purpose we want the young men and women who are looking for a place to obtain a professional training to come to us, if you do not you are not giving us an opportunity to help you. We ask for a careful investigation and generous consideration of these facts and trust we shall have an opportunity to serve you in a much larger way in the future than we have had in the past.

Some of our institutions are well equipped for the purpose of giving industrial education, which has become so popular of late. The Freedmen's system of education is being made more and more practical and more and more adapted to the students of whatever locality they may happen to live in. At Rust University, for example, where so many of the students come from rural and farming districts, there is a large farm where these students are taught the elementary and essential parts of farming, the properties of the soil, how to care for the crops, and how best to plant to harvest the same. The whole campus at Rust University is a magnificent object lesson to any students in this line. Its fences and sidewalks and buildings, neatly kept and tastefully cared for, are most suggestive lessons to the large student body. Last year the University harvested about seven hundred bushels of sweet potatoes as one of its products.

Conference of Negro College Presidents

Fourteen colleges were represented at the recent conference of Negro college presidents held at Atlanta (Ga.) University. There were also present representatives of the American Baptist Home Mission Society, the American Missionary Society, the Freedmen's Aid Society, the John F. Slater Fund and the Jeanes Fund.

Among those present were Dr. James H. Dillard, formerly of Tulane University, but now general agent of the Slater and Jeanes Fund; President Gates, of Fisk University; President Dunton, of Claflin; President Kumler, of Walden; Chaplain T. G. Stewart, U. S. A., retired, of Wilberforce; Dean L. B. Moore, of Howard; President Crogman, of Clark, and Dr. George Sale, of the Baptist Home Mission Society.

The representatives held three sessions and discussed the need and supply of colleges, the curriculum and the financial support of colleges. The sessions were of unusual interest and value, and the conference concluded with the following statement:

First. There is an increased and pressing demand for college-trained Negroes.

Second. The Negro graduates are at present, with very few exceptions, usefully and creditably employed.

Third. The course of study in these colleges do not call for any peculiar modification, but should, on the whole, conform to the general type of curriculum designed for the preparation of broadly educated men to take their places in modern civilization.

Fourth. There should be at least one college for Negro students in each State, liberally endowed.

Fifth. There should be every effort toward co-operation between colleges in the same locality, to avoid unnecessary duplication of work.

Sixth. Negro public high schools are greatly needed in the South.

Seventh. We believe in perfect honesty in living up to catalogue requirements of admission.

Eighth. The amount of Greek and Latin in colleges should be gradually reduced.

(Continued on Page Seven).

Side Lights on Deaf Mute Education

By E. Lansing Gordon, B. S., Principal Colored Department, Jackson, Mississippi

We again call the attention of the ministers, laymen and readers of the SOUTHWESTERN throughout the State of Mississippi to the advantages offered by the State to every parent or guardian who has a deaf and dumb child, whose hearing and speech are too impaired to be educated in the public schools.

For the past four years we have endeavored to arouse an interest in this phase of educational work.

These children are not merely to be "hewers of wood and drawers of water." Their different tastes call for a broader life. Why not then give them a chance for development?

It is needless to say that the deaf have invaded nearly all the fields of labor with success. There are doctors, preachers, lawyers, teachers, stenographers, painters, carpenters, architects, etc.

Statistics showed that of the number employed, 10,568 had attended school, and 1,718 had not; thus it is readily seen that the same thing is true of the deaf as the hearing—it pays to educate.

It is seldom that an educated deaf person is unable to make a living in connection with the hearing. Most all are independent, prosperous and useful citizens.

We have two classes of patrons—appreciative and non-appreciative. Deaf children arrive at the station in their school career that they do not care to return the next session. The child is indulged and allowed to stay at home. What excuse will the parent have to offer when the child grows up in ignorance? Who is to blame? Where is the fault?

The State meets every parent on half-way ground who has a deaf child, and there can be no excuse for any deaf child growing up in ignorance. Think of a State giving board, washing, room furnished, light, fuel, the attention of a physician when needed, and an English education for nine months in the year for twelve years, as an inducement to parents to educate their deaf children, requiring them to clothe the child and defray railroad expenses to and from school. Could any parent expect more than this? Yet we fear they do, when it is considered that out of 200 or more deaf children in the State not more than one-fifth of them attend school.

When a parent refuses to part with his child when it is for the child's own good, be it deaf or not, he betrays a weakness of character and a lack of decision and foresight that is deplorable.

It is a poor kind of affection which prompts a parent to condemn his child to a life of ignorance and misery rather than endure the pain of a few months' separation.

Every parent who can and will not give his child an education is his *greatest* enemy, and more deplorable is it when the child can get an education free.

President Garfield said: "I feel a more profound reverence for a boy than a man. I never meet a ragged boy on the street without feeling that I owe him a salute, for I know not what possibilities may be buttoned up under that coat." This is true of the deaf. No one knows the great possibilities within them; parents do not always know. They ask but one thing of parents—seize the advantages offered us by the State and put us there, give us an open field and a fair fight and we will prove our worth, as do our hearing brothers and sisters.

No one likes to see a green plant starve for the want of sunlight and water, but here is a class of people who will never know Christ; an intellect withering for the want of food; you see them and yet offer no help. To those whose eyes may fall on this article in the State of Mississippi, will you arouse yourself and aid us in finding those who need help? A little time spent in this direction will bring about great results. Pastors can aid greatly from their pulpits and in their pastoral visits.

In the great battle which they have begun, endeavoring to secure an education, thereby fitting themselves for well-balanced lives and greater service, will you not help them?

We want to impress this upon the public. The school is in no sense an asylum for the deaf, nor a place of refuge for those who cannot talk. Nor

is it a reform school, an almshouse, or a hospital. It is an educational institution in every sense of the word, a school in its widest and best sense, and the children receive an education as a right and not thru charity.

There are just as many bright children among the deaf as there are among the hearing.

These boys and girls come to school to receive an education such as is given their hearing brothers and sisters.

It is hoped that every parent who has a deaf child and every family where there is a deaf child; nay, the general public, may give this matter serious attention, more so than in past years, and aid us in building up one of the greatest, if not the greatest institution of this kind in the United

States for this class of people; at the same time looking only to the ultimate good of the child, to which parents and friends are prompted by every sentiment of humanity, by every instinct of justice, and by every obligation of parental duty, affection and friendship.

It is the aim to build for the deaf an institution that will compare favorably with the best educational institutions throughout the country, one that will meet their every need, and as they go from the school they may go as prepared young men and women to take their place in the world and be self-supporting, law-abiding, intelligent and useful citizens, reflecting credit upon themselves, their parents, the race and the community in which they live, and who, in the different fields of labor can put their shoulder to the wheel and help advance the common weal of society at large.

In answer to the oft-asked question—does it pay to educate the deaf and dumb? we send back the answer, yes, a thousand times, yes.

The Negro as a Christian

By Mrs. Hilda M. Nasmyh, Superintendent Adeline Smith Home

It is a privilege to write on this subject, for I believe many are interested who do not understand how strong is the tendency among the colored people toward the Christian life, and think that, as in former years, religion is still mixed with all manner of superstitious practices. I have witnessed revivals of religion in our schools where, among the converts, were many, not only worldly-minded, but really wicked, whose whole lives have been thoroughly changed. About six months ago two young men called upon me and told me they wanted to be better men and asked me to help them. They are bright intellectually, large-hearted, of kindly nature, but exceedingly worldly. I sought to impress upon them that they could never become truly good and upright men without conversion. They did not agree with me then, but before many months both young men were converted in our parlor and turned completely away from their former associates in worldliness and sin, and through the earnest labors of one of them our revival began, resulting in more than sixty conversions in a few days. Immediately following their conversion they went personally to their unconverted friends and brought one or two of them at a time, night after night, to the Adeline Smith Home until the interest became so great that the revival extended to the college. Both teachers and students watched these young men, thinking they would not hold out, but to this day they have shown not only by definite testimony, but by their changed lives, that God rules in their hearts.

It is often said that the Negro is subject to emotional feeling, and that, without this, religion does not appeal to him. This is not true among those who have had a chance for training and education. On New Year's morning, at our family worship, one of our most worldly girls was converted so fully that the change in her life was remarked on every hand, and this was in our quiet morning devotions. A young man who was a member of my Sunday School class for several years was thoroughly moral and well educated, but not a Christian. For many years he was faithful to the church duties required of him, and yet would not confess Jesus as his Saviour. After much Christian counsel he decided quietly to give himself to the Lord, united with the church, and in this city there is no young man of his age who has so marked an influence as he. One of my Sunday school boys a few days ago spoke of a certain young lady of the Home in this way: "Mrs. Nasmyh, that girl talks, acts, and recites her lesson as though she has always been good." The fact is that she has so chastened her spirit and conformed herself to the will of God that she is an ideal Christian, and to this she adds sweetness of

disposition, strength of character, and a very good intellect. We hope she will some day engage in the work of a missionary.

There come days when the clouds hang low, and as I see the persecution abroad in the land I almost lose hope. But, as I go to our prayer meetings and class meetings and hear the old fathers praying to the God who delivered them from slavery, and then hear the new generation born since the days of slavery praying to the same God with a fervor and faith that melts my heart and makes the tears flow, my confidence grows strong in the ultimate triumph of the right. It is through the Christian faith and the good lives of these long-suffering people, nourished and built up by the power of Christian education that we hope that disheartening conditions shall yet be done away with, and that peace and happiness shall come to this great American nation, which includes as a part of its heritage ten millions of Negroes.

During my twenty years of experience I have found the colored Christians, as a rule, thoroughly conscientious, and in faithfulness unexcelled. It is through their Christian experience that the moral standards of the race have been lifted out of the corruption into which slavery brought them; and, again, I have seen both young men and women who were morally weak, but who, after conversion, developed a faith in God which overcame inherited weaknesses and the power of evil surroundings. This has given me a strong impetus to labor on among them, and with a glad heart I can testify that our labor of love as a church among them, our prayers and our gifts have not been in vain, for, although ignorance still stalks abroad, and sin and folly rise up in our path, we can see the coming of a better and brighter day through the simple sustaining faith and Christian conduct of those to whom gracious opportunities have been given.

It is through the faith of these people—their faith in the power and religion of our Lord Jesus—that prejudice will yet be conquered, and that one day all races shall come into one great common brotherhood, where there shall be neither Jew, nor Greek, Barbarian, nor Scythian, bond nor free. This is yet but a little leaven, but it is hid in the three measures of meal of national life in this land, and it is working and will go on working until the whole is leavened. I have witnessed this transforming power evidenced daily, and I am encouraged. And so I am glad to give this testimony to the transforming influence of the Gospel of Jesus among the people whom I serve.

Little Rock, Arkansas.

Conference of Negro College Presidents

(Continued from Page 6).

Ninth. The time given to natural science, English, history and sociology should be increased.

Tenth. We believe that vocational training is a pressing need of Negroes, but that it should be preceded and accompanied by as much cultural training as is practicable.

Southwestern Christian Advocate

631 BARONNE STREET.

THE WESLEY CHURCH PROPERTY DISPUTE SETTLED

It will be gratifying to many of our readers to know that the property of Wesley Chapel, this city, with hall and parsonage, is now properly deeded in the name of the Wesley Methodist Episcopal Church. A new act of incorporation has been secured by the Wesley Methodist Episcopal Church and the "Wesleyan Congregation" has transferred all its interest in the hall and parsonage to the new corporation, so that there can be no doubt from now on as to the title of this valuable piece of property. Dr. W. H. Logan, the pastor, has shown a master hand in dealing with this delicate and difficult situation. During these trying months he has been supported by his official Board, the District Superintendent, Dr. B. M. Hubbard, and Bishop Neely.

ON TO NEW YORK AND WASHINGTON

This section should be well represented at the National Business League, which will be held in New York, and the National Medical Association, which meets in Washington, D. C. Those desiring to attend these meetings could take advantage of the excursion rate to Washington on August 13 of \$18 for the round trip. Rates can be secured from Washington to New York on account of the Business League. The business men of this section should not let this chance go by. The physicians could go to the National Business League and the National Medical Association at small cost. THE SOUTHWESTERN is arranging for a party to make this trip, and an invitation is extended to all who desire to join us. Address Editor, 631 Baronne Street, New Orleans.

A CHANGE OF POLICY

Two of the outstanding schools of our Freedmen's Aid System are Gammon Theological Seminary and Clark University. While these institutions are separate in every way, having each a charter with specific privileges, they occupy adjoining campuses (only a common roadway divide the two properties), and have many interests in common. They are administered by the Freedmen's Aid Society and are conducted for the benefit of the colored people of this country. The two student bodies come in close contact with each other. The Gammon students worship each Sabbath morning in the chapel of Clark University, and the pulpit is filled in turn by the professors of Gammon Theological Seminary. After a careful study of the whole question the Board of Trustees of Gammon Theological Seminary and Board of Trustees of Clarke University, each acting separately, voted unanimously for a change of policy from two presidents of the two institutions to that of one president for both. In this action the Board of Managers of the Freedman's Aid Society concurred. In this new arrangement the institutions will remain as separate as ever, but one man, as president, will give his time as the administrator of both institutions. Dr. J. W. E. Bowen and Dr. W. H. Crogman, who have served Gammon Theological Seminary and Clark University, respectively, during the past few years as president, have been returned to their chairs by a unanimous vote by the Boards at Atlanta and Cincinnati. Dr. Bowen will devote now, as formerly, his entire time as professor of church history, and Dr. Crogman will devote his entire time to the chair of ancient languages. In the case of each these two educators remain the ranking professors in Gammon Theological Seminary and Clark University, respectively. It is hoped that all concerned will give this policy of administering these two institutions a fair and honest test. The thought uppermost in the minds of all the men who manage these institutions was to bring them to the highest point of service.

EDUCATIONAL PARAGRAPHS

While the Negro has made most remarkable progress in decreasing the illiteracy of the race the end is not yet, and will not be for some time to come. The ratio of ignorance has been reduced to less than half, but there are perhaps as many Negroes to-day who can not read and write as there were at the emancipation. Four million of ignorant and unlettered men, women and children are alike a racial and national menace. Let us not deceive ourselves, the educational program of the Negro is just well under way. It will require heroic effort for several generations to make fast that which has been achieved during the past forty years. There should be no relaxing of effort until the last man, woman and child has been reached. This is a big job; a job that belongs more to the race than to philanthropists. The Negro must awaken to the imperative and immediate need of an educational program which shall be race-wide.

Whatever else the future holds in store for the Negro his educational program must be more and more self-supporting. As we get wealth we must provide educational advantages for our children. Self-respect and common sense demand this. We can not maintain our self-respect if we permit others to do in the least that which we can do for ourselves. On the other hand we can not expect to be fed all the while by philanthropy. Philanthropy will not only tire but justly will hold off to see what has been accomplished. We must therefore do more for ourselves educationally. Where the school is short we must lengthen it. Where incompetents are employed they must be discharged and funds provided for a better grade of teaching. Where high schools and colleges have been maintained for the elevation of our youth we must begin to raise endowments.

The education of any race is defective unless it is moral as well as intellectual. Education should aim to make character. Mr. Edward O. Sisson, in the *Atlantic Monthly*, discussing "An Educational Emergency," says among other things:

"The place formerly belonging to moral training is now occupied by intellectual work. Moral education has not been deliberately rejected nor recklessly thrown away; it has been crowded out. The intellectual content of the curriculum has grown to such vast proportions that it has usurped almost the whole attention and energy of the school.

"This then is the emergency as we see it: increased demand upon character, and diminished care for the cultivation of character. Fortunately signs are not wanting of a wide-spread awakening to the seriousness of the situation. We are beginning to realize that what has been merely an article in our educational creed must become a working-principle in our educational practice; that the final question regarding education is whether it avails to produce the type of character required by the republic and the race."

Ignorance, where opportunities for education exists, is a crime and should be made a misdemeanor punishable by law.

Bishop McDowell says: "Education for the Negro no longer needs to be argued. The results are the sufficient and unanswerable argument in its favor."

IMPORTANT AND SUCCESSFUL

Bishop Goodsell, a short while before his death, made the following significant statement concerning our school work in the South:

"I take great pleasure in certifying to the importance of our educational and church work among the Negroes. I am old enough to have followed it from the beginning, when the war left the South without the means of doing the work which was indispensable the moment the Negro gained freedom and citizenship.

"All who have studied that work admit both its importance and its success. The educated Negro is rarely a criminal. Education does not save the white race from producing some criminals. So education does not wholly save the black from crime.

But when the proportion of crime among the illiterate Negroes and the educated is noted and compared, it is seen that the race must be educated for self-protection and as a source of good order and true citizenship.

"Twelve years of my twenty in the Episcopacy have been spent in the South—at Fort Worth, Texas and at Chattanooga, Tenn. I have held all the Colored conferences but four. I have seen our work in every Southern State, and have been glad to hear some of the most eminent men of Southern birth attest in Church and State the value of our work among the Negroes."

DR. BENTON DECLINES BOSTON UNIVERSITY

While in Europe during May Dr. Guy Potter Benton, president of the Miami University, Oxford, Ohio, was unanimously elected president of Boston University by its Board of Trustees. Dr. Benton asked time to consider, and after some weeks of thought on the subject decides to remain at Miami. In declining the tender of Boston University Dr. Benton says:

"The call has been carefully considered. Boston University enjoys an enviable position in the world of scholarship. It has rendered great service to the Church, and has made splendid contribution to the civilization of the commonwealth and the nation. The invitation to become president of an institution with such a record and with such possibilities has proven most attractive to me, and very hard to refuse. My present course, however, is made plain by the feeling that my work at Miami University is not finished, and by the firm conviction that I may render a greater service to my Church in a State-supported institution where I meet students of all denominations and enjoy the privilege of laying emphasis on the vital truths which are common to all churches."

Of General Interest

HALL OF FAME

According to an opinion of Attorney-General Wickersham there is no provision of law by which the statue of General Robert E. Lee, clad in Confederate uniform, can be excluded from Statuary Hall in the Capitol at Washington. The department of the New York Grand Army of the Republic adopted resolutions protesting against the placing of a statue of Robert E. Lee in this hall. In view of the Attorney-General's decision, which has been approved by the President, it is supposed that the statue of Jefferson Davis will also be placed in the hall.

LINCOLN'S AXE

There is living in Montgomery, Mo., a woman who claims to be in possession of the very axe with which Abraham Lincoln made rails. She states that Abraham Lincoln and her uncle lived on adjoining farms back in Indiana and that her uncle frequently employed Lincoln to make rails with which to fence in his farm. An attempt was made by the Governor of Illinois to secure this axe during the World's Fair in Chicago, but Mrs. Vandaveer, the owner, refused to let it be taken from the house. The axe has been for a long time much sought after, even as far back as the days of the Civil War. Mrs. Vandaveer states that at that time her husband was offered an ox team for the axe.

ESPERANTO CONGRESS

Representatives of more than twenty nations will take part in an International Esperanto Congress, to be held in Washington, D. C., during the week beginning August 14. Even though the Congress will be made up of people who come from various parts of the earth and speak a score of different languages, by the use of Esperanto the delegates will be able to understand each other. It is claimed for Esperanto that it is a language of hope and international peace and that by its world-wide use the different nations of the earth will come into a better mutual understanding. Thus

this language will become one of the contributing causes toward the abolition of war. During the holding of this Congress sermons will be delivered in this new language and Shakespearean plays will be rendered. Some of the local papers will also print a daily story in Esperanto concerning the work of the Congress.

CHEAPNESS OF HUMAN LIFE

During the past few days the newspapers have been full of deeds of violence and riots, and the slaughter of men. But the most heart-rending of these reports is the one which comes from the vicinity of Palestine, Texas. Here a number of Negroes, estimated from fifteen to forty, all of whom, according to the statement of Sheriff Black, were probably unarmed, were shot down like sheep. Sheriff Black makes the following statement: "I found the greatest excitement prevailing throughout that section of the country; men were going about and killing Negroes as fast as they could find them, and, so far as I have been able to ascertain, without any real cause at all. These Negroes had never done anything that I could discover; there was just a hot-headed gang hunting them down and killing them."

This statement, coming as it does from the sheriff, is all the more significant. -Comment is unnecessary.

IN THE POLITICAL WORLD

William Jennings Bryan, recognized for years as the leader of Nebraska Democracy, met with a reverse in the recent Democratic State Convention. He was defeated in his effort to have the convention declare itself for county option. The Republicans and also the Populists have each adopted resolutions endorsing county option.

In Pennsylvania a third party has been organized as a protest against the alleged corruption in both the Democratic and Republican organizations. The new political organization will be known as the "Keystone Party." Independent Democrats and Republicans have been named on this ticket.

In Ohio Warren G. Harding was nominated for Governor. The administration of President Taft was endorsed.

It is said that a number of labor leaders met in a conference at Phoenix, Arizona, and formed a new political party in which Socialists are the dominating factors.

Why not have a Southwestern Rally before leaving for District Conference.

People of Interest

Dr. H. W. Tate has installed a new pipe organ in Simpson Chapel, Indianapolis, Indiana.

Bishop Wilson announces that the East Tennessee Conference opens October 12 instead of October 11.

Morgan College has educated 500 ministers, and 700 teachers. In all 5000 students have been under its benign influence.

Dr. A. C. McKissack and his wife and son, of Jackson, Miss., have gone to Colorado Springs, Col., for a short rest.

Dr. H. T. Johnson, formerly editor of the *Christian Recorder*, the official organ of the African Methodist Episcopal Church, died July 23.

Dr. J. W. E. Bowen has been visiting the District Conferences in North Carolina. The doctor will also visit the district meetings of the Washington Conference.

Dr. W. W. Lucas has returned from the World's Missionary Convention held in Edinburgh, Scotland, and is stirring the District Conferences on the subject for foreign missions.

Dr. A. E. P. Albert is spending some time at Handsboro, Miss., hoping to regain his health, which is much impaired. The doctor's many friends throughout the Church will pray for his recovery.

On a recent Sunday our Lee Street Church of Bristol, Tennessee, of which the Rev. E. H. Forrest is pastor, raised \$639. A new church is in view. Brother Forrest is one of our most efficient and faithful workers.

Ex-President Roosevelt has consented to address a missionary mass meeting, under the auspices of the General Committee of Foreign Missions, at Lyric Hall, Baltimore, Maryland, Wednesday evening, November 2.

The Rev. I. H. Fulton of Florence District South Carolina Conference, was presented recently by the laymen of his district with a new Remington typewriter. Dr. Fulton says his laymen are royal Methodists, and they are.

Dr. M. W. Clair of Asbury Church, Washington, D. C., preached the commencement sermon at the last commencement of the West Virginia Institute. A correspondent in referring to this sermon says it was "a masterpiece of eloquence."

The Rev. George M. Burdick, of Seoul, Korea, arrived in New York City, Thursday, July 21, returning to the United States on furlough. He had journeyed from Korea by the trans-Siberian route. His address while in this country will be Crown Point, N. Y.

The Rev. W. Scott Chinn represented the SOUTHWESTERN at the big meeting of Texas College presidents, District Superintendents and Pastors recently held in Marlin, Texas. Brother Chinn will make some of the Texas District Conferences in the interest of this paper.

The Greensboro District Conference of the North Carolina Annual Conference closed July 18, and minutes were on our desk before the close of July. That is the way to do things. Secretary R. W. Winchester and District Superintendent S. F. B. Peace deserve congratulations.

Miss Flora Gifford, daughter of one of the most distinguished clergymen in New England, has been engaged to teach in the classical department of Rust University the coming year. Miss Gifford has recently taken her degree of A. M. from Harvard with the highest honors as a Latin and Greek scholar.

Dr. A. P. Camphor spoke upon the main program in the assembly hall during the recent World's Missionary Conference held in Edinburgh. A special correspondent to the *Boston Transcript* has this to say: "A Colored delegate, Dr. A. P. Camphor from Alabama, should find mention in any list of the ablest speakers at the Conference."

Bishop Bowman, whose ninety-third birthday anniversary was observed July 15, has been a licensed preacher for over seventy years. He was elected Bishop thirty-eight years ago (1872), since when he has visited all the Conferences of his Church in America, Europe, India, China and Japan. He was chaplain of the United States Senate during the last two years of the administration of President Lincoln.

Mr. Harry A. Reed and Mrs. Reed, of McAlester, Oklahoma, newly appointed missionaries of the Board of Foreign Missions to Japan, sailed from San Francisco by the steamship Manchuria, Tuesday, July 12. Mr. Reed goes to assist the Rev. David S. Spencer in the Methodist Publishing House at Tokyo. He has had several years' experience as a journalist, having been at one time editor of *The Vindicator*, a weekly newspaper published at New Bethlehem, Pa.

The Rev. William H. Teeter, of the Philippine Islands, arrived in New York City on the steamship Kaiser Wilhelm II, Tuesday, July 26. Mr. and Mrs. Teeter had left the Philippines in December, 1909, traveling by way of Europe. Mrs. Teeter arrived in this country March 2, while Mr. Teeter remained longer in Europe for the purpose of regaining his health. Their address for the present is 715 Foster Street, Evanston, Illinois.

Dr. M. W. Dogan was elected chairman of the Executive Committee at the recent session of the National Teachers' Association held in Oklahoma City, Oklahoma. Miss Eliza Champ of Wiley made a tremendous hit as a soloist. Miss Champ was accompanied by Miss Lucile Dogan, the eldest daughter of President Dogan, whose performance at the piano called forth high praises. That Wiley University was in evidence at the National Teachers' Association there can be no doubt.

The death of Bishop E. W. Lampton, D. D., of the African Methodist Episcopal Church, removes one of the real leaders of that denomination. Prior to Dr. Lampton's election to the episcopacy by the General Conference of the African Methodist Episcopal Church, held in Norfolk, Va., in

1908, he had served his Church with marked ability as financial secretary. Bishop Lampton was popular throughout the Church. In Mississippi he was a tower of strength. Death came to him while in Michigan, where he was spending the summer. He was laid to rest at Greenville, Mississippi, his home.

The Associated Press credits Rev. S. A. Virgie, pastor of our Warren Church, Pittsburg, Pa., in a sermon last Sabbath as saying, among other things:

"I believe the members of my race have gone far enough in their jubilant spree over the victory at Reno. Too much Johnson has made us mad. The Negro is still a missionary people, and will be for many years to come. Consider that it took the white race two thousand years to get where it is and it is still far from perfection. We have harder battles to fight than those of the prize ring. Let the sober, mental sides of our natures get a proper hearing. There has been absolutely too much Johnson on our lips, and, perhaps, in our hearts."

At the national meeting of the Federation of Colored Women's Clubs recently held in Louisville, Kentucky, the following officers were elected for the ensuing year:

President, Miss Elizabeth Carter, New Bedford, Mass.; Vice President, Mrs. Booker T. Washington, Tuskegee, Ala.; First Recording Secretary, Mrs. Mamie E. Steward, Louisville, Ky.; Second Recording Secretary, Mrs. M. F. Pitts, St. Louis, Mo.; Third Recording Secretary, Mrs. Eva Loomis, Detroit, Mich.; Corresponding Secretary, Miss Ida R. Cummings, Baltimore, Md.; Treasurer, Mrs. Ida Joyce Jackson, Columbus, Ohio; Mrs. I. E. Gibbs, St. Paul, Minn., chairman Executive Board; National Organizer, Mrs. M. B. Scott, Indianapolis, Ind.; chairman Ways and Means, Mrs. Katherine D. Tillman, Pasadena, Cal.; Miss Josephine Holmes, Marshall, Texas, Auditor; Mrs. M. V. Parish, Louisville, Ky., Statistician; next place of meeting Hampton, Va. Mrs. M. C. B. Mason was among those who addressed the convention.

The Board of Managers of the Methodist Temperance Society of the Methodist Episcopal Church has elected as field secretary Rev. Clarence True Wilson, D. D., pastor of the Centenary M. E. Church, Portland, Oregon, and as assistant field secretary, Rev. Alfred Smith, D. D., Dover, Del. Both of these men were highly recommended by Bishops and other prominent workers in the Church, for this special field. They are experts, and have had much experience in fighting the drink traffic. On September 1 they will take up the work of visiting the annual conferences, conventions and temperance anniversaries. Dr. Wilson expects to take the conferences west of Chicago, and Dr. Smith those east of the Illinois State line. It is expected that Dr. Wilson will live in Chicago. Large plans for very energetic work will be adopted for temperance throughout Methodism. Headquarters Committee has organized by electing Dr. Chas. M. Stuart as chairman, Alonzo E. Wilson as secretary, and Dr. Jas. K. Shields is the other member of the committee.

The *Christian Advocate* says:

"Bishop and Mrs. Bashford and Bishop and Mrs. Oldham arrived Monday morning, July 25, by the steamship Arabic. Bishop Lewis, who sails for China in August, came to New York Tuesday and the two Bishops for China spent Tuesday and Wednesday on administrative matters. Bishop and Mrs. Bashford left for the West the latter part of the week, the Bishop to fill engagements at Lincoln, Neb., and Mrs. Bashford for her mother's home, in Odebolt, Ia. They will be in America until the latter part of October, when they leave for China, where Bishop Bashford is to hold West China Conference in January. Bishop and Mrs. Oldham also left for the West this week. Bishop Oldham speaks in Broad Street Church, Columbus, O., next Sunday, July 31, and at the Grove City, Pa., Summer School during the days following. Bishop and Mrs. Oldham will remain in America until after the Missionary Committee meeting in the fall. Both Bishops may be addressed at 150 Fifth Avenue, New York city."

Why not have a Southwestern Rally before leaving for District Conference.

The Laborers in the Vineyard

International Sunday School Lesson for August 14, 1910

(Matt. 20:1-16).

Golden Text: "Many that are first shall be last; and the last shall be first."—(Matt. 19:30).

Time: March, A. D. 30.

Place: Perea.

Daily Home Readings

M. Matt. 19:27-30;—Tu. Matt. 20:1-16;—W. Rom. 10:6-17;—Th. Rom. 12:1-8;—F. Eph. 3:1-12;—S. John 4:27-38;—Su. 2 Tim. 4:1-8.

BY REV. E. B. BURROUGHS, A. M., D. D.

Man is a speculative being. Greed for gain characterizes nearly everything he does. This spirit of greed leads to selfishness, hence his desire for the pre-eminence among his fellows. Station in life has but very little to do with it except, possibly, to cause those who are higher up to desire a still higher place. And this whether it be in Church or State. This Jesus knew. He read the hearts of His disciples as one would a book. He saw what was dominant there. The spirit of self-abnegation was wanting; the desire to be first in the Kingdom reigned supreme. It was against this spirit that the Master thundered the words of our Golden Text. Thus He would have them know that, "Not what shall I have, but what shall I do? Not how long have I served, but with what spirit?" is His "scale of rank."

As Christians we are all laborers in the vineyard of the Lord and there is something for every one to do. No disciple can claim a dignity of position, or a length of service that should entitle him to a greater reward than another. Our duty is to use what talents and means we have, and to labor where God has placed us. Doing this we can trust His love for the reward. Let us bear in mind "that those who seem chiefest in labor, if they forget that the reward is of grace and not of works, and exalt themselves above their fellow-laborers, may altogether love the things which they have wrought."

The parable we are to study to-day stands in very close relation to the last four verses of our last lesson, and is intended to be at the same time a warning and encouragement to Christian workers. It shows that the recompense of reward to be received from the Lord will not be determined by the length of time of our service in His cause, but rather by the character of that service. Therefore, it is highly possible that the first in length of service may ultimately prove the last in reward.

Light on the Text

1. For. As much as to say that what He was now about to say to them would be an illustration of the last verse of the preceding discourse. The Kingdom of Heaven. The Divine administration in the spiritual kingdom. Is like unto a man that is an householder. The owner of an estate, or the manager thereof. The householder here is intended to represent Christ. Which went out early in the morning. "Along with the dawn." To hire laborers. Not having a sufficient number to do the work he would have done that day he sought out others. It is characteristic of God to serve us rather than we Him. Into his vineyard. One of the principal sources of livelihood in the East. Olive orchards and grain fields were the two other principal sources of industry. The vineyard here represents the world in which God has planted the true vine.

2. Agreed with the laborers. Had entered into a contract with them. A penny a day. An amount equal to fourteen cents. It was thought to be a liberal day's wages.

3. He went out about the third hour. Nine o'clock in the morning. God would have us enter His service at an early age. Standing in the market place. The common place for public meetings. Here idlers, "news-mongers, and persons needing employment" could generally be found.

4. Go ye also into the vineyard. There is no need for you to be idle; there is work in my vineyard to be done; go and labor there, and whatsoever is right I will give you. Here he makes no promise or contract to pay them a certain amount, but leaves them to trust in his wisdom and justice. God would have us do the same. Duty

and love should prompt us to enter His service rather than hope of reward. Went their way. Entered into His service. Hearing God's call we should do the same.

5. Sixth *** ninth *** eleventh hour. Finding that there was more work to be done than those already called could do, the householder went out several times in quest of more laborers. God is hourly in search of laborers for His vineyard.

6. Why stand ye here all the day idle? This question was asked at 5 o'clock p. m. The day was nearly gone and they had performed no labor. Many are doing the same now. Their day is almost gone but carrying with it no work for God.

7. No man hath hired us. They had stood in the forum all day without a call to service. Spiritually this cannot be. No man passes through this world without a call to enter God's service. Go ye also into the vineyard. Though the day was far spent they could, nevertheless, do something. Likewise us.

8. Call the laborers, and give them their hire. The day being spent it was now the duty of the householder to reward or pay them for their service. The day will come when we, too, shall receive our reward.

9. They that were hired the eleventh hour received every man a penny. Fourteen cents.

10. The first *** supposed that they should have

received more. Having labored longer they naturally thought themselves entitled to more. They likewise received every man a penny. The same amount paid those who had labored but one hour.

11. They murmured. Found fault with his idea of justice and spirit of generosity. They forgot that they had received exactly what they had been promised. The goodman of the house had paid them as agreed.

12. These last have wrought but one hour. A short time in comparison with the time we have labored. A man with one talent may do more than one with ten. Not length of service, but earnestness of heart and singleness of purpose shall determine our reward in the life to come. Hast made them equal unto us. Paid them the same sum paid us. The burden of the day. "The full day's work." And the heat of the day. The hot winds incident to a summer day in that climate.

13. Friend, I do thee no wrong. I have paid you the exact amount agreed upon, therefore, there is no injustice in what I have done.

15. Is it not lawful for me to do what I will with mine own? "If I am so good as to help those who wanted to work but found none *** why should you complain?" Time is not the only element in service. Is thine eye evil because I am good? Shouldest thou be passionate and envious because I am generous?

16. So the last shall be first, and the first last. "As he had warned Peter in the last verse of the last chapter. The arrogant spirit of the first may sink them to the last, and vice versa." "Those are really first in God's service in whom the desire to be first has been overmastered by the spirit of love." True greatness comes from unselfish service. Charleston, S. C.

The Signs of the Gospel Day

The Epworth League Devotional Meeting Topic for August 14, 1910

(Joel 2. 28-32; John 16. 7-15).

The Scripture Explained

BY GEORGE GRANT, VANDERBILT, PENN

The Prophecy foretells of better days to come. The Spirit is to be poured out without measure, except the capacity of man to receive. The terms used by Joel signify anointing and employment as prophets. Not the few but the many shall prophesy. All are to be kings, priests, prophets. The privilege of sharing in the plans and purposes of God is to be extended to everyone who will receive it. Sons and daughters, old men and young men are to live so close to God that they know and do and declare his will. Like the prophets, theirs is not so much the power to foretell as the power of seeing the invisible and of having ears to hear which are attuned to the voice of the Father above. Blessed are they who dream dreams and see visions and prophesy under the pressure of the Holy Spirit.

The Promise. Philip said, "Show us the Father and it sufficeth us." Jesus answered, "He that hath seen me hath seen the Father." We say, "O, if we could see Jesus as Philip did, it would be enough." But Jesus says: "It is better for you that I go away. For if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

The Comforter, or Helper, is to take the place of Jesus. His work is outlined in these verses. He deepens the sense of sin and convicts everyone of being a sinner. He brings a message of sin and convicts us all. He brings a message of righteousness and assures us of the possibility of being righteous. He declares the condemnation of the prince of this world and his final overthrow.

The climax of sin is reached in the rejection of Jesus Christ—the essence of all sin is unbelief in Jesus Christ. Many do not think we stand unmoved before God's plainest, most beautiful, most loving revelation of himself. We see nothing to admire in the great God of all. We reveal ourselves as incapable of appreciating the beautiful, the holy, the beneficent. We actually prefer the darkness, the evil.

The righteousness of Christ is vindicated and indorsed by His ascension and reign. A living reigning Christ makes possible for us such righteousness. The Spirit offers us his righteousness and convinces us that we may possess it. The

world has a Prince, who was sorely wounded at Calvary, whose judgment is a pledge of the victory of righteousness over evil.

The unfinished teaching of Jesus—unfinished because of man's incapacity to receive—the Holy Spirit completes. He recalls Jesus' words, interprets them, enlarges our conception of them, reveals and glorifies Jesus.

What the Topic Means To-day

The signs of that day prophesied and promised are seen to-day.

1. More people know God than ever before. They come to him not through priest or prophet or preacher, but they have direct access to him. He speaks directly to them and they are speaking out for him. The laity is preaching in the prayer meeting, the Epworth League, the Women's Missionary Societies, the Laymen's Missionary Movement, men's meetings, and wherever the opportunity is presented. The Spirit is poured out upon all flesh.

2. The world's consciousness of sin is deepening. It may not seem so in our community, but historically it is so. Not many decades ago slavery, drunkenness, gambling, and political corruption were so common as not to be noticed and were sanctioned or, at least, overlooked by the churches. The writings of Shakespeare and others must be expurgated before being given to readers of to-day. Profanity was common among men and women. Women used language which to-day could not be printed. The world's sense of sin is deepened so that what once was common it will no longer tolerate. This is the Spirit's work—a sign of his presence and power.

The world is increasingly demanding righteousness in private life, in business, in society, in politics, in positions of trust. The prince of this world is judged; many ancient evils have vanished; others are tottering to their fall, still others begin to show signs of their passing. The signs of the gospel day are unmistakable.

The sphere of the Spirit's work is the heart of the individual. His operations are all in harmony with the laws of man's mental and moral nature. He uses the full measure of light already given. He presents the facts of sin, righteousness, and judgment so clearly to the mind that they must be seen and acknowledged. The heathen he per-

suades by using the sense of right and wrong. For him righteousness and salvation lie in loyalty to his moral ideals. The man of Christian lands he persuades by means of the same ethical sense, which has been greatly heightened and clarified by the teaching, example, and redeeming work of Christ. He uses every interest and every motive to draw men on and keep them true to their ideals; he strives unremittingly with men and opposes every downward tendency. His weapon is the word of truth, the sword of the Spirit. No one can escape

these importunities, or persuasions, of the Spirit. Before everyone is laid the possibility of renewal through the righteousness of Christ, or condemnation and punishment together with the prince of the world. But this struggle on the part of the Holy Spirit to keep a man true to his real self is God's utmost effort. He can do no more. God has exhausted himself. With man are the decision and the responsibility for the result.—From "Notes on the Epworth League Devotional Meeting Topics."

The Waynesboro Normal and Industrial College

By the Rev. E. D. Gidden

"The latter house shall be greater than the former." Bishop Hamilton is and will be a mighty inspiration for the Savannah District, educationally, spiritually and materially. His statesmanship and diplomacy can't be excelled, and his applying a little heaven, leaveneth the whole. Our Conference has been awakened educationally as never before. The first day's session of our Conference at Jesup, Ga., last December was devoted almost exclusively to the interest of the Waynesboro Academy. With Dr. Maveety Corresponding Secretary, Freedmen's Aid Society and the school inspector present, discussions pro and con were made. Finally after hearing from Prof. E. T. Barksdale, the writer started a subscription for the school by subscribing \$25.00 and in thirty minutes we had raised in cash and subscription \$800. Then Bishop Hamilton and the Freedmen's Aid Board promised dollar for dollar from the outside for every dollar we raise in our bounds. E. D. Giddens, James Jackson and J. S. Stripling, District Superintendents, were made part of a commission to meet an equal number from Cincinnati to sell and exchange our church and school property on the front in Waynesboro for 20 or 25 acres on the outskirts of the city, and to establish a college and an

industrial plant. We are already negotiating and planning to make our educational plant second to none of our schools of its kind in the great church.

Let me say to the members and ministers of the Savannah Conference: Let us awake, for the outside world and church are watching us and, let this be all of our fight to put this school upon a substantial basis.

Let me say to the church and outside world: You may expect great things from us this year educationally and, we hope the Board of Bishops will give us Bishop Hamilton indefinitely. Mrs. Hamilton also has visited our Conference each time with the Bishop and was a great inspiration to us and our sisters of the Conference.

Five years ago the Savannah Conference raised \$11,000 for Benevolent moneys and other benevolent purposes; this year we raised \$4,000 all told and the next year we will double that. The Savannah District lead last year per capita, and this year we will hold our own for all causes. The Haven Home for girls in Savannah, under the Speedwell School, in charge of Miss M. M. Troughner, will not be overlooked in our advancement. Look and listen, for the latter house will be greater than the former.

To Colored Americans and Their Fellow Countrymen, Greetings

By vote of the Executive Committee and by order of the President this call of the National Independent (formerly Negro-American) Political League is issued for the 3rd annual meeting at Atlantic City, New Jersey, August 4th and 5th, 1910.

This national convention of Colored citizens is called under what grave conditions touching the object of this organization, the supreme aim of which is to maintain and secure for all Colored Americans the same rights and privileges of citizenship as are enjoyed by the other citizens of these United States of America? In the southern states 95 per cent of the nine million Colored citizens of the United States are deprived of the exercise of the ballot, the fundamental right under our system of government, without which there is for citizens neither protection nor freedom. This rape of the ballot is consummated in plain violence of the national constitution which forbids denial of the right to vote because of race or color. The executive head of the federal government within sixteen months officially admitted this disfranchisement in inaugural address and palliated the violation of the federal constitution instead of declaring his purpose to enforce the law in obedience to the oath he had just solemnly taken. President Wm. H. Taft even intimated the legality of those devices for nullifying the 15th amendment by state laws which are as much worse than fraudulent practises as law is stronger than custom. The legislative branch of the federal government, specifically clothed with power to enforce the suffrage articles of the constitution, has view with apathy and inaction their flagrant violation save when actively condoning it by seating congressmen elected under the violation as against contestants entitled to seats of the federal law had been obeyed in their districts in the South. The judicial branch has dodged the issue in all cases brought involving southern disfranchisement laws, thus by persistent refusal of relief strengthening the nullification and emboldening the nullifiers of the supreme law of the land.

In view of the very nature of our republican institutions, as well as of the declared reasons for our existence as an independent government, is not this condition sufficiently serious to twelve millions of Colored Americans to justify and necessitate a na-

tional convention, and sufficiently alarming to all believers in our country's destiny and defenders of her democracy and her fair name to compel their sympathy and support?

But what train of evils were let lose upon Colored Americans with disfranchisement! In the southern states unequal and oppressive laws have destroyed all their civil rights, excluding them from public places of business, of accommodation, or resort, even public parks and public libraries, barring from state quasi-public and the public schools, forcing them into separate and inferior schools, fastening upon them the public ignominy and caste stigma of segregation in public travel, casting them even into peonage. They are under the tyranny of taxation without representation. Left in that hapless and helpless condition of citizens without voice as to law-maker, law-enforcer, or law interpreter, they are not only the victims of injustice in the courts, but, denied all trial by court or jury, are the prey of the fiendish white mob, until now the almost daily lynching of human beings has disgraced our country before the civilized world.

Inevitably this race persecution infects the north, Color prejudice is on the increase. Discrimination based on color in civil rights and in economic opportunities is gaining ground, Jim-crow cars have reached the borders of the national capitol, twice color disfranchisement has raised its horrid head above Mason and Dixon's line, while bloody race riots and barbarous lynching have reached up to Illinois, even to the home of the martyred Lincoln.

Most harmful and potent of all in this crusade of race hate and color prejudice is the action, under the present administration, of the federal government itself. For the first time in the United States a president has officially proclaimed color a political disability. By his declaration that he would not appoint Colored citizens to office where white citizens objected, he completed southern disfranchisement. It is Colored soldiers who are the victims when for the first time a battalion is discharged wholesale and without trial because of an alleged fray with civilians, and the new departure, aggravated by the failure to establish individual guilt after trial, is boldly continued. That unique degradation

of free citizens, segregation by color in public carriers, has been sanctioned and nationalized by a federal commission, while the federal court in support declares the right of even an interstate railroad to segregate Colored passengers.

Unless one-eighth of the citizens of the United States are to be reduced to political serfdom, unless our Republic is to abandon democracy for the caste of color, this present trend must be absolutely opposed. Graver crises in a Republic could hardly be. Colored Americans, rally to your own defense. From every town and city send delegates to this annual meeting, there to deliberate and organize for self-protection against this menace. And let all true patriots of whatever race, all friends of liberty, battle with us for equality of citizenship, for true democracy, that this may in very truth be the home of the brave and the land of the free.

By order of the president, ALEXANDER WALTERS,
WM. MONROE TROTTER, Corresponding Secretary.

National Negro Business League

The Eleventh Annual Meeting—the tenth anniversary—of the National Negro Business League will be held in New York City, Wednesday, Thursday and Friday, August 17th, 18th and 19th, 1910.

The Palm Garden, 150 E. 58th Street, near Lexington Avenue, a centrally located and commodious building, has been secured for the meetings. Addresses of welcome will be made, among others, by His Honor, Mayor William Gaynor, and Hon. Charles W. Anderson, Collector of Internal Revenue for the Second District of New York City. In addition to those who will speak representing Negro business enterprises throughout the country, are Hon. George McAneny, Borough President of Manhattan, Mr. Oswald Garrison Villard, Editor, New York Evening Post, and Mr. Jacob W. Mack, a responsible manufacturer of New York City.

Ample accommodations are being arranged by the Local Negro Business League of New York for delegates intending to be present. Those planning to be present are urgently requested to send notice of such intention to Mr. B. F. Thomas, 213 West 53rd Street, New York City, or to Mr. Fred R. Moore, Chairman of the Committee of Arrangements, 247 W. 46th St., New York City. The Hotel Maceo has been selected by the Local League of New York City as Convention Headquarters.

On the social side, every possible arrangement for the comfort and pleasure of the delegates will be provided, including a reception to visiting ladies on Thursday afternoon, August 18th, by the Negro Woman's Business League of Greater New York. On Friday evening, August 18th, at 7 o'clock, a banquet and reception will be tendered the delegates at Grand Central Palace, Lexington Avenue and 43rd Street, which has been specially secured for the occasion, by the Local Negro Business League of New York City. For Saturday, August 20th, at 1 o'clock, a large steamer has been chartered for the purpose of giving the delegates a boat ride up the East and Hudson Rivers. Many private entertainments of one kind and another are also already being arranged for the afternoons of the three day's sessions.

Mr. Cyrus Field Adams, Transportation Agent, 934 F St., N. W., Washington, D. C., will co-operate in any way possible with city or state delegations in making transportation arrangements. Mr. Adams has already secured a rate of a fare and three-fifth for the round trip on the certificate plan, from the Trunk Line Association, which includes all of the territory west of New England and north of the Potomac to the Mississippi River, and from the Southwestern Passenger Association, which includes all of the territory south of the Ohio and Potomac, and East of the Mississippi Rivers. These two Associations include the most important parts of the country from which the larger part of the delegates come. Especial attention is directed, however, to the low rates which are granted each year for the month of August for tourists going north. Delegates are especially urged to inform themselves of the offerings in their territory.

Further information, if desired, may be secured from:

Booker T. Washington, President, Tuskegee Institute, Alabama.

J. C. Napier, Chairman, Executive Committee, Napier Court, Nashville, Tennessee.

Emmett J. Scott, Corresponding Secretary, Tuskegee Institute, Alabama.

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District Conferences and Conventions

CONFERENCES

District.	Place.	Date.	Dist. Supt.
San Antonio	Gonzales, Tex.	Aug. 9-14	Mason
Palestine	Butler, Tex.	Aug. 9-14	Fuller
Clarksdale	Minter City, Miss.	Aug. 9-14	Butler
Huntsville	Scottsboro, Ala.	Aug. 10-14	McKluney
Indiana	Jeffersonville, Ind.	Aug. 10-14	Skelton
Atlanta	Palmetto, Ga.	Aug. 10-14	Johnson
Louisville	Leitchfield, Ky.	Aug. 10-14	Robinson
Shreveport	Zwelle, La.	Aug. 10-14	Reddix
Alexandria	Alexandria, La.	Aug. 10-14	Richards
Monroe	Monroe, La.	Aug. 10-14	Monson
Mexico	Truesdale, Mo.	Aug. 11-14	Ellis
Cumberland River	Bellwood, Tenn.	Aug. 16-20	Booth
Aberdeen	Aberdeen, Miss.	Aug. 16-21	Henry
Birmingham	Tuscaloosa, Ala.	Aug. 16-21	Thomas
Gainesville	Elberton, Ga.	Aug. 16-21	Gowen
Columbus	Hattiesburg, Miss.	Aug. 16-21	Lacy
Dallas	Fort Worth, Tex.	Aug. 16-21	Wyatt
Paris	Sulphur, Spgs. Tex.	Aug. 16-22	Gilmore
Baton Rouge	Clinton, La.	Aug. 17	Daniels
Lake Charles	St. Martinsville, La.	Aug. 17	Chapman
St. Joseph	Independence, Mo.	Aug. 17	Higgs
West Nashville	Dickson, Tenn.	Aug. 17-21	Utley
Sedalia	Carthage, Mo.	Aug. 17-21	McAllister
W. Tennessee	Paris, Tenn.	Aug. 17-21	Lyte
Lexington	Versailles, Ky.	Aug. 17-21	Gorham
Ohio	Cincinnati, Ohio	Aug. 17-21	White
St. Louis	Clarksville, Mo.	Aug. 17-21	Gillum
Maysville	Covington, Ky.	Aug. 17-21	Balley
Jacksonville	Fernandina, Fla.	Aug. 18-21	Todd
Guthrie	Oklahoma City	Aug. 18-21	Smith
Navasota	Brenham, Tex.	Aug. 23-28	Taylor
Rome	Aragon, Ga.	Aug. 24-28	Adams
Topeka	Manhattan, Kans.	Aug. 24-28	Cabell
Fort Smith	Morrilton, Ark.	Aug. 24-29	Coulter
Cumberland	Washington, Pa.	Aug. 24-29	Curry
Tupelo	Amory, Miss.	Aug. 25-29	Coulter
Marshall	Mineola, Tex.	Aug. 30-Sept. 4	Williams
Forest City		Aug. 31-Sept. 4	Hodges
Washington	Sandy Spring, Md.	Sept. 6-11	Williams
Houston	Houston, Texas	Sept. 6-11	Johnson
Alexandria	Lincoln, Va.	Sept. 7	Thompson

CONVENTIONS.

- Aug. 17-21....Ohio District Sunday School, Epworth League, Woman's Home Missionary Society and Methodist Brotherhood, Mt. Zion Church, Cincinnati, Ohio.
- Aug. 25-28....Spartanburg District Sunday School Institute and Epworth League Convention, Gaffney, S. C.
- Aug. 25-28....Montgomery District Sunday School Convention, Pollard, Alabama.
- Sept. 16-18....Vicksburg District Sunday School, Epworth League and Ladies' Aid Convention, Natchez, Miss.

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The next session begins Wednesday, September 27, 1910, at 9 o'clock a. m.

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PRESIDENT
Orangeburg, South Carolina.

District Round

KNOXVILLE DISTRICT
FOURTH ROUND

Russellville, July 30-31; Newport, August 6-7; Jefferson City, 13-14; White Pine, 20-21; Kingston and Lonsdale, 27-28; Byington, September 3-4; LaFollette, 10-11; Clinton and Coal Creek, 16-18; Harriman, 17-18; Tazewell and Tate Springs, 24-25; Knoxville, (Vine Avenue) 30-Oct 2; Knoxville, (Seney Chapel) 1-2; Morristown, 7-9; Warrensburg, 8-9. Dear Brothers: Our Annual Conference is almost here. Do you very best that our reports may be the best ever made in all of our history. The Lord bless you and keep you to the end. I am your Brother—W. A. Webber, District Superintendent.

Gleanings from the Field

LOUISIANA

Cane River.—St. Matthew Methodist Episcopal Church on Sunday, June 5,

If afflicted with sore eyes, use Thompson's Eye Water.

enjoyed a great day. Three persons were baptized by immersion; 69 joined in the speaking meeting. The sermon by the pastor was enjoyable. At night two children were baptized, then a sermon by the pastor. The Sunday School, Ladies' Aid, Willing Workers are in good shape on this circuit. The Sunday School under the superintendency of Gabriel Harris at St. Matthew is indeed progressing splendidly. —T. A. Hampton, pastor.

Colfax.—The Rev. J. O. Richards held the second quarterly conference of this charge June 2, 1910. The pastor and officers were present with written reports. The District Superintendent addressed the conference upon their duties to God and their fellow-man. It was very timely and impressive. The Rev. Wade Hampton passing through our town en route for his home stopped over long enough to say just a word of cheer. He was introduced to the conference and spoke to us out of his heart some very encouraging words which should not soon be forgotten. The sermon preached by the District Superintendent was also inspiring. The quarterage was raised; the amount of \$10 was paid the District Superintendent. The good work is still going on under the leadership of the Rev. Branch, who is now planning a rally meeting on the third Sunday, June 19th, 1910. All preachers on the District are invited.

Bayou Goula.—The rally meeting given last Saturday evening at the "Tally Ho", under the auspices of Messrs Jos. Solite, Andrew Hall, Paul, Obeldiah, James and Simon Washington, for the rebuilding of St. Luke Methodist Episcopal Church, Bayou Goula, was a financial success in every particular and too much praise cannot be bestowed upon the above named gentlemen, who voluntarily came to the aid of the members of said church. The Committee has been organized into a band of willing workers and will become powerful auxiliaries. In their charitable purposes to the Methodist Episcopal Church in Bayou Goula.—W. A. Hilton, reporter.

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Whether from Malarious conditions, Colds or overheating, try Hicks' Capudine. It reduces the fever and relieves the aching. It's liquid—10, 25 and 50 cents at Drug Stores.

TEXAS

Hempstead.—Church work at Hempstead is moving along nicely. We have erected a large tabernacle for our summer revival. Our meeting begins on July 10th. We are hopeful of good, spiritual success. I would be glad if you would send me a few sample copies and in that case we will spend a little time each evening during the big

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Read these questions carefully, answer them yes or no and send with the Free Medical Advice Coupon, Specialist Sproule will study them thoroughly and write you in regard to your case, without its costing you a cent.

Is your throat raw?
Do you sneeze often?
Is your breath foul?
Are your eyes watery?
Do you take cold easily?
Is your nose stopped up?
Does your nose feel full?
Do you have to spit often?
Do crusts form in your nose?
Are you worse in damp weather?
Do you blow your nose a good deal?
Are you losing your sense of smell?
Does your mouth taste bad mornings?
Do you have a dull feeling in your head?
Do you have pains across your forehead?
Do you have to clear your throat on rising?
Is there a tickling sensation in your throat?
Do you have an unpleasant discharge from the nose?
Does the mucus drop into your throat from the nose?

Answer the questions I've made out for you, write your name and address on the dotted lines in the Free Medical Advice Coupon, cut them both out and mail to me as soon as possible. I will cost you nothing and will give you the most valuable information. Address Catarrh Specialist SPROULE, (Graduate in Medicine and Surgery, Dublin University, Ireland, formerly Surgeon British Royal Mail Naval Service), 432 Trade Building, Boston.

Don't suffer with Catarrh any longer! Don't let it destroy your happiness—your health—your very life itself. Don't waste any more time—energy—money, in trying to conquer it with worthless nostrums. Don't think it can't be vanquished just because you have not sought help in the right place. Write to me at once and learn how it can be cured. Not merely for a day, a week, or a year—but permanently. Let me explain my new scientific method of treatment, discovered by myself—used only by myself.

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meeting for subscriptions. Mrs. S. E. Parker went out on last week to visit with Prof. P. E. Bledsoe and wife at Prairie View where she became suddenly ill. Mrs. Dr. Lucas was present. Mrs. Parker is now at home, loud in her praises of the patient and kind treatment which she received at hands of Mrs. Bledsoe and Mrs. Dr. Lucas. The 19th of June was celebrated at Hempstead this year. I was president of the occasion here. Union religious services of all the churches were held on the 19th at the court house. It was a pleasure of mine to preach the sermon upon the occasion to a large audience. Any mention you may make

of these things will be greatly appreciated by us. Yours truly,—Freeman Parker.

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Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

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Gleanings from the Field

ALABAMA

Bruceville.—Too much cannot be said of the good, willing working women of Bruceville, who, during our recent quarterly conference session held at Bruceville June 4-5, came forth with their baskets and spread the tables before the members and friends. Among them was Mrs. Samantha Owens, Reina Battle, Emma Ivy, Hattie Owens, Mary Barber, Martha Bickerstaff, Viola Hubbard, Sarah Bobdy, Lela Battle and Levia Lassettir.—J. C. Chuman, pastor.

Anniston.—Many friends remembered us recently in a surprise that brought us many pounds of choice groceries, consisting of flour, sugar, coffee and meal and a purse which contained some kindly wishes in the way of money. Mrs. Julie Gross, Alice Wright and a great number of others contributed to the success of the surprise.—Mrs. Jane Perry.

Dadeville.—Our church here is steadily getting into fit shape. Our pastor and his faithful wife are deeply interested in everything that concerns the church. Our Ladies Aid is doing good work. May God bless these good wo-

men that they may continue in their great work.

Opelika.—The Rev. L. S. Price, Superintendent of the Opelika District was with us on the 11th and 12th of June to hold our second quarterly conference. The reports showed much improvement over last quarter. Benevolence collection was \$20.00. To the District Superintendent, we paid \$22.10. To the pastor we have paid \$124.73. Trustees, \$10; total collected, \$176.83. We have thirteen trial subscriptions to the SOUTHWESTERN, and hope to double it next quarter.—R. R. Williams, pastor.

Malaria Makes Pale, Sickly Children.
 The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. For grown people and children. 50c.

ARKANSAS:

Forrest City.—I thought you would be glad to know of my whereabouts. For the last two years I have been attending school in Atlanta, Ga., Gammon Theological Seminary. Bishop Smith at the last setting of the Little Rock Conference assigned me to Forrest City charge, the head of the District. I reached my people Sunday, May the 8th, unexpectedly. A small crowd met, but we had good services all day. Monday night while we were holding Board Meeting a storm swept through the parsonage and left many good things and provisions of all kinds, which will last for many days. The good sisters have nicely canvassed and papered three rooms of the parsonage and are working hard for a fine set of furniture, and when they are through things will look all O. K. Sisters Duniap, Wilson, Nevils, Hodges, are leading the van. We will begin a ten days' series of meetings soon.—J. H. Greer.

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WE ARE offering for sale 25,000 shares of stock in The McGirt Publishing Company at one dollar per share. While we mention on our circular six per cent, we feel that with the increased amount of business we will be able to pay 11 per cent. dividend annually. Furthermore, the stock which we are now selling for one dollar, will in a comparatively short time, increase in value. We feel that one of the greatest needs of the race is a great circular publishing company which will give it a national magazine and put books written by colored authors into the hands of their children. We are endeavoring to find fifty or a hundred loyal, race-loving persons who will subscribe for stock now, while it is selling at the present reduced figure. In this way we can prove to them our ability to make money for them as well as cause others to have confidence in us like wise. We hope to find a large number of investors this year and if we are successful, we will be able to show the world a company which will be a monument to the race for good.

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 This is a second, revised and enlarged edition of this book. It is a collection of James E. McGirt's choice poems, both classic and dialect. Any one can give an entire concert from the selections found in it. All elocutionists and persons who read, should have a copy of this book. The selections will carry any audience by storm. The selections are suitable for church concerts as well as for other occasions. Price \$1.00 for the book and one year's subscription to McGirt's Magazine, \$1.25. Any agent can make \$2.50 per day selling this work. Students can easily pay their way through college. Send \$1.25 for the book and a number of magazines with which to begin work at once. WRITE



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Deaths

GREEN.—St. Johns, Shreveport, lost a faithful member, Mr. Noah Green, on June 17. He was a member of the K. of P. and the U. B. F., which lodges attended the funeral in a body. The funeral was conducted by the pastor and the Rev. Luke Allen, of the Baptist Church and the Rev. Prince King of the African Methodist Episcopal Church. The Shreveport Times in telling how Bro. Green's sad death occurred says: "After working twenty years in sewers and trenches, Noah Green, a Negro employe of the Shreveport Waterworks Company, was overcome by sewer gas while working in a sewer near the Gallilee Church (colored) about 1 o'clock yesterday afternoon, and died shortly after at the Charity Hospital.

"Green was down in the sewer at work and those on top saw he was in evident distress and assisted him out of the manhole to the ground. He was rushed to the Charity Hospital, a block away, where he was accorded prompt attention, but he passed away in a short time.

"Green is said to have known more about the location of the water mains and sewers of this city than any person in it, who did not refer to maps as a guide. He became an employe of the Waterworks Company twenty years ago, and is said to have been a faithful and efficient employe, and his death was keenly regretted by the management."

DRAKE.—Hutcherson L. Drake, the infant and only child of Brother and Sister T. Drake, of West Point, Miss., died June 25th., age 2 years 10 months and ten days. Funeral ceremony read by their pastor J. A. Slate.

SCOGGINS.—Sally Scoggins, of Murfreesboro, Ark., departed this life June

4, 1910. She was 29 years of age. She was a member of Valley Grove Methodist Episcopal Church. She died as she had lived, a servant of Christ. She leaves a husband, father and mother, brothers and sisters and a host of friends to follow her one by one. The funeral was attended by the pastor.—J. L. Bryan.

(In Obituaries Leave Out Poetry and Prayers.)

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Gleanings from the Field

ARKANSAS

Stamps.—Two able sermons were preached by the Rev. W. R. R. Duncan, D.D., June 4th and 5th. At this time we held our second quarterly conference, in which we paid our District Superintendent in full. We are always glad to have him with us. We raised for all purposes during the quarter, \$103. Peace and harmony prevailed through the meeting although it rained heavily on Saturday night, the majority of class leaders were present with reports. The Ladies' Aid, of which Mrs. E. R. Daniels is president, presented me with a pair

of trousers which cost \$5.00. We are determined to complete very soon our church at Stamps.—C. L. Kyles.

New Edinburg.—The Woman's Home Missionary Society of St. Frances Methodist Episcopal Church has taken on new life under the new leader, Mrs. G. W. Weir. They are doing their work well.—G. W. Weir, pastor.

Malaria Causes Loss of Appetite.

The Old Standard Grove's Tasteless Chilli Tonic drives out malaria and builds up the system. For grown people and children. 50c.

LOUISIANA

Eunice.—On the 3, 4, 5 of June our second quarterly conference was held with Rev. V. Chapman in the chair. The reports showed marked improvements since the organization of the First quarterly conference on April 1st. On Friday night the District Superintendent lectured on the necessity of bringing the children up in the church. Saturday night quarterly Love Feast was carried out. On Sunday at 11 a. m. the District Superintendent preached to the delight of all; thirteen communed, several came forward for prayer, while two joined the church, and four entered on probation. It will be remembered this is a new field. The first quarterly conference being organized April 1st of this year. Plans are being drawn for the erection of a church.—S. S. Earls, pastor.

At Jewella Church on May 29th, a good service was held all day. A good number came forward for prayers. The Rev. Johnson of the Baptist Church preached a sermon that will be long remembered by all. The financial success was \$20.30. The few faithful members of this church are at work.—W. R. London, pastor.

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TEXAS

LaGrange.—The district superintendent of the Austin district, the Rev. F. L. Kirkpatrick, preached a splendid sermon at the meeting of the second quarterly conference. We raised during the quarter \$118 and paid the district superintendent \$25.90. Prof. W. L. Brown, of Austin, was in LaGrange,

Texas, May 30th, and lectured in the interest of Samuel Huston College.—W. J. Hurst.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
EATON & MAINS, Publishers

NEW ORLEANS, AUGUST 11, 1910

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INNOCENT BLOOD CRIES ALOUD

The United Order of American Savage was blood-thirsty quite recently and their thirst was slaked at Slocum, Texas, in the murder of fifteen or more helpless, and unoffending Negroes. This was a high day with these American savages and a prize fight, compared with their depredations, is a very tame and unoffensive affair. My, how this country grew indignant when two brutes pitted themselves each against the other and fought to a finish! Do not mistake us, we have no word of apology for that sort of brute exhibition which took place at Reno, Nevada. Every word of condemnation by the press and pulpit was well put and justifiable. What shall we say of the moral sense and moral conscience of a religious people or nation who get all excited over a prize fight where, at the least, each man had an equal chance, and at worst there was but mere flesh bruises, when these self-same men are quiet and silent when fifteen or more American citizens are shot down like dogs, and not a word is uttered in their defense and for the revenge of their innocent blood? It seems profoundly strange and so thoroughly inconsistent, that the first preachments instead of being words gushing from the heart moved by the spirit of the great God of justice, and attuned to high ethical standards, become sounding brass, aye, tinkling cymbal. This is the pathetic, if not the disheartening side of this race situation. This is the millstone about the neck of the Negro. No, we are not discouraged. We are not pessimistic. But we are not unmindful of the shortcomings of our fellow men. Nor are we so stupid as to be unable to diagnose gross indifference, which is nothing less than criminal indifference when the life of a whole race is practically in jeopardy. What shall we say of the Christian pulpit that vehemently denounces a fight one Sunday and the following Sunday would not utter a word of protest against the malicious and barbarous and inhuman, heathenish killing of innocent men? Then there's the Christian press alike that needs awakening. Do we approve of these depredations, this unwarranted massacre of innocent men? If we do not approve are we not rather indifferent to this slaughter by these American savages? The pulpit and the press are to create public sentiment, and if we have gone so far as to be utterly indifferent to wholesale slaughter of men, what shall we say? What braggarts we Americans are! What nation on earth can beat us boasting about a land of liberty and the glory of the protection of the stars and stripes? But our boasting will be farcical unless there is some remedy for these ravages upon human life.

Who has not read of the account of the Slocum massacre from the lips of men who had not reason other than to tell the truth? and if their testimony was prejudiced they certainly were not prejudiced in behalf of the Negroes who were slain. The sheriff says that these Negroes had done nothing that he could discover; that Negroes were shot down as fast as they could be found without any real cause. To use his own words, "there was a hot-headed gang hunting them down and killing them." But, read again the following lines:

"One Negro had been killed at this house the night before and three were sitting up with the remains, one of them being an old and white-haired Negro. These three were killed right where they were."

Can there be anything more diabolical and inhuman and unthought of? Even the cannibals of Borneo would not resort to such inhuman and barbarous practices as these perpetrated by the Texas savages. We do not expect all men to be holy, and it should occasion no surprise if there were a breaking out of a mob; but the thought that stirs us is that this American nation should sit so quietly by, and that ministers of the Gospel should

utter no word of protest against this slaughter of men.

One of the reasons for this indifference is that the American press has taught the public to believe that when the Negro is slain he is a high criminal. And nothing could be further from the truth. In this particular case we have the undisputed word of the sheriff who says that there was no cause whatever and that the Negroes were making an effort to get away from the mob when they were pursued and shot down. Some one started the rumor that these Negroes were armed. It turned out that they did not even have shot guns to hunt game for their sustenance. All that could be found were single barrel shot guns which had not been used for some time. Any statement to the effect that Negroes are armed or possessed of any threat to do violence to the Southern white man or any other man is a false statement from beginning to end. This statement is only made when there are men who are hunting for some sort of an excuse for their deeds of blood and of violence. The blood of these innocent men cries from the ground. That the mob will not be punished goes without saying. The mob cannot be punished as long as the American conscience on this subject is quiet and indifferent. But there is one Supreme Being who is the Judge of all the earth and He will do right, and if the laws of the great American nation are not sufficient to chastise and to bring to justice these high handed murderers, then God will bring them into account. And here the Negro rests his case and offers his plea for justice. It is this adherence to the great eternal principle of right and to the existence of an ever-present and never-sleeping Almighty God that keeps the Negro optimistic and cheerful in the face of these dire threats and reckless waste of life.

THE EVOLUTION OF THE DELTA

No soil in the world is richer than that of the Mississippi delta, not even the far famed and much heralded banks of the Nile can surpass in productivity the soil along the banks of the great Mississippi. Within a generation this land could have been bought from ten cents to one dollar an acre. Then it was in swamp covered with cane breaks, high weeds and foliage, which were thought to be impassable; besides there were many wild animals. Today this land is worth, in many sections, one hundred dollars per acre, and little is to be had at that price. For years cotton was the chief, and of many farmers, the only crop. In passing through this section recently we talked with a prosperous farmer who said the boll weevil would prove a blessing. It was teaching the farmers of this section the necessity of diversified crops, and the blessing to which our informant referred is that which comes to the farmer in so dividing his crop that there is no chance of absolute failure. But what was more interesting to us was to learn that this section is attempting to grow wheat. It has been said all along that the Mississippi Delta was too warm to produce grain. But we were told that within the county of Sunflower, in the State of Mississippi, there were at least 500 acres in wheat, and that there would be a yield of from forty to fifty bushels per acre.

This delta country affords many phases of interesting study. In the first place, as one passes along on one of the local trains he is struck with the number of towns. There is a stop for every mile or two; it seems as though every man has his own railway station. The scenery is some regards seems thoroughly foreign and un-American. It was as if passing through some section of a remote country entirely separated from our ideas and mode of living. The railroad station is a sort of common

meeting ground for the idle and the curious as well. Here the people gather for a palaver. A study of the faces of the congregation is most interesting—both the faces of Negroes and whites. The Negro cringing—but hilarious and unconcerned forms a pathetic picture in an almost uninteresting background. The white man dominant and self-centered but bossie plays the role of the lord of creation to perfection. What mongrel sight of ignorance, passiveness, sloveness, and of half-heartedness one sees.

The Delta Negro is not only pathetic but an interesting study. Of course, he is a necessity to the civilization that now thrives in that section, but whether he has, except in rare cases, improved to any considerable extent during the past decade, is an open question. Here and there are to be seen bright spots in a very dark and desolate background, but the Mississippi Delta Negro after all is not only a pathetic phase of the Negro question, but the veritable millstone to the progress of the race. On the plantation morals are low, chiefly for the reason that there is very little consecutive religious training and no school advantages worth the name. Add to this the absolute indifference on the part of the white population, in some sections, to the moral and religious improvement of the Negro, and there is a slight suggestion as to the gravity of this situation. In this section the Negro has license for almost any sort of degradation against all social, and for that matter, all civil statutes, so long as he will work and produce the fleecy staple. The real crime of this section used to be the intimacy of white men with Negro women, which sin, it is said, while not having grown less in practice, is not so open as in former days. While the delta Negro works hard, and in some instances there are examples of thrift and of frugality, his besetting sin is his improvidence and his reckless wasting in a riotous was his wages, which are verily earned by the sweat of his brow. This throwing away of his earnings, of course, is a part of the program that keeps the Delta Negro upon the farm, and upon the farm he should be as the farm is decidedly to be preferred to the slums of the city. On the other hand that the Negro is learning the lesson of saving and economy we record with a great deal of satisfaction. The examples of Mound Bayou and other communities that might be named, are having a telling effect for good.

The other interesting things to be noted as to this delta Negro, and for that matter the country Negro in all sections, is the almost total discarding of gaudy colors in dress. Perhaps this is to be accounted for by the growth of railroads and communicative facilities. But it is noticeable, and that to a marked degree, that the rural Negro, and the women in particular, have more taste and less desire for the gaudy and attractive colors in dress than was the case a decade ago. This may mean that the eshetic taste of the Negro is growing, and as well as his appreciation of what is really beautiful.

On the whole, the study of this section and of its population would be an inspiration for a volume and would demand, after a thorough investigation, the more ardent application of the Christian forces for the uplift of this Negro. The religious and educational forces of this country are making a very serious mistake in not attempting in a very vigorous way to reach this population. He should be reached upon his native heath. Industrial and normal schools should be located in most of the small towns and in all of the large settlements. These would become sort of experiment stations from which would be disseminated knowledge in a very general way, and at the same time there would be reached the Negro that is hardest to reach, perhaps, of all classes of the race.

Heaven

By Miss Minnie Green

While your heart is all intent and your hands are all engaged in securing the most permanent and the most desirable residence in the world, you give but little heed when told that the earth has no home for the weary soul. But let poverty come upon you like an armed man, let calamity sweep away your possessions as the whirlwind the withered leaves of Autumn, let misfortune make you a wanderer without house or home and then you will listen with tearful eyes and throbbing heart to the words of JESUS, "In my Father's house are many mansions, I go to prepare a place for you."

If you put forth all your efforts and pour out all your hopes and desires upon the endeavors to stay as long as possible in this world and to enjoy its pleasures to the utmost degree you will take little interest in any thing that may be said about an endless and blessed life beyond the grave.

But let all your experiments in the pursuit of earthly happiness fail—let your desires and expectations come to naught until the wide earth seems to you but one great charnel-house, where death reigns with undisputed sway over all things beautiful and lovely; then you will be prepared to see a new meaning and glory in the Divine promise that all who believe in JESUS shall inherit Eternal Life.

So much does the meaning of the old familiar words and expressions in the Sacred Scriptures depend upon the states of the mind in which they are read and the course of life and thought which we ourselves are pursuing. So are all the shadows and sorrows of earth and time wisely appointed to lift up our hearts and hopes to the light of Heaven. With our studies and all our deepest experience we shall never fathom the full meaning of the word Heaven. We are warranted in ascribing to that blessed state all that is most genial and ennobling in occupation, all that is most enduring and satisfying in possession, all that is most pure and excellent in character.

The occupations of Heaven are endless praise, triumph, joy. The possessions of Heaven are infinite glory, riches, knowledge. The character of Heaven is perfect love, happiness and peace. These things we can at present know only in part, and the word of Divine Revelation itself must of necessity tell us much of what heaven is by telling us what it is not. We need little preception to see and little sensibility to feel that this world is smitten all over with a direful curse. It speaks in wrathful thunders from the skies. It flames up in baleful fires and infectious plagues from the earth. It defiles the fairest fields with the footsteps of blood. It casts the grim shadow of fear and danger and perplexity upon every path. There is no home from which the grim destroyer death is shut. This earthly life has been fitly characterized as a pilgrimage through a vale of tears, and man himself has been called a pendulum betwixt a smile and a tear. In every earthly dwelling there is somebody to suffer pain. In every human family there is some face over which the pale shadow of sickness has passed. In every company of human beings there are brows furrowed with care. Everything in this world is characterized by imperfection.

The best people in this world have many faults. The purest heart is not without spot. All intercourse with society, all transactions of business, all our estimates of human conduct and motive must be based upon the sad assumption that we cannot wholly trust either ourselves or our fellow-man. Every heart has its grief, every character is marred with weakness or imperfection and this helps us to understand how much the BIBLE means when it speaks of life without sin, of a home without sorrow, of a society where the defiled are made pure and the just perfect. Let us bless GOD for the assurance that in HEAVEN there shall be no more pain, no more tears, no more death.

Laurel, Md.

Some Hints on Busy Work for Primary Grades

By Miss Irene Ware

Along the line of school work I find that we have but little success unless we are able to keep our pupils busy. In order to do this we must secure devices or means by which they may become interested, so as to gain and hold their attention.

I find that among pupils, and more especially the younger ones, that they are anxious to be doing something at all times; and if we as teachers do not assign them some profitable task to be performed they will more than likely get into mischief.

And again when a definite amount of work is assigned a class the brightest and quickest children will get through before the others and be left with nothing to do, unless some provisions are especially made for them. In this way a great deal of time is wasted and also habits of idleness are formed from which arise disorder. In my experience I find that young children will attempt things which older ones would not even try to do, and so I think the best foundation for a good school is to keep the small ones busy, but bear in mind that they must have frequent changes, for the little minds, eyes and fingers tire quickly, thus making it necessary to have at hand a good supply of busy work. The most difficult problem in connection with our ungraded rural schools is to find profitable plans for occupying the little ones at their seats while the teacher is engaged with other classes. I think a busy work table or box aids wonderfully in solving this problem. They contain reading matter of various sorts, cut up problems, pictures, questions to be answered, a box of pasted letters, another of words, an amount of toy money, some good picture books, and drawing, also number cards. But it is made plain to the pupils that they shall never go to this box or table until they have finished and carefully looked over the work which was first given them to do. With my pupils thus far the autumn days have been pleasantly but profitably spent. During October's bright

blue weather we gathered leaves of many kinds and shapes. And these after being pressed between old story books, were distributed among them, from which they drew their outline and colored them. Some they mounted on cardboard; others we saved for winter; then the children will sort and paste them in little booklets and when they are able to write little descriptions beneath the leaves they feel quite important. I wrote a list of the names of the leaves on black board, which the children copied in their writing tablets and used as a spelling lesson. I believe that all children like to draw, and I think it a wise plan to let them do what they like, provided their work is well directed. I allow them to copy drawings which I have placed on the board. They cut out pretty designs from cardboard, and pictures from magazines; also drawings from educational papers. These they draw around and color. Small children are interested in paper folding and cutting. They bring rulers and scissors with them to school; these I keep in a bag or box. At the proper time they are distributed, and with little help they are soon able to cut and fold many different things. Along with paper folding I teach them number work, the square, triangle and rectangle or oblong. I keep several simple drawings on the blackboard, which the children can copy during their leisure moments. Sometimes I allow them to copy these on the blackboard if they will do it quietly, and I leave the best copy on the board for the remainder of the day. Children enjoy illustrating stories by drawing or free-hand paper cutting. In the story of the three bears they drew the three bears, bowls, chairs and beds. The story of Hiawatha is very good, with cuttings or drawing of wigwam, arrow and canoe. My pupils admire story telling. "The Story of Bunny Cotton Tale" was found to be very interesting to them, also "Red Riding Hood" and "The Boy and the Wolf." Yet I think they were interested more in the "Story of the Pilgrims" and

"The Story of Columbus," than any of the above mentioned. To teach them language I have printed sets of the alphabet on cards and the sentence builder which contains a number of cardboards, size about three-quarters by one inch long, with different words printed on them. The words are all easy and are printed on both sides with large plain type. I procure as many envelopes as I have children and in each envelope I put a handful of these letters and words. I then put printed words and sentences on the board and have the pupils to copy same on their slates or desks by means of the letters and words.

The more advanced pupils will build original words by means of the letters and also construct little stories about various things, by placing together the words of the sentence builder; and at the close of the busy work period the pupils may give name of words built, also may read sentences which they have constructed. I also have a set of primary sentence cards in assorted colors, each card contains an easy, plain, short sentence of several or more words, both in print and script, easy to read, which I find very suitable for primary grades to assist pupils in reading, spelling and forming sentences. I have printed and written on board or chart lessons from their readers and also number work. These are copied by pupils when they are at leisure. At other times I draw a picture on board or show them a picture and have them tell all they see, then to write a list of name words mentioned in picture. It is a good plan to have on hand a supply of copies written on slips of paper, and at a certain period of the day distribute slips and request the children to write a certain number of times. To teach number work to the beginners I use the abacus or numeral frame and the different objects at hand. Calendars mounted on cardboard are convenient for the little ones, who are just learning to count; they will then have the practice of writing numbers up to thirty. They will also learn from them the days of the week and the months of the year. The more advanced pupils are provided with rulers marked in inches; using ordinary paper, the pupils cut it into one inch lengths, then two inch lengths, and so on. I then ask questions. How many of one kind are needed to make a whole strip? We use triangles, circles and squares in the same way. We cut by measure a one inch square, a two-inch square, then cut same without measure and compare. Then with paper and pencil we draw squares of different sizes, first by measuring then without. With their rulers I let them measure for length and width of books, desks, windows and doors.

Stick laying is very interesting to small children. I draw on blackboard many different ways of laying splints and the children will imitate them by laying splints on their desks. We use the toothpicks. We take them in envelopes and give each child an envelope, later on, with the aid of the toothpicks and peas or beans, we build all manner of things, such as chairs, tables, wood horses, boxes and the like. In winter we soak the beans or peas to make them soft. Another way of making busy work for little children is to have them write names of animals that have two legs, four legs, that swim, that jump, that run, that talk, that laugh, that growl, that creep, that howl, and so on. Then again have them write the names of the different trades that men work at, and under each the tools they use. Let them write names of ten things that they can eat or like to eat. Write names of ten things that can be seen in the school-room and write something about each. Also write names of ten things that they can remember at home. I write a sentence upon the board, as: I can sing, and have the pupils copy and write ten others telling what they can do. Have them write all words in lesson beginning with capitals. Place a word upon the board and have pupils prefix certain letters to form new words as: Old, cold, told, hold. Then again, let pupils write a list of actions that are being performed about them. As: John is walking, the teacher is talking, Mary is writing. Children as a rule like to sing and recite, and for this occasion we provide a literary program for each Friday afternoon and for all holiday occasions. There are numerous ways by which we can keep our pupils employed, but these mentioned above are some of the many that I have used and found successful in interesting and holding my pupils' attention.

Work Among Non-Christians by Protestant Missionary Societies

(Reported by the World's Missionary Conference.)

Societies appointing and sending missionaries: American and Canadian, 107; Australasian, 23; British and Irish, 76; Continental, 57; South African, 19; West Indian, 3; Societies in Africa (except South Africa), 8; Societies in Asia, 43; Societies in Malaysia, 2. Total, 338.

Auxiliaries to appointing and sending societies: American and Canadian, 72; Australasian, 15; British and Irish, 59; Continental, 19; South African, 8; West Indian, 2; Societies in Asia, 27; Societies in Malaysia, 1. Total, 203.

Collecting and co-operating societies: American and Canadian, 52; Australasian, 2; British and Irish, 43; Continental, 61; South African, 6; Societies in Malaysia, 3. Total, 239.

Auxiliaries to co-operating and collecting societies: American and Canadian, 2; British and Irish, 6. Total, 8.

Total of all societies, 788.

General Summaries

Ordained Missionaries 5,522
Physicians (Men) 641
Physicians (Women) 341
Total Foreign Missionaries (physicians who are ordained, not counted twice) 19,280
Ordained natives 5,045
Unordained natives (preachers, teachers, Bible women and other workers).... 92,918
Total of ordained and unordained workers 93,388

Plants

Principal stations 3,478
All other sub-stations 32,009
Church organizations 16,671

Members

Communicants added during year 1907 127,875
Total communicants 1,925,205
Total baptised Christians (living).... 3,006,373

Total native Christian adherents, including baptised and unbaptised, all ages 5,281,871

Sunday Schools

Sunday schools 24,928
Sunday school membership, including teachers and pupils 1,198,602
Native contributions \$2,500,000

Educational Summaries

Universities and Colleges..... 81
Total enrollment 7,991
Theological and Normal Schools and Training Classes 489
Total enrollment 12,543
Boarding and high schools.... 1,594
Total enrollment 155,522
Industrial Training Institutions and classes 284
Total enrollment 15,535
Elementary and village school... 28,901
Total enrollment 1,165,212

Medical Summaries

Hospitals 550
Dispensaries 1,024
Hospital in-patients received during year 164,245
Dispensary treatments during year.... 4,231,635
Outside patients visited during year... 144,708
Total individual patients 4,272,468
Total treatments 7,501,013
Surgical operations during year..... 157,655

Philanthropic and Reformatory Summaries

Orphanages 265, inmates, 20,206; leper asylums and hospitals 88, inmates, 6,769; homes for untained children of lepers, 21, inmates, 567; institutions for blind and for deaf mutes, 25, pupils, 844; rescue homes, 21, inmates, 856; opium refuges, 103, inmates, 2,548; homes for widows, 15, inmates, 410; industrial homes, 28, inmates, 1,788.

Good Council to Young Men

(The following is an address delivered by the Rev. W. R. Butler before the Colored Young Men's Christian Association recently, and as reported in the *Daily Item*. The *Item* in presenting this sermonette says: "It is printed here because it is full of good advice to the young colored men of this city, and full of good suggestions for sermons to other preachers of the race. Using the first epistle of John as the basis of his sermon, the preacher declared that this letter had a special message to young colored men.")

"I have written unto you young men because you are strong, and the word of God abideth in you." (1 John, 12:14.)

Physically strong, you must be prepared to do hard work to earn an honest living, for light jobs are not always available. Therefore, you should have strong, healthy bodies to do whatever kind of work your hands find to do.

Remember, young men, you should keep those bodies pure and clean, for the Gentile apostle said: "What, know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?"

Let us be careful how we use our bodies, for they are given to us a short while to do service for God and humanity. In the name of God I appeal to you to use them wisely in order that the mortality among our young people will not be so great in the future as it has been in the past.

Best living will bring you to an untimely grave. Keep this fact before you.

The young men of John's day had to be strong physically as well as spiritually, to carry the Gospel in that dark land, and no doubt the writer had in mind the example of his Master, who called men to preach His Gospel with robust bodies, used to hardship.

Intellectually strong you must be. Our race must be lifted up, and, young men, you must take a hand in this all-important work.

It is true the North and our Southern white friends have done, and are still doing, a great deal for us on educational lines. We appreciate this deep down in our souls, but some of you are fully prepared to help the race. Forty-five years of freedom have developed you to this point, and you should not delay in helping your less fortunate brothers. Listen, young men, your brothers call for you. Will you lend them a helping hand as some one did for you in days gone by.

Strong morally you must be to stand up for right and righteousness in the face of great temptations, and not stoop to any wicked thing. Such young men are in demand in business places, in homes and on the farms. In all places they are wanted.

You should stand up for the virtue of womanhood everywhere, and any young man who fails to do this it is your duty to discard him at once and forever. True society has not any respect for a man who seeks to destroy the character of its women; it doesn't matter whether he is black or white, he is looked upon as a dangerous character in the community, and should be frowned down by all self-respecting young men.

Let us put our feet of disapproval upon that nameless crime which is being perpetrated by the worst element of our race upon helpless women.

When these brutes are eliminated it will be better for the women of all races.

Financially strong you must be. Young friends, you should know and appreciate the value of a dollar. When you make it, put it to good use; buy homes for your wives and children instead of paying rent all the time; pay taxes on your own property some time. We as a race cannot expect to amount to very much until we own a part of this land as well as other people do, and do business like them.

The best element of our Southern white people are in favor of the colored man being a property-holder, and will do what they can to help him.

Religiously strong you must be. I have written "unto you, young men, because you are strong."

Strong in the faith of our Lord, Jesus Christ, with the word of God abiding in you; which is able to build you up and to give you an everlasting inheritance among those who are sanctified.

Let God's word grow as good seed in your heart, and it will make you strong both in body and soul.

The *Item* of the same issue made the following editorial comment:

The *Item* prints today on this page an address by Rev. W. R. Butler, a colored clergyman, before the colored Young Men's Christian Association. We were urged to do this by a member of the association who was impressed by it, so that it might reach the thousands of young colored men who are not members of any church or of the Young Men's Christian Association, but who do read *The Item*.

We have always held that the colored clergymen could best serve their race by giving practical advice to their young men. They could render the whole community a great service, for instance, if more of them would get the facts about the cure and prevention of tuberculosis from the Anti-Tuberculosis League or invite the physicians who are working to stamp out consumption to go to the churches and meetings and give them the advice they should have to protect themselves against a disease which ravages their race more than it does the white.

The clergyman whose address we print today gives counsel just as good, in another way, when he urges his young men to cultivate strong, clean bodies and sensible clear-thinking minds; to work hard at all kinds of honest labor, to respect the law, and, above all, to work and save their money and build homes for themselves and their wives and children as soon as they can.

There is no better advice than this. If a young colored man puts his money in a savings bank until he has enough to start the buying of a modest home, he will have an incentive in life that will not only make him a useful citizen for the community, but will develop in him all the personal qualities which are the surest guaranty for his own happiness and the welfare of all who depend on him.

This sermon is not only a good bit of counsel to the young men, but it is also a hint to other colored preachers.

The Manner of Answer.

No Christian should ever insist that God shall answer his prayers in just such a manner as he himself desires or chooses. Oftentimes an answer has been expected to come in a particular way or form. There is nothing wrong in one's having such an expectation; but it is wrong for one to feel displeased if his prayers be not answered as he expected that they would be. We should always keep in mind the fact that God knows infinitely better than we know, or can know, the form of answer which is best for us. We should be glad and thankful that we are most highly favored in having a God to serve us in all wisdom, and in a manner which conduces to our best welfare. To receive any answer to our prayers is far more than we deserve. Probably we are not nearly as thankful to God for even one answer to our prayers as we should be. More praise with our prayers would be likely to lead God to oftener answer them, and also more abundantly.

Dr. A. T. Pierson, in referring to Old Testament times, when God employed the Urim and Thummim as instruments by which He answered prayer, says that a mystery was connected with such a manner; then he adds: "It suffices to know that God gave answer when His obedient people asked to know His will; whether by a revelation to eye or ear, matters little. So, in prayer, answers come to the suppliant soul, and often even the suppliant himself cannot explain how the will of God is made known—only that in some way an impression is made upon his own mind which he cannot doubt, and which guides his feet safely." I am sure that this has been the glad experience of very many Christians. Most delightful surprises have come to them, not because God answered their prayers, but because the manner of the answers was quite different from what they expected. We may believe that Abraham had no idea that God would answer his prayer in the manner that He did when his loved Isaac was so well spared to him. Bless God for His own way of speaking to us!—C. H. Wetherbe.

THE CHRISTIAN LIFE

"Just Pray"

BY MISS DAISY TOOMBS

When the days look dark and drear,
Just pray.
When it seems no friend is near,
Just pray.
When the heart is burdened with care,
Hope almost dead and courage threadbare
Then is always the elixir of life in a prayer,
So pray.
When the every day task appears commonplace and plain,
Just pray.
When life is over-crowded with disappointment and pain
Just pray.
The goal you seek has treasures rare
The road hard to tread, has many a snare
Though it may seem late, God will answer your prayer
So pray.
Langston, Oklahoma.

Give Christ the Best

Christ was the best. He in far-off ages
Once claimed the firstling of the flock, the finest
of the wheat;
And still He asks His own with gentle pleading
To lay their highest hopes and brightest talent
at His feet;
He'll not forget the feeblest service, humblest love;
He only asks that of our store we give to Him
The best we have.

And is our best too much? O friends, let us remember

How once our Lord poured out His soul for us,
And in the prime of His mysterious manhood
Gave up His precious life upon the cross;
The lord of lords, by whom the worlds were made,
Through bitter grief and tears gave us
The best He had.

—(Unknown.)

The Christian Dynamic

The Christian religion is not only a teaching to be believed, a system of ceremonies to be observed, and a rule of conduct to be followed, but it is also and chiefly a force, an inward energy, a divine dynamic, working mightily in the soul. When one repents of his sins and turns to God he comes to a living Person. The soul's contact with God is followed by a current of divine energy as manifest and as real as electricity or gravity or the sunshine, yet altogether different. It is not a physical force, but spiritual. It is the power of a personal presence, a personal life, a personal love. To this force Paul refers when he says: "According to his working, which worketh in me mightily."

This holy force works definitely toward the highest ends. It produces certain definite effects. It is a character-making force. When Saul of Tarsus touched Jesus of Nazareth, he became a new man, not only outwardly but inwardly also. He received a new heart, a new conscience, a new will, a new ideal. His desires were new, his ambitions new, his hopes new. Old things passed away and all became new. What happened in the case of Saul has happened in the case of everyone who has entered into communion with God. Certain philosophers tell us that a change of character is impossible. If one is born cruel and lustful, he must live and die so, they say. But the conversion of Saul and of thousands since his time furnishes a sufficient answer to all such philosophical speculations.

This is what some one has called first-hand religion. There is a deal of second-hand religion. Some people receive their religion at second hand from the lips of a teacher or from the pages of a book. Whatever help a teacher or book may bring in the matter of making one a Christian, there still remains the lack of a personal touch. The soul's longings and needs can never be fully met by reading what Wesley says about religion, or what Paul says, or even what Jesus says. It is the privilege of each one to go direct to the fountainhead of life and love, and feel the touch of God. Then shall he enjoy religion as he enjoys life and love. No one could be satisfied to receive his love at second hand. He must go direct and get it from the heart of the lover.

Then shall the Christian know and not live in doubt. He feels the thrill of the divine within working in him mightily. Religion received in this way is a prayer force. What is prayer? Not a mere form of words. One poet says:

Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast.

Whatever else prayer may be, it is a force stealing out from a heart surcharged with the divine presence and working mightily in the world. Prayer has brought wonderful blessings, both temporal and spiritual, and wrought wonderful changes in men and in society. We might witness more such changes if we should enter into the secret place of the Most High, and pray with the spirit.

Religion is also a preaching force. Many great preachers have achieved marvelous success, but many ordinary preachers have helped greatly to bring men to God. Some very ordinary men, who were so ignorant that the members of the Quarterly Conference were afraid to authorize them to preach lest they should bring reproach on the cause, have preached with power. What they lacked in scholastic preparation was more than made up by their spiritual equipment. Let any one read the early history of Methodism in America, and he will find this statement confirmed. This is not a plea for ignorance, but a testimony in favor of the power and success of a ministry filled with the Holy Ghost. Religion is a mighty preaching force.

It is also a living force. A missionary was sent out to India who found himself incapable of learning the language. After a fair trial he considered himself incompetent, and asked to be permitted to return. When some of the most intelligent native Christians learned what he had done they hastened to petition the society not to recall this man, and gave as a reason that he was more helpful to them than any other missionary. He could not speak their language nor preach to them, but his life was mighty for good. He lived and died among them, and they made great lamentation over him when he was gone, because they loved him and felt the power of his life.

This inner force will lift men and women above the lesser trials of life and the sore afflictions and make them more than conquerors. The poor man with this inner life is happier than a prince, the blind man rejoices more than others that can see, the lame man leaps for joy, and the tongue of the dumb sings.

This is the secret of the value of song and worship. Singing in the sanctuary is not an exhibition or entertainment in which each singer vies with the other in the endeavor to win the praises of the critics and judges who sit in the pews. Worship is a force which lifts the people nearer to God, and fills the community with a divine atmosphere. Art is a good thing, and many fine artists have enriched the worship of the sanctuary by their contributions of music. But art alone is not worship and lacks force. If there is spiritual religion in the soul of the hymn-writer, and in the souls of composer, organist and choir, then shall they sing with

the spirit and with the understanding also, and the people will be lifted up and carried to the very gate of heaven on the wings of Christian song.

Christian, your religion is not an ornament, nor a luxury, nor a mere rapture, nor merely a preparation for death. It is a divine force, a character-making force, a praying force, a preaching force, a living force. It will lift you above the trivial trials which worry and vex many people and above the tremendous tribulations which crush some into the dust, and enable you to bear as a very little thing the burdens under which many stagger and fall, and will make your life a blessing to every soul you touch in every place where your feet shall stand.—In *The Christian Advocate*.

Open to Advice

It is not to the credit of any person who refuses to accept advice from other people. Such a person can never make the advancement in right ways that he would make if he were open to receive and welcome the sensible advice of others. Not all advice is to be accepted, for some of it may not be practicable nor suitable. But one's general attitude should be that of a glad readiness to listen to any advice or suggestion which a friend may offer. It is always well for one to give heed to the counsel of another one, even if that one does not seem to be very competent to give it, for it is possible that he may present some thought which would be worth heeding.

Many years ago I heard my father tell the story of three brothers in a New England State, who were gardeners. One of them was a half-witted bachelor, and the others were men of good sense. They had a horse and wagon with which they carried their produce to a city, a few miles distant. The horse was a very fine one in form and general ability, but he got into the habit of balking at the foot of a small hill, on the way to the city. Everytime that he reached that spot he would stop, and stand still quite a while, to the great annoyance of the driver. Finally the foolish brother offered to help his brothers to overcome that difficulty, but they thought that he did not know enough, and they laughed at the proposition. He became so persistent that they let him try a remedy. One morning he got on the wagon, taking a box-trap with him. The brothers followed at a distance behind, to see what was to be done. When he arrived at the balking place, the horse, as usual, stopped. The fellow put the box behind the horse, opened it enough to let a cat reach out and claw the horse with a yowl. The horse hustled, and never again did he stop a minute at that spot. So it is well to sometimes accept advice from one who does not know much. The person who grows fast in wisdom, gives welcome to advice from others. His ears are ready to hear anything which offers a hint or suggestion which may be used to advantage. It is he who is overgrown with conceit that spurns the advice of others; and such a person soon shuts himself off from getting counsel from those who would be glad to help him, if he were humble enough to det them.—C. H. Wetherbe.

Winning and Bringing

A Christian lady was pleading with a poor, sinful girl—who had gone far away from her mother's God, to come to Jesus for pardon and peace. Suddenly the girl turned upon her.

"And have you been to Him?" she asked.

"Yes, indeed, I have," was the reply.

"And has He given you rest?"

"He has. O, thank God, He has. He is my Saviour and Friend."

"Then put your arms about me and try to take me with you to Him," murmured the girl. "It would be easier to go with one who has been before."

It was the secret of success. Many will resent an attempt to draw them out of evil courses who will be won by that "touch of nature which makes the whole world kin." Let it be rather, "Come thou with us and we will do thee good." Another was rescued as she exclaimed, "I don't care what becomes of me" by a gentle touch on the arm and the loving words of a stranger, who overheard and understood, "But I do."

It will be well to remember that Christ Himself was touched with a feeling of our infirmities—the word used in the original meaning sympathy.—*Christian Work*.

OUR YOUNG FRIENDS

Which Would You Be?

Little Miss Smile and Master Frown
Went off for a ramble out of town.
The skies were blue and the blossoms gay,
And birds were singing along the way.

"How clear and sweet they sing," said she,
"But they make my head ache," grumbled he;
"Oh, look," she cried, "at these roses red!"
"But they prick my fingers so," he said.

"See the bees in the clover."—"But bees have stings
And those dandelions are common things!"
Then scolding and scowling, Master Frown
Empty-handed went back to town.

But little Miss Smile along the way
Had gathered a bunch of the blossoms gay,
And she laughed and jumped and sang for glee:
Now, which of the two would you rather be?
—Children's Magazine

See It Through

When you have a thing to do,
See it through!
Leave not half the work undone,
When a thing is well begun,
Don't to other something run—
See it through!

When you have a thing to do,
See it through!
Though perhaps it may seem hard,
Who can read Dame Fortune's card!
Success by easy things is marred—
See it through!

When you have a thing to do,
See it through!
Begin at once the task to-day;
Don't put off—the coward's way;
There is failure in delay—
See it through!

—Adelbert F. Caldwell.

Jack's Good Name

"And I can't do anything for him. Not one single thing."

Jack shook his head mournfully as he arrived at this sorrowful conclusion.

"I can't go and see him and sit with him because I haven't got the time. I can't send him fruit and books and things, like well-off folks does when their folks has got to go to the hospital, because I haven't got the money. I can't earn a cent more'n mother and the young ones need. No help for Billy from me."

Billy was an orphan boy younger than Jack. He had recently, with some relatives, with whom he made his home, moved into Jack's neighborhood. Going on an errand he had fallen from a street car and broken his leg.

As we have seen, all Jack's sympathy went out toward the boy to whom life seemed to have turned its harder, rougher side. Jack was office boy in a place which made large demands on his time, and indeed on every other thing which might be said to belong with a growing boy. His duties were many and his master exacting. But it never occurred to Jack to question the reasonableness or otherwise of anything which was required of him. He was nothing more than a good, plodding boy, having very fixed notions on the subjects of his duty, which notions were expressed in few words: "I am going to do the best I can." And Jack's best was a very wide best. A great many words might be written on the true meaning of it. Indeed, it might be said that many large books have been written without exhausting the subject. If Jack had enlarged on it a little, he might have seen that his best meant something like this:

"Always tell what's so, no matter what.

"Never touch what ain't mine.

"Always be on time, or a little ahead.

"Always go quick when you're sent, and remember what you are sent for.

"Sweep clean and keep things fixed up.

"Keep myself clean and my hair brushed.

"Take my hat off and speak polite."

Which, take it altogether, was a very good code for an office boy, or, perhaps, a good many other boys.

There came a day when Jack stood face to face with a hard question. Stealing a moment on his way home to run in and see how Billy was getting along, he found him with a cloud over his usually cheerful face.

"What's the matter, Billy?"

"They've been telling me," Billy shook his head despairingly, "that I won't get well till no telling when, unless I go to some place in the country when I go away from here."

"Phew, Billy!" said Jack, in dismay.

"I thought, you know," went on Billy, "that I could get to work right off. I ain't any right to be a burden on the folks. But the folks here are telling me about a real nice place where I could go for \$25, where I'd get good treatment and stay as long as I needed. They think that's awful cheap, but," poor Billy sighed woefully, "\$25 is a lot of money, ain't it Jack?"

"It is that!"

"So, I'll be back near you the beginning of the week. And then I'll be with you evenings. And," hopefully, "I guess I'll get well without any \$25."

Jack talked about it with his mother.

"I wish the poor boy could go," she said. "It might be the settling of his health for years to come."

"But how can he?" said Jack, in a discouraged tone.

"If it could be paid a dollar at a time—" she said, half questioningly. "You might be able to put by a dollar a week for it."

"I don't see how you will spare it, mother."

"We might pinch a bit closer."

After a little more talk Jack made his plans. He went the next morning to his employer and asked if he could advance the \$25, deducting a dollar each week from his pay until the amount was made up.

Mr. Strong looked keenly at the boy, as with much hesitation he pressed his request, telling of Billy and his needs.

"How do I really know you'll work it out?" asked Mr. Strong. "You can't give me any security, can you?"

"No sir," and Jack dropped his head forlornly.

"You might, you know leave me before the 25 weeks were up."

"I'd promise not to," said Jack, earnestly. "But I haven't a thing to give for security."

"Your promise will be enough." Mr. Strong's manner changed as he went on. "I'd take your word, Jack, for more than \$25. You have worked for me a good while and I know what you are. Your good name makes your promise all the security I want." As Jack was turning away, his face crimsoned with gratification at the kind words; Mr. Strong added: "I'll speak more about it tomorrow."

"If—if—" Jack strove to stammer out his thanks. "If there's a thing more about the place I can do that—I don't do, I'd be glad, sir—"

"There isn't," said Mr. Strong, kindly. "You are honest and faithful in everything. Such a reputation is a valuable thing to start on in life."

Mr. Strong, in going home that evening, spoke to his grown-up daughter.

"Bertha, haven't you to do with some of these Fresh-Air businesses—?"

"Yes, father, you have given me money for them."

"Where they send poor little lads into the country and feed them up and brace them up and return them as good as new?"

"Exactly that kind of thing," said Bertha, smiling.

"Well, I have a boy for you. One for whom I want a top seat."

So Billy went out to one of the places provided by some of the Master's faithful who strive to follow in His footsteps in showing loving-kindness to His little ones. Jack's heart gave a bound when he learned that Miss Bertha Strong was to see to Billy's outing, for, surely, it must be something better than could be offered by anyone else.

Looking into his pay envelope at the end of the week he turned back with it to Mr. Strong.

"You've given me a dollar too much, sir. There's the expenses for Billy, you remember—"

"I remember. But that goes in on the account of your good name. There's nothing more to pay. And there will be a vacancy in the office next door by the time Billy comes back. If he is your kind of boy he can have the place."—Youth's Companion.

The Gentle Voice

Frank T. Bayley.

There is a young lady in Denver whom I want to see. And you can't guess, children, why I want to see her! "Have I heard something about her?" No; not a word. "Do I think she is very good looking?" Yes; good looking, if not handsome. "Have I seen a picture of her?" No; I have neither seen nor heard a thing about her. "Why, then, do I want to see this particular lady?" I shall have to tell you.

There is a certain store downtown with which I sometimes do business, and this lady usually answers the telephone. Her voice is so sweet and gentle that I just want to know her. I am sure she is a good woman.

"Ah!" you say, "probably she knew she was talking with the minister; and so she took pains to talk pleasantly." No; she knew nothing of the kind. She only knew that somebody wanted to give an order for groceries—just groceries! So she did not "fix" her voice for the occasion. It was just her natural, everyday voice.

I know her already! Her voice is almost as good as a photograph. It tells me that she is refined and kindly; full of courtesy, not impatient and fussy; a real lady. So I want to see her. I am sure she is worth knowing.

Such a voice is worth a great deal to its owner; and a good deal to other people, too! It is worth a great deal to an employer to have such a voice at the telephone or behind the counter. It sells goods for him. It is a "capital" in business. (If you don't know what "capital" is, your father will tell you.) Do you know that people are sometimes driven away from a store by the ungentle voice and ill manners of a clerk? Why, there are some clerks who almost say "scat!" as they look at a customer! At any rate, their faces do.

You do not know, dear children, how much need the world has for voices that are sweet and gentle. There is a great deal in the business world that reminds me of a field I have seen that was full of rocks, rough and sharp and ready to bruise a tender foot. But I have seen just such rocks covered with a mossy velvet that was kept fresh by the nightly dew; making them soft and green so that one loved them. So there are soft voices, sweet and low—velvet tones that cover the hard things in daily life; and they are dearer than moss-grown rocks.

One could afford to pay money for such a voice, but it cannot be bought in the market. There is only one way of getting the treasure. It must grow in the garden of your heart. The secret of a velvet voice is in character; and character is what you are. The voice is the expression of your thoughts and feelings, of your real self; and so it comes to be more and more a telltale, until your voice is you. If you would have a voice that will make even a telephone wire glad, you must begin with the voice you have and make it true and soft and sweet by thinking cheerful, loving thoughts and living in kindly courtesy every day.—From *Little Ten Minutes*.

Jesus Nearing Jerusalem

International Sunday School Lesson for August 21, 1910

(Matt. 20:17-34).

Golden Text: "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."—(Matt. 20:28).

Time: March, A. D. 30.

Place: Perea.

Daily Home Readings

M. Matt. 20:17-23;—Tu. Matt. 20:24-34;—W. Mark 8:27-33;—Th. Mark 9:30-37;—F. John 13:1-17;—S. Isa. 42:1-8;—Su. Mark 10:32-45.

BY REV. E. B. BURROUGHS, A. M., D. D.

What a beautiful contrast is here given us! How inspiring the ideal life set before us! Jesus Christ, the representative of the human race, the Messiah King, came from heaven "not to be ministered unto," not to gain the plaudits of the world, but "to minister," to teach, to help, to save men from the guilt, the power, and the penalty of sin. His life was given, freely given, to the service of others. Herein lies true greatness: not to be ministered unto, but to minister. This is the ideal life, the life that receives the "well-done" of the Eternal. The greatest of all is the servant of all. He that goes down the deepest in services of self-denying humility shall rise the highest and hold the chiefest place in the kingdom of grace and of glory. "There is no joy in like like the joy of service. He who has not tasted of that delight has been living upon the husks of things. They who spend their lives for others are ever living upon the royal wine of heaven." Seeing that this is true let us have a care not to see how much we can get out of life but rather how much we can put into life. Doing this we shall daily do God's will, which is to serve our fellowmen.

Christ exemplified the highest, the most glorious service. He gave His life a ransom for many. Salvation could be had in no other way. "The central figure of the world, the greatest man, the King of Kings, achieved His headship by serving men more widely, more self-sacrificingly, than any other being in the universe."

Our lesson to-day finds the Master on His way to Jerusalem. He was now moving on "with majesty and heroism" to the terrible fate awaiting Him. The journey gave Him the opportunity to teach the world how to live the life that is worth living. Here we see that religion will never yield its true rewards to those that seek it merely for the sake of its rewards. Here we also see that the highest kind of greatness is not self-seeking but ministering in a loving and sincere way unto others. Let us heed the lessons here taught.

Light on the Text

17. Jesus **** took the twelve disciples apart. Mark tells us that while on this journey Jesus walked in advance of the disciples, thus astonishing them by His boldness. Stopping for a while. He took them aside and acquainted them with coming events. He gives them a clear vision of all that was set before Him.

18. The Son of Man shall be destroyed. Shall be delivered up. Unto the chief priests and unto the scribes. His chief prosecutors.

19. Shall deliver Him unto the Gentiles to mock. The government being at that time in the hands of the Romans they alone had the power to order such treatment and to give consent to His crucifixion. To scourge. A form of cruel treatment meted out to criminals condemned to death. And to crucify Him. To be put to death on a transverse beam, the most painful method of death then known. The third day He shall rise again. A prediction of His resurrection.

20. The mother of Zebedee's children. Salome. With her sons. James and John, the beloved disciples. Worshipping him. Rendering such obedience as was appropriate toward one who was expected shortly to occupy a throne. Desiring a certain thing of him. Asked a favor without stating it.

21. What wilt thou? Make public your desire. It was best that this be done. Grant that these;

my two sons, may sit, the one on thy right hand, and the other on thy left, in thy kingdom. The first place of honor was on the right of the King; the second on the left hand. Her request shows plainly that she was expecting Him to set up an earthly rather than a spiritual kingdom. She had not as yet understood the true purpose of His coming. Possibly the words of Jesus in chapter 19, verse 28, caused her to make this request.

22. Ye know not what ye ask. Having a false conception of His mission, manifestly they did not fully comprehend the greatness of the request they made. Are ye able to drink of the cup that I shall drink of? "A metaphor for 'lot in life.'" Have you counted the cost? Do you know what I shall have to pass through ere I reach my Kingdom? Baptized with the baptism, etc. Omitted in last manuscripts and the Revised Version. It is thought that it was appended here to harmonize St. Matthew's narrative with St. Mark's.

23. They say unto Him, we are able. Not yet fully understanding all that Jesus had said concerning His approaching trial and suffering, they readily affirm their ability to drink of Jesus' cup. They little knew of how soon their loyalty would be put to the test. Ye shall drink indeed of my cup. A prophecy that came to pass: Jesus was put to death by Herod Agrippa I. John suffered many persecutions, but died a natural death. But to sit on my right hand **** is not mine to give, but for whom it is proposed of my Father. Jesus does not mean that it was not in His power to grant the favor asked, but that "He could only give it according to His Father's will and the laws which He had fixed." "The Kingdom is reserved for those who do Christlike deeds of love; the highest places in the Kingdom must be reserved for those whose love is like His own, alike in its intensity and its width."

24. The ten **** were moved with indignation. Their indignation was not holy, but prompted by the same spirit which had prompted the request. They had the same desires as the two brothers.

25. But Jesus called them unto Him. The controversy implied had, doubtless, been carried on apart from Jesus. Ye know that the princes of the Gentiles. Those who exercised authority in the Roman government. Exercise dominion over their Governor, then not for their good, but for their own selfish purposes. "They obtain power to enjoy power."

26. But it shall not be so among you. You must and shall manifest a different spirit. We must serve and help rather than be honored and cruel. But whosoever will be great among you. The desire to be great is not here forbidden, "but only the desire for selfish greatness." While to wish to be greater than others is a wrong ambition, the desire to serve others can never be wrong. Let Him be your minister. Bond-servant, or slave.

27. Be chief *** let Him be your servant. He who would be the greatest must unselfishly serve the lowliest.

28. The Son of man. The representative of the human race. Came not to be ministered unto. Came not to receive earthly honors. But to minister. To help and to lift up fallen humanity. Give His life a ransom for many. Brought deliverance from spiritual death by giving His own life. At the bar of Divine justice He stood in the place of man.

29. As they went out from Jericho. Having passed beyond the borders of Perea and crossed the Jordan Jesus is again in Judea. A great multitude followed Him. Knowing Him to be a great healer and teacher and hearing that He was in their country the people went out to see and hear Him.

30. Two blind men. Mary mentions but one. Thou Son of David. "A popular designation of the Messiah to come."

31. The multitude rebuked them. Would have them hold their peace.

32. What will ye that I shall do unto you? He knew what they wanted, but he would have them "frame their wants to a special petition." This He would have them do for their own sakes and at the same time manifest their faith in Him.

33. Lord. Master. That our eyes may be opened. They wanted to see the light of day. Our prayer should be that we might see the truth, the way of the true life, and Jesus the giver of light.

34. They received their sight. He answered their prayer. God never fails to honor true faith. Charleson, S. C.

God's Reasonable Expectation

The Epworth League Devotional Meeting Topic for August 21, 1910

(Mic. 6. 8; Deut. 10. 12, 13; Gal. 5. 22-24).

BY A. O. LOCKWOOD, CLAREMORE, OKLA.

1. "What doth the Lord require of thee?" (Mic. 6. 8.)

1. "To do justly." Common honesty demands that we do something in return for the special favor shown us, in that while we were yet sinners Christ died for us. Not that we can make any compensation for what we have received; but having received the grace of God in redemption as a gift, justice as well as gratitude requires that we do His commandments. James exhorts us to show our faith by our works.

2. "To love mercy." The Scriptures are the best explanation of themselves. Read Prov. 3. 3, 4; Prov. 21. 21; Matt. 5. 7.

3. "To walk humbly with thy God." Bishop Goodsell once said, "Humility is the first virtue." A humble spirit is necessary in the learner. Peter says: "Humble yourselves under the mighty hand of God, that He may exalt you in due time." James says: "Humble yourselves in the sight of the Lord and He shall lift you up." Paul says: "By the grace of God I am what I am."

II. "What doth the Lord require of thee?" (Deut. 10. 12, 13).

1. "To love Him." Love is the motor power of the Christian life. There are some who seem to carry their cross as a burden. They attend services because duty demands, and strive to live right because they must. "When love shines in" the burden becomes a banner born gladly and triumphantly. "The love of Christ constraineth." We are

to love with all our heart, soul, mind, and strength. With such an inspiration the yoke becomes easy and the burden light. Happy is the one who finds it so. Christian service is no longer a task but a delight.

2. "To keep His commandments." One thing ought not to be forgotten. The Ten Commandments have not been repealed. In these days of Sabbath-breaking and disregard of authority every Christian needs be loyal and true. A good soldier obeys his commander.

III. "What doth the Lord require of me?" (Gal. 5. 22-24).

To bear fruit. The fruit of the spirit is joy, peace, gentleness, meekness, with a crucifixion of the flesh and affections. "Herein is my Father glorified that ye bear much fruit." "If these things be in you, and abound, they make you that you shall be neither idle nor unfruitful in the knowledge of our Lord Jesus Christ." Jesus says: "I am the vine, ye are the branches." "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." To be successful in winning souls, as well as to be established in the faith, it is needful that we abide in the vine.

What the Topic Means To-day.

What can God reasonably expect of us? Of me? Paul says: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which

(Continued on Page Ten.)

Liberia---A Study---XXIV

By the Rev. Alexander P. Camphor, D. D., President Central Alabama College, Mason City, Birmingham, Alabama

V. THE NATIVES—SOCIAL LIFE

Food and Its Preparation

Rice and casava are staple products in Liberia, and form the principal breadstuffs of the natives. To these may be added sweet potatoes, Indian corn, Guinea corn, eddoes, tania, and yams. Green plantains are eaten for bread in times of scarcity. Peas, beans, ground nuts, okra, and leaves of potatoes are also eaten as food. Patches of sugar cane grow here and there. This, and wild honey, which is found plentifully in the woods, are the only sweets eaten by the natives. Palm oil and oil from the palm kernel are eaten, and palm butter is made from the palm oil. An oil boiled from the elephant's bones is considered a delicacy. The Veys preserve fish in pots of oil.

While the country is capable of yielding fruits in great abundance, the list of principal fruits is comparatively small: plantains, bananas, paw paw, oranges, pine apples, mango plums, nuts and berries. The Kola bean is cultivated extensively and is chewed as tobacco; it is also used as a kind of currency, just as the cowry shells are used on the Niger and in Yoruba land. The cola nut acts as a stimulant and allays hunger on long journeys and on the war path.

The most widely known native beverages are palm wine, and bamboo wine. A bark placed in these liquids causes them to ferment, and they are often very intoxicating when used in large quantities.

In the preparation of food, simplicity is the rule. Bread stuffs are usually boiled in pure water, and eaten separately, or with broth. A mucilaginous vegetable sauce is prepared, and is eaten with rice and cassava; a kind known as palaver sauce is a favorite. Boiled cassava is beaten into pulp, and resembles a lump of wheaten dough. This is served with soup seasoned with palm oil and pepper, and eaten by swallowing small pieces with a spoonful of soup or broth. It is called "dumboy," a corruption from the Bassa "Doo-aw-m-boy," which is, translated, "Beat it for me," originally (according to tradition) the request of an old man without teeth, who asked that the cassava be beaten so he could eat it without difficulty.

Corn and rice are parched and pounded finely in a mortar. This makes what is called "country bread." It is sometimes mixed with ripe plantain roasted, and thus prepared it is considered a choice morsel.

Baking and frying, if known at all as methods of preparing food, are not favored. Flesh of wild animals is broiled and eaten at times not even with salt.

Lack of cleanliness in preparing and serving food from the civilized view point is common. Native women in beating dumboy stand directly over the mortar, and as they lift the heavy clubs in the pounding process, the perspiration rolls down their bodies, which are but scantily covered, and they carelessly brush aside the profuse discharged secretion, seemingly unmindful of the stray drops which fall in the mortar. To tell in detail of heathen ways of food preparation would be nauseating. Suffice it to say that their culinary art, while seemingly satisfactory to them, needs large reforms before it may be relished in every item by the uninitiated and the foreigner.

Far back in the interior cannibalism is practiced in times of war. Boozie and Pesseh warriors, in times of protracted warfare, occasionally take the skin off the body of a slain enemy and eat portions of the flesh. The flesh of women is not eaten, because it is said to be bitter. Cannibalism, however, is fast disappearing. Bush natives are extremely sensitive on the question of eating human flesh.

Food in meats is extensive. A few cattle, sheep, goats and fowls are raised, but mostly for sale. But in the forest are wild cows, hogs, the wild boar, deer, fish and fowls. Natives are not discriminating in their meat dietary. They eat all kinds of forest animals, from the elephant to the mouse, dog, cat, snake, and lizard. The Liberian python and crocodile are choice foods, also the grub of beetles, and the beetles themselves. The female termite ant, which swarms in the month of March, forms an excellent dish.

Native taste, however, is capricious in some things. For example, a certain family refuses to eat mutton,

and this dislike extends through the family line; another will not touch chicken. Sometimes a superstition is attached to this eccentricity, and sometimes it is imagined that such a food is deleterious to health.

Food is generally eaten with the hands, one spoon for ten eaters being a fair estimate in some families. It is eaten out of dishes on the bare ground. When I asked a native hostess to wash the outside of a bowl, which was black with dirt and soot, but clean inside, she said that so long as the inside was clean, there need be no worry, for we did not eat from the outside.

In the vegetable line they have a sort of spinach made of portulaca leaves. They are fond of bananas but get few of them away from the coast though the plantain flourishes at some of the inland points.

In the line of fish the natives eat plentifully of what they can get in the rivers. They also consume quantities of imported smoked and dried fish.

When they are hungry the natives will eat about anything they can get in the animal or insect line except in so far as the meal may conflict with some of their religious beliefs.

In the drink line, they have their palm wine, already described. Gin is much liked; it is used both as a medicine and a beverage. Along the coast especially the natives have a great liking for intoxicants, both native and imported.

Native Hospitality

Natives are rather cordial and polite in their salutations, both with foreigners and with each other. A stranger in passing through the interior is impressed with the cordiality of the people. Their salutation is cheering and polite, usually accompanied with a smile and "I thank you."

When they meet they greet each other with "Have you arisen?" That is have you arisen from bed. Should they meet again the same day the greeting is "Have you come, and have you remained?"

A friend or old acquaintance returning home from a long journey after an absence of weeks or months is enthusiastically greeted, sometimes embraced once or twice, and then a loud snapping of the fingers, a sort of handshake, takes place. Men embrace men with an effusive show of friendship. The caress may be a genuine hug or a half embrace. Members of the opposite sex do not commonly indulge in this. However deep the regard of mother or son, father and daughter, sister and brother, conventional heathenism seems to forbid the embrace as well as the kiss. Although there are exceptions to this rule, there are none as regards kissing.

Pupils of the bush schools have a form of salutation peculiar to the order. In addressing the order members of the societies, they place their hands near together and extend them as if to grasp the hand of the person addressed. Then they bring the hand gently down with a ceremonial bending of the body toward the earth. In this salutation girls are excessively complaisant.

Visitors are cordially welcomed. They are received in a hut that is called the "kitchen," a sort of "kitchen," a sort of reception room where is spread a grass mat upon a dirt floor. This serves as a seat. The floor is hard and well beaten. Earth raised about eighteen inches flattened at the top and made solid, also serves as seats. The walls are generally bare.

An important guest who visits at long intervals is presented by the host with a live chicken from which a meal is soon prepared and served. The gizzard of the chicken is a choice morsel. It is broiled and presented to the guest of honor. Should the visit be protracted the feast is more sumptuous, consisting of a kid, deer or bullock.

Should a wife accompany her husband, she prepares water for his bath, but if he is unaccompanied, then the head wife of the host prepares the bath, which is taken by natives of respectability twice a day, morning and evening.

Clean mats and a native cloth are furnished guests for bedding, also a separate house. No one may sleep in the same house with a man and his wife or wives. Beds are mounds of earth beaten hard and flattened at the top. Mats are arranged as por-

ties to shield the sleeping apartments from the rest of the room.

Native hospitality is bounteous in its way, and it is beautiful in spirit. It is attended with many little thoughtful courtesies. Gratuities are always expected of the guest at his departure, and to disregard this rule is always considered rude. Gifts, or dashes, as they are called, are always in proportion to the quality of the entertainment given and the standing of the guest.

Some Native Rules and Peculiarities

Cousins may not marry each other. Aunts and uncles sustain the relation of parents to their nephews and nieces.

The oldest sister is also considered a mother to the younger sisters.

Older sisters may betroth from their parents' younger sisters as wives to their husband. Thus a man may marry according to native custom, two living sisters.

If a man leaves his wife she demands a sum of money from him. If she should leave him, she can not compel him to give her anything, but he may demand from her on her departure, the dowry he paid for her.

Strangers may not be ill-treated without a cause.

Hospitality is not only regarded as a virtue, but is a rule.

It is not considered impolite for a number of persons to speak at the same time.

Respect is generally shown elders by their juniors, but a younger person may disturb a conversation of elders with impunity; likewise, he may satisfy his own thirst and then offer drink to his superior, without being considered discourteous. Also, he may decline a request made by his senior.

Natives do not expect intoxicants as presents from missionaries, but they do from traders. They expect tobacco, as in some sections this is the native currency.

An article stolen from the king's stranger is a serious insult, and the thief is generally caught and severely punished. A dash or present to the king and his chieftain is considered a compliment not only to them, but to the town also.

A stranger is considered rude who, passing through a district, does not bestow gifts, especially where he lodges.

A mother punished her daughter severely by rubbing her eyes with red pepper, for the offense of ascending the notched ladder over the heads of males.

Circumcision is practiced by many of the tribes. Boys between the ages of eight and fourteen are subjects. As far as we have observed, no religious significance is attached to the practice; it seems to be for cleanliness and in keeping with a custom that has come down through centuries.

Personal and General

Mrs. Angeline Foster, of North Louisiana, is visiting friends in Baton Rouge and New Orleans.

The Methodist Episcopal Church at Mayslick, Kentucky, the Rev. Mr. Evans, pastor, has \$21.00 for Missionary purposes.

Mr. S. McNeal, a prominent layman of Simpson Memorial Church, New Orleans, is at Torras visiting his brother, the Rev. N. McNeal, our pastor at that place.

Aberdeen charge, Aberdeen, Mississippi has just closed the greatest financial effort ever held in the history of the church. Total collection, \$702. The Rev. F. H. Henry, District Superintendent, and the Rev. W. F. Isaih were with us and preached able sermons.—J. M. Marsh, pastor.

"Newman Methodist Episcopal Church, Key West, Florida, so greatly appreciates the very excellent service rendered by its pastor, the Rev. J. M. Trammell, that they have granted him a leave of absence for six weeks. The Rev. Mr. Trammell will visit New York and points North. He has kindly consented to solicit funds for our church while in the North. He goes highly recommended by some of the best and most prominent men in the city. We commend him to the confidence of all."—A. B. Keeling.

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

The stage at its best has faults, but the modern stage as a rule is filthy and should be given no corner. Theatrical managers are constantly on the lookout for sensations. It is now announced that a theatrical manager of New York has offered the woman companion of Dr. Crippen a large sum per week for an indefinite engagement in case she is released from prison. To parade this vile woman before the footlights ought to disgust the American people.

THE PROGRAM OF THE ECUMENICAL METHODIST CONFERENCE

Dr. H. K. Carroll, secretary of the American executive committee of the Ecumenical Methodist Conference of 1911, as well as of the American executive committee of the World Missionary Conference took advantage of his presence at the Edinburgh Conference to confer with the eastern section of the Ecumenical Methodist commission in London concerning points of difference as to the program prepared by the American section, with happy results, as the following statement of the London Methodist Recorder of July 7 shows:

"On Tuesday Sir Robert W. Perks, treasurer of the executive committee for the eastern section, invited the members of the committee to a luncheon at the Charing Cross Hotel, to meet the Rev. Dr. Carroll, of New York, the secretary of the executive commission of the western section. Owing to previous engagements, many members of the committee, including the president and secretary of the Wesleyan Conference, were unable to attend. Representatives of most of the Methodist Churches were present. After luncheon Sir Robert Perks expressed the pleasure of the committee in seeing Dr. Carroll and having the opportunity of taking counsel with him in regard to the conference. He was followed by the secretary, the Rev. James Chapman, and the Rev. Dr. Scott Lidgett. Several points of interest were raised, especially as to the duration of the conference, the scope of the program and the advisability of discussing certain questions in sectional meetings.

"The Rev. Dr. Carroll, in the course of an interesting address, assured the committee of the warm welcome which the delegates from the eastern section would receive in America, dwelt on the suitability of Toronto as the conference town and stated the views of the American commission on the points which had

"In concluding, Sir Robert Perks assured Dr. Carroll that the eastern committee, having placed their views before the western commission, would heartily consent to any arrangement which the latter might find it desirable to make. On one matter there was general consent, that the conference should frankly face all the living issues of the age, in so far as they affect the organization and work of the Methodist Churches. A suggestion was made, which found favor with all, that the Ecumenical Conference should issue an address to the Methodist Churches throughout the world, setting forth the conditions of the present age and the opportunities and obligations which they involve to universal Methodism, and that this address should, as far as possible, be read on a given Sunday in our churches all over the world, as a symbol of union and a call to action."

Bishop J. W. Hamilton, chairman of the American program committee, was prevented, to the regret of all, from being present by an engagement on the continent.

AMONG THE BRETHREN

If the Interstate Commerce Commission wanted to know the facts as to the accommodation offered colored passengers by the railroads all that would be necessary would be for them to travel as colored for awhile, and then they would see the indignities that are heaped upon colored passengers. And this, too, in view of the fact that the railroads are required to give equal accommodation, which is rarely, if ever, done. On a recent trip on the Illinois Central, leaving New Orleans en route to the district conferences, the conductor—a paid employee of the railroad and whose duty it should be to make it comfortable for the patrons of the road—spent much of his time in smoking in the colored coach, much to the disgust and to the discomfort of the passengers. This is not the only train on which we have seen this law violated. It is rather the rule to smoke in the colored coach; and then, too, there is no provision made for colored smokers; they either must stand on the platform or not smoke at all. Is this what the railroads call "equal accommodation"? On certain trains of Illinois Central it is claimed that a Negro in the employ of a saloon in this city makes regular trips and dispenses whiskey and beer to those who may desire it. This is a sort of "speak easy," but it speaks so loudly that not a few hear.

We were en route for the Holly Springs District Conference, spending the night before the session at the Asbury church in Holly Springs, the Rev. B. F. Woolfolk, D. D., pastor. Holly Springs is a center of education and culture, because here is located our Rust University. The influence of this institution upon the community is very marked. The people are intelligent, thrifty, bearing the legitimate fruits of Rust's training. Doctor Woolfolk and his people are busy in developing plans for the building of a new church. We are certainly in need of a new church at Holly Springs. When it is built it should be representative not only of the community as it is today, but of the community as will be some years from now. With the educational institutions located in Holly Springs our church there should be in every way representative. Doctor Woolfolk is succeeding nicely, and money is being raised constantly and banked, and it is hoped that ere long sufficient funds will be in hand to warrant the beginning of the project. What is inconsistent about Holly Springs is this: That, although it is a seat of culture, there are fewer people reading the SOUTHWESTERN there, in proportion, than perhaps in any other town in the State. This is a hard fact and one that should be reversed very soon. We were delighted to see the M. and I. College, which has been built largely under the inspiring leadership of Bishop E. Cottrell of the Colored Methodist Episcopal Church. The truth is, we were more than surprised to see the equipment of this school. The Catherine Cottrell Hall, the main building, and the John D. Hammond Hall, are large and substantial brick structures, and would be worthy of place upon the campus of any school of which we are familiar. Bishop Cottrell and his followers deserve unstinted praise for their heroic effort in putting up this school, which we understand has been largely erected through the contribution of colored people. This institution has something more than three hundred students, and, as we understand, has not in any way lessened the registration at Rust University. When Mr. Vardaman shut down some time ago the Holly Springs Normal, a school supported by the State of Mississippi, Bishop Cottrell answered this insult to the race by the founding of this large and growing school. In Holly Springs lives many of our most representative men. Mr. C. A. Green, H. W. Doxey and A. A. White take front rank among our business people. Professor McKissack has held the chair of science in Rust University for twenty-one years, and was thought to be a fixture in that institution. Just recently, upon his own initiative, he has resigned from his chair and will devote his entire time to the Odd Fellows' Benefit Association, which has been doing a large fraternal insurance business for years. Through Professor McKissack's office several hundred thousand dollars a year are passed for the relief of the widows of deceased Odd Fellows. Mrs. McKissack, the wife of Professor McKissack, is also prominent in fraternal orders. She is at

the head of Household of Ruth in Mississippi, which has 6,000 members in the Endowment Department. Mrs. McKissack is the only colored woman in this country who has represented the Household of Ruth in England. So pleased were the English cousins with the methods in vogue in the organization in Mississippi that Mrs. McKissack has been invited to return to England and seek to place the "Ruth's" in that country upon the same basis as those operated in Mississippi.

The Holly Springs District Conference was held at Victoria, a small community on the Frisco road west of Holly Springs. This was the first time the conference had met here, for the church is only sixteen years old, the Rev. J. C. McGee being the founder during the first year of his ministry. Taylor Chapel gets its name from the donor of the land on which the church stands, Mr. Joseph Taylor, who was the owner of large land interests in that section. He died recently. Widow Taylor survives, and owns in her own right and title more than a thousand acres of land, four hundred of which are in cultivation. She owns, besides, commercial property in Victoria and Byhalia. Mrs. Taylor was enthusiastic in her support of the District Conference and did everything possible to make it pleasant for the brethren. Among the others who are large land owners in that section are Professor L. D. Taylor, Henry Epps, Robert Tunstall and the Colemans. We referred to the fact that Taylor Chapel was founded by the Rev. J. C. McGee, who has had pre-eminent success as a pastor, for every point that he touches advances. Victoria Circuit, that was begun sixteen years ago by Brother McGee, as a mere mission, has now a membership of two hundred and fifty. Brother McGee was present to note the growth of this work. Dr. N. R. Clay is the superintendent of this district and has the work well in hand. He is a loyal and enthusiastic supporter of every interest of the church. His pastors were present almost to a man, and the Sunday School and Epworth League Conventions were in every way representative and satisfactory. The brethren rallied loyally to the support of the SOUTHWESTERN. The conference enthusiastically indorsed the four conventions to be held next year and pledged hearty support and accepted an assessment of one cent per member for incidental expenses.

Our next point was the Greenville District Conference at Itta Bena, Mississippi. Itta Bena is in the delta, far famed for its rich alluvial soil and for the high quality of cotton produced. This District Conference was under the leadership of Dr. H. B. Hart, a more enthusiastic, devoted, earnest and energetic leader there never was. He succeeds because he is always at it. He is never discouraged and, therefore, succeeds where others would fail. Doctor Hart is an enthusiast on the SOUTHWESTERN, and this accounts for the loyal support of his pastors and the sending up from this Conference eighty-two subscriptions for the paper. District Superintendent Hart and his pastors have given the promise that this number will be doubled at the fall Conference to be held in Gunnison. The Conference was a success in every way. Up to date this District has raised \$704.00 on benevolent claims, and there is an advance on the support of pastors and on building and improvements. There is harmony and good fellowship among the men on the District. Money is more plentiful in the Delta than in the hills, this is due, no doubt, to the prospective good cotton crops. All the collections were good. Dr. W. W. Lucas, fresh from the World's Missionary Conference, was pushing Foreign Missions vigorously. His address and sermons delighted and edified the multitudes. The interests of the Board of Sunday Schools were diligently looked after by Dr. E. M. Jones, than whom the Board has no more faithful nor effective worker. Within the past few months this District lost by death one of its most faithful ministers, the Rev. N. L. Lackey, who was at the time of his death under appointment as Conference Evangelist. Doctor Lackey was greatly missed. Big hearted, jovial, evangelical and an ardent supporter of all the enterprises of the church his place will be hard to fill. In our Itta Bena membership Prof. J. T. Strong is the best known. He has represented the laymen of the upper Conference in the General Conference. He is a loyal, wide awake, hard-working and intelligent Methodist. He was one of the

most prominent men of the District Conference, and his comfortable home furnished entertainment for a number of the delegates, including the editor. Mrs. Strong, the professors cultured wife, is his hearty supporter in every good work.

Of General Interest

A NEW RACE FOUND

Interesting details are being sent out from London of the recent discovery of a race of pygmies in New Guinea. The expedition which made the discovery is the most important of its kind that has been dispatched from England for many years. It was under the command of Mr. Goodfellow, the well known ornithologist, and included Capt. Godfrey Rawling, the Tibetan explorer, and Dr. Eric Marshall, of the Shackleton antarctic expedition.

Capt. Rawlings said his first meeting with the race of mountain dwarfs was when two of them were sighted and caught after a long chase. They were dreadfully frightened, but their faces assumed a more or less calm expression when their spears had been returned to them and some beads presented to them.

These new peoples were offered cigarettes, but nothing could induce them to smoke one. The pygmies were naked except for a grass helmet with a tiny strip around the waist. They were 4 feet 3 inches and 4 feet 6 inches in height, respectively. Two others were caught next day. They were short but well built. They were 4 feet 2 inches and 4 feet 4 inches in height, respectively.

Capt. Rawling thinks these people belong to a tribe of dwarfs similar to those in central Africa, but they are good looking and well proportioned.

THE SITUATION IN SPAIN IS GRAVE.

Spain faces a crisis. The relation between the Spanish and the Vatican at Rome are considerably strained and the firm hand of the ruling monarch will be needed for several years until adjustments take place. With this already difficult situation comes the announcement that the King's health is so gravely affected he is not expected to live another twelve months, if, indeed, so long. His father was a victim of tuberculosis of the lungs, the end coming suddenly. It is known at very court and in every diplomatic chancellerie of Europe that Alfonso is affected with the same malady to such an extent that his lungs are almost entirely gone—so much so, indeed, that death may come to him at any moment as quickly as it did to his predecessor on the throne. His nerves are completely wrecked, largely in consequence of excessive cigarette smoking, and he is, moreover, suffering from some aural and nasal ailment, involving a deterioration of the bone, which has made rapid progress during the last two years, has defied both medical and surgical treatment, has subjected him to much moral and physical torture, and, according to some, is destined either to rob him of his reason or of his life before many months are past. A correspondent confidently states that "There are many people in Spain who are firmly convinced that the young sovereign's mind is already affected, and this story is being diligently circulated by the foes of the government, in order to create a popular belief that Alfonso is not altogether responsible for his actions in giving a free hand to the administration."

INTERNATIONAL LAW ASSOCIATION

The International Law Association met last week in London. Questions of great importance to the civilized world were thrashed out. Altogether two hundred delegates were present forty of whom were from this country. The divorce question which was the live wire, came up upon a report of the committee appointed at the last conference and of which J. Arthur Barratt, the American international lawyer was chairman. Great interest was centered around Mr. Barratt, who had spent a tremendous amount of time in the last two years collecting data from every country. In the full report, which it took him some time to read, he dealt with facts as supplied him by the legal authorities in Belgium, Canada, Denmark, Egypt, England, France Germany, Holland, Hungary and America. Much of this information already had been imparted by Mr. Barratt to the royal commission on divorce and had been published. Among the Americans who took a prominent part in the deliberations of the Conference were Ephraim Brainerd of New York,

Former United States Supreme Justice Henry Billings Brown, Prof. Noble Gregory of Iowa University, Austin Griffiths of Seattle, Consul General John Griffith, A. K. Kuhn, Everett P. Wheeler and Arthur Williams of New York. Mr. Wheeler said as to the result of the Conference: "It has been attended by representative men from all the great countries. They have given much time to the consideration of the subjects discussed. I think the result will be the removal of a good many differences which involve conflicts at law and consequent litigation. It will make commerce between nations simpler and easier, as one speaker expressed it."

People of Interest

Dr. Booker T. Washington will sail for Europe on August twentieth.

Dr. Wilber Chapman has completed arrangements for a great revival to be held in Jerusalem next March.

Bishop Hoss of the Methodist Episcopal Church, South, has gone to the Far East on a tour of inspection of the mission work of his church.

Elmo, the eldest son of Bishop Burt, a recent graduate from Allegheny College, has been appointed vice consul of the United States in Florence.

Bishop Cranston's address during this month is Ludington, Michigan, and after the middle of September, Book Rooms, 57 Washington street, Chicago, Illinois.

Bishop and Mrs. Bashford expect to be in America until the latter part of October; they plan then to leave for China where the Bishop is to hold the West China Mission next January.

The Rev. W. R. Jervey, of Summerville, South Carolina, who died recently was an honored minister of the South Carolina Conference for thirty-three years and the treasurer of that Conference for more than fifteen years.

The Rev. W. C. Stovall, M. A., B. D., pastor of Jackson Street Methodist Episcopal Church, Louisville, Ky., delivered his lecture on Frederick Douglass at the Owensboro Chautauqua Thursday, July 21, at Owensboro, Ky.

Ground has been broken for a new church at Owensboro, Ky., and building operations will be begun at once to give our Methodism one of the most handsome churches in the State. The veteran Rev. S. G. Turner is pastor and this will make his twelfth church built.

Bishop Hughes and President Francis J. McConnell, of DePauw University are preaching and lecturing at the Huntington Beach Camp meeting.

Bishop Harris is en route to this country and will take part in the silver jubilee effort for Korea, which begins September first.

The first Sunday of Mayor Gaynor's administration in New York 326 alleged violations were reported. Each week afterward the number decreased until at the end of the first month the number of complaints had dropped to 62 and a month later to 25. On Sunday, July 24th, it fell to zero.

Bishop Merriman C. Harris arrived in New York City on the steamer St. Louis, July 31, having come to America by way of Siberia and Edinburgh. In interest of the Korean quarter-centennial campaign he is to spend the remainder of the year in America. His address will be 150 Fifth Avenue, New York City.

The Rev. Jesse C. Fisher, and Mrs. Fisher, of the Bombay Conference, arrived in New York City on the steamship Baltic, July 31, returning to this country on furlough. They had left the field April 26 and came through Europe, spending some time in Switzerland for the sake of Mrs. Fisher's health. Their address in this country will be Haviland, Kansas.

Dr. G. W. Arnold, secretary of the Stewart Missionary Foundation for Africa spent several days recently in Baltimore presenting the work of the Foundation. He spoke in the following churches: Metropolitan, Sharp Street Memorial, Frantz and John Wesley. Dr. Arnold also visited the churches in Washington and Young Peoples' Convention held in Dover, Delaware.

Bishop Scott, writing to the *Central* from Africa, says: "I ordered a tombstone to mark the grave of Brother Robertson, the old hero who had labored seventeen years in this field and had really given his

life for Africa. When it reached the mission there was no one else to see after it, so Sister Robertson, that devoted woman, took her boys and erected the stone over her late husband's grave."

The Hon. William J. Gaynor, mayor of New York city, was shot in the head and seriously wounded Tuesday, August ninth, as he stood on the promenade deck of the steamship Kaiser Wilhelm der Grosse, by James G. Gallagher, a discharged and disgruntled employee of New York city. Gallagher was almost instantly overpowered and arrested. At the present writing the condition of the Mayor is satisfactory and indications are that he will recover.

The Rev. W. H. Evans, one of the oldest preachers in active service in the Lexington Conference, passed to his reward July 26, 1910. He was a lovable Christian man. Men and women loved him alike wherever he served. He began his pastoral work at La Grange, Ky., and served acceptably all of the leading churches in Kentucky and was returned to La Grange last April, his starting point, where he finished his course.

Dr. C. V. Roman, of Nashville, Tennessee, passed through the city this week en route home from Texas where he had been for the past few weeks on professional business. Dr. Roman is a specialist of considerable merit and wide experience on the eye, ear, nose and throat and instructs in these subjects in the Meharry Medical College. Dr. Roman is editor of the Journal of the National Medical Association, a publication devoted to the interests of the National Medical Association and allied professions of Medical Surgery, Dentistry and Pharmacy. The Doctor is an ornament to his profession and race.

Why not have a Southwestern Rally before leaving for District Conference.

ON TO WASHINGTON

The next meeting of the National Medical Association will be held in Washington, D. C., August 23, 24 and 25, 1910. By reason of its favorable location on the border line between the North and South, its great educational advantages and hospital facilities, no better place could have been selected for this meeting. The officials of the Howard University have placed some of their finest buildings at the disposal of the convention. The great half-million dollar new Freedmen's Hospital will open its doors, and we are assured that the clinical facilities of all kinds will be unsurpassed by any the Association has had in the past.

The Local and Citizens' Committees organized early last fall and since then have worked in complete harmony and accord to make this meeting a credit to the Capital City as well as to the great organization itself. Not less than five hundred delegates are expected to be in attendance.

The Scientific Program is being arranged with great care and physicians, dentists, and pharmacists will hold sectional meetings, so that they may discuss in a heart to heart manner the problems pertaining to their individual professions. Clinics will be conducted likewise.

The Citizens' Committee will see to it that there be no lack of social functions, but it is generally agreed that the socials on this occasion will not usurp or interfere with the Scientific Program.

The Local Committee is endeavoring to secure special rates. Should they do so, announcement will be made. Otherwise, delegates and visitors are advised to secure summer tourists or excursion rates to Washington or the nearest point East to which these rates may be secured. Reduced rates may be secured at almost any time to Old Point Comfort, Virginia. (This will apply especially to delegates from the South and Southwest). Nothing is more pleasant than a boat ride from Old Point Comfort to Baltimore, thence to Washington by rail in an hour; or those who prefer may go directly to Washington from Old Point Comfort by rail or boat.

Dr. Chas. H. Marshall, 2710 P. street, N. W., Washington, D. C., is chairman of the Public Comfort Committee. Write him with reference to attendance, accommodation, etc. Also, watch the Journal of N. M. A. for further notice, program, instruction, etc. You are earnestly requested, and urged, to attend.

THE NATIONAL MEDICAL ASSOCIATION,
J. A. KENNEY, M. D., General Secretary.

The Epworth League

(Continued from Page Six.)

is your reasonable service." Note the emphasis on reasonable service.

1. God expects a living sacrifice of our bodies, holy—that is, pure in heart. In His plan ample provision is made for a Christlike life. There is nothing more attractive in the Christian world than these Spirit-filled lives—not the arrogant boastful life, but just a modest, sweet, clean life. Such are soul-winners and in favor with God and man. God asks a perfect consecration from us. Shall He have His desire?

2. What means the topic to-day? An aggressive campaign against sin. Our companions, many of them, are not Christians. Some of them only need our invitation to be persuaded to follow Christ. God calls every Christian to be an evangelist. A little personal work accomplishes much in bringing souls into the fold. The church to-day needs individual workers filled with the Holy Ghost.

3. The world is to be taken for Christ. So long as there are immortal beings living in darkness we are under the divine call, "Go ye into all the world." We need to-day a broader vision, a vision of the crucifixion and of the world for which the sacrifice was made, such a vision as would put the world on our hearts. The world moves faster than in our fathers' day. Great movements are the rule

of the age. So in the Christian world never have the laymen of the church had such a vision as now, namely, "The world for Christ in our generation." Men are seeing visions and dreaming dreams of greater conquests for our Redeemer.

Our Works In this great movement what part have we, the members of the Epworth League? Let us ponder a little. We live in the twentieth century. That is, nineteen hundred years have passed since the plan of spreading the gospel was laid on human hearts and placed in human hands. The world is yet far from us. Why? Not because of a lack of power. Jesus said: "All power is given me both in heaven and on earth . . . Lo, I am with you always." Paul says: "I can do all things through Christ which strengtheneth me." Why, then, is our work not more nearly accomplished? Why, are we in a minority of numbers at home, and the fields, white unto the harvest, not filled with workers? Why is not the earth filled with the glory of the Lord as the waters cover the sea? Does not the trouble lie in a narrow vision? Only a few seem to have been on the mount of vision and to have seen the world of sin and shame, superstition and selfishness, and Jesus the only One able to deliver.

Our motto is practical. Does it not mean look up for a wider, higher vision of our Father's expectation of us, and having seen the vision, lift others into this plan?—*Notes of the Epworth League Devotional Meeting Topics.*

Recent District Meetings

THE NORTH NEW ORLEANS DISTRICT PREACHER'S MEETING

Was held in Rose Methodist Episcopal Church Camparapet, July 6-7, 1910, the Rev. F. Walker presiding; Dr. D. J. Price elected secretary. The meeting from beginning to end was a success. The first day's program was rendered with telling effect. The subjects discussed were weighty and full of interest. The exegeses of the Sunday School lesson was given by Calvin S. Stanley, and the Revs. J. Lewis, W. H. Hamilton, P. H. Jackson, F. Brown, of the Baptist Church, were present and took part in the discussions and in other parts of the services. The afternoon of the first day Dr. D. J. Price preached quite an able sermon, subject, "Who is like unto our God?" At night the welcome address on behalf of the Baptists was delivered by the Rev. W. H. Hamilton, whose speech expressed the spirit of union and Christian fellowship. Response by Brother S. Jackson; beautiful solo by Miss Small; sermon by Calvin S. Stanley. Five came forward for prayer. The meeting closed Thursday night the 7th, with splendid results. The Rev. F. Walker preached the closing sermon to an appreciative audience. The sermon was strong and effective. The pastor, the Rev. T. B. Oville and members are to be commended for the way they entertained us. Elaborate preparation was made. Brother Lawson and the Committee of Ladies had everything nicely arranged. The Rev. Oville knows how to make things go.—Calvin S. Stanley.

CHATTANOOGA DISTRICT.

The Chattanooga District Conference, held at Cleveland, Tenn., July 7-10, was the best of any under this administration of the district superintendent. Cleveland is a beautiful little city of six or seven thousand inhabitants, situated on the Southern Railroad, twenty-nine miles northeast of Chattanooga. Our people there seem to be very comfortably situated, with good homes. Rev. N. M. Black and his good people deserve much credit for the splendid reception in their homes and such a cordial welcome. The conference was called to order by Rev. E. J. Cox, district superintendent, Thursday morning at 8:30. Rev. W. S. Hight was elected secretary, and he chose Prof. C. H. Powell for his assistant. F. A. Hatcher was appointed to represent the Southern Christian Advocate. The reports from pastors and delegates, as well as a most excellent report that was read by the district superintendent of his work, showed marked success along all lines of the church work. Some very intelligent papers were read and ably discussed on baptism from a Methodist point of view by Rev. W. S. Hight, F. A. Hatcher and J. W. Tate. The missionary anniversary was a source of inspiration to our people. The speakers were Revs. W. M. Johnson, F. A. Hatcher and J. W. Tate, which came off on Friday

evening at 8 p. m. Saturday morning was devoted to hearing reports and disciplinary questions. Saturday afternoon the laymen held their association, conducted by Rev. Small, of Chattanooga, and Willie Roberts, of Dayton. These laymen are taking bold of the work with much zeal, and it is believed that the Laymen's Association will develop much good. Saturday evening at 8 p. m. the Sunday school anniversary was conducted by Prof. C. H. Powell, of Dayton. The opening sermon was preached by Rev. F. A. Hatcher. Rev. W. A. Jackson preached a very strong sermon indeed Sunday at 11 a. m. Rev. W. M. Johnson preached an inspiring sermon. Rev. Foman, of the First Baptist Church, preached a good sermon, and Rev. J. M. Hogans preached to the delight of his hearers. Mrs. Kittie Coole, of the Presbyterian Church, raised \$54.86, and Miss Mary Howard, of the Methodist Episcopal Church, \$27.80. Collection through the week, \$19. Total, \$101.66. The next conference will be held at Rockwood, Tenn.—F. A. Hatcher.

PHILADELPHIA DISTRICT.

The annual convention of the Epworth League of the Philadelphia District, Delaware Conference, was held in James Methodist Episcopal Church, Germantown, Pa., Rev. J. R. Waters, D. D., pastor, Thursday and Friday, June 30 and July 1, 1910. The convention, largely attended, was called to order by Rev. Dr. F. J. Handy, district superintendent of the Philadelphia District. Frank Graham, president of the district Epworth League, presided over the convention. The illness of Miss Lillie Waters, recording secretary, prevented her from being present. Mrs. C. H. Brown, corresponding secretary, was elected secretary of the convention. Rev. E. E. Parker was appointed choirster of the convention, and Miss Edith Oliver, of Monclair, N. J., was selected as pianist. Rev. J. H. Blake was appointed reporter of the convention. The har of the convention was fixed to be the fifth seat across the church. The following committees were appointed: Credentials, Rev. J. R. Waters, Miss O. A. Hall, Mrs. A. E. Thompson; Reference, Mrs. E. P. Thomas, Mr. Chas. Deshields, Rev. W. S. Brown; Resolutions, Rev. W. A. T. Miles, Mrs. Carrie Wood, Rev. J. W. Parker; Carnegie Fund, Rev. J. H. Nutter, Mrs. H. M. Wehb, Mrs. L. V. Moore; Temperance, Mrs. L. H. Bryant, Rev. W. L. Butler, Mr. Alonzo Smith; Courtesy, Rev. J. H. Blake, Mrs. Alice Smallwood, Miss Mary Waters. Mr. Isaac Gaines was the veteran delegate from Mount Holly, N. J. He addressed the convention concerning the importance of Bible study. District Superintendents W. F. Cotton, P. O. Connell and J. E. A. Johns were introduced to the convention, and they delivered interesting addresses. Rev. Dr. J. O. Spencer, president of Morgan College, Baltimore, Md., was introduced to the

convention, and he addressed the convention in the interest of the Carnegie fund. Rev. W. A. Hubbard and Rev. Leon S. Moore, fraternal delegates from the Centreville and Wilmington Districts delivered the fraternal message from their districts. The Epworth League Convention of the Philadelphia District will hold its next session in John Wesley Methodist Episcopal Church next June. The attendance registered as follows: Lay delegates, 34; ministerial delegates, 28; district officers, 7; ministerial visitors, 8. Total present, 77. The sub-district convention of Philadelphia District will be held in St. James Methodist Episcopal Church, Yonkers, N. Y., August 18 and 19, 1910. The following district officers were elected and installed to serve another year: Rev. F. H. Butler, president, Prof. S. G. Thomas, first vice-president; Miss O. A. Hall, second vice-president; Mrs. Violet Stewart, third vice-president; Mrs. Mary Reece, fourth vice-president; Miss Lillie Waters, recording secretary; Mrs. C. H. Brown, corresponding secretary; Mrs. L. A. Blake, treasurer. The annual sermon was ably delivered by Rev. W. A. T. Miles from the text: Galatians, 3:28v

The convention closed as being one of the best held on the district, and the district superintendent, Dr. F. J. Handy, thrilled the Leaguers with greater zeal to stand by and operate the various departments of the League, since, from its comprehensiveness, the League is prepared and calculated to build up any and all branches of the church work.

The delegates departed for their homes enjoying the pleasant stay they had with the Leaguers of Germantown, Pa., who made it so pleasant for all who attended the convention.—J. H. Blake.

WOMAN'S HOME MISSIONARY SOCIETY, NAVASOTA DISTRICT, TEXAS CONFERENCE

Dear Pastors and Members of the Woman's Home Missionary Society: Allow me to call your attention to the fact that the conference year is more than half gone, and that more than half of our King Home Assessment is uncollected. Let every auxiliary that has not raised its assessment for this year get busy at once and be ready to report in full when the roll is called at Brenham, August 23d to 25th. We are pleased to report that the auxiliary at Navasota, which has been inactive for sometime, has been reorganized through the efforts of the conference organizer, Deaconess Simpson. As soon as this auxiliary was reorganized it went to work and put new window shades in the parsonage, and is now serving lunch each Tuesday night after class services to raise means with which to carry on its work. Sister Susie Burrell, the president of the Navasota auxiliary is very desirous of making a full report for King Home this year. Dear members, do not forget that we are requested to give a penny and a prayer each day for our beloved Woman's Home Missionary Society. Pray that a heavenly benediction may rest upon our work and workers everywhere. Waller Circuit, Rev. S. A. Kelly, pastor, is the only place in the district that has reported in full for King Home this year. Others have reported in part, and some have reported nothing. But, as crop prospects are good and returning prosperity is everywhere evident, let us all do our part.—Mrs. H. E. Taylor, district president.

The first session of the Tupelo District, Upper Mississippi Conference, will convene at Amory, Miss., in St. James Methodist Episcopal Church, Tuesday evening, July 26 to 31, 1910. The Epworth League convention will occupy the first day and a half. We give briefly a few of the topics to be discussed—viz.: First. Why organize and maintain Epworth League chapters in every charge? Second. What are the qualifications of a president of a successful Epworth League chapter? Third. What are the duties of the committee on foreign mission? Fourth. The work of the board of conference claimants? Fifth. The work and progress of the Freedman's Aid Society?

Thursday, July 28th, at 9:45 a. m., is the hour set for the rally for Rust University. Each Epworth League delegate is requested to bring \$2 to pay on this claim, and each local preacher is expected to bring half of his benevolent assessments, which is \$1.25. Every pastor is expected to come prepared to remain until the conference closes. All trains arriving in the day will be met by the committee. Trains arriving at night will not be met unless the pastor is notified. Drs. Jones, Mason, Penn, Lucas and Thomas are invited.—E. F. Scarboro, district superintendent; G. J. Dobson, pastor. Box 153.

Gleanings from the Field

ALABAMA

Bruceville.—We were able to hold our second quarterly conference of the Aberfoi and Browngrove Circuit in our new church, which has been recently built. The conference was held at Owen's Chapel, June 4-5, in connection with a rally for the trustees. Saturday at eleven o'clock a. m., Superintendent P. G. Goins opened the meeting. The members showed a deep interest in their church by presenting most favorable reports. Paid the Superintendent in full, \$30.00; paid the pastor \$96.00; raised for missions, \$21.80. The president of the Epworth League, Mrs. Willie Cowns, reported raised and in treasury, \$6.67; president Ladies Aid, Mrs. Martha Glasco, reported \$3.25; Mrs. Mary L. Matthew, president Ladies' Aid Society of Browngrove, reported \$5. On Sunday at 10:30 Love Feast was conducted by Pastor J. C. Chuman, and at 11 o'clock the District Superintendent announced his text. A number contributed from 50c to \$2.00 each. Total raised on Sunday, \$28.00, together with what the trustees had already raised this quarter, \$300.71. The Superintendent says this circuit leads the entire district in finance. After collection dinner was served, and at 3 o'clock p. m. the pastor, the Rev. J. C. Chuman preached. He preached a most excellent sermon. Sacrament was then given and many souls came forward to the altar and partook of it. During these services many members and friends of various churches and communities came and participated. Among whom was Miss Mary W. Nelson, of Union Springs, Ala., daughter of Dr. O. Nelson. Her services at the organ were most valuable. She assisted our organist, Mrs. J. C. Chuman in rendering music.—L. W. Owens, Reporter.

Dickert.—Mr. P. C. Rowe had charge of the program on children's day. The Rev. Wm. Tucker was with us. For missions we raised \$3.31.—D. R. Taylor, pastor.

Dickert.—The children's day exercises at Rocky Mount Methodist Episcopal Church on June 19th was in charge of Prof. Marsh. Our superintendent was with us, and we had the Rev. E. M. Jones, who preached very acceptably. For missions we raised \$5, for pastor \$9.66.

Hicks' Capadine Cures Sick Headache
Also Nervous Headache, Travellers Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capadine—it's liquid—effects immediately. Sold by druggists.

ARKANSAS

Paroloma.—The rally on the 12th of June at Piney Grove Methodist Episcopal Church resulted in raising 46.05. The captains who raised more than \$5 were A. J. McGee and Mollie Johnson, Henrietta Wallis, \$6.23. Those who raised more than \$4, Lizzie Marshall. E. W. Walker and Catherine Hanah each raised \$3. Hattie Crumpton, E. L. Meyers, B. F. Neal raised more than \$2. Mrs. Caille Carr, \$1.60.—H. Bright, pastor.

Bingen Circuit.—Rev. W. R. R. Duncan held our second quarterly conference July 2-3. Sixteen officers were present with written reports, which showed that we have been at work this quarter. We paid the district superintendent in full (\$15), and paid pastor \$1. Benevolences were \$58. Other collections, \$26; total, \$1.60. Dr. Duncan preached two sermons. We are moving along nicely.—J. L. Bryan, pastor.

Shira Circuit.—June 13th we celebrated children's day. We had with us at this time Mrs. W. E. Lutcherson, of Bryan, Texas, who delivered a very acceptable address on missions. Mrs. P. L. McCarren, organist at this place, furnished excellent music.—E. D. McLown.

LOUISIANA

Wilson.—Mesdames Cooper, Rogers Milton and Play, and many other friends, aroused us at a late hour one night recently and made us happy with thirty-five or forty pounds of choice groceries. We are having a splendid revival here, with already twenty-five conversions and twenty-four backsliders reclaimed.—H. C. Gair.

Plaquemine.—I am glad to say that our work here is in good shape and alive along all lines. Dr. B. M. Hubbard was with us and held our second quarterly conference recently. We raised for all purposes \$124.09 and paid district superintendent in full (\$16). To the pastor we gave \$92.34. Dr. Hubbard was at his best and preached very acceptably to us. When the Lord's Supper was administered sixty-one persons partook.—J. A. Landry.

Angle.—The 12th of June was a glorious day at Wesley Ray Church, both spiritually and financially. We had a cornerstone rally. The crowd was so great we had no seats for some. Several sermons were preached by invited ministers, but the main sermon was preached by the Rev. Thos. B. Cooper, of New Orleans. He preached a strong, enthusiastic sermon, to the delight of all. We were made happy. The collection for the day was \$45. Too much cannot be said of our energetic pastor. Since conference we have built a new parsonage. 'Tis built on the modern style, neat and comfortable, and we have now in the course of erection the new church, which will be completed in the near future, and will be the beauty spot of the place. Our pastor is in the hearts of the people all through this country. Under such a leader we expect to put this work where it has not been before.—S. L. Brown.

Belcher.—On June 25-26 the Rev. D. S. Kilbourn, our district superintendent, held our second quarterly conference. Despite the inclement weather we had a glorious time. In the rain the people came out on Sunday and did not regret it, for the Rev. Mr. Kilbourn preached soul-stirring sermons during his stay with us.—Columbus Smith, pastor.

Waterproof.—During the month of March we had a rally for Andrews' Chapel, Methodist Episcopal Church. The Mergrove Baptist Church showed a great spirit of helpfulness towards us. Bro. Jones and G. A. Wallace each gave \$1. Mr. M. Ross 75 cents; Mrs. Emma Barber 50 cents, Mrs. Matilda Williams and Mrs. Froncey Contil each 25 cents, and Sister Lucy Allen 35 cents. If we could get the pastors of Louisiana to give each \$1 our church would be saved. If you wish to help us, send any amount to the pastor.—J. C. Clark, pastor.

Trenton.—The good people of Bethel Methodist Episcopal Church visited the pastor and left with him many pounds of fine groceries and a nice sum of money, the gift of white friends. The ladies of this movement

FREE TO YOU—MY SISTER



Free to You and Every Sister Suffering From Women's Ailments.
I am a woman.
I know woman's sufferings.
I have found the cure.
I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—yes, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or White Discharge, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths, also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feelings up the spine, melancholy, desire to cry, hot flashes, weakness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER," with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Discharge and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address

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were Mr. Thomas Drain, Miss Muriel Johnson, Miss Vatriss Thomas and Nellie Coleman.—J. J. Haskins, pastor.

Napoleonville.—Our rally closed June 19th with the amount of \$125.40 as a grand total. Our district superintendent was present with us to hold the second quarterly conference on the 17th and 19th. He preached a glorious sermon. We raised for all purposes \$210.05. We are planning great things, and feel assured that success will be ours.—T. P. Norris, pastor.

Camparapet.—On July 18th the Rev. W. J. M. Price called our second quarterly conference to order. Most of our officers were present with written reports. Paid our pastor this quarter \$113.53, and have raised a total of \$188.78. Our total indebtedness will soon be wiped out. The revival spirit still pervades our people. The district superintendent preached from Hebrews, 12:1, and his sermon was a benediction to all. Our visitors were Revs. Wm. Hamilton, A. Robinson and Brother Hall. Peace prevails here and all are in accord with our pastor, Rev. T. B. Oville. It was a glorious conference for Ross Chapel.—Schooler Jackson, secretary.

Berwick City.—Members of Mason's Chapel, Methodist Episcopal Church, greatly enjoyed the convention which was held here at their church on the 1st and 2nd of this month. Every one present was benefited and very anxious to have you come again. The sermons and lectures by leading men of the convention made a lasting impression. Truly the convention was a blessing to the church and community. Recently, under the leadership of our superintendent, Maggie R. Breaux, a fine organ was purchased for the church, of which the members are very proud. Our church is moving on to success, debts are being paid, souls converted, and pastor and people are happy. Sunday, June 5th six persons received baptism around the altar by sprinkling, and eight joined the church.—Maggie Breaux, reporter.

Lake Providence.—Our second quarterly was held July 16-18, with our highly honored district superintendent, T. H. Monson, presiding. He found the auxiliaries of the church in good shape. All leaders were present and made a record-breaking report, under the leadership of our beloved pastor, who is working hard to bring things to bear. The love feast was held with a packed house, and the district su-

perintendent spoke encouragingly of the progress of the church, stating that we are nearing the old landmark. We expect to roll up a good many subscribers to report at the district conference. Amount raised this quarter \$189.98. Paid pastor \$80, and the district superintendent in full, and some money left over. The district superintendent preached as he never preached before. His subject was the "Second Touch." Pray that God may continue his blessings at this place.—H. R. Armonstrong.

Indian Mound.—Miss M. D. Primus led a crowd that surprised us recently and brought to the parsonage many pounds of choice necessary groceries. The members of New Neely Methodist Episcopal Church are a loyal set, and they are cordially invited to come again as soon as they wish.—I. C. Dougherty, pastor.

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The Old Standard Grove's Tasteless Chilli Tonic drives out malaria and builds up the system. For grown people and children. 50c.

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District Conferences and Conventions

CONFERENCES

District.	Place.	Date.	Dist. Supt.
Cumberland River	Bellwood, Tenn.	Aug. 16-20	Booth
Aberdeen	Aberdeen, Miss., Cir.	Aug. 16-21	Henry
Birmingham	Tuscaloosa, Ala.	Aug. 16-21	Thomas
Gainesville	Elberton, Ga.	Aug. 16-21	Gowen
Columbus	Hattiesburg, Miss.	Aug. 16-21	Lacy
Dallas	Fort Worth, Tex.	Aug. 16-21	Wyatt
Paris	Sulphur, Spga. Tex.	Aug. 16-22	Gillmore
Baton Rouge	Clinton, La.	Aug. 17	Daniels
Lake Charles	St. Martinville, La.	Aug. 17	Chapman
St. Joseph	Independence, Mo.	Aug. 17	Higgs
West Nashville	Dickson, Tenn.	Aug. 17-21	Utley
Sedalia	Carthage, Mo.	Aug. 17-21	McAllister
W. Tennessee	Paris, Tenn.	Aug. 17-21	Lyte
Lexington	Versailles, Ky.	Aug. 17-21	Gorham
Ohio	Cincinnati, Ohio	Aug. 17-21	White
St. Louis	Clarksville, Mo.	Aug. 17-21	Gillum
Maysville	Covington, Ky.	Aug. 17-21	Balley
Jacksonville	Fernandina, Fla.	Aug. 18-21	Todd
Guthrie	Oklahoma City	Aug. 18-21	Smith
Navasota	Brenham, Tex.	Aug. 23-28	Taylor
Rome	Aragou, Ga.	Aug. 24-28	Adams
Topeka	Manhatta, Kans.	Aug. 24-28	Cabbell
Fort Smith	Morrilton, Ark.	Aug. 24-29	Coulter
Cumberland	Washington, Pa.	Aug. 24-29	Curry
Tupelo	Amory, Miss.	Aug. 25-29	Coulter
Marshall	Mineola, Tex.	Aug. 30-Sept. 4	Williams
Forest City		Aug. 31-Sept. 4	Hodges
Washington	Sandy Spring, Md.	Sept. 6-11	Williams
Houston	Houston, Texas	Sept. 6-11	Johnson
Alexandria	Lincoln, Va.	Sept. 7	Thompson
Pine Bluff	McGehee, Ark.	Sept. 28-Oct. 1	Whitehead

CONVENTIONS

- Aug. 17-21....Ohio District Sunday School, Epworth League, Woman's Home Missionary Society and Methodist Brotherhood, Mt. Zion Church, Cincinnati, Ohio.
- Aug. 25-28....Spartanburg District Sunday School Institute and Epworth League Convention, Gaffney, S. C.
- Aug. 25-28....Montgomery District Sunday School Convention, Pohard, Alabama.
- Sept. 16-18....Vicksburg District Sunday School, Epworth League and Ladies' Aid Convention, Natchez, Miss.
- Oct. 14-16....Lincoln Conference Woman's Home Missionary Convention, Oklahoma City, Oklahoma.

Conference Notices

Special Notice

WEST TENNESSEE DISTRICT

The Fourth Round for the West Tennessee District will not be published in the SOUTHWESTERN, but each pastor and steward will receive special notice by mail as to the date of his quarter. The weather has been quite unfavorable throughout our section, but I trust that each brother will be brave to press all of the claims, and make a big showing, even at the District Conference, which meets August 17-21, 1910, at Paris, Tennessee. By this time each pastor should have at hand the program and blanks for each department subject to report these. They were mailed you last week. Come, reporting every thing round. Brethren: Don't forget to send Brother Price something on our property at Dyersburg. This is a great chance for our church. Help us all you can.—J. M. Lyte, District Superintendent.

PINE BLUFF DISTRICT

Fordyce.—The Pine Bluff District will convene at McGehee, Ark., September 28, October 1, C. W. Whitehead, District Superintendent. We are expecting the largest delegation ever assembled in our District. First, because McGehee is the fastest growing

town in the South; second, the location is in the largest and most solid Negro belt in Arkansas; third, it is near the center of our District, with railroads coming in from all directions; fifth, we have organized and built more churches during the past year and a half than have been built in our whole Conference during the past ten years, and even the church where the Conference is to be held is now nearing completion, organized and built where we never before had a building and is the only Negro Church in the town. It is also the only Methodist Church of any kind within reach of three thousand Negroes. I therefore ask that all the field agents of our Church be present, so that every department of the Church may be fully represented. Pine Bluff District Conference to be held at McGehee September 28.—C. W. Whitehead, District Superintendent.

CUMBERLAND RIVER DISTRICT

The Cumberland River District Conference will meet at Bellwood, Tenn., August 17-20, 1910. Delegates coming to the Conference by railroad will do well to leave home on Tuesday and come to Lebanon. The District Conference will be off the railroad, nine miles from Lebanon. Conveyances will meet you at the train and carry you to the seat of Conference. Dear Brethren: The Second Sunday in May was set apart by the Conference as Walden Day. But it was a failure; only four of the pastors reported during commencement week, leaving thirteen yet to report. We have more than two thousand members on our

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District. Two hundred dollars is a small amount to ask for. You see it is less than ten cents per member. We ask each charge to raise and report to the District Conference if possible the following amount if not by that date not later than the opening week at Walden: Alexandria, \$6.00; Algood Circuit, \$9.00; Cherryvalley Circuit, \$10.00; Cookeville, \$5.00; Dover, \$5.00; Gallatin, \$15.00; Gordonville, \$14.00; Hartsville, \$15.00; Lebanon, \$18.00; Lebanon Circuit, \$16.00; Liberty, \$9.00; Mitchellville, \$12.00; Nashville, Braden Memorial, \$16.00; Ray Circuit, \$5.00; Rock Spring Circuit, \$14.00; Seay Circuit, \$12.00; Springfield, \$9.00.—J. B. Booth, District Superintendent.

BIRMINGHAM DISTRICT CONFERENCE

Convenes in Tuscaloosa, Alabama, August 16-21.—J. W. Thomas, District Superintendent.

ALEXANDRIA DISTRICT

Dear Brethren. The Missionary Convention at Washington, La., was a great success. Much credit is due you for your loyalty to this great cause. Let us now start out to make our District Conference at Alexandria, La., August 10-14, the greatest of the year. Plan now to come prepared to report conversions; total Benevolent collection; raising of subscriptions to the SOUTHWESTERN, and other items of interest to the Conference. I know that each pastor will see to it that the Conference is a success in all respects.—J. O. Richards, District Superintendent.

SEDALIA DISTRICT

The Fourteenth Annual Session of the Sedalia District Conference will convene in Carthage, August 17-21, 1910. All General Conference officers, Drs. R. E. Jones, E. M. Jones, I. G. Penn, I. L. Thomas, W. W. Lucas, are cordially invited to be present, also Dr. M. C. B. Mason.—B. F. Bateman, No. 708 E. Sixth Street.

INQUIRY

I want the pastors in the State of Virginia to read this from their pulpits. Pomp Fisher left his wife near Lake Village, Ark., in 1866. Her name was Mary Jane Rainey. I, Louisa Fisher at that time, now Louisa Harris was a baby. This was my father. He came from Culpepper, Virginia, and I learned he went back there. His owner in Arkansas was William Bronner. My grandmother was Jane Bangom, and my aunt was Josephine Hudson. My mother died in 1904. I trust the ministers of the Washington Conference will help me to find my father; those who are in Virginia. Please write in care of the Rev. J. W. Terrell, 411 Muscadine Street, Greenville, Mississippi.

FOR FEVERISHNESS AND ACHING.

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c, 25c and 50c at Drug Stores.

SHREVEPORT DISTRICT PREACHERS MEETING.

The Shreveport District Preachers' meeting was held at Longstreet, Louisiana, on July 13th., but only two of the brethren came to carry out the meeting. Brethren, let us come together and do business. The brothers of the charge were out at the station with hacks to meet us and take us to the church. The Baptist brethren were anxious to help us. The next meeting will be held at Gwalle, La., August 10th.—H. M. Abbott, secretary pro tem.

CHILDREN'S DAY PARAGRAPHS.

Commerce and Nicholson, Ga.—Children's Day was fittingly observed at both places. On June 12th, at Nicholson Church, the program was well conducted by H. C. Rucker, superintendent. Collection, \$7.61. On June 19th, at Commerce, the program was well conducted by Mrs. W. M. Bailey, assistant superintendent. Collection, \$43.39. Total for both churches, \$51. Grand total of benevolences on Easter and Children's Day, \$82.63.—W. M. Bailey, pastor.

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Eight dollars (\$8.00) a school month pays for Board, Tuition, Room and Lights.

Fall term begins Sept. 12, 1910.
Winter term begins Jan. 2, 1911.

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Gleanings from the Field

MISSISSIPPI

Handsboro.—It is with a sense of pleasure that we say that this is a great church and people at Handsboro. Indeed, no pains are being spared to beautify the church and make everything pleasant when the Mississippi annual conference meets here in January, 1911. The Ladies' Aid and the Busy Bee Club are doing some excellent work. Too much praise cannot be bestowed upon Mrs. M. Teak, Mrs. Gant, Mrs. Smith and Mrs. White, the president, for their faithful service and earnest efforts in raising money to foster the cause of Christ and his church.—W. H. Smith, pastor.

McLain.—About thirty members of our church came to the parsonage one night recently and the pastor and his wife were aroused by the charming voices of the singers. They brought with them many choice groceries and a neat sum of money.

We thank the dear friends that led the surprise and all those who took part.—N. R. Walker, Pastor.

Veto.—The fifth Sunday in May witnessed the rally at our church which resulted in the raising of \$21.00, \$5.00 of which went to the benevolence fund and \$16.50 was appropriated to the pastor's salary. The presence of the boll weevil in our part of the country greatly hinders the financial side of our work. The crops all were destroyed last year.

Durant Charge.—The Sunday School was alive and presented its Children's Day program very effectively. The superintendent, Mrs. Mary H. Scott, knows what to do. Good music was enjoyed as Mrs. Nettie B. Rooney presided at the organ. There were various interesting numbers with a total collection of \$83.00.

The following friends reported: Misses Minnie Harrington \$21.07; Ella Holmes \$6.90; Maggie Ashley \$19.40; Normal Ely \$15.30; Mary Mallard \$5.33; Fannie Barnett \$6.20; and May Ethel E. Dell \$6.15.—F. J. Talbert, Pastor.

Couparie.—McWillis Chapel witnessed the second quarterly conference. The Rev. A. J. MacNair, district superintendent, was at his best and all went well. We paid our district superintendent in full \$22.50. Our Children's Day program was fully carried out. McWillis Chapel raised \$6.00; Massy \$4.40; and Mrs. Drase, at Wesley, \$2.60.—J. K. Comfort, Pastor.

Bonita.—May 28-29 witnessed the convening of the second quarterly conference. The district superintendent could not be present with us and the Rev. E. D. Powell came to take his place. He looked into every interest of the church with care. At his meeting we received ten subscriptions for the Southwestern. We raised for this quarter \$11.92 and paid to the superintendent \$7.36.—H. Lumkin.

West Point.—On Thursday, June 9, being fearful of an approaching storm, the congregation that had gathered for class meeting were dismissed after devotions. The pastor went at once to the parsonage and in about ten minutes many voices were heard in song, as a host entered the parsonage. Many were the choice things laid upon the dining room table. The storms were men, women and children. Leaders Mesdames Goosby, Spriggins, Ragland, Henry, Crowell, Jackson, Prof. Coleman and others. It was a surprise!

The West Pointers don't do things by halves. The Pastor and family are happy and invites your return, till then may God's choicest blessings be upon you.—J. A. Slate, Pastor.

Montrose.—Our second quarterly conference was held June 7, with the District Superintendent, the Rev. J. M. Shumpert, in the chair and under his wise administration the conference was a splendid affair. With very good reports. The district superintendent congratulates the report of the pastor with high appreciation for service the circuit received this quarter, having raised on Building and Improvement \$170 this quarter, and paid pastor \$51.20; paid district superintendent \$12.22; raised on Benevolent Assessments \$5.00; raised for sick members of churches \$5.00; making a total of \$243.44 this quarter. Wednesday night, June 8, a storm struck the parsonage, led by Sisters Sarah Jones, Mary Ford, Henry Cunningham, and Frank Millsap and others and laden the table with ninety-five pounds of choice groceries. This is our second year at this place and such generous acts as this make us hope to remain.—E. A. Wilson, Pastor.

LOUISIANA

Lake Providence.—Sunday, June 26th was an interesting day at St. Peter Methodist Episcopal Church. Our Children's Day was successful. Program at 3 o'clock was composed of both vocal and instrumental music. Encouraging remarks were made by Prof. Griffin, of this city, and Mrs. I. M. Evens, of Bastrop, were listened to. Amount raised \$5.05. Closing remarks were made by the pastor. Every interest of the church is being looked after, and we are on the upward march under the leadership of our beloved pastor, S. McGruder.—H. R. Armstrong.

CLAFLIN UNIVERSITY

This is a high grade Literary, Industrial and Commercial School for young men and women.

The Campus contains ten acres and ten school buildings. Among the conveniences and comforts are steam heat, electric lights, pure water, modern sanitary arrangements, healthful climate and agreeable environments.

There are forty teachers and about seven hundred and fifty students enrolled.

Literary Courses of Study: College, College Preparatory, Normal and Eighth Grades, Industrial Courses:—Agriculture, Architectural Drawing, Bricklaying, Cabinet Making, Carpentry, Cooking, Drawing, Dressmaking, Iron Working, Millinery, Painting, Plastering, Plumbing, Sewing, Sloyd, Tailoring, Turning, Wheelwrighting and Woodworking by Machinery.

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The next session begins Wednesday, September 27, 1910, at 9 o'clock a. m.

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NOW IS THE TIME OF DISTRICT CONFERENCES

Let each Conference be a field of action for the Southwestern.

Let each person in attendance, especially the officers of churches, be impressed with the necessity of subscribing.

Let each pastor bring in as many cash subscriptions as possible. Our representative will be on hand.

Gleanings from the Field

LOUISIANA

Briggs M. E. Church.—We take this method to thank the stewardesses for their way of management. Recently they were successful in painting the interior of the parsonage and also papered the entire inside. Mrs. V. Huntsberry was the efficient manager who directed the affair. Others were engaged also: Mrs. L. Briggs, Mrs. C. Moore; Misses G. Briggs, V. Briggs, E. Green, Mrs. S. Lapoint. Too much cannot be said about the Ladies of this work. The stewards under the direction of Brothers Cyrus and E. E. Briggs, assisted by Brothers R. S. Hardy Grogans, Mr. Leonard Huntsberry, C. Briggs built a new gallery in front of the parsonage; leveled the house, to make general repairs. The work here is succeeding.—J. S. Weaver.

Alexandria.—The second quarterly conference convened at Alexandria Mission, the Rev. J. O. Richards District Superintendent presiding. The session proved a great blessing to this place. The District Superintendent was at his best and held things spell-bound. We are glad to say that we are holding things together so far, although we found things in a very poor shape here and the church reported in debt and threatened to be sold, and is yet in danger. I found a membership of four persons and a debt of \$750. The church is completed and is a beauty and promises to be the church of today if gotten out of debt. But something must be done soon if we want to save this church. Therefore if we would save our second Methodist Episcopal church the good people must come to our rescue at once. So now is the time, brethren to help a needy cause or lose a church. So we are calling on our great church at large to help save this church with only a membership of 23 persons, and they are doing the very best they can. Now dear brethren, will you lend a helping hand and help us to raise the sum of \$200 by the fifth Sunday, July 31, and any amount will be received and published through the SOUTHWESTERN CHRISTIAN ADVOCATE.—F. M. Lashington.

Plaquemine.—Our rally June 19th, 1910, was quite a success. The following captains raised: Lizzie Lewis, \$4.20; Eliza Foster, \$10.25; Julian Irvin, \$11.15; Cinderella Paul, \$4.85; Tennie Williams, \$5.75; Mamie Brown, \$0.30; M. E. Terrance, \$3.80; Fannie Moore, \$7.25; Francis Gaines, \$2.35; Metilda Porter, \$0.30; J. B. Foster, \$8.75; E. D. Smith, \$13.10; J. G. Simpson, —; Mick Johnson, \$4.40; Jacob McCoy, \$6.60; Armstrd Jackson, \$5.40; E. T. Lewis, \$15.20; T. M. Seyers, —; Wm. Jones, \$5.40; Minos Nelson, \$5.50; Public collection, \$6.65; total amount raised, \$121.15. The Rev. W. A. Easton of the African Methodist Episcopal Church and a few of his people were with us. We are planning to remodel or build a new church at this point and the people are willing and working for the same. On the second Sunday in July will be a silver dollar day with the members and friends of Hurst Church.—J. A. Landry.

NURSING MOTHERS AND MALARIA
The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. For grown people and children. 50c.

TEXAS

Leona.—Signs of the progress of our church at this place were evidenced during the second quarterly conference which convened June 4-5, with the Rev. M. Q. A. Fuller, district superintendent, present. A majority of the officers were present with reports giving satisfaction. The quarter was interesting from beginning to end. On Sunday at 11 o'clock the district superintendent preached a splendid sermon and made a lasting impression on his hearers. At 3 p. m. the children's day program was enjoyed. At this meeting a collection of \$13 was raised. During the two days of the quarterly meeting \$73.79 was collected. For the quarter we raised \$193.39. For missions were raised \$70; for pastor \$81.45. Paid district superintendent in full (\$37.50). We placed in the church treasury \$20.75. We are pleased with our pastor and think he is the strong man for our church here. The movement of the laymen which resulted in great good at our last meeting, is greatly to be praised. At this time the sum of \$20 was raised.—E. D. Mayes, reporter.

Free Hope.—Under the pastorate of the Rev. W. D. Lewis is enjoying another year of prosperity. When this young minister came to us more than one year ago he found an appointment so badly scattered and disheartened it took only a man of his type to bring about the condition that now exist. At the very outset he, with the foresight of a pastor many years his senior, took hold of the very embarrassing conditions and eliminated all friction and bickerings, and today our church at this place is enjoying a season of phenomenal success. Last year the benevolences were more than doubled, notwithstanding all other churches on the circuit were taken away and this church left to itself. From a membership of 80 we now number more than 150. The church had already been labeled "unfit," but under the present pastor it has been remodeled and is no longer a place to be feared as unsafe for services. On May 13th of this year, by order of the pastor, more than one hundred and twenty-five persons met at our church cemetery with picks, hoes, rakes and axes, cut the shrubbery and refreshed the mounds over our honored dead. We saw in this a lesson of pride, and we are all loud in praise of him who neglects not the least necessary thing to advance the cause of the church go unnoticed. The white people of our community speak in highest terms of him as a Christian gentleman and a worthy leader of his race. The young people see in him an worthy example and a preacher of whom no one need be ashamed. His sermons show the mark of a fine brain. The Sunday school is alive and every interest of the church is being cared for. With the Rev. Lewis for our pastor, and his untiring companion standing by his side, we can but predict success for every effort. A preacher is ours by example and by precept a son of Wesley, a Christian gentleman, one of whom we are proud. We hope to go up to conference with our benevolence double that of last year.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

THE REV. W. R. JERVAY

June —, 1910, the Rev. William R. Jervay, of Summerville, S. C., died quite suddenly at his home in that town. He was a prominent member of the South Carolina Conference, Methodist Episcopal Church. And when he passed away it could be truthfully said: "An honest Negro preacher has gone to receive his reward." Some 20 odd years ago there was a Negro bank operated at Florence, S. C., and Mr. Jervay was the cashier, while the Rev. J. E. Wilson was the president. The bank did a successful business for a while, but when the business began to decline the officers concluded to close up and to go out of the business. In winding up the affairs every stockholder and every depositor got their money back. No one lost a dollar. The Rev. Mr. Jervay was the treasurer of his Conference for more than 25 years, handling from \$12,000 to \$15,000 every year during that period. And let it be said to the dead preacher's credit that not a single cent of all that money went astray. He was always complimented for his honesty, promptness and the business-like way that he attended to his duties. He was always elected treasurer by his brethren without opposition. It was hard work to count and classify and make up the record of \$15,000 in four days, but this good man, aided by his faithful assistants, did it. And there is no salary attached to this office, but he was nevertheless faithful and did his work well for the Master's sake. When he had been treasurer 25 years, his fellow ministers, to show their appreciation of his services, presented him a purse of \$25. He accepted it in a graceful little speech. "Help, Lord; for the goodly man ceaseth: for the faithful fail from among the children of men." Psalm 12:1. The earth is made poorer, and Heaven is made richer by his death.—From "The Daily Record."

PAYNE.—Sister Mary Payne, of Van Buren, Ark., age 59 years, departed this life suddenly on the 19th of June. Sister Payne was one of the pioneer members of Mount Olive Methodist Episcopal Church, having joined the Church under Brother Sams over forty years ago. She was made superintendent of the Sunday School and a class leader. She held those positions for number of years. Her daughter, Jennie McArm was made superintendent with Sister Payne her assistant. Her health began to fail her two years ago but she stood to her post as a hero of class No. 8, to the end. She said "I am failing, but I must do my duty to the end. On Saturday she prepared herself for church on Sunday. In the morning she felt so bad she could not make it. When the noon hour came she sat down to the table with her daughter, Jennie, laughed and talked, ate a hearty meal, got up from the table, and went and laid down and in a few minutes she passed

BABY SAVED HER

"I was sick for three years," writes Mrs. Nolle Jones, of Russellville, Tenn. "I had a doctor and took medicine regularly, but grew worse, until last spring I was past going out and was just skin and bones."

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to her reward. She leaves one daughter and a host of friends to mourn her loss. In the death of Sister Mary Payne the church has lost a dear friend, whose place will be hard to fill. The funeral was conducted by the Rev. H. H. Matlock.—A. T. Stephens, pastor.

HYPHER.—Gladys Hypsher, the 14-year-old daughter of the Rev. and Mrs. Owen Hypsher, of Harriman, Tenn., died June 16. The funeral services were held the next day at the New Century Methodist Episcopal Church, of which Rev. Hypsher is pastor. Several hours before her death she requested the reading of some scripture passages and this one dwelt in her mind most: "For I have given you an example." John 13:15; from which she made choice of these words. "Christ, our example." A few hours later she became conscious of the fact that life was ebbing away, and that the end was near; then she said to those at the bedside: "I am a Christian" and shortly passed into peaceful slumber. At the cemetery loving hands completely covered her grave with beautiful floral tributes, thus showing the high esteem in which she was held.—B. J. Campbell.

TYLER.—Brother William Tyler, for 22 years a faithful member of Macedonia Methodist Episcopal Church, Rapides, La., fell asleep in Jesus June 25. He was a faithful member of the Church. He was District Steward, class leader, and trustee of the church. The church has lost one of its best men in the death of Bro. Tyler. He was one of our greatest laymen and a friend to the preacher. He leaves a wife, two sons, one sister and a host of friends. Bro. William Tyler will long be remembered by the people of this community, and church.—F. M. Lashington, pastor.

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Marriages

WATSON-CHISHOLM.—A marriage of much prominence and of especial interest made so by the high standing of the contracting parties and those who participated in the important occasion, was solemnized Wednesday evening, June 22, at eight o'clock, when Prof. Samuel Watson, of New Albany, and Miss Fannie Luella Chisholm, of Pontotoc, Miss., were joined together for life. More than a hundred friends witnessed the beautiful ceremony which was impressively performed by the Rev. E. F. Scarboro, of Tupelo, at the residence of the bride's parents, Mr. and Mrs. Frank Henry Chisholm, who are most highly esteemed citizens of Pontotoc. The home is one of the most attractive in the town and for this event had been made beautiful by the artistic and graceful decoration given the entire house. The room of ceremony, all in green and white, resembled fairy land, so perfect was its beauty and charm. An arch made of evergreen and pure white roses designated the spot where the bride and groom and their attendants were to stand, the group making an imposing and splendid picture. Miss Lizzie Wilson, of Little Rock, Ark., presided at the organ. Before playing the sweet, tender wedding march, so full of meaning and solemnity to thoughtful minds, Miss Sarah Verner, of Ripley, sang a lovely solo, "Life's Gift." Entering from the right of the parlor, Miss Chisholm, the bride, accompanied by Mr. Frank Greene Bramlette, of New Albany, the best man, approached the arch, followed by Mr. Watson, the groom and Miss Beatrice Lillian Bradford, maid of honor. Crossing, each to their places the handsome palms, ferns, and other pot plants, forming a splendid back ground and completing the floral decorations. The ring ceremony was used and was very effective and impressive. The bride always handsome and in stylish attire, was unusually attractive and charming in appearance, in full bridal toilette, white satin dress with veil, gloves and shoes of the same spotlessness. She carried a bouquet of lilies of the valley and ferns, tied with long white ribbon streamers. The maid of honor, Miss Bradford, wore an exquisite dress of soft white summer material and she carried a bouquet of white roses. After the ceremony uniting the two for life had been performed, they lingered on the floor only long enough for the clergyman, maid of honor, and best man to offer congratulations. Then to the strains of glad music they marched to another room and stood to receive the congratulations of the entire company present. An invitation to the dining room was shortly extended and a magnificent supper was then served in four courses. Reparing to the reception rooms the splendid array of presents, consisting of china and glassware, linen and many other beautiful articles were examined and admired. The number of gifts attesting the estimation in which the couple are regarded by their friends. The next evening Mr. and Mrs. Watson, accompanied by Miss Lizzie Wilson, of Little Rock, Ark., Misses Lula Chisholm, Mamie Lee Goleman, Beatrice Bradford and Mr. Frank Henry Chisholm, Jr., of Pontotoc, boarded the train for New

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Albany, the groom's home. The bride's going-away gown was tan voile with hat and gloves en suite, a most becoming toilette. A reception given and arranged by the ladies of the town was held that evening at Mr. Watson's lovely residence, an affair of special charm and enchantment. The bridal gift from the groom was a fine piano. Prof. Watson is a prominent Baptist preacher and principal of the New Albany school, having had several years' experience in both ministerial and educational work. He stands high in various fields where he has labored. The bride was one of the ablest and most successful music teachers of Pontotoc, and her quitting the work is a source of profound regret by her score of friends among patrons and pupils.

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J. W. Tate, W. G. Valentine, George W. Whittle.

Subscriptions received from July 25 to August 6.

Atlanta-Savannah.—D. G. Green, R. F. Spann.

Central Alabama.—Geo. W. Reeves, W. M. Whittle, W. Key, P. B. Benjamin.

Central Missouri.—J. M. Harris, Mollie Leake, Mattie Craig.

Florida.—J. S. Ford, M. B. Malachi.

Tennessee-East.—J. W. Tate, Fannie Dubose, J. L. Ware, W. S. Smith, James A. Hill.

Texas-West.—J. W. Weakley, Reuben Carter, James Jordan, Grant Skinner, Sidney Johnson, D. A. Runnels, Amanda Booker, T. M. R. Hunt.

Washington.—J. M. Watson, M. W. Carter, P. B. McDonald.

Lincoln.—D. G. Franklin, for District Conference 11 annual subscribers.

Little Rock.—John H. Matthew, David Hall, J. M. Bass, Mary Pigges.

Louisiana.—W. J. M. Price, L. H. Bringler, Ophelia Augustus, T. B. Cooper, A. W. Wilson, Leona Yewling

Fred Thompson, F. R. Baker, David D. Butler.

Mississippi-Upper.—D. D. Bell, J. H. Everett, C. C. Lampy, L. A. Coban, O. C. Peters, J. T. Cannon, Will Ray, J. E. Richardson, H. J. Jordan, John Nelson.

North Carolina.—S. F. B. Pace, C. A. McMaster.

New York.—Wm. M. Brown.

South Carolina.—W. G. Valentine, M. H. Gassaway, E. L. Rodgers, Halston Ferguson.

Magazines for August

LIPPINCOTT'S MAGAZINE FOR AUGUST

The Mystery of Mary, a complete novelette, Grace Livingston Hill Lutz; The Motto on the Sun-Dial, Henry Taylor Gray; The Monster in the Car, Kate Masterson; Swimmin', a sketch, Edwin L. Sabin; The Wall of Silence, a story, Carl H. Grabo; A Gentleman of the Road, a poem, Will Levington Comfort; A Blotted Page, a story, Elizabeth Dejeans; Canned Literature, a sketch, Ellis O. Jones; The Little Boy Visits Grandma, a poem, S. Maria Talbot; The Dear Old Farm, a story, Thomas L. Masson; My Guest, a poem, Ethel Syford; Electa, the Daughter of Samima, a story, Wirt W. Barnitz; The Very Tall Gentleman, a story, B. MacArthur; Sleeplessness, a sketch, David H. Dodge; At Bay, a poem, Mahlon Leonard Fisher; Ways of the Hour: "A Word Paper Dollar," by Willard French; "When the Cow Jumps Over the Moon," by Clifford Howard; "Going Too Far," by John Kendrick Banks; the Faring Forth, a poem, J. B. E.

WOMAN'S HOME COMPANION FOR AUGUST

The August issue of the *Woman's Home Companion* is called "The Good Time Number," and it lives up to that title in every particular, giving ideas for summer enjoyment of every sort. The fiction is of the light, happy variety with, in most instances, the atmosphere of vacation days charmingly depicted. "Mile. Mystic," a midsummer comedy by Anna Steese Richardson, will doubtless be acted in many gardens during the summer, and a remarkably timely article on the Outdoor Play, by Walter Prichard Eaton, will help in a large measure to make *af fresco* theatricals the popular thing during the summer.

The prize-winning answers to the "Which Girl Would You Love" contest appear in this month's issue, and among the attractive and practical articles are "How to Build a House-Boat," by Charles E. Searle; and an article about Queen Mary, by Philip Hume Forster; and a boy's vacation letters to his mother.

The regular departments are summery and happy, the fashions are particularly fetching and the cookery is cool to even read about.

THE AUGUST DELINEATOR.

Special features: "Conversazione," by Erman J. Ridgway; "Why I am for Suffrage for Women," Wm. E. Borah, U. S. Senator for Idaho; "Making Over a City," J. Horace McFarland; "Getting Pretty Quick," Gelett Burgess; "Why Japanese Women Make the Best Wives," Adachi Kinnoyuke; "Making the Country Home," Kate V. Saint Maur; "The Rebel," a poem, Fannie Stearns Davis. Fiction: "A Priest in Spite of Himself," Rudyard Kipling. "The Young Man With Wings," Mary

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Gleanings from the Field

MISSOURI.

Gilliam.—The church at Gilliam had a glorious quarterly conference. Rev. Dr. Higgs, our district superintendent, preached us three able sermons, morning evening and night, and every heart was made glad and rejoiced in the God of their salvation. The Lord's Supper was administered in the evening. Good attendance at all the services. Total collection for the day was \$47.07. Our children's service was observed at Arrow Rock the third Sunday in June. It was a success; about forty children took part in the exercises, the program being in charge of Miss Lela Henderson and Miss Rosa Banks, who gave to the public the best program ever rendered. Total collection for children's day \$7.62.—Chas. Hill, superintendent; T. D. Davis, pastor.

Southwestern Christian Advocate

IMPERFECT IN ORIGINAL

ROBERT E. JONES, Editor
BATON & MAINS, Publishers

NEW ORLEANS, AUGUST 18, 1910

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THE RACE QUESTION ILLUMINATED

The strong owe something to the weak—a something which, if ignored makes the strong weak. Missionary endeavor is not a prerogative, but a compelling duty. Christianity is a paradox, the more we send abroad the more we keep at home. Finally there are no foreign missions and all the world is within the home mission field of Jesus Christ. The Negro at our door is worth as much to the Kingdom of God as the Negro elsewhere. It costs less in men and money to save him. Our schools are missionary posts, evangelical as well as educational, and they do not exist merely for intellectual culture, but they are a part of the program for the building of a race.

The Rev. B. F. Riley, D.D., LL.D., of Birmingham, Alabama, has published a striking volume on the race question, which is essentially a plea for more consistent missionary endeavor among the Negroes on the part of the Southern white people, based upon the recognition of the Negro's worth, his humanitarian and God-given rights and the inseparable duty that the Southern white man owes to him. The book is entitled "The White Man's Burden," being as the author says: "a discussion of the inter-racial question with special reference to the responsibility of the white race to the Negro." In the course of the discussion, Doctor Riley says: "Every thoughtful person must recognize the fact that our Southern situation is largely involved in the treatment which we accord a weaker race, which God has placed within our hands as trustees for their elevation and improvement as well as for His glory."

Doctor Riley is a native Southerner, a son of an original slave-holder. He writes with a boldness that is refreshing, and speaks on this subject, to which he has given so much time and thought, as one of authority. The entire volume is pitched on a very high plane. It is convincing and is evidently written out of a burdened heart that is dead earnest for the alleviation of the friction that exists between the races. He says the present task is actuated "from a genuine desire to perform a humanitarian and patriotic duty."

Books upon the Negro question are numerous. A man who writes logically, impartially, and scholarly upon other subjects often goes to pieces when he begins to discuss this question, which is the American vexation of vexations, this is due largely to the fact that he is biased in his vision and is unable to disassociate himself from his prejudices. This Doctor Riley has been able to do in a most successful way. He thoroughly understands the race situation and no one who purposes to study this question can afford to leave this volume out of his course. One of his significant observations is this: "It is an unfortunate fact that one of the principal assets of the race question is that of mutual ignorance of both races concerning one another." This is patent to all who have studied the race question even in a most casual way. The people who are loudest in their profession of knowledge, absolute and incontrovertible, on the Negro, are the most ignorant. The new Negro of aspirations, of yearnings for the nobler and the better things, the Negro who has converted his hovel into a home, who has shaken off a lethargy inherited from slavery, and is thrilled by the spirit of American activity, is scarcely known. The better class of Negroes rarely comes in contact in any intimate way with the white race. In the first place, this class of Negroes are most retiring and are possessed of such self-respect that would not permit them for a moment to intrude where they are not wanted. The closest point of contact be-

tween the races is in the dregs of society, and the lower we go the closer the races become; the higher we ascend the further apart they are. It would be an omen of a better day if the white race could know more of the Negro, know real well the best there is in him—in his church, in his social, in his commercial and in his industrial life. Doctor Riley is thoroughly correct when he observes, "The gravest question before the American public is one about which least is known."

Continuing his discussion of the question, Doctor Riley says: "Among all the other-colored races he (the Negro) is to-day the white man's best friend." And this is true. The Anglo-Saxon can trust fur-



THE REV. B. F. RILEY, D. D., LL. D.
Author of "The White Man's Burden"

ther the Negro than any of the other colored races. He is a more faithful and a more loyal friend than the Japanese, the Chinese, the East Indian, or any of the races that are dissimilar to the Anglo-Saxon. The Negro's fidelity and loyalty are proverbial, and this should count for something in the final adjustment of our relation.

We must meet to-day the same principles that were present in the race question for the abolition of slavery. The principles that adhered then exist now in but slightly changed form, and if there is a change at all it is in intensity. On this point the author says: "The iniquity of the system of slavery has wrought and still works. That wrong principle abides yet in the American life. It works unseen, works with silent force and transmutes the plans, the schemes and acts of men into agents in consummation of its ultimate results." And this must be taken into consideration always. The grand-sires of the former slave holders have not receded from the position of their forebears. While the descendants of slave-holders may be convinced that slavery was wrong, and while there could not be mustered together to-day what would be known as a pro-slave party, yet there is a very strong feeling, thoroughly akin to the feeling before the war, that the Negro's place is that of "hewer of wood and the drawer of water," and that he has rights which the white man is bound to respect. We will approach more easily and more satisfactorily the

ultimate adjustment of the relation between the races when white men of the type of Doctor Riley have the ascendancy in the thought of the South and when they become the controlling factor. That is, when the genuinely Christian, intelligent, high-minded white man is thoroughly emancipated from the fear of social ostracism that he will dare to speak out what he thoroughly believes to be just and right on the Negro questions then the good day will be near at hand.

Doctor Riley very pertinently observes: "Another of the principal causes mentioned is due to a sociological change which was occasioned in the South in consequence of the chaotic conditions produced by the Civil War. With the overthrow of slavery in the South came the crash of its industrial system. Along with this, too, came a decline of the influence of the aristocratic class—the original slave owners. Then, too, with the subsidence, for a period of years, of this aristocratic influence, there came into partial and temporary prominence, men of a lesser class of influence whose conditions fitted them the more to grapple with the conditions of the tumultuous than the men of the aristocracy. Many of this latter class though far less powerful, came to political ascendancy and to the domination of public affairs. To this fact can be traced the decline of power of the South in the leading councils of the nation. Once dominant in these high circles, the South has, for a period of years, been at a vast disadvantage because of the scarcity of its greater spirits among the leaders of the Union. Not in every instance, but in most, the politician of the South has succeeded the statesman of former days."

What we need in this situation is the coming forward in a very strong and definite way of that class of men represented by Doctor Riley.

A SUGGESTION FOR CO-OPERATION OF THE RACES

A little incident in connection with the Greenville District Conference, of the Upper Mississippi Conference held at Itta Bena, shows how acute the relation is between the races in the South, and how careful especially the Negro must be to avoid embarrassment to all concerned. At the dismissal of the audience one evening, as usual, the people were urged to return and to return on time. This exhortation was very proper and very necessary. But some member of the audience either misunderstood or maliciously framed the statement and said that the people were urged to come at a certain hour and, "if necessary, to quit their jobs." And the gossip added that it was stated that there were "plenty of jobs that could be secured." Now this may seem a small matter, but it occasioned no little talk in the town of Itta Bena. Some of the white people thought, and did not fail to state, that this was a very improper exhortation on the part of the preacher. Of course, it never was said, and but for the confidential relation existing between the better thinking colored people and the white people of that community, the situation might have been serious. For there have been conflicts between the races on grounds not a bit stronger than the one we have recited. Meetings have been broken up, and in some cases not until after there were a number dead and wounded. But for the prompt denial of this statement and the vigorous handling of the situation, there is no telling what might have happened. Of course, the fault is not all on the one side. The white people of the South should not give credence to gossip that comes often from mischief.

(Continued on Page Eight)

Golden Wedding of Bishop and Mrs. Moore

Away back in 1854 the young life of Athens, Ohio, was stirred pleasantly by the return of a little maiden from a long sojourn with relatives in Massachusetts, following her mother's untimely death. The Hills of Heath had left a glow upon her cheeks, and her eyes, like those of her Hawkes ancestry, were black and lustrous. "A vision fair to look upon," thought an Athenian lad, whose "heart was strangely warmed." She was devout, and, though her family were communicants of another church, found the pearl of great price at the Methodist altar. Her place was never vacant in Sunday school, prayer meeting, or public services. Not so with the lad, who had not learned by personal experience the facts of the Christian life. But when a ride behind the best horses in the town could not tempt her away from prayer meeting she seemed to him to be quite worth while. "He sat up and took notice." Her influence was wisely used, and a new light dawned upon his soul—he, too, became a Christian and a Methodist. They exchanged ambrotypes. Here they are at sixteen and fifteen. Then came school years for her in the Western at Oxford, under Miss Peabody, where faith, hope, and zeal grew apace; for him at the old Ohio University under Solomon Howard and John M. Leavitt and William H. Young and Robert Alyn, and others of like noble fiber, where he came to feel called of God to the Christian ministry. He was anxious to go to Concord, Methodism's only school of the prophets, but the need of workers was so urgent that B. A. was not followed by B. D., and he became a probationer in the Ohio Conference, September, 1860, and was appointed junior preacher to Bainbridge Circuit. He had his own views of the disciples being sent forth "two and two," and, therefore, on June 21, 1860, led to the altar Julia Sophia Carpenter, the little woman who five years before had exchanged pictures with him. In 1861 they were sent to Whitney chapel, Marietta, where their eldest son, now Dr. Moore, of Chicago University, was born. The Civil War was raging, and after aiding in recruiting several regiments, he kissed his wife and baby good-bye, and, followed by the prayers of his congregation, went into the service. Bravely she met the duties thus devolved upon her, until the fall of Atlanta opened the way for her husband to rejoin her and resume his life work. In Columbus, Zanesville, Delaware, Columbus again, in Cincinnati for eight years—five as president of the Cincinnati Wesleyan College; then nine years in Denver, the first chancellor of the Denver University; a brief term in Boulder, Colo.; then eleven years editor of the Western Christian Advocate; then for four years the first resident bishop of Shanghai, beginning with the Boxer outbreak, and ending with the war between Russia and Japan; then four years resident in Portland, Ore., and since May, 1908, in Cincinnati; this was the husband's record; the little Buckeye Massachusetts girl nobly meeting every duty of his work, the inspiration as well as the solace of his life. So swiftly had the years sped by that they scarcely could realize that their golden anniversary drew on. God had blessed them with children and children's children, and that it might be possible to have a family reunion, it became necessary to celebrate the glad event in Denver, where so many delightful and eventful years had been spent; where they have troops of friends, and where three of their married children live, each eager to dispense the hospitalities of the occasion. From Chi-

cago came their eldest son, Dr. Eliakim Hastings Moore, of the University of Chicago, with his wife, Mrs. Martha Young Moore, and his son, Eliakim H., Jr.; from New York their third son, Alfred Freeman Moore, a well-known financial writer; with them from Cincinnati, their youngest daughter, Miss Marion Moore.

The circle was completed by the other three children and their families, resident in Denver—viz., William Augustus Moore, second son, attorney; his wife, Mrs. Stella Newton Moore, and their daughter, Mildred; Robert James Pitkin, attorney; his wife, Amy Moore Pitkin, eldest daughter, and their children, Amy, Julia, and Marion; and Julian Hawkes Moore, attorney, and his bride of six months, Mrs. Ora Bowman Moore. The time was

Mr. William A. Moore, where Mrs. Alfred M. Britton, Mrs. Moore's mother, was auxiliary hostess. Parents, children and grandchildren surrounded the banquet board and spent the afternoon with old-time family pictures and reminiscences. The bishop tenderly reviewed his life's labors, joys and sorrows, and freely ascribed, under God, to his wife the inspiration and strength of his career. The three little ones whom God called away in Cincinnati—Kingsley, David, and Julia—were brought into the thought circle, and seemed to deepen and sanctify the boys of the reunion, as was the golden wedding of his father, Eliakim Hastings Moore, and his mother, Amy Bunker Moore, at the Maples, in Athens, attended by all the children onw present in Denver, in their life's early morn, twenty-two years ago.

The culminating day, June 21st, which was golden indeed for Bishop and Mrs. Moore, also marked the eighteenth wedding anniversary of Prof. and Mrs. E. H. Moore, and was only one day past the fifteenth wedding anniversary of Mr. and Mrs. Pitkin, while the tenth wedding anniversary of Mr. and Mrs. W. A. Moore had been only a little earlier in the month.

The anniversary reception was informal, invitations having been issued only through the press and from the pulpit; yet several hundred came to congratulate the happy bride and groom. Eight Methodist bishops were represented at the reception—Bishops



Bishop David H. Moore, D. D., LL D.



Mrs. David H. Moore

all too short for the social entertainments in honor of the event. Besides the immediate family, Bishop Cranston's son, the Hon. Earl Montgomery Cranston, and his wife; Bishop Bowman's son, Mr. S. B. Bowman and his wife, a daughter of Bishop Walden; and Mr. and Mrs. George Van Law, whose fathers were formerly well known ministers in Ohio (Jesse Van Law, Ohio Conference, and Jesse Durbin, of the North Ohio), extended unstinted social cheer.

The anniversary week began with the bishop's sermon, Sunday, June 19th, at the morning service

Warren and Moore in person, Bishops Cranston, Bowman, and Walden, as before related; Bishop Hurst, by his son, John L. Hurst; Bishop Wiley, by his daughter, Mrs. R. N. Jones, and Bishop Foss, by his daughter, Mrs. James R. Thorpe.

Mayor Robert Speer represented the official city of Denver, while scores of old-time friends from the churches and university, and from out of town crowded the residence of the bishops daughter, Mrs. Robert J. Pitkin, where the reception was held. Letters from everywhere and telegrams from Mexico and all parts of the United States bore a great burden of love and good wishes. Poems there were also, and this offering by the venerable Rev. Dr. Ammi Bradford Hyde, professor of ancient languages at the Denver University, a fellow-worker there with Bishop Moore in the institution's early days, and so well remembered in Meadville and Allegheny educational circles, is well worth reproducing:

"Morning and mid-day frankly call
For stress of mortal toil and care;
You took the burden meant for all;
Bravely and well you bore your share.
Now eastward shadows, cooler air,
And evening's fragrant dews arise;
Peace, as the later hours march by,
With fringing dawn towards Paradise!"

While it was the bishop's express desire that the whole occasion be entirely informal, and that no presents be offered, there was a procession of floral gifts, including fifty roses from the Denver Preachers' Meeting. And come friends persisted in disobeying the injunction altogether, and sent objects of more permanent value. Boulder, the bishop's last pastoral charge, sent an official letter and check. Cincinnati was conspicuous in this regard; and among the most highly prized mementos of the occasion is the Minutes of the Cincinnati Methodist Preachers' Meeting of June 13th last, in-



Bishop and Mrs. Moore at Sixteen and Fifteen Years of Age

of the Capitol Hill Methodist Episcopal Church, Dr. Frost Craft, pastor, from Gen. 15:15, "And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." He expressed with plainness, force, and eloquent persuasiveness, his views of life as it develops from youth through age to the life beyond death, simply as to family and personal friends, and directly as from his own rich and varied experience. Those present felt, perhaps, as they had never felt before, the compensations, indeed the triumphs, of old age when it is the rightful heritage of young years wisely spent.

The most intimate gathering of the complete family circle followed at the Park Hill residence of

cluding a copy of the resolutions then adopted, which minute was accompanied by a substantial sum in gold certificates and the names of about a hundred preachers, and laymen of Cincinnati and vicinity. This was an absolute surprise to the bishop, whose eyes filled as Mr. Bowman tenderly made the presentation.

The day preceding the anniversary the whole family assembled in Reinhart's famous group gallery and were photographed, as is here reproduced. A fine copy—the frame encircled by a chain of fifty

golden links—was presented to their parents by the children.

This wire from Cincinnati was greatly appreciated, and doubtless voices the sentiments of many who read these lines:

"Golden their lives thus far,
Golden may the evening be,
And at the close afar
A golden eternity."
—From *Western Christian Advocate*.

Bishop Moore--An Appreciation

By Bishop Cranston

No alumnus of the Ohio Wesleyan University has become more widely or favorably known than David Hastings Moore. Athens has given Ohio and the country some notable men, but no man of them all has done more to bless humanity than the Methodist bishop, who, having traveled the world around and won many honors, is still at heart an Athenian, whose chest expands just a little when he says: "I was born at Margaret's Creek, near Athens."

The date of that auspicious event was September 4, 1838. His parents having taken up residence in the town, he entered the university at seventeen and graduated in his twenty-second year. Ardent in temperament, brimful of good fellowship, abounding in vital force, the only child of doting parents whose resources and high social position might have been the occasion of peril to such a nature as his, it stands more to his credit that his student life was absolutely clean and his records well maintained.

His graduation and marriage (which occurred on consecutive days) were happy public events in which the entire community felt a genuine satisfaction, because he was everybody's David, beloved and respected by Faculty, students, and townspeople. Never an athlete, yet his onslaught in the scrimmage of old-time football, or when he rushed a comrade for a tussle, was something to be remembered. As a literary society and fraternity man, he was not only loyal to his own, but so honorable to rival societies that he would expose treachery against them rather than have his own society profit by an act of betrayal.

With these high ideals and an enthusiasm that coveted battle, he entered the Methodist ministry. He was born for that militant host. The circuit had no terrors for him. He asked no favors as the son of his father. His success was immediate. He passed rapidly by merit, towards the better appointments. That graceful, captivating oratory which had made him the pride of the Athenian Society, and his remarkable gift of extemporaneous speech that has become known the world around, easily made him the master of assemblies. His manner is frank, hearty, and unaffected. His humor is always wholesome.

His contact with men is warmly appreciative and sympathetic. He is prompt and courageous in de-



BISHOP MOORE AND MRS. MOORE IN THE HEART OF THEIR LOVED ONES

Front Row—(Sitting, from left to right) Julia Pitkin, Bishop Moore, Marion Pitkin, Mrs. Bishop Moore, Mildred Moore, Mr. Alfred T. Moore.
Second Row—Mrs. Amy Moore Pitkin, Mr. Robert James Pitkin, Mrs. E. H. Moore, Master E. H. Moore, Professor E. H. Moore, Mr. Wm. A. and Mrs. Wm. A. Moore.
Third Row—Amy Pitkin, Miss Marion Moore, Mr. Julian H. Moore, Mrs. Julian H. Moore.

nunciation of wrong in high places or low. His industry in study and in official duty is untiring. He is up to date in literature as well as in church and social affairs. His aptness in utterance on special occasions, serious or festive, educational or religious, is remarkable. When was he ever at a loss for the right word, however unexpected the call?

Probably no other man in his day has made so many people of various circles and conditions feel that he was their personal friend. From the section hand on the railroad, the cowboy on the plains, to the banker, the jurist, the educator, and the political leader, he cultivates men out of pure good will and great heartedness. Never obtruding his religious opinions, never boasting his spiritual attainments, his robust faith is nevertheless readily discovered, and his manly allegiance to Christ and the doctrines of his own chosen Church always apparent. He is a fighter rather than a compromiser, a soldier rather than a lawyer, adventurous rather than cautious. He has won many a battle while timid tacticians were considering the expediency of risking an engagement.

Such a man could not play chaplain when there were need of captains. Out of the pulpit to the front he went on Lincoln's call. Surrendered with his comrades at Harper's Ferry, he turns up a

lieutenant-colonel at Knoxville, and Resaca, and Rocky Face Ridge. His complete record is not at hand, but it was honorable and certified at last by Confederate lead.

It was inevitable that such a man should be called to more conspicuous service than a local pastorate. From Trinity church, Cincinnati, he was taken to the presidency of Wesleyan College in that city, and from there, after five years of successful administration, elected to the headship of Denver University as its first chancellor. He found there bare floors and naked walls. An ordinary, self-centered man would have been dismayed at the condition which confronted him. Starting with no furniture, no endowment, no student body, no Faculty, until he should create all out of his own resources—which consisted of his individual heart and brain, an indomitable courage, mighty faith in God, and a wife ready to share his destiny—he made the University what it became in five years, a recognized institution of high

grade, enjoying the good will of the people of the State, with an enthusiastic student body, and an outlook that warranted the trustees in assuming the financial responsibility for its future. Chancellor Moore was the inspirational leader, and his hospitality made the university the rallying center of the forces of his denomination throughout the Conference. The self-imposed task almost cost him his life at one crisis, but he faltered not once, nor gave forth one cry of distress. The friends of the cause could not abandon such a leader to his fate. The preachers loved him, the people revered him, the students idolized him. A strong movement was projected to make him governor of the State, and out of this grew the irritations that finally led to his resignation.

The regents of the State University at once called him to the chair of Political Economy, but almost before he was seated he was elected editor of the *Western Christian Advocate* in Cincinnati. In this highly important and influential post he continued until 1900, when he was one of the two men chosen for the highest office in his Church. As an editor he was progressive and not afraid of new departures in religious journalism. He championed the cause of the Negro, and was an aggressive leader of the movement to allow women in the General Conference. He repressed his friends, who wished to make him bishop sooner, by insisting that he would rather be where he could use the lance than to wear the miter.

There is just enough of the Irish in Dr. Moore to "enjoy a scrap," yet no man would do more to serve an antagonist. His magnanimity is equal to his courage. His nature is characteristically chivalric. He could not be mean even to an enemy. As a bishop his contentions are not exciting. Wrestling with church debts is to him a sort of recreation. Fighting his way up the rapids of the Yangtze for weeks was a congenial diversion. Jousts with his colleagues he enjoys, but he never fights a man whose gloves are lighter than his own. His later years

(Continued on Page Ten.)

THE CHRISTIAN LIFE

Hymns of the Heart

By the Rev. Theodore L. Cuyler, D. D.

To the richest and sweetest of all modern hymns of the heart we have paid our tribute of affection. The name of its author, Charles Wesley, should be exceedingly dear to every lover of Jesus. To him belongs the glory of having written, not only more hymns than any other man, but also of composing one sacred song which takes rank next to the "Dies Irae" and the "Rock of Ages."

Since his day several new and beautiful contributions have been made to that class of hymns which may be called "Songs of the Soul." Like many of David's most precious psalms, they are the musical outflow of a deep inward experience. Let us now bind a fresh chaplet around the modest brow of the authoress of one of these heart songs.

Her name appears in most of the lately published collections, yet few know anything about her. She was born at Cambridge, England, in February, 1805. Her father, Mr. Benjamin Flower, was the editor of a weekly paper. Her mother was a woman of fine gifts and culture. Their youngest daughter, Sarah F. Flower, was worthy of her name. For "Sarah" signifies a "princess," and sweeter fragrance has rarely exhaled from any "flower" in the garden of the Lord.

The gifted girl married Mr. William B. Adams, an English civil engineer of superior abilities. She was of frail constitution, and, amid many bodily sufferings, she kept her pen at work upon various poetical productions. One of these was a religious drama. Another was a volume for children, entitled, "The Flock at the Fountain." At what time she caught the inspiration to compose that one immortal hymn, which is now sung around the globe, we have not learned. Probably it was some season of peculiar trial, when the bruised spirit emitted the odors of a childlike submission to a chastening Father. It must have oozed from a bleeding heart. As in the case of Toplady and Charlotte Elliott and Ray Palmer, the singer little dreamed that her song would be "heard through the ages."

Her hymn first appeared in a volume of sacred lyrics, published by a Mr. Fox, in England, about the year 1841. The authoress did not live to catch the echoes of the fame it was to bring, for she died in 1849, at the age of 44. She was buried near Harlow, in Essex, and for several years her name was known to but few beyond the circle of loving friends who read it on her monument.

Presently the hymn began to work its way into various collections of songs for worship. It crossed to America. It was heard with delight in our prayer meetings. It was married to the noble tune of "Bethany," and everybody caught the glorious strain. In noonday gatherings for prayer it soon became so familiar that, if anyone "struck up" the hymn, the whole audience joined in and sang it from memory. Last year, Professors Smith, Hitchcock and Parks, as they wound their way down the foothills of Mount Lebanon, came in sight of a group of fifty Syrian students, standing in a line, singing in full chorus. They were the students of the new "College of Beirut," and at Bieh, and they were singing in Arabic to the air of "Bethany." As the professors drew near they caught the sublime words:

"Nearer, my God, to thee!
Nearer to thee;
E'en though it be a cross
That raiseth me,
Still all my song shall be,
Nearer, my God, to thee,
Nearer to thee."

"I am not much given to the weeping mood," said Professor Hitchcock, when describing the thrilling scene, "but when we rode through the ranks of those Syrian youths, I confess that my eyes were a little damp." If it be permitted to the departed people of God to witness the transactions of earth, we may imagine with what rapture the glori-

fied spirit of Sarah Flower Adams overheard her heart song thus chanted in the land of sacred story.

As a literary production the hymn is not faultless. Nor is it quite faultless in its adaptation to Christian worship, for the name of Jesus is not in any of its rich stanzas. But, as a poetical version of Jacob's dream at Bethel, and as the devout aspiration of a soul chanting to God its triumphant song in the night, these lines have no peer in our modern hymnology. The authoress did not need to write another syllable than this one hymn of the wounded heart. This alone will carry the name of Sarah Adams into the minstrelsy of the millennium.

Has her hymn any equal of its kind in our time? Perhaps not. But two others stand very close to it. One of them is the Rev. Hugh Stowell's "Mercy's Seat," beginning with the words:

"From every stormy wind that blows."

The other is the production of Rev. Henry F. Lyte, a native of Kelso, Scotland, afterward the home of that grand singer of holy songs, Horatius Bonar. Mr. Lyte entered the English Episcopal Church, and became the rector of Brixham, in southern England, that poetic belt sacred to the lyres of Watts, Steele, Toplady and Wesley. There he wrote that hymn (so often attributed to "Miss Grant") commencing:

"Jesus, I my cross have taken."

His health failed, and in 1847 he was obliged to sail for Nice, where he soon fell asleep in Jesus. The last Sunday that he spent with his flock was the day of communion. Towards evening he handed to a friend a manuscript containing eight exquisite verses. They proved to be his own death song of holy faith. Life's brief day was ebbing swiftly to its close. The lay he sang is the most pathetic in our modern hymnology. Let any reader open to it, and his eyes will fill with tears as he reads:

"Abide with me! Fast falls the eventide;
The darkness deepens; Lord, with me abide;
When other helpers fail, and comforts flee,
Help of the helpless, O, abide with me!"

"Swift to its close ebbs out life's little day;
Earth's joys grow dim—its glories pass away;
Change and decay in all around I see;
O thou who changest not, abide with me!"

"Not a brief glance I beg, a passing word,
But as thou dwell'st with thy disciple, Lord—
Familiar, condescending, patient, free;
Come, not to sojourn, but abide with me!"

"Come, not in terrors, as the King of kings,
But kind, and good, with healing in thy wings,
Tears for all woes, a heart for every plea;
Come, Friend of sinners, and thus abide with me."

"I need thy presence every passing hour;
What but thy grace can foil the tempter's power!
Who like thyself my guide and stay can be?
Through cloud and sunshine, O, abide with me!"

"I fear no foe, with thee at hand to bless;
Ills have no weight, and tears no bitterness;
Where is death's sting? Where, grave, thy victory?
I triumph still, if thou abide with me!"

"Hold thou thy cross before my closing eyes;
Shine through the gloom, and point me to the skies;
Heaven's morning breaks, and earth's vain shadows flee;
In life, in death, O Lord, abide with me!"

But we must draw these reveries with the hymn writers, and these counsels for the heart life, to a close. As a labor of love have we written. We trust that the labor has not been in vain in the Lord. We close with those glorious lines of good old Bishop Ken, which have been sung oftener than any other four lines in the English language:

"Praise God, from whom all blessings flow;
Praise him, all creatures here below;
Praise him, ye heavenly host;
Praise Father, Son, and Holy Ghost!"
—From "Heart Life."

Forgetting the Past

When you have had an "awful night" or a "hard day," say nothing about it. Refuse absolutely to carry burdens. Throw off what you do not want, and cease to remember what you would rather forget. To continue to think or speak of an unpleasant experience is to make it a part of your mind; but we cannot afford to place defective bricks in the mansion of life. Many a structure, that was otherwise perfect, has fallen to the ground because there were too many bricks of that sort in its walls. The day is done, it may have been a hard day, but to go to sleep brooding over its rough places will not tend to make the morrow more smooth.

Forget the day that is done, and prepare to make the coming day the best day you ever knew. Expect the new day to be the best day you ever knew, and you will do your best to make it so. Meet the new day in this attitude, and whatever the day may bring forth will serve you well. Meet life as a king, and you will be treated as a king; meet life as a weakling and a place among weaklings will be the only place to be offered to you.—*Eternal Progress Magazine.*

Tact is, after all, a kind of mind reading, for sympathy is of the mind as well as of the heart.—*Sarah Orne Jewett.*

Make the best of everything; think the best of everybody; hope the best for yourself. By so doing you will be lifting yourself and those about you to a higher plane of living.—*Great Thoughts*

True praise must grow out of the experience of God's goodness. We must remember in the midst of the struggles of the day the morning gift of strength, and ask a little of the evening grace of peace.—*Bolton Jones.*

Out of suffering have emerged the strongest souls; the most massive characters are seamed with scars; martyrs have put on their coronation robes glittering with fire, and through their tears have first seen the gate of heaven.—*E. H. Chapin.*

There are comforters that have been born into service, and disciplined, not so much through personal experience of trial, as through a perfect communion with the great Peace-giver, in whom the springs of comfort rise. Love and sacrifice hold the meaning of all that is great and true and beautiful for one's own soul, and must hold the secret of all powers of helpfulness to the world.—*Anon.*

All providences are doors to trials. Even our mercies, like roses, have their thorns. Our mountains are not too high, and our valleys are not too low, for temptations; trials lurk on all roads. Everywhere, above and beneath, we are beset and surrounded with dangers. Yet no shower falls unpermitted from the threatening cloud; every drop has its order ere it hastens to the earth. The trials which come from God are sent to prove and strengthen us.—*C. H. Spurgeon.*

We have need of patience with ourselves and with others; for the greatest things and the least; against sudden inroads of trouble, and under our daily burdens; in the weariness of the body, or the wearing of the soul; in everyday wants; in the aching of sickness, or the decay of age; in disappointments, bereavements, losses, injuries, reproaches; in heaviness of the heart, or its sickness amid delayed hopes. In all these things, from childhood's little troubles to the martyr's sufferings, patience is the grace of God, whereby we endure evil for the love of God.—*E. B. Pusey.*

OUR YOUNG FRIENDS

A Summer School

By Louise Manning Hodgkins

There's a school in the woods, in the heart of the thicket.

How do I know? I have been there today;
You may go when you please, without any ticket,
And if you get tired, you don't have to stay.

The lessons are queer, but enough sight more jolly.
Than screwed to a desk you ever can learn;
For you sit on a stump or under a holly,
Or even lie down on a sweet bed of fern.

But you have to sit still as down on a thistle;
Stillier than under the worst teacher's thumb;
For if you speak out, or laugh, or even whistle,
The dear little teachers will all become dumb.

Birds know how to count—'t is as certain as heaven,
For each puts the same lot of eggs in her nest;
It may be it's three, or five, or even seven,
And only even numbers seem not in request.

The way a bird walks or keeps his tail going,
Or hops, skips or jumps, you soon learn to find
Is as good as his note for readily knowing
All the birds of a family, order, or kind.

In a hole in the wall I was but climbing over
I found some green leaves stored for three inches deep;

When out popped a weasel covered with clover;
I really had caught a weasel asleep.

Then the loveliest squirrel leapt over the bushes,
Flying quite like a bird as I need not explain;
Do you know he has skin, that if outward he pushes
He can travel along in his own aeroplane?

Faith in Her Father

A gentleman saw two children before him in the cars, a boy and a girl. Both looked tired. They were traveling alone. Toward noon the little girl got up from her seat, and presently he saw her kneeling on the floor, with her head bowed in the cushion. Was she sick? Did she find this an easy way to sleep? No, she was praying.

"What are you doing, my little girl?" he asked, when she got up.

"I was saying, 'Our Father, who art in heaven,'" she said.

"And what are you saying it for now?" he asked again.

"I'm so hungry," she said.

"We've been traveling two days," said the boy, "and our luncheon is all gone."

The gentleman wished he had something in his pocket, but it was empty. At the next stopping place he went out himself and bought something for the children to eat.

When he handed it to the child, "I knew it would come," she said, looking up with a blush of joy upon her face. "Did God send you, sir?"

Yes, God sent the gentleman. The child did not see how the cars were to furnish the "daily bread," going so fast, and no pantry. But the Son of God taught her to pray, "Give us this day our daily bread"; and the little girl believed it. She asked him and God well knows ever so many ways to answer our prayers. You see, he let a kind gentleman bring her some.

There is a small word in the Bible of which some people ask, "What does it mean?" The word is faith. What is faith?

It is asking God, believing and trusting him. That is what the little girl did—and it is the kind of asking which God loves and loves to answer.—*Exchange.*

Praise the Lord for the pleasant people He has let loose in this world.—*Anon.*

Just digging my toes in some ground that felt hollow
I came upon rose-hips, old acorns, and yarn;
Then a lot of old chestnuts and hazels to follow
Came tumbling all out of this squirrel's old barn.

An odd little creature was on a tree piping:
You would thought he was made out of lichens and bark;

For he had the very same kind of a striping;
He's a sort of a toad, but a trifle more dark.

Then what did I see but some sticks truly walking,
All jointed and green like a tiny bamboo;
'T was a kind of a grasshopper, barring his talking,
And 't was sport to consider the stunts he could do.

O when you're not dulled with reading and spelling,
And go to a school where they just see and hear,
Even a hare from a rabbit is dead easy telling
By the little black spot in the tip of his ear.

They never play truant who this course are taking,
For you've all run away when you get to the school;
And you can not be punished for any rule breaking,
Because at this school there isn't a rule.

The old red brick schoolhouse may do for cold weather,
But when summer comes with bird, squirrel, and bee,

What with sunshine and trout brooks and all things together,
The school in the woods is the best school for me.

—*Fayre Hounes, Wilbraham, Mass.*

Right Always Wins

Right is the force that is meant to rule the world. Wrong things stand out, boldly, perhaps, at times, seeming to overshadow the right things. The right, however, is working along quietly, but surely, all the time. Many men live honest, useful, upright lives, for the one who goes far astray. Crime makes a big noise; but the right, no matter how quietly it is done, makes the biggest and most lasting impression. Right wins in the long run. One wants to keep that fact in plain sight every day in life. Better yet, one wants to step into its ranks; to march side by side with its forces; to bear glorious part in its battles and its victories, and help in every way possible this rule of right.

Beauty of achievement, whether in overcoming a hasty temper, a habit of exaggeration, in exploring a continent with Stanley or guiding well the ship of state with Gladstone, is always fascinating, and, whether known in a circle as large as the equator or only in the family circle at home, those who are in this fashion beautiful are never desolate, and some one loves them.

Great occasions do not make heroes or cowards; they simply unveil them. Silently and imperceptibly we grow and wax strong; we grow and wax weak; and at last some crisis shows what we have become.—*Canon Westcott.*

Tact is, after all, a kind of mind reading, for sympathy is one of the mind as well as of the heart.—*Sarah Orne Jewett.*

A slumbrous silence of abundant light, of the full summer day, of the high flood of summer hours whose tide can rise no higher. A time to linger and dream under the beautiful breast of heaven, heaven brooding and descending in pure light upon man's handiwork. If the light shall thus come in, and if its mere loveliness overcome every aspect of dreariness, why shall not the light of thought and hope—the light of the soul—overcome and sweep away the dust of our lives? —*Richard Jeffries.*

The Helmet of Hope

Our word "hope" spring from the Anglo-Saxon root meaning "to gape," as small bird in the nest do, opening wide their bills expecting that the parent birds will fill them. Compel yourself to persistently keep vision on the brighter side. "Your potatoes are rather small," he said. "Yes, but there's lots of them in each hill," I said. "But there are many things I did not want to see I don't have to see now," he said with a cheerful smile. You remember how St. Paul tells the Christian soldier to be sure to keep his head protected with the "helmet of the hope of salvation." That is to say, though the fight be tough, expect to vanquish; keep the fear of being vanquished out of your thought. You remember William Carey's motto: Expect great things from God; attempt great things for God."

But the nerve for the attempting lies in the expecting. I have found that when I won't see the dark side, but will see the bright side; when I believably expect, somehow the mist of my depression begin to break and the fair blue builds its dome above my head.—*Dr. Wayland Hoyt.*

Half Boys Not Wanted

"Hail to the skillful, cunning Hand!
Hail to the cultured Mind!
Contending for the world's command,
Here let them be combined."

When the American boys of thirty years ago left home each school day for their lessons they thought or worried about little beside the recitations in reading, writing and arithmetic—the three R's. If they had studied at home it was something that was food for the brain—made them think better. No one in those days thought of much improving the hand or the eye. If the head was well looked after the other parts of the body could shift for themselves—at least the schools made no effort to educate or train these useful members.

Over in Europe things were very different. The people in Germany, for instance, thought that since so many boys make their living in after life by means of their hands it would be a splendid thing to provide some kind of training which would make the hand better prepared to do its work. The Germans, therefore, put manual training into their schools. Many of the boys of thirty years ago, who were trained in Germany, are to-day superintendents in our large manufacturing plants, while the book-taught boys of America are clerks and helpers.

It was about thirty years ago that Dr. Calvin M. Woodward of St. Louis, after a study of the schools in Europe started a manual training school in St. Louis, Mo. He wanted American boys to be whole boys, well balanced. He was keen after a fertile brain, but he wanted it to direct a skillful hand. The motto he adopted for this new kind of school is given at the head of this article.

Thirty years have gone by since Dr. Woodward made his experiment, and, as a result, every large city in the United States has one or more manual training schools. This is an interesting bit of history and it should have a special meaning to every boy who takes time to think about his future. One point seems perfectly clear, and that it is that boys cannot afford to neglect the training of their hands. We are coming to an industrial age—an age when the man who can only think well will find himself left at the post by the man who can do as well as think.—*In The American Boy.*

If a man discovers, or his friends discover for him, that he cannot breathe on the heights, he is not bound to stay there till he expire. The low lying fields know also the sun and the stars and the winds; "all sweet things, brother."—*Holbrook White, in Atlantic Monthly.*

We are going to be through this life before very long. The longest life is short when it is over; any time is short when it is done. The gates of time will swing to behind you before long; they will swing to behind some of us soon, but behind all of us before long. And then the important thing will be . . . not what men thought of us, but what He thought of us, and whether we were built into His kingdom. And if, at the end of it all, we emerge from life's work and discipline crowned souls, at home anywhere in God's universe, life will be a success.—*Borden P. Bowne.*

Jesus Entering Jerusalem

International Sunday School Lesson for August 28, 1910
(Matt. 21:1-17).

Golden Text: "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord."
—(Matt. 21:9).

Time: Sunday, April 2, A. D. 30.

Places: (1) Mt. Olivet, (2) Bethany, (3) Jerusalem.

Daily Home Readings

M. Matt. 21:1-17;—Tu. John 12:12-19;—W. Luke 19:37-48;—Th. Psalm 8;—F. John 2:13-22;—S. 2 Chro. 29:15-20;—Su. Psalm 118:14-26.

BY REV. E. B. BURROUGHS, A. M., D. D.

Well might the populace salute Him as they did, for He was and is The King! Though clad in meanly garments and riding upon an ass He was, nevertheless, King of Kings and Lord of Lords. In that form, divested as it was of every vestige of earthly pomp and splendor, was the King of Glory. Angels had delighted to do Him honor, and casting their glittering crowns at His feet, had lifted up their voices in acclamations of praise. Why should not man! Yes, let the welkin ring with the cry: "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord!" Yes, bring forth your palm branches and wave them high! Yea, cast your garments before Him and shout His praises! Why? Because the King of Glory is now coming into His own. Soon, very soon will He triumph over the power of darkness and ascend His throne! Do you wonder that He enters Jerusalem in triumph now? If so, cease to wonder, for He knows that His own mighty own shall bring salvation.

"Let the hallelujahs emphasize to us the fact that Christ is our King. He exercises His office by ruling and conquering all His and our enemies. Let us learn to express our homage to Him. Let us remember that Truth is His scepter, love His force. Because of this we have received from Him pardon and grace, and a title to eternal life.

The triumphal procession of Christ is still going on. Already it numbers countless millions who, as the multitude cast their garments before Him as He rode in triumph, have cast their talents, their money, their time, before Him, and are to-day crying: "Hosanna! Hosanna in the highest! Blessed is he that hath come in the name of the Lord!"

Jesus had now, for three years, assumed the character of a public teacher. Many regarded Him as an extraordinary being. They were not quite satisfied, however, that He was the Messiah. They still waited for the coming of "the consolation of Israel." The Passover now draws near. Multitudes follow to "the Sacred City" to observe the festival. They must by all means "keep the first." Our lesson to-day witnesses the first day of the last week of Christ's earthly life.

Light on the Text

1. And when they drew nigh unto Jerusalem, Jesus and His disciples having reached Bethany on Friday evening spent the Jewish Sabbath there. On the first day of the week they, together with others came up to the city of the Great King. Three times, at least, before this, Jesus had visited Jerusalem. Bethphage. House of figs. Bethany. House of dates. These were suburban villages near to one another, and lying on the direct road to Jerusalem. The latter place was the home of Mary, Martha, and Lazarus, at whose house the Saviour often found a place of rest. The Mount of Olives. A hill east of Jerusalem, so called because of the olive trees upon it. Sendeth first two of His disciples. Possibly Peter and John.

2. Go into the village, Bethphage. Ye shall find an ass tied. In the East the ass is in high esteem. Moreover every Jew expected, from the words of one of the prophets (Zech. 9:9), that the Messiah would enter Jerusalem riding upon an ass.

3. If any man say ought. Should anyone, whether owner or not, question you about releasing and leading the ass away. The Lord hath need of them. Practically, "He is needed for

the service of God." This command and reply "show the feeling of sovereignty with which Jesus acted." Straightway He will send them. According to the Revised Version this is a promise on Jesus' part to send back the colt to its owners.

4. All this was done. The commands of Jesus and the acts of the disciples. That it might be fulfilled which was spoken by the prophet. The passage referred to is quoted from Zech. 9:9.

5. Tell ye the daughter of Zion. "One hill of Jerusalem, representing the city." Behold, thy King cometh. Jesus was the true King of the Kingdom which He was now about to establish. This was the first time that Jesus distinctly put forth His claim to royalty. Meek. Not ostentatiously—with great pomp and splendor, but humbly and peaceful. And sitting upon an ass. The horse was used for war, for dignity; the ass for common uses of peace. His manner of coming was prophetic of His Kingdom.

6. The disciples *** did as Jesus commanded them. They did not comprehend the import of what was about to transpire, yet, they obeyed their Lord and Master. We should do likewise. It is always safe to follow the commands of Jesus.

7. The ass, and the colt. "The untrained colt could be led more easily when accompanied by the mother." Put on them their clothes. Not having a saddle they substituted their clothes therefor. And set him thereon. Mark says: "And he sat upon him."

8. And a very great multitude. The city was filled with passover pilgrims. A part of these is here referred to. Spread their garments in the way. An Oriental mark of honor at the reception of kings on their entrance into cities. (2 Kings 9:13). When Xeroes crossed the Hillsprout the people strewed the way with myrtles. Others cut down branches. The action was continuous. "As Jesus advanced, they kept cutting branches and spreading them."

9. The multitudes that went before, and followed. "The procession formed in two separate parts. The foremost led the day as an advance guard; then Jesus riding; and last, the rear band. Stanley assumes that the first band came from

the city, and the rear from Bethany." Saying, Hosanna. A holy hurrah meaning, "O save!" It has the same significance as "God save the King!" That they understood and meant the significance of their cry is a question: To the Son of David. The natural and expected heir to the throne. Cometh in the name of the Lord. The sent of God. Hosannah in the highest. "Save now in the highest." "An appeal to the invisible Jehovah on his throne, to establish the reign of the Messiah on earth."

10. All the city was moved. The attendant excitement stirred the great city. Who is this? This question was, no doubt, asked by those who had not gone out into the way along which the procession had come.

11. This is Jesus, the Prophet of Nazareth, of Galilee. This answer was made "by the newcomers from Galilee and other places when our Lord had taught and wrought miracles."

12. Cast out. Doubtless a second cleansing of the temple. See John 2:15-17. Those that sold and brought in the temple. This was considered sacrilegious and, therefore, unlawful. Money-changers. "The Jewish money being alone accepted for the sacred treasure, brokers were always on hand to furnish it in exchange for the foreign coin." Doves. Mostly used for sacrificial purposes by the poor.

13. A den of thieves. Instead of being used as it was intended it was being polluted by the treasure and transactions of robbers.

14. The blind and the lame came to Him. Sought Him in "the house of prayer." A better place could have been found. And He healed them. Had compassion upon them and healed them of their infirmities.

15. Saw the wonderful things that he did. Cleansing the temple and healing the lame and the blind. And the children *** saying, Hosanna to the Son of David. Even the children cried out and "entered with great zest into the praises of the Messiah." They. The chief priests. Were sore displeased. Angered because of His popularity and fearful lest the Roman governor's mercy should interpret the praises of the Son of David as treason against the government.

16. This verse tells how they acquainted Jesus with their wishes in the matter and His reply thereto. The quotation is from Psalm 8:2.

17. Went *** into Bethany. His familiar place of refuge from "the madding crowd." And lodged there. "Probably at the house of Lazarus."

Charleston, S. C.

A Righteous Life and Acceptable Worship

The Epworth League Devotional Meeting Topic for August 28, 1910

(Amos 5. 4-9, 14, 15; James 1. 25-27.)

BY EDMUND F. ALBERTSON, BUTLER, INDIANA

What The Scripture Means

Amos 5. 4-9. Amos was one of the messengers whom Jehovah sent to warn his people. He was a herdsman of Tekoa, a town in the territory of Judah, south from Jerusalem. He was a gatherer of sycamore fruit. This was probably a variety of fig. He says: "The Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel." He boldly denounced their gross idolatry and injustice. He did this with such vigor as to incur the wrath of the priests, who endeavored to have him silenced.

Jeroboam II. was king of Israel. His reign was a prosperous one in outward splendor, but he turned the hearts of the people away from their true worship. They were idolatrous and corrupt. Hear Amos speaking to them and giving warning. "Seek ye me," saith God. "Seek not Bethel and Gilgal." Graven images had been set up at these cities, and he tells them no help can come from that source. Although they had been very bad, he says if they will seek Jehovah they shall live; and as a faithful preacher or righteousness he warns them that the wrath of God may break forth upon them like fire.

In a sublime manner he shows the greatness of Jehovah, who maketh the seven stars and Orion and maketh the day dark with night. His purpose

is to declare the greatness of Jehovah above these idols they were worshipping.

Amos 5. 14, 15. The prophet was making a tremendous effort to lead these stubborn people from their evil. They were blind, thoughtless, selfish. He reasons with them, showing how much better it will be if they obey God and walk in fellowship with him. They should discern between good and evil. Another of the prophets, contemporary with Amos, pronounces a curse upon those who call evil good and good evil, who are wise in their own eyes and prudent in their own sight.

James 1. 25-27. This writer has much to say about works of righteousness. He who is a "doer of the word" shall be blessed in his deed. Pure and undefiled religion is to perform works of mercy, and live a life unspotted from the world. Here is his creed, a pure life, filled with good deed.

What the Topic Means To-day.

There is need of plain, earnest preaching. The fearless minister will tell people of their sins, and faithfully warn them. The chaplain of George IV was asked if he felt no fears when preaching to royalty. He replied: "I forget there are princes before me, and remember only that there are souls to instruct in godliness." Amos might have said some such words when he boldly proclaimed God's law and told the people of their wicked ways.

(Continued on Page Ten.)

Recent District Meetings

WINSTON DISTRICT

The Epworth League and Sunday School Convention met in St. John's Methodist Episcopal Church, Thomasville, N. C., June 16-19. Thursday morning, June 16th, the house was called to order by President P. L. Eccles. Welcome addresses on behalf of the citizens and church were delivered by the Rev. L. D. Twine and Miss Roberta Foster. Response by the president of the convention. The delegates from the various charges seemed interested in the work of the convention. Flowing reports told of the work being done on the various charges. At 8 p. m. the Rev. P. I. Wells, of South High Point, preached an excellent sermon to an appreciative audience. He is a fine speaker and has a bright future. Friday, June 17th was given to discussions and addresses that cannot help but mean good to young Methodism. At 8 p. m. a literary program was rendered. Excellent papers were read by Messrs. S. L. May Jr., Theodore Garraway and Miss Nettie Blackman. The choir, assisted by visiting talent, made excellent music. Saturday was given to routine business and sight seeing. Sunday morning at 11 a. m. the Rev. John W. Wells, of Morris Chapel, High Point, preached one of the best sermons ever delivered in St. John's Church; the pulpit seems to be his throne. At 3 and 8 p. m. the pastor, the Rev. J. P. Cook, delivered excellent discourses. Receptions were given to delegates by hospitable Thomasvillians. Mrs. Cornelia H. Taylor entertained in honor of her guest Friday night, while the local chapters gave a treat to the delegates and visitors Saturday night that will not soon be forgotten. The collection during the convention amounted to more than \$60. Dr. M. M. Jones, district superintendent, the Revs. J. W. Wells, P. I. Wells, S. L. May, L. D. Twine, D. E. Myers, Mistress Nettie Core, the president, and Mr. Theodore Garraway did much to make the convention a success. But they are by no means all, for the entire delegation was enthusiastic. The convention elected the writer president for the ensuing year. Many of the young people were inspired and led to think on noble things.—J. A. McRae.

SAVANNAH DISTRICT

Savannah District Conference convened in its thirty-seventh session at Chinch Chapel, Tarboro, Ga., July 20-24, District Superintendent E. D. Giddens, presiding. A number of distinguished visitors were introduced. The District Superintendent reported the District in fair condition. The pastors reported their work in prosperous condition. Every auxiliary of the Church was represented by its respective delegates. Many interesting subjects were discussed. Dr. R. N. Jackson, of Brunswick, Georgia, discussed "Causes and Preventatives of Tuberculosis and Sickness." Prof. E. T. Barksdale, President of Waynesboro Academy lectured in the interest of the School. Many of the pastors paid their subscription and a public collection was taken for the work. A number of sermons were preached during the meeting, and the spirit of evangelism ran high. The third quarterly conference was held in connection with the District Conference. The entire session from 8:30 to 11:30 p. m., Saturday was given to the literary exercises. Papers on timely subjects were read. There was a large congregation present at all sessions, and the coming of this District Conference to Tarboro will leave its impression on the entire community. Sunday morning a good old-time Love Feast was enjoyed. Preaching by the Rev. W. J. Hamilton and the Rev. E. D. Giddens, District Superintendent. The delegates and pastors were well cared for and we extend to the people of the charge through this column many thanks for their hospitality. Collection, \$74.85.—F. V. Reid.

SOUTH NEW ORLEANS DISTRICT

The twenty-first session convened in Mount Calvin Methodist Episcopal Church and was called to order by the District Superintendent, the Rev. B. Mack Hubbard, D.D. The Lord's Supper was administered by the Superintendent assisted by the Revs. W. R. Butler, J. F. Marshall, J. A. Landry and J. O. Richards. E. J. Sorrell was elected secretary; T. P. Norris, assistant. R. E. White, statistical secretary; Miss Roxana Williams, assistant; Master T. Hubbard, page. J. D. Wilson, D. S. Sloan, reporters. The District Superintendent addressed the Conference on "Ministerial Deportment." Mrs. B. M. Hubbard was

present and served as organist; Miss T. S. Boyd was also present. The Rev. T. A. Brown was present and the Rev. M. S. Davage spoke on the SOUTHWESTERN. Dr. E. M. Jones of the Board of Sunday Schools held the Convention. The Rev. Mr. Brown, of the African Methodist Episcopal Church was also present and introduced the Rev. Mr. Belt, of the Colored Methodist Episcopal Church. Attorney F. B. Smith was introduced. Mrs. L. Shallowhorne, president of the Ladies' Aid Society held a meeting with the ladies, twenty-two being present. Mesdames Mary Jackson, C. H. Tabor, Mary Harris, entertained the Conference on Friday. Dr. W. H. Logan preached the Missionary sermon, and the Mount Calvin Church was packed. Doctrinal sermon by the Rev. W. R. Butler. A letter of greeting was received from Dr. I. G. Penn. The Rev. Valcour Chapman, District Superintendent of the Lake Charles District brought greetings from his District. He spoke on "Tuberculosis." The Rev. W. M. J. Price, of North New Orleans District, was introduced. At 9:30 a. m. the Conference Love Feast was conducted by Revs. C. Spears and P. C. Colton. At 11 a. m. the Annual Sermon was preached by the District Superintendent. It was enjoyed by all. J. O. Richards represented New Orleans University. Closing sermon by T. F. Robinson. The Rev. and Mrs. J. D. Pool and his good people spared no pains in making it pleasant for the Conference.—J. D. Wilson.

THE GREENSBORO DISTRICT

The Greensboro District Epworth League and Sunday School Convention and the District Conference convened in joint session with the Mt. Carmel Church, West Greensboro, North Carolina, July 12. Sessions of Convention were presided over by Mr. J. M. Moffit, of Greensboro, District President of the Epworth League. Tuesday evening, welcome addresses by the Rev. R. W. Winchester, B.D., and Prof. U. S. Mumford; response by the Rev. A. H. Newsome and Mr. W. M. Graves. Annual sermon convention by Dr. J. D. Chavis of the Washington Conference. The Convention and Conference were greatly inspired and uplifted by the presence and the addresses of Drs. I. L. Thomas and I. Garland Penn, and District Superintendents, M. M. Jones, H. L. Ashe and W. R. Zeigler of the North Carolina Conference. Drs. S. A. Peeler and J. P. Morris also were much in evidence as earnest representatives of our beloved institution and the cause of education in general. At the close of the Convention a public installation was conducted by Dr. I. G. Penn. Officers Installed: Epworth League: President, Prof. U. S. Mumford, Greensboro; First Vice President, Mr. W. M. Graves, Raleigh; Second Vice President, Mrs. Ida Wright, Guilford College; Third Vice President, Miss Mary L. Dillard; Fourth Vice President, Miss Annie Caveness; Treasurer, Mrs. Lena Johnson, Greensboro; Secretary, Miss Lola B. Martin, Reidsville; Junior League Superintendent, Miss Bertha Carter, Reidsville. On Thursday morning R. W. Winchester was chosen secretary of Conference, A. H. Newsome and J. H. Lovell, assistants. Prof. U. S. Mumford was appointed to solicit subscriptions to the SOUTHWESTERN, and J. H. Lovell, reporter. The Annual Sermon was preached by the Rev. C. I. Withrow, A.M. Others, who preached during the week were the Revs. J. H. Lovell, B. F. Thomas and J. A. Maston. A resume of the reports made by the District Superintendent showed gratifying advances in the work of the District as compared with last year. Especial attention was paid to the number of conversions, accessions and baptisms, and the amount of benevolent collections. The Rev. Pease is very hopeful of having larger benevolent reports than ever before. One thing was noticeable in this Conference, and too, a thing that gives us somewhat serious concern, namely, that among the "Candidates for License to Preach" there was not one young man who had finished any course of training or preparation for the work of the ministry. Is this an exceptional occurrence or is it a common one throughout our colored Conference? Why this dearth of prepared young men in the recruiting ranks of the ministry? Another thing on the other hand was very gratifying, however, and probably this has some significant relation to the above inquiry—it was plainly observed that the laymen of the Conference were unusually interested in the question of a Better Ministerial Support. Some very strong discussions were indulged in on this subject. Resolutions were passed

endorsing the action of the Board of Home Missions and Church Extension looking towards the John Stewart Celebration next May under the direction of Dr. I. L. Thomas. Dr. I. Garland Penn told the Conference of the movement that is on foot to hold, next year four great Conventions during four consecutive weeks in Baltimore, Atlanta, New Orleans and St. Louis. The Conference passed resolutions endorsing the movement and pledging its cooperation. Resolutions were passed also endorsing the Foulk's Reformatory and Manual Training School for Colored criminals under the age of fourteen years, which institution has already been chartered under the laws of the State of North Carolina. On Wednesday night the Anniversary of the Board of Home Missions and Church Extension was held. Dr. I. L. Thomas delivered the address. Friday afternoon the District Woman's Home Missionary Society held an Anniversary, Mrs. Dr. M. M. Jones, President. Addresses given by Mrs. J. A. Laughlin, Mrs. W. T. Lomax, and Mrs. R. B. Withers were very pointed, thoughtful and well delivered. The Anniversary of the Freedmen's Aid Society Friday night. Address by Dr. S. A. Peeler, President of Bennett College. Sunday the program was as follows: Sunday School and Love Feast in the morning followed by a sermon by the Rev. Dr. Peeler. In the afternoon a sermon was delivered by the Rev. R. W. Winchester, B. D., and the closing sermon was preached at night by the Rev. A. H. Newsome. Thus closed one of the most interesting, inspiring and complete sessions of the Greensboro District Conference known in its history. Too much cannot be said for the good pastor, the Rev. J. A. Laughlin, and the kind, generous-hearted, hospitable people of Mt. Carmel. Surely no pains were spared to make everything comfortable and pleasant for all who were in attendance. The Conference is to meet next year at Oxford, North Carolina.—J. H. L.

WOMAN'S FOREIGN MISSIONARY SOCIETY, SEDALIA DISTRICT

Held its third annual meeting in Taylor Chapel at Sedalia, Missouri, July 8-9. Welcome addresses by Mrs. Susan Anderson, of Sedalia, and Mrs. Ferrel, of Centerville. At eleven o'clock the pastor, the Rev. J. Will Jackson preached an excellent sermon. In the afternoon Mrs. Maggie Baker, of Warrensburg, read an inspiring paper on "What the Rally Cry Means to Sedalia District." Mrs. Vina Morgan, of Centerville, presented a paper on "How to make Auxiliary meetings interesting," which was asked to be printed. Many interesting questions and papers were presented during the meeting.

The subject of "Tithing", presented by David Brown, who is an invalid and is also a son of the late Rev. J. W. Brown formerly a prominent minister in Central Missouri Conference, provoked much good discussion. It was encouraging to see the children and young people doing all they could to add success to the meeting. The next district meeting will be held at Centerville, the first week in June, 1911. Officers elected were: President, Mrs. James Mason, Sedalia, Mo.; first vice president, Miss Susan Anderson, Sedalia, Mo.; second vice president, Mrs. Mattie Blackburn, Centerville, Mo.; third vice president, Mrs. Mattie Baker, Warrensburg, Mo.; corresponding secretary, Mrs. Vina Morgan, Centerville, Mo.; superintendent childrens' work, Mrs. Mattie Buford, Sedalia, Mo.; treasurer, Mrs. Hattie Holbert, Sedalia, Mo.—Anna A. Hanley.

SOUTH CAROLINA CONFERENCE

The Woman's Home Missionary Society of the South Carolina Conference convened in annual session in Trinity Methodist Episcopal church, Camden, S. C., June 17, 1910. Most of the conference officers were present as was also the field secretary Miss B. M. Garrison. This being our first meeting of this kind, our delegation was not in numbers what we had hoped for but this was accounted for by the constant rains for two weeks previous. The meetings held were most profitable. Miss Garrison left no plan untried to place the work and needs before the convention. She gave an impetus to what was done, and an inspiration to do more. Every woman feels it her individual duty to help raise the \$100.00 (and more) asked for Browning Home. We left the convention with the cry "We can if we will." Conference officers elected for another year: Mrs. M. B. McLeod, President; Mrs. L. A. J. Moorer, Treasurer; Mrs. M. F. B. Cottingham, Corresponding Secretary; Miss C. D. Jenkins, Recording Secretary. District

(Continued on Page Ten.)

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to Eaton & Maine, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

A SUGGESTION

(Continued from Page One.)

making Negroes, and race conflict should not be regarded so lightly as to be brought on by any such trivial incident. This simply serves to show how delicate and ticklish the race situation is in many sections of our country.

And it leads us to suggest what has already been brought forward in one way or another, that there should be a committee in each community composed of conservative and intelligent men of both races, who should confer together when such matters and occasions arise. This in the first place would forestall the rabble of both races, for the rabble loses its head and acts without reason. Such a commission would give a chance for an unbiased and impartial investigation of current rumors or gossip or of any situation as it may exist. And this would preserve the rights and self-respect of both races in any situation that may arise. It certainly would be infinitely better for the Negro; it would place upon him a responsibility which he would honor and respect and would be a means of bringing the races closer together.

THE TRIAL SUBSCRIPTIONS

During the month of May and the first day or two in June more than 4000 subscriptions were added to our list on the trial subscription proposition of twenty-five cents for three months. These subscriptions expire in a week or two. We are exceedingly anxious to retain each one of these of our new readers. To this end we are appealing to our pastors to assist us in this matter for in so doing our permanent subscription list will be materially increased. The securing of these trial subscriptions will be waste of energy if we are not able to retain them and make them yearly subscriptions. We hope; therefore, that our District Superintendents and pastors will take this upon their hearts and push the canvass very vigorously. We also appeal to each new reader to renew his subscription before the expiration of the present subscription. The yearly subscription, the price of which is \$1.25, should begin at the end of the present trial subscription.

The SOUTHWESTERN pleads for the earnest cooperation of all our friends to this end.

One of the most interesting features of our twenty-four schools in the South is their distinctive Christian character and influence. Every one of these schools is distinctively religious, not to say denominational, for students of all denominations are welcome; but in every one of these schools the spirit is warm with religious fervor. Great revivals, such as our fathers used to see, are constantly occurring in these institutions. This means a great deal in the building up of our people. This is the corner stone. Young men and young women coming from such institutions can not but be a power in the community in which they live. As the fact was proven a short time ago, not one of the inmates of the prisons in the sixteen Southern States had ever had a certificate from any of our Christian schools. The young men and young women educated in our Methodist schools do well. They are builders in our race, reliable ever in whatever occupation they are engaged; they carry with them the stamp of honor and good conduct received in our Christian schools.

Of General Interest

THE SCHOOL CHILDREN

The care for the health of the children is of more importance to the nation than to care for their education, because the latter is useless without the former. A world wide movement is in process to find out how to educate the mind without weakening the body. Our scholars are being seriously injured by nervous overstrain. High pressure and long hours are bad economy in schools, as in factories. School children are often exposed to contagious diseases before the local health board hears of it. Backward children with defects of eye, ear, nose and throat are improved both in intellect and morals by medical treatment. The health of school children often suffers from bad ventilation, lighting, seating and sanitation. These facts demonstrate the need of medical inspection in the schools, which is now the exception rather than the rule.

LENGTHENING LIFE

The records show that mortality decreases with the advance of hygiene. In Havana the death rate, after the American occupation, fell from over 50 to about 20. In Lawrence, Mass., after the installation of a pure water supply, the death rate from typhoid was reduced by 80 per cent. In Prussia, the death rate from smallpox has been decreased by compulsory vaccination from 25 to 1.5. The death rate from yellow fever in the United States has been reduced to practically nothing. At present, in Massachusetts, life is lengthening at the rate of about 14 years per century; in Europe about 17, in India, where medical progress is practically unknown, it remains stationary. Carefully estimating the results that can be secured in preventing various diseases, it is a safe, minimum estimate that 15 years can be added to the average human life, by living up to our present medical knowledge.

THE INDIAN LAND SCANDAL

Senator Gore has caused the nation to sit up and take notice by his startling charges against men high up in the councils of the nation who are connected, says the blind Senator from Oklahoma, in the Indian land scandal. The main points in the discussion can be stated briefly: J. F. McMurray, an attorney at McAlester, made a contract with 10,000 Choctaw and Chickasaw Indians in Oklahoma to sell 450,000 acres of coal and asphalt lands to a New York syndicate for \$30,000,000. McMurray and his associates to receive \$3,000,000 when the deal went through. Senator Gore introduced a resolution in the Senate demanding that all contracts with the Indians should before consummation be approved by Congress. It seems thus far all agreed. Now Senator Gore says that Jacob L. Hamon, a former Republican national committeeman from Oklahoma, offered him a bribe of \$25,000 and afterward of \$50,000, if he would withdraw his opposition to the scheme. The Senator also said that Mr. Hamon told him that Vice President Sherman, Senator Curtis of Kansas, Representative Bird S. McGuire of Oklahoma and other public men were interested in the contract, and wanted it validated. All these persons immediately and emphatically denied all connection with this contract.

EVERY MAN'S JOB

In order that the national vitality may be conserved, every man must pay attention to personal hygiene. By so doing, many of the world's most vital men and women have turned weak constitutions into strong ones. The first essential is pure air. The abundant use of fresh air is an almost certain preventive of colds. The windows of living and work rooms, as well of bed rooms, may be left open in winter if a window board is used to deflect the air upward. An abundance of light is almost as necessary as plenty of air. "Where sun and air enter, seldom the physician enters often." A proper diet is essential to health. The avoidance of over-eating, of excess in meat and the observance of thorough mastication are wholesome rules. Drug habits are poisonous, so is tobacco in a minor degree. The use of alcohol predisposes to tuberculosis and numerous other diseases. An abundance of exercise and plenty of bathing is another essential in preventing disease. The danger signal of fatigue must always be observed. Purity of life is essential to health. The diseases resulting from immorality are known to predispose to other diseases and greatly shorten life.

The cumulative effects of habits of personal hygiene cannot be overestimated. Breathing, eating, working and sleeping are matters of daily habit. If they are wrong, the evil however slight, produces cumulative effects more subtle, but often more powerful than the effect of sudden inaction or accident. Those who practise correct habits from these common functions will be largely immune from disease and even if they take no active part in the public movement for saving the life of the people, are still helping to conserve the vital resources of the nation.

THE NATIONAL INDEPENDENT POLITICAL LEAGUE

At the recent meeting of the National Independent League held in Atlantic City, N. J., the following resolutions were adopted:

"The National Independent Political League is an organization of Colored people who believe the salvation of their race and the nation depends upon an intelligent use of the ballot.

"We call attention to the fact that to-day no civilized country on earth can parallel the United States in the wholesale murder of innocent men, in the helplessness and inefficiency of the judiciary.

"Texas has outrun Kisheneff, color prejudice is worse than caste, Jim Crow cars are indefensible and recent decisions of the supreme court are repugnant to the fundamental principles of justice and democracy.

"What shall we do? Vote, vote right and vote independently. We Negro Americans have at least a half million effective votes. Hitherto we have given these votes blindly to one party and received in return a few paltry offices. That party has repeatedly broken its pledges to us, while Theodore Roosevelt has given us Brownsville and William Taft in a weak surrender to prejudice has dismissed worthy officers simply for being black.

"Our uncritical and unquestioning support of one party has proven disastrous. Like the mass of laborers of the land we have sold our high privilege too cheaply. In return for support at the polls Colored Americans must hereafter demand protection, education, equality of opportunity and justice.

"The present two leading parties have denied us these things. The Southern Democrats have disfranchised thousands of our voters and the Republicans have let them do it with faint and fainter protest.

"It is time therefore for an independent movement in politics. We should refuse alliance with either of the two dominant parties at present, and confine our attention to men; we should vote and vote only for congressmen and other candidates for office who pledge themselves to advocate the following measures:

- "1. The enforcement of the Constitution, to stop disfranchisement and peonage.
- "2. The passage of a national anti-Jim Crow law.
- "3. National aid to education with the same opportunities to all children.
- "4. National legislation against lynching and mob law.
- "5. The restoration of the discharged Brownsville soldiers.

"To candidates of any party who pledge themselves to these measures we pledge our own votes and the votes of all black men whom we can persuade to stand on their manhood and vote like freemen."

The election of officers resulted as follows: President, Bishop Alexander Walters, New York; Organizer, the Rev. J. M. Waldron, Washington, D. C.; Assistant Organizer, W. C. Payne, Alexandria, Va.; Recording Secretary, W. C. Neill, Washington, D. C.; Corresponding Secretary W. M. Trotter, Boston, Mass.; Treasurer, M. W. Gibbs, Ark.; Financial Secretary, the Rev. S. L. Corrothers, Washington, D. C.; Chaplain, the Rev. L. G. Jordan, Louisville, Ky.; Sergeant-at-Arms, the Rev. J. F. Moreland, Atlantic City, N. J.; Vice Presidents, the Rev. Byron Gunner, Hillburn, N. Y.; Dr. J. L. Johnson, Ohio; W. T. Ferguson, Washington; the Rev. J. H. Wiley, Providence, R. I.; Wm. D. Johnson, Boston, Mass.; and W. F. S. Cook, Maryland.

The Edward Everett Hale statue to be erected in Copley Square, Boston, is to bear the inscription—"Edward Everett Hale, Man of Letters, Preacher of the Gospel, Prophet of Peace, Patriot, 1822-1909. 'Look up and not down. Look forward and not back. Look out and not in. Lend a hand.'"

People of Interest

One of the very best churches in our colored Methodism is Wesley Church, Los Angeles, California. When the General Conference met there in 1904 our congregation was worshipping in a small frame structure; now we have in Los Angeles, through the enticing efforts of the Rev. G. R. Bryant, a fine building costing \$40,000.00 and the mem-



DR. L. M. HAGOOD

bership has been increased proportionately. Some time ago Dr. Bryant was transferred to the Lexington Conference and Dr. L. M. Hagood whose picture heads this column was placed at Wesley, Los Angeles. The people received Dr. Hagood gladly and he is impressing himself upon that Western city with telling effect. Dr. Hagood is a fine preacher, and a consistent pastor and as an author is known throughout the church.

Mississippi Odd Fellow, official organ of the Odd Fellows in Mississippi, is edited by Prof. E. H. McKissack with marked success.

Mrs. J. O. Williams and children of Marshall, Texas, are spending the summer in St. Louis, Missouri, with Mrs. Williams' brother.

The minutes of the last session of the Florida Conference are before us. The secretary, the Rev. S. A. Huger has done his work well.

Miss Flora Mitchell, superintendent of Thayer Home, returned to Atlanta, Georgia, last week from Bangor, Maine, where she has been spending the summer.

Dr. N. R. Clay of Holly Springs District reports that to date his District has reported \$900.00 for the benevolences. The other Districts must move up if they keep in sight.

Prof. A. E. Meyseek the brilliant principal of the High School of Louisville, Kentucky, declines the appointment as President of the Kentucky Normal and Industrial Institute at Frankfort, Kentucky.

Mrs. I. B. Brazier wife of Dr. A. W. Brazier of Slidell, Louisiana, and their little daughter, Lizzie, have just returned from a fortnight spent with her mother-in-law, Mrs. A. B. Jones, at Hahnville, Louisiana.

Mrs. Butler, wife of the Rev. W. R. Butler of First Street Methodist Episcopal Church, this city and her mother, Mrs. A. E. Smith, are spending several weeks with Mrs. Sarah Banks of Vicksburg, Mississippi.

The Rev. J. O. Williams, District Superintendent of the Marshall District, fell from a buggy and sustained a severe sprained ankle. At present he is in bed but hopes to be out in good time for his District Conference.

Bishop Cranston, until the middle of September, may be addressed at Ludington, Michigan. After that time he will begin his round of Conferences in the Northwest, and may be addressed at 57 Washington Street, Chicago.

Governor Hadley of Missouri, has appointed Dr. J. Will Jackson, pastor of our church at Sedalia, a delegate to the Negro National Educational Congress, which convenes for a three days' session in St. Louis, Missouri, on August the 25th.

Mr. John A. Lankford, the pioneer architect of the race, has become a member of the architectural staff of the Ladies Home Journal. He has been asked to submit eight specifications and will receive a liberal sum for the articles accompanying them.

The Hon. Charles Banks of Mound Bayou, Miss., has been appointed secretary-treasurer of the Masonic Benefit Association of Mississippi. This is a good appointment. Mr. Banks is thoroughly capable and will give a good account of himself in this position.

Prof. Thomas Jesse Jones, expert statistician of the Census Bureau, in charge of Methods and Results, who has been connected for some years with Hampton Institute, is to occupy a chair in Sociology at Harvard University where he will also give instruction in theology.

Mr. P. M. Burke of this city is visiting his sister, Mrs. Evelyn E. Johnson, at Danville, Virginia. Mrs. Johnson was formerly of New Orleans and then of New York, having practiced as trained nurse both in New York and Hampton, Virginia, where she finished her course.

A woman of 60 years of St. Louis, Mo., has set herself the task of demonstrating that a woman is not necessarily old with three-score years to her credit, by swimming four miles. She is a native German, but came to St. Louis many years ago. She learned to swim six years ago and has since used it as a daily exercise.

In Canton, China, native merchants have started a new boycott against all products of the United States on account of alleged ill-treatment of their countrymen in this country. The particular complaint is that the detention sheds on Angel Island in San Francisco Bay are objectionable and harsh to the Chinese immigrants.

Miss Caroline Hazard for the last eleven years president of Wellesley College and one of the best known women educators in the country has resigned, and her resignation has been accepted by the Board of Trustees of the College with regret. The resignation is due to poor health of the last few months which has considerably hampered her in her work.

Raymond G. Brown, a man totally blind since the age of 8 years, recently began his duties as an assistant to Henry A. Wise, United States District Attorney. Mr. Brown is a member of an old New England family. His parents were wealthy and he has no need to work, but he is an accomplished lawyer and comes with the highest recommendation.

Dr. W. C. Clay, our pastor at Itta Bena, Mississippi, a few weeks ago, was stricken with a slight attack of paralysis. His congregation voted him last Sabbath a leave of absence. The Doctor will seek competent medical advice and will travel hoping thereby to regain his health. Dr. Clay is one of our strongest men and his affliction is regretted by all.

The Rev. L. D. Williams, pastor of St. Paul Methodist Episcopal Church at Birmingham, Alabama, and treasurer of Central Alabama Annual Conference, passed to his reward July 12th. His passing was from the home of his brother, the Rev. B. S. Williams at Hattiesburg, Mississippi. Bro. Williams was doing a great work and his place will be hard to fill.

The Rev. W. A. Oates is the popular and efficient pastor of our church in Natchez, Mississippi. Bro. Oates was assigned to this appointment at the last session of the Mississippi Conference and although both he and his good wife were thus called upon to live on scant means he has gone steadily forward and has accomplished much for Methodism in this difficult field. The debt has been reduced and the interest paid until 1911. This is a worthy case where a liberal public may wisely invest for the good of the Kingdom. Send contributions to the Rev. W. A. Oates, Natchez, Mississippi, and they will be duly acknowledged.

Miss Josephine E. Holmes, principal of Normal Department of Wiley University, Marshall, Texas, is taking a course of study at Chicago University. Miss Holmes attended the convention of the National Association of Colored Women which assembled in Louisville Kentucky, July 10-15, and read a paper before that body on "The Mother's Responsibility in the Intemperance of Her Sons." For nine years Miss Holmes has been the very acceptable Recording Secretary of this great organization among colored women and, as under the constitution she could serve no longer in that capacity, she was unanimously elected auditor, a position which by experience and knowledge of the clerical work of the Association she is prepared to fill with credit. To show their appreciation for Miss Holmes' services as Secretary, the women of the organization on the night of the great banquet presented her with two exquisite hand painted pieces of china.

News Paragraphs

A new era of wholesome legislation is expected for the Indians as a result of the land deal probe at Muskogee, Oklahoma.

President Taft has authorized the use of troops to fight forest fires in Montana, Idaho, Washington, Oregon and California.

Chairman Roland P. Falkner of the Liberian Commission is in England negotiating for the Lebanon loan of one million five hundred thousand dollars.

More than 25,000 delegates are in attendance upon the Temperance Convention in Boston. They will represent 750 societies and more than 600,000 members of the organization.

The official decision of the attorney-general of the United States is that there is no law that will permit the removal of the statue of General Lee from Statuary Hall in the Capitol at Washington.

It is announced from Peking that Colonel Roosevelt will visit China this year. Prince Tsai-Tao, who met Mr. Roosevelt in London, extended to him a cordial invitation, and Mr. Roosevelt promised to come.

Great Britain proposes to commemorate the centenary of the birth of David Livingstone, which occurs in 1913, by a fund for the rehabilitation of Charing Cross Hospital where Livingstone studied before taking his doctor's degree.

Captain and Mrs. D. J. Gilmer who have been in the Philippine Islands for a number of years reached San Francisco last Friday. Capt. Gilmer has been in the Scout Service of the United States and is a brave and capable soldier.

Dr. Bstwick Hawley, the oldest alumnus of Wesleyan University, class 1832, died in Saratoga, July twenty-ninth, at the age of ninety-six. He was one of the best known Methodist Episcopal clergymen in northern New York.

The convict farms, the richest in the State of Louisiana, which are worked with labor without pay, the Governor says must be sold because it does not pay to work them. This is a very poor advertisement for Louisiana as an agricultural State.

The general strike of all building trades workers ordered in Chicago will affect from fifteen thousand to eighteen thousand men. The trouble is caused by a jurisdictional fight between the machinists and elevator construction men employed by the Otis Elevator Company.

That the situation in China causes concern is shown through the action of the State Department, which has notified Minister Calhoun to take steps to protect Americans and their property, and to be especially watchful of disturbances in the Hunan province, which harbors most of the revolutionary leaders.

The famous Wiley University Quartette was recently in Mexico, Mo., under the directions of the national W. C. T. U. Great audiences greeted the quartette and Mrs. Eliza Peterson, national organizer of the W. C. T. U. The meetings were held under the auspices of the Mexico Ministers' Alliance, of which Rev. J. M. Harris, D. D., is president.

The compulsory school attendance bill before the Legislature of Louisiana provides for a truant officer appointed by the Board of School Directors, and also provides for the gathering up of those children who have not parents or guardians, and are not inmates of any institution, and placing them with some responsible person or establishment, according to the discretion of the Judge of the Juvenile Court.

Among the new buildings for the government at Washington, made possible by the appropriations of the last Congress, are those for the Bureau of Engraving and Printing, for the State Department, for the Department of Justice, for the Department of Commerce and Labor. The building for the Bureau of Engraving and Printing will have a frontage of 850 feet, constituting it the longest building in Washington and perhaps in the country. For its erection, \$1,500,000 has been appropriated. For the others Congress appropriated \$8,000,000, with \$200,000 immediately available for plans. A building to house the geological survey, the Indian office, the general land office, and the bureau of mines, is also projected at a cost of not less than \$2,500,000; and other appropriations will make possible the purchase of property for park and building purposes.

Recent District Meetings

(Continued from Page Seven).

presidents:—Mrs. M. E. Gordon, Bennettsville, Mrs. D. J. Sanders, Beaufort, Mrs. S. A. Chaplin, Charleston, Mrs. C. H. Asbury, Florence, Mrs. Addie Rogers, Greenville, Mrs. L. G. Fordham, Orangeburg, Mrs. Annie Bomar, Spartanburg, Miss R. C. Brown, Sumter. The district presidents will organize and begin the systematic planning for our next year's report. Let us make our good and profitable beginning an indication only for the future. We feel that we have been divinely led.—Mrs. M. F. B. Cottingham, Corresponding Secretary.

OKLAHOMA DISTRICT

Davis and Sulphur Charge.—Our second quarterly meeting was held here July 1st, with Rev. W. F. Smith, district superintendent, in the chair. Good reports were rendered by all of the officers. Two able sermons were preached by the superintendent with much force and power. Three were added to the church. Ten (10) acres of land were given to us for school buildings and two lots for church purposes on corners. This gift to the church is worth three thousand dollars (\$3,000) to us, according to the way property is sold in this flourishing town. Sulphur is one of the great watering places of Oklahoma. All the people of both races welcome the coming of Dr. Smith to this town, for he is a safe leader. We take the Southwestern and try to get every member of the church in the same way.—B. H. McCain.

VICKSBURG DISTRICT

The Vicksburg District Conference convened at Bolton, Miss., July 28-31. In the opening of the session, Rev. L. W. Price, Ph.D., delivered a very impressive address to the Conference upon the "Shepherd and the Flock," noting with emphasis the relation of the pastor and the people and their respective duties and obligations. Dr. Price is making good the charge committed to his care, and is loved and respected by the pastors and people. Rev. W. McNeill was elected secretary, Rev. S. H. Glenn and Mrs. C. H. Brown, assistants; Revs. Wm. Herman and N. Applewhite, statistical secretaries. All pastors were present except three, but because the boll weevil and many other evils many of the delegates were absent. Notwithstanding the business was cleverly dispatched with interest and enthusiasm. The literary program came in for its share and many of the topics were discussed with heated interest and with profit, especially, "Why this falling off of the membership in the Church." The consensus of opinion seemed to be that so many secret societies is the boll weevil in the Church, causing so much falling off in interest and Church attendance. The benevolent report was very favorable considering that the District lies wholly in the boll weevil stricken territory. The collection during the Conference was \$87.00. Rev. W. P. C. Morrison, pastor of St. Stephen Methodist Episcopal Church, Yazoo City, was introduced and spoke of the disgraceful fact that he, as secretary of the Mississippi Conference, had not collected one fifth of the money necessary to publish the Conference journal, and plead to raise \$85.00 to publish at least 500 copies. This condition of affairs is a shame upon the Conference. Brethren, shall we live at this poor dying rate? He received \$7.00. Dr. W. W. Lucas, field secretary of the Missionary Society, just returned from the World's Missionary Convention, Edinburgh, Scotland, made a splendid address upon some things of that greatest convention, which were helpful and highly appreciated by all who heard him. He faithfully looks after his work. Prof. J. Beverly Shaw, principal of the Meridian Academy, was with us in the interest of raising the \$1,000 for the Academy. He talked business and related some facts of the school; collection, \$21.00. Rev. W. A. Terry, pastor of the Methodist Episcopal Church, South, at Bolton, was introduced. His address showed that he was brotherly and friendly and that he had a Christly spirit. He said that he believed in the spirit of the great Bishop Galloway and in the principles which he enunciated in his life and character; he was not a lover of Mr. Vardaman; that he believed that the colored man had made advancement; that all colored people were not bad; and that there were bad whites as there bad colored. White preachers make mistakes and were turned out of the Conference as well

as colored and we should not blame all men for what a few do, he said.

Prof. H. J. Mason was on hand looking after the interest of the SOUTHWESTERN CHRISTIAN ADVOCATE. He did not secure as large a number as we had hoped but he did his best. The collection for the Natchez Church was favorable. The District Superintendent and the Rev. W. A. Oates, the pastor, made earnest pleas for the church at Natchez. Something over \$600 has been paid on the debt this year. We owe now \$1,925. We should pay the debt. The following brethren conducted devotional services during the Conference: Revs. G. W. Smith, R. Jennings, J. A. Williams, J. H. Cook and N. Applewhite.

The following brethren preached during the Conference: Revs. Wm. Herman, A. Dorson, A. H. Lathen, J. W. Hill, W. N. G. Lipscomb, W. A. Oates, S. H. Glenn, and J. C. Hibbler. Love Feast, Sunday morning was conducted by the Revs. J. H. Cook and J. Platt. It was a high day in Zion on Sunday. At the invitation of the Rev. W. A. Oates many came forward for prayer.

Rev. S. H. Cannon and his good people royally entertained the Conference. After the usual resolutions were passed, the Conference adjourned Sunday night to meet another year at Cary, Mississippi.—J. C. Hibbler.

WESTERN DISTRICT

The Western District Conference of the North Carolina Conference convened in Berry Temple Methodist Episcopal Church, Asheville, North Carolina, July 27-31, 1910. On Wednesday night at 8:30 p. m., the Annual Sermon was preached by the Rev. A. C. Hill, B.D., of the Lenoir Charge. Every one felt the force of this splendid sermon. On Thursday morning after the devotions, conducted by the Rev. W. B. Scales, the Conference organization took place. The Rev. R. J. Shipp was elected secretary and the various committees appointed. The District Superintendent's report was brief, but great emphasis was placed on the spiritual and financial condition of the District. A splendid year's work was reported. After the Superintendent's report was rendered Dr. M. M. Jones, of the Winston District, was presented and spoke very encouragingly. The pastor's reports were next in order. Most of them being very good. The benevolence raised on the District to the present is in advance of the previous year. The District Stewards and class leaders reports were very encouraging. In the afternoon of Thursday the welcome address was delivered by the Rev. M. S. Phinney of the African Methodist Episcopal Zion Church. The Rev. W. R. Ziegler responded. Dr. Dusenbury in a few well chosen words made some remarks to the Conference. Dr. S. A. Peeler, President of Bennett College, represented the Freedmen's Aid Society. His great plea for education was timely and pointed. Dr. Spurgeon brought fraternal greetings from the Asheville District of the African Methodist Episcopal Zion Church, and the Rev. J. C. Prince was appointed to bear fraternal greetings to that body in its next session, which convenes in Asheville August 24th. Dr. I. L. Thomas, the field agent of the Home Missions and Church Extension Societies was present and with his usual good will and fellowship, made himself one among the brethren. His cause was represented and there was a response from many of the ministers. The Missionary Sermon was preached at 11 a. m. on Friday by the Rev. Robert Smith. Several excellent papers were read in the religious mass meeting on Friday afternoon.

The musical and literary program which was rendered on Friday night at the Y. M. I. Building was very good; the music being a special feature. Sermons were preached by Dr. S. A. Peeler, D.D., the Rev. N. J. Pass and A. G. Jenkins. In entertaining the delegates and ministers the Rev. J. C. Prince proved himself master of the situation, while the hospitality of his people and the citizens of Asheville will be hard to surpass. The next session of the Conference will be at Newton, North Carolina.—A. G. Jenkins.

Personal and General

The Rev. and Mrs. W. H. Dean, of Lynchburg, Va., are rejoicing over the advent of a ten-pound baby boy into their home.

Mrs. Pleasant Jordan and her little daughter,

Althea, visited the home of Rev. and Mrs. David Harrison, of Welsh, La., on July 17th.

Mrs. G. B. Abbott, the wife of our pastor at Moberley, Mo., continues to be seriously ill at their home. The prayers of the church are asked for her recovery.

The rally at our church in Montgomery City, Mo., July 10, resulted in the raising of \$101.45. We had a splendid day both spiritually and financially. Dr. J. M. Harris of Mexico rendered valuable service. The church is active and bids fair to do a great work in the future. The Rev. F. D. Avantis, pastor.

The Rev. J. M. Moseley, pastor of the Methodist Episcopal Church, Alamo, Tennessee, preached for the Willing Workers' Club of the First Baptist Church at Bells, Tenn., on May 29th, at 3:30 p. m. President of the Club (Miss) Minnie Reede; treasurer, Mrs. D. Thomas. He preached an able sermon. We raised in our rally \$32.95.

Bishop Moore—An Appreciation

(Continued from Page Three.)

are likely to be tranquil save when the music of life and drum, or the memory of that naval battle at Chemulpo, sets his blood agoing and his nerves to tingling—and then he will thrill some assembly with the recital of it, or fire some Conference for hot combat by his eloquent marshaling of militant leaders, who never knew defeat.

His degrees? O yes! He has a string of them; but the man is so human and yet so true, so natural and yet so spiritual, so gentle and yet so virile, so modest and yet so large, that no one ever calls for his credentials of scholarship. They would be in the way. He never flaunts them—why belittle his achievements by classing him with men who are lost in their titular appendages? His company called him captain. His regiment called him colonel. Several colleges have dubbed him doctor—with variations. But a thousand men speak of him as Uncle David, and his wife, who knows him and loves him best, calls him simply "D." All hail to his alma mater! Happy the bright little city that holds his heart and his home. Blessed the Church that honors such a man and commands his homage.

The Epworth League

(Continued from Page Six.)

To-day people are going away from the heavenly Father—going to the modern Bethel and Gilgal to worship. Some of these appear to think the sacred restrictions of the Scriptures are not now in force. That United States Senator who declared some years ago that the Ten Commandments and the Lord's Prayer have no place in modern politics was soon permitted to return to his home, there to remain.

These eternal principles of righteousness and justice are as important to-day as in the epoch of Amos. Our lives are to be regulated by them. Righteousness means right. Holiness means wholeness. After all is said concerning the godly life, we may define it as the sane, normal, right life. There is a sense in which it is the natural life, for sin is unnatural, foreign. Jesus speaks of this as the abundant life. As such, it is complete in him. It is a product of faith, love, and service. It is walking with him day by day in closest, sweetest comradeship. This our Lord requires of us, and this is only a reasonable service.

The religion of our Christ appeals to the whole man, the entire range of his faculties. Phillips Brooks thus record his view of this pure and undefiled religion: "He who lives in the faith of Jesus Christ lives in the freest action of his mental powers, and sees before him, and makes himself a part of, the large world into which man shall enter, in which he has perfect liberty, and can exercise his powers as he could never have exercised them without. It is the truth that is to make us free, and the entrance of a man into that freedom is the largest freedom of every religion of man's life."—From "Notes on the Epworth League Devotional Meeting Topic."

Gleanings from the Field

ALABAMA

Lamar.—We had a rally on July 10, and raised \$14.31 toward the completion of our new church. The membership is small at this place but they are loyal to the church.—G. G. Tuggle, pastor.

Springhill.—Dr. E. M. Jones was with me at Springhill June 6. He preached a stirring sermon which did much good at that place. I was able to organize the Epworth League at Springhill July 10, with Mrs. E. J. Leamon as president. Members, 35. God bless Doctor Jones and his work.—J. B. Webb, pastor.

NURSING MOTHERS AND MALARIA

The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. For grown people and children. 50c.

COLORADO

Denver.—A storm struck the parsonage of Scott's Methodist Episcopal Church one night recently and when the debris had cleared away the dining room table was laden with good things fit for the pantry of a king. The party was led by Mr and Mrs. T. S. Clinkscale, and the others who made up the party and helped to make it a success were Mrs. G. W. Anderson, Mrs. Alcest Campbell, Mr. and Mrs. A. R. Wilson, Mrs. Lee, Misses Ella Williams, Dorothy Lee, Mrs. Ida E. Williams, Messrs. T. A. Giles, Whorton, Grimes, J. D. Rice. The members of Scott's Church are loyal and believe in taking care of their ministers. They are taking care of their other indebtedness and everything bids fair to a very successful year.—Reporter.

FLORIDA

Key West.—The Rev. Jeffery Grant, Superintendent of the South Florida Mission Conference, was here July 17-24. He came at the time of Norman Methodist Episcopal Church's great rally. Rev. Grant preached two stirring sermons that were enjoyed by all. He held his second quarter on Monday night. Everything was well arranged. Reports from all departments were gratifying to the Superintendent. Our church reported much work done; twenty-four additions to the church; \$132 collected on Sunday; paid the Superintendent \$25. Rev. Grant is a grand man and a great ruler.—A. B. Keeling.

If afflicted with sore eyes, use Thompson's Eye Water.

GEORGIA

Blackshear.—The Quarterly Conference convened July 15-17, and was held with deep spiritual power, and spontaneous generosity. Paid to the District Superintendent \$15.00; paid to the pastor \$1.72; for missions, \$9.50, making the total amount \$26.22; after which an able sermon was delivered by the District Superintendent and one member was brought home to Christ.—Margaret G. Richardson.

Gaither.—At Gaither Chapel our Third Quarterly Conference was held July 9-10, with Dr. Gowens, our District Superintendent in the chair. The work is in a growing condition, and everything looks bright for the future. Dr. Gowens was at his best Sunday morning, preaching from the Thirty-seventh Psalm. Collection, \$28.16; total for quarter, \$180.85.—E. A. Allison, pastor.

KANSAS

Topeka.—Our district superintendent was with us during our second quarterly conference and preached to the delight of all. We had our first rally for the new church June 19th, Club No. 1, led by Mrs. Helen Ransom, raised \$145.74. No. 2, led by Mrs. J. Burton, raised \$80.15. Total, \$225.89. We cannot too highly praise these deeply interested helpers.—H. South.

LOUISIANA

Jordan Church.—Our Trihe Meeting at Jordan was a success. We raised \$30. We are thankful to the ministers and friends who came to our call. At South Baton Rouge on July 10, was a great day. The Rev. J. McKee, the Rev. J. J. Ohees and the Rev. Mr. Gross were present. The work moves on nicely. The Rev. L. C. Thomas is pastor.—Alice Payne.

Spring Creek.—Our District Superintendent in the person of that very worthy, efficient and Christian gentleman, the Rev. V. Chapman, fills and exalts the place which he occupies. The Second Quarterly Conference was held at St. Mark Church, June 18-19. Reports from the officials showed the Church to be prospering spiritually and financially. The District Superintendent presided with tact and gave due attention to the various interests of the church. The people highly appreciate this Christlike spirit, the dignified and instructive administration. Sunday was a great day. Every member was out on time and paid his quarter. Monday night we listened to a wonderful lecture by the District Superintendent on "Consumption," which made lasting impressions on both white and colored. Raised for the quarter, \$67.00; paid District Superintendent, \$12.00; for missions, \$10.00; paid pastor, \$45.00.—N. Ford, pastor.

Grany.—Last Sunday was a happy day in Beattleville. This being our reopening day in the new Church all hearts were made happy. It has been reported that Beattleville is a hard charge. It is true that there are only a few members here, but they are loyal to the church. When the Rev. J. D. Wilson, pastor, came to this charge every member was discouraged because of the old church being blown down by the September storm, but this God-sent man took hold of this work with a heavy debt, and today this people have here one of the finest churches built on the District. Surely the Rev. John D. Wilson understands how to manage and to plan successfully. On the Sunday mentioned the Rev. J. W. Smith and the Rev. Wm. Randle of the Baptist Church, I. J. Brooks, Oscar Thomas, C. McNeal and L. H. Smith, who preached the sermon for the stone and the Rev. J. Benn, who preached the introductory sermon. Remarks by Pastor Wilson. Collection, \$56.50.—John D. Wilson, pastor.

Torras.—Union Methodist Episcopal Church is surely coming to the front again. The Rev. H. Daniel, our ideal District Superintendent held our Second Quarterly Conference and the reports were very encouraging. His sermon was very inspiring and he never fails to interest his congregation. His coming is always a blessing. At the adjournment of the Conference Sister Charlotte Shepherd entertained the District Superintendent and pastor at her home. She is indeed "a mother in Israel." The Rev. N. McNeal, our

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MORRISTOWN NORMAL AND INDUSTRIAL COLLEGE

Morristown, Tenn.

worthy pastor accompanied the District Superintendent to his next appointment, Lettsworth, where the Rev. J. D. Brightop, our efficient pastor, is indisposed. The Rev. H. Daniel impresses all who come in contact with him that he is a man of God, not afraid to do the right. We are determined to do our duty as never before this year.—(Miss) Rosa Dorsey.

Spider.—July 2, was a great day at Shady Grove Methodist Episcopal Church. At 11 a. m., preaching by the pastor; 3 p. m., general speaking meeting after which 75 persons partook of the Lord's Supper. Collection, \$51.10. The Rev. J. S. Jones is pastor.—H. W. Cato.

Carmal.—The District Superintendent held our second quarterly conference, 9-10 of June, to the delight of all present at the conclusion of the conference, a large number of persons surprised the pastor and district superintendent. Both sinners and Christians composed the number. — D. Garner, Pastor.

Boyce and Village Charge.—A great revival went on recently in our church which resulted in awakening many of our people. The Rev. J. O. Richards, our district superintendent, was with us during our second quarterly conference, May 22-23. He presided with a splendid dignity and ease. We raised \$192.17 and paid superintendent in full. Our pastor raised \$66.50. For henevolences we raised \$20.00. We have had thirteen converts recently. — R. H. Johnson.

Lake Charles.—When the Rev. B. J. Reddix was taken from Warren Methodist Episcopal Church, after five years of faithful administration as a pastor, there were many sad hearts. He was loved by all who knew him and came in touch with his manly disposition. The good deeds that he manifested and the great work he accomplished will forever hold him sacred in the hearts of the people of this city. In the wisdom of the Bishop he has called him from us to the superintendency of Shreveport District. May his work in the future be of great success. Though we were loath to let him go, we are proud to say that we have the comforter in the person of the Rev. J. W. Turner, ex-district superintendent of Baton Rouge Dis-

trict. He was royally receiver and the sisters at once replenished the parsonage with suitable fixtures at the cost of \$164. Rev. Turner had been with us about four months when he had added to the church over sixty persons, raised \$1,000, and is now placing a back porch to his parsonage and beautifying it with paint. He is the right man for the place. The people love him, and with such a woman at his side as Sister Turner, before the close of 1910 we expect to raise \$15 more. She is an active and busy woman at all time seeking to do something for the good of the church. Peace and harmony prevail throughout all the churches of note. The African Methodist Episcopal and Colored Methodist Episcopal congregations and Sunlight Baptist are in the spirit of peace and harmony.—Ed. P????, Secretary.

Covington.—On May 27 our district superintendent, the Rev. W. J. M. Price, held his second quarterly conference to the delight of all present. The Rev. Price meets a hearty welcome here always.

On the 29th of May the stewards put forth an effort on their behalf and raised \$21.70.

On June 14 we were most agreeably met by a surprise party led by Mr. Harrison Martin. The greater number of these pounds presented were given by the white merchants of our neighborhood.

Soon after another party was led by Mrs. Rosa Williams and Mrs. Odile Williams. These kind friends with many others brought a choice line of groceries besides a purse of money.

We wish to take this method to thank our friends for standing by us.

We plan to raise \$100 soon.—R. F. Long, Pastor.

PILES CURED AT HOME BY NEW ABSORPTION METHOD

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Sumner, Box 176, Cape Cod, Ind.

District Conferences and Conventions

CONFERENCES

District.	Place.	Date.	Dist. Supt.
Navasota	Brenham, Tex.	Aug. 23-28	Taylor
Staunton	Waynesboro, Va.	Aug. 23-29	Hughes
Rome	Aragon, Ga.	Aug. 24-28	Adams
Topeka	Manhattan, Kans.	Aug. 24-28	Cabbell
Fort Smith	Morrilton, Ark.	Aug. 24-29	Coulter
Cumberland	Washington, Pa.	Aug. 24-29	Curry
Tupelo	Amory, Miss.	Aug. 25-29	Coulter
Marshall	Mineola, Tex.	Aug. 30-Sept. 4	Williams
Forest City		Aug. 31-Sept. 4	Hodges
Washington	Sandy Spring, Md.	Sept. 6-11	Williams
Houston	Houston, Texas	Sept. 6-11	Johnson
Alexandria	Lincoln, Va.	Sept. 7	Thompson
Alexandria	Lincoln, Va.	Sept. 7-11	Thompson
Pine Bluff	McGehee, Ark.	Sept. 28-Oct. 1	Whitehead

CONVENTIONS.

- Aug. 25-28...Spartanburg District Sunday School Institute and Epworth League Convention, Gaffney, S. C.
- Aug. 25-28...Montgomery District Sunday School Convention, PoHard, Alabama.
- Sept. 16-18...Vicksburg District Sunday School, Epworth League and Ladies' Aid Convention, Natchez, Miss.
- Oct. 14-16...Lincoln Conference Woman's Home Missionary Convention, Oklahoma City, Oklahoma.

Conference Notices

Special Notice

LITTLE ROCK DISTRICT

The District Conference, Sunday School and Epworth League Convention of the Little Rock District will convene at Little Rock, Ark., (Wesley Chapel) September 7-11. Dear Brethren: I sincerely hope that every pastor on the district will do his whole duty in regard to this meeting. Let us do our best to have every Sunday school and Epworth League Chapter report at this meeting. I call your special attention to your benevolent collections. Why delay these longer? Every local preacher and exhorter is requested to come prepared to subscribe for or renew his subscription to the SOUTHWESTERN CHRISTIAN ADVOCATE. God bless each and all of you.—G. T. Saxton, District Superintendent.

NAVASOTA DISTRICT

Dear Pastors, Sunday School Superintendents, Epworth League Presidents: Our District Conference convenes at Brenham, August 23, when you will be called on to report the financial and religious condition of your work. Upon this occasion each blank space in your reports should be filled out. It will be strictly in order for us to present reports showing that each and every phase of the work under you has been well looked after and, that too according to the disciplinary requirements, which would meet a most hearty approval of all. As your Missionary Secretary I shall expect to hear full reports on moneys raised for Home Missions and Church Extension and Foreign Missions, as well as for the other causes. In fact, this is a real good time for all hands to unite on efforts for a round report at Brenham. Many of you are farmers with splendid crops in sight. This fact leaves you in a position to do more in a financial way this year, and why not? I hardly know of an appointment on our District which is unable to come out on ministerial support and benevolent claims. If you will exer-

cise greater faith in the work and loyalty to the church all things concerning your physical, financial and religious good would work out in fine shape. The SOUTHWESTERN CHRISTIAN ADVOCATE is a source of wonderful information on the causes and church work. See that your members subscribe for this valuable paper and bring the cash on to Brenham. I have been requested to represent the Conference Claimant collection during this meeting and now take this opportunity to ask the pastors to come prepared to report for this cause as well.—Freeman Parker.

BEAUMONT DISTRICT

Pastors, Officers and Members: This is coming to be a Missionary age. Churches everywhere are becoming increasingly interested in the evangelization of the world. It is true that in those Churches where the pastor is interested and informed on Missions, the Church people are also actively interested in the extension of the Gospel. We must evangelize the world in this generation but if we are to do it there must be some hard work put into it. Upon us, pastors, the burden surely rests. Four or five Missionary sermons ought to be preached each year. The people informed, trained and encouraged, and the Missionary periodicals of the Church widely circulated. Are we emphasizing this part of our work? The Church is asking now will the district measure up. We can simply answer by doing our part. The great call of Mission fields is help! Many needy appeals are coming into the Missionary Society; shall they be turned down? Well, it will depend partly upon what we do; so let's bestir ourselves and see to it that our full assessment is raised.—Stephen A. Pryor, Missionary Secretary, Beaumont District.

FOR FEVERISHNESS AND ACHING. Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c, 25c and 50c at Drug Stores.

District Rounds

OPELIKA DISTRICT FOURTH ROUND

Bethel and Eclectic, August 26-28; Wetumpka, September 2-4; Elmore and Shorter, 6-7; Lomax, 9-11; Rockford and Central, 16-18; Benson Mis-

Do You Want a Home?

If you do, let us help you find it. Here is what we have to suggest:—

Along the K. C. S. Railway in Southwest Missouri and Northwest Arkansas there are many idle acres of the most fertile and productive land in the United States. It is being divided into 5, 10 and 20 acre farms and sold on easy payments. It is exceptionally well adapted to fruit, truck and poultry raising. Strawberries, apples and poultry are the big money makers; and many men who have located on these lands have made as high as 450.00 per acre. You can do the same. The money you are paying for rent will buy you a home.

The water, the climate and the general health conditions of the country are ideal. No long, cold winters; no extreme heat in summer; no swamps; no malaria, and no mosquitoes.

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sion, 23-25; Alexander City Station, 30-October 2; Pleasant Hill and Sunday Level, 7-9; Mount Godfrey, 11-12; Dadeville and Kellyton, 14-16; Opelika and West Opelika, 21-23; Lanette and Lanette Mission, 28-30; LaFayette Circuit, November 4-6; LaFayette Station and St. John, 11-13; Five Points, 18-20; My Dear Brother Pastors and People: We have great reasons to rejoice. We have just closed a most successful district conference with results that are gratifying in every respect. I thank you for your work done, and yet we have not reached the high standard to which the Church calls us. Now I earnestly appeal to you on this my fourth round to summon every department, auxiliary and member of your church, and make a desperate effort to place your several charges and circuits in the first column of every cause submitted to you and your people. And especially remember the Conference Claimants, and Episcopal fund. Also send your set day for the SOUTHWESTERN to the office at New Orleans. Lastly your soul saving must triumph, and the battle be pushed to the heart of the unsaved. Go forth in the name of Christ. Wrestle like Jacob of old until the most high God sends down the spirit that the world can't withstand. I am still on the altar with you my Brethren to help bring results. I am yours for Christ's Kingdom—Lewis S. Price, District Superintendent.

WAYNESBORO DISTRICT FOURTH ROUND

Asbury and Thomas, September 3-4; Augusta, 11-12; Rocky Ford, 17-18; Summit, 24-25; Herndon, October 1-2; Millen, 8-9; Bascom, 15-16; Waynesboro, 21-23; Sylvania, 29-30; Charles-town, November 5-6; Hagan, 12-13; Statesboro, 19-20; Dublin, 21; Sandersville, 22; Pulaski, 26-27. Dear Pastors: This brings us to the close of the year. The Annual Conference meets at Valdosta, December 1. Let's go up with full reports on all lines. Ask the people for 50 cents on the benevolence of the church. Contend for it and be satisfied with nothing less. Remember the church expects us to stand alone.—James Jackson, District Superintendent.

LAGRANGE DISTRICT

FOURTH ROUND

Culloden, August 27-28; Lovelace, September 3-4; Concord, 10-11; Whitesville, 17-18; Woodbury, 24-25; Zebulon, October 1-2; Greenville and Columbus, 8-9; Yatesville, 15-16; Harris, 22-23; LaGrange Station and LaGrange Circuit, 29-31; Chibley, November 5-6; Odessdale, 12-13; Knott and Warm Spring, 19-20; West Point, 26-27. Dear Brothers: This brings us to the close of the Conference year. Remember, nothing less than full claims is expected. Use every endeavor to come to the full mark. Our motto: "Beat no retreat."—J. S. Stripling, District Superintendent.

SOUTH FLORIDA MISSION THIRD ROUND

Arcadia, August 20-21; Lakeland, 27-29; Plant City, 28; Twin Lake, September 3-4; Floral City, —; Tampa and West Tampa, 9-11; Port Tampa City, 11; Key West, 16-18; Miami, 9-11; Ft. Lauderdale, 13; Sanford, 24-25; New Smyrna, October 7-9; Daytona, 9-10; Winter Park and Woodbridge, Orlando and Opopka, 14-16; Taft, 16-17; Lake Helen, —. Dear Brethren: You have all declared that our last convention was, at least spiritually, the best ever held in the history of the mission. Remember the resolution you adopted as pastors and agents, to put the SOUTHWESTERN CHRISTIAN ADVOCATE in every home on your charge. Put this resolution into immediate practice and in every other respect make this the most successful round of the year.—Jeffrey Grant, District Superintendent.

THE DELINEATOR FOR SEPTEMBER

Conversations, by Erman J. Ridgway: Mr. Ridgway discusses work and play for women in a way that that should make thousands think. With the whimsical humor that has won him readers everywhere he tells plain truths, which serve as texts for wise counsel that inspires loftier ideals and saner effort; Battle Hymn of Women, by Ella Wheeler Wilcox; Seven Times a Servant, by Anne Forsyth; The Danger Line in Patent Medicines, by Woods Hutchinson, M.D.

Children's Day Paragraphs

Olive Branch Mission, Tenn.—Children's Day was a splendid day in Johnson Chapel. We raised at this time a fine collection. Mr. J. W. Wade, W. M. Banks, S. Myers, F. Johnson, A. Robison, L. Adkins, Will Johnson and J. W. Ross each gave 50 cents. Mrs. Nellie Johnson, Rev. Brooks, Rev. Houston, Mrs. Lane, W. L. Phillips, Clem Clemson, E. L. Payne, Miller Payne, Mrs. S. J. Banks, C. Howard, Gene Featherston, John Alexander, Alex Jeffries, each gave 25 cents. These amounts, with public collection, made a total of \$17.30.

Bonita, Miss.—Children's Day was not much of a success because of the inclement weather. We raised but \$4.56.—J. A. L. Booker.

Troy, Missouri.—Children's Day here was appropriately observed at Wesley Chapel. Program was under the care of Prof. Ruben Clark, assisted by Mesdames Loretta Holt and H. T. Reeves and Miss Mandena Perkins. The Sunday school superintendent, Mr. William Clark, raised for benevolences \$5.26.—H. T. Reeves, pastor.

Memphis, Tenn.—Children's Day exercises on June 26th was a success in every way. The program by the young people was excellent. We have built a church and are now getting on well.

Bay Springs, Miss.—Children's Day was the greatest in the history of this church. Mrs. Julia A. Jordan, Mr. Aaron A. Jordan and Mr. G. W. Quince had the children well trained. The program was grand. Collection, \$6.20.—J. A. Jordan, pastor.

Smocks, S. C.—At the Springtown Church we raised on Children's Day, \$78.68. Address by Mr. D. Garris. The Rev. J. J. Latson, pastor.—M. A. Miller.

Verona, Miss., Circuit.—At Big Hill, the leading church on the circuit, Children's Day a fine program was rendered. We raised during the day \$32.00. At Yates Chapel Children's Day was celebrated the third Sunday in June. The day surpassed all expectations. We had a good crowd and a sumptuous dinner; good collection, and program. Raised during the day, \$11.00.—E. O. Woolfolk, pastor.

Gleanings from the Field

LOUISIANA

Olivier.—Mount Zion Church is alive. Brother G. Green, of the Alexandria District, is here visiting his father. He preached on a recent Sunday night to a packed house and greatly pleased all who heard him. Twenty came forward for prayer. Two joined the church, and we had a glorious time.—E. B. Richards, pastor.

Olivier, La.—Class No. 4 gave a cake feast and pound meeting, lead by Mrs. Emma Stevenson and Mrs. Opher Robinson. Joseph Bosman is the steady leader; he always succeeds. Collection good. The Lord bless this leader and his class.—E. B. Richards, pastor.

Shreveport, La.—Tuesday night, July 19th, the Rev. T. F. Robinson, of Morgan City, was with us in class meeting and preached a splendid sermon. The church was packed from the door to the pulpit. Bro. Robinson was here at the beginning of this church and stands well with this people. Two persons joined the church. Collection was \$4. The work moving on nicely here. Nine persons have joined the church since conference. I found the membership 52. We have increased it to 61, and have paid on the original debt \$50. Paid the district superintendent up to

the second quarter in full; paid pastor \$70. Total for all purposes, \$200. We are now shaping up for the district conference at Zwolle, August 10-14.—E. W. Jackson, pastor.

Jones Creek.—For the session of our first quarterly conference we did not have a convenient place in which to assemble. But District Superintendent Daniels was jubilant and encouraged pastor and people to forge ahead. We are always appreciative of and profit by his advice. We have succeeded in rebuilding at Foose, free of debt, the church building that was blown down by the September storm. Superintendent Daniels was delighted over this achievement, and his special sermon was a splendid message, and great good was done. The people are more interested now in Methodism than ever before. We have been able to show progress along all lines, and all have manifested much interest in the work of the church under the leadership of our beloved pastor, the Rev. J. D. H. Frazier. Our motto now is: "Go forward!"—Arthur Morris.

Washington.—I want to thank very greatly the friends who were so kind to me during my recent illness in New Orleans at Sarah Goodrich Hospital. My heartfelt gratitude I give to Dr. R. F. Fuller, of Flint Medical College,

NOW IS THE TIME OF DISTRICT CONFERENCES

Let each Conference be a field of action for the Southwestern.

Let each person in attendance, especially the officers of churches, be impressed with the necessity of subscribing.

Let each pastor bring in as many cash subscriptions as possible.

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New Orleans; the Rev. P. B. Oville and the members of his church (Ross Chapel); T. B. Cooper, T. A. Brown, D. J. Price, D. D., R. C. Worsham and John Henderson. The Rev. D. G. Taylor and members of St. Mark Methodist Episcopal Church at Washington were also very kind, as was also the Rev. E. W. Kieglur of the Baptist Church at Melville, and Rev. E. Hutcherson, St. Mark Methodist Episcopal Church, Opelousas.—S. Green.

MISSISSIPPI

Brookhaven.—We take this method of thanking Mrs. Ella Reimbert and others for the \$23.00 they raised for the church. Of this amount Mrs. Ella Reimbert raised \$6.55; Prof. P. D. Gullage, \$2.00; Mrs. Alice Gage and Miss Blanche Gullage, \$2.00 each; The Rev. C. H. Webb, Mrs. Henrietta Brown, Mrs. Mary Bowle, Frank Bowle and Charlie McManus, \$1.00 each, and a number of others paid 25cents and 50 cents each.—W. L. Marshall, pastor.

Hernando.—The Second Quarterly Conference of this charge was held July 2-3, with the Rev. Dr. N. R. Clay in the chair. A good quarter was enjoyed by all present. The Rev. Dr. Clay preached with great power and acceptability Sunday at 11 and 7:30 o'clock. Raised during quarter, \$12.50.—G. W. Hunt, pastor.

Ruleville.—In Pleasant Valley Church our second quarterly conference was held by the Rev. H. B. Hart, D. D., district superintendent. We had a pleasant session. A goodly number were in attendance with written re-



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ports. Ruleville is alive on all lines. We added eight to the church this quarter and raised \$14 for benevolence. Paid pastor \$62.20. On Sunday the superintendent was at his best and preached a stirring sermon to a large crowd. We raised his full apportionment of \$27.50. He administered the Lord's Supper to a large number of communicants. Raised for all causes this quarter \$128. He preached Sunday night at Ruleville. Too much praise cannot be given our worthy superintendent for the way he is doing the work on the district.—C. A. Jordan, pastor.

Basin, Merrill and Donovan.—Our pastor, the Rev. H. W. Wood, though young, is one of the best equipped ministers of the conference. We are proud of him. Biloxi's loss was our gain. He is doing a great work here this year, and his wife is a splendid help. She is an accomplished scholar, a true Christian and teacher, church worker and race builder.—(All articles must be signed.)

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MISSISSIPPI.

Cary. — The Ladies Aid of Clark Chapel Methodist Episcopal Church went to the parsonage with the pastor's wife recently and left many pounds of necessary groceries. They brought also a small purse of cash.

Our people are getting on nicely. Peace and harmony prevail among our people. One Sunday School gave an entertainment recently by which we raised \$7.30. Four members have been added to the church since the second quarter.—A. H. Lathan, Pastor.

Yazoo City.—St. Stephen Methodist Episcopal Church membership and pastor enjoys no small amount of pleasure. A magnificent parsonage has just been completed at a cost upwards of two thousand dollars, counting the material used out of the old building. No prettier nor more complete parsonage can be found in the state. After several months of strenuous labor both temporal and spiritual and just at a time when this burden seemed heaviest, and the weary frame, heart and mind need something to stimulate them. A band of faithful co-burden bearers, on the night of June 2, made their way to this parsonage, bringing with them upwards of one hundred pounds of choice and fancy groceries. The names of those composing the company would take too much space, and words are inadequate to express our appreciation and thanks, we shall endeavor to prove by our life and works.—W. P. C. Morrison, Pastor.

Durant.—Our second quarterly conference convene in Wesley Church. All officers presented written reports which showed advancement and a live work. The district superintendent expressed himself as being well pleased with work of the charge. Sunday at eleven o'clock we had an excellent sermon by the pastor and at three o'clock the love feast. At night another stirring sermon was preached by the district superintendent who administered the sacrament. We are doing all we can to bring up the charge to its former standing and every part of the work is being looked after and cared for. We have a splendid pastor and all are well pleased and feel that we have been blessed in having him come to us. He is splendidly discharging his duty as pastor and worthy of commendation as the way he is looking after the spiritual needs of the church. Under the shrewd management of Prof. E. P. Childress we are planning to erect a beautiful public school building. Mr. Childress is one of our leading church men being the recording steward of our church and teacher of class No. 1 in the Sunday School. He is a man of marked intelligence and ability and his life is worthy of emulation, setting forth examples of lofty aims and high ideals. Raised during this quarter \$207.50.—Mary M. Scott.

Bay St. Louis.—The second quarterly conference was held in St. Paul Methodist Episcopal Church, Bay St. Louis, June 11-12, the Rev. H. S. Cannon presiding. Report shows great improvements have been made in the work along all lines. The superintendent was paid \$16.00; raised up to date for other purposes \$130.28. Baptisms: adults 8; infants 4. Subscriptions for the Southwestern 43. The superin-

tendent preached an excellent sermon and administered sacrament, assisted by the Rev. R. E. Jones and pastor.—J. I. Garrett, Pastor.

Verona Circuit.—Our Second Quarterly Conference was held at Verona. At eleven o'clock we were favored with a sermon by Bro. L. T. Hadley, our local preacher, which was very much enjoyed by those present. After a sumptuous dinner which was prepared by the hands of the good cooks of the Circuit, the Conference was called by the Rev. E. F. Scarboro. Roll was called, fifty-three, paid their twenty-five cents each. The class leaders made good reports, better than ever before. The report of Brother Wortham of Yates Chapel carried the banner. The pastor reported 15 accessions; \$97.00 raised for church improvements; \$50.00 raised for benevolences, which is the full apportionment; \$72.00 pastor's salary for the quarter. We raised in the Conference, \$18.20; thus paying our District Superintendent off in the Conference with a surplus of \$3.20 for the pastor. Raised on Sunday, \$12.50; total raised during the Quarterly Conference, \$30.75; total amount raised during the second quarter for all purposes, \$250.75. Verona Circuit is doing things.—E. O. Woolfolk, pastor.

Shelby and Mound Bayou.—Our Second Quarterly Conference closed on the fourth Sunday in June, and notwithstanding the continued rainfall and the money stringency on thereby we went back on the first Sunday and had to meet a note of \$75.00 on our parsonage on Monday morning. We rallied and on Tuesday evening we satisfied the note. Our work is both spiritually and financially alive and we are only too sorry that we were so pressed with debts against the parsonage that we could not do more in the SOUTHWESTERN rally.—C. W. Evans, pastor.

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MISSOURI.

Joplin. — Sunday, June 19, was a great day at Trinity Chapel Methodist Episcopal Church. The pastor, the Rev. C. S. Webster, had impressed the membership to the extent that a large audience attended the communion of the Lord's Supper at the afternoon service administered by the district superintendent, the Rev. J. H. McAllister. \$13.60 was raised and district superintendent paid in full. For a church to grow every member must take hold of the League, Sunday School, Ladies' Aid, and other Circles the power in the community that it should be. The district superintendent preached two impressive sermons. The new individual communion set was used and Superintendent McAllister expressed himself as being pleased with the results.—L. M. Clark.

TENNESSEE

Under the leadership of our energetic pastor we have been able to raise enough money to pay off all of the indebtedness of Hudson, and this fact breaks the record. We mean to look after the interest of every department of the church.—I. W. Warren.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please converse. Write names of persons and places distinctly.)

THE REV. P. F. ROBINSON
The Rev. P. F. Robinson, pastor in charge of our church at Delta, Mississippi, passed from earth to the Life Beyond. An energetic pastor was he and his place at the Annual Conference in Committees cannot easily be filled. He leaves a wife and several relatives to mourn their loss. The funeral, largely attended, was conducted by the Rev. J. B. Brooks.

POWERS.—The 10-months-old baby boy Mr. and Mrs. C. Powers passed to with the angels on the night of June 17. —W. H. Smith, pastor.

CRAWFORD.—The many friends and relatives of Prof. and Mrs. I. W. Crawford, of Gulfport, Miss., were shocked to note the death of their little daughter, Juanita Louisiana Varatine, aged 7 years, 7 months and 15 days, which occurred June 29. Mrs. Crawford and her three children were visiting relatives in Pike County, when on June 29 her little Juanita's first illness in life was marked by a fever that caused her death. The funeral ceremonies were conducted by the Rev. E. M. Cunniff of the New Zion Baptist Church, Magnolia, Miss. —Wallace Brown.

RATHER.—Sister Rebecca Rather, an old resident of Holly Springs, and for good many years a faithful member of Asbury Church, after a few months illness, departed this life July 17 in full triumph of faith. Just before she died she said: "I am crossing Jordan and I soon will be over." She leaves a sister, three children, and a host of friends to mourn her loss. Her funeral was attended by her pastor. —B. F. Woolfolk, pastor.

HAMILTON.—Tuesday evening, June 14th, Marshall Hamilton, of Newton, Miss., was struck by lightning, which killed him and his two horses. He was highly respected by the entire community. For more than thirty-five years he was a devout official member of the Methodist Church. Buried by the Odd Fellows. —A. M. Trotter, pastor.

GREEN.—Mrs. Laura Green, the beloved wife of Mr. Horace Green, after a few days of suffering, was called to the Home Beyond at the age of 33 years. A faithful member was she of our church and a true Christian. She leaves to mourn their loss, two children and a dear husband and a large number of friends. The Revs. A. B. Jackson and J. K. Howard assisted the Rev. J. D. McCain in the funeral service. —J. D. McCain.

ROBERSON.—At Eupora, Miss., July 12, 1910, Mr. Felix Roberson, a faithful member of Roberson's Chapel, died June 23, 1910. He suffered for months before he was called to rest. He was superintendent of the Sunday School, and served most acceptably while able. He died singing Hallelujah, "tis done—believe on the Son—I am saved by the blood of the Crucified one." He was a loving husband, leaving a wife, mother, four sisters and two brothers to mourn his death.

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FRANKLIN.—Mrs. Issay Franklin, age 30 years, a faithful member of St. Peter Methodist Episcopal Church, departed this life July 9, 1910, at Marion, Miss., after a long illness. A husband, mother, six children, eight brothers and sisters and a host of friends mourn their loss. The funeral service was conducted in old St. Peter Church. A host of friends gathered at the church at 3 o'clock to pay their last respects. —W. L. Mills.

WALTON.—Lula Walton, one of the most faithful members of the Mount Zion Methodist Episcopal Church, of Cincinnati, O., after six weeks illness, died July 4, 1910. Mrs. Walton was a devoted wife, faithful child, kind and painstaking mother, loving sister and an earnest member of the Church. She will be greatly missed in the home, in the community, in the church. She leaves a mother, two children, four sisters, and a husband to mourn their loss. The funeral was held at Mount Zion, Thursday morning, July 8, at 10 a. m.—J. B. Redmond, pastor.

DUGLUES.—Tenny Duglues, a member of Hartzell Methodist Episcopal Church, died June 3, 1910. She was a member of the church for 22 years, and a stewardess. She leaves mother, three sisters, two brothers, a husband and one child. Funeral attended by the Rev. T. A. Beale of the Baptist church and the Rev. J. J. Woolridge, of Jackson, La., Brother R. P. Y. Green, her old class leader and the pastor, the Rev. J. W. Pierce.

PRICE.—Tom Price, a member of Oak Grove, Winkley, Texas, died May 28, 1910, age 70 years.—C. Davenport, pastor.

GUNALS.—Harriett Gunals, of Hope-well Church, of Winkley, Texas, died recently in her seventieth year.—C. Davenport, pastor.

CLARK.—Dave Clark, a member of Oak Grove Church on the Winkley, Texas Circuit, was called from labor to reward June 21, 1910. He was one of the oldest members of Oak Grove, age 68. The funeral was largely attended and the sermon was preached by the pastor, the Rev. C. Davenport.

If afflicted with sore eyes, use Thompson's Eye Water.

Marriages

RATCLIFFE-COX.—On the 22nd day of June at the residence of the bride's mother, on Italian Avenue, Memphis, Tenn., Mr. Harry Ratcliffe and Miss Maggie B. Cox were happily united in holy wedlock in the presence of a host of friends by the Rev. J. M. Lyte, B.D., District Superintendent, West Tennessee District. Miss Cox is a girl of high moral force. She is loved by all. A member of Centenary Methodist Episcopal Church and highly honored by its members, both young and old. She is a teacher in the Clay Street High School, and has always proven faithful to her trusts. Mr. Ratcliffe is a native of Grenada, Miss., and a member of the Methodist Episcopal Church of his town. He is a letter carrier of the city of Memphis. They left the same night for an extended trip East. They will visit his home on their return, and then settle in Memphis. May providence smile upon them always.—J. M. Lyte.

CARROLL-BELL.—In Sildell, La., Dec. 31, 1909, Mr. Augustus Carroll, of New Orleans, La., and Miss Wanita Bell, an active member of Scott Chinn Methodist Episcopal Church, New Orleans, by the Rev. J. E. Rolax.

WILLIAMS-ALEXANDER.—On Wednesday evening, June 22, 1910, at Alexander Methodist Episcopal Church, Mason, Tenn., Dr. Geo. B. Williams and Miss Martha E. Alexander, by the Rev. H. P. Gordon. The church was elaborately decorated with white ribbon brought in an arch in the center of the altar, from which a beautiful white wedding bell was suspended. Messrs. Joseph Albritton and Marcus Ruffin served as ushers. The bridesmaid was Miss Alberta Davis, attired in a white lingerie gown beautifully trimmed. The maid of honor, Miss Beatrice Stewart, followed, attired in white lingerie and carrying an elaborate bouquet of American Beauty Roses. Dr. M. M. Cooley was best man. The bride's gown was a daintily made satin princess. Before the wedding a vocal solo was beautifully rendered by Miss Blanche Stevens. During the ceremony, performed by the Rev. H. P. Gordon, the "Flower Song" was played. The bride and groom left for their home at 7:30 p. m., in Memphis, Tenn., 115 Meacham Street.

CASLER-MADISON.—At the residence of the bride's mother, Clinton, La., Miss Josephine Madison and Mr. Eli Casler, in Sildell, La., June 29, by the Rev. J. E. Rolax. The bride is a prominent member of Scott Chinn Methodist Episcopal Church, while the groom belongs to the Baptist Church, and is also quite an active member of the same.

RATLIFF-COX.—Harry Ratcliff and Miss Maggie B. Cox, at 6:30 o'clock Wednesday evening, June 23d, at the residence of the bride, in Italian Avenue, Memphis, Tenn., in the presence of a number of friends. The only attendants were the maid of honor, Miss Aleda E. Jones, and the best man, Hardy Anderson. The couple were the recipients of many beautiful gifts. After July 4th they will be at home in Grenada, Miss., the home of Mr. Ratcliffe. The many friends of Mrs. Ratcliffe regret that she is to make her home out of the city.

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the bride on the 26th day of June, 1910, Mr. Richard Hughes Slaton and Miss Hattie Samson were very happily united in holy wedlock. Both are formerly of Rust University. We pray that their life's path be a flowery one.—Wm. A. Grene, pastor.

BENTLEY-BATTIES.—Miss Estella Bentley, the daughter of the Rev. D. R. Bentley, and Mr. Robert Battis at the bride's home. Mr. Battis was formerly of New York, but is now stopping and making this country his home. We pray for them a happy voyage in life. W. H. Smith, officiated.

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Crescent City Notes

Mrs. Cora C. Redmond, daughter and niece, formerly of Natchitoches, La., but now residents of St. Louis, Mo., having spent several weeks with relatives and friends at their old home, are now in this city for a month's sojourn with the former's mother, Mrs. J. L. Wimby, 624 South Dorgenois St. Mrs. Redmond is an active member and Sunday School worker in the Union Memorial Methodist Episcopal Church of St. Louis, of which Dr. B. F. Abbott is pastor.

REVIVAL NOTE

Olivier, La.—Our revival was a success in spite of the smallpox. Eight persons were converted and added to the church. The Rev. D. M. Seals was with us, and the Rev. T. Larkin, who did good service. Our church is alive. —E. B. Richards, pastor.

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Young lady holding First Grade Certificate in State of Louisiana desires position as teacher. Address Teacher, 631 Baronne St., New Orleans, La., care SOUTHWESTERN.

Gleanings from the Field

TEXAS

Leona.—Leona Circuit is yet alive under the wise leadership of our pastor, the Rev. G. N. Carter. We are moving along nicely. We are going to pay our pastor in full and raise all our claims. Our first quarterly conference was a success, and also the second quarterly conference. The Leona membership has awakened to its duty. We have one of the best pastors in the Texas Conference. This is his third year here, and he is doing noble things. We are going to the top this year. We want this to be the banner year on the Leona Circuit. We raised on the first Sunday in June at our second quarterly conference \$73; paid district superintendent \$37.50. Leona Circuit is on the upgrade. We are planning to get more than 100 subscribers to the Southwestern by September 15, 1910.—Willie Washington.

Onalaska.—The second quarterly conference was held at Carrsville. In stead of the district superintendent, W. H. Jackson, Brother J. H. Anderson presided. He preached a strong sermon, and the people were well pleased to have Brother Anderson with us. Paid the district superintendent \$17; raised for missions \$10; raised during the quarter for pastor \$95. Fifty-five partook of the Lord's Supper. This work is alive.—A. Parham, pastor.

Hemphill.—At Pine Grove Church our third quarterly conference convened June 11-12, Rev. W. L. Duncan, district superintendent, presiding. Paid district superintendent in full (\$15). We have three Sunday schools on the circuit in splendid condition, two Epworth Leagues, one Woman's Home Missionary Society, and a Ladies' Aid Society. The Ladies Aid Society has bought a bell for the church at Pine Grove, and furnished the parsonage with a nice set of chairs. Too much praise cannot be given Sister Mary Simmons, president of the Ladies' Aid for her untiring work. Pendleton and Milan Chapels have taken on new life and raised for benevolence this quarter \$30. We will go into the roundhouse at Huntsville, Texas, with a round report.—Stephen A. Pryor, pastor.

Houston.—At Boynton Chapel our second quarterly convened, the Rev. J. M. Johnson presiding. Officers presented good reports, showing the work to be growing rapidly. Rev. Johnson preached two great sermons. Paid superintendent in full (\$16); paid pastor \$100; benevolence \$20; other causes \$32. Total raised for this quarter \$168.20. Conversions 2; accessions 8. We plan to meet every claim, and will try to help the Southwestern. The Rev. R. H. Warren, our pastor, is the right man for every good place.—Mrs. M. J. Brown.

Pelham Circuit.—The Rev. J. S. Wyatt, district superintendent, held our third quarterly conference June 11-12. Good reports. The work is considerably in advance of last year on all lines. Elder Wyatt preached two great sermons Sunday to crowded houses. We have the largest number of subscribers to the Southwestern Christian Advocate that we have ever had on this Circuit. There has been a deal of improvement on the church known as Antioch with a fine set of trustees, leaders and stewards, men that get up and do something. Also at Saints Delight they are building a bell tower to the church. Brothers

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Sanders, Nelson, J. A. Burnes and Bal. don, with the stewards, are leading that end of the work. Have had twenty-two accessions up to date.—R. D. Dennis, Pastor.

VIRGINIA.

Pittsville.—Our first quarterly conference convened at the New Chapel Methodist Episcopal Church, Brights, Va., June 1. Although it was a mid-week conference, and the farmers are considerably behind with their work, nevertheless the charge was exceptionally well represented, there being a large delegation from each church. The visit of our Baptist brothers and sisters added to the number, and we were glad to welcome them. The three churches seem to be delighted to have their pastor return to them, and are doing their best to keep up interest in the work of Christ's church. Financially, our report is not very loud, but the good folk have had to rush so very much to send their pastor to conference, that as little as the financial report may seem to outsiders, we appreciate it, as it has been done at a sacrifice. We plan to do better from now on. Ridgeway continues to lead and this quarter Snady Level runs second. Our new Chapel Church has lost the fight this time, but she does not despair, she is determined to struggle on. All departments are in good

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working order, and with our present staff of energetic Sunday School superintendents, we hope for great things. The spiritual condition of the churches is good. The Ridgeway Epworth League received special commendation from our esteemed and brotherly superintendent, the Rev. W. C. Thompson, B. D., and his words of praise will, we trust, act as a stimulus to still greater service. Bro. Thompson preached a very inspiring sermon on "the Greatness of Job." He held his audience spellbound. We paid our district superintendent off, having raised for all purposes during the quarter \$45.00. After the administration of the Lord's Supper, the very best conference in the history of the charge came to a close.—E. Adolph Haynes, Pastor.

Write all articles as legibly as possible, and write only on one side of the sheet.

Southwestern Christian Advocate

IMPERFECT IN ORIGINAL

ROBERT E. JONES, Editor
EATON & MAINS, Publishers

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"JESUS THE LIGHT OF THE WORLD"

Walking down Pennsylvania Avenue toward the Capitol on any night one will be struck with an electric sign which is in easy view. There are electric signs, of course a-plenty, which are used to advertise all sorts of wares and to inform the public on various subjects. The sign to which we now refer and which stands out prominently is the wording which comprises the heading of this article. It is getting to be the fashion to place scriptural texts on bill boards and thus attract the wayfaring man, but this electric sign is most strikingly appropriate and does not fail to attract attention. There were two lines of reading matter and at the top of the lines was a star representing, of course, the star of Bethlehem which had come near to man.

Is it not significant that we are adopting new methods to reach the masses? No, after all the methods are not new; for Jesus himself practiced going out into the highways and compelling men to hear, and this was the injunction to His disciples. If the people will not come to the altar, then it is incumbent upon us to take the altar to them. If there is a criticism of the church, it is that we have held ourselves aloof from those people who have been indifferent, and for this reason has sprung up the Salvation Army, the Young Men's Christian Association, the street brigades, which have for their purpose the like mission of the church, to preach the gospel to dying men.

We rather suspect that this electric sign finds its inspiration in some Christian Church and by some Christian philanthropist it is maintained. It is an unmistakable evidence of the awakening of the Church to its sense of obligation to the unreached man, and in response to this obligation it is an effort to reach him. Fundamentally there are to be no changes in the methods, for first and last in the full study of the Master's earthly ministry we will find everything necessary for the carrying forward of His work today. We are to wage the battle. We are not to maintain our stronghold only. We are to enter into the territory of the evil one, subdue his kingdom and take it for our Christ. "Forward, march!" is the command. The invasion of the stronghold of the evil one is our duty. If it means a change in methods, then let us right about-face. The church must bring itself to the needy soul, and whatever it may require in self-denial, and in self-abnegation, we are called upon to do it in order that we may regain for our Lord and our Christ this lost world.

The manipulation of this electric sign was likewise significant, the star, and then the words, "Jesus the Light of the World." First, the star, then the name "Jesus," followed by "the Light of the World," completed the sign. But the final manipulation of the lights left the name JESUS standing out in bold relief against a dark background, and what an impressive sermon it was! Nothing needs more to be said than to hold up this all-conquering and matchless name high over all to the soul-stricken, the helpless, and forlorn human beings who are looking for some light. And thus as we hold up the all-compelling name of the Christ so will we bring men to Him.

THE COURAGE OF THE MOB

A psychological study of the mob reveals a great deal that is interesting. Presumably these men are all courageous and would cause the Old Guards of Napoleon or the seasoned troops of Grant to sit up and take notice. But what are the facts in the case? Instead of being courageous men, they are cowards of the meanest sort. In the first place, nine times out of ten, the mob knows the attitude of the city and county officials and hence they are assured that there will be no interference. On the other hand, they

know that their proposed victim has been disarmed and has not the least possible chance of resistance. With these two to nerve them how firm and brave these men are. Sometimes a mob from a hundred to five hundred strong, each man armed to the teeth, marches up to the prison, and with great courage (?) riddles with bullets one poor helpless Negro.

What would one think of a dozen boys with sticks and rocks pounding upon a cur that was already broken in spirit and fastened by chains? The consensus of opinion would be that such boys would be cruel as well as cowardly, but they are brave as compared with the average mob. The mob knows that the judge and jury will protect them if they are found out, but they will not be found out, for those who see, see not, and those who hear, hear not. The whole population becomes deaf and dumb.

Then these braves strut home only to be patted on the shoulder and to be received as were Spartan heroes. They are the defenders of womanhood, the protectors of virtue, and they look upon themselves as the highest type of chivalrous manhood. In the meantime the government lies powerless and the law is trampled in the dust. What bravery there is in the face of all these circumstances, and what an advertisement of American strength. If some foreign foe should reckon the strength of our standing army upon the basis of an American mob—that is, if it takes five hundred men to take and slaughter a helpless Negro, an enemy would simply think that it was an easy job to whip an American army.

But another phase: the mob usually waits until the sheriff arrests the criminal and the criminal is disarmed, and then, they grow exceedingly anxious to vindicate the insults offered by some alleged criminal. And after the sheriff has made the arrest some man takes the rostrum and pleads for the mob to go home and this but incites them to endeavor. It is all a part of the common program. After the speech has been made and a semblance of upholding the state has been offered, the scene changes and the jail doors are battered by these brave (?) heroes who would avenge insults offered to individuals of their clan, and they wreck law and order and slay the innocent, while the constituted government lies paralyzed and looks on with pathetic indifference.

IT IS OUR DUTY

The poorest paid public servant in the coin of the world is the preacher of the gospel. His poverty is proverbial, and nothing lends so much to his meager support as the common idea on the part of the church membership, particularly among our people, that the preachers' salary is not wages paid for services rendered, but that it is somewhat of a donation to help the individual who is duty bound to fulfil the function of the preacher of the gospel. Hence, many a self-respecting preacher of the Word has a deep sense of humiliation when the collections are being taken for his support, and the method of taking collections has forced many a promising young man who feels the call to preach from the acceptance of the call.

The General Conference held in Baltimore appointed a commission on ministerial support consisting of nine laymen to compile statistics and gather information regarding the support of our ministers. This commission is to publish and distribute literature and place before Methodism the need of better pastoral support and report to the General Conference of 1912. The chairman of this commission is Mr. John A. Patten, of Chattanooga, Tenn., and the secretary, Mr. H. B. Williams, of Chicago. Associated with these gentlemen are several other prominent influential laymen, viz: Messrs. Rolla V. Watt, of San Francisco; G. F. Washburn, of Boston; J. G. Shepherd, of Scranton, Pennsylvania; R. T. Miller, of Cincinnati, O.; W. L. Wood-

cock, of Altoona, Pennsylvania; J. W. Pearsall, of Ridgewood, New Jersey, and J. Edgar Leaycraft, of New York City.

It is the duty of the Fourth Quarterly Conference to appoint an Estimating Committee whose duty it shall be to make an estimate of what is necessary to furnish a comfortable support for the minister and his family. A comfortable support does not mean the eking out of an existence and barely living, but it does mean that the minister shall be beyond the point where he must daily worry as to the current expenses, and more, there ought to be also a margin so that the preacher may have something to lay aside for a rainy day. Every church should make a small advance on the pastor's salary each year and however small the advance may be it should be made. If it is only twenty-five dollars a year, no church should permit the Estimating Committee, for it is reasonable to presume that the charge grows stronger year by year, and as it does grow stronger, it should pay a larger salary. But the stronger, it should pay a larger salary. But the District Superintendent can aid much in this matter and he ought to consider it a pleasure as well as his duty to see to it that each pastor receives a larger estimate than the year before, and then the superintendent should follow this up and seek to put the membership in a frame of mind that will lead them to the payment of the full amount estimated. If we are to have a better type and a more satisfied ministry, the minister certainly must have better support.

The commission gives the encouraging information that there has been a marked increase in ministerial support in some sections. Last year about two hundred district superintendents reported an increase of their districts aggregating \$240,000. The commission says that wherever the district superintendent has interested himself in pastoral support it has not only meant an advance in the support of the preacher of the church but of the district superintendents as well.

The Scranton District of the Wyoming Conference, Dr. L. C. Murdock, District Superintendent, has made a notable advance along this line. All of the churches of this district have made an increase in salary from fifty to three hundred dollars and aggregating for the year an increase of more than four thousand dollars. We could sincerely wish that our brethren would take hold of this matter vigorously and secure for our ministers a more adequate and just recompense for their services.

COLONEL ROOSEVELT'S PLEA FOR A NEW SQUARE DEAL

There closed last week in the city of New York a very significant meeting, as unique as it is significant. The prime mover is that conservative statesman Dr. Booker T. Washington, whose ardent purpose it has been to lead his people along fundamental lines which make for strong citizenship. Doctor Washington has proven himself to be one of the greatest characters of the age.

The meeting to which we refer is the National Negro Business League which is so broad in its purposes and so far-reaching in its operation that its membership includes not only bankers and merchants and undertakers and farmers, but among its membership at the New York meeting were enrolled Dr. George A. Gates President of Fisk University an institution for the higher education of the Negro, and Miss Mamie Braden, the dean of the Musical Department of Walden University, and as well as bishops, clergymen, professional men, federal office holders, who, each in their own way, lent strength to this important occasion. It is our purpose to publish next week a full account of this significant meeting. We desire to refer at this particular time to
(Continued on Page 8.)

The Memories of a Sunny Day

By Bishop William A. Quayle, D. D.

Between trains, a long, indolent, delicious June daylight. Think on that, you who love life and the bobolink's song. So, having stowed my grips at the station I hied me away. But, as for that, when do I not hie me unto the fields if a thousandth part of a chance offer? My hieing apparatus is good and in perpetual repair. We shall not be staying in this out-of-doors world always, and we must sprawl down on the bank of its streams and drink the running water the most we may. Tomorrow we may not be here, and the Master of it all may ask us for a report on the journey we have taken, and we shall not wish to be abashed and silent. So, till dusk darkens into darkness, and the widest-awake bird is fast asleep on its sleepy bough, I shall be free. Nobody knows I am here and nobody cares. And it is winsome June a-calling and it is I a-coming to the call.

"Give me health and a day and I will make the pomp of emperors ridiculous," said our transcendental friend Emerson; and he is right sometimes. He is right this time if he meant this June day, for I have health (and I give God thanks therefor); and this day so now must I proceed to make the pomp of emperors ridiculous. If Emerson could, why not I? I, too, have transcendental moments—times when I walk the sky like the winged things.

So I forage. That is the preamble of a day in the sunlight and shade. Hunger and good time are not true friends. A day of wonder, to have its way with you, must be let alone. The gnawing of hunger or even the solicitations of hunger are not helpers. They distract the mind. They detract from the wonder overarching all. I can read "The Ode to Immortality" better when I am unhungry. Hunger attracts attention to itself. So, not as hailing from Sybaris, do I, one of God's common people, go foraging ere I go Juning up and down the world. I am a simple son of the soil and the sun and know that a bit of bacon cooked at the end of a stick, over a sweetly smelling fire of last year's leaves, and many a years' branches, will help the sky and the wind and the swaying shadows to have their say with the bacon-ee. In eating "under the green-wood tree" (as says Shakespeare), and "far from the madding crowd" (as says Gray in the "Elegy"), I shall not be pampering the flesh, but liberating the spirit. I shall be drying the gadfly's wings, so to say, so that he may make rainbows above some drowsy brook.

The foraging is accomplished. Lest the irreligious misapprehend (as the manner of the wicked is), and suppose that foraging means purloining, I will proclaim that such edibles as are forged for by me are paid for in good cash. Honesty is the right policy when a body goes forth to emperor it over a day, because the conscience must be in the sunlight lest the eyes see no vistas and the ears hear no song.

So, away, away, blithe heart. The day is thine! Enjoy this day. *Carpe diem*, though we shall not need Horace or the odors of his Alban farm to help us. The bobolink is here and puts Hooace to discomfort and silence.

For on this day I first heard the bobolink. This may seem untraveled; but is not truth often untraveled? Yet, even so, it was. My rearing had been where no bobolink lifted his voice nor gave us the courtesy of his presence. And here, on this June day, in Wisconsin, I was totally unaware the bobolink was within a sky's width, when, on a sudden, I was wading across lots on a springy ground half prairie and half marsh, where the wild growth, tangled and tossed, a flash of brown-white wings flashing in flight and dulcet songs, rich with June's wild staccato, thrilled me—discovered me until I set down the things I had foraged and wandered about with the vagabond of June, and challenged him for another flight and another tune. When he came to the humid grass, as on broken wing, I came on, stirring up the ecstasy in the throat of this lyrist—half maulden with his own melode: "O bobolink, bobolink—link—link—bobolink, spring and spring, and spring, O bobolink, bobolink," quavered on in flight which was as drunken as his voice, but drunk with the wild delight of June and life. The wind blew free. The sky arched blue and very far. The world, the whole world, seemed built for this bird

minstrel, this wandering poet of the sky. Bobolink, thou art this day's musician. It needs nor will receive any other. Thou are sufficient.

And I recover the forage and set out again off again aimlessly. Blessed be the aimless ways when it is June. The going anywhere which leads to nowhere, or, what is more truthful, leads to everywhere. I had no direction. Cannot an emperor go where he will and as he will? I will follow or flee from the wind. I will meander with the stream or lie down beside it. I will puttery along a prairie shining with flowers. I will run the bobolink down. I will sweat in the sun. I will saunter in the shadow. I will sprawl full length in the fragrant grass. I will follow the listless behests of my vagabond desire till the birds fall asleep to-night. If any, passing by, ask, "Where are you going?" the reply shall be "Somewhere" or else "Nowhere." Either will be truthful; neither will be so explicit as that he could run me down by my directions. Out with God somewhere, what a jocund destination. And I wander on wherever my feet go. They lead; I follow. We must not ask the directions when out on a trip with the winds and the bobolink. I know that full well and ask no questions. Nay, where is good? I like it all round here. If I fall into a stream, that is good; and if I loiter by one, that is good. All things are made to order. Nothing can come amiss on a day like this. No. Directions and distances when you are out trysting with June would be worse than an infelicity. Where the instinct of my feet led; thither I went. But the instinct was wifful.

For I came in my journeys to a wild crab grove in radiant and amazing bloom. Nothing I ever saw of crab bloom was kinsman to this apocalypse. The wild crab at bloom I had known and loved since I was a college lad and fetched the perfumed branches to my bachelor room and had hung them around them whensoever and wheresoever I could and had counted a few wild crab trees on my farm greater treasure than the crops which the farm was supposed to produce. I had climbed stake and rider fences and barbed wire fences, and had run the gauntlet of angry dogs to get a whiff of wild crabs at bloom, so was I no tyro in crab blossoms. Wherever I had

seen these pink, perfumed banners swaying in the wind, there had I gone *per aspera*, nothing caring. But here was the valley of Avillion and all abloom with the wild crab. I had not known what flower it was shed perfume in the valley of Avillion till now. We shall all find out all we want to know in due time. In this silence of odor and color no wind blew loudly. Nay, no wind blew at all. A forest of crab trees is what I had come upon. I shouted (and am I not a Methodist and who should stay me?) Shouted, imperially as an emperor. I had health and a day and a forest of wild crab in flower. I could not see the out, nor through, nor up. They were my my zenith and horizon. No leaves are visible, but flowers, flowers, flowers, flowers. The wealth of that lovely blossoming I have never seen approximated. You could not see the branches on which the blossoms hung. You saw no trunk, no branch only solely a tree at pink perfume. I sprawled under the scent and color. I lay flat on my back, put my hands, fingers interknit, beneath my head for a pillow and let the day go as it would. I furloughed the world. I prayed and sung my psalm. I sang no penitential psalm that day, but the songs of Asaph and threw "Selahs" in like an applause. The sky was blue I doubted not. It had been when of late I wandered in that world where the sky was arched ere I came to be inhabitant of this world where the sky was pink perfume from day dawn to dark and a body wanted nothing other. I found myself speaking to myself to myself of "the late world," as if it were defunct. How far away it was. God is here and His garments are perfumed and like the light.

But the day waned; and I stepped not outside my tent. The world was not. The bobolink was silenced. Nothing sang or spake save the crab blossoms distilling their music and poetry—voices of silence. And ere I knew it the night was darkening down. Where has this day gone? A few minutes ago I came here and now the dark dawneth. Is it so in Avillion?

Day is spent and I must go. Trains do not wait for preachers. The day in my calendar is marked "Under the tent of the wild crab blossoming."

Certain old illuminators, when they had reached the longed-for last page and word, wrote in reverent wise "*Laus deo*." I, in like manner, after a day of unspeakable delight under swaying branches of tourmaline pink doused with musk of the sky, write sedately in my heart: *Laus deo*.

Self-Complacency

By the Rev. J. B. Hingeley, D. D.

One of the most remarkable facts developed in the closer study of what is being done by the Methodist Episcopal Church in behalf of the old preachers is the self-complacent feeling of the church in regard to the little that it is doing for them. The fact that occasionally a claimant receives as much as \$400 per year seems to blind the conscience of the church and of the ministry even, to the fact that there was only one in twenty who received as much as \$300 last year; while four out of every five receive less than \$200 a year and one half of that number received less than \$100 a year to say nothing of the possible list of those who received pitiable amounts from \$99.00 to \$6.00 or \$7.00. We need only add that more than seven hundred Conference Claimants received less than \$50.00.

Why should the great church whose giving is represented by thirty-five million dollars or more each year be satisfied with such provisions for the old preachers? Or why should it be so self-complacent because a scattered few receive \$300 or \$400? Who of the preachers who are now effective and have so little apparent concern for their superannuated brethren would be self-complacent if they were to-day placed on the superannuated list to receive the same kind of care the church now affords its superannuates? And why should the ministry be satisfied to allow the church to continue to do in ignorance so little for the superannuated brethren? The oft quoted poem "If I should die tonight" may be morbid, but it certainly would not be a morbid thing if every Methodist preacher before closing his eyes tonight would ask, not what the result would be to him, but, what would be the

situation of his widow and children, if he should die tonight.

I am sure that he would not name one or two benevolent Boards and then speak of the other smaller benevolences including the work of the Board of Conference Claimants. It is not a small benevolence. It ranks with either of the other five disciplinary benevolences. It is entitled to its own separate presentation before the people and collection. It is what Dr. A. T. Pierson called it "Foremost in its claim on the church." Its appeal is as distinct as its purpose and the apportionment made for the Connectional Fund of the Board of Conference Claimants is entirely apart from and in addition to the apportionment the Annual Conference may have made for its own Conference Claimants. This apportionment is an amount for every charge in Methodism equal to one per cent of the pastor's salary and the amount should be sent directly to the Board and reported in Statistics No. 4 with the other benevolent contributions.

I am glad to note that the hearts of the preachers, and especially of those who are conference stewards are burning in love and holy purpose for their superannuated brethren. The following letter was sent by the chairman of the Board of Stewards to all the preachers of a western conference. It was based on the study of the report of their own conference, which showed that \$350.00 was the highest amount given to any claimant.

Does Not Your Heart Burn?

Dear Brother in Christ:

Do not throw this into the waste basket, but read it carefully.

I awoke the other morning about one o'clock, and these thoughts came pressing themselves on my mind. I have passed the fiftieth milestone of my earthly journey, and in a few years will cease from the active ministry. What does the future hold for me in the way of an income on which to live? The answer came, nothing except what the Church I love and serve shall be able to give me from year to year. And, with few exceptions, that is all our superannuated brethren and our widows have. And yet they stood on the firing line and in the thick of the fight when the hot winds and a burning sun scorched the buffalo grass on these great Western plains, and laid the foundation for a great Christian empire that shall endure as long as the earth stands.

To-day we are enjoying the privileges and advantages their love and self-sacrifice purchased. May God help us never to lack appreciation of their great achievements. Let us by the grace of God do our best to raise our apportionments for the Conference Claimants. My heart ached for them the other morning, and I could scarcely keep back the tears as I thought of the meager support that the old veterans of the Cross received. Take the Conference Minutes and study the reports of the Conference Stewards. You will notice that \$350 was the greatest amount given to any claimant. The one receiving that amount has no other income, whatever, except a small amount from the Preachers' Aid Society. You are aware that with the present high price of living that it is a very meager support indeed.

"Brother, let me exhort you by all honorable means to raise at the very least your apportionment, even if you have to give it out of your own salary. But you need not do that. Give your people the facts and they will nobly respond.

"Did you send the amount equal to one per cent of your salary for the Connectional Fund? If you have not you had better send it at once to Dr. Hingley, 57 Washington Street, Chicago. You have no doubt received from him the program that will help you in raising your full apportionment to this worthy fund.

Believing that you will do your best, I am,

YOUR BROTHER IN CHRIST

How many times stronger the statement would be if it was based upon the facts given below as to the situation in the entire Church, which shows total number of claimants 4,178.

Those receiving \$50 or less 701.

Receiving \$100 or less 1,792.

Receiving \$200 or less 3,391.

Receiving \$300 or less 3,972.

Receiving more than 300 206.

The appeal of these figures is as follows: First, let every charge in Methodism raise for the Connectional Fund for its next annual distribution the full apportionment—an amount equal to one per cent of the pastor's salary. This will relieve the present pitiable emergency.

Second, the Board must have a million dollars invested in the Permanent Fund. Let there be a sacred chain of prayer and effort and effort that God may open the hearts of all and lay upon the altar of His sanctuary a million dollars before the close of 1911.

Sunday School Rally Day

The observance of a day in the interest of the Sunday Schools of Methodism is now a part of the organic law of the church. The General Conference has decreed that the pastor shall cause every church under his charge to observe the last Sunday in October, or such other Sunday as may be more convenient, as Sunday School Day. Experience proves that no one date is acceptable or suitable for the entire church. For this reason the General Conference, while making the observance of the day obligatory, has wisely left the particular date optional. The Board of Sunday Schools recommends that whenever possible either the second or fourth Sunday in October (October 9 or 23), be set apart as Rally Day. If, however, a Sunday in September

is more desirable it will meet the disciplinary requirements.

The Rally Day program for this year is one of unusual excellence. It is not merely a succession of responsive readings. It has a plan and a purpose. The theme is *The Life Heroic*. The music, readings, recitations and the stories all develop this theme. The use of the program in our Sunday Schools will surely make for clear, strong, wholesome living. The introduction of well told stories from the Bible, the foreign mission field and the pioneer work of the Sunday School missionary is an entirely new feature, and cannot fail to awaken interest and quicken enthusiasm. The program is now running through the press of the Book Concern. Sample copies will be mailed to our pastors and Sunday School Superintendents during the last week in July. The price of the program is \$1.50 per hundred copies, or \$1.75 carriage prepaid. It should be ordered direct from the Publishing Agents.

By action of the General Conference an offering is to be taken on Rally Day in every Sunday School in Methodism for the work of *The Board of Sunday Schools*. The offering should not be directed to any other cause. The only organization that is establishing new Methodist Sunday Schools and helping the poor and needy schools is our own Board. The opportunities for helpful service are innumerable. The appeals for additional missionaries to give special attention to our Sunday School interests come to us from every part of the field—home and foreign. The calls for aid in the way of institutes, schools of methods, teacher training work and plans are beyond our present resources. There is no money contributed by the church that will produce more permanent and far reaching results than the \$150,000 asked for by the Board of Sunday Schools. Observe the day, take the offering and help in the plans of the Board for more and more efficient Sunday Schools.

DAVID G. DOWNEY,

Corresponding Secretary.

Make Fast the Success Attained

In the month of May, the editor and business manager of the Southwestern Christian Advocate reduced the price of the paper to twenty-five cents for three months. Letters were sent out to all the pastors and district superintendents earnestly asking them to make a vigorous canvass for subscribers to the paper. Some of the pastors gave the matter a glance, passed on without doing anything. A few took hold of it indifferently, while many others pushed the cause vigorously, secured a number of subscribers and put many others to thinking about the Southwestern. About four thousand subscribers were added to the mailing list, through this plan. While this perhaps did not come up to the expectation of the editor, and while it was by no means what it should have been it clearly demonstrates what can be done if all the pastors and district superintendents take hold of this matter with a will to make it succeed.

That many of our people are hard to interest in their church paper all pastors know, but failing to reach them in an effort from the pulpit should not discourage us. Some sinners can never be reached from the pulpit: if saved at all it will have to be done by individual efforts—heart to heart talks. So it is in this work; heart to heart talks with those of our flocks about the Southwestern would bring astonishing results. There are ordinary men and women in our charges who could go amid the flock and secure more subscribers than many of us could ever get by public appeals. Let's put them to work; they are anxious for something to do. Let's work ourselves, and not only every trial subscriber will take the paper annually but thousands of others will be glad to have it come to them.

With the three hundred thousand Colored members in our Church, the Southwestern Christian Advocate should be paying a dividend. Let's make it so. We can if we will. We may have it to do much sooner than many of us think.

The Southwestern force was never stronger than it is to-day. If the ministers and laymen will do our work as well as the editor and business manager are doing theirs the paper will be paying a dividend by February, 1911.

Your fellow-laborer,

GLOSTER R. BRYANT.

Ask

BY THE REV. W. R. CHASE

God does hear and answer prayer.

His children all through the centuries bear unimpeachable testimony to the truth of that statement.

The promise "ask and it shall be given you" has been verified as true by thousands during the two millenium of years that have passed since it was given to mankind.

What is more, the children of God, obedient believing children who do His will, who seek His glory, who abide in Him and His words abide in them, are promised anything they may be minded to ask. To all such it is said, "ye shall ask what ye will and it shall be done for you."

I know says one that the Word says that but did any one really ever have an experience like that?

Yes, John did. He says, relating his own experience in the matter of asking, "whatsoever we ask, we receive of Him." John's testimony is unimpeachable. He got whatsoever he asked for.

John tells us how it came that he never asked for anything without receiving it; "because we keep His commandments, and do those things that are pleasing in His sight." John keeping God's commandments had no heart condemnation and had confidence towards God and asked expecting to receive and God could not disappoint him, was under binding obligation to give him what he asked and did.

So will He do for us now if we will live as did John.

There is but one condition specified to govern in the matter of asking and that is not that we must ask according to His will as most believers think—yet no child of God will ask otherwise—and the Spirit is set to guide us in this—but the only condition is that "ye abide in me and my words abide in you." Let that condition exist and "ye shall ask what ye will and it shall be done for you."

Yes, it is true the cases are very rare of those who can say "whatsoever we ask, we receive of Him" but such ought not to be the case. Every Christian man and woman has the privilege of having an experience like John's.

Observe the condition of abiding in Him and having His words abide in us and the word of God for it He will give us what we ask. And like John we will not be uncertain about it but will be able to say as he did "we know that we have the things asked from Him." John knew for a certainty and definitely as to things he had asked for and so will we. Not many do but we all may be able to.

There is an unwritten condition existing but that in no way restricts nor limits the wideness of the promise. God will not do for nor give us what we can do or get for ourselves. In creating us He gave us heart, head and hands. These three things, a heart from which spring our desires, our head to plan how to meet these desires and our hands to execute these plans and thus realize the things desired and planned for, these three things, I say are able to give us much if not most of what we crave. God no where promises to give us what we can get.

But there are heart desires that the head with all its planning and the hands with all their execution cannot bring us. These, if we ever have them, must come from some other source. The promise of God comes in here. What we cannot attain we can obtain. What we cannot get God will give.

That is the promise of God and "God is not a man, that He should lie; neither the son of man, that He should repent; hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?"

If the suppliant be right in character, "a righteous man" "abiding in Him" and his petition be a heartfelt one, having no doubts, that man will get what he asks. This must be so for the Scriptures say so.

We ought to have as much confidence in our King, the king of kings, as did the daughter of Herodias in the wicked King Herod who for his oath's sake held to the promise made her giving her what she asked even the head of John the Baptist.

Praise the Lord for the pleasant people He has let loose in this world.—*anon.*

THE CHRISTIAN LIFE

The Way of Life

OETRUDE ROGERS

When on the early morning path
The glowing sun is warm,
When blossoms in their beauty rare,
Surround us with soft charm;
The swelling music of the birds
Fills us with ecstasy;
Long is the trail of life before,
Rice in joy's panoply.

But when beneath noon's ardent heat
The fading flowers die,
Hushed is the chorus of delight,
To but a moaning cry;
Gone are the morning's rosy hopes,
The rapture they bestow,
Slowly upon the midday trail,
Our wandering footsteps go.

Father, when on the sunset way,
Shadows are long and cold,
And gathering twilight hold a threat
That darkness will enfold,
When chill upon our tired souls
The murmuring night winds sigh—
Keep us upon the homeward trail,
That safely leads on high.
—In "Northwestern Christian Advocate."

Never give unnecessary pain. The cricket is not the nightingale. Why tell him so? Think yourself into the mind of the cricket. The process is newer and more generous, and is what charity demands. —Amiel.

Meaning of Affliction

The more one knows of the most afflicted lives, the more often the conviction flashes across us that the affliction is not a wanton outrage, but a delicately adusted treatment.

I remember once that to a friend of mine was sent a rare plant, which he set in a big flower-pot close to a fountain basin. It never thrived; it lived, indeed, putting out in the spring a delicate, stunted foliage, though my friend, who was a careful gardener, could never divine what ailed it. He was away for a few weeks, and the day after he was gone the flower-pot was broken by a careless garden boy, who wheeled a barrow roughly past it. The plant, earth and all, fell into the water; the boy removed the broken pieces of the pot, and, seeing that the plant had sunk to the bottom of the little pool, never troubled his head to fish it out.

When my friend returned, he noticed one day in the fountain a new and luxuriant growth of some unknown plant. He made careful inquiries and found out what had happened. It then came out that the plant was in reality a water-plant, and that it had pined away in the stifling air for want of nourishment, perhaps dimly longing for the fresh bed of the pool.

Even so has it been times without number with some starving and thirsty soul that has gone on feebly trying to live a maimed life, shut up in itself, ailing, feebly. There has descended upon it what looks at first sight like a calamity, some affliction unaccountable, and then it proves that this was the one thing needed; that sorrow had brought or some latent unselfishness, or suffering energized some unused faculty of strength and patience. —A. C. Benson.

upon the screen tells us of the presence, in the far-away star, of some certain chemical substance. It is by the honest and candid work of the spectroscope that we are able to read the riddle of the stars, and discover the constitution of the distant worlds. Do you thus view the gospel? Do you thus regard your obligation to your neighbor? Remember, "if we walk in the light as He is in the light, we have fellowship one with another; and the blood of Jesus Christ, his Son, cleanseth us from all sin."—In *Northwestern Christian Advocate*.
Newark, Illinois.

The Lesser Gladness

We have all known people of the lesser gladness, which depends for its life on freedom from annoyance and the gratification of the present wish. They are not good company, for themselves or others, these people of the childish joy. Their happiness hangs upon the moment's excitement. A hot wave wilts it into grumbling; a sudden storm melts it into complaint. They are the poorest of travel companions, the most trying of house inmates. Dickens had them in mind when he drew the other extreme in Mark Tapley, whose spirits rose in precise proportion to the darkness of the outlook.—Anon.

The White Fire

Three men came to Love the Lord, asking a gift of his white fire, and the gift was not denied. "Take it, keep it, use it!" said Love the Lord, and they answered, joyfully: "Yea, Lord, this will we do!"

Then the three fared forth on their way, the old way, and the new way, and the only way; yet they went not together, but each by himself alone.

Presently one came to a dark valley, full of men who groped with their hands, seeking the way, and finding it not, for they had no light; and they moaned, and cried: "Oh, that we had light, to show us the way!"

Then the man answered aloud, "Yea, and there shall be light!"

And he took the fire that was given him of Love the Lord, and made of it a torch, and held it aloft, and it flashed through the darkness like a sword, and showed the way; and he leading, they following, they came safe through that place in the light of day.

The second man went into another path of the way, and it led him over a bleak moor, where the wind blew bitter keen, and the rocks stood like frozen iron; and here were men shivering with cold, huddling together for warmth, yet finding none, for they had no fire. And they moaned, and cried: "Ah! if we had but fire to keep the life in us, for we perish!"

And the man said, "Yea, there shall be fire!"

And he took the fire that he had of Love the Lord, and spread it out, and set fagots to it, and it blazed up broad and bright; and the folk gathered round it, and held out their hands and warmed themselves at it, and forgot the bitter wind.

Now the third man went his way also; and, as he went, he said to himself: "How shall I keep my fire safe, that no fierce wind blow it out, and no foul vapor stifle it? I know what I will do; I will hide it in my heart, and so no harm can come to it." And he hid the fire in his heart, and carried it so, and went on.

Now by and by those three came to the end of the way, and there waited for them one in white, and his face was veiled. He said to the first man, "What of your fire?"

And the man said, "I found folk struggling in darkness, and I made a torch of my fire, and showed them the way; now is it well-nigh wasted, yet still it burns."

And he in white said, "It is well; this fire shall never die."

Then came the second, and of him, too, that one asked, "What of your fire?"

And he said, "I found men shivering, with naught to warm them, and I gave my fire, that they might live, and not die."

And he in white answered again, "It is well; this fire too shall never die."

Then came the third, and answered boldly, and said, "I have brought my fire safe, through peril and through strife; lo! see it here in my heart!"

Then that one in white put aside his veil; and it was Love the Lord himself. "Alas!" he said; "what is this you have done?"

And he opened the man's heart, and inside it was a black char, and white ashes lying in it.—Laura E. Richards, in "The Silver Crown."

The Way of the Cross

By the Rev. George H. Bennett

Beecher had a wondrous vision of the cross bearers. He saw that to everyone a cross was given when he entered upon the Christian pilgrimage.

Are you bearing the cross? How are you bearing it? The cross carried by some pilgrims seems heavy as would a rough oaken cross, bolted rudely together, with cruel corners and splintery sides, and hard to carry. After bearing the cross many years, some find it just as rude and heavy as at first; but many others began early to wind around its rigid form the graces of faith, and hope, and charity; they covered it, too, with temperance, and justice, and fortitude. So to them it is no longer a rough and heavy oaken cross, galling and hard to bear, but like the rod of Aaron, it now blossoms like the rose. Surely the cross of the Christian ought to fill his life with joy and beauty, and enrich his character with heavenly graces. Have you thus borne the cross of Christ?

Beloved, there was a startling contrast between the inner heart-life of Jesus and of the ungodly men of his day. Is there such a contrast between you and the godless man to-day, Christian? Remember, "Judgment must first begin at the house of God." He who bears the cross must be to the ungodly an example of the transforming power of divine truth in human character. It is his duty to advocate and also practice, not selfishness, but generosity; not vanity, but humility; not haughtiness, but gentleness of spirit; not revenge, but beneficence. Their way of the cross is the highway of the beatitudes. Are you walking in it? The world knows.

Some cross bearers have but little power for good among their neighbors. It is because they are not what they seem and profess to be. They are like a society belle of a certain city. She was not beautiful, but she longed for personal beauty. So she bleached her flowing hair, and penciled her eyebrows, and dyed her eyelashes; she beautified her face with cosmetics, and her hands and arms with pigments. But she made one sad mistake. In an evil moment she bathed her hands with perfumed and medicated

waters; and, alas! her soft and beautiful complexion was suddenly changed to the blackness of mid-night. Let the soul beware, therefore, that covers its moral ugliness with the celestial hues of the Christian profession; for the day will come when hypocrisy will appear in all its ugliness.

Let it be remembered, religion is not a bandage to cover up an ugly sore; it is an ointment to cleanse and heal it. Religion is not a cloak to spread over a moral deformity; it is spiritual surgery that removes it. Religion is not a mere profession, or make-believe; but it is a power which transforms both character and conduct. Take heed, then, how you hear the gospel; and take heed how you obey it.

But how should we hear and heed the gospel? It should all be done in good faith, and without prejudice. It should be with honesty of purpose. A twinkling star was struggling with the filmy cloud. It burst through the gauzy barrier at last, and then its message came down to us from the mighty void. But it was hard to read that message, and so the star twinkled on. The twinkling star seemed to be spelling out the words of an unknown tongue. It was more difficult to understand than the hieroglyphics of the pyramids. Who will solve this great mystery? Who shall read to us this cipher message from the frontier of creation? We turn to the astronomer, and he leads us to his observatory. There before us stands the spectroscope. It is a marvelous instrument. It catches that little wavering thread of light from the far-off twinkling star. But how does he receive it? To be sure, it takes that little thread of light just as it twinkles down upon it. The spectroscope receives the feeble light in good faith, with honesty of purpose, and without any prejudice. It honestly passes that wavering light through its prisms of crystal; and the message from the star, far sunk in space, spreads out on the screen before our astonished eyes. It decomposes and separates the narrow ray of light into all the various colors which compose it. But what is the message? Every tint and every line which is thrown

OUR YOUNG FRIENDS

Man Salutes

By Calvin Dill Wilson

Fall we into line,
Soldiers of Thy world,
Marshaled at Thy sign,
Under Thy flag unfurled,
Ready, Lord, and mute,
Hand to cap—salute.

Bidden to the front
Warfare hot to wage,
Here to bear the brunt,
Bitter, of life's rage:
Shot at or to shoot,
Hand to cap—salute.

Earth is full of ill;
Orders close are sealed;
Troublous is fate still;
Face we the unrevealed.
Scant our long work's fruit.
Hand to cap—salute.

Grimed we from the fight,
Soiled we from the road;
Strong we for the right,
Stout we with our load;

Duty's ours, not loot;
Hand to cap—salute.

Through the long, long age
Comrades ours have fought,
Seeking not the wage,
Will of Thine they've sought;
It's been, unlike the brute,
Hand to cap—salute.

Summoned to other sphere,
Laying down the flesh,
Fearless and trampling fear,
March on we afresh—
Archangels moving through't—
Hand to cap—salute.

If to further duty,
In some flying star,
Over space's beauty,
Commanded swift we are—
Butts on golden pave
Where Thy banners wave—
Speed we, Lord, unto't;
Hand to cap—salute.

Glendale, O.

In Old Nazareth

By Selma Lagerlof

(Translated by Mrs. N. W. Harris.)

One day when Jesus was only five years old, he was seated on the steps before his father's workshop at Nazareth, in the act of making cuckoos in the soft clay which the potter across the way had given to him. He was happier than usual for all the children of the neighborhood had said that the potter was a bad man who was not moved by kind words or gentle looks.

On the steps of the neighboring house Judas was seated. He was homely, he had red hair, and his face was covered with scratches which he had received in his perpetual battles with the rough boys of the street. For the moment he was quiet, not fighting or disputing, but at work, like Jesus, in fashioning a bit of clay. Jesus had given him some, for Judas did not dare show himself to the potter, who accused him of throwing stones at his fragile wares, and who had chased him away with a stick.

As fast as the two children completed their cuckoos, they arranged them in a circle around them; they were like all birds of clay from time immemorial; they had a very short tail, wings almost imperceptible, and stood on a lump of flattened clay. But the first glance showed a difference in the birds of the two comrades; those of Judas were so badly made that they were always falling down; his awkward fingers were never able to shape them well; he cast rapid glances at Jesus and tried to see how he could make his birds so beautiful—birds which were as smooth as the oak leaves in the forests of Mount Tabor.

Jesus became happier at every cuckoo finished. The last appeared to him more beautiful than the others; but he looked at them all with love and pride. They would be the companions of his play; they should sleep near him; they would sing their songs to him when his mother left him alone. Never had he felt himself so rich, never would he feel himself quite deserted.

The vigorous water carrier passed at this moment, bent under his heavy goatskin bottle; and behind him came the vegetable merchant who rocked to and fro on the back of his donkey between his great wicker baskets.

The water carrier placed his hand on the fair curls of Jesus and asked him about his birds; Jesus told him that they all had names, that they knew how to sing, that they had come from far countries, and that they had told him things only known to him and them. And Jesus spoke so well that the

water carrier and the vegetable merchant forgot their occupations for the moment. But, as they were going away, Jesus pointed out Judas to them, saying, "Look at the fine birds Judas is making."

The vegetable man good-naturedly stopped his donkey and asked Judas if his birds also had names and sang. Judas knew nothing about it. He hung his head in silence and did not even raise his eyes. Irritated, the merchant gave a kick to one of his birds and went on his way.

The afternoon passed; the sun was now so low that its beams could enter the little gate of the city, which, surmounted by a Roman eagle, stood at the end of the street. This rosy light poured into the narrow street and clothed with its color everything it touched. The vases of the potter were tinted by it, the board which creaked under the carpenter's saw, and the white veil which framed the face of Mary. But where the sun shone most brilliantly was in the little pools of water which stood between the uneven flagstones of the paved street. Suddenly Jesus plunged his hand into the little pool nearest him, for the idea had come to him to paint his little gray birds with that sparkling color which gave such beautiful tints to the water and to the walls of the houses. The sun lent itself graciously to his play and was taken as the color of a painter. And when Jesus laid it on his little cuckoos of clay they were covered from head to foot with a reflection like diamonds.

Judas, who, from time to time, surveyed the birds of Jesus, gave a cry of delight on seeing him paint them with the sunshine of the muddy pools. And he made haste to plunge his own hand into the glistening water. But the sunshine glided between his fingers. However rapid the movement of his little hands, he could keep nothing of the wonderful colors.

"Wait, Judas!" said Jesus. "I am going to paint your birds for you."

"No," replied Judas, "I do not want you to touch them; they are well enough as they are."

He arose, knitting his brow and biting his lips. He placed his little foot square upon the birds, and changed them, one after the other, into bits of flattened clay.

And when all his birds were destroyed, he approached Jesus, whose cuckoos of clay, under the caresses of the child, sparkled like precious stones. He looked at them a moment in silence, then lifted

his foot and pressed it upon one of them. When the bird was no longer a bit of gray clay, Judas was so glad that he began to laugh; and he lifted his foot to crush another.

"Judas, cried Jesus, "what are you doing? Do you know that they are alive and can sing?"

Judas laughed harder and crushed the second bird. Jesus, dismayed, looked about him; he could not stop Judas who was tall and strong; he looked for his mother; she was not far away, but before she could come all the birds would be crushed. He began to cry; Judas had already destroyed four, there were only three left, and Jesus was almost vexed with the birds that had remained motionless and allowed themselves to be crushed. He struck his hands together as if to waken them, and cried out:

"Fly away! Fly away, then!"

Then the birds commenced to move their wings, and, with an unsteady flight, succeeded in reaching the edge of the roof, where they remained in safety.

When he saw the birds fly away at the word of Jesus, Judas burst out sobbing. He pulled his hair as he had seen older people do when in mourning and anguish; he threw himself at Jesus's feet.

He rolled in the dust like a dog; he embraced the feet of Jesus, and begged him to stamp upon him, as he himself had done upon the birds. For Judas loved Jesus and admired him; he adored him and hated him at the same time.

Mary, who had followed the play of the children, came to them; she raised little Judas in her arms, placed him on her knees, and caressed him, saying:

"My poor little lad, you do not understand that you have attempted what no human being can do. Is it possible to strive with one who paints with the sunshine, and who gives the breath of life to dead clay? Never try a like thing again if you do not wish to be the most unhappy of mortals.—In *Northwestern Christian Advocate*.

How a Girl May Become Popular

I am sure that there never was a healthy-minded girl in the world who did not want to become popular.

What will make us unpopular? asks Hope Canby in the *March Delineator*. Well, there are a dozen of things that would be helpful. I know one girl who added a great deal to her popularity by learning to tell fortunes by palmistry. No one seriously believed in them, nor did she; but it was always interesting and made fun and conversation.

Another girl I know has a sweet voice. She has never had it cultivated, but she has learned a number of lovely and simple old-fashioned songs, Scotch, Irish and English, which she is willing to sing when asked. Another has a fund of good stories, which she jots down and remembers, and tells at the right moment. Another, who has very little money, still manages generally to be the most daintily-dressed girl in any gathering; another has cultivated pleasing and gracious manners.

Most of these accomplishments are within reach of every girl, yet they do not touch the real root and reason of popularity. To be lastingly popular there must be things deeper and better than these.

There must be, first of all, kindness, and plenty of it. The popular girl must be tactful; and tact is nothing in the world but kindness. The very word "tact" means touch. If we want people to like us, they must know that our lives are not aloof from theirs, but that they touch, and touch them kindly.

Others will tell you to dress neatly and becomingly; to speak softly; to cultivate powers of conversation and observation; to read books of high life; to go to the theatres and see plays of high life and observe how the thing is done there; never to be "loud" or vulgar; never to be conspicuous; to cultivate any talents you may have. All of this is good advice, I am sure, and will help immensely; but I would say to you that beyond all of these things other things are needed. Be kind; forget yourself; read good books and think nobly; strive to express whatever is good in you, and, finally, bring all the beauty of every kind into your life that you can.

"I b'lieve in havin' a good time when you start out to have it. If you get knocked out of one plan you want to get yourself another right quick before yer sperrits has a chance to fall."—*Alice Hogan Rice*.

Two Parables of Judgment

International Sunday School Lesson for September 4, 1910

(Matt. 21: 33-46.)

GOLDEN TEXT: "Therefore I say unto you, The Kingdom of God shall be taken from you."—(Matt. 21: 43.)

TIME: Tuesday, April 4, A. D. 30.
PLACE: In the Courts of the Temple.

Daily Home Readings

M.—Matt. 21: 23-32; Tu.—Matt. 21: 33-46; W.—Jer. 25: 1-11; Th.—Acts 7: 37-53; F.—Ezek. 20: 1-17; S.—Acts 2: 14-24; Su.—John 18: 33-40.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

That a man is an inspirable being, responsible to a Being greater than himself, reason, conscience, and divine revelation prove. This being true, he should have a care as to his thoughts, words and deeds, for the time will certainly come when he shall be called upon to give an account for all that he has done in the body. Likewise is he a builder, building for time and eternity. Every building must rest on some foundation, good or bad and, when completed, be passed upon by the Supreme Architect of the Universe. Seeing that this is incontrovertible, wise indeed is he who builds upon a foundation proven and true. That Jesus Christ is the only and all-sufficient foundation, substantial, a reality more solid and lasting than granite needs no demonstration. "Let every man take heed how he buildeth * * * For other foundation can no man lay than that is laid, which is Jesus Christ."

The sin of the Jews was the rejection of Jesus. Had he not come they had not known sin—the sin of rejecting Him. Because they rejected Him the Kingdom of God was taken from them. Great has been and shall be the condemnation that shall come upon them. The sin of the world to day is the rejection of the Christ. That He is the sent of God, the promised Messiah, there is abundant proof. The Gospel proclaims the fact that He is the Saviour of the world. No man who has heard it can be as if he had not. Once heard it is "henceforward a perpetual element in the whole condition, character, and destiny of the hearer." No man can, therefore, overlook Him and pass on into life as if He were not in his path. One of two things must be done by every man: either accept or reject Him. To do the latter will be to have the Kingdom taken from him; to do the first will be to build upon a foundation that shall stand unmoved amidst the shock and ruin of worlds.

The time of our Lord is short. It is Tuesday of Passion week. In a few days the cry "It is finished," will ring out the announcement that "the debt is paid," that man is once more "atoned" with God. Therefore whatever is to be said must be said quickly and to the point. Hence the two parables constituting our lesson for to-day.

Light on the Text

33. *Another parable.* Additional to the one contained in verses 28-32. That parable was intended to show the difference between hearing and doing. One son heard the command and promised to obey but did not, while the other promised not, but did. It was also intended to represent the Gentiles and Jews. The former made no pretension to the service of God, yet they accepted the Christ. The latter were very particular about ritual and form and outward observances, and claimed to be the representatives of the Kingdom of God in the world, yet they rejected God's Son. *A certain householder.* The head of a family, but here intended to represent God. *Vineyard.* "A symbol of the field of duty and service of God." It here represents the Kingdom of God which was entrusted to the Jews. *Hedged it round about.* Fenced it in with thorn bushes. The Jews were hedged in by the law, the divine word, and their peculiar institutions. Those separated them from the vile influences of other nations. *Winepress.* This was hewed out of solid rock. It here means "the altar of sacrifice." *A tower.* A high place of observation. Here watchmen were placed to warn against approaching enemies. God was Israel's watchman. His unceasing care was ever about them. The tower may also represent "the temple." *Husbandmen.* The prophets, scribes, and Pharisees. *Went into a far country.* Having given

the Jews the law and the prophets, God absented Himself from them in that He "no longer spoke to them in a pillar of cloud." He left them to work out their own destiny. "Of course his spirit was there, but working on and through those whom He had placed in charge."

34. *Time of the priest drew near.* Honest time. To every man and nation there comes an honest time—a time when the fruits of time, talents, and influences will be called for. *His servants.* Faithful teachers. *The fruits of it.* The natural fruit expected: obedience to the law and a holy life.

35. *Beat * * * killed * * * stoned.* Instead of paying the rent they maltreated those whom the householder sent to collect it. Jeremiah was stoned, and Isaiah was "sawn asunder."

37. *Last of all.* Having sent, and repeatedly sent the prophets and faithful teachers unto them in vain there was nothing more for the householder to do but to send *unto them his son.* He was the promised Messiah, the Saviour of the world. *They will reverence my son.* The householder had a right to expect this. Likewise did God have a right to expect the Jews to receive and honor His Son. "He was so great, so good, so powerful, so like his father, and his closet representative, that his father had a right to expect that he would be treated better than the servant's he had sent." God expects every man to reverence Jesus by accepting Him as his Saviour.

38. *This is the heir.* Recognized him as the son of the husbandman. But this confession was made *among themselves.* "In the own hearts" the scribes and Pharisees confessed that Jesus was the Christ, the Son of God, but "in their language and dealing with him, denied his authority." *Seize on his inheritance.* Continue to hold sway over Israel. For them to accept Christ would be to acknowledge His authority to "renounce the old dispensation and establish the Kingdom of God."

39. *Caught Him.* Apprehended and arrested Him. *Cast him out of the vineyard.* Rejected Him and denied His right to rule over them. *Slew him.* Crucified Him.

40. *When the Lord * * * of the vineyard cometh.* When God shall call upon them to give an account of their actions.

41. *They say.* The scribes and Pharisees. *He God. Will miserably destroy these wicked men.* Put an inglorious end to the Jewish state and nation. This was done forty years later when Jerusalem was destroyed, and the Temple was burned and laid in ruins by Titus. The Jews have been dispersed over the earth ever since. Thus was this prophecy fulfilled. *His vineyard.* "The churchdom." *Other husbandmen.* Gentile ministers and teachers. *Which shall render him.* Shall bring forth unto God. *The fruits of their seasons.* These fruits are gratitude, love, obedience, worship, consecration of time, and talents, and a perfect Christian character.

42. *Did ye never read in the Scriptures.* The accepted word of God. This quotation is from Psalm 118: 22-23. *The stone which the builders rejected.* Rejected because not thought fit for use. The stone here represents the Christ. He was despised and rejected. *The builders* represent the Jews. They rejected this corner stone; "Away with him! Away with him!" they cried. So some men to-day. *The head of the corner.* This is the most important place in the foundation of a building as it holds the two walls firmly together. "The corner stone of the great spiritual temple God was raising was Jesus Christ. "In Him alone could the Divine and human sides be held together. *The Lord's doing.* Human genius was powerless to save man. God alone could. *It is wondrous in our eyes.* The Plan of Redemption is the admiration and wonder of heaven and earth.

43. *The kingdom.* The Christian dispensation and its privileges. *Shall be taken from you.* Not having availed yourselves of the advantages given you they shall be taken from you. *Given to a nation.* Those who accept, love, and accept the Christ. These in their entirety shall constitute another nation. *Bringing forth the fruits thereof.* The purity of the Christian religion.

44. *Whosoever shall fall on this stone.* "They fall on this stone who are affended at Christ in his low estate." *Shall be broken.* Shall be condemned. *On whomsoever it shall fall.* Those whose lives do not conform to God's will as expressed in Christ's teachings. *Ground him to powder.* Shall utterly destroy him.

Charleston, S. C.

Epworth League Rally Day

The Epworth League Devotional Meeting Topic for September 4, 1910

(Mal. 3. 16-18; Heb. 10. 24, 25)

The Meaning of the Scripture

Mal. 3. 16-18. People with other interests in common "get together." The wholesale house-calls its salesmen in from the road for a three-day's rally. The teachers have a great meeting, and the Grand Army has a "camp fire," and the Young Men's Christian Association secretaries hold a summer conference. So why should not people "get together" as Christians, to talk over new ways of being faithful, to remember former victories, to plan for new triumphs? Thus they will find God's favor upon them, and they will be able to distinguish between the efficient and the unconcerned among those who profess to serve our Lord. This is one of our reasons for Rally Day, as good now as when the great prophet wrote these words.

Heb. 10. 24, 25. There is a difference between rivalry and emulation. Every Christian should be an inciter of others to large, more faithful service. And here is the value of frequent assembling to consider our Christian business. "Too many meetings," some one says. But the trouble is not too many meetings; it is too many feeble, this-poor-dying rate meetings. There must be something in between meetings, but lively, purposeful, well-attended meetings will provide both inspiration and material for the "something in between."

Rally—to What?

The Rally Day spirit is much more than any mere "hurrah." It is easy to have a lively program, full of a sort of slap-dash enthusiasm, without putting any new interest or definite purpose into the mind and heart of a single member.

Such a program is not only easy but deceptive.

The unthinking say, "Wasn't that a great meeting?" It was; but much ado about nothing. And—the pity of it—so many people were happy over something which actually prevented any real advance in the chapter's work and life.

Rally, by all means. But to what, To a single fussy, bustling shallow sort of meeting on September 5? There's no gain in that. No; rally to your task! Eight or nine months of splendid opportunity are before you. Discover what that opportunity is, and grip it. The Master whom you serve has work for your chapter to do. Find it. And then do it!

Rally Day, observed for that purpose, will be worth a dozen ordinary days. Be unwilling that anything shall spoil it or cripple its influence.

Make sure of some things, beforehand; among them, these:

You haven't done all you could for Jesus Christ in your chapter; but you mean to change that.

You are not going to measure the prospects of the future by the failures of the past.

You are determined that the Lord Christ shall really be in control of your personal and chapter life this year.

You are going to discover as many things to do, worth doing, as your chapter ought to attempt. Then you will find out how to do these things. And then you will get at them and do them.

If you make sure of these things, you can build a Rally Day program that will be not only vastly more useful and lasting in its influence than the cheap "hurrah" meeting but that will be in itself

(Continued on Page Eleven.)

Recent District Meetings

WAYNESBORO DISTRICT

The Waynesboro District Conference of the Savannah Annual Conference assembled at Haven Memorial Chapel July 27-30, with the Rev. James Jackson, District Superintendent, presiding. The roll call showed that nearly all of the pastors were present with a large number of local preachers, exhorters and delegates representing the various institutions of the church. Then the organization with the Rev. C. W. Frothrow secretary and appointing of the various committees were taken up, after which the District Superintendent presented his report of the district. In this report it was plainly seen that a trained mind had surveyed the district throughout, looking into the work of every pastoral charge with great care. The pastor's report was very encouraging showing progress on all lines. The revivals in the District were held with splendid results in conversions and accessions. The District program carried with it an institute with live subjects out of which came very instructive and helpful discussions.

Resolved that local preachers who do not faithfully pursue the course of study should not be permitted to preach.

Why are not local preachers employed on the Sabbath as the discipline directs?

The necessity of uniformity in conducting services in Methodist Churches.

Why I am a Methodist.

Why has the prayer meeting lost its influence in the Church?

How may the Church attract more young men?

The importance of putting the SOUTHWESTERN CHRISTIAN ADVOCATE in every Christian Methodist home.

The financial report of the District is as follows:

Benevolences	\$248.34
Total Collections	372.66

The Rev. E. D. Giddens, D. S., of the Savannah District having visited us at the beginning of the session rendered good service by his usual friendliness and witty remarks whenever opportunity presented itself. Come again Brother Giddens. The Sunday services were strictly spiritual as was the whole session. The annual sermon was delivered by the Rev. S. P. Bryant with the Rev. L. R. Brayho, Rev. S. E. Mabry, Rev. C. P. Canon, who acquitted themselves as men of strength during the week. The Rev. Dr. E. D. Giddens delivered a splendid Sunday morning sermon. The Rev. J. H. Plunkney preached at 3 o'clock and the writer at 7:30. The Rev. James conducted the affairs of the Conference in the most approved manner. Undoubtedly this man exhibits the highest type of Christian gentleness. The Conference adjourned to meet at Pulaski.—W. M. Bellinger, reporter.

TUPELO DISTRICT

The Epworth League Convention and District Conference of the Tupelo District, convened at Amory, Mississippi in St. James Church July 26-31, 1910, with Rev. E. F. Scarboro, District Superintendent in the chair. The first day and a half was given to the Epworth League convention to do its work; the Rev. B. F. McEwen acting chairman, with Miss Lucile Inghram as secretary. Quite a number of young ladies read essays on the various topics assigned to each charge. At the close of the convention a rally for Rust University was held and a good amount was raised for this worthy institution. The Rev. B. T. McEwen was elected president with M. J. Shannon, recording secretary. The introductory sermon was preached by the Rev. E. O. Woolfolk. The District Superintendent read a carefully prepared report of the District which showed that the work was in advance of last year. The welcome address was delivered by little Rubie Duson to the delight of all present. The following visitors graced the Conference with their presence and each spoke words of encouragement: Dr. N. R. Clay, Revs. J. M. Marsh, A. E. Franklin, W. H. Whitlock, S. Billups and Mr. E. D. Coleman. On Wednesday night Dr. N. R. Clay preached to the delight of all. The Revs. Cannon, Wright, Roberson, Isaiah, Byrd and McEwen preached during the Conference; their sermons were both logical, eloquent, and showed deep thought and a most careful preparation. The benevolent collections are in advance of last year. The pastors pledged themselves to increase their apportionment for the Board

of Sunday Schools, General Conference expenses and the Board of Conference Clalmant fund. Too much praise can not be given to the pastor, members and the good people for the hospitable way in which they entertained the Conference; it is said by the older members of the District that this was one of the best sessions ever held on the District. Thus closed a most profitable session to convene in its next session at Okolona, Mississippi.—G. J. Dobson, secretary.

LAGRANGE DISTRICT

The Lagrange District Conference convened at Culloden, Georgia, in Asbury Church, July 28, 1910, at 10:30 a. m. District Superintendent announced the devotion by lining, "And are we yet alive," after which the Revs. W. H. Brown and J. P. Wragg fervently led in prayer. The Scripture lesson was read and commented upon by Dr. Wragg. This was the opening to the communion which was conducted by the superintendent assisted by Dr. Wragg and the senior elders. Quite a number of delegates and visitors partook of the elements and it was a benediction to all present. The Rev. W. S. Daughtry was elected secretary and he chose as his assistant the Revs. T. H. South and S. L. Deas. S. L. Deas was chosen as reporter to the SOUTHWESTERN CHRISTIAN ADVOCATE. The Superintendent reported the district in fair condition. As a man at the wheel he dispatched business of the Conference as rapidly as possible. We were favored with a hurried visit and encouraging remarks by Dr. Wragg. The Superintendent, F. R. Bridges of the Waycross District was present and was at home in the sessions. His advice and sermon will live long among those who heard him. The Rev. E. W. Moor's visit was much enjoyed as one of the old colleagues. Prof. Barksdale, of the Haven Academy, Waynesboro, Ga., was present and spoke as to the needs of the school. Prof. P. C. Parks, of Clark University, was present and time was allowed allowed that a fair representation might be given. He said many things to encourage and inspire industrial or educational farming. Resolutions were offered touching his work. The League anniversary was held Saturday evening at 8:30. Speeches were by the Revs. W. H. Brown and Prof. Barksdale. The spiritual part of the Conference was at high water mark. The Sunday School Institute, Sunday morning, led by the worthy Superintendent of the Sunday School at Greenville, Ga., in the person of Mr. B. F. Lovejoy was a fair success. At the love-feast and 11 o'clock service the Rev. W. H. Brown preached to the delight of his hearers, and, at the close of his sermon there was an outburst that signaled that a visitor from above was in our midst. At 3 o'clock the writer and at 8:30 o'clock the Rev. S. E. Crandell preached. Resolutions were then offered touching the Superintendent's deliberations and the secretary who was faithful in keeping the record, and the Rev. J. O. Murphey and his good people who spared no pains that the entertainment of all would be good. I here say, God bless the pastor and his good people for their congenial hospitality. The Conference joined in singing "God Be With You Till We Meet Again"; benediction by the Superintendent. Thus passed into history one of the best sessions of the district. We meet again at Westpoint, Georgia.—S. L. Deas, reporter.

BEAUMONT DISTRICT

At St. James Chapel, San Augustine, the first session of the Beaumont District, Texas Conference, Sunday School and Epworth League Convention and Woman's Home Missionary Society convened July 27-31, the Rev. W. L. Duncan, District Superintendent, presiding. Rev. Stephen A. Pryor was elected secretary, Mrs. C. J. B. Hockless, assistant; Miss Tommie Johnson, recording secretary; the Rev. John L. Blue assistant; J. F. Barnes, treasurer; reporter to SOUTHWESTERN Miss C. A. McQueen; reporter to the Houston Post and Chronicle Mr. J. B. Moody. Introductory sermon preached by the Rev. P. A. F. Dismukes. The following ministers took part: Revs. Ed. Summers, E. W. Hayes, A. B. W. Scott Chinn, B. D., E. H. Holden and S. D. Hackett. The following exhorters were licensed to preach: E. J. Buckley, D. S. Batey, Robert Edward and Augustus. The following local preachers received renewal of license: C. H. Davis, W. H. Hadnot, Sidney Lewis, E. C. Ransom, Ed. Summers, L. W. Holland and Henry Hall. The following exhorters received renewal of license: B. I. Henson, Mack Thompkins, W. B. Barrett, H. Jones,

Louis Anderson, Louis Jones and Taylor Jackson. No one was recommended on trial or for recognition of orders. The standard has been put high. The following were visitors to the Conference: Revs. M. W. Dogan, Ph.D., president of Wiley University; Prof. H. B. Pemberton, president of Laymen Association of the Texas Conference, F. Herod, pastor of Colored Methodist Episcopal Church, E. Holden, pastor St. Paul, Texarkana. Prof. Horton made timely remarks and was made to feel that they were a part of us and at home. An address was made Friday night by the Rev. M. W. Dogan, A.M., Ph.D., President of Wiley University in the interest of his school; \$103.00 was contributed. The Woman's Home Missionary Society of the District was organized; Mrs. W. E. Scott, president; Miss P. A. McQueen, secretary. The Laymen's Association was also organized; H. N. Denson, president; Miss T. E. Robinson, secretary. The Brotherhood, too, was organized; Prof. J. W. Barrett, president; Mr. A. J. Batey, first vice-president and secretary. Prof. H. B. Pemberton, president of the Laymen Association addressed the laity on Friday night on Church Duty and Pride. \$27.11 was raised in the Sunday School; District expense, \$35.60, paid; total collection, \$202.00. Resolutions were offered thanking the people for their hospitality; the railroad for its accommodation; the District Superintendent for his impartial ruling; the secretaries for their work; the Epworth League endorsed the convention of 1911. Thus closed the history of the Beaumont District. Orange was selected as the next seat of the District Conference.—Miss C. A. McQueen, reporter; Rev. W. L. Duncan, District Superintendent, President; Rev. Stephen A. Pryor, Secretary.

HEARNE

The Campmeeting here was well attended. Our people came from long distances to the meeting. The object of that meeting was to harmonize the Christian forces at the different churches of this town. We are glad to say the meeting accomplished its aim. We were able to see our good friends take an active part in the meeting. For fourteen nights our meeting was crowded. The town is rejoicing over having had such a meeting as that. The different churches are in a better position to do their local revival work. We had two able divines with us who gave splendid services. Rev. H. B. Smith, of Palestine, Texas, was in charge of the meeting the first week. The meeting was composed of white and colored workers. The second week we were fortunate enough to get the Rev. George Belcher at Longview, Texas, who is a student and able preacher. He carried the meeting to its height. Several persons were converted and added to the church. Rev. Belcher as a young minister shows the signs of a progressive ministry. The Rev. H. B. Smith is well known as an evangelical preacher. We all know of him. The people of Hearne did not want us to close the meeting. Our last night, white and black stayed around the ground for sometime pleading for the meeting to go on.—L. L. Heal.

HATTIESBURG DISTRICT

The Hattiesburg District Conference held at Ellisville, Mississippi, July 27-31, 1910, was a good one, and full of interest. At roll call most of the pastors were present, and quite a number of local preachers and exhorters. Rev. D. F. Dudley, District Superintendent, presided. The Rev. N. Toole was elected secretary. The report of the District Superintendent showed the District to be in good condition spiritually and financially. Prof. J. B. F. Shaw, Principal of Meridian Academy was present and spoke in the interest of the school. Collection of \$35.35 was taken up for that school. The Academy is in good condition. Prof. M. S. Davage, business manager of the SOUTHWESTERN CHRISTIAN ADVOCATE was present and spoke on behalf of the paper and secured 25 subscribers to the paper. The Rev. L. L. Chambers, pastor of the Methodist Episcopal Church, South, visited and addressed the Conference \$389.50 of the benevolent money had been raised on the District. The collection during the Conference was \$179.25 for all causes. John Edmonson was granted a license to preach. The following pastors preached during the session: C. Washington, Ed. Ford, W. A. White, N. Toole, A. Lacy, C. W. Ivy, I. L. Pratt, G. W. Arnold and B. W. Robinson. Mrs. Mary McInnis and her delightful choir sang with the spirit and understanding; also Mr. B. Jones and General Powe of Ellisville, delivered the welcome address. The Rev. I. L. Pratt responded. The Rev. R. N. Jones and the people of

(Continued on Page Ten.)

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to Bates & Maine, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

COLONEL ROOSEVELT'S PLEA FOR A NEW SQUARE DEAL

(Continued from Page One.)

the address delivered by ex-President Roosevelt. It is very significant that this the first public address that Mr. Roosevelt has delivered in this country since he left the White House, save a brief address which he made to the welcome extended him on the part of the city of New York immediately upon his return from his African trip, was made to Negroes.

Colonel Roosevelt was greeted by a large and enthusiastic audience of many of the most representative Negroes of the country and his reception was spontaneous and genuine. His address was characteristic. It was straight from the shoulder, full of good advice, and was most warmly received, as a whole, and was commended by the hearty applause as he advanced in his address giving forth wholesome advice upon the most intricate question which America faces today. Among other things Mr. Roosevelt said:

"I am glad to see here certain men whom I appointed to office and who reflected credit on their race by doing their duty. I know the other men won't mind my singling out Mr. Anderson. He is the first colored man to hold a high place under the federal government in this state. It will be easier, in view of his record, to appoint other colored men to office."

"Two men I am most glad to see here today are Silas McBee and Dr. DuBois. Dr. Washington has said that the Negro's neighbor should be his greatest friend. When your neighbor likes and respects you, you have won your battle."

"It is the white man of the South who can render the Negro the greatest service. The white man of the North does his worst work when he interferes between the two peoples of the South and his best work when he so conducts himself as to help the relations between them."

"This league represents genuine constructive work for the race. It teaches you not to whine and cry about privileges you do not happen to have, but to make the most of the opportunities at your door. An ounce of performance is worth a ton of complaint about that which you have not got."

"This business league has been eminently practical in its demands. It stands for the practical performance of specific acts, for specific achievements. And it is content to let the reward remain as something secondary following an actual performance of duty."

"Train yourselves so to conduct yourselves that the average white man will be forced to recognize you as desirable neighbors. Every run-down-at-the-heel, ramshackle Negro cabin, every colored man living, not necessarily a vicious life, but one of ne'er-do-well idleness, casts a serious reflection upon his race."

"Now, gentlemen, material wellbeing isn't the end. The American people often have to have the other side of life emphasized. But you can't build the superstructure if you haven't got a foundation."

"The only way of permanently helping any man is to help him to help himself. The Negroes need education. A literary education won't help the Negro to plough his field deeper. The loftiest emotion will not help the Negro woman who can't cook to make the family food taste better. You can't build up a rich spiritual and intellectual life without a broad material foundation."

"That's why I believe in Tuskegee and in Hampton Institute. An industrial training is a prime requisite. But don't think I preach this only to the colored man. I constantly try to impress upon white educators that they must educate a boy toward and not away from the artisan's bench, and a girl toward housekeeping. She had better learn it early than late, when the learning is painful." * * *

"It takes some time to make a reformer think that an outlook is not one of unalloyed gloom. You sometimes see a reformer who thinks if he says a good word about anything he will be set down as a hopeless reactionary. But we must not let the fact that progress has been made blind us to the fact that infinitely greater progress must be made."

"In the South the Negro receives the greatest counsel and aid from the worthy white man. And it is the white man's duty to give this aid. Our only safe motto in this country is, 'All men up, and not some men down.' If in any place the Negro quarter is squalid and full of criminality, it is almost as bad for the white as for the colored man."

"You colored men and women, set your faces like flint against those who preach only the gospel of envy, hatred and bitterness. When once you get the ordinary white man to realize that the ordinary colored man is a good citizen, you have conferred on the white man a benefit so great that it is only surpassed by the benefit conferred on the colored man."

AN INFORMATIVE MEETING

If the people of this country really knew the desperate effort that the Negro is making for his betterment and if the actual results were also known there would be an entirely different attitude toward the Negro both in the North and in the South. There is woeful ignorance in many quarters as to the Negro, ignorance as to the motives that govern him, ignorance as to the results that he is achieving in morals, and in religion and in commercial and educational development.

Dr. J. H. Dillard of the Jeans Fund, a southern man by training and birth, than whom the race has no better friend, remarked during the recent session of the National Negro Business League that if the South could know the Negro as he really is and could sit through such a session as was held in New York, a mighty advance would have been made toward the adjustment of racial differences and the settling of the vexatious Negro problem. Happily, however, as the days come and go, the public is being enlightened through the press. True enough, adequate space is not given to the constructive forces that make for better citizenship among the Negroes. The papers would rather give space concerning prize fights and the misdoings of the race, but if the evils of the race were less magnified and the virtues held up, this would hasten on the glad day of reconciliation and of peace between the races.

The New York papers did fairly well in reporting the recent National meeting of the business men. Among the editorials was one by the *New York Press*. It is interesting and we give it herewith in full:

"A mighty interesting and instructive convocation of commercial men has been holding in this city by the National Negro Business League. Only ten years have elapsed since Booker T. Washington conceived the idea of forming this organization that colored business men might meet once a year and give aid and encouragement to one another through the medium of the homely but inspiring 'experience meeting.' How far these men have gone on the way toward material success is shown by the fact that a decade ago there were only three Negro banks in the country, while at the present time there are no fewer than fifty-two, with a paid-up capital of nearly a million dollars, while their clearings last year were about twenty millions. Not only in this but in many other forms of industry have they prospered, and as agriculturists in particular they have won their way towards splendid success."

"Some of the topics that have been discussed in the three days' convention suggest the title page of a magazine devoted to the uplift of the farmer. The speakers have treated of their allotted subjects from the viewpoint of good, sound common-sense, and if they have shown any disposition to soar into higher flights Chairman Washington has pulled them down to earth with the genial firmness of a kindly czar. Not the least admirable feature of this assemblage is to read the records of most of the members in business. They are all tales of prosperity and wealth earned by honest and untiring labor. And the reading of them may do something to restore to the white race that balance of good feeling disturbed of late by the weight of too much Johnson."

Of General Interest

THE PASSING OF KOREA

Korea, the hermit peninsula which has been under the sway of the Yi Dynasty for 518 years has now according to the Portsmouth treaty between Japan and Russia which gave Japan the right of guidance, protection and control of Korea, passed into history as an empire and hereafter Japan will have the government of the kingdom in its hands. The heads of the seven only surviving branches of the Yi dynasty will be given rank as Princes. By the passing of the empire the population of Japan will be increased 12,000,000 and its territory will be enlarged to equal the area of that of England. The annexation is not calculated to cause disturbance, as it is believed the Emperor of Korea signed the convention by which he and his kingdom shall pass under the control of the Emperor and government of Japan, and moreover, a vast majority of the people think the new control will mean improved conditions for themselves and country.

NICARAGUA CHANGES PRESIDENTS

The situation in Nicaragua is too fluctuating for one to form anything like a definite statement upon.

The reins of government change hands daily. Jose Estrada who only last Saturday had the government deposited in his hands by Madriz, under pressure saw fit to give it up to his brother Juan Estrada, the revolutionary leader. The American government does not believe Juan Estrada a possibility as a president and there is much doubt as to whether the real fighters of the revolution will be as well pleased with him as with his brother. It is reported that a state of anarchy prevails in Managua and that all who can are leaving. The revolutionists are looting the towns and horrible scenes are being enacted. The decent citizenry are in a panic. The crisis is expected at any time. It is predicted that Juan Estrada will only hold the presidency long enough to elect his successor who is thought to be another of his brothers, Aurelio Estrada.

At best it is but a vain speculation to attempt anything like a correct prediction of the turn of affairs down in the Latin American republics.

FOREST FIRES

Each year brings new news of the destruction of life and property in certain sections of the country by forest fires. During the past week these fires have been raging up in Montana and Idaho. More than eighteen lives have been lost and a million dollars worth of property destroyed. The town of Wallace, Idaho, has been half destroyed. The most serious incident is believed to be the possible loss of 180 lives in the St. Coe County where fire fighters engaged in the service are missing. Refugees are being carried to places of safety. While the situation is becoming a little less grave it is yet deplorable. The little town of Taft, Idaho, was completely destroyed.

It is suspected that incendiarism is responsible for the widespread of the fires. In Oregon where millions of valuable feet of timber are being sent up in smoke and where two millions of acres of timber land are in danger of being swept, Acting Forester Potter declines to discuss the situation further than to agree that it is critical. Troops are being rushed out on foot to the burning regions from nearby posts. As communications are practically cut off from the suffering regions, it is impossible to secure accurate reports, but estimates of the dead range from eighteen to eighty.

BEEF TRUST INVESTIGATION

For the past six weeks the Government has been directing an investigation into the beef trust conspiracy, and from all indications it seems highly probable that indictments are near at hand. Twenty-five more witnesses have been summoned and Indictment Attorney Oliver will proceed with his part of the work when these twenty-five witnesses shall have been examined. A former investigation was conducted against the conspirators but was limited to the National Packing Company and its constituent corporations which investigation resulted in being thrown out of Court by Judge Landis. The present investigation will cover a wider scope taking in the three corporations whose heads control the National. Evidence is in the hands of the Government showing that competition in the sales of meat has been eliminated not only among the ten or twelve

corporations whose stock is held by the National but also by the three great companies controlling the National.

The fact has been demonstrated to the Grand Jury that the present Board of Directors of the National Packing Company is identical in purpose, in effect, and in illegality with the old "beef pool" meetings which were clandestinely held in the Counselman building a decade ago.

Anything done for the remedying of the high cost of living will be hailed with much joy by the consumers of the country.

Many of our Northern people who have been contributing for years to the support of our schools in the South are asking the question, Does it pay? What are the products of the school, and how do your graduates turn out? Well, these are practical questions, and we are delighted to be able to answer them and to answer them in a most encouraging manner to both Northern and Southern friends. This is the glory of our Southern institutions, their graduates, and in almost every case they are living to honor the institution. During the past forty-five years our Freedmen Aid Schools have graduated several thousand young people. At Rust University four hundred have been graduated. These have gone into all of the professions, and wherever they are found their influence for good is felt; hundreds of these are now engaged in successful teaching. One hundred Christian teachers is a grand product from one institution.

The growth of journalism among the Negroes of this country has passed the stage of the local news sheet. Professional and literary publications are being established which are receiving the patronage and unstinted praise of the reading public of both races. In the very forefront of the high-class publications of the race is the *Journal of the National Medical Association*, a publication devoted to the interests of the National Medical Association and allied professions of medicine, surgery, dentistry and pharmacy. The editorial staff is composed of the following named gentlemen who stand high in their profession: C. V. Roman, M. D., Nashville, Tenn., Editor; J. A. Kenney, M. D., Tuskegee Institute, Ala., Associate Editor and Business Manager; W. G. Alexander, M. D., Orange, N. J., Associate Editor; W. S. Lofton, D. D. S., Washington, D. C., Dental Editor. This *Journal* carries on its front page the following explanatory notice: "Conceived in no spirit of racial exclusiveness, fostering no ethnic antagonism, but born of the exigencies of American environment, the National Medical Association has for its object the banding together for mutual co-operation and helpfulness, the men and women of African descent who are legally and honorably engaged in the practice of the cognate professions of Medicine, Surgery, Pharmacy and Dentistry." We bespeak for the *Journal* not only the liberal support of the professions directly interested but of all our people.

The American Baptist says:

"After a delay of 83 years, the longest on record in Delaware, the \$800 estate of Timothy Caldwell, a colored resident of Wilmington who died there in 1827, was divided last week. The case was so involved that the estate could not be settled before. Register in Chancery Jolls, who was appointed auditor in the litigation last May, made trips to New Haven, Philadelphia and other points examining witnesses. There are twenty-seven heirs. There were two wills, three deeds and three presumptions of death."

IMPORTANT ANNUAL MEETINGS

General committees of the benevolent organizations of the Church will meet as follows:

Foreign Missions, Baltimore, Md., Thursday, November 3.

Freedmen's Aid Society, Philadelphia, Pa., Tuesday, November 8.

Home Missions and Church Extension, New York, Thursday, November 10.

The national annual gatherings of the Women's Missionary Societies will be held:

Woman's Home Missionary Society, Buffalo, October 19-27.

Woman's Foreign Missionary Society, Boston, October 28-November 4.

People of Interest

Bishop Burt will return to America in the fall, reaching New York about October 8.

Bishop Berry delivered at our church in Elmira, N. Y., on August 12, the semi-centennial address.

Miss Maud M. Donnell, stenographer to the editor, is called home to the bed side of her grandmother who is quite ill at Rushville, Ind.

Herr Johann Zwick of Oberammergau, is displaying such dramatic power in the role of Judas in the Passion Play that he is being compared with Edwin Booth and Henry Irving.

Bishop J. M. Walden delighted a large concourse of people at the Miami Chautauqua, *The Western* says: No theme could be fuller of interest and prophetic anticipation of great events in the immediate future.

Dr. T. H. Lewis, president of Western Maryland College, Westminster, Maryland, and a most prominent minister of the Methodist Protestant Church, is claimed by many to be the most effective pulpit orator in America.

Madam Lucy M. Holmes, a blind musical artist of Clay Center, Kansas, accompanied by her brother Lester V. Holmes, is rapidly developing into one of the greatest musical prodigies of the race. She has recently rendered a grand musicale at Trinity Methodist Episcopal Church at Joplin, Missouri, during the great Curry financial meeting.

Prof E. W. B. Curry, president and founder of The Curry Industrial and Normal Institute at Urbana, Ohio, closed recently a successful Financial Revival at Joplin, Missouri, for the Trinity Methodist Episcopal Church, of which the Rev. C. S. Webster is pastor. \$500.00 was raised to apply on tax bills for city improvements.

Dr. Judson S. Hill, president of our school at Morristown, Tenn., met with quite a painful accident Saturday, August 6, while making some repairs in the bath room of his residence. He fell, striking the bath tub and fractured three ribs. He is confined to his bed from the effects of the injury and the shock to the nervous system. It is hoped that he will be out in a short time.

Senator Dolliver of Iowa in a recent issue of the *Christian Herald* says: "I am convinced that there has been a great improvement in the morals of our public men during the last twenty-five years. I have made something of a study of this subject, examining into the habits and customs of the statesmen of the times of Clay and Webster, and of the intervening period; and I know that a great many habits and practices of those days would not be tolerated as honest. I think it is a decided advantage to-day to a public man to be known as a professing Christian. It is certainly true that no man has openly scoffed at religion has ever achieved a prominent place in the leadership of our people."

Prof. J. R. Reynolds has installed an electric lighting plant at Boley, Oklahoma, which will light the town, the business houses and a goodly number of residences. The installation of this plant shows the progressiveness of Boley. This community, composed entirely of Negroes, is thoroughly progressive and conservative and is demonstrating daily the capacity of the Negro for self-government. The establishment of this electric plant entirely under the direction of colored men, using only colored labor, is a new departure. As far as we know, this is the first plant of its size for the lighting of a town that has been put up by colored men and colored capital, and in this Professor Reynolds is a pioneer. The Professor holds the chair of Mathematics at Wiley University where he has been teaching for a number of years. He is also instructor in electrical engineering. He is a graduate of Armour Institute, Chicago, and is one of our most representative men.

The *Northwestern* says: Bishop Hartzell reports just one day in London, but an exceedingly interesting and busy day. He breakfasted with Earl Grey, governor-general of Canada, and several other distinguished parties who are interested in missionary work in Africa under American Methodism; called on the American ambassador, which call was returned in the afternoon; had an interview with Mr. Isaac N. Ford, the distinguished correspondent of the *New York Tribune*, through whom one can learn much of the inside of British affairs in an hour's talk. Also had an hour with Lord Kinnaird, who stands high in government relations and is one of the foremost leaders in all matters evangelical and reformatory. In the evening he dined with Dr. Parkin, the general agent of the Rhodes scholarship

fund, and also the executive officer of the great Rhodes trust, who had just returned from an extensive tour in South Africa in the prosecution of his work.

The election of officers at the National Press Association held in New York resulted as follows: M. M. Lewey, President; Nathan D. Brascher, Vice President; T. F. Smalls, Second Vice President; H. D. Slatter, Recording Secretary; L. D. Jordan, Treasurer; Fred. R. Moore, Chairman Executive Committee; R. W. Thompson, Secretary Executive Committee; Members of Executive Committee, W. W. Alexander, T. S. Boone, J. C. Gilmer, R. E. Jones, W. Y. Andrews and Charles Stewart.

The officers elected by the National Negro Business League at its recent session held in New York are as follows: Booker T. Washington, Tuskegee Institute, Ala., President; Charles Banks, Mound Bayou, Miss., First Vice President; Dr. S. G. Elbert, Wilmington, Del., Second Vice President; Harry T. Pratt, Baltimore, Md., Third Vice President; Scipio A. Jones, Little Rock, Ark., Fourth Vice President; W. C. Gordon, St. Louis, Mo., Fifth Vice President; Emmett J. Scott, Tuskegee Institute, Ala., Corresponding Secretary; Gilbert C. Harris, Boston, Mass., Treasurer; F. H. Gilbert, Brooklyn, N. Y., Registrar; Cyrus Field Adams, Washington, D. C., Transportation Agent; William H. Davis, Washington, D. C., Compiler. Executive Committee: J. C. Napier, Nashville, Tenn., Chairman; Dr. S. A. Furniss, Indianapolis, Ind.; W. T. Andreys, Sumter, S. C.; F. D. Patterson, Greenfield, Ohio; J. C. Jackson, Lexington, Ky.; Dr. S. E. Courtney, Boston, Mass.; W. L. Taylor, Richmond, Va.; J. B. Bell, Houston, Tex.; R. E. Jones, New Orleans, La.; M. M. Lewey, Pensacola, Fla.; J. E. Bush, Little Rock, Ark.

The National Negro Bankers Association held last week in connection with the National Business League elected the following officers: President, W. R. Pettiford, president Penny Savings Bank, Birmingham, Ala.; Vice President, R. F. Boyd, president Peoples Savings Bank and Trust Company, Nashville, Tenn.; Vice President, John W. Strauther, president Delta Savings Bank, Greenville, Miss.; Secretary, S. S. Brown, Cashier Fraternal Savings Bank and Trust Company, Nashville, Tenn.; Corresponding Secretary, Perry W. Howard, vice president American Trust and Savings Bank, Jackson, Miss.; Treasurer, E. C. Brown, president Brown's Savings and Banking Company, Norfolk, Va.; Auditor, J. O. Ross, president Atlanta Savings Bank, Atlanta, Ga.; Statistician, H. N. Newsome, president Safety Banking and Realty Company, Mobile, Ala. Executive Committee: Chairman, J. C. Napier, cashier One-Cent Savings Bank and Trust Nashville, Tenn.; P. G. Gibson, president Penny Savings Bank, Baltimore, Md.; A. Morris Williams, Enterprise Savings Bank, Springfield, Ill.; E. J. Puryear, Cashier Gideon Savings Bank, Norfolk, Va.; R. C. Houston, Jr., president Bank and Trust Company, Fort Worth, Texas; W. E. Mollison, president Lincoln Savings Bank, Vicksburg, Miss.; J. J. Johnson, president Penny Savings Bank, Muscogee, Okla. The National Negro Bankers Association adjourned to meet with the National Negro Business League, at Little Rock, Ark., in August, 1911.

News Paragraphs

St. Stephen Church, Yazoo City, Miss., the Rev. W. P. C. Morrison, pastor, will publish a paper known as "The Advocate" in the interest of the local church.

Clafin University has already secured \$10,000 in a campaign for endowment from subscriptions ranging from \$25 to \$100, which is led by the eight district superintendents of South Carolina Conference. Congratulations, brethren.

Our Lee Street Church, Bristol, Tennessee-Virginia, of which the Rev. E. H. Forrest is pastor, held their third annual New Church Rally, July 3; \$633.87 was realized. A total of over \$1600 is now on deposit for this enterprise. It is only a question of a short while and this congregation will be housed in a modern house of worship.

French sociologists are feeling alarmed at the rapid increase of divorce cases among the working classes. Official statistics show that the number of marriages which have been dissolved has more than doubled in the last twenty years. The figures for 1909 are the highest on record.

Recent District Meetings

(Continued From Page 7.)

Ellisville deserve great credit for the manner in which they entertained and cared for the District Conference. On Sunday the Church being too small to hold the congregation the officials of Jones county let the District Superintendent and pastor have the court house to hold the services in and our congregation was composed of some of the best white citizens of Ellisville. At night a merchant gave \$3.45 in the collection. Shuhuta was selected as the seat of the next District Conference.—Rev. N. Toole, reporter.

OPELIKA DISTRICT

The Opelika District Conference, Sunday School, Epworth League, Methodist Brotherhood and Missionsary Convention met in session at Dadeville, Alabama, July 26-August 1, with the Rev. L. S. Price, District Superintendent and the Rev. C. W. Johnson, pastor, with the largest delegation in the history of the District. This in itself demonstrated to an observing mind that due interest had been shown on each charge and throughout the District. The Rev. S. L. Damus, our pastor at Benson Mission preached the opening sermon which was very spiritual. The Rev. C. L. Dunn, our pastor at Opelika, Alabama, was re-elected secretary with Miss Halliday, assistant. The Rev. J. J. Harrison, our pastor at Five Point, Alabama, was elected statistical secretary and the Rev. R. M. Davis reporter to the SOUTHWESTERN; the Rev. G. W. Harrison to represent the SOUTHWESTERN CHRISTIAN ADVOCATE. The Rev. J. A. Knox, of Wetumpka, Alabama, preached a very instructive sermon from the subject: "Sowing and Reaping." In the afternoon of the same day Hon. Oliver, County Superintendent of Public Education, of Tallapoosa County, delivered the welcome address on behalf of the citizens. Among the many good things said by him, this comes most gratifying: "I am pleased to be addressing a body of Christian men and women, Methodists who stand for more than any other in all the world. You know no limit; you believe in the Fatherhood of God and Brotherhood of man; you stand for the highest type of civilization because you are Methodists." Rev. C. L. Dunn made the response on behalf of the Conference. Brother Dunn well represented the intelligence of our District in his response. The pastor of the Methodist Episcopal Church, South, was also present and made remarks. He paid an high tribute to culture, dealing with classics. He said that "The man who reads Greek, Latin and Hebrew is more to be desired than others, because he is necessarily a thinker." Our literary work was beyond the ordinary; all papers read by delegates showed that much care had been taken in their preparation.

Special Sermons. The Rev. J. W. Paul, well called the Apostle, preached to the delight of every one the Missionary Sermon, from the text, "Go ye into all the world, etc." The spiritual tide ran high and our hearts did burn while he preached the truth of God. The Rev. R. R. Williams, pastor at Tallagee, Alabama, preached the Temperance Sermon. Text: "Drink no strong drink forever, thou nor thy son." He well handled the text, and left a lasting impression for good over the Conference. The Rev. C. L. Dunn, of Opelika, Alabama, preached the educational sermon from the text: "Study to prove thyself a workman, etc." Three persons joined the church that night. The Rev. L. S. Price, District Superintendent, preached a strong sermon at 11 o'clock Sunday. The Rev. R. M. Davis of Lafayette, Alabama, represented the Boards of Home Mission and Church Extension and Foreign Missions. He represented Drs. Thomas and Lucas at their request and made an impression for Missions as never before on the Opelika District. "Some of the Essentials for Which the Board of Home Missions and Church Extension Stands," was used as his subject. Mrs. M. A. Camphor represented "The Central Alabama College." She made quite a deep impression for our College. A resolution was passed asking that she be present again. In the "rally" for the College \$142 was raised. The Central Alabama Conference proposes to raise \$1,000 for the College in order to get \$1,900 to be used in building another building for boys at Mason City. Apportioning it equally between the six Districts each must raise \$116.23 or \$167. Of this amount we lacked \$25.00 of raising our full apportionment or share. Benevolent collection, \$300. Each pastor's report showed an increase over last year. The business and literary work were exceedingly inspiring.

New Features on the District, as recommended by the District Superintendent in his report:

1. That we have a District scholarship for the Central Alabama College under the control of directors.
2. The organization of a District Epworth League, Sunday School, Educational and Missionary Convention aside from the District Conference, the District Superintendent being ex-officio chairman.
3. The organization of a District Woman's Home Missionary and Ladies Aid Society Convention.
4. The organization of a District Pastor's, Local Preachers', District Stewards, and Methodist Brotherhood Council to meet each second Monday in January. Too much praise cannot be given the pastor, the Rev. C. W. Johnson and the good people of Dadeville for their large hospitalities. Our entire District is running under the presidency of the Rev. L. S. Price like a deep sea. The next session will be held at Bethel of which the Rev. R. R. Williams is pastor. This closes the best session of the Conference in the history of the District.—Reporter.

GREENVILLE DISTRICT

The Greenville District Conference, Sunday School Institute, and Epworth League Convention which convened in the city of Anderson, South Carolina, July 20-24, was in every way a success. Early Wednesday morning the District accord with the program, District Superintendent J. F. Page, B.D., called the Conference to order and organized with J. C. Gibbs as secretary. Following the organization were reports from the various pastors which showed marked advance along almost all lines. The sermons were of a high order and reflected much credit upon the several participants. The debates were timely and quite instructive. To say that the papers and essays furnished this conference by the ministers and laymen are worthy of considerable note in this report is to express it mildly. Indeed many of them provoked very favorable comment, and showed that their authors were fully awake to the important responsibility which their relation to the cause makes incumbent. The sermons were full of instruction and made their way to the hearts of the people. Our Conference session was favored with a number of distinguished visitors, notably among whom were Drs. I. L. Thomas and C. C. Jacobs. These two divines represented quite ably their respective fields of service, and brought life and inspiration to the audiences. We bid them come again. Superintendent Page has won all of our hearts because of the able and impartial manner in which he presided over our deliberations. God grant that he may be spared to many years of usefulness. Dr. A. G. Kennedy and the good people of Thomson Centennial Church deserve special mention because of the hospitable manner in which they entertained the Conference. The night of the 24th inst, closed one of the most successful sessions ever held on the District.—L. W. Williams, reporter.

PULASKI DISTRICT

The Pulaski District Conference met at Pearlsburg, Virginia, July 28, the Rev. J. A. Pickett, District Superintendent, in the chair. The Conference was opened by the District Superintendent; prayer by the Rev. G. H. Pettis and the reading of Romans, 12th chapter. The communion of the Lord's Supper was administered by the District Superintendent, assisted by the Revs. G. H. Pettis, C. H. Hurd, and G. W. Smith. After the communion service the roll was called and the Conference proceeded to organize. The Rev. R. D. Washington was elected secretary with the Revs. G. H. Pettis and C. H. Hurd as assistants and W. W. Ward, treasurer. The order of the day was then taken up. The Rev. J. L. Prater, pastor of the Methodist Episcopal Church, South, was introduced and in behalf of the ministers delivered a most cordial and eloquent welcome address, to which, in a very able speech, the Rev. J. C. Sherrill responded. In behalf of the churches, Miss Leona Connor read an inspiring welcome address, and was responded to in a most happy mood by the Rev. T. W. Russell. The disciplinary part of the program was then taken up and the District Superintendent and each pastor reported. These reports showed an advance along all lines. An unusually interesting and instructive address upon Home and Foreign Missions was delivered by Dr. J. C. Sherrill. The work of the Sunday Schools and Epworth Leagues was closely inquired into and discussed. The District Superintendent urged each brother to make a special effort in behalf of the SOUTHWESTERN CHRISTIAN ADVOCATE, that the district

might be able to report at least 100 new subscribers between now and the Annual Conference. Each brother pledged his support. A District Laymen's Association was organized with C. D. Schell, of Hockman, Virginia, as president, and Floyd Lovell, Bluefield, West Virginia, corresponding secretary.

The sessions of the Conference were unusually well attended and great interest displayed. There was a representative from each charge on the district. These came imbued with zeal for the Master's Kingdom and the success of the district.

We were favored with a letter of most hearty greetings from the Welch Mission District and from Dr. I. L. Thomas, of the Board of Home Missions and Church Extension. Sunday was a high day. Services were held at our own beautiful little chapel and also at the spacious, palatial Methodist Episcopal Church, South. At our own church the writer preached to a large and expectant audience. God grant that his words found lodgment. At 11 a. m., at the Methodist Episcopal Church, South, the large mixed congregation was thrilled by an eloquent, masterly, forceful sermon delivered by Dr. J. C. Sherrill. At the afternoon hour for service both churches were again filled; and the people again made to rejoice by the sermons of the Revs. T. W. Russell and W. H. Pleasants. Many of the people having left before the evening service, it was decided to hold the one service in our own church; so, as was expected, the church was again crowded to listen to another glorious sermon by the Rev. G. H. Pettis. The memorial service of the Rev. P. P. Brooks and his wife, sister C. C. Brooks was largely attended. The speakers upon this occasion being the District Superintendent, the Revs. W. H. Pleasants, C. H. Hurd and the writer. After the reading of several resolutions the Conference adjourned to meet at Christiansburg, Virginia, next year. Collection for the day, \$95.55. Thus closed one of the most successful and inspiring District Conferences ever held on the Pulaski District.—R. D. Washington.

MARION DISTRICT

The Marion District Conference convened in the Griffin Street Church, Selma, Alabama, July 27-31, 1910, at 8:30 a. m. The Rev. James W. Martin, District Superintendent, presided. The Rev. T. S. Saunders conducted the devotions from 8:30 to 9:00 a. m. At 9:00 a. m. the Conference perfected its organization. The Rev. W. H. Jordan was elected secretary and chose the Rev. S. R. Davis and Mrs. C. J. Martin, assistants.

The Rev. A. G. Glenn D.D., was elected statistician. After some timely remarks by the District Superintendent he took up the disciplinary questions. The report of the District Superintendent showed not only that there had been marked improvement of every phase of the work of the district, but that he had given careful attention to every detail of the cause intrusted to his care. Every pastor was present with one exception. Their reports evidenced no relaxation, but progress. Each pastor seemed to vie with the others to see who could bring up to the district conference the best report. Every charge was represented by one or more Epworth League, Sunday School, Ladies' Aid Society, and Woman's Home Missionary delegate. For the most part their reports were encouraging.

The Woman's Home Missionary Society was organized on the Marion District. Mrs. C. J. Martin was elected president, and Mrs. Elsie Robinson, treasurer. Mrs. C. J. Martin, president of the Woman's Home Missionary Society, is authorized to travel over the District and organize local chapters. Every pastor present pledged to her his staunch support in every way that organizations may be perfected and maintained. The Sunday School superintendents, presidents of Epworth Leagues, district stewards, class leaders, local preachers, and exhorters read favorable reports. Special plans were arranged that the local preachers and exhorters may have systematic work and be held responsible for the same as is provided for by the discipline of the Methodist Episcopal church.

The Rev. E. M. Jones, D.D., Field Secretary of the Board of Sunday Schools of the Methodist Episcopal Church, made a very significant statement concerning Marion District, in the presence of District Superintendent James W. Martin, and the district delegation. He said that he had attended nearly every district conference of the Marion District since his appointment to his present position, but this was the best District Conference that he had ever visited on this

district. Dr. Jones' splendid speech and a paper read by W. H. Jordan were the features of the anniversary of the Board of Sunday Schools. Friday afternoon Dr. Jones held a Sunday School Institute. The basis of the work of the Institute was one hundred and ten questions, arranged by him, about the Sunday School. So inspiring and enlightening was this institute that several of the leading citizens of Selma, the Rev. Mr. S. F. Kingston, pastor of the Reform Presbyterian Church, requested Dr. Jones to return to Selma, Alabama, at a time when arrangements will have been made and conduct another Sunday School Institute; the Sunday Schools of Selma cooperating.

Dr. A. P. Camphor, A.M., spoke to a splendid audience Friday night. It is hardly necessary to say that Dr. Camphor made a good and lasting impression on the Conference and citizens of Selma for our Central College, at Mason City, Birmingham, Alabama. To evidence its hearty approval the conference gave him nineteen dollars and seventy-four cents for the Freedmen's Aid Society, and five dollars and eleven cents for public education.

The statistics of the Conference show that for benevolent purposes, \$324.61 was raised. The amount raised for ministerial support is \$2,011.74; raised for all causes, \$2,338.35. The special subjects on the program, assigned to several of the pastors, such as Repentance, Justification and Sanctification or Holiness, brought out good congregations every day at 11:00 a. m. to hear the sermons.

The literary program far surpassed all expectations of the program committee. Several of the many pulpits in the city, as well as our own, were supplied with preachers on Sunday at 11 o'clock and at night. District Superintendent James W. Martin was not feeling well and, having been heavily taxed during the Conference, requested the writer to preach in his stead at 11 o'clock at the seat of the Conference. The Woman's Home Missionary Society, Epworth League and Sunday Schools will hold in joint session a convention during the year 1911, separate and apart from the District Conference. The Conference adjourned to meet next year at Mount Sterling, Alabama, Choctaw County.—W. H. Jordan, secretary.

JACKSON DISTRICT

The Jackson District Conference has just closed one of the most successful sessions in the history of recent years. Dr. McNair is an expert in dispatching Conference business.

Nearly all of the pastors of the District with a good membership of local preachers, exhorters and other delegates of the Conference were present. The number of conversions during the year reported to the Conference was 356. This indeed will appear very creditable number for the past seven months of the year when we consider the fact that we have not as yet come to the revival season of the year. Raised and reported for benevolence, \$504; paid for ministerial support, \$250.81. We were favored during the session of the Conference with the presence of Drs. W. W. Lucas, field secretary of the Board of Foreign Missions; J. B. F. Shaw, principal of the Meridian Academy, and the business manager, M. S. Davage, of the SOUTHWESTERN CHRISTIAN ADVOCATE. Revs. Judge Williams and H. Holston were recommended for orders, and also for admission on trial in the Annual Conference. The Rev. A. M. Ross was recommended for the recognition of orders. Too much can not be said in praise of the Rev. Harry May and his good people at Pelahatchie, for the way they took care of the District Conference. It was plainly evident that they spared no pains in doing what they could to make every one happy and perfectly at home while in their midst. The Baptist minister, the Rev. Lacy and his good people united with the Rev. May and his folks, and they, too, contributed largely to the well-being and success of the Conference.

The Welcome Address was delivered to the Conference by the marshal of the city, in lieu of the Mayor, and he said many things complimentary of our people at Pelahatchie as being honest and law abiding citizens. Rev. May has his work well in hand and is highly respected by both white and black.—G. W. Smith, District Superintendent.

BEAUFORT DISTRICT

The Preachers' Meeting, Sunday School Institute and Epworth League assembly of the Beaufort District which was held July 27-31, 1910, was a success along all lines. Orange Grove Church on the Bamberg Circuit where we met is a model little church,

being furnished with patent seats, the best on the district, gas lights and an organ. It was painted the first of the spring under the energetic leadership of the Rev. A. M. Wright, the pastor, who entertained us royally. This church is six miles from the county seat of Bamberg County, in a prosperous Negro community where Negroes pay taxes on more than three thousand acres of land. They have neat homes; are good farmers, raising their own bread and meat. From the number of country raised hams seen, one could not tell whether it was January or June. The Rev. D. J. Saunders, who was appointed District Superintendent at the last Annual Conference seems to be the right man in the right place. The ease and dignity with which he presided won for him many favorable comments. Firm in his convictions, honest in his opinions, brotherly in his dealings, Christlike in his temper—he stands in our midst like a stone wall, holding aloof the banner and urging his men on to victory.

All of the sermons and papers deserve credit. The introductory sermon by the Rev. Brother Washington Gantt was both instructive and inspiring. The organization was perfected with the following results: Secretary, Dr. W. G. White; assistants A. R. Howard, R. E. Romans, J. T. Martin and Washington Gantt; treasurer, A. R. Howard. The doctrinal sermon on Sanctification by Brother Roman and the papers by Brothers Gantt and Williams are among those that special mention might be made of. The reports from pastors and delegates showed some improvement.

On Friday the sad intelligence of the death of Brother Simon McTeer, father of Miss Sarah McTeer our beloved District Sunday School Superintendent reached us. She was at her post of duty. We bowed our heads in submission to our Heavenly Father and adjourned that session in sympathy. A little later another message came from Florence, South Carolina, announcing the death of L. Mitchell, brother of J. M. Mitchell, chairman of the board of trustees of that church. The body arrived Saturday morning and the funeral service was conducted at the grave in the presence of the family and a host of friends, by the pastor, assisted by the writer. Among the visitors were: Drs. C. C. Jacobs and J. W. Moutrie. Prof. J. E. McGirt, of the McGirt Publishing Company, Philadelphia, called in and entertained us with a few of his dialect poems and in return secured several subscriptions for his magazine.

On Sunday it is estimated that between fifteen hundred and two thousand persons were present; some didn't even get on the church yard. At 11 a. m. the Rev. D. J. Saunders preached a soul stirring sermon followed by Dr. W. G. White at 3:30 and Dr. J. D. Williams at 8:30. We parted inspired to meet next year at Allendale.—A. R. Howard, reporter.

GULFPORT DISTRICT

The Gulfport District Conference convened in Lumberton, Mississippi July 27-August 1, 1910, with the Rev. S. H. Cannon our District Superintendent presiding. At the close of the devotional exercises which were conducted by the Rev. W. H. Smith from Handsboro, the Conference proceeded to elect officers; J. E. Holmes was elected secretary and chose as his assistant the Rev. G. W. Coleman from Bond. Mrs. Florence M. Clayton was elected statistical secretary and chose as her assistant Miss Margaret McCoy, of Pearlinton.

The welcome address on the part of the white Methodists of Lumberton, was delivered by the Rev. Mr. Adams, pastor of the Methodist Episcopal church, South, of that place. In welcoming the Conference Mr. Adams dwelt at length on the government of the Methodist Church, and said that passing from Presiding Elder or District Superintendent back to pastor, did not mean humiliation, but showed the wonderful adaptability of the whole scheme of Methodism.

He was responded to by our Dr. Houston who is always ready.

Mr. Percy Vaughan, a white citizen of the town, gave us a hearty welcome on behalf of the white citizens of Lumberton. His speech made us feel very much at home. In point of General Conference representation we were favored with the presence of Dr. W. W. Lucas, Field Secretary of Foreign Missions, Prof. J. B. F. Shaw, Ph.D., principal of Meridian Academy, and Mr. H. J. Mason assistant business manager of the SOUTHWESTERN CHRISTIAN ADVOCATE. Each of these gentlemen made strong pleas in behalf of the cause they represent.

The Board of Home Mission and Church Extension was represented by the Rev. J. C. Houston of Moss

Point, while the Conference Claimant Board was represented by the Rev. J. B. Brooks of Pass Christian. The District Superintendent conducted the affairs of the Conference with a firm and impartial hand, looking carefully after every interest of the church.

Much credit is due the Rev. E. H. Langston, our pastor at Lumberton, for the splendid manner in which he handled the Conference. Greetings from Dr. Penn were read and received; also the plan of the four great conventions which were received and adopted and resolutions drafted indorsing the same. Greetings were received also from the other District Conferences in session in the Mississippi Annual Conference. On Saturday night the Conference held a special service in memory of our deceased pastor, the Rev. P. F. Robinson, who fell at his post of duty at Dellsie, Mississippi, Wednesday, June 8, 1910. The Sunday services were as follows. 10:30 a. m., Love Feast; preaching at 11 a. m. by the Rev. J. E. Holmes; 3:30 p. m., preaching by the Rev. J. C. Houston and at 8 p. m., preaching by the Rev. W. H. Smith, of Handsboro. The following ministers preached acceptably during the conference, Revs. J. B. Brooks, A. Lee and S. McDavis. At the close of the Sunday night services resolutions of thanks were read, received and adopted and after pronouncing the benediction Conference adjourned to meet next year in Bay St. Louis.—J. E. H.

Personal and General

Professor Jos. H. Augustus, after having spent several weeks in North Louisiana visiting relatives, has returned to his home in Opelousas, where he is principal of the city public school.

The many friends of the Rev. W. W. Clemans, of Jessup, Georgia, will sympathize with him upon learning that he has had to undergo recently a very serious operation.

The Epworth League

(Continued from Page 6).

more interesting and will rouse more genuine enthusiasm among your members.

Rally—but rally to something worth while!

The Rally Day Spirit

Rally Day must be a day of large meaning not only for the moment but for the whole year. So must get the spirit of the day.

What is that spirit?

An honest, humble understanding that you and the chapter have not come up to your best in the service of Jesus Christ.

A deep and sincere purpose to have done with the failures of the past.

A consuming ambition to let the Lord Christ do the work He longs to do in and through every member of the chapter.

An intelligent grasp of the next duty, for yourself and your chapter.

Now, this sort of Rally Day spirit does not depend on the externals of decorations, advertising, special music, attractive speakers. All that is good, but it is incidental. The main business of the day is spiritual, intimate, dealing with the lasting realities.

So there must be some heart-searching, and much prayer, and a frank sincerity in facing the League's work.

As an aid to the getting of the Rally Day spirit, cannot something be done with a cabinet meeting for prayer and study of the situation? Ask the pastor to be present. Let the keynote of the hour be, for every officer, "Lord, what wilt thou have me to do?" Go over the list of the chapter's activities. Determine what work needs pushing, and what can safely be dropped. Study the whole field of possible new enterprises, and, with the pastor's help, select one or two that with proper effort may be carried on during the new year. Unless there are really valid reasons against such work, be sure that Bible study and mission-study classes are included in the year's program.

In the Rally Day meeting put the whole responsibility for the League's work where it belongs—on the hearts and consciences of the members. Everyone stands in his place in Christ's stead, and Christ's work there depends on him. But he must be Christ's, before he can serve Christ.—From "Notes on the Epworth League Devotional Meeting Topic."

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Conference Notices

Special Notice

WOMAN'S HOME MISSIONARY SOCIETY.

Atlanta.—The annual meeting of the Women's Home Missionary Society of the Atlanta conference will be held at Grantville, Ga., September 22 to 25, inclusive. Let every auxiliary have a delegate present with a report the first day of the meeting. Will all delegates who expect to be present and other officers of the society who are entitled to entertainment send their names in early to Mrs. Nervy Crolley, Grantville, Ga., who will refer them to the committee on entertainment. Let everything be done to make this the best meeting in the history of our society. This being the thirteenth year since the organization of the Woman's Home Missionary Society, suitable anniversary exercises will be held during the meeting. Programs will be sent you later.—Flora Mitchell, corresponding secretary, Atlanta Conference.

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District Rounds

AUSTIN DISTRICT

Georgetown, September 3-4; Winchester, 10-11; Lockhart, 17-18; Luling, 24-25; Little and Manor, October 1-2; Lagrange, 8-9; Fayetteville, 15-16; Simpson Tabernacle, 22-23; Bastrop Circuit, 29-30; Wesley, November 4-6; Mt. Salem, 5-6; Hutto and Taylor, 12-13; Smithville, 19-20; Davilla Circuit, 26-27. Dear Pastors: This will close our fourth round for the Conference year. We are expecting full reports for all claims. You remember you helped make the apportionments at the ministers' council in February. I am sure the aggressive pastor will come with a round report. Don't forget our motto: All men up.—F. L. Kirkpatrick, District Superintendent.

FORT SMITH DISTRICT.

Third Round.

Danville, Aug. 6-7; Roland Circuit 13-14; Little Maumee 20-21; Marche, Sept. 24-25; Conway Circuit 3-4; Springfield and Pium 10-11; Solgahatchie 17-18; Morrilton and Adkins, Aug. 27-28; Vanburen, Oct. 2-3; Fort Smith Oct. 9-10; Oct. 9-11; Fayetteville 15-16; Bentonville Circuit 22-23; Dardnell and Russellville 25-26. Brethren: You will please make an earnest effort to report your full apportionment for the benevolent causes

of the church to the district conference to be held at Morrilton, Aug. 24-29. Each pastor will please strive to bring five cash subscriptions for the Southwestern. Bring a full delegation. Drs. E. M. Jones, R. E. Jones, W. W. Lucas, I. L. Thomas and our own Dr. J. M. Cox and Mrs. H. M. Naysmith are invited.

I am yours for the Master's Cause, H. P. Coulter, District Superintendent.

LEXINGTON DISTRICT — TENNESSEE CONFERENCE.

FOURTH ROUND

Burdetts Chapel, Aug. 18-19-21; Warren Chapel, Memphis, 21-22; Selmer (Mission), Sept. 1-2; Lexington Circuit and Perryville Mission, 3-4-5; Mt. Pleasant Circuit 10-11-12; Oak Grove (Mission) 11-12; Centerville (Mission) 14-16; Robo Creek (Mission) 16-17; Waynesboro Circuit 16-17-18; Clifton Station 18-16-20-21; Sallillo (Mission) 22-23; Savannah (Mission) 23-24-25. My Dear Brother Pastors: The fourth and last appeal. Be fully aware of the times and season. The annual Conference is less than two months distance and opportunities fleeing—you well know the Conference is nearly two months shorter than last year, materially affecting the entire West, which depends upon cotton for its financial betterment. The winter has been long and hard, the spring wet and cold, and the summer rainy and, in

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short, every disadvantage seems to have been marshalled to the end one in purpose to make the Conference a failure and success under such trying ordeals will be without a parallel in the history of this or any other Conference. I am sure you will do all you can and thus be worthy of all you get. Should you succeed this year you will have written your names in the Alps of time. Bring a full report on all the benevolent claims also get at least ten yearly subscribers to the Southwestern. Make room for victory after you do all you can. Prayerfully yours for success. — B. J. Meredeth, District Superintendent.

WAYCROSS DISTRICT SAVANNAH CONFERENCE FOURTH ROUND

Bainbridge, August 30; Thomasville, September 3-4; Valdosta, 2-4; Folkston, 9-11; Patterson, 9-11; Waycross, 16-18; Blackshear, 23-25; Nicholas September, 26; Glenmore, October 1-2; Waresboro, 3; Sparks, 8-9; Cordele, 8-9; Eastman, 15-16; Fitzgerald, 22-23; Forsyth, 22-23; Liberty Hill, 28-30; Barnesville, November 5-6; Vaughn, 12-13; Macon, 18-20; East Macon, 21; Flovilla, 22; Dames Ferry, 23. Dear Brother: I now call your attention to the fact that this is the fourth and last round and you should by all means at this time be able to report all of your benevolence. Let me urge upon you the importance of collecting your benevolent claims in full, for in this way you will be able to direct the attention of the church.—F. R. Bridges, District Superintendent, P. O. Forsyth, Georgia.

Gleanings from the Field

GEORGIA.

Jesup.—The Rev. W. W. Clemmons, pastor of the Methodist Episcopal Church at Jesup, Ga., is very sick at this time. The Rev. Clemmons is one of the world's revivals preachers. He is the man of God who took care of the annual conference in December, 1908, at this place. Dev. E. D. Giddens, the district superintendent, was here Monday night after the fourth Sunday and preached a soul stirring sermon. Please remember W. W. Clemmons in your prayers. He is now pastor of the Methodist Episcopal Church at Jesup.

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TENNESSEE.

Sharon.—The Rev. J. M. Lyte, B. D., district superintendent, held our third quarterly conference which was a success from every view point. The Sunday School under the supervision of Bro. G. W. Lone, was the first on the program, the district spoke in high terms of the work of the school. At 11 a. m., Superintendent Lyte preached a good sermon to a crowded house. At 3:30 p. m., the Children's Day program was carried out, conducted by the writer, Mrs. Hattie Brassfield presided at the organ. It is the opinion of those present that the scholars gave satisfaction. At 8 p. m. Superintendent Lyte preached to a large congregation and administered the sacrament to forty-five. Our rally was on at the same time to cancel a mortgage debt

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The next session begins Wednesday, September 28, 1910, at 9 o'clock a. m.

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which was a partial success. Total collections \$65.50. Our pastor, the Rev. J. A. W. Moore, is loved by old and young; we are certainly proud of him and his work among us.—Ellis Robinson.

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Gleanings from the Field

ALABAMA

Lomox.—Our Sunday school is progressing nicely under the care of Bro G. W. Williams. On June 12th at New Still Church our Children's Day exercises were carried out. Our beloved pastor, the Rev. B. F. Butler was with us. The church was packed with visiting friends. The little ones rendered a splendid program. Raised that day for mission \$3.73; public collection, \$2.50; paid pastor, \$1.53; raised for the sick 60 cents, making a total of \$8.36. Subject discussed, "Charity," by L. T. Peyton and V. M. Merkerson.—Ethel Smith.

With much dignity and ability the Rev. P. G. Goins presided over the district conference which convened at Castleberry, Ala., July 20th. This meeting showed great progress along all lines. A larger delegation was in attendance upon the meeting than there has been for a long time. The Rev. E. M. Jones was present and greatly inspired us by his interesting speeches. The Rev. A. F. Owens, dean of the theological department at the Tuskegee Institute, delivered an address which was filled with all that was good and interesting. Among the ministers who kept the meeting alive were Revs. H. N. Brown, G. W. Reeves, N. Jackson, J. C. Chuman, P. H. Goins. Under Miss Nora R. Goins the delegates on Saturday night gave an excellent program for the benefit of Central Alabama College. The place for next meeting is Abetore.—Isaac Autrey, pastor.

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ARKANSAS

Parabola.—Our double rally was a grand success in Piney Grove Church. The children played well their part, with E. W. Carr, Sunday school superintendent, as their leader. Children's Day at Saratoga the 1st Sunday in July.—H. Bright, pastor.

Princeton.—Success came to us in our six weeks' rally. The three clubs raised: No. 1, Dave Young, captain, \$25.95; No. 2, Abe Barnes, \$38.96; No. 3, trying every day to grow stronger.—Edith Mace.

I take this method to thank my good members and friends for the grand reception tendered May 27th in honor of my new bride. We married, May 25th at 1 o'clock p. m., and left Aberdeen for Clarksdale at 3 o'clock p. m., arriving in Clarksdale Thursday, May 25th at 12 o'clock. The reception was given under the auspices of Sisters Gracy Smith, Millie Caurithers, Lizzie Evans, Barbie L. Williams, Mary A. Harrell, Mary Fox and others, who spared no pains in making it the greatest reception of its kind that has ever been given in the history of the church. The program was short, but very good. The Sunday school superintendent, G. H. Evans, was master of ceremonies. Prayer by Mr. Johnson. Address by Dr. M. A. Hunter, pastor of the African Methodist Episcopal Church of this city. Dr. Hunter held

the crowd spellbound for about ten minutes. Every item was carried out in splendid shape. A number of tokens were presented. Mrs. Pulliam seemed to be delighted with her new home and its surroundings.—M. C. Pulliam, pastor.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address, Mrs. M. Summers, Box-176, South Bend, Ind.

TEXAS

Houston.—The Rev. D. C. Haley, pastor of Sloan Street Church is hard at work and his plans are working like a charm also. On June 5, the Rev. Mr. Jermia of the African Church preached for this church a strong sermon from John 11. 28. At 3 o'clock the Lord's Supper was administered. All this year the members love and respect Bro. D. C. Haley as he does them. He is coming to the district conference with good report because all officers are standing by him. D. C. Haley has great things before him. — Wilson Miller.

A CHANCE FOR A FEW WORTHY YOUNG MEN AND WOMEN TO GET AN EDUCATION BY THEIR WORK AT THE CHRISTIANSBURG INDUSTRIAL INSTITUTE, E. A. LONG, PRINCIPAL.

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Deaths

Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

MRS. JOSEPHINE FERGUSON.

Josephine Ferguson, wife of the Rev. L. Ferguson, was born in Randolph county, Indiana, January 26, 1856, died July 14th, at Xenia, Ohio. She was married to the Rev. T. L. Ferguson in 1874. Eight children were born to them, five of whom still survive. She was converted and joined the church twenty-five years ago. Sister Ferguson was a patient sufferer for twelve years. She was a kind and instating mother and a devoted wife. Her husband, five daughters, a sister and a brother survive. The funeral was held at the residence at Xenia Saturday, July 16th. The Rev. E. A. White preached the sermon and conducted the service, assisted by ministers of several denominations.—J. B. Edmond.

MRS. RUTH A. WOOD.

Mrs. Ruth A. Wood, wife of Rev. J. Wood, while attending revival meeting in Elyria, Ohio, was stricken while at the tent with paralysis at 6:30 p. m., July 17, 1910, and passed to her reward at 1:45 a. m. July 18, 1910, aged 45 years, 1 month, 26 days. Mrs. Wood was converted in youth and lived a beautiful, unselfish and useful Christian life. The funeral services were conducted in Elyria by the Rev. J. C. Turner, assisted by the Revs. S. A. McDaniel, C. E. Alexander, and G. A. Sissle. Services at Smithfield, Ohio, where interment took place, were conducted by the Rev. E. W. Kinchen, assisted by the Reverends Hogan and Lewis. Beloved and honored in the home, loved and esteemed by all who knew her, she will be missed greatly.

WOOLFOLK.—William Woolfolk, of Haringouin, La., died in peace July 10, 1910, after 16 days illness. He suffered much pain. Those who knew him could but love him. He leaves to mourn four daughters, five sons, a faithful wife and a host of friends. He was a trustworthy and loving friend. Age 45 years. Remains laid to rest in St. Peter's Cemetery by the Odd Fellows of this town. The funeral was largely attended and was conducted by his pastor, the Rev. L. L. Greene, assisted by the Rev. D. A. Landry.

BOURZIE.—Marthie Bourzie, a member of Hartzell Methodist Episcopal Church, Rosedale, La., died July 17, 1910. Deceased joined the Church under the Rev. Samuel Green. She leaves three children, husband and one sister, two brothers and a host of friends. The church has lost a good member. The funeral was attended by the Rev. T. A. Levie, of the Baptist Church, her class leader, A. Thomas and the pastor, the Rev. J. W. Pierce.

WHITE.—George W. White, born February 17, 1849; died May 17, 1910; age 61 years. Brother White professed religion at the age of 3; and had lived a consistent Christian for 38 years. He loved his church, taking an active part in church work, Sunday school and choir. He was married to Miss Mollie

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Lamb in 1866. To them seven children were born. He was a kind and devoted husband, a loving father and brother, and a true friend. All who knew him loved him. His loving wife preceded him not quite two months ago. His daughter asked him if he was leaning on the Lord and he answered, "Yes, I am fully trusting." He leaves two daughters, five sons, one sister, one brother, thirteen grand children and a host of friends.

WILLIAMS.—Louisa Williams, a faithful member and stewardess of Simpson Memorial Methodist Church, New Orleans, died in full triumph of faith July 10, 1910.—R. C. Warsham, pastor.

HUNT.—Sister Belle Hunt, wife of Moses Hunt, after an illness of about thirty days, passed to her reward. She had been a member of the Methodist Episcopal Church since she was a little girl. She was one of the most faithful and beloved members of St. Paul's Chapel, Farmington, Mo. The funeral was largely attended. The service was conducted by the writer, assisted by the Rev. S. B. Anderson, of the African Methodist Episcopal Church. Mrs. Hunt leaves a husband, two brothers, two sisters, and many other relatives and friends to mourn.—S. P. Johnson.

WHITE.—J. G. E. White, died at Ruleville, Miss., on May 26, 1910. He was born June 19, 1892, age 17 years, 11 months and 4 days. He was loved by all who knew him. Deceased was a member of the International Order of Twelve, No. 213, of Ruleville. He leaves a father, mother, brother, sister and a host of friends. The parents are sorely grieved; they had proud hopes for their son, who had just returned from school. The funeral was largely attended. Sermon by the Rev. C. A. Jordan.

HONEY.—Louisa Honey died at March, Arkansas, June 28, 1910. She was married to Harry Honey during the war. She was the mother of nine children, the grand and great grandmother of eighty-four children. Deceased was converted and joined the Methodist Episcopal Church under the Rev. Mr. Coleman. She has been a member of our church for forty-one



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years, and lived a consistent Christian life, and a faithful member of her church. She was ninety-three years of age. A host of friends survive. Sermon by the Rev. C. A. Taylor, pastor.

MAY.—Beatrice May, daughter of A. R. and Francis May, was born October 15, 1892. Died July 18, 1910. She was a true Christian and a willing worker for her church and Sunday school. She was superintendent of Gates' Chapel, but was unable for the last four or five months to meet the Sunday school.—A. A. Wright, pastor.

HOWARD.—The Rev. Julian Howard, of Phoenix, La., passed into the beyond during the month of June, at the age of 70 years. He was the oldest ordained preacher in the Parish of Orleans. The tolling of the church bells told us that one of our well-beloved friends had gone home. We realize that this parish has lost a good and upright citizen, and his family a de-

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This is your last chance. I am engaged in getting up claims of Chickasaw and Choctaw Indians in Mississippi and their descendants, who remained in Mississippi after the Dancing Rabbit Creek treaty with the U. S. Government in 1830. I shall be glad to communicate with any such at my office, Bay St. Louis, Miss., at Masonic Hall, on Washington St. I am a member of the Choctaw tribe of Indians. No money required of applicants.

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voted father. We mourn his passing and give to the stricken ones our deepest sympathy. The Rev. Howard was laid to rest at St. Joseph's Cemetery, attended with tabernacle, honors by Benjamin Lodge No. 73.

FINLEY.—Mrs. Emily Finley, a member of Sumner Methodist Episcopal Church, went to her eternal home in the month of May. Her dear mother, husband and sister, together with her friends, mourn her passing. Mrs. Finley lived for Christ and died triumphantly. The body was laid to rest in Gordon Place Cemetery after services at the church, in which the following ministers participated: Rev. Lewis, Ed. Davis, Major and E. Kelgier of the Baptist Church.—C. D. C. Bryan, pastor.

Southwestern Christian Advocate

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Atlanta-Savannah.—J. O. Williams, James Brown, M. W. Wilson, G. H. Cameron, J. H. Matthews, G. Galters, Alex H. Jackson.

Central Alabama.—L. S. Price, G. H. Upshaw, E. B. Corprew, W. H. Jordan, F. M. Merriwether, Wm. McKinney, G. W. Mann, S. S. Saunders, B. C. Carruthers, F. K. Brewster.

Florida.—J. M. Trammell, David Clark, S. S. Moses.

Lexington.—G. W. Thomas, Thomas Duncan, Mrs. Mack Lyons, Mrs. Jessie Beard, Mrs. Della Tatom, Mrs. Sallie Jones.

Lincoln.—R. D. Shumpert, P. C. McConwell.

Little Rock.—H. P. Coulter, I. P. Parker, M. G. McMorris.

Louisiana.—John B. Hall, H. A. Sorrell, C. A. Tabor, Walter Smith, Mat Bird, Aaron Jones, Wm. Wiggins, N. R. Randolph, Sallie Bryant, B. R. Jackson, Alex Peters, W. R. Butler, J. W. Reed, L. F. Murray, B. M. Hubbard, O. E. Baysmore.

Mississippi—Upper.—L. A. Armstrong, G. H. Doxey, Fannie Blackwell, J. I.

Garrett, Pearl Belden, Wm. Salvant, Nelson Callen, W. L. G. Lipscomb, H. E. Foster, W. H. Gilliam, J. L. Liston, J. B. Brooks, J. W. Twinns, W. L. Marshall, C. M. Webb, D. D. Armstrong, D. A. Tayner, J. E. Thompson, Mrs. Alice Holmes, Pearl Holmes, F. M. Evans.

North Carolina.—R. W. Winchester, Tobe Roberts, Calvin Sharpe.

South Carolina.—N. J. Fredrick, F. D. Smith, T. McG. Carr.

Texas—West.—A. A. Grab, Sandy Gray, H. A. Jones, E. C. Carroll, J. I. Morgan, Virginia Johnson, E. Medlock, Tabitha Wise, S. W. Jarmon, Edward Shields, A. D. Jacques, A. M. Schuler, J. H. Holden, P. H. Jenkins, S. P. Nicholson, J. H. Kelley, for Huntsville District, 7 annual subscribers, G. A. Deslandes, T. M. Fairchild, Larkin Claff, Ella Nelson.

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MISSOURI.

Marshall.—In March we observed Easter day. Our collection for missions was \$10. On June 26th was held our Children's Day service. The collection for the children's fund on that day was \$10. There was a splendid program rendered at each service. Both of these services and programs were under the wise management of Prof. J. H. Kenner, Mrs. N. A. Kenner, Mrs. Willie May Williams, Mrs. N. D. Higgs, Mr. Edward Knofer and Mrs. Mettie Furgeson, the organist, for which we thank them very much.—Geo. W. Reeves, pastor.

Kansas City.—Of our new mission, organized in May, 1910, with a few members, has increased since then, and up to date we have a membership of 27. Under the leadership of our beloved pastor, the Rev. D. J. Mitchell, we gave an old fashioned basket meeting on July 17th and raised \$75.85. The work is spiritually alive.—W. M. Mitchum.

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SPECIAL NOTICE

Because of conditions the following charges were made during the recent session of the Shreveport District Conference, Rev. George O'Glivie, of Frierson, goes to Bonchest; Rev. David Kilbourne goes to Robeline and Rev. D. S. Shelby, of Robeline, goes to Frierson.

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ROBERT E. JONES, Editor
BATON & MAINS, Publishers

NEW ORLEANS, SEPTEMBER 1, 1910

Vol. No. 44—No. 35

THE LIGHT TURNED ON

It is inevitable with present stage of human development that falsehood and injustice should find place in our daily program. Sin abounds. It is possible, however, that certain peoples because of certain inherited disadvantages suffer more from falsehood and injustice than other peoples. This is the case with the Negro. His already embarrassing position in our present day realization is all the more galling because of certain false statements that are circulated from time to time concerning him. Many of the so-called "race riots," which in fact are race massacres, are but false rumors. A recent paragraph taken from the Mississippi News Bureau to the *Picayune* of this city very strikingly illustrates this point.

The correspondent from Jackson, Mississippi, to *Picayune* says:

"A letter was received at the governor's office this morning from a lady who lives in the country and who knows the governor personally, who was greatly alarmed over reported uprisings of Negroes in different parts of the State and of the particular report that a coffin was shipped to Vaughn's Station under pretense containing a dead Negro who was to be buried by relatives in that vicinity. The coffin was reported to be so heavy it made the depot agent suspicious, causing him to open the coffin, when he found it filled with guns. Governor Noel was informed and when asked what to do with the guns had replied, 'turn them over to the Negroes.' All of this is false. There is no uprising of Negroes in any part of the State. Nothing of coffins or guns has come to the governor's notice in connection with Negroes since he has been in office. Reckless reports were largely responsible for the slaughter of the Negroes in Texas recently, for which a considerable number of white men are under indictment for murder. The lady who wrote the letter is in very reduced circumstances, is an invalid, being confined to the house, and relied upon rumors for general information. Not during Governor Noel's term of office has any armed body of Negroes offered any resistance to any officers or other set of white men. The difficulties have only involved, and they were not numerous, one or a very few Negroes; and these crimes have been fewer than for any similar period of time since the beginning of 'carpet-bag' days. There has been but one case reported to the governor's office of an outrage of a Negro upon a white woman in about two years, nor of which he has any notice. Racial problems are serious enough, without being aroused by false and alarming reports. The Mississippi Negroes, considering their number, are the most law-abiding and civil set of Negroes in America. Over one-tenth of all in the United States are in Mississippi, and not one hundredth part of the crimes committed by Negroes are perpetrated in Mississippi."

There are three very salient points that throw light on the race situation which the above quotation shows:

1. That most race troubles are started by false reports—as was the case in Texas a week or so ago.
2. There has been only one case of assault on womanhood in Mississippi in two years.
3. The Negroes in Mississippi are the "most civil and law-abiding in America." Proof: While one-tenth of the Negro population live in Mississippi not one hundredth part of the crimes committed by Negroes is perpetrated in Mississippi.

THE KAISER AND THE DIVINE RIGHT OF KINGS

Emperor William of Germany not only likes to have his picture taken but enjoys being in the limelight. We recently came across the following characteristics of the Emperor which may be a little drastic but nevertheless appropriate to the Emperor's recent "Divine Right" speech:

"And now," said the teacher, "we come to Germany, that important country governed by a Kaiser. Tommy Jones, what is a Kaiser?" "Please, ma'am, it is a stream of hot water springin' up an' disturbin' the earth."

Emperor William delivered last Thursday night before the Provincial banquet at Koenigsberg, a speech in which he reiterated and emphasized his belief in the divine mandate by which he rules, referring to the Prussian crown as bestowed by God's grace, and not by Parliaments or people's assemblies. In May, 1890, in the hall where Prussian Kings were formerly crowned the German Emperor declared:

"We Hohenzollerns take our crown from Heaven alone," and in the same place on Sept. 6, 1894, he quoted the words of his grandfather, William I, about ruling by divine right, and added:

"So, too, do I take my kingdom by God's grace."

It is surprising that strong minded men should attempt to lead people to believe in this doctrine of divine right of Kings to rule, which doctrine has outgrown by time. This teaching belongs to medieval days and should be brought forth now only as a relic. The day is already upon us when the last absolute monarchy will pass away and another will yet come when Kings will no longer be chosen by birth. Kings rule now by inheritance and tolerance with God and heaven in the distance, and in some cases the far, far, distance.

The speech of the Emperor called forth a storm of protest and justly so. The *Tageliche Rundschau*, a strongly monarchistic journal, the favorite of army officers, says:

"This speech means a storm. Never before has Emperor William set into such clear relief his romantic, medieval idea of his non-responsibility to man's judgment, of his not being bound by the constitutional co-operation of the people, and of ruling by God's free grace, against all those convictions and feelings which today determine our existence as a State."

The *Tageliche Rundschau* asks

"Why should the Emperor choose this moment to emphasize his ruling by God's grace and his own right, when it will nourish an anti-monarchical agitation and good monarchists will be thrown into a condition of tragic disruption?"

That prophet of God—Abraham Lincoln, the just, uttered an antidote for the preachment of the divine right of Kings to rule when he spoke of "the government of the people, for the people, and by the people." He illuminated this teaching further when he said "No man is good enough to govern another man without the other man's consent."

The divine right to all inheres in the individual person; the people rule and not hereditary aristocracy.

MR. ROOSEVELT'S GREATNESS

Delineation and interpretation of human character really may not be a lost art but it certainly is not given to many. Mr. Roosevelt has baffled many students. Prophecies concerning him have failed. He has broken precedents time without number. They

said he would die of African fever or be killed by wild beasts and that his gait was too rapid and therefore he could not last. Mr. Roosevelt still works in his usual way with his usual success. One of the best interpretations of Mr. Roosevelt is found in a recent number of the *Review of Reviews* summing up and accounting for Mr. Roosevelt's greatness. The *Review* says:

"Mr. Roosevelt simply exemplifies the traits of energy and diligence applied in worthy directions, as the conditions of life have presented their opportunities one after another. It is not the essential thing in his career that circumstances led him into fields of public service and into the holding of our highest offices under democratic forms of government. The important thing is the habit of doing one's best, and being at one's best. Mr. Roosevelt's greatness, whatever that word greatness may signify, is not attested by the fact that he became Governor, Vice-President, and President. Sometimes the holding of high office puts man where his lack of the quality of greatness becomes painfully visible. Mr. Roosevelt's success as a public man was chiefly due to the fact that private life had no terrors for him. Opportunities for the useful and happy exercise of his faculties lay all about him. He would have found great contentment in doing his best as a farmer, an editor, a lawyer, a soldier, a sailor, an explorer, a college professor, or a writer of books. But it happened that he liked politics and office, and his fellow-citizens called him to those places of public service which his qualities of honesty, versatility, decisiveness, and quick initiative gave him a peculiar fitness for filling with credit and usefulness."

"BACK TO THE FARM"

The National Negro Educational Congress held in St. Louis, Missouri, last week was composed of 140 delegates from eighteen States, each especially commissioned by governors of the States from which the delegates came. It was a significant gathering and the address sent out to the country was a very strong paper dealing with all the practical phases of the race question. One paragraph of the address urging the Negro to retain his hold upon the farm is voiced in the following eloquent language.

"We believe that the new call, 'Back to the farm,' should become universal. Brain, brawn, a few acres and faith in God are calculated to make any man happy. The rural home, the rural school and the rural church should be made attractive to the youth of the rural community in order that they may be kept from the crowded cities, where are found the sunken multitudes, steeped in crime, with lost virtue, without purpose and without hope."

THE KOREA QUARTER-CENTENNIAL MOVEMENT

The Korea Quarter-Centennial Commission held its first meeting at the Board Rooms, 150 Fifth Avenue, New York City, Monday, August 8th. In the absence of Bishop Cranston, Bishop Harris presided. Bishop Harris and Hon. Charles Warren Fairbanks were elected vice-chairmen of the Commission. George Heber Jones was elected executive secretary; and F. H. Sheets and Dillon Bronson, assistant secretaries.

There are now residing in the territories for which our mission is solely responsible in Korea over three million Koreans, a number about equal to the entire membership of the Methodist Episcopal Church in the United States.

(Continued on Page 8.)

A Square Deal for the Negro

By Prof. Charles L. Eason

The Negro is really entitled to the sympathy, love, good will and helpful kindness of the American white people. His presence in this country is not the result of voluntary obtrusion; he was brought here by force.

His record as a slave the world knows. Every part of this land has felt the touch of his hand and the power of his swarthy brawn. During the stirring epoch of the Civil War, when the rivers ran red to the sea with fratricidal blood, when master was away fighting for the continuous bondage of the black man, his faithful slave slept at the door of the "Big House," ever ready to defend, at the peril of his life, his master's wife and daughter and to return inviolate all that had been entrusted to him.

His Soldier Record

His record as a soldier attests the fact that he is a fearless Christian patriot. Though his country placed manacles about his wrists, and, in this later day suffers him to be lynched and his body used for bonfire, yet he loves his flag and his home. Unlike the Russian and the Italian, he has never rallied around the red flag of anarchy nor stooped to throw the bomb. On the contrary, ever loyal to the institutions of this country, he has stood in the van of the great armies marshaled to defend them. Chrispus Attucks, a Negro, was the first to spill his blood on the Commons of Boston to wrench American liberty from the hands of a tyrannical king. The African was at New Orleans with Jackson. It was at San Juan that the Negro soldier encircled himself with a halo of glory when, in an unbroken column before the fusillade of Spanish cannons, he charged up the hill into "the jaws of Death, into the mouth of Hell," singing, "There is going to be a hot time in the old town to-night." It was his prowess that saved Roosevelt to the Nation in the flower of his youth and made it possible for him to tread the dizzy highway of fame. His loyalty and service as a slave and freedman should bind the Negro to the heart of the American people and give him an enduring hold upon their affections.

Look On This Multitude

To-day there are ten millions of these people in this country. Never has any race manifested greater eagerness to throw off the shackles of ignorance. Dr. Booker T. Washington's early struggles and sacrifices to secure an education simply tell the story of hundreds of boys and girls of his race. Is there not great hope for any people who have an unquenchable thirst for education? Facts attest that the education of the Negro has not failed. It has unlocked for him the secret of social progress and civilization. Dr. Lyman Abbott bears witness to this when he says, "Never in the history of man has a race made such educational and material progress as the American Negro." Henry Watter-son bears witness to the same thing when he said in New York that "the world has never witnessed such progress from darkness to light as that which we see in those districts of the South where the Negro has had a decent opportunity for self-improvement." Leroy Locke, Bickins, Bruce, Meroney and other talented Negro students have disputed academic honors with Harvard, Yale and Columbia.

What About His Laziness?

Some would have the world believe that the Negro is lazy. No lazy individual or race accumulates wealth. Statistics show that the Negro operates 13 per cent of all the farms in the United States. He owns or tenants 37,000,000 acres of farm land, yielding a productive value of \$250,000,000. Does this spell laziness? Remember, this has been done despite the fact that he has often been driven from his locality, his home destroyed, and nearly all the avenues leading to advancement and progress in the department of skilled labor closed against him. In the face of this he has never identified himself with the lawless, but sweet-spirited withal, he has labored where the door of opportunity was open.

Is He Depraved?

Some aver that the Negro is morally depraved.

The facts, however, show that where he is properly guided, he arrays himself on the side of right. In the crusade against intemperance and vice, he is generally found enlisted under the banner of temperance and morality. In many States and counties that have gone dry, the cause of temperance has found ready support in the almost solid vote of the Negro. Prof. Kelly Miller says that "A people who but a generation ago were in a state of moral and social confusion and who have since formed definite family relations and enlisted themselves under the banner of the Christian Church, and settled in regular industrial habits, might well be regarded as having made marvelous moral and social progress. While there remains much grossness and imperfection, yet no candid observer can fail to note the upward trend toward better and nobler modes of life."

How He Helps His Church

The religious inclinations of the Negro are indicated by the fact that out of his scant earnings he gives so large a part to build and support his church. Sacrifice for this purpose is sweet to him. Some of the noblest examples of true heroism are common among these poor, struggling people in their efforts to build suitable edifices in which to worship their God. The pillars of these colored churches are the women who stand over the washtubs and rub clothes until the blood runs from the tips of their fingers; and the men who under the burning rays of the Southern sun dig the ditches and till the soil. Few things are more touching and pathetic than a church rally among these lowly people. For weeks the mothers, fathers and even children toil hard for small pittances. Each week "church money" is taken out of their meagre income and hidden away. On the "big day" they, like the widow, give all. In many instances, worthy preachers have heroically faced penury with attendant hardships that their membership might concentrate their contributions in the erection of a church. Just here, permit me to say this word for the Board of Home Missions and Church Extension. It has wrought a great work for the Negro. Often when preacher and congregation seemed to border on the outer rim of despair, having done all possible then, even as the good Samaritan, this Board has extended the hand of help and sympathy. Thus it has lifted many heavy burdens, brushed away many clouds, and brought cheer, enthusiasm and hope to many of God's bravest children.

Clogging His Wheels of Progress

The foregoing statements simply show that the Negro has the ability and the desire to rise. Many things, however, still clog the wheels of his progress. Ignorance and superstition hang like a millstone about the neck of the vast majority who have not been reached and brought under the uplifting influence of Christian training. Thousands of these people are living in the river bottoms of Louisiana,

Mississippi, Alabama and Texas in peonage, often in veritable slavery, bereft of educational advantages for themselves and their children; bringing their children up in awful, stagnating environments. This is not the only sad condition confronting us. The public schools, with exceptions in the cities and larger towns, run only from three to five months, and in some instances they have a shorter term. In too many instances these schools are manned by poorly-prepared teachers. The schoolhouses are wretched buildings. The church is the Negro's social and intellectual, as well as religious center. The masses are reached more largely through the church than by any other agency. How necessary it is, therefore, to maintain a cultured Christian ministry in the pulpit. The Negro ministers are scattered throughout the race and are maintained largely by the Board of Home Missions and Church Extension as "centers for good, and are doing all in their power to enlighten, guide, restrain and inspire the ignorant masses to higher and nobler life, and are advocates of peace and good will between the races."

Those Who Live in the Love of That Race

The Negro people through all time will cherish in their hearts the sweet memory of the sainted heroes and heroines who have given their money, who came South and even gave their lives to build churches and Christian colleges and to maintain struggling Negro preachers. They love and honor those who are still contributing their money and their lives to this same work. It is the ardent prayer of these lowly people that you who are thus giving will not desist; for, as yet, you have only touched the fringe of their garments. They ask that you do not close the doors of their churches and colleges, but help them in their heroic sacrifices to open more. They ask that you do not become coldly indifferent and withdraw from them, but let them feel that you will ever be a friend to them as Christ was to the lowly. As Phillips, Sumner, Garrison and Harriet Beecher Stowe pleaded for their physical freedom, they ask that you appeal to the conscience of this Nation for a "square deal," "an open door of hope," and a man's chance in life. With outstretched hands they beg that you, accepting the world as your parish, will defend the defenseless, lift up the fallen and rescue the perishing.

They Trust in God and Us.

The Negro has faith in you good people of America, otherwise he would not endure the burdens and injustices heaped upon him. He believes that you, backed by a wealth of intelligence and Christian manhood, will prove your greatness and establish your right to occupy the "glad eminence" which God has allowed you to reach by coming to his rescue. Like Joseph cast into the pit by his brethren, the Negro is looking up, and though his sky is dark, hope, born of a child-like faith in you and God, floods his soul with sunshine and moves him to sing his favorite melody that sprang from his "low ground of sorrow."

"We'll stand the storm,

It won't be long;

We'll anchor by and by.

Austin, Texas.

Modern Education

By the Rev. James M. Harris, D. D.

The question is raised, What is the present tendency of our educational system?

To me this question seems to be very vital, because a nation or race can not rise above its educational system or ideals.

If we are to judge the tendency of our educational system by the life of our public and high school teachers, college professors, students and alumni, I fear we will be forced to say the tendency of our educational system is toward too much society and rowdiness or athletics.

This may seem at first to be a grave charge against some of our present-day institutions; but let us examine the facts in the case.

The Two Dominating Notes

What are the two dominating notes in our high schools and college to-day?

1. Athletics.
2. Society.

No one dares question the place of athletics and societies in high school and college life, but when these become the dominating notes of our educational system (as I fear the tendency is or seems to be) it is time for serious thinking,—which way are we going, and to what port we are drifting?

The Results

I have stated the tendency seems to be toward too much society, rowdiness or athletics. Our college girls and boys seem to be more concerned and enthusiastic over their place on the football teams and their standing in their high school and college societies than anything else. Now is it strange that so few of our boys and girls coming from our colleges or high schools care so little, or take so little interest in our churches?

I simply raise these questions or suggestions as some of the causes. May we ask why this falling off in our Sunday schools, and this lack of interest

in our Epworth Leagues and church work by young people who have the college spirit? Where are these young people on Sunday morning or Sunday evening? What is their tendency? Let our pastors answer.

How many young men and women return from high school or college with a burning desire to work for God and His Church? And yet we stand

in our pulpits and tell our old gray-headed mothers and fathers and unfortunate boys and girls the great value of education, and why they should go to college.

Question Raised

May not this be a field for some serious thinking, and adjustments in the spirit of modern education? Mexico, Mo.

Liberia---A Study---XXV

By the Rev. Alexander P. Camphor, D. D., President Central Alabama College, Mason City, Birmingham, Alabama

V.—THE NATIVES—SOCIAL LIFE

Social Rank

The distinction of caste among the natives as it exists in India does not obtain in interior Liberia, yet there is regard to difference of rank and social order. A man whose wives can be counted by scores or by hundreds is according to native ethics, of high standing. Such a man may be either a king or a prince. He may become a chief or head man of a town. He is necessarily wealthy. But plurality of wives is not the only basis for social distinction. Courage, strength, genius for leadership, natural gifts and endowments, all help in raising a man in the estimation of his tribe. The possession of many women means also ownership of "boys" or male domestic, to whom these women or their daughters are sold as wives. As payment for the women the men labor on the farms of their "fathers" or masters. This brings wealth to the chief and thus lifts him to a rank above his fellows. If the man possesses a village these "boys" are its inhabitants and furnish a numerous escort when he travels.

While the man having two or three wives is not of the same rank as the man having three hundred wives, yet he is represented. Discriminations are made in favor of the wealthier, based on difference of rank. The poorer gentleman's sleeping apartment may not be as comfortable as the one of the wealthier. Servants are not expected to receive the same attention as their masters. They may not occupy the same bed, sit on the same stool, nor eat at the same time.

Chiefs, doctors of all classes, heads of Gri-Gri Buches and Devil Bushes are the privileged classes. To these, great respect is shown. Women are treated with much less consideration than men. Whatever respect they receive, it is because of the pecuniary rank of their husbands or themselves. An exception is made in the case of privileged women who have towns.

The Family Relation

A man's family consists of his wives, children and domestics, and sometimes the parents of the man or his wives. One wife of the many that a man may possess is styled "head wife;" she exercises guardianship over the younger women, and superintends all the domestic duties. Her husband may not add to his number of wives without first securing her consent. No objection is usually raised against this, however, because polygamy is legal and universal among the tribes, and every additional woman is regarded as an aid to the head wife in the discharge of her many rounds of domestic duties.

The head wife assists her husband in selecting and purchasing wives for his boys. She has sole charge of the larder, in which is placed the housed food stuffs, such as rice, palm oil, etc. No one, not even her husband, may interfere in that department of the household without her knowledge.

Women who have children have houses apart from the head wife. Young wives without children may live in the same house with her. The sleeping apartments for the sexes are separate and strict rules are enforced respecting them. Exceptions are made in the case of small children. A man may not sleep in the same house with his mother, nor a father in the same house with his daughter.

Marriage

Marriage as understood by the natives is "buying a wife." The espousing party pays to the parents or guardian of the girl, a dowry according to the husband's rank. This ranges from fifteen dollars to one hundred and fifty. Most marriages are conducted during the infancy or girlhood of the future wife.

Sometimes the espousal is made before the child is born. In such cases the man takes to the parents a small present, such as a string of beads, a few yards of cloth, and tells the mother that should her child be a girl, he by that present engages himself to her. If the presents are accepted and the babe is a girl, a message is sent to the man informing him that his is born, and that he must come and see her.

Then he begins in reality to pay for her, sending to the parents presents consisting of such articles as the child needs, a pot to prepare its food, a little kettle for its baths, and so forth. He visits the parents taking other presents, pieces of cloth, merchandise, and other things. The child-wife is then formally espoused. Engagements during girlhood differ from those in infancy, only by dispensing with certain articles that are specially for the period of babyhood.

Laws are now being enforced in Commissioner's Courts in the interior which are tending to break up the custom of buying girls for wives in infancy, because of the endless confusion it makes. A fine of forty dollars is imposed for such violation. Efforts are also being made through native courts to fix and regulate the price of girls for wives. The uniform and legal price is seventy-five dollars, two leopards and a cow.

The payment of the dowry may require several years. When that requirement is fulfilled, the man may then claim his wife, although she may be only four or five years of age. The girl is seldom older than fifteen when she becomes a wife.

A child-wife must first pass through the Gri-Gri bush before she may be taken to the man's hut to be his wife.

There is no marriage ceremony as such, although when a fifteen year old wife is married for the first time she is honored by the firing of guns. Music and dancing enliven the hours; a chicken dinner is given her and the friends of the groom, who call to pay their respects, and extend congratulations upon securing a new wife, who generally has to share with others perhaps older than herself, the marital relation.

The wife having become settled in her new home, her parents, in keeping with native custom, presents gifts to their daughter, entitled "putting up a basket." The articles given depend upon the rank of the parents. Whatever the value of the contents of the basket, the husband is expected to reciprocate the same in gifts to the parents. Kings sometimes have put up very expensive baskets including among the articles bullocks, slaves, enormous quantities of cloth, rice, oil, and other gifts, thereby entailing heavy burdens upon their son-in-laws. Failure on the part of the husband to return the compliment in full may jeopardize his claim to his wife, although the unreturned compliment may be but a trifle in value and of long standing. The parents simply retain their daughter during some visit in her old home, until all claims are settled. This is known in native parlance as "sitting her down."

Children

Children are objects of tender care and affection. When an infant is born it receives all the attention that a heathen motherly instinct can bestow. A daily bath is given it in tepid water, and its little body is carefully anointed with oil or anointed with a sort of pomade for the body, made of white clay and herbs pounded together. During the first week of its life, and thereafter until it passes the period of infancy, it is fed daily, either with warm water or rice gruel. The method of feeding babies is described elsewhere in this volume.

Eccentric midwives have been known to hold a newly born infant by its heels, and turn its head around in a rice mortar three or four times, saying

to it, "Enter the world and have good luck; fight your way through."

Deformed children are superstitiously regarded as witches, and often are destroyed. A missionary tells of a native convert who, when born, had an unusually large mouth, and because of this, it was proposed to put him to death, but he was spared by being secretly taken away and reared by his grandmother.

Children are carried, when young, astride the backs of their mothers. A country cloth is fastened around the waist of the mother, and the child placed inside of it, so that it is thus strapped to the mother's body. Its head is left free. Mothers walk long and weary distances with their children tied to their backs in this way. They work the farm, prepare the meals and carry loads with the added burden of the child.

Children remain mostly under the care of their mothers until they reach their teens. Girls at this age are sold to their husbands, and the boys work with their fathers. Heathen parents are usually slack as disciplinarians, allowing their children to do as they choose. Chastisement is not often administered for misconduct. Disobedience to parents is not uncommon. Children while under the care of their mothers play promiscuously, boys and girls. They have many games, which they enter into with keen delight. Boys engage in a variety of sports, turning somersaults, trapping animals, fishing, killing birds, reptiles, shooting arrows. In handling the bow and arrow they are very expert. Singing and dancing are amusements in which all take special delight.

Stephen A. Douglas--Booker T. Washington

Story of an Old Daguerrotype

BY GEORGE GARDINER ROCKWOOD, PH. D.

A few days ago I had occasion to copyright two photographs: The first was a copy of a daguerrotype made about 1858-'59 of the Hon. Stephen A. Douglas. This daguerrotype, almost obliterated, had been sent to me from Boston for restoration. It came out as clear as the day it was made. Douglas was attired in the usual "dress coat," which he wore through the long controversy with Lincoln, and represented with right arm extended as if in the act of speaking. It was a fine picture for that period. Having filled up the usual blank in the copyright form I turned to the description of the other picture. It was Booker Washington's, and this without a previous thought of the men whose portraits I was to describe in the form necessary for the Department at Washington. What association; what poetic history!

Douglas, the greatest apostle of slavery of his day; the unconscious and unwilling instrument in the hand of God to bring about that crisis which ended in the Civil War, and placed Abraham Lincoln before the world as the apostle of liberty. Lincoln broke the shackles of the slaves, which Douglas would retain forever. And now in juxtaposition with him the most wonderful fulfillment of the possibilities of the colored race—Booker Washington. What would have been the sensations of the "little giant" if he had been told that in a half century, in the course of undirected and unintentioned events, his picture would be sent to the public library of Washington in the same package and described on the same copyright sheet, accompanied by the equally valuable portrait of a Negro!

The Rockwood Photograph Galleries, New York City.—In "The Western Christian Advocate."

Never give unnecessary pain. The cricket is not the nightingale. Why tell him so? Think yourself into the mind of the cricket. The process is newer and more generous, and is what charity demands.—*Amiel.*

Only the selfish and useless are ever free. Those who are worth anything in this world are bound by a hundred claims upon them. They must either stay caught in the meshes of love and duty, or wrench themselves free.—*From "The Inner Shrine."*

A slumbrous silence of abundant light, of the full summer day, of the high flood of summer hours whose tide can rise no higher. A time to linger and dream under the beautiful breast of heaven— heaven brooding and descending in pure light upon man's handiwork. If the light shall thus come, and if its mere loveliness overcome every aspect of dreariness, why shall not the light of thought—hope—the light of the soul—overcome and away the dust of our lives?—*Richard Jeffries.*

THE CHRISTIAN LIFE

Christ the Door

I am the Door, O waiting heart,
I am the Door this day, this hour;
From me the path of life doth start,
Bordered with Eden's fairest flower.

To all who find that path, O soul,
And see the portals light above,
I grant admittance without toll
Into the Father's courts of love.

I am the Door, I swing between
Earth's little plain and heaven's vast dome;
Earth's little plain and heaven's vast dome;
Beyond my threshold all unseen
Thy pilgrim feet shall reach their home.

A shepherd's love I feel; I know
That my poor flock waits just outside;
I open, calling soft and low,
Come in, lost one, for thee I died.

I died, and rose in majesty.
The gates of death I did destroy
That I might surely be for thee
The way of endless life and joy.

I am the Door, O waiting heart,
I am the Door this day, this hour;
Enter and learn how dear thou art
To Him who saved thee by His power.
—John Philo Trowbridge, in *The Westminster*.

Religion and the Community

That religion is good for the individual is plain enough. The beneficial effects of religion in the home are so manifest that even unbelievers sometimes help to build churches and encourage their children to attend upon the worship of the church because they see clearly that religion exerts a salutary influence over the home life. It is quite as clear that the community needs religion. A community without a church, without a Bible, without a prayer, without a Sunday school, without a Sabbath, without a Christian song, would be like a house without a window, without one ray of sunlight or one fresh breath of air. Such a house would be the lurking place of filth and vermin and the breeding place of all manner of diseases, totally unfit for human habitation. Every moral and spiritual principle which tends to elevate and beautify society would be strangled and crushed in such a community and every evil thought and passion would flourish and grow rank as weeds and briars and thorns in an uncultivated field.

If these things are true, then it is true that every ungodly institution and force is destructive of the peace and happiness of the community and of the state. The ungodly saloon, the ungodly theatre, the ungodly gambling house, the ungodly book or paper are all enemies of the home, of the community and of the state. How can anyone claim credit for patriotism or good citizenship who for mere mercenary reasons will support or defend these institutions and evil forces? If men combining together to tear down the flag and destroy the government, and fighting together seek to ruin the country, are to be looked on as rebels and to be resisted by force, what shall be said of those who, by planting and supporting in the city and in the country such institutions as have been named, ruin the bodies and souls of individuals, break up the homes of the people, destroy the peace and happiness of the community, hinder the progress and prosperity of the country and corrupt the manhood and womanhood of the nation? Religion is the salt of the nation. Godliness is the hope of the country. Wickedness, dishonesty, unbelief and vice are its worst foes.—In *"The Christian Advocate."*

What We Get Out of Life

Rev. Levi Gilbert, D.D.

Life is not sufficiently regarded as mainly opportunity for character building and testing. But we are to use life as essentially designed, not for getting and holding, but for acquiring soul worth in which lies salvation. By faith and love and prayer—by labor, by philanthropy, by self-culture, mental and spiritual—we are to seek unguessed treasures of wisdom and strength. We shall travel this way but once. If we fail miserably, life what it was meant to yield us, we fail miserably. What largeness of salvation; what boundlessness of God's love; what sense of sacred nearness in His

presence; what ineffable beauty in Jesus, what sublime victories for His Kingdom; what length and breadth and depth and height of spiritual privilege may come to us all if we cultivate the expectant and receptive mood and are willing in the day of His power! Not sitting down to chronic and useless bewailing, let each, learning wisdom from past defeats, and gathering new incentive and stronger determination from sad experiences, plunge into the fight again. Here is time, fresh as from creation, for use, for redemption of the past. If every hour of it is taken possession of in the name of the King, made to yield some high return, the story all told will make a noble volume.

In such a faith and holy zeal we can fare on our way, softly saying as we go:

"Father, the shadows fall

Along my way:

'Tis past the noon of day,
My westering sun tells that the eve is near;
I know, but feel no fear.
And loved ones have gone home—

A holy band;

I hear them call me from the spirit land.

A gentle call;

Yes, dear ones, I shall come."

—From *"The Hereafter and Heaven."*

Only the selfish and useless are ever free. Those who are worth anything in this world are bound by a hundred claims upon them. They must either stay caught in the meshes of love and duty, or wrench themselves free.—From *"The Inner Shrine."*

If a man discovers, or his friends discover for him, that he cannot breathe on the heights, he is not bound to stay there till he expire. The low lying fields know also the sun and the stars and the wind; "all sweet things, brother."—*Holbrook White, in Atlantic Monthly.*

Trust and Rest

Just to give up and trust

All to a fate unknown,

Plodding along life's road in the dust,

Bounded by walls of stone;

Never to have a heart at peace;

Never to see when care will cease;

Just to be still when sorrows fall—

This is the bitterest lesson of all.

Just to give up and rest

All on a love secure,

Out of a world that's hard at the best,

Looking to heaven as sure;

Ever to hope, through cloud and fear,

In darkest night that the dawn is near;

Just to wait at the Master's feet—

Sure, now, the bitter is sweet.

—Henry van Dyke.

Communion With the Dead

Those who have gone from us to the homeland love us and think of us. Their loving relationship to us could be a sanctifying influence in our daily lives. Their coronation should give us a deeper consecration to all things true and beautiful and good. The memory of their love should redeem us from all unselfishness. Their purity should help us to be clean and strong in the hour of temptation. They are doubtless oftener nearer to us than we think. The spiritual world is so near us that we ourselves are in it, though our eyes are holden. If our eyes were opened, we should be greatly comforted. How pitiful it would be if we should also be ashamed!

"How pure at heart and sound in head,
With what divine affections bold,
Should be the man whose thought would hold
An hour's communion with the dead."

—In *"Northwestern Christian Advocate."*

"In the Beginning; God"

By J. M. Cavanaugh, Chanute, Kansas.

Back of the millenniums, years on years,
Back of the infinite azure seas;
Back of the music of whirling spheres,
Back of the sway of Pleiades;
Back of the heights by suns untrod,
Standeth the one everlasting God.

Before the blush of creation's morn,
Or through the ether the planets whirled;
Before Arcturus and his sons were born,
Or skies were burnished with world on world,
Where high archangels of heaven trod,
Standeth the one everlasting God.

Back of the earth without form and void,
Back of the glacier's swirl and sweep;
Back of the continents, earthquake toyed,
Back of the mountain range, heap on heap;
Ere cedar or lily adorned the sod,
Standeth the one everlasting God.

Before the covering cherubim,
In the jasper-vaulted courts of joy;
Before the swift-flying seraphim,
In holiest ministrles sought employ,
Or the angel chorus poured forth its flood,
Standeth the one everlasting God.

Before the sin with its woe and shame;
Before the Tempter and Eden's loss;
Before the Savior in travail came;
Before the sorrows of Calvary's cross—
The mocking crown and the scourging rod—
Standeth the one everlasting God.

Many have sorrows, sufferings, losses and distress in their common days. Some find life very hard. It may be sickness, with its pain and depression. It may be bereavement which brings loneliness and sorrow. It may be loss of money which sweeps away the earnings of years and leaves want. It may be the failure of friendships which have not proved true, making the heart sore an empty. Some people are heard asking why it is that they must suffer so if God really loves them. We may not try to answer the question, for we may not attempt to speak for God. But we may always say, "God is making us." Michael Angelo, as he hewed away at his marble, would watch the clippings fly under the heavy strokes of his mallet, and would say, "As the marble wastes, the image grows." In the making of men there is much to be cut away before the hidden beauty will appear. The marble must waste while the image grows. We never need be afraid of the hard days and the painful things. If the marble had a heart and could think and speak, it might complain as the sculptor's cutting and hewing go on so unfeelingly, but when at last the magnificent statue is finished, the mystery of the hammer and chisel is made plain. This is what the artist was doing all the while. God's ways with us in His providences are incomprehensible. But when the life stands at last before God, complete, there will no longer be any amazement, any asking why. In all the strange and hard experiences God has been making men of us.—J. R. Miller, D. D., in *"The Gate Beautiful."*

OUR YOUNG FRIENDS

'Tis You

The world is waiting for somebody,
Waiting and watching today;
Somebody to lift up and strengthen,
Somebody to shield and stay.
Do you thoughtlessly question, "Who?"
'Tis you, my friend, 'tis you!

The world is waiting for somebody,
Somebody brave and strong,
With a helping hand and a generous heart
Do you doubtfully question, "Who?"
'Tis you, my friend, 'tis you!

The world is waiting for somebody,
The sad world, bleak and cold,
When wan-faced children are watching
For hope in the eyes of the old.
Do you wonderingly question, "Who?"
'Tis you, my friend, 'tis you!

The world is waiting for somebody,
And has been for years on years;
Somebody to soften its sorrows,
Somebody to heed its tears.
Then doubting question no longer "Who?"
For, oh, my friend, 'tis you!

The world is waiting for somebody,
A deed of love to do;
Then up and hasten, everybody,
For everybody is you!
For everybody is you, my friend,
For everybody is you!

—Ex.

A Wise Master

By Medicus Ransom

To discover the imperfections of others is penetration; to hate them for their faults is contempt. We may be clear-sighted without being malevolent, and make use of the errors we discover, to learn caution, not to gratify satire.—SYDNEY SMITH.

"I have a contempt for that fellow," Dan Burton observed with bitter emphasis.

"What fellow?" asked Dan's uncle, Dr. Burton, looking up surprisedly from the paper which he had been reading as he and his young nephew drove slowly along the quiet, shaded road.

"Why, Fred Stevens, whom we saw lounging in front of the blacksmith shop we've just passed," Dan replied. "He's fast becoming one of the worst fellows in this neighborhood. We decided last night at the meeting of the club that we'd ask him to resign his membership. As president of the club it falls to me to write the letter to him, and I want you to tell me what I should write. We don't like to expel anybody from our organization, but we can't afford to retain a member of Fred's character."

"No. We are judged sometimes by our companions. Bad company corrupts good morals," said Dr. Burton after a thoughtful silence, "and it isn't well for us to seek evil comrades. When our friends go wrong, we can't go on blinded to their faults, which glare in our eyes and hurt our sensibilities. Often we turn our backs upon them in contempt and fail to recognize them, and sometimes we denounce them with vehemence; but we do not succeed in reaching them or influencing them for good in either of these ways. I've read somewhere that 'hearts are like flowers; they remain open to softly falling dew, but shut up in the violent down-pour of rain.' I've never yet been able to turn a friend from his evil way by harsh denunciation; but I've seen more than one wayward wanderer led back to the straight path by the hearty clasp of a friendly, sympathetic hand. You ask me how you should write a weak member of your fold who has strayed away into the brambles. I should write thus: *'My Dear Friend: We miss you from your old place, and we need you. Will you not heed the call of friends who have faith in you and hearts that love you, and turn back from the downward road, where, on a path of harm and unhappiness await you?'*

"But, uncle, Fred is a hard fellow. He'd laugh at a not like that. It takes hard treatment for hard cases. His name isn't worthy of remaining on our club list. The fellows are gentlemen, and we have a contempt for the rough class that Fred has fallen in with," Dan answered impatiently.

"I remember a certain lad whom I used to know many years ago," said Dr. Burton mediatively.

"Every one called him a 'bad boy,' and so he was. In fact, he was really hardened, as you say Fred is, until he didn't mind being called a bad boy. But in real truth he was not so much inwardly hardened by corruption of soul as he was outwardly hardened by rebuke and contempt. Finally, when many other plans for the redemption of this bad boy failed, his father sent him by force away into the hill country, to a sort of reform school, whose master was widely noted for his success in conquering ungovernable youths. As I have said, this lad went to the school by force, not by persuasion. He disliked going there very much, for he expected to find the master a sort of tyrant. He was a defiant lad; and he meant to fight it out with the tyrant as best he could, and run away at his earliest opportunity, go off to the far seas and be a sailor.

"What was the lad's surprise, upon his arrival at the little school in the remote highland wood, to find a kindly, courteous, amiable gentleman in charge of the scholars? At first the newcomer thought the tyrant must be temporarily absent, and had engaged this gentleman as a substitute; but as time went by no other master appeared. Instead of being watched or censured or placed in close confinement, as the 'bad boy' had anticipated, he was treated as if he were a gentleman of the highest type, and was trusted freely.

"One bright morning, when the new scholar had been enrolled in the academy about a week, the master called him in his office. He went defiantly, prepared for a fight; for he believed the tyrant had at last returned; and that now he should meet with punishment and denunciation for all his wrongdoing. However, when he entered the office he found no tyrant, but the same gentle master who had met him upon his arrival. Several pupils, somewhat younger than the 'bad boy,' were gathered about the master with their books.

"Good morning, sir," said the master pleasantly, rising as the 'bad boy' entered. "I've been called down the mountain to see a very dear old friend of mine who is dying and who wishes to see me before he falls asleep. During the week you have spent here I've found that you possess many excellent qualities—among others a clear, quick mind and an appreciation of trust. I called for you this morning to intrust to your care these lads, all younger than yourself, whom you will please help with their lessons and keep from harm to-day while I am beside my dying friend's bedside. Of course I know that you will not betray my trust, else I wouldn't have called for you."

"Almost before the lad could reply the master was out of the room and he was in the master's

place. The 'bad boy' learned that day lessons he can never forget. He learned what it is to be intrusted with responsibility, and what it is to be faithful to that trust, and how much stronger and happier it makes one to know that he is trusted. He stayed at the highland academy more than a year; and the tyrant never appeared, for there was no tyrant to appear. A tyrant never won a heart or reclaimed a wayward soul; but the kind, wise master knew the secret of reaching hardened hearts and defiant natures, and the 'bad boy' who came to the school under compulsion went away from it with tears of affection and reluctance—transformed into a gentleman whose evil had been put to shame by trust and high example, and whose best qualities had been brought forth by noble appeal and tender sympathy. Since that time he has tried to repay the kind master's goodness to him by treating his weaker brothers as he was treated at the old highland academy; and to-day he advises you, Dan, to refrain from contempt toward your wayward brother."

"Why, uncle! I can scarcely believe that you could have ever have been called a bad boy and sent to a reform school; but, if you, who are far better than I can ever hope to be, have been made what you are by trust and kind sympathy, I shall follow your advice and refrain from contempt," Dan answered resolutely.

"My boy," replied Dr. Burton happily, "he who is Master of us all, and who knew no sin, never looked with contempt upon any soul on earth." A student of his Word has written: "Christ saw much in this world to weep over and much to pray over, but he saw nothing in it to look upon with contempt."—In *"Christian Advocate."*

The Dandelion

Gay little "Golden Head" lived within a town
Full of busy bobolinks flitting up and down,
Pretty neighbor buttercups, cosy auntie clovers,
And shy groups of daisies whispering like lovers.

A town that was bullded on the borders of a stream
By the loving hand of nature when she woke from
winter's dream,
Sunbeams for the workingmen, taking turns with
showers,
Rearing fairy houses of nodding grass and flowers

Crowds of talking bumblebees, rushing up and down,
Wily little brokers of this busy little town—
Bearing bags of gold dust—always in a hurry,
Fussy bits of gentlemen full of fret and flurry.

Gay little "Golden Head" fair and fairer grew,
Fed with flocks of sunshine and sips of balmy dew,
Swinging on her slender foot all the happy day,
Chattering with bobolinks gossips of the May.

Underneath her lattice on starry summer eves
By and by a lover came with a harp of leaves,
Woed and won the maiden there—tender, sweet, and
shy—

For a little cloud-home he was building in the sky

And on breezy morning on a steed of might
He bore his little "Golden Head" out of mortal sight,
But still her gentle spirit, a puff of airy down,
Wanders through the mazes of that busy little town.

—Amber Holden

"I Will Do As I Please"

The spirit which will utter itself in such language has ruined presidents, senators, judges, heads of corporations, bishops, priests, and deacons, college presidents, city officials, railroad presidents, political bosses, editors, generals, husbands and wives.

Whoever says "I will do as I please" heralds his downfall, because he shows a blinding conceit and digs under his reputation by the utterance.

He who in any situation that relates him to his fellowmen says, "I will do as I please," will make it more difficult for him to do what he ought to do.

"I will do what I please" is equal to "I don't care for anybody's opinion." "I will do as I please" overthrew Charles I and finally Napoleon I. It is equal to William M. Tweed's, "What are you going to do about it?"

But he who mentally says, "I will do what my judgment and conscience teach me should be done" needs not to say even that much. For if he carries out that plan he will be pleased.—New York Christian Advocate.

The King's Marriage Feast

International Sunday School Lesson for September 11, 1910
(Matt. 22:1-14.)

GOLDEN TEXT: "Many are called, but few are chosen."—(Matt. 22:14).

TIME: Tuesday, April 4, A. D. 30.

PLACE: The Temple Court at Jerusalem.

DAILY HOME READINGS

M. Matt. 22:1-14;—Tu. Luke 14:12-24;—W. Prov. 9:1-11;—Th. Acts 13:42-52;—F. Prov. 1:20-33;—S. Rev. 19:4-10;—Su. Rev. 22:8-17.

BY THE REV. E. B. BURROUGHS, A.M., D.D.

How gracious is God in His dealings with the children of men! His love for them is higher than heaven, deeper than hell, and wider than the universe. Though bruised and mangled by the fall, ruined and lost, God so loved them that He gave His only begotten Son that believing upon Him they might not perish, but have everlasting life. And ever since the coming of the Christ these gracious words of love and good-will, have been ringing throughout the world: "The Spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Thus has every human creature been invited to and assured of a royal welcome at the marriage supper of the Lamb. Yes, God's call is a gracious call to us all to come and receive the blessing of everlasting life. But as complete as is the plan of redemption, and as world-wide as is the call, millions are yet asking to be excused from accepting the invitation to come and enjoy the best things in God's universe. There are also those who have professedly heeded the call, but who have not inwardly made preparations for the feast. They have not as yet appropriated the garment of righteousness by faith, hence their lack of preparation to meet the King. Many are forgetful that a time will come when they will discover that they need this coming. It will be woe unto them at that time for it will then be too late to provide it.

"The crown of the Savior is still incomplete; the marriage feast of the Lamb is not yet full; the comforter is still gathering jewels for that crown, and calling guests to that feast; and we may be, if we will, among those jewels, in the number of those happy guests."

Our lesson to-day is a continuation of the efforts of Jesus to persuade the people to become members of the kingdom of grace and of glory. Knowing that the time of His departure was near at hand He made use of every opportunity to impress upon the multitudes the necessity of living righteously before God, and the certainty of the great sorrow that would come upon those who continued to live in sin. These great truths were taught in parables that being one of the common methods of instruction at that time.

LIGHT ON THE TEXT

1. *And Jesus answered.* Divining the thoughts, questions and desires of the people, the Master anticipated them and made reply before they could give expression to them. *By parables.* A common form of instruction used by the great teachers of that day.

2. *The kingdom of heaven.* The spiritual kingdom which He came to establish in the hearts of men. *A certain king.* Here intended to represent God. *A marriage feast.* "This feast represents all the blessings which God has provided in his Gospel, enjoyed in a large measure here, and perfected in heaven." *His son.* Christ.

3. *Sent forth His servants.* A custom in the East. Some think this has reference to Moses and the prophets. Whedon says: "This verse describes the preaching of the Gospel before the death of Christ, namely, by the apostles and the seventy." *Call them that were bidden.* "To call the called." It was customary in such cases to announce to desired guests the approaching feasts and to afterwards summons them therto. Thus a double call was given. *They would not come.* An unusual occurrence, and an open insult to the host. The Jews were invited into the kingdom, but they would not come. "He came unto His own but they received Him not."

4. *Sent forth other servants.* "In the interpretation of the parable referring, perhaps, to the apostles."

The prophets proclaimed the coming of the kingdom. The apostles and ministers of the Gospel announce that it has come: *My dinner.* The introductory meal which opened the series of wedding feasts. *All things are ready.* Every preparation necessary has been made. *Come unto the marriage.* Having previously invited you and having made great preparations for your enjoyment, I again invite and lovingly entreat you to come. The burden of the preaching of the Gospel is along the same line.

5. *They made light of it.* Paid no attention to His repeated invitations. The Jews treated Jesus in the same way. Many are doing the same today. *Went their ways.* Looked after their own affairs. One went to his farm, while another went to his merchandise. "Their business gains weighed more than their king's service and good will. Hundreds are now guilty of the same neglect and indifference."

6. *The remnant.* These had no regard for the king, consequently they maltreated His servants.

7. *The king * * * was wroth.* Their rejection of his invitation and cruel treatment of his servants made him wrathful. *He sent forth his armies, and destroyed those murderers, and burned up their cities.* This was a parabolical prediction of the destruction of Jerusalem by the Romans. This took place during the reign of Vespasian and Titus.

8. *Thus saith He.* The bidden guests having refused, the invitation the king decides to invite others. The Jews having rejected Christ He turns unto and invites the Gentiles. *Were not worthy.* Were lacking in appreciation of the great honor conferred upon them, and also lacking in loyalty.

9. *Go ye therefore into the highways.* Since the feast is ready we must have guests to enjoy it. Go,

therefore, to "the parting of the highways," and as many as ye shall find, bid to the marriage. Thus the invitation was made general. The Gospel invitation is world-wide.

10. *So those servants went.* Obeyed the king's Command. Likewise have the missionaries and preachers of the Gospel gone into all parts of the world inviting all who will to come unto Christ and be saved.

11. *Gathered together all * * * good and bad.* Made no distinction as to social, moral, or political condition. Whoever was willing to come was made welcome. The Gospel invitation is the same.

12. *When the king came to see the guests.* A custom common at such feasts. But the scene changes here. This has reference to the judgment "when the right of each man shall be tested and finally determined." *He saw there a man which had not on a wedding garment.* The usual dress worn at such feasts. Such garments were furnished by the king himself to all the guests on their arrival at the palace. Its absence was regarded as "the most gross contempt." Here it has reference to a perfect Christian life. The means to this life God has furnished through the atonement of Christ.

13. *Friend.* "A term of cautious respect, with reproving import." *Hence cannot those * * * not having a wedding garment.* How came you here unprepared? *He was speechless.* Was without excuse.

14. *Servants.* Officers appointed to execute his commands. *Outer darkness.* The darkness outside the house in which the banquet is going on. Sinners shall be cast into the darkness of eternal woe and despair. *Grasping of teeth.* The natural bodily expression of extreme cold.

15. *May are called, but few are chosen.* "The called are those who hear, the chosen those who obey. "Many hear the Gospel but heed it not. Those who hear and heed it shall have everlasting life and go into the marriage supper of the Lamb."

Charleston, South Carolina.

Mercy to the Fallen

The Epworth League Devotional Meeting Topic for September 11, 1910

(Obad. 12-16; Luke 15: 1-7.)

The Theme and the Scripture

This is the description, in the form of a warning, of what Edom had already done toward Israel. Edom had looked on with gloating and approval in the time of Israel's humiliation and suffering in being taken into captivity. The picture is utterly abhorrent to our more considerate age, helped as we are by Christian influence and training. So we do not emphasize the thought that Edom is to be destroyed in revenge for her heartlessness, but that even heathen Edom ought not to rejoice in the sufferings of others, but rather to relieve them. How much more should the Christian be a helper of the helpless, a bringer of mercy to the fallen, and a rescuer of the oppressed!

Turn all of the negatives of the Scripture into positives, and it makes a fair platform of mercy for the Christian to stand on. "Deliver the children of Judah in the day of their destruction; speak kindly in the day of distress. Enter into the gate of my people [to help, not to mock] in the day of their calamity: yea look [with pity] thou on their affliction in the day of their calamity; come with your hands filled with relief in the day of their calamity, and stand in the crossway to rescue those of his that escape, and defend those of his that remain in the day of distress." And the promise of God's recompense is as binding toward the good as toward the evil; the merciful obtain mercy, the forgiving get forgiveness, the loving and the pitiful have special claim on the loving, pitiful Christ.

The Theme in To-day's Life

"Mercy" is a great Christian word. It has come to its own only under the power and in the presence of Christ. There is mercy everywhere, but it is partial, unreasoning, unfair, exclusive. It can worship a sacred cow, while dooming a woman to shame and suffering. It can spare those of its own faith, while crying "Death to the unbeliever."

What are some of to-day's outgoings of mercy to

the oppressed and the fallen, mercy breathing the spirit of Christ? Nobody can make a full catalogue, but a few items will suggest others:

The movement against child labor.

The war against the saloon.

The agitation for world-peace.

The effort to make industry safe, and to give workers larger resources in case of disabling injury.

Old-age pensions.

Service pensions, in government and private service.

Rescue missions.

Help given to discharged prisoners.

Protection for the helpless immigrant against every form of oppression and fraud.

Orphans' homes and schools.

Hospitals and dispensaries.

Homes for the aged and the dependent.

Tenement house reform.

Small parks and playgrounds for city children.

Schools for dependent and backward children.

The fight for a Sunday rest day.

All these, and many others, are but modern forms of remembering our brother, that he is our brother and has a claim upon us, in the name of Christ our Elder Brother.

—From "Notes on the Epworth League Devotional Meeting Topic."

We are going to be through this life before very long. The longest life is short when it is over; any time is short when it is done. The gates of time will swing to behind you before long; they will swing to behind some of us soon, but behind all of us before long. And then the important thing * * * not what men thought of us, but what He thought of us, and whether we were built into His kingdom. And if, at the end of all, we emerge from life's work and discipline crowned souls, at home, anywhere in God's universe, life will be a success.—Borden P. Bowne.

Recent District Meetings

WILMINGTON DISTRICT

The North Carolina Conference, Wilmington District, met in St. George Methodist Episcopal Church, Maxton, North Carolina, July 20, 1910. On Wednesday at 8:30 p. m. the annual sermon was preached by the Rev. G. W. Brower, of Louisburg, North Carolina. Brother Brower used as his text St. Mark 16:15: "Go ye into all the world, and preach the gospel." Brother Brower is a splendid preacher. The many who were gathered to listen to the sermon realized that he was a man of great power. On Thursday at 9:00 a. m. the District Superintendent, W. R. Zeigler called the Conference to order. Brother Zeigler was made District Superintendent at the last Annual Conference at High Point and the way he dispatched the business showed that he understood his work. The Conference was correct in appointing him to this office. At times the Conference seemed more like a revival than simply a Conference. The Rev. R. P. Harriston, of Charlotte, was elected secretary and Brother Brower assistant secretary. At this period the following brethren were brought forward and introduced: M. M. Jones, of the Winston District, H. L. Ash, of the Western District, S. F. B. Peace of the Greensboro District, the Rev. P. I. Wells and C. I. Withson. The District Superintendent W. R. Zeigler reported his work on the District. Bro. Zeigler is keeping his eyes open to every interest of the District. He is destined to be a great Superintendent. 11:30 Prof. W. H. Thomas delighted the conference with a paper. Subject: "The Laymen's Missionary Movement; What It Means." Prof. Thomas is one of our progressive laymen. Notwithstanding his many duties he stops long enough to serve his church with his presents and money. Oh! that we had more such laymen. 2:30 p. m., reports continued. It was astonishing to see so many preachers and delegates present. 4:30 p. m. the following persons were introduced: W. F. Wetherspoon of the A. M. E. Z. Church, A. B. Joyner, Zion, P. P. Johnson, Presbyterian Church. Welcome on part of the Ministers of Maxton by Bro. Wetherspoon. Bro. Wetherspoon in choice words extended the welcome invitation. Welcome on part of the laymen was extended by one of the teachers of Robinson county in the person of G. H. Leach. To say that he is one of the Robinson teachers he speaks the cordial invitation we received at his hand. Response by Bro. J. M. McNeill and Mr. James Gavins. This brethren was equal to the occasion. 8:30 the Rev. S. F. B. Peace presiding. After singing "When the Roll is Called Up Yonder" Bro. Peace introduced Dr. S. A. Peeler of Greensboro who in return introduced Dr. J. W. E. Bowen. Dr. Bowen represented Dr. I. G. Penn. This is the first time the writer chanced to hear the Doctor. The writer hasn't the language at his command to express the impression that Dr. Bowen made on the conference and the people at Maxton. It will be safe to say he is a great speaker, and the people who know him will know the rest. Third day 9:00 a. m. Devotion after which conference business continued. 10:30 Rev. R. P. Harriston of Charlotte delivered a strong practical and forceful lecture to the local preachers and exhorters after which our good Doctor Bowen gave warning to the North Carolina Conference concerning the increase of her local preachers. He opened the eyes of the brethren as never before as to the importance of the local preachers. 11:30 Missionary Sermon by Bro. J. W. Davis, assisted by Bro. Ash Text Matt. 13:38. "The field is the world." Bro. Davis is a great preacher. For more than an hour he held the attention of that vast audience. The people went away satisfied that Bro. Davis could preach. He used as a subject The Divine Program of God. 2:30. This session was devoted to the different auxiliaries of the church. The papers that were read showed that each one assigned had given their subject careful study and they presented it in a pleasant manner. The Sunday School a factor in the Evangelization of the World, by Miss Mary Allen was a gem. The Sunday School Teacher by Prof. J. U. Munday was quite a treat and showed that Bro. Munday understands the work of a teacher. The Epworth League and how to interest the young people by Rev. Morehead was excellent. Bro. Morehead has given the league a study. The Woman's Home Missionary Society was represented by Mrs. Morehead the wife of our District Superintendent. She is a talented lady and knows how to present her cause. The writer had the honor of representing

the Methodist Brotherhood. 8:30 p. m., Anniversary of Home Mission Church Extension. Dr. M. M. Jones represented Dr. I. L. Thomas, Dr. Peeler represented Bennett College. He urged the people to stir up sentiment for the school and showed them what the school meant to them. The Doctor made a strong appeal for the school. Fourth Day 9:00 a. m. Licensing local preachers and exhorters, and finishing conference business. Sunday was a feast of good things. 10:30 Love Feast conducted by R. Streeter, assisted by Peter McRay, J. R. McNair and the writer. It will suffice when you learn who filled the pulpit Sunday. 11:00 a. m. Dr. S. A. Peeler; 3:00 p. m. the Rev. W. R. Zeigler, District Superintendent; 8:30 the Rev. R. P. Harriston. The Conference was a success in every way. Collection Sunday \$146.30. Collection during the Conference \$201.30. The people of Maxton entertained us royally. We go next year to Cool Springs.

N. S. T. SHAMBOURGER,
Reporter.

NORTH-NEW ORLEANS DISTRICT.

The North New Orleans District Conference convened at Franklinton, La., July 27-31. Rev. W. J. M. Price, D. D., presiding. Devotionals were conducted by Rev. E. Baptiste and M. A. Riley. The Sacrament was administered by the District Superintendent assisted by Revs. M. C. Harrison and Dr. P. Landry. Roll was called; all answered to their names save six. After roll call Rev. T. B. Oville, was elected secretary; Rev. B. R. Jackson was elected statistician; their assistants were confirmed by the Conference. Rev. D. D. Williams, treasurer; T. B. Cooper, treasurer minute fund, Rev. R. C. Worsham, C. M. Stanly, and W. C. Louis, Conference Stewards; Committee on Resolutions, M. C. Harrison, P. Landry, D. D. At 3 p. m. Rev. T. B. Oville preached a strong sermon; at 8 p. m. Rev. R. C. Worsham presented the cause of Foreign Missions, he was given \$2.03; sermon by B. R. Jackson. Benediction by Dr. Landry. Thursday morning 2nd session; devotion by Rev. E. Baptiste and T. B. Oville, W. J. M. Price in the chair. The Journal was read and adopted. The report from the District Superintendent showed an increase of membership and the benevolent collections. Peace and harmony prevailed on the District. The reports of the pastors which was very encouraging along all lines were read. The following were granted licenses to preach: C. H. Dixon, Wm. Eleby, N. Brown, and S. J. Johnson. The following was recommended for admission into the annual conference. T. W. Williams, W. C. Louis, M. A. Riley, S. J. Jackson, and A. L. Scott. Rev. J. F. Marshall, D. D., from the South New Orleans District brought fraternal greetings. His address was forcible and timely. Dr. P. Landry, presented the cause of conference claimants; he made a strong appeal for that cause. Dr. D. J. Price presented the cause of Freedmen Aid; T. B. Cooper presented the cause of Home Mission and Church Extension; Rev. F. F. Chinn preached the doctrinal sermon, Rev. Chinn was at his best. He shook the heart of those who heard him. Rev. T. A. Brown preached the missionary sermon with great ease. Mrs. R. Lindsay District President Woman's Home Missionary Society presided over the women. Miss E. Bessie was made secretary. We had a great session during which we received some pledges to the Peck Home. Rev. J. A. Lindsay preached a strong sermon for the women. Sunday morning the Love Feast was conducted by Revs. T. B. Cooper, E. Baptiste, A. W. Gains and Dr. P. Landry. The District Superintendent, preached his annual sermon; he was moved by the holy spirit to preach and gladden the hearts of all who heard him. In the afternoon was field day. Strong sermons were preached by Revs. D. G. Pharrish, A. W. Louis, E. Baptiste, T. B. Oville, B. R. Jackson, and A. L. Scott. Thus closed one of the greatest District Conferences in the history of the District.

T. B. COOPER, Reporter.

BRISTOL DISTRICT.

The Bristol District Conference convened for its twenty-first annual session in the beautiful town of Glade Springs, Va., July 20th. Few are the people who know so well the knack and enjoy so thoroughly the privileges of entertaining a stranger as do these people of Glade Springs. The welcome address, by

Prof. W. B. Waugh, was indeed the work of an artist; for beauty of expression, fitness of words and depth of thought it was an oratorical gem. The Rev. J. G. Headrick was elected secretary. Prominent among the principal features of this conference was District Superintendent I. R. Hills's report; bristling with facts and glistening with rhetorical figures, it was truly a mirror of the district, most cleverly showing the heroic District Superintendent to be grandly supported by 16 consecrated pastors. The report showed that the district was keeping pace with that of past years. Conversions numbering 225 were reported. Benevolence raised, \$306; amount paid on pastor's salary, \$2,038.00. These reports were received with an enthusiasm, the momentum of which will carry us beyond any previous mark, by the annual conference. Friday was given to the young people for Epworth League, Sunday School, Ladies Aid and Woman's Home Mission work, and was decidedly the most interesting, enthusiastic and profitable of any. Mrs. L. C. Hall, of Bristol was elected President and Miss S. B. Madison, of Marion, Secretary, and most creditably did they handle the work. The most charming feature of the day was the literary programme. The papers and addresses by Mr. Edgar Lewis, Mrs. Cooley, Mr. Geo. Fragns, Misses S. B. Madison, Minnie Richmond, and Emma Nobbleton sparkled with a youthful enthusiasm and echoed with a consecrated purpose which indicated great things for the future. Our own Dr. J. S. Hill, President of the Morristown Normal and Industrial College, was present and addressed the conference in his usual interesting and optimistic way. The Doctor is an indispensable fixture in this Conference. That which the writer enjoyed, perhaps, more than any other feature of the conference, was the strong, fervent and deeply spiritual sermons preached by the Revs. J. H. Rodgers, H. S. Dykes, T. H. Auston, J. D. Headricks, A. Davis and L. Diggs. Their words of soberness and truth touched the deep notes of our souls. The Methodist Episcopal Church South, true to her time honored traditions of good will and helpfulness to all men, gave us the use of their splendid church for Sunday. The services of this day was great in attendance, finance and spirit. E. H. FORREST, Reporter.

WACO DISTRICT.

It will go down into the history of our church here that we had one of the best district conferences recently that our district has had for some time. The Sunday School and Epworth League convention opened with a full delegation present, with Rev. Bickham and Bro. A. C. Wilson at the head. They lead well. The young people played their part well and every league and Sunday School was represented. The literary program was indeed well rendered. The District Conference opened Thursday morning with a crowded house. The District Superintendent had things well in hand and business was dispatched rapidly. Prof. R. S. Lovinggood, A. M., President of Samuel Houston College was present, and as usual represented our school so strongly that the collection for the school amounted to \$230. Dr. Lovinggood is giving his life for our cause and too much praise cannot be heaped upon him. Rev. B. J. Goff and the good people of Mart, Texas treated us not as strangers but as friends, and our stay was pleasant indeed. The Sunday services were full of enthusiasm and well attended.—L. H. RICHARDSON, Reporter.

BROOKHAVEN DISTRICT.

The Brookhaven District Conference convened at Columbia, July 27th, closing July 31st after four days hard work. Every pastor on the district was present with reports showing wonderful improvement along all lines. Harmony prevailed throughout the entire session. Dr. Shaw dropped in and picked up from the table \$124 for our school at Meridian. Along with him was Prof. Mason representing the "Advocate." He secured from the conference 34 new subscribers and the money for the same. Dr. Lucas dropped in and gave the conference and people an able and strong lecture; How to live to make the best of life; picked up \$18 on travelling expenses and \$75 benevolent money. \$310.19 was raised during the session. \$569.75 benevolent money reported. Total, \$879.94.

KNOXVILLE DISTRICT.

The twenty-fourth session of the Knoxville District of the East Tennessee Conference met at Asbury M. E. Church Clinton, Tenn., July 19th.

Tuesday was given to the general interest of the

(Continued on Page Ten.)

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to *Editor & Editor*, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

THE KOREA QUARTER-CENTENNIAL

(Continued from Page One.)

The general policy of the movement in behalf of Korea was laid down, and plans made for bringing to the attention of the church the urgent needs confronting us in that land, and the obligation to bring our mission stations there to the plane of immediate missionary efficiency. The estimates necessary for this, submitted by the mission, called for \$371,400, and in view of the immediate urgency of the matter the Commission decided to appeal to the church that not less than \$300,000 of this amount be pledged during the coming year. It was thought that this fund could be raised by appealing for one hundred men to give a thousand dollars each, a thousand men to give one hundred dollars each, and the balance in fifty-dollar or smaller gifts.

All gifts are to be sent to Homer Eaton, treasurer, and are to pass through the Treasury of the Board of Foreign Missions. Provision was made for the publication of necessary literature, which will be available for distribution in September. Provision was also made for the opening of the office of the Korea Quarter-Centennial Movement at 150 Fifth Avenue, New York City. Those desiring information concerning the Movement, help in platform and pulpit presentation of the cause and literature should address the Executive Secretary.

The Commission selected as its motto: May the Korea Movement mean as much for the inspiration and the spiritual uplift of the Church in America as it will mean for the financial uplift of the Church in Korea.

An Executive Committee consisting of Frank Horne, A. B. Leonard, Lynn Hough, George Clark Peck, and J. Summer Stone was appointed.

THE NEW PRESIDENT OF CLARK AND GAMMON

Gammon Theological Seminary and Clark University are not only important factors in the life of the colored membership of our church, but these institutions have a mighty influence upon the race in general. Any man to whom is committed the combined interests of these two great institutions will have a herculean task. He will be a potent factor in the life of our people in the South. He will not only be an administrator of large educational interests, but he will be called upon to take initiative and to counsel in movements that will effect the welfare of both races. To such a responsible position the Rev. S. E. Idleman, D. D., of Ohio, has been called. Not knowing Doctor Idleman personally, it gives us pleasure to take the introduction given him in the last number of the *Western Christian Advocate*. After giving the *Western* due credit for this article we make the spirit and purpose of it all our own. In giving an account of the new president of Gammon and Clark, the *Western Christian Advocate* says:

"Dr. S. E. Idleman, superintendent of the Mansfield District, North Ohio Conference, was elected on August 16th by the Executive Committee of the Freedmen's Aid Society to the presidency of Clark University and Gammon Theological Seminary, Atlanta, Georgia. The experiment is to be tried of combining the administration of the two institutions under one head. Dr. J. W. E. Bowen, lately president of Gammon, and Dr. William H. Croghan, president of Clark, take their former chairs in their respective Faculties.

"The election of Dr. Idleman to this most important and influential position was not precipitous. The matter has received most careful and serious

consideration during a number of meetings throughout the summer. An entire day was spent in thorough deliberation in the final session. Several prominent names were adequately canvassed, but such were the indorsements and very strong recommendations of Dr. Idleman from those interested and most competent to testify, that he was elected on the first ballot. One who has the concern of the church pre-eminently on his heart, and whose words were freighted with much responsibility, wrote: "I am as clear as I ever was on any question that Dr. Idleman has just the qualities needed at Clark and Gammon. He has had sufficient experience in teaching. He is pre-eminently a fine administrator. He will give himself absolutely to his job. It is my judgment that for an administrative office in relation to these two institutions it would be impossible to find a man better equipped by natural gift, temperament, training, and habits of mind. It is custom to achieve mastery of details. He is thorough-going and business-like in every particular."

"There were several other commendations in the same vein from responsible and judicious sources, and their influence, combined with the representations of a number of the committee who knew Dr. Idleman personally and contributed similar estimates, convinced the committee that they had before them the right man for the place. They feel that they have acted with prudence and wisdom, and that their judgment will be confirmed by the church and by the outcome.

"It would be difficult to foresee the possibilities of these Atlanta schools in the educational future of the colored race. Important in the past, their importance is bound to grow with every year. Clark University has a valuation of \$221,000 in grounds and buildings, and last year enrolled over five hundred pupils. Gammon Theological Seminary has \$125,000 represented in its plant, \$525,000 in its endowment, and has over one hundred theological students. When these two are brought under one management it is manifest that Dr. Idleman's opportunity and responsibility are very great.

"Dr. Idleman was born in Morrow County, Ohio, December 29, 1863, of German parentage. His great-grandfather, however, and all succeeding him were born in America. He comes of a line of preachers, his great-grandfather, grandfather, brother, and the only brother of his mother all being clergymen.

"He did his academic work in the Fostoria Academy, Fostoria, Ohio, his boyhood home. He then came to the Ohio Wesleyan University and received the degree of A. B. with the class of 1889. He then studied at Drew Theological Seminary, and graduated as a Bachelor of Divinity in 1898. He took his Master's degree from Ohio Wesleyan in 1899, and was made a Doctor of Divinity by the same school in 1908.

"He united with the North Ohio Conference in 1889 and has been a member continuously since. He successively served the charges of Chesterville, Utica, Iberia, and Galion. He has just completed the full term of six years as superintendent of the Mansfield District. During that term the membership of the district has had a net gain of 1,200 members. There have been seven new churches erected and six parsonages built or purchased. There is only one regular charge without a parsonage. Together with extensive improvements, the total increase in property valuation is \$300,000 on churches and parsonages. The salaries of the preachers have increased \$5,000 per annum and the benevolences \$5,000.

"A year ago Dr. Idleman was elected a trustee of the Ohio Wesleyan University to succeed Dr. A. J. Lyon, deceased.

"He was married in 1899 to Miss Maude Kendall, the daughter of Dr. J. E. Kendall of Parkersburg, W. Va., and has two children.

"The *Western* heartily congratulates Clark and Gammon upon their new president, and Dr. Idleman upon the promising era opening up in his life of humanitarian service. His consent to undertake work in the South and as an official of a school for Negroes, to brave prejudice and social ostracism, indicates courage, grace, and consecration far beyond the ordinary. He is undertaking no little task. We pray for him that his strength and wisdom may be commensurate with the draft upon them, and that for his own sake, that of the church, and the Freedmen's Aid Society, and that of the race he is sent to serve, he may have abundant success.

THE NATIONAL MEDICAL ASSOCIATION

During the Atlanta Exposition held in Atlanta, Georgia, the fall of 1895, Dr. I. Garland Penn; called together the University Medical Doctors and advised the organization of a National Medical Association which should embrace physicians, dentists and pharmacists of the Negro race. A permanent organization was then effected. The movement has grown with the years. The twelfth annual session was held last week in the city of Washington and it is stated that the registration reached 500, while there were 1000 visitors drawn to the capital city by this meeting. The meeting was an eye-opener. There was a general insistence that this year the scientific side of the session should be more strongly emphasized than had heretofore been the case, and as a result the general and group meetings were largely attended. The papers were of the highest scientific value and the discussions by the ablest representatives of the allied professions were worth coming many hundred miles to hear. Facts and figures were presented that could not have been obtained from any other source than through the National Medical Association, and their influence will be felt in every section of the land. Prominent among the features of the meeting were the reports of the following commissions, named last year to conduct investigations with a view of discovering ways and means of checking the ravages of the diseases to which they specifically addressed themselves:

Tuberculosis Commission: Marcus F. Wheatland, Rhode Island, chairman; Pellagra Commission: A. M. Townsend, Tennessee, chairman; Hook-Worm Commission: John A. Kenney, Tuskegee, Alabama, chairman; Committee on Medical Education: H. F. Gamble, West Virginia, chairman.

The reports of these commissions were discussed quite exhaustively and by a unanimous vote they were continued for the coming year.

Beginning on Wednesday, the convention settled down to business in earnest. Dr. M. F. Wheatland the retiring president, in his annual address said:

"Let every physician do his duty and each individual follow the instructions of the physician, and the death rate will be reduced and men will live longer."

Some of the principal papers read and discussed during the meeting were:

"Dentistry," by Dr. Charles H. Roberts, New York City; "Incompatibilities, with Examples," Dr. Harry S. Pope, of Baltimore, Md.; "Ana and Katobolic nitrogen," H. C. Scurlock, M. D., of Washington, D. C.; "The Influence of Environment and Races on Disease," C. W. Birnie, M. D., Sumter, S. C.; "Excessive Proteid Diet," J. A. Lester, M. D., Nashville, Tenn.; "Tuberculosis, Its Prophylaxis," George W. Bowles, M. D., York, Pa.; "Typhoid Fever," P. W. Burnett, M. D., Rocky Mount, N. C.; "Infant Hygiene," W. E. Reid, M. D., Portsmouth, Va.; "Where Should the General Practitioner Stand," J. W. Jones, M. D., Winston-Salem, N. C.; "Oration on Surgery," A. M. Curtis, M. D., Washington, D. C.; "Dermoid Cyst—Report of Case," B. F. Jones, M. D., Danville, Ky.; "Surgical Aspects of Typhoid Fever," J. C. Robinson, M. D., Baltimore, Md.; "Obstetric Hemorrhages," W. W. Wolfe, M. D., Newark, N. J.; "Puerperal Eclampsia," D. H. C. Scott, M. D., Montgomery, Ala.

In the election of officers the precedent had been set of electing the president from the city in which the annual session was held. The honor of leading the National Medical Association went to Dr. A. M. Curtis, a noted surgeon of Washington, D. C.

Other officers elected were as follows:

Vice-president, Dr. William M. Slowe, Philadelphia, Pa.; pharmaceutical vice-president, Dr. Henry S. Pope, Baltimore, Md.; general secretary, Dr. John A. Kenney, Tuskegee Institute, Ala.; treasurer, Dr. A. Wilberforce Williams, Chicago, Ill.; chairman of the executive board, Dr. George E. Cannon, New Jersey; chairman of the surgical section, Dr. Arthur M. Brown, Birmingham, Ala.; chairman medical section, Dr. J. J. France, Portsmouth, Va.; chairman pharmaceutical section, Dr. W. A. Jones, Winston-Salem, N. C.

Upon the invitation of the Tidewater Medical Association, the next session will be held at Hampton, Va., the last week in August, 1911.

On Wednesday during the session addresses were delivered by President W. P. Thirkield of Howard

University and Dr. I. G. Penn. Both of these addresses were warmly received.

Of General Interest

FOREST FIRES CONTINUE

The forest fires in the Northwest continue to baffle all effort to prevent their devastation of life and property. Among the novel suggestions for stopping the fire was the proposal to bombard Puget Sound at the mouth of the Columbia River with the hope that rain might be produced. It is estimated that such an experiment would cost \$100,000. The Navy officers believing that such an effort would be futile refuse to attempt the experiment. Following are the revised figures on forest fire dead:

United States forest employees, including Halm's fifteen men—136.

Loggers and settlers, St. Joe Valley, Idaho—50.

At Bullion Mine, Montana fire fighters—80.

At Wallace, Idaho—4.

At Newport, Washington—3.

At Newport, Wash.—3.

At Mullan, Idaho, and Spokane—3.

Total—204.

PRESIDENT TAFT'S ACTIVE INTEREST IN EDUCATION

President Taft has placed the strength of his influence on the side of education by accepting a place on the Board of Trustees of several institutions. He recently attended Trustees Board of Hampton Institute of which he is a member. In his public address among other things he said:

"Hampton has done more than merely solve the race question in the proper way. It furnishes to the American educator a type of school that is now spreading throughout the country. It is interesting that it required the solution of the problem of the education of the Negro to present to the white educators the best methods of educating the whites. One of the dangers that we are likely to fall into in the North in the education of the Negro is to forget the very great necessity for a similar education for the whites in the South.

"Education is the solution of the race question, when it is directed toward giving the Negro a self-respect and a belief in the dignity of labor and in the necessity for his making himself a valuable member of the community in order that the white men may then give him what is his due."

PENNY DREADFULS IN GERMANY

There has been an American and English invasion of Germany which is of such a pernicious influence that severe measures are being enforced to repress it. Cheap magazines or pamphlets abounding in thrilling illustrations and lurid descriptions of the feats of bandits, adventurers and detectives are being translated from the English into German and extensively circulated throughout Germany. This kind of literature is bound to exert a most unwholesome influence upon the minds of the young. One of the leading criminal judges of Berlin is authority for the statement that juvenile crime is greatly on the increase. He attributes this mainly to the sensational literary trash imported from abroad. Numbers of misguided youths have formed themselves into bands some of which live in "robbers" caves in the forests near Berlin and make occasional raids on shops and break into houses. A new society, "The Club of Respectables," composed of booksellers who refuse to handle this class of books, has been formed. All booksellers who persist in selling these books will be boycotted. It is time that preventative measures were being taken in this country to protect the minds of our youth from this common cause of contamination.

HAMPTON NEGRO CONFERENCE OF 1910

Results convince, while arguments usually antagonize men. The thinking classes wish to know what the educated, progressive, and alert Negro leaders in education and social welfare have done, what they are doing, what they plan to do, and how they seek to obtain improved conditions in the home, in the school, in the church, in the community, and in the occupations in which the mass of Negroes exert a telling influence.

Year by year the sceptical observers of Negro life and the half-hearted advocates of the gospel of work for all men have been inspired to more generous sympathy and persistent activity by the heart-stories told at the public and round table meetings of the Hampton Negro Conference by the Negro men and women who have had the moral courage and stamina to face hostile opposition and counteract the dampening influence of racial inertia in their up-hill work for civic betterment and higher ideals of home, church, and state.

The object of the annual Hampton Negro Conference is not to lay undue stress upon money-getting schemes or material prosperity. It is rather to give race workers and their friends throughout the country the benefit of the experiences of those who have succeeded against heavy odds in bringing the Negro into his social and individual heritage by developing his capacity to exercise self-control, direct his powers into channels of useful service, and force the problems of life with courage and unswerving devotion to God and his fellow-man.

People of Interest

Bishop Lewis returned to China the latter part of August.

Elmo Burt is the new vice consul of the United States at Florence, Italy.

Dr. A. B. Leonard of the Board of Foreign Missions has returned from his trip visiting European Missions.

Bishop Walden has been appointed eminent prelate of the Grand Encampment of the Knights Templar.

Dr. Edgar Blake conducted a Sunday School Institute in connection with the Nebraska Epworth Association.

Bishop Charles W. Smith has returned from Alaska, where he held the annual session of the Alaska Mission.

Bishop Bashford's address recently before the English Wesleyans is pronounced by the *Methodist Times* the greatest deliverance ever made before that body.

The Rev. Morton D. Hartzell, D.D., son of Bishop Hartzell, underwent recently, an operation for tuberculosis of the left hip. His complete recovery is assured.

Miss Carry R. Pratt is among the graduates in nurse training in the Provident Hospital, Chicago, who will be awarded diplomas at the graduating exercises September 2.

Major Taylor, of Worcester, Massachusetts, for many years the world's champion bicyclist, according to the press, has been made president of one of the biggest automobile firms in Paris, France.

The Hon. Charles Banks, of Mound Bayou, Mississippi, succeeds the late Hon. E. E. Perkins as Secretary and Treasurer of the Masons' Benefit Association of the Stringer Grand Lodge of Masons.

Dr. George B. Smythe has retired from the field agency of the Board of Foreign Missions for the Pacific Coast because of ill health, and the necessity on the part of the Board for reduced expenditures.

Dr. J. W. E. Bowen, of Atlanta, Georgia, delivered a lecture on "The Old and New Negro of the Twentieth Century," in Warren Methodist Episcopal Church, Pittsburg, Pa., on Monday evening, August twenty-ninth.

The Hon. William H. Berry, the nominee of the Keystone party in Pennsylvania, is a staunch member of the Methodist Episcopal church. The Keystone party is a new organization formed to oppose the ring rule in Pennsylvania.

Bishop O. P. Fitzgerald celebrated his eighty-first birthday anniversary on August twenty-fourth in the home of their son, O. P. Fitzgerald, at Charleston, West Virginia, where he and Mrs. Fitzgerald have been spending several weeks.

The Hon. Theodore Roosevelt started upon his Western trip on Tuesday, August 23, and will arrive again in New York on September 11th. Mr. Roosevelt's speeches touch upon certain public questions of the day that are of great interest throughout the country.

Bishop Warren announces that the Iliff School of Theology will again be open to students on September 14, 1910. The Rev. H. Franklin Rall, Ph.D., who ranks as one of the most scholarly men in the Church, and who was regarded as one of the

ablest scholars at Yale, comes from a successful pastorate at First Church, Baltimore, to the presidency of this institution.

Dr. J. T. Wilson, of Nashville, Tennessee, was in the city this week the guest of his classmate, Dr. L. T. Burbridge. Dr. Wilson is the owner of the Wilson Infirmary in Nashville which took the gold medal at the Jamestown Exposition. In this infirmary several hundred operations are performed each year. Dr. Wilson was called last week to Shreveport, Louisiana, where he performed several operations. He is on the Meharry Faculty holding the chair of Chemical Medicine.

Prof. Charles C. Cook, head of the Department of English at Howard University, Washington, D. C., was drowned at Sea Isle City, N. J., on August twentieth. Prof. Cook was a son of the late John F. Cook, who at the time of his recent death was reputed to be the wealthiest Negro in the District of Columbia. Prof. Cook graduated from Cornell University in 1890, traveled the next year through Europe and studied in the universities of Edinburgh, Oxford, and Heidelberg. He had been connected with Howard University since 1891.

President Pedro Montt of Chile, had but just returned from his visit to this country when the news of his sudden death at Bremen on August 16th was announced. Mr. Montt was sixty-four years old. His father was president of Chile from 1851 to 1861, and he himself had served as president since 1906. He had served as Speaker of the Chamber of Deputies, and a Councillor of State and was for a short period Minister Plenipotentiary at Washington. The influence which he constantly exerted in favor of an equitable and peaceful settlement of all difficulties with other nations is considered the greatest service he rendered to Chile.

News Paragraphs

American exportation of bicycles has declined from \$7,005,323 in 1897 to \$620,760. for the last fiscal year.

The home of President Rutherford B. Hayes's birth in Delaware, Ohio, was destroyed by fire on August 7th.

The German Kaiser has completed at Posen a palace for his second son, Prince Eitel Friedrich, which has 600 rooms and which has cost a million and a third dollars.

The Methodist Church of Canada according to the census for 1910, shows a total of 2,588 ministers, a net gain of 381 in the quadrennium; of local preachers there are 2,598, a gain of 173.

Francis Joseph, Emperor King of the Austro-Hungarian monarchy, who was eighty years old Thursday, August eighteenth, is the oldest living sovereign in Europe. He ascended the throne in 1848.

The issue of the *Christian Recorder* for September 8th, will be a memorial of the late Bishop E. W. Lampton. The issue will be devoted to a full report of his life work and will contain tributes of respect from those who were associated with him.

The friction heater invented by C. L. S. Baker, of Chicago, heats railroad and street cars, and is said to save the street car company \$4.20 per day. It is good to learn that this Negro inventor has a contract for heating 4,600 Chicago cars, and is already heating cars of the A. T. and S. F. Railroad; the Chicago Great Western and the street cars of Atchison, Kansas.

The *National Baptist Review*, in its recent issue, writes interestingly of a buggy factory owned by Negroes at Greenfield, Ohio, which is "conceded to be the largest distinctively buggy and carriage manufacturing plant owned and operated by Negroes in the world." C. R. Patterson & Sons are the owners, and this firm, we learn, has existed more than half a century.

The year book of the North American Y. M. C. A., new being issued, shows the membership of the association to have well passed the half-million mark. There are 2017 associations, an increase of 103 during the year. Of these 868 alone report 496,581 members, more than 150,000 of whom are boys in their teens, and 68,000 are in industrial occupations. The associations have made a net gain of \$5,049,290 in property, making the total of \$67,865,000. They have also \$6,534,609 pledged to erect new or larger buildings.

Recent District Meetings

(Continued From Page 7.)

Epworth League throughout the district. At 9 o'clock a. m., the district league was opened with the President, the Rev. G. F. Tipton, in the chair. Reports from both the district and local officers were called for, and many helpful topics respecting the great mission and work of the league among the people. At 11 o'clock a. m., the members, visitors and friends listened to a very instructive sermon preached by the Rev. S. Delaney of the Jefferson City charge. It was a source of inspiration. Miss Kattie Carmichael of Knoxville was elected district president for the ensuing Conference year.

On Tuesday night a very cordial welcome was extended to the visitors in behalf of the good people of Clinton by Mrs. M. R. King (wife of Dr. J. G. King). This was responded to by the Rev. D. T. Turner. The visitors and delegates then repaired to the school building where the members and friends of Asbury Methodist Episcopal church had arranged for a reception.

Wednesday morning the District Conference met and organized, with the Rev. W. A. Webber, the district superintendent, in the chair. The Rev. G. F. Tipton was elected secretary with the Rev. B. J. Martin as his assistant. W. L. Sanders was elected reporter to the Southwestern. The report of the district superintendent showed that much progress has been made during the year. This is true in the repairing and building of property as well as in the in-gathering of souls. The conference was united in its spirit to put every good wish upon the district superintendent, the Rev. W. A. Webber, whose term expires with this conference year. The Knoxville District believes it is more profitable to cast flowers at the living than at the dead.

The sentiment of the district seems to be expressive of the desire to put its appreciation for services rendered by the district superintendent in a more tangible form of expression. The Rev. B. G. Bell of the Knoxville District of the African Methodist Episcopal Zion church was sent from that body to bear fraternal greetings to this body now in session. The Rev. W. R. Marbury was elected from this body to carry fraternal greetings from this body to the African Methodist Episcopal Zion District Conference which meets at Knoxville, July 27th.

At 11 o'clock Wednesday morning the annual sermon was preached by the Rev. W. E. Johnson, and it was indeed a source of spiritual up-lift. Wednesday night was set apart for the Freedmen's Aid Anniversary and Dr. J. S. Hill, president of Morristown Normal and Industrial College spoke of the great work being accomplished through the Freedmen's Aid Schools, making special reference to Morristown College within our own conference and district.

The Doctor made a strong appeal to the ministry not to support the lawless and criminal element in silence but rather exercise their God given powers in the interest of God and humanity.

Thursday night was set aside for the Home Missionary and Church Extension Anniversary. The local talent rendered a very excellent program. After which W. L. Sanders, during the absence of Dr. I. L. Thomas and by his request, presented the cause of Home Missions and Church Extension. A very good report went from the district in the interest of this cause. The Rev. W. R. Marbury and his good people deserve much credit for the hospitable way in which the conference was entertained.

Collections amounted to \$113.53. This conference will long be remembered by the people of Clinton as well as by the visitors.—W. L. Sanders.

HOLLY SPRINGS CONFERENCE

The first session of the Holly Springs District Conference met at Victoria, Miss., in Taylor's Chapel, Methodist Episcopal church, August 5-7, 1910, with Dr. N. R. Clay, district superintendent, presiding. The Rev. P. A. Lemons was elected secretary, J. W. Winbush, statistical secretary. The ministers were all present except two, and quite a number of local preachers and delegates also. The pastors' reports showed the work on the district to be in good condition, \$950.00 had been raised for the different benevolent causes, and a number of precious souls have been converted. The following distinguished visitors were present and made splendid speeches: Dr. R. E. Jones, editor of the Southwestern Christian Advocate; Prof. B. L. Love, of Memphis, Tenn.; Prof. E. H. McKissack, secretary and treasurer of the Odd Fellows of Mississippi; Mrs. B. H. S. Ferguson,

president of the Woman's Home Missionary Society of the Upper Mississippi Conference; the Revs. W. S. Smith of Forest City, Ark., and W. F. Isalah, pastor of Tupelo, Miss. Strong and effective sermons were preached by S. D. Troupe, Dr. R. E. Jones, W. S. Smith, W. T. Isalah, J. W. Winbush, W. C. Hilliard, G. Spencer, J. W. Wade, J. C. McGee, W. T. Burton, and G. W. Hunt. At each service an invitation was extended to sinners. Quite a number came forward for prayer. A strong resolution was adopted endorsing the four great educational and missionary conventions that have been called to meet in 1911. Resolutions were also passed, thanking the pastor and good people of Victoria for the way they entertained the conference. It was said that the conference has never been better entertained. Twenty-eight subscribers were secured for the Southwestern Christian Advocate, and \$84.30 were raised during the conference. The next conference goes to Grenada, Miss.—B. F. Woolfolk.

STARKVILLE DISTRICT

The Starkville District Conference and Woman's Home Missionary Society met in the Pleasant Grove Methodist Episcopal church, July 26-31, near Louisville, Miss.

The meeting of the Woman's Home Missionary Society was called to order by the District Superintendent, the Rev. J. H. Everett. Mrs. Lellia Austin was elected president pro tem., she presided over the meeting with skill and showed much tact.

Lectures were made by the Mrs. Lellia Austin. Mrs. M. E. Ferguson, the president of the Woman's Missionary Society, spoke words which gave encouragement to both girls and boys to look up to a higher ideal in life. The Rev. W. H. Gilliam, the district superintendent of Winona District, brought to our minds many things the Woman's Home Missionary Society is doing for the up-lift of our girls.

Mrs. Lellia Austin is secretary, Mrs. Bertha Kennedy, president of the Woman's Home Missionary Society.

Thursday afternoon the district began its session with the District Superintendent, the Rev. J. H. Everett, in the chair. At roll call many of the preachers were present. Their reports showed that the church work was improving along all lines. Raised for Rust University \$50.00. Prof. W. A. Singleton, president of the E. M. C. of Kosciusko, Miss., was introduced and spoke wonderfully to the conference.

The welcome Address was delivered by Miss Lou Bertha Sims. The pastor, the Rev. E. D. Montgomery and the good people of that vicinity have our hearty thanks for the hospitality shown us while we were with them.—Junior A. Little.

GREENVILLE DISTRICT

The first semi-annual session of the Greenville District Upper Mississippi Conference convened in

Samuel Chapel Methodist Episcopal church, Itta Bena, Miss., August 5-7, 1910.

The Rev. H. B. Hart, D. D., district superintendent, presiding. J. W. Terrell was elected secretary, C. W. Evans, E. H. Holmes and J. P. Watson, assistants, F. G. Wilbone became statistical secretary, J. S. Pleasant and J. E. Ford, assistants. All the pastors were present except two, and quite a number of local preachers, district stewards, superintendents, who made creditable reports. The first day was taken up in hearing reports and addresses. The district superintendent read a very encouraging report, touching upon all phases of church work in the district. The pastors' reports showed that they have done their best. Revivals have not been a failure. This has been called the smallest district in the conference but it now compares favorably with any district in the Upper Mississippi Conference. We had with us three general officers, namely: Drs. E. M. Jones, field secretary of the Sunday Schools, W. W. Lucas, field secretary of the Board of Foreign Missions, and R. E. Jones, editor of the Southwestern, so, Itta Bena had a treat for which they surely rejoice. Friday night, Dr. R. E. Jones was at himself, and held his hearers more than one hour. Saturday 11:30 a. m., the Rev. W. H. Golden, pastor of Shellmound, Clarksdale District, preached a strong sermon from Rev. 11. 12. Brother Golden is indeed a pulpit orator.

Saturday night the Rev. J. W. Terrell preached. Gunnison was selected seat of the next conference. Mrs. Gray, our annual conference corresponding secretary of the Woman's Home Missionary Society was present, and presented her work.

Dr. Jones received 82, the largest list of subscriptions from this section than any since it has been called the Greenville District. Sunday was a day of rejoicing, Love Feast was conducted by F. G. Wilbone, D. D.. At 11 a. m., Dr. R. E. Jones, the editor of the Southwestern preached the best sermon of his to Itta Bena, and to this district. Afterward the life, everybody rejoiced; he has a standing invitation faithful people came up and laid on the table \$60.00.

At 3:30 p. m., Dr. W. W. Lucas, a man who has not and will not fail, preached a sermon that will not be forgotten by this people. He is among the strongest men in the church.

At 7:45 our pastor of Morgan City preached to the delight of all who heard him.

Three charges are now in the advance of any year previously, namely: Greenville, Greenwood, and Itta Bena. Dr. W. C. Clay has done a splendid work, yet he has not been in the best of health. The people of Itta Bena have given him a vacation for thirty days, and he has left for the Springs.

The district has raised for benevolence \$704.00 up to date and yet there are more to follow.—J. W. Terrell, Secretary of the Greenville District.

Personal and General

Rev. Wm. Neal wishes all correspondents to address him Box 66, Memphis, Tenn.

Mrs. Lucy Holling of New York is visiting her father, Mr. Henry Broodfoot, at Mars Hill, Miss.

After spending a few days with Mrs. Price's mother, Mrs. Lettie Bitts, Miss Gadsden left for her home.

Mrs. W. C. Thompson of Washington, is rendering effective service in her addresses to the women on the Alexandria District.

The Rev. H. C. Dunlap, our pastor at Roland Circuit, Ark., is quite ill at his home in Sweet Home, Ark. His case is quite serious.

A great revival is passing over the Hemphill Texas Circuit. The Rev. Stephen A. Pryor is assisted by the Rev. E. D. Summers, of Voth Texas.

Mrs. J. C. Clark, the wife of the Rev. J. C. Clark, the pastor at Waterproof, La., is visiting her mother and father and friends in Dayline, La.

The Rev. and Mrs. H. T. S. Johnson of St. James Methodist Episcopal Church, Coffeyville, Kans., are happy over the arrival of their second boy, H. T. S., Jr.

Mrs. Carry Delaney presented a large Bible to Zion

Chapel Methodist Episcopal Church, Marche, Ark., of which she is a member. The Rev. C. A. Taylor is pastor.

Mr. John and Mrs. Ellen Terry of Bedford City, Va., will celebrate the fiftieth anniversary of their marriage at Court St. Methodist church, O. J. Mitchell, Pastor.

The baby daughter of the Rev. and Mrs. James Wheeler of Baltimore, who was badly scalded recently has nearly recovered, under the care of Dr. S. B. Hughes.

Mrs. Leslie V. Woodland of Laplace, La., has just returned from Alexandria, La., where she was attending the District Household meeting No. 26, of which she was a delegate.

Mrs. Maud McNeal, the wife of the Rev. N. McNeal at Torras, La., is improving very rapidly. She has been quite ill the members and friends are standing loyally by their pastor.

Mrs. White, wife of the Rev. W. A. White of Laurel, Mississippi, accompanied by Mrs. Sarah Brown, is spending several weeks with her mother, Mrs. Margaret Woolfolk, at Yazoo, Mississippi.

Miss Emma, daughter of the Rev. I. L. Pratt, our pastor at Hattiesburg, was a splendid assistant to

her father in the entertainment of the Woman's Home Missionary Society held in that city recently.

Miss R. D. Gadson of Boonville, La., who has been journeying with Mrs. J. D. Price, left with Mrs. Price and master Eddie Nelson, who are visiting their parents at Union, La., and other relatives in Donaldsonville, La.

The editor is in receipt of an invitation to the wedding of Miss Adeline, the daughter of P. D. W. Sydney, to take place on the morning of Wednesday, August 24, 1910, at Webster Chapel, Methodist Episcopal church, Victoria, Texas.

The officers and members of Asbury Methodist Episcopal church at Savannah, Ga., have granted their pastor, the Rev. G. H. Lennon, a vacation of thirty days. The pastor and his family will take leave for this much-needed rest on August 22.

Mrs. M. R. Hardaway, and Miss H. B. Atwood of Hattiesburg, Miss., after spending two weeks as guests of Mrs. Julia Hannible, No. 300 Jefferson St., Biloxi, Mississippi, left for their home in Hattiesburg, Miss., much to the regret of their friends.

Dr. W. F. Howard and family will, in a few days, leave Hattiesburg for Vicksburg to make that city their future home, where he will in the future practice medicine. The people of this city are loathe to give up Dr. Howard and his estimable family.

The Rev. J. M. Marsh, pastor of our church at Aberdeen, Miss., writes that since he sent in the report of a recent rally at which \$700 was netted, he has received a donation of \$100 from the Good Samaritans (or church society) which makes the splendid total of \$800.

Mrs. McTlier, the wife of Prof. James S. McTlier, of Branchville, S. C., has been visiting the home of her husband's father, Simon McTlier. Death recently took from the home the father, and Mrs. McTlier has been comforting the stricken hearts left mourning.—Sarah McTlier.

On returning from the District Conference the Rev. P. C. Colton of Houma, La., was agreeably surprised by having his table laden with choice groceries; also a neat little purse was collected and

presented to him by Miss Alma Saulsby. The Rev. and Mrs. Colton were highly pleased.

The Huntsville District Conference was a great success. Overflowing crowds attended all meetings. District Superintendent W. Hartley Jackson was elected fraternal delegate to the Houston District Conference to be held in Houston next month. \$300.00 raised for Willey. Whole amount collected in cash \$500.00.—T. S. Siminton, Reporter.

The Rev. G. Y. Flemister of the Atlanta, (Ga.) Conference and Brooks's Station charge was in Chicago, Ill., during the last week of July visiting his sons L. W. and J. E. Flemister and wife of 5624 Grove Avenue. While sight-seeing he took special interest in the progress of the Northwestern Negro, but, he did not forget to visit our own Book Concern at 57 Washington street and call on Mr. Richard Crolley who has been employed there for the past sixteen years. The Rev. Flemister preached for us at St. Mark Methodist Episcopal church on the Sabbath evening (31st) and left on the following Tuesday for Hopkinsville, Ky., to spend a few days with the elder son J. W. Flemister, M. D., and wife and from there on to his charge where everything is in readiness for a revival. His son J. E. Flemister is a member of St. Mark and a subscriber of the Southwestern.

A popular school in Arkansas, south of Pine Bluff, for the training of Negro young people is the Stamps Literary and Industrial Academy, located at Stamps, Lafayette county, Arkansas. This school was conceived in the mind of Professor A. M. Salone, a college graduate of Wiley University, a little more than two years, but since that time the two most substantial, commodious and beautiful Negro frame school buildings in the state have been erected and a splendid seven-acre campus acquired. The school employs from four to six of the best qualified teachers that can be found and supports an annual session of eight months. It had last session an enrollment of 280 pupils and is worth from \$7000 to \$10,000. School gardening, cooking, sewing, laundering, tailoring, millinery, and housekeeping are systematically and efficiently taught. Thorough instruction and rapid advancement are given in the English and Normal courses. Certificates are given for the completion of the English course and diplomas for the Normal.

This school is an example of what the combination of education, energy and perseverance will accomplish and the young men now in school should take note accordingly.

Successful Rallies

A camp meeting began at March, Ark., August 28th, and will continue to September 11th. The Rev. C. A. Taylor is pastor.

At North Middletown, Ky., Riley Methodist Episcopal Church is rejoicing over the successful rally on June 26th. Raised \$120 on the tables. The greatest rally the church ever had. The Rev. C. H. Pyles pastor.—G. W. Nelson.

Dr. J. H. Hubbard, of Gammon Theological Seminary, preached the educational sermon at Fort Street Methodist Episcopal Church June 12th. It was a masterpiece, laden with many great truths. Dr. Byrd, professor of exegesis at Macon's Brown College, brought a great message on Sunday night. These sermons were listened to with rapt attention by large and appreciative audiences. Collection for the day \$67. The Rev. E. M. Miller is pastor.

Two thousand one hundred dollars were raised in Trustees' Rally at the Jackson Street Methodist Episcopal Church, Lynchburg, Va., June 26, 1910, the Rev. W. H. Dean, pastor. The Twelve Tribes reported under the following captains: Mrs. Frances Cox, \$400; the Rev. W. H. Dean, \$350; Mrs. Maria Alken, \$153; Mrs. Mildred Waller, \$150; Mr. J. W. Harper, \$135; Mrs. Ollie Hinton, \$130; Mrs. Mary Anderson, \$125; Mrs. H. R. McMillan, \$124; Mrs. Maggie Fisher, \$124; Mr. A. V. Brown, \$109; Mr. U. E. Ward, \$95; Herbert Reynolds, \$75; Sabbath School, Mr. R. D. Burton, superintendent, \$75; Ladies Aid Society, Mrs. Ella C. Dean, president, \$50. Grand total, \$2,100.—C. M. Morton.

Our Company Rally at St. Martinsville, La., on

June 26, in the midst of rain, was a success. We raised as follows: Company A, W. F. Drake, captain, \$41.45; B, M. VanB. Drake, captain, \$26.25; C, Alexander Charles, captain, \$65.25; D, Adam Carlson, captain, \$47.80; E, and Public Collection, the Rev. M. L. Baldwin, \$21.45; grand total, \$202.20. The visiting pastor gave splendid service on that day. The Revs. T. B. Richards, of Olivier; D. M. Seals, of New Iberia; the Rev. G. C. Casemere, of the Union Baptist Church, this city. The Lord blessed us, and our debt has been much decreased. We hope in the near future to pay out in full. Old Mallaleu is still on the upward grade.—M. L. Baldwin, pastor.

Rome.—The Rev. E. D. Petty, pastor First Methodist Episcopal Church, and his people are rejoicing over the success they had in a recent rally. The amount raised being \$503. The report will show those who paid from \$5 up: Rev. E. D. Petty \$25, Jeanie Hughes \$17.35, Carrie Mullens \$15, Sarah Lovejoy \$14.50, Jessie Ray \$14, Ida Wynn \$12.40, Lizzie Cothran \$10.15; Rachael Gordon, Rosa L. Petty, Annie E. Brown and Georgia Burdette, \$10 each; Irene Gorman \$9, Mattie Tilly \$8.30, Alice Lake \$8, Elsie Rayborn, \$8, Abbie Mullens \$7.80, Miranda Daniel, Robert Lake and Maria Pentecost \$5, Florence Buford \$7.35, Mary Robinson, Wm. Robinson, Edna Studevant and Emma L. Flemister \$5 each; Laura Wright \$5.75, Eveline Rauls \$5, Maggie Berryhill \$5.25, Lizzie Black \$7, Susie Miller \$5.50, Katie McCombs, \$5, Paul McCombs \$5.10; Lizzie Berrian, Katie Rogers, M. E. Samuels, Lillie Daniels and Louise Cothran, \$5; Hattie Miller, \$5.25, Nathalie McHenry \$5.40, Jacob McCombs \$5, Taylor Person \$5.80, Robert Ware \$5.50, C. D. Dodson \$5.50, A. G. Carlton \$5, R. M. Miller \$5, Lizzie Strickland \$5, Lella Williams and Dallas Wil-

liams 50 cents each. The new brick church is moving rapidly toward completion, and the members are striving to complete it without much debt.

Children's Day Paragraphs

Hickory, N. C.—The Children's Day program was well executed, and the sum of \$33.00 raised for missions.—A. G. Jenkins, pastor.

Cohutta, Ga.—Our Children's Day exercise was on the 19th of June. The exercise was good; having been arranged by our pastor. Collection for Mission, \$7.00; total, \$8.38.—W. Vonshautz, assistant superintendent; Silas Johnson, pastor.

North Lebanon, Tenn.—Our Children's Day was carried out the first Sunday in July by Mrs. Dollie Page. The Rev. T. C. Whorten addressed the vast audience. The pastor, the Rev. C. Shaw, preached a splendid sermon. Collection for the day, \$12.52.—S. Manning.

Grenada, Miss.—Our Children's Day was observed with good results at each point on the Circuit. The young folks played their part well. Collection for the day: Hickory Grove, \$8.45; Spring Hill, \$19.35; Grenada Junction, \$9.87; total, \$37.62.—E. J. Turner, pastor.

Toomsaba, Miss.—The Children's Day program was nicely carried out. The young ladies raised from 50 cents to \$3.00 each. Our superintendent, Mr. F. Ott, is the man for the position. We raised on that day \$14.45. The young ladies are working to raise money for the Ladies' Aid.—M. E. Ott.

Oxford, Miss.—Our Children's Day services on the Oxford Circuit was a success. The program was carried out to the letter, and we witnessed a grand time. The churches reported as follows: Jones Chapel, \$11.60; Mt. Zion, \$16.80; Sulphur Springs, \$18.40; Iats Chapel, \$6.00; total for the day, \$61.85.—P. H. Jackson.

Bingen Circuit, Ark.—Our Children's Day was nicely rendered before a crowded house. At each point a number contributed from 25 cents to \$1.00 each. Collections by churches: Ezekiel, \$12.40, G. W. Wesson, superintendent; Ebenezer, \$25, L. P. Scoggins, superintendent; Valley Grove, \$16.65, E. M. Scoggins, superintendent; total, \$54.05.—J. L. Bryan, pastor.

Mahen, Miss.—June 26th was an enjoyable day at Mahen. Children's Day was observed at St. Stephen Church. A nice program was rendered under the auspices of Miss M. V. Russell and Miss Alice Ezell. Prof. Turner, of Central Mississippi College made a helpful address. The choir rendered excellent music. Collection, \$6.00.—W. M. Maxwell, pastor.

Bedford City, Va.—Children's Day at Court Street Church was never more gloriously observed than on Sunday, June 19th. The children and all who took part acquitted themselves well. Prof. Ashby, principal of the Colored School trained the choir for the music, and Mrs. Mary Scruggs, of the Episcopal Church, performed at the organ and much credit is due them for the success of the occasion. Mr. Bowler of the Baptist Church acted as master of ceremonies. Collection for the day, \$11.17.—A. J. Mitchell, pastor.

The Hon. E. J. Scott in Texas

The nineteenth day of June generally known throughout the State of Texas as "Jnnneenth," was celebrated in Houston, Texas, Monday, June 20th, in grand style. The people throughout the city began to gather at Trinity Methodist Episcopal Church since 8 o'clock a. m. The procession started at 12 o'clock. There were more than ten thousand people on the streets to witness the parade headed by a band. The procession started. Mr. Emmett J. Scott, private secretary to Dr. Booker T. Washington, led the way followed by other carriages with many distinguished colored citizens. President M. W. Dogan of Wiley University was with us. The procession passed through several of the prominent streets to the Emancipation Park which was splendidly decorated. We were informed that Prof. J. D. Ryan and his associates, Messrs. Frierson, Charles Love and others spared no pains to make the grounds so very attractive. Mr. Emmet J. Scott was the principal speaker and right well did he acquit himself. The people of Houston are proud of Mr. Scott and delight to do him honor. There is not an old citizen that would not stop to doff his hat and to say to Mr. Scott "God bless you." It cannot be said of Mr. Scott that "a prophet has no honor in his own country" for he really has the hearts of the people of Houston, both white and black.—G. A. DeLandau.

District Conferences and Conventions

CONFERENCES

District.	Place.	Date.	Dist. Supt.
Washington	Sandy Spring, Md.	Sept. 6-11	Williams
Honston	Honston, Texas	Sept. 6-11	Johnson
Alexandria	Lincoln, Va.	Sept. 7	Thompson
Alexandria	Lincoln, Va.	Sept. 7-11	Thompson
Little Rock	Little Rock, Ark.	Sept. 7-11	Saxton
Annapolis	Annapolis Junc., Md.	Sept. 21-26	Wheeler
Clow	Bengin, Ark.	Sept. 22	Duncan
Pine Bluff	McGehee, Ark.	Sept. 28-Oct. 1	Whitehead

CONVENTIONS

Sept. 16-18....	Vicksburg District Sunday School, Epworth League and Ladies' Aid Convention, Natchez, Miss.
Oct. 14-16....	Lincoln Conference Woman's Home Missionary Convention, Oklahoma City, Oklahoma.

Conference Notices

Special Notice

TO THE PASTORS OF THE SAVANNAH CONFERENCE

I take this means to ask you to send one dollar that you promised on the piano for Haven Academy by the first of September. Don't fail to send to Mrs. Davis, Waynesboro, Georgia.—J. C. Williams.

SOUTH NEW ORLEANS DISTRICT

A district union meeting will be held at Patterson, La., Sept. 6, 7, 8, 9, 1910. This meeting will be held for the benefit of our church at Patterson. Every pastor is urged to take a collection. Brethren, Patterson needs our help. Plan to be present and render whatever assistance possible. Your yoke-fellows, L. S. Smith, Pastor, B. Mack Hubbard, District Superintendent, Southern New Orleans District.

NOTICE

The Epworth League Sunday School and Woman's Aid Convention will convene at Pleasant Valley, October 28, 29, 30. Let each auxiliary be represented. Start in now for a big time. Don't forget Peck's home. Mrs. T. J. Johnson will receipt you for what you pay over to her at this convention. We had a great conference, let us have a greater convention.—Your yoke-fellow, B. J. Reddix, District Superintendent.

SPECIAL NOTICE

Meridian.—Every pastor, members of Epworth League, Sunday School worker and missionary worker in the Mississippi Conference is requested to join with us in this effort to bring our young people together in a great convention at Jackson, Mississippi, Sept. 6-7. Each pastor has been asked that a delegate be elected and sent from each charge and circuit. We have been sending out letters all the year and will continue to send them, but, for fear that some did not get the letter, we take this method of notifying you, and those who did not receive them. We remind you. We earnestly ask the co-operation of all christian workers in making this convention a success. Our aim is to have a meeting in which interest shall be awakened in the church generally for the young people, that they may be inspired and enthused to do more christian work and that we may uplift them socially, morally and spiritually. The follow-

ing general officers and educators have been invited to speak and have promised to be present and speak: Rev. E. M. Jones, D. D. Fields, Agent of the Sunday School Union, Rev. R. E. Jones, Editor of the Southwestern Christian Advocate, Rev. I. G. Penn, Asst. Secretary of the Epworth League, Rev. W. W. Lucas, D. D. Fields, Agent of the Missionary Society, Prof. J. B. F. Shaw, Ph D., President of the Meridian Academy. If we had no other program, we could well spend the time listening to these great men. Dr. Penn will give "A Round Table Talk in the Methods and How to do League Work." Each of the others will speak on a subject of their own choice. Come an let us make this a great meeting.—D. L. Morgan.

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District Rounds

SAVANNAH DISTRICT

FOURTH ROUND

Silco Mission at Silco, August 14-15; St. Marys, 17-21-22; Woodbine, 20-21; Kingsland and Scotchville, 27-28; Brunswick Circuit, A. N. Jackson, Sheffield, 27-28; Sterling Self at night, 30; Baxley, September 3-4; Bells Chapel at night, 5; New Hope at night, 6; Brunswick, Grace, 11-12; Brunswick Mission, 3 p. m., 11; Jesup, 17-18; Simpson, at night, 16; McKennon, at night, 19; Mt. Vernon, 24-25; Vidalia Circuit, at Cobbs Circuit at night, 23; Robinson Chapel, 3 p. m., 25; Soperton, at night, 26; English Eddy, October, 1-2; Savannah, Asbury, 9-10; White Oak Circuit at Clinch Church, 15-16; Oak Hill, at night, 17; Reidsville, 22-23; Savannah, Palen, 28-29; Waynesville, at New Hope, November 4-5; Savannah, Speedwell, 11-13; Rincon and Springfield at night, 16; Mt. Zion, at night, 17; Clyo Circuit at St. Paul, 19-20; Cornerstone at Soperton, 26-27. Dear Comrades: We have held a successful Epworth League and Sunday School Convention and District Conference, with peace and harmony prevailing, without a ripple upon the water. This leads us up to the Annual Conference at Valdosta, Ga., December 1st, with the Master Parliamentarian Bishop Neely presiding. After parting reluctantly with his predecessors. We hail Bishop Neely's coming with joy, and from all apparent indications we predict the greatest conference in our history. Remember our watchword, we stand on our merits in our appointments, therefore let's bring up full and round reports. Remember our Conference schools, the Haven Academy, the Haven Home and Speedwell Home. Fast and pray for the Pentecostal Ev-

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Give them a chance to make the most of their lives. We will help you do this in the best and least expensive way possible. Write for catalogue and further information.

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angelistic fire to save one thousand souls into the Master's kingdom and our church. On to Valdosta and victory and for 200 new subscribers for the SOUTHWESTERN CHRISTIAN ADVOCATE. You will please report from the presidents of all the Ladies' Aid Societies to Miss J. Anna Hall, D. P. Lyons, Ga., R. F. D. No. 4, in care of Rev. W. J. Hamilton, District President Ladies' Aid Society for District Superintendent Conference suit to District Conference by October 15th.—Your co-laborer in Christ—E. D. Giddens, District Superintendent.

MONROE DISTRICT THIRD ROUND

Woods, Aug. 23; Jones 27-28; Beulah 30; St. Paul Sept. 3-4; Ruston 1; Tremont 9; Casper 10-11; Joyce 15; Lake Prov 16-18; Water Proof 19; Ferriday 20; Florence 21; Bastrop 23-25; Minden 27; St. James 29-Oct. 2; Big Bend 4; Bonita 8-9; Mt. Sinai 15-16; Mt. Nebo 21-23; Washington 27-30. Dear

If afflicted with sore eyes, use Thompson's Eye Water.

Brethren:—We have passed the better half of the year. We have all done well, still there is room for improvement. Let us start out for a great closing up of the conference year. There is still much to be done; set out for the balance of our benevolences; keep all the days for raising the different claims before you. Remember we must come up with our full apportionment. Don't forget the SOUTHWESTERN ADVOCATE; strive to put it in every home. Begin your fall revival now, and keep the fire burning. Keep all the claims before the people, talk and preach self support for the district.—Yours for Christ and his cause.—T. H. Monson, District Superintendent.

BIRMINGHAM DISTRICT FOURTH ROUND

Village Springs and Lehigh, Sept. 3-4; Selfville, 5; Oneonta, 10-11; Wood-

lawn, 15-18; Collegeville, 16-18; East Thomas, 23-25; Sayton, 24-25; Enon, October 1-2; St. Paul, 7-9; Brownville, 15-16; Blount Springs, 22-23; Warrior and Bangor, 29-30; Kimberly, 31; Avondale, November 3-6; Mason City, 4-6; Cardiff and Corona, 9-10; Bessemer, 12-13; Pratt City, 14-15; Tuscolosa, 19-20.

DALLAS DISTRICT FOURTH ROUND

Mexia Circuit, August 27-28; Hubbard City, September 3-4; Corsicana, 10-11; Pelham, 17-18; Milford, 24-25; Waxahatchie, October 1-2; Ennis, 8-9; Ft. Worth, St. Andrew's, 15-16; Fort Worth Circuit, 19; N. Fort Worth, 22-23; Sherman, 29-30; Denison, November 5-6; Pilot Point, 12-13; Dallas, St. Paul 19-20; North Dallas, 23; Hillsboro, 26-27. Dear Brethren: Press your conference claims, and strive to not have a single deficiency in your reports. Let's make this the banner year for our district; also do your best to get a number of students from your charge for Samuel Huston College. We cannot afford to fall on any line this year. Yours in the Master's cause.—J. S. Wyatt, District Superintendent.

PALESTINE DISTRICT FOURTH ROUND

Bryan, September 2-4; Bryan Circuit, 10-11; St. John and Benchley, 13; Hearne and Sutton, 17-18; E. Calvert, 24-25; Frankler, 29-30; E. Mexia, (Wortham), October 1-2; Teague, 5-6; Winkler, 8-9; Fairfield, 15-16; Oakwood, 22-23; Palestine, 28-30; Palestine Circuit, 29-30; Jacksonville, November 12-13; Jewett and B., 19-20; Boggy Mission, 21-22; Leona, 26-27; Madisonville, December 3-4. Dear Pastors: The District Conference is over and we are now on our home run for the Annual Conference, so let us bestir ourselves and make round reports at Huntsville in December. Let each pastor study well his plans before bringing them to his people and then wisely push them. Don't change only when you must for the better; do less talking but more work. Your salaries are to be raised as well as the benevolences, so put the people to work now. Any help that I can render I will be glad to do so. Let me now ask each pastor who did not bring his Wiley money to please raise it at once and send it in to Dr. Dogan. Yours for success.—M. Q. A. Fuller, District Superintendent.

WACO DISTRICT FOURTH ROUND

Groesebeck and Kossel September 3-4; Groesebeck Circuit, 10-11; Bremond and Long Branch, 17-18; Calvert and Mt. Zion, 24-25; Marlin and Big Creek, October 12; Maysfield, 8-9; Cameron and Rosebud, 15-16; Mooresville and Chilton, 22-23; Majors and Andrews, 29-30; East Waco and Gurley, November 5-6; Waco Circuit, 12-13; Mart and Spring Hill, 19-20; Waco, St. James, 26-27. Dear Brethren: Come with reports showing that you have been busy. You will see to it that all the committees be on hand with acceptable reports. No blank space is the motto on the Waco District. I do not know of a better set of workers than those I have. Now brethren make your work such that you will want it again. If it is not large enough for you, make it so. You have twelve months. If you fail on that you might do the same to the next. If you improve the one you have, all things will be well.

God's blessings on you, Brethren.—T. S. Moore, District Superintendent.

NAVASOTA DISTRICT FOURTH ROUND

Anderson Circuit, September 3-4; Caldwell Circuit, 10-11; Somerville Circuit, 17-18; Bellville Circuit, 24-25; Brookshire Circuit, October 1-2; Sealy Circuit, 8-9; Hockly Circuit, 15-16; Waller Circuit, 22-23; Hempstead Circuit, 29-30; Hempstead Station, 30-31; Brenham Mission, November 4-6; Brenham Circuit, 5-6; Brenham Station, 13-14; Navasota Circuit, 18-20; Navasota Station, 19-20; Millican Circuit, 26-27; Yarboro Circuit, December 3-4. Dear Brethren: Remember the claims of the church. It is the best to not have any blanks. The General Conference expenses were almost entirely neglected last year; look after this collection, and report it in full at the Annual Conference. Increase your Missionary claims, and let us have an increase on all lines.—Your brother and co-laborer, B. M. Taylor, District Superintendent.

SAN ANTONIO DISTRICT FOURTH ROUND

Gonzales Circuit, September 3-4; Beeville and Corpus, 10-11; Floresville Circuit, 14-15; San Antonio Mission, 17-18; Yorktown Circuit, 21-22; Laveria Circuit, 24-25; Seguin, October 3-4; San Marcos, 7-8; Belmont, 10-11; Gonzales and Elm, 17-18; St. Paul, San Antonio, 22-23; Kerrville Circuit, 26-27; Nixon Circuit, 29-30; Cuero, November 5-6; Hondo, 12-13; Jourdan Circuit, 19-20; Pleasanton, 19-20; Pearsall, 22-23; Del Rio, 26-27; Karnes City and Kenedy Circuit, Boerne and Comfort Circuit, Marion Circuit, New Bareunfels will be arranged for. Now, brother pastors, we are on the close of this Conference year. You have worked well. Will you have a good report? Let us meet the Annual Conference with our heads up, knowing we have done our full duty. The Lord is with us. Save all the souls you can. Collect all your benevolence. Report every penny raised in your fourth quarterly Conference. I am with you in the Master's cause.—A. M. Mason, District Superintendent.

MONTGOMERY DISTRICT FOURTH ROUND

Theodore, September 7-8; Warren Street, 10-11; Wesley Chapel, 14-15; Tensaw, 17-18; Pensacola, 24-25; Pollard and Brewton, October 1-2; Castleberry, 8-9; Pine Grove and Sandbar, 15-16; Evergreen, 22-23; Montgomery, 29-30; Booth, November 2-3; Troy, 5-6; Union Springs, 12-13; Aberfoil and Browns Grove, 19-20. Dear Brethren: This is our last round for this year. Please be able to make a full report at this your last conference. Let us go up to the Annual Conference with marked improvement along all lines.—Yours truly, P. G. Gains, District Superintendent.

HUNTSVILLE DISTRICT CONFERENCE

FOURTH ROUND

Spring Circuit, September 10-11; Forsoria Circuit, 17-18; Dodge Circuit, 24-25; Oakhurst and P. B. Circuit, 26-27; Onalaska Circuit, October 1-2; Trinity Mission, 6-7; Laurella Circuit, 8-9; Camilla and Cold Spring Circuit, 15-16; Hnfsmith Circuit, 22-23; Montgomery and Keenan, 19-20-23; Livingston Circuit, 29-30; Lovelady Circuit, November 5-6; Conroe Circuit, 8-9; Richards and Ulmer, 10-11; Shiro Circuit, 12-13; Huntsville Circuit, 19-20; Huntsville, 26-27; New Waverly and E. 28;

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Willis Circuit, December 3-4. Dear Pastors and Faithful Laymen. See to it that every cause is fully paid up. The old church never asks her children to do that which they cannot do. Bear in memory too, that the Texas Conference is your guest December 14, 1910; the nearby circuits will help Rev. J. H. Kelley and his loyal members and friends in the entertainment, etc. Get everything ready for a successful quarter. Meet me. Your Bro. W. Hartley Jackson, District Superintendent.

BEAUMONT DISTRICT FOURTH ROUND

Woodville Circuit, September 10-11; Bonweir Circuit, 17-18; Voth Circuit (third round), 24-25; Nacagdoches, October 1-2; Hemphill Circuit, 7-9; Jasper Circuit, 14-15; San Augustine Circuit, 21-23; Newton, 28-30; Orange Station, November 5-6; McCabe, Port Arthur, 11-13; St. James, Beaumont, 18-20; Voth Circuit, (third round), 26-27. Dear Brethren: Our Annual Conference convenes the 14th of December at Huntsville, Texas. Let me urge upon you the importance of not having a single blank in your reports. Raise your entire claims for all causes; look carefully after the Sunday Schools; your membership Epworth League, Woman's Home Missions, in fact, the auxiliaries of the church. Don't rest until the SOUTHWESTERN is put into every home, for it is "an eye opener" to any people, especially to our own people. Keep up your quarterly meetings (Love Feast). Wishing you great success, I am—W. L. Duncan, District Superintendent.

MARSHALL DISTRICT FOURTH ROUND

Ebenezer, September 11-12; Jefferson, 10-11; Texarkana, 17-18; Lodi, 24-25; Hariton, October 1-2; Pittsburg, 8-9; Queen City, 8-9; Hawkins, 15-16; Mineola, 22-23; Mt. Carmel, 29-30; Daingerfield, November 5-6; Longview and Tyler, 12-13; Mallalien, 18-20; Marshall Circuit, 19-20; Lasater, 26-27; Woodlawn, December 3-4; Gilmer, 10-11; Kildare, 10-11.—J. O. Williams, District Superintendent.

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Gleanings from the Field

COLORADO.

Denver.—The first quarterly conference was held June 12th and 13th. The Rev. J. J. Cabbell, district superintendent, delivered two strong sermons Sunday morning and evening. Dr. S. B. Warner, pastor of Christ Methodist Episcopal Church, preached the communion sermon in the afternoon to a very appreciative audience. The spiritual condition of the church is splendid. We have added seven members to the roll since conference. It is our aim to double the membership of last year. We believe we can do it. The financial condition is encouraging. The reports from all departments show that more than \$300 has been raised. The Easter report from the Sunday school shows that \$10 has been raised for missions and \$7 for Students' Aid Fund. Brother G. W. Anderson, the superintendent, is bringing things to pass in the Sunday school. The Epworth League, under the able management of Mrs. Anna Bobo, is excelling all previous records. The young people met at the parsonage recently on the occasion of a monthly social. A superb program was rendered. The pastor and district superintendent made some very timely remarks on the importance of the work of the League. The Junior League, with Mrs. Emma Anderson, as superintendent, made a splendid record for the past conference year, and bids fair to do as well this year. Mrs. Dora E. Wallace, as president of the Ladies' Aid Society, has already greatly encouraged the well-worked members. This society recently gave a summer fair and netted \$51.60, and the president reports that \$80 has been raised since the annual conference. Mrs. Wallace is a thorough church worker, who leaves no detail, however small, unnoticed. This has been the secret of her success as a church worker. Those who were responsible for the success of the fair are Mesdames Dora E. Wallace, Mary E. Evans, Ada Castry, Anna McPherson, Anna Bobo, Louisa Burrell, Anna Rice, Frances E. Williams, Ida Williams, and Misses Lela Rice, Dorothy Lewis, Alberta Middlebrooks, Florence Martin. The Bethlehem Baptist Church rendered a very humorous play during the second night of the fair. The class leaders are truly the under-shepherds of the flock. They are aiming to pay the pastor's salary with the class dues. The following are the class leaders: C. J. Collier, W. S. Evans, Anna Bobo, J. D. Rice and G. W. Anderson. The trustees are working in harmony. They have paid off two notes since conference—one note \$100, and the other \$50. Our membership is less than a hundred, but they are loyal and know no failure in any enterprise they undertake. The pastor has been honored by the public to the degree of many outside calls for sermons and addresses. The Intergraduate Association invited him to preach the baccalaureate sermon on the occasion of the closing of the high schools and colleges of Denver. A splendid gathering of the talented and cultured people of this city gathered at the Presbyterian Church to listen to this effort, which was well received. The Southwestern is gradually finding its

way into the homes of the members of our church. We aim to make the roll on the subscription-list this year fifty members. This is the best and the most reliable negro church paper published, and must be supported. We aim to raise \$100 for missions alone this year, and all other benevolences raised in full. The recent membership rally brought in \$125. We aim to pay another \$500 on our mortgage of \$1,500 this year. The Rev. J. J. Cabell has made good as a very thorough district superintendent. He has the work of the great church at heart. He shows no partiality in his rulings. The people love him for his many way of doing things. His salary has been raised to \$60 per year. The pastors' remain the same as last year. Forward and not retreat is our battle cry. We must succeed in this difficult Western field.

If afflicted with sore eyes, use Thompson's Eye Water.

MISSOURI

Willsville.—Our first quarterly conference convened July 2-3. Our worthy District Superintendent, W. C. Ellis, presiding. He preached three noble sermons which were enjoyable to all present. Reports showed marks of improvement along all lines. Raised this quarter \$26.25. Paid the district superintendent in full.—J. C. Guyton.

Carthage.—Our first quarterly meeting of June 11th and 12th closed with very encouraging results. Dr. J. H. McAllister, our district superintendent, brought cheer and sunshine. In our business sessions he looked into every interest of the Master's work. Sunday he preached two inspiring sermons to two crowded congregations. Collections during the day \$20. During the quarter since the adjournment of the annual conference, money raised as follows: Stewards \$56.34; Ladies' Aid, \$45.15; trustees, \$11.25; benevolence, \$2.50; subscriptions to Southwestern, \$8.25; district superintendent, \$130.24.—B. F. Bateman.

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TENNESSEE

White Pine, Tennessee Charge.—Our Ladies' Aid Society is just organized. We met July 17th for the first time. I wish to say I am well pleased with the start that was made. Miss Ethel Fossett, our worthy president gave an excellent talk and also Miss Dovie Roach, Miss Lizzie Fane and others. Our Society was opened by reading a portion of the Fifth Chapter of Matthew. I think we will have a splendid Society in the future.—Annie Fane.

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Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

THE REV. W. H. EVANS

The Rev. W. H. Evans was born December 28, 1835; died Tuesday night, July 26, 1910, at 9:15 o'clock, at the home of Mr. and Mrs. Arthur Dowry, near Anchorage, Ky. He joined the Lexington Conference in 1872, and hence was one of the oldest members of this Conference; his age was 74 years, 6 months. At the last session of the Conference he was appointed to Lagrange, Ky. He went at once to his field of labor. He preached in this place Sunday, July 24, 1910, morning and evening; left for Louisville, Ky., Monday morning on a business trip, and returned to Anchorage, Ky., and spent the night with Mr. George Banks, where he spent his last moments in this life. When taken sick he said to Mrs. Dowry, who was endeavoring to help him all she could. "I am dying." She said: "No, you are not dying." He said, "Yes. I can not make it this time." He then began to preach a short sermon, after which he prayed a very earnest and touching prayer, in which he asked for the special care and guidance of his loved one, who was not present (meaning his loving daughter, Mrs. Mayme Gray), and for Brother Dowry that he might be a good man as he himself had tried to live. He then said: "Lord, you know you have called me to carry your word. I have carried it and kept the banner high; now I am in your hands," and thus ended a noble life. He served some of the leading churches of his Conference and it was by his noble efforts and masterly leadership that our Asbury Temple at Lexington, Ky., was built. His funeral was largely attended at Lagrange, Ky., Friday, July 29, 1910, at 2 p. m. This was the first charge he served when entering the ministry, and the last he served before his death. The sermon was preached by the writer. Truly a great leader in the church was he; he always said: "It is better to wear out than to rust out." He certainly wore out in service.—J. H. Ross, pastor.

MRS. RUTH ANNA WOOD

Mrs. Ruth Anna Wood, wife of the Rev. J. E. Wood, daughter of Mr. and Mrs. Nathaniel Freeman, was born in Jefferson County, Ohio, May 22, 1865, and died of paralysis July 12, 1910. She was married to J. E. Wood, October 18, 1892, by whom she gave birth to Charles, age 17, and Viola Winnifred, the latter dying in Oberlin, Ohio, at 11 month of age. She has a brother, Nimrod S. Freeman, Wheeling, W. Va., and one sister, Mrs. Lizzie Smith, of Smithfield, Ohio. Mrs. Wood was converted in her youth. When her husband entered the ministry her trials became many, but with a courage almost unflinching she gave herself in undying devotion to become a faithful helpmeet, a worthy mother and a Christian worker, ministering to the sick, helping in revival, and making the home happy. Hers was a most unselfish life. While it is true she

A "SQUARE DEAL"

It is often argued that women do not have an equal chance with men, for enjoyment and usefulness, because women suffer so much from pain and weakness. In a general sense, it is true that women bear more physical pain than men. However, the belief that women must suffer regularly, on account of ailments and weakness peculiar to their sex, has been successfully contradicted by the relief so many women have obtained by the use of Cardui, that great remedy for suffering women.

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loved to be loved, and was made happy when receiving from some one a gift or token for none could appreciate more thankfully than she any token of love or kindly act or little gift. Yet the delight of her life was to make others happy. To surprise father or mother, sister or brother, husband or son with a Christmas gift or a birthday present—and these days she had a fondness to remember—was to her a supreme joy. She was born to be a blessing to others. To know Ruth was to love her, and the more you knew her the greater the love. The young people flocked around her; the aged were glad when she came around; children were exceedingly fond of her. The last four years of her life were years of suffering. There were of course some happy sunny days to brighten the misery of those years, but it was the oft repeated sigh of the bruised flower, the broken reed. Nearly three years ago she was operated upon and never saw a well day afterward. But she for the most part buried her misery from the outside world and from the home. To them she was a bright, sweet, sunny character. As she neared the sunset gates of life she seemed much concerned about being fully prepared to meet her Saviour. But the manifest attitude of her soul was that of a humble and lowly follower of the Lord Jesus, whose only desire was to be right with God. Sunday she attended revival services in Elyria and about 6:30 o'clock, while enjoying herself with some Christian friends in the tent and but a few moments removed from speaking of the goodness of God and her love for Jesus, she was stricken and sank down unconscious. A few hours later she went to be with the loved ones gone before in the presence of her Lord whom she so faithfully loved and served before the great white throne.—E. W. Klinchen.

BLACKMORE.—Mr. William Blackmore died at Wilson, La., July 23, 1910 at his home. He was not a member of the Church. He leaves a mother and three brothers to mourn his passing. His age was 22 years. Funeral was conducted by the writer.—C. L. Angram.

Marriages

SHEGOG-CATHEY.—At the home of the bride, Mr. Quitman Shegog and Miss Adeline Cathey were united in holy wedlock. Miss Cathey is a member of Harry Chapel and one of our best young ladies. We wish them a happy voyage on life's sea.—D. P. Shaw, pastor.

MAYS JORDON.—At the residence of Mrs. Beulah Charles, Mansfield, La., August 7th, Mr. W. H. Mays and Miss Mary B. Jordan. The bride is a member of Wesley Church. Mr. and Mrs. Mays left for Shreveport, where they will make their future home. The Rev. W. L. Dyas officiated.

WILLIAMS-TAYLOR.—At the home of the bride, Sterlington, La., Sunday, July 3rd, Mr. Genuel Williams and Mrs. Henrietta Taylor. A large number of guests witnessed the wedding.—G. W. Barnes.

WOOD-JOHNSON.—On Thursday night, August 4, at the home of Mrs. Wood at Litcher, La., Lillie Johnson, of Dutchtown, La., and Mr. Willie Wood, Litcher, La., by the Rev. Charles C. Landry.

GREEN-ELLIS.—At the home of Mrs. W. V. Ellis Thursday night, August 4, by the Rev. C. C. Landry, Miss Beatrice Ellis, of Natchez, Miss., and Mr. Henry Green, of Baldwin, La.

JACKSON.—The infant son of Mr. and Mrs. Edward Jackson, of Litcher, La., members of our church, passed into the land beautiful July 29, 1910.

HAMILTON.—At Camel Spur, La., Bertha Hamilton at the age of 23 passed into the beyond.—M. White, pastor.

WILLIAMS.—Minerva Williams, a member of Newell Methodist Episcopal Church at Mandeville, La., died July 19. She had been sick for four months. She said she was waiting on the Lord.—M. J. Dyer, pastor.

ZILTON.—Phoebe Zilton, a faithful member of Mount Vernon Church, was called from labor to reward July 26, at the age of 40. She was a faithful member, indeed, she was always ready to do whatever was assigned to her. The church has lost one of its best members. The funeral was largely attended and was conducted by the pastor, the Rev. J. D. Pool, of Thibodaux, La., and the Rev. J. Benn. Sister Zilton leaves father, mother, four brothers, two sisters and a host of relatives to mourn.—J. D. Wilson.

FERGUSON.—James Ferguson, a faithful member of Key Chapel, Gallatin, Tennessee, died July 8, 1910, age 40 years, 3 months and 20 days. He was a man who possessed a high Christian character; was superintendent of the Sunday School for 15 consecutive years and was loved and respected by the church and all who knew him. He had been rural mail carrier for four years and was highly respected by the people on his route. Mr. Ferguson was sick three weeks. He died in full triumph of faith. He is survived by a wife, one son, one daughter, a father, two brothers, two sisters and a host of friends. The funeral sermon was preached by the pastor, assisted by the Rev. P. Vertrees, of the Missionary Baptist Church.—D. T. Burch, pastor.

WEAMS.—James Edward Weams, Jr., died July 12, 1910, in the great hope of Christ at the age of 24 years. He



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is survived by mother, father, two sisters and a brother. The funeral services were conducted by the pastor of our church at Prairieville, La., the Rev. R. B. Sanford.

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Crescent City Notes

Mrs. and Miss Cooper, the wife and daughter of the Rev. T. B. Cooper, our pastor at Pleasant Plain Church, this city, are visiting her sister and brother at Thibodaux and Schriever, La.

First Lieutenant and Mrs. David J. Gilmer, en route from the Philippine

Islands to their home in Greensboro, N. C., are spending a day or two of this week with the editor of the SOUTHWESTERN CHRISTIAN ADVOCATE and his wife. Mrs. Gilmer is a sister of the editor.

HAVEN MEMORIAL CHURCH.—Services continue interesting. Mr. David Jones proved himself one among the best book sellers to visit Haven Memorial for many days. He was successful in placing the Bible in many homes. The concert given for the benefit of the church, by the choir was successful and Organist L. R. Scott is happy. We regret the departure from our midst of Miss Edna Williams, a normal graduate from New Orleans University, class 1909. Miss Williams will teach in Lake Charles. Mrs. Lizzie Lewis, one of the leading members of our church is spending a while with friends in Vicksburg, Miss. On the first Sunday in September Dr. Landry, our pastor has prepared to observe Veterans' Day. The program promises to be one of the best. The public is especially invited to attend this interesting service.—Vernice C. Obert.

NOTICE!

Pursuant to adjournment the New Orleans Preachers' Meeting of the Methodist Episcopal Church, will convene in Simpson Memorial, Tuesday, September 6, at 12 o'clock m.—T. A. Brown, Secretary.

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Meharry Medical College was organized in 1876 and was the first Medical School in the Southern States to open its doors for the education of Colored Physicians. During the 34 years of its existence 999 students have completed a Medical course and received the degree of M. D. They constitute about one-half of the regularly graduated Colored Physicians of the Southern and Southwestern States. During the last session 281 Medical students were enrolled.

REQUIREMENTS FOR ADMISSION.

This College is a member of the Association of American Medical Colleges and according to the rules of the Association the requirements for admission demand four years of a High School. Normal School or Academic course or the equivalent. About 4,100 hours' work are required: This includes Lectures, Clinics, Laboratory work and Recitations. Special attention is given to Laboratory work in Chemistry, Embryology, Histology, Pathology, Physiology and Electro-Therapeutics. Tuition is \$50.00 per session. The next session opens September 14th, 1910.

Meharry Dental College was opened in 1886. 116 Dental Students were enrolled during the last session and there have been 188 graduates. The course of study consists of four sessions of six months each, and the requirements for admission are three years of a High school course or its equivalent in addition to an English course of eight years. There are 16 members in the Dental Faculty. The tuition is \$50.00 per session. This College is a member of the National Association of Dental Faculties. The next session opens September 28th.

Meharry Pharmaceutical College was organized in 1889, and has had 160 graduates. 66 students were enrolled during the last session. The requirements for admission are a good English Education and one year of Latin and Physics. The course of study consists of three sessions of six months each. The tuition is \$40.00 per session. The demand for well qualified colored Pharmacists far exceeds the supply. The next session opens September 21st.

For further information or Catalogue Address

G. W. Hubbard, M. D., Dean,

Meharry Medical College,

Nashville, Tennessee

Southwestern Christian Advocate

IMPERFECT IN ORIGINAL

ROBERT E. JONES, Editor
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A SOCIETY OF GOOD CHEER

"The Society of Good Cheer" has been chartered under the State laws of New York by a group of young women of the upper West Side of New York City. These earnest young workers aim to cheer the sick and especially the convalescent, to give a touch of joys to those lives that have been brought low through sickness, to find the "stranger within the gates" that may be very much in need of cheer, and to promulgate cheerfulness among all classes of people.

For some time these young ladies have undertaken as a part of their everyday life to visit boarding houses, hotels, hospitals and private residents where the sick were convalescing, and, by distributing flowers, books, magazines and good cheer, have assisted many people back to rugged health and real life.

While the purpose of this movement is covered by other organizations already in existence (notably the Mercy and Help Department of the Epworth League), there is room for the movement. Many a traveler goes to his long home lonely and friendless. Moved by the spirit of the Master, Christians should penetrate the most isolated hovels and dispense sunshine and good cheer to all who are neglected. The "least" are committed to us for special care. There is no escape from this duty. It is imperative. It is high selfishness to refuse to share with the lonely and discouraged mass of humanity about us our joys. Not only so, but by turning from others we discard the highest possible means of adding to our own stock of good cheer.

The operations of the Good Cheer Society should not only be objective but subjective. Many a person goes through the world with the "blues" for no other reason than that they will not exercise will power to bring up a cheerful and comforting view of life. "Be of good cheer" is entirely within the province of all. There need be no "blues" for him who wills otherwise. We may not be able to create physical sunshine, but we can create spiritual sunshine in the darkest and apparently the most unfavorable surroundings. Fret, worry, "dumps," blues and the like should not possess us. We need a good cheer society that works within us as well as without. When all shall subscribe to such a pledge then will living be more tolerable. Yea, it will be "sweeter than the honey comb;" better work will be done; fewer friends will be hurt because of moroseness and indifference.

Cheer up. God still lives. Hope hangs in all points of the sky. Friends surround you. The way after all is not so rough. Your fate is that of others. Are you better than they? Cheer up. The burden will be lighter. You will invite co-operation by cheerfulness. Sourness repels. The cheerful person is a winner. Cheer up. Organize a society of good cheer within yourself and set about at once to put sunshine into your own life and you will thereby make happier the world about you.

"THE WHITE MAN'S SHAME"

The slaughter of innocent Negroes at Slocum, Texas, stands out as one of the most dastardly crimes on record. As precious as was the blood of these guiltless and helpless Negroes it will not have been shed in vain if the moral sense of the South and the nation can be awakened on the inherent rights of the Negro to "life, liberty and the pursuit of happiness." The sheriff is fighting hard for the conviction of the murderers. Judge Gardner's charge to the jury at Palestine was a strong document and a bold stand for law and order. The *Houston Post*, the *Houston Chronicle* and other papers of Texas have denounced this slaughter without the least reserve. All of which is worth while. This means better protection for the Negroes who remain.

It seems as though some of our friends hesitate

to condemn this "slaughter of the innocents"—lest those Negroes, after all, were guilty of some crime or at least provoked the mob to murder. Not so. The Negroes killed at Slocum were not guilty of the least offense against any law or any man.

The editorial of the *Houston Chronicle*, inspired by this massacre, is so noteworthy that we are forced to publish it in full. The *Chronicle's* editorial appeared under the title which heads this column, "The White Man's Shame." The *Chronicle* says:

"Reports containing definite information from the scene of the so-called race war in Anderson county indicate that, instead of a bloody conflict of races in which an armed Negro uprising was suppressed, the affair was a brutal man hunt, worthy only of civilization of the type of Hayti or Santo Domingo.

"Race war that consists only of armed parties of white men on horseback, riding through the woods and shooting down fleeing Negroes in the dust of the road, or killing them through the windows of the cabins, is a war that should be followed by retribution, legal and heavy with armed justice, when impartial law shall deal out vengeance on the members of the progressive murder party.

"Before the rebukes can come from the excited North, partisan and ignorant, we should rebuke ourselves and the unworthy white men who led their fellows in a carnival of blood.

"Post-bellum days have undoubtedly produced an unpleasant type of Negro, and conditions have tended to cause the appearance in some places of the bad Negro. Individual members of the Negro race from time to time see red, run amuck like a Malay and spread destruction for a little while.

"Other Negroes commit the unmentionable crime, and there is too great a tendency on the part of the members of their race to give such fugitives shelter; but the Negro is not a gregarious criminal.

"A Negro uprising is an idle dream, for Negroes do not rise unless they are led by white men, and stories of a race war have generally proved on investigation to be merely a wholesale and indiscriminate butchery of Negroes because of some crime committed by an individual member of the race. It would puzzle Satan to find a satisfactory excuse for such an outbreak.

"The Negro criminal is all too common. Negro thieves, Negro rapists and Negro bad men develop from time to time, but Negro uprisings do not develop. Two-thirds of the police activity of the cities is directed against the Negro race, and cocaine and bad whiskey and tuberculosis are smiting the race down, despite its rabbit-like fecundity; but with all the faults of the individuals the Negro race is not a bad race. Fidelity, loyalty and courage are not uncommon traits. And the Negro is the satellite of the white man. You could not drive him away from the white man, in whose shadow he flourishes, and the white race is not yet ready to dispense with the Negro; certainly it can not afford to dispense with him by the assassination route, and to shoot down unarmed Negroes in their cabins, to kill poor, barefooted fugitives who, with their clothes bundled up to flee the country, are overtaken on country roads and shot down and left to welter and to thrash out their lives in the white dust of the roadway is nothing short of hell-inspired murder, and is just as demoniac, just as bloody, just as damnable a crime as if it had been committed by Turks on Armenians, by Kurds on Caucasians or by red Sioux warriors on white men."

THE PASSING OF THE DREADNOUGHTS

Without a single shot fired in battle the powerful Dreadnoughts are to be useless—that is, if the dispatches from Germany are reliable. It is stated that the German naval designers are at work on a small type of battleship which the Vorwaerts learns is expected to put the great Dreadnoughts into the obsolete class. The new vessels will be lightly armed and very speedy. In design they will be similar to the old monitor. Their length will be 280 feet, breadth 46 feet, and draught 19 2-3 feet. While the hull will extend 59 inches above the water line.

The armament, it is said, will consist of two 16.7 inch guns, each capable of throwing a projectile of 5,940 pounds from one great turret amidship. Four explosive gas motors, each of 6,000 horsepower, will give the vessels a normal speed of 19 knots and under forced pressure 27 knots. Extraordinarily heavy armor plate will be placed on the decks, turrets and side of the new vessel.

It is further claimed by the designers that it would require a three-ton projectile to penetrate and explode to tear up any Dreadnought, while the low free board and heavy armor of the new vessel would make their damage by 12-inch guns most difficult.

If, after all, the battle is to go to the most skilled nation, why not stop this vast waste of money in army and navy equipment and settle our disputes in a civilized way by a board of arbitration? Warships are expensive, and they are short lived at best. They are soon put out of commission by the activity of some mind that makes an improvement over all models, or they last for eight or ten years, the normal life of an average war vessel.

If the powerful Dreadnoughts are likely to be set aside by a new invention, economy would demand that the nations come to some agreement before they are bankrupt, or the people groan under the burden of over-taxation.

The increase alone in cost to the American nation to maintain the army and navy during the past eight years was one billion and seventy-two million dollars.

This eight year increase exceeds the National Debt by \$158,000,000. It exceeds the entire budget of the United States for 1910. It is twice as much as the highest estimate of carrying out the deep waterways project. It is nearly three times the estimated cost of replanting the 56 million acres of denuded forest land in the United States. It is three times the estimated cost of the Panama Canal, including purchase price from the French Company. Interest on this sum at 4 per cent. would give an income of \$1,000 a year forever to 42,880 families—a city of 200,000. The increase for 1908-09 is only \$13,000,000 less than all the gifts to charities, libraries, educational institutions and other public causes in 1909, which reached the vast total of \$185,000,000. It is three times the cost of carrying out the whole irrigation program contemplated within a generation. It is probably enough to banish tuberculosis from the United States within a reasonable time, if efficiently used to arouse and assist the people in their fight against this dread disease. More than 160,000 are dying yearly from this cause. It is \$60 for every family in the United States. It lays a yearly tax of 1 1/4 per cent. on the total wages paid in the United States, on the supposition that wages average \$600 to the family; and we pay it in the higher price of our goods.

A single Dreadnought costs twelve millions dollars. With this amount a number of things could be done that would add greatly to the asset of the nation!

Fifty manual training schools could be built and equipped with necessary tools and appliances, teaching the rudiments of a trade to 75,000 young people each year; a macadam road of approved construction

(Continued on Page 8.)

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These revised Constitutions of the South all have the same purpose in view, to eliminate the Negro as a participating factor in the governmental equation. They profess to be based upon intelligence and thrift, but their real purpose is to defeat the very object which they profess to encourage. Along with this retrograde political tendency, pedagogical apostasy goes apace. A type of education is proposed that fits the Negro for usefulness, but not for citizenship. This is not empty twaddle. In a democracy education that does not fit every able-bodied man for the full responsibilities of citizenship, is not worthy of the designation. The ultimate undoing of these Constitutions, with their tricky contrivances and devious devices, will be due to their undemocratic spirit and to their inherent untruth and illogicality. The spirit of democracy is in the world and is moving, slowly or swiftly, with glacial force, grinding to powder all that would resist its onward march. Legislatures can no more violate the laws of democracy or of logic with impunity than the business man can violate the laws of arithmetic, or the engineer the laws of gravitation with safety.

I heard from this platform yesterday some notes of pessimism, as if the whole trend of things were toward destruction. Now, pessimism has never righted a wrong, has never remedied an evil, has never helped a cause in all of the history of human strivings. The men who do things are the men who have faith, and who have the courage based upon that faith. The man who loses faith loses efficiency. Now, let us take the prophet Elijah, that valiant man of God, who, when he was armed with faith and winged with belief, could call down fire from heaven to confound his enemies, but when he lost faith in his cause, in his people, in his God, there he was, the most pathetic spectacle in the world, lying under the juniper tree, wailing over awryness of the world. It was not merely an accident that God sent a raven, the most gloomy and pessimistic of all fowls, whose everlasting refrain is "nevermore," to teach old Elijah optimism. And he did it in the right way—by bringing him something to eat. When you see a pessimist you are pretty apt to see a dyspeptic. I would say

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The South regulates its affairs very largely by sentiment, but it is coming in touch with this great world current which Theodore Roosevelt talks so learnedly about in his Berlin address. The affairs of the world will be regulated on ethical and scientific and democratic principles. The South is now learning that not only government, but the education of the people is not a sentiment but a business, and must be conducted efficiently on business principles. It is a disgrace to a sovereign state to have its affairs conducted inefficiently, or to set up inefficient agencies for the conduct of the public business; and when these ideas get fully into the minds of the Southern statesmen and educators, I believe that the Negro will get the full measure of his due as a competent unit in a democracy. The far-seeing wisdom of the South does not intend that this section shall forever remain a stagnant eddy, apart from the world current, but that it shall be caught up by this current which moves ever onward to the free ocean of human perfectability. In the onward flow of this current the Negro must be carried along with the rest.—*Springfield Republican*.

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"Fear Not Little Flock"

It was only a little flock that truly belonged to Christ during the days of His incarnate ministry. Sometimes there were crowds that pressed upon Him—multitudes who followed in His train to hear His wonderful words and see His amazing works; but those who had truly accepted Him as their Lord and Master were only a small company. With what pathetic tenderness did He comfort and inspire them when He said to them: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Often since then in the shifting tides of the history of the Church of Christ there have been times when the number of the true children of the kingdom has been small indeed. Have we not fallen upon such a day? Whatever may be said of great religious movements of this period and of the number of those who are sometimes found in the train of our divine Lord, yet how few are those to whom the Christ life is the supreme purpose and joy of living. Such are mainly found in little inner circles of the Church, made up of those to whom holy living is more than all the world beside. The multitudes are taken up with, and devoted to, the absorbing and exciting and appealing things of modern life with which the world is now ablaze. It takes a high order of saintship to turn away from these things, or to make them secondary to the life concealed with Christ in God to belong to the little flock and to walk in white before the world. May the hour not be at hand when the true children of the kingdom must be content to be a small body separate from the world? Has not the great outer court of the Church again become thronged with those who are intent alone on the joys and gains and triumphs of worldly life?—*Northern Christian Advocate*.

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"Fear Not Little Flock"

It was only a little flock that truly belonged to Christ during the days of His incarnate ministry. Sometimes there were crowds that pressed upon Him—multitudes who followed in His train to hear His wonderful words and see His amazing works; but those who had truly accepted Him as their Lord and Master were only a small company. With what pathetic tenderness did He comfort and inspire them when He said to them: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Often since then in the shifting tides of the history of the Church of Christ there have been times when the number of the true children of the kingdom has been small indeed. Have we not fallen upon such a day? Whatever may be said of great religious movements of this period and of the number of those who are sometimes found in the train of our divine Lord, yet how few are those to whom the Christ life is the supreme purpose and joy of living. Such are mainly found in little inner circles of the Church, made up of those to whom holy living is more than all the world beside. The multitudes are taken up with, and devoted to, the absorbing and exciting and appealing things of modern life with which the world is now ablaze. It takes a high order of saintship to turn away from these things, or to make them secondary to the life concealed with Christ in God to belong to the little flock and to walk in white before the world. May the hour not be at hand when the true children of the kingdom must be content to be a small body separate from the world? Has not the great outer court of the Church again become thronged with those who are intent alone on the joys and gains and triumphs of worldly life?—*Northern Christian Advocate*.

THE CHRISTIAN LIFE

"The Best Things Haven't Happened Yet"

By Mrs. Annie E. Smiley

The world is old, but the heart is young,
And its sweetest songs are yet unsung;
Earth's richest treasures are yet unsought;
Earth's bravest battles are yet unfought.

As we slowly mount earth's heights sublime
We read these words, on the walls of time:
"No room in this age for the drone or shirk—
For the need of the world is honest work."

Down deep in the earth—in the blackened soil—
Shut out from the light does the miner toll;
But, see, at the sound of each ringing blow,
How the factories hum and the hearth-fires glow!

A black-browed man, in a humble room,
Sits patiently tending an ancient loom;
But, see, from his hand what hues arise,
Of tapestry rich in Eastern dyes!

The farmer wakes with earliest light,
And toils in his field from morn till night;
No king could a worthier service yield,
"For even a king is served by the field."

With a disc in his careful hand,
As he fashions a lens, see the master stand!
His work is finished, and, mounted on high,
A mighty telescope sweeps the sky.

On a steel-clad ship, with a foe in sight,
Men stand—and their faces are set and white;
"General quarters!" rings out the cry,
And they spring to their places, to do or die.

Then, work and win! for the world is wide,
And its doors will open on every side;
Look not on the past with vain regret,
For "the best things haven't happened yet."
—Zion's Herald.

The Prayer of Intercession

By T. H. Darlow, M. A.

I exhort, therefore, that, first of all, supplications, prayers, intercessions and giving of thanks be made for all men:—1 Timothy, ii, 1.

(1) The Bible is the great primer of prayer. All through its pages God is speaking parables unto us to this end—that men ought always to pray and not to faint. As Dr. Horton writes: "From Adam's first child-like speech to God, right through to the closing petition, 'Even so, come, Lord Jesus,' the Bible as it stands is a unique evidence that man must pray; that prayer must be heard, and that our chief business on earth is to weave our lives into the life of God by the constant movement to and fro of the shuttle of prayer." It is wonderful to notice how incessantly Christ commands us to pray, and how absolutely He promises us that we shall be answered, almost without reserve. There are two conditions, indeed, laid down in the Sermon on the Mount—a child-like faith, and a forgiving spirit; and these two conditions correspond precisely with the directions given here to lift up holy hands "without wrath and doubting." But our Lord makes no other stipulations than these. Ask, He says, and it shall be given you; only ask, ask, ask—as though the one thing He cares about is to get us on our knees. For the poorest, blindest, most broken prayer, does avail to bring a man into conscious fellowship with his Father in heaven; and, when once that contact is made, the man will be instructed, day by day, how to pray better; he will be directed, as he is able to bear it, into a purer and more perfect and more effectual prayer.

(2) Now, the pattern of all Christian praying is that which Christ Himself has taught us; and its first word is not "my," but "our." As a wise interpreter remarks: "We learned the Lord's Prayer in the plural, and our daily spiritual experience only makes that plural into a larger majority." There is something profoundly un-Christian in those private and personal requests which are dictated by material or even spiritual selfishness. Whittier has enunciated the opposite temper in his lines on *Andrew Rykman's Prayer*:

I have kept my fealty good
To the human brotherhood;
Scarcely have I asked in prayer
That which others might not share....
What am I that I should press
Special pleas of selfishness,—
Coolly mounting into heaven
On my neighbor unforgiven?

Surely the saying comes true even in our prayers:

"He who seeks his own, loses those things which are common."

(3) With such a profound sense of the solidarity of souls we find ourselves naturally, almost unconsciously, beginning to intercede for others. Dora Greenwall has declared that "Intercession is the 'mother-tongue of the whole family of Christ.'" From the nature of the case, he who offers up intercession must hold the Catholic Christian faith that through prayer we can obtain actual answers from our God. You may perhaps persuade yourself that praying is a kind of spiritual gymnastic, which induces a subjective glow in the soul of the person who practices it. But that theory of prayer utterly refuses to explain how your petition can obtain a blessing for your absent brother—unless, as Christians believe, the submitted wish of a faithful heart can avail in the counsels of the Almighty, and can make a real difference on earth because it has made a difference in heaven.

(4) I remember a friend once reading over to me a long litany of Sanscrit prayers, each of which he said might be construed as invoking either a blessing, or (if you preferred) a curse. Let us be thankful that our desires even for those we love best can be laid in our Father's hands as intercessions for Him to translate into beatitudes. Otherwise, in our fond, foolish eagerness, we might invoke on our dearest friends what would prove to be nothing better than a bane to their souls.

(5) Probably there exists no surer proof of spiritual attainment for any Christian than this—that he is become an adept in the sacred art of intercession. The New Testament pictures Christ Himself as standing in this same attitude in heavenly places: "Pray for me," was the sole request which St. Paul made for himself; he would ask nothing from his friends but their prayers. Richer than all other gifts for those whom we most long to endow is the treasure which we can win them by faithful, patient, long-suffering intercession for their sakes.

(6) And there are wounded spirits whose tenderness can find no scope or outlet except in the prayer which intercedes. For some prodigal in the far country their hearts burn with pure and passionate affection, which absence and neglect and ingratitude have no power to quench. And when love like this finds faith and hope for partners, it is transformed into a lifelong prayer. Night and day its voices rise like a fountain: *How shall I go to my Father, except the lad be with me?* And surely such tireless, selfless intercession, made with strong crying and tears, is mighty to prevail before the throne of God.—In "The Upward Calling."

"I Shall Not Want"

"Green Pastures!" Green pastures in which God "makes us to lie down!"

I have learned myself this year the foolishness of the sheep who will not lie down, but whom God has to make lie down. Sheep herders will tell you very often that the reason they go in front of the great flock of sheep we have in this Western country is because the sheep feed too fast. The great thing is not to drive the sheep, but to hold them back, to keep on the same pasturage until it is time for new.

So God holds us back and makes us to lie down in the pastures of His refreshing. Refreshing and peace and rest—that is the type of God's mercies. There is always enough to go round and plenty left over.

God's beautiful pastures are always green when everything is bare and brown.

We have only to lift our faces and ask for our daily bread, and, lo! all the world is His granary. And the bountiful God is bending over us, and all the fields of the world and all the storehouses of heaven are emptied to feed His hungry children. —Robert J. Burdette.

The Christian Who Never Prays

A tree without roots and a Christian who never prays in secret are fitting types of each other. Prayer is the most wonderful fact in the universe. It is the highest and supremest privilege of a human being. As our view of the Almighty is enlarged by new discoveries of the marvels of physical science this privilege of vital relation between our helpfulness and his might should become more and more dear to us. In ourselves we are infinitely little, but as we take hold upon God infinite love and strength and joy are ours through believing prayer.—Ex.

"I Am With Thee"

He will come into the solitude in which the soul dwells, and make the darkness bright with His presence, and break the monotonous silence with words of love. We have Him only to speak to; He alone can understand us. He will rejoice with us when we rejoice, and weep with us when we weep. The heart knoweth a stranger can not intermeddle with its joy, He whose temple and dwelling place is the soul that loves Him, is no stranger, but the soul's most intimate and only friend.—R. W. Dale.

It is a shame for people who have in their lives a consciousness of love and character and courage, to fall into the wasteful folly of unhappiness about the unimportant.—Margaret Deland.

The Boundary Invisible

By Elizabeth Sturt Phelps Ward

Beautiful world from which I part,
Holding the summer in my heart!
Thou hast been my friend
To the shining end.
In the wide arms of space,
Star, sun or any place,
What can I gain or miss
As sweet as this?

Breath of wet moss, brown buds and wasting
snow,
O, trill me once again before I go!
Too subtle April stirring in the veins;
The maple light that fires October rains;
Half temptress, guardian half, a solemn moon,
Watched by two, silent, on a night in June—
Fairer than ye, what things may be or are,
In those strange lands where I must travel far?

Beautiful world for which I start,
Hiding the tremor in my heart!
When my last sun shall dim and dip
Behind the long hill's sombre slope,
Strong be the paean on my lip,
And, singing to the darkness, tell
That she who never passing well
Did grasp the hearty land of hope
Give back to God her falling breath
With trust of Him and joy of death.
—In the Atlantic,

OUR YOUNG FRIENDS

A Woman's Heart

Do you know you have asked for the costliest thing ever made by the Hand above—
A woman's heart and a woman's life, and a woman's wonderful love?
Do you know you have asked for this priceless thing as a child might ask for a toy,
Demanding what others have died to win, with the reckless dash of a boy?

You have written my lesson of duty out; man-like, you have questioned me;
Now, stand at the bar of my woman's soul until I shall question thee.
You require that your mutton shall always be hot, your socks and your shirts be whole;
I require that your heart be as true as God's stars, and as pure as his heaven your soul.

You require a cook for your mutton and beef;
I ask a far greater thing;
A seamstress you're wanting for socks and for shirts; I look for a man and a king!
A king for the beautiful realm called "Home," and a man that the Maker God
Shall look upon as he did the first, and say: "It is very good."

I am fair and young, but the rose will fade from my soft young cheek one day;
Will you love me, then, 'mid the falling leaves, as you did, 'mid the blooms of May?
Is your heart an ocean so strong and deep I may launch my all in its tide?
A loving woman finds heaven or hell on the day she becomes a bride.

I require all things that are grand and true, all things that a man should be;
If you give all this, I will stake my life to be all you demand of me;
If you cannot be this, a seamstress and cook you can hire, and little to pay,
But a woman's heart and a woman's life, are not to be won in this way.

—Ex.

A Girl's Watch and a Girl's Soul

By Ada Melville Shaw

"There! My watch is out of order again, just when I shall need it. I might as well not have any. Aunt Jennie, may I carry yours today? I will be so careful of it. Oh! thank you—you are better to me than watches, auntie dear. Good-by. Wish me success!"

Edith fastened her aunt's watch securely with a handsome fleur-de-lis pin and hurried away to keep her first appointment as a young music teacher.

"She will have success—a measure of it," said the aunt, as she watched the buoyant figure hurry up the street; "but unless she soon has an arrest of thought—well, worry never mends watches or souls!"

It was just at twilight that the music teacher, quite merged in the care-free, somewhat careless daughter of the house, came tripping into her aunt's room to return the borrowed property. A bed of coals glowed softly in the grate. A low chair waited and a plate of apples invited.

"Guess I'll stay a while, please, ma'am?" said Edith, knowing she was both expected and welcome. "And her is the dear watch. How long have you had it, Aunt Jennie?"

"Just twenty-six years."

"And it is every bit as good as new. Keeps good time? But I need not ask. Who ever heard of Aunt Jennie being too early or too late for an appointment? It must be a fine make. Now mine—"

"Yours, dear, is made by the very same company, and their work does not cheapen as the years pass. Your father meant when he gave you the watch at your graduation that you should have a gift that would be of permanent use and enjoyment, even as mine has. Two years, is it not, since you first took it out of its case?"

"Oh, me!" wailed the girl, a suggestion of tears dimming her bright, honest brown eyes. "I know! Why does no one scold me—good and hard? Poor little watch!" She turned the silent time-piece over in her fingers, and then laid it beside her aunt's. "You are dulled and dented, and all out of repair. And—I am, too, Aunt Jennie!" she continued, impulsively, slipping from the rocker to the hassock at her aunt's feet. "Please scold me! You used to when I was little. Don't you see how I lose time—how the shine is dull—and how I do not—go?"

"Go, dear girl?"

"Yes! Inside—in the works o' me—the soul o' me!"

Smiles overshot the tears, but Aunt Jennie knew it was a sincere appeal. She had been waiting for it. After a sympathetic touch on the rosy cheek, near her knee, she took the two watches and laid them side by side. The twenty-six-year-old time piece had not a dent on its handsome case. Its "tick" rang out clear and even as a fairy bell. Its slender hands pointed to the exact hour and minute. But the two-year-old, as its owner said, bore evidences of hard usage. More than one scratch marred the surface of the case. Actual soil dulled the decorative engraving. One hand was bent. The crystal was cracked. No fairy tick marked the passing moments.

"I have spent dollars on it!" sighed the owner.

The senior woman nodded and smiled. Edith looked up into the strong, true face, and folded her hands on her aunt's knee.

"I'm ready, auntie!"

"For what?"

"The sermon—the application."

"Will it do any good?"

The tears were falling now. "Something has got to do good pretty soon, or—or—"

It was not a time for comfort, or Aunt Jennie would have comforted. She had been praying for just this outward evidence of an inward arousement.

"I love my watch, Edith. It was given to me—as was yours—on the day I graduated. The donor has been long in the Better Home. 'Take care of it, dear girl,' she said, 'and it will serve you faithfully all your life. It is in perfect condition now—keep it so.'"

"The wonder of delicate machinery always awakens a sort of awe in me. So I have valued my watch. However, it has met with some adventures, and they have been lessons to me."

"One winter night I was hurrying around an icy corner when I tripped and fell. Out flew my watch, the chain snapped, and away on the hard ground it struck. That cost me a new stem, crystal and mainspring. The fall I could not help, but if I had been wearing my watch in a pocket of its own, it would not have shared my disaster."

"Another time I was collecting moonstones on the Pacific coast—pretty, worthless baubles. I

opened my watch with sandy fingers and one wee, shining grain slipped in among the wheels. That cost me over two dollars."

"So, by a few sharp lessons I have learned how to care for my treasure. I never wear it as an ornament. Sometimes I have known people—do you mind, dear child, if the sermon becomes obvious?—who use the bright faculties of brain and soul merely for show or a 'good time.' What do you think—when you think at your best—of the girl who applies her mind most earnestly to games of chance, to novels, or fritters her time and talents away in idle chatter and meaningless nonsense? Is it not akin to fastening a seventy-five dollar watch on one's dress for a mere ornament, exposing it to the snatch of a thief, to dirt and accident? My watch, no matter what 'style' dictates, is just good enough to live daily in its hidden chamois lined pocket, secured by a modest chain."

"I wind my treasure at a regular hour every night. It seriously injures it to be allowed to run down and lie unwound. Watches—and people—are designed to 'go.'"

"Regularly I compare it with standard time. I keep it regulated as severely as if fortunes depended on it. Once a year I have it cleaned. Care counts in everything, Edith, dear." A watch that lies about exposed to dust, damp or severe cold fares badly. Everything, be it watch or soul, that has been made, needs care to keep it in perfect condition.

"Accidents will happen! the most conscientious of souls are still human and liable to err. But there is the watchmaker, and—he must not be a tinker! A tinker will patch and experiment. A genuine watchmaker and repairer will seek to restore the machinery to its original condition. The one who designed the watch could repair it best of all."

"So much for watches, sick and well. Now as to sick souls—"

Edith's face was flushed, and her eyes burned. The slender "musician fingers" that absently toyed with her father's valuable gift, trembled.

"Girlie! Is the sermon too severe?"

Girlie swallowed hard. Then she shook herself and sat erect.

"No, it is not. I see just what you mean. I have been ruinously careless of my watch—and of me. If I were to tell you—"

She could not speak for the aching lump in her throat.

"I know, dear child, I know! Have I not, too, been a girl? Listen—may I confess for you? Here are some of the troubles—some of the falls and grains of sand that hurt the timepiece: Novels, instead of the Book and good books that do not tear down its teachings! neglect in winding up—that is, secret prayer, church attendance, and other Christian duties, which, omitted, leave the soul in a sad state for daily, noble living; a heedless companionship with girls and young men, whose life-purposes are not the best. Such contact is as the sand that gets in among the wheels; something there foreign to grace, that hinders the life from going—going on unto perfection."

"Ah, Edith! We all have the lesson to learn, and, once we get in earnest— Here, dear" (Aunt Jennie slipped a bill into Edith's hand) "get the little watch put into perfect repair. It is not ruined by any means. Buy a sensible guard chain. Wear it safely. Go to my watchmaker. He always scolds about dirty watches, but he will do excellent work and—charge an excellent price. As for the rest—"

The other woman took her niece's face between her hands and searched the really lovely features, young and rosy, yet already bearing unmistakable signs of fret and friction.

"You can be made to go, dear heart, to shine, to measure up to standards of righteousness, 'without money and without price.' And the Soul-Maker does not scold! How is it? Do you so desire?"

"Oh, I do, Aunt Jennie! I surely, surely do!"

So they knelt together there.—*Zion Herald.*

A kind heart is a fountain of gladness, making everything in its vicinity to freshen into smiles.—*Washington Irving.*

There is nothing like putting the shine on another's face to put the shine on our own. Nine tenths of all loneliness, sensitiveness, despondency, moroseness, are connected with personal interests. Turn more of these selfish interests into unselfish ones, and by so much we change opportunities for disheartenment into their opposite.—*W. C. Gannett.*

Three Questions

International Sunday School Lesson for September 18, 1910

(Matt. 22: 15-22, 34-46.)

GOLDEN TEXT: "Render, therefore, unto Caesar the thing which are Caesar's; and unto God the things that are God's."—(Matt. 22: 22.)

TIME: Tuesday, April 4, A. D. 30.

PLACE: The Court of the Temple in Jerusalem.

Daily Home Readings

M. Matt. 22: 15-22;—Tu. Matt. 22: 34-46;—W. Luke 20: 19-26;—Th. Rom. 13: 1-8;—F. Duct. 6: 1-13;—S. Lev. 19: 9-18;—Su. John 7: 32-46.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

A good Christian is invariably a good citizen. His religious life is never in antagonism to his civil. He recognizes the fact that the powers that be are ordained of God. Therefore, he honors the King. As a citizen he realizes that it is his duty to perform his part in the support and direction of the government under which he lives; to cultivate friendly feelings towards all his fellow-citizens, and to render a peaceful submission to the exercise of lawful authority. This he does because of the great debt he owes to the government under which he lives, and the many benefits he derives from the same. Since it is the duty of the government to protect him in the exercise of his civil and religious rights, he feels that he is under obligations to be loyal to its mandates. But as loyal as he may be to the government under which he lives he is also cognizant of the fact that there is a power greater than any human government and that to that power he owes a greater debt. That power is God. Therefore, he delights to "render unto God the things that are God's." He realizes that he is obligated to God for his creative, preservative, and redemption; that for all that he is and for all that he hopes to be, he is indebted to his Father in heaven. He is "indebted to God for forgiveness of sins, for peace and cleansing of heart, for power to be victorious over sin, for hope which points to eternal life." This obligation he cheerfully acknowledges, and seeks in every way possible to please Him who has so graciously bestowed them upon him.

Our lesson to-day is an ingenious attempt of the Pharisees to entrap Jesus. Having failed in their direct attempts to weaken Him they now seek to "entangle Him in His talk." This was an indirect mode of assault intended, however, to cause Him to express an opinion which could be used as an accusation for which He could be convicted and condemned to death. But in this they failed. Jesus answered them discreetly and wisely. Their next attack was by asking questions concerning the future man and man's greatest duty were met in a similar manner.

Light on the Text

15. *The Pharisees.* One of the religious sects of the Jews. *Took council.* Sought the aid of others. These allies were the Herodians, Sadducees, and a lawyer. *Entangle him in his talk.* Cause Him to say something antagonistic to the Roman government.

16. *Herodians.* A practical, rather than a religious sect. They were the friends and supporters of Herod. *Master. Teacher. We know that thou art true.* An acknowledgement that was true, but not so intended. *Neither carest thou for any man.* That is, He had no respect of persons. He looked upon all men alike.

17. *What thinkest thou? What is your opinion? Is it lawful to give tribute unto Caesar, or not?* "The word tribute denoted, as used by the Jews, the annual poll tax which was levied on the people for the treasury of the Roman emperor. The publicans collected it." If He said "no" He would at once be charged with treason against the government. If He said "yes," He would at once incur the ill-will of the great mass of the Jews, for they were opposed to its payment.

18. *Jesus perceived their wickedness.* Saw the intent and purpose of their question. It was too thinly veiled to deceive Him. *Why tempt ye me, ye hypocrites? Why seek to ensnare me under the guise of seekers after truth?*

19. *Show me the tribute money.* The coin in which the poll tax is paid. *They brought unto him a penny.* A design bearing, in all probability, the image of Tiberias. It was worth about fifteen cents, and was the usual daily wage of a laborer.

20. *Whose is this image? The emperor issuing the coin usually had his image stamped upon it. And superscription? The name and title of the emperor.*

21. *They say unto him, Caesar's.* The Roman emperor. *Render, therefore, unto Caesar the things which are Caesar's.* Since you acknowledge Caesar as emperor, and since from his government you receive benefits, render unto him your part of the expenses of the same. *And unto God the things that are God's.* Likewise are you indebted to a greater than Caesar. Since from God you are daily receiving benefits render unto Him the services due Him. "Fulfill these duties as faithfully as you should those of an earthly ruler."

22. *They marvelled.* Were angered and astonished at the wisdom of His reply. Their plans had failed.

34. *He had put the Sadducees to silence.* Verses 23-33 give an account of the attempt of the Sadducees to entrap Him. They did not believe in a future life, nor the resurrection of the dead, nor in the existence of any world of spiritual things. For this reason, and others, they sought to cause Him to place Himself in a questionable position. But Christ's answer was complete and convincing. He proved that the Scripture really taught the truth of the resurrection and the life. Hearing of the failure of the Sadducees to lead Him astray the Pharisees decided to make another attempt in that line. *They were gathered together.* Held a consultation in order to decide upon a place of attack.

35. *One of them.* One acquainted with their plans. *A lawyer.* "One who was professedly well read in the law of Moses." *Tempting him.* Tested Him.

36. *Master, which is the great commandment in the law? This was one of the stock questions of debate among the Jews. He wanted to know which is the greater, the ceremonial, or the moral; our duty to God, or to man?*

37. *Jesus said unto him.* Answered him definitely and positively. *Thou shalt love the Lord thy God.* "Jehovah is the one absolute, self-existent, eternal God, and he alone." As such you must love, serve, and worship Him. *With all thy heart.* The inner man, the seat of the affections, emotions, desires, and passions. *With all thy soul.* The seat of the will, the life principle. *With all thy mind.* Intelligently.

38. *This is the first and great commandment.* There is no greater than this. It stands first.

39. *The second.* There is another. *Thou shalt love thy neighbor as thyself.* "That is the measure of our love to our neighbor, and expresses the kind and quality of our love as expressed in action."

40. *On these two * * * hang all the law and the prophets.* Man's religious duties are Godward and manward. Their fulfilment is what God requires of all.

41. *The Pharisees were gathered together.* Possibly to consult and agree as to what course to take next. *Jesus asked them.* Having answered their questions Jesus now proceeds to ask them questions, though with another intent.

42. *What think ye of Christ? What is your opinion of the Messiah? Whose son is he? From what source shall He come? They say.* Hesitated not to reply. *The son of David.* This was true but not wholly so.

43. *How then doth David in spirit.* By inspiration. *Call him Lord.* A quotation from Psalms 110: 1. This is called a Messianic Psalm.

44. *The Lord said unto my Lord.* "To my sovereign Lord, the Messiah, the son of David." *Sit thou on my right hand.* "As My co-regent, having equal power to Mine." *Till I make thine enemies thy footstool.* Until all foes shall have been completely subjugated.

45. *If David thou call him Lord, how is he his son? "There was only one answer to that in his human nature he was David's son, but as the Son of God he was his Lord. The Messiah was both. Jesus was both. Therefore, Jesus was the Messiah. Charleston, S. C.*

Two Ways of Reading the Bible and Their Results

The Epworth League Devotional Meeting Topic for September 18, 1910

(John 5: 39, 40)

(Bible Study Rally Day)

BY WADE CRAWFORD BARCLAY, CHICAGO

The Scripture Explained

"Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me that ye may have life" (Revised Version). Note that the revisers have rendered the verb as indicative instead of imperative, as in the Saint James Version. The change seems at first startling, and one involving considerable loss, as it takes from us our most familiar injunction to Bible study. A thoughtful reading of the verse, with its context, in the revised form, however, presents truths of the largest value. Moreover, our chief desire always should be to get away from any text the meaning which the author had in it, the more so when it is a word of the Master's.

Jesus is here speaking of the threefold witness to himself of John the Baptist (verses 31-35), of God (verses 36-39), and of the Scriptures (verse 39). He declares to the Jews that they demonstrate that they do not have the word of God abiding in them by their refusal to believe him. He anticipates their reply that they esteem the Scriptures as the word of eternal life, and study them diligently, by conceding their valuation of the Scriptures, but at the same time declaring that their study is futile, for, in spite of their searching, they continue in their refusal to come to him to whom these very Scriptures bear witness.

Brief quotations from two commentators will render the meaning still more plain:

"The course of his argument and censure is some-

what thus: You revere and examine the canonical Scriptures. You profess to think of them so highly that you regard them as the source of eternal life for men. Yet you will not yield faith and allegiance to me. What inconsistency is here! The fact is that you rest in the Scriptures instead of being led by the Scriptures to me, who am Life Eternal."

"Not that they were wrong in thinking that eternal life was to be found in the Scriptures; their error was in thinking that they, who rejected the Messiah, had found it. Had they searched aright, they would have found both the Messiah and eternal life." (Plummer.)

The root of the trouble as regards those to whom Jesus spoke is indicated in the three words, "Ye will not." An evil and stubborn will blinded the eyes of their understanding. Their intellectual energy was rendered fruitless by their moral obtuseness.

What the Topic Means Today.

The topic points out two ways of Bible reading or study and their results:

(1) *The reading of the Bible having our mind dominated by prepossessed opinions and our will set to act only in accordance with our own desires.* The result of such reading can only be fruitless. As by their evil hearts the understanding of the Jews was darkened so that the very Book which they professed to revere became their accuser, so today, coming to the Bible with set opinions and a selfish will, the blinded reader hears in its message only the echo of his own thought and desires.

(2) *The reading of the Bible with open mind and surrendered will.* The result of this manner of reading is sure to be that the Word gives to us a

(Continued on Page Ten.)

The Southwestern Self Support League

A FORWARD MOVEMENT

Food for Thought and Inspiration for Action

IN VIEW of the helpful influence of religious literature in the home and among our people it is to be hoped that the effort to extend the circulation of the SOUTHWESTERN CHRISTIAN ADVOCATE will result in placing among its subscribers every office-bearer in our Colored Churches, Sunday Schools and Epworth Leagues, thereby hastening the self-support of this useful paper, which is an immediate duty of our Colored Conferences.---The Bishops.

Wanted 1000 Pastors Loyal and aggressive, who desire in the highest degree to serve their day and generation, to enroll themselves as members of

"The Southwestern Self Support League"

Requirements for Membership One week's work for the SOUTHWESTERN, culminating in a Special Effort on some Sunday during September or October.

Object of League 4000 Cash Annual Subscriptions before October 31. Every official member a subscriber. Southwestern Day on every charge. The Southwestern in every home.

Be Among the First Enrolled. Send in Your Name To-day.

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to Eaton A. Maine, and all communications intended for publication to the Editor.
2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

THE PASSING OF THE DREADNOUGHTS

(Continued from Page One.)

could be built between the cities of Chicago and New York; the proposed White Mountain Forest Reserve, containing 250,000 acres of burned-over and unproductive lands, could be purchased and planted; the cost of a few battleships wisely spent in the fight against tuberculosis in New York City, coupled with proper legislation and co-operation of the people, would probably render this disease as rare in a generation or two as is smallpox today. More than ten thousand now die annually in that city of tuberculosis.

The price of two battleships is only one million dollars less than the estimated cost of making the proposed 6-foot channel in the Mississippi River from St. Paul to the mouth of the Missouri River.

This enormous expenditure on navy and army equipment to the mind of the ordinary citizen is "penny wise and a pound foolish."

THE HAMPTON CONFERENCE

One of the most important and far reaching yearly meetings effecting the growth of the Negro is the Annual Mid-Summer Conference of Hampton Institute. This gathering is in the main a round table on the condition of the race and how to improve those conditions. The address sent out by this year's Conference is so significant that it is herewith published in full:

"We again urge upon colored teachers that they loose no opportunity to improve themselves and suggest that to this end they organize teachers' institutes in every county, and we ask of public school authorities and private schools every assistance they may give in aiding teachers to a better training of themselves for their important work.

"We recommend that our schools bring their work to bear practically upon their immediate surroundings and that they do their literary work with no less thoroughness than the practical or industrial work.

"We urge that school teachers, ministers and other individuals feel it incumbent upon themselves to assist in every way in disseminating agricultural information among the country people that they may learn to improve their economic condition by producing better crops, improved live stock, by enriching their soils and by beautifying their homes.

"Believing in the ultimate result of co-operation by all the different agencies in the state toward the uplift of the Negro race and the betterment of each community, we urge that efforts be put forth to bring together all these forces — educational and otherwise. We would not forget, further, to urge most earnestly the co-operation of the churches in providing wholesome and uplifting amusements, tending not only to furnish healthful and harmless recreation, but providing safeguard against the vicious tendencies in many of the worldly and unrestricted amusements surrounding our people on every hand.

"We wish to guard the race against the usurious money lender, the insurance frauds, whether black or white; the installment dealers and grasping, dishonest landlords and urge upon the leaders of the race, particularly the ministers who enter into such intimate relations with the great masses to keep these matters constantly before the people. We regret enactment of class legislation which has destroyed the civil and political rights of the Negro people and earnestly pray that we shall have relief by the education of public opinion against the injustice done us by such class legislation.

"We heartily commend the results of the work of the local Anti-tuberculosis league, organized under the auspices of the Hampton Negro conference in 1909. We urge the collection of data which to be of value must be absolutely accurate concerning the mortality resulting from this disease and also the preparation of simple instructions looking to the prevention as well as to the treatment and care of tuberculosis."

Of General Interest

A DREAD DISEASE

Medical experts in this country are now giving attention to infantile paralysis, a disease which has recently come into prominence because of the number of deaths it has caused. A study of this malady does not tend to decrease the fear in which it is held. Dr. Stark of Nebraska, who has been making a special study of this disease says that is more to be dreaded than smallpox and is as contagious as yellow fever or bubonic plague. Because of this latter fact all cases should be quarantined.

The housefly, which is already known and hated as an enemy of mankind because of its effectiveness in distributing typhoid and other deadly germs, is thought also to assist in the spread of infantile paralysis.

RESULTS OF THE FOURTH

Complete statistics showing the number of accidents and deaths due to the celebration of the Fourth of July of the present year were published September 2. The statistics were compiled by the Journal of the American Medical Association. The figures show that two thousand nine hundred and twenty-three persons were injured. Of these one hundred and thirty-one died. This is the lowest number of accidents in years but even this number is startling when it is remembered that there was a nation-wide movement for a saner observance of the Fourth. This report will convince those who worked at this movement last year that there yet remains much to be done if this useless sacrifice of young lives is to be stopped.

WONDERFUL NEW YORK

All are interested in the story which the census tells. The results of the count of the larger cities have begun to come in. Many of these cities have had a substantial growth during the past ten years. New York, for a city of its size, has had a marvelous increase in population. Its present population is given as 4,766,883. This makes New York easily the second largest city in the world and gives it a larger number of inhabitants than Paris and Berlin combined. While London boasts of a population 2,000,000 in excess of New York. The latter city surpasses London in the amount and the variety of its business activities. New York's bank clearings are larger than London's. Its street car traffic is far greater. It contains more automobiles than are found in all England; surpasses London, Berlin and Paris combined in the use of the telephone and telegraph and has more millionaires than London and Paris put together. If New York continually enlarged its boundaries as does London it would easily be the largest city in the world.

LABOR WAR ENDS

The cloak makers' strike in which more than seventy thousand workmen were engaged was settled September 2. For weeks every attempt at settlement ended in failure. Hunger, sickness and misery as the result of enforced idleness among the poor laborers were being sorely felt. Thousands had been evicted from the tenement houses in which they lived because of inability to pay rent. The situation had become serious. It is estimated that the loss of wages alone to the workmen amounted to more than \$10,000,000. The losses to the manufacturers and merchants is computed at many times this amount. The strike, notwithstanding its greatness, has not claimed the attention of the general public because it was for the most free from riots and serious disturbances. The terms of settlement appear to be satisfactory to employers and employees alike. The manufacturers aver that no principle has been surrendered while the strikers claim to have won a great victory.

Without question as to which side was victor the fact remains that a number of concessions were made the workmen which will, no doubt, go far to relieve many of the disadvantages under which they have hitherto labored.

JOHN BROWN CELEBRATION

The fifty-fourth anniversary of the battle of Osawatomie, Kansas, was celebrated in that place August 30-31. The celebration was held in a grove on the battlefield where John Brown on August 30, 1856, fought a company of Missouri raiders.

The battlefield was dedicated as a state park. Col. Roosevelt, Gov. Stubbs, Senator Bristow and other distinguished personages were present. Col. Roosevelt delivered the principal address. In this speech Mr. Roosevelt more clearly made known his political creed than in his former utterances. He is thought to have allied himself with the "Progressives." He characterized the issue before the nation to-day as the "the struggle of freemen to gain and hold the right of self-government as against the special interests, who twist the methods of free government into machinery for defeating the popular will."

Excursions were run from all neighboring towns and the crowd assembled was one of the greatest known in the history of the state.

So much enthusiasm has been awakened for the Martyr of Harpers Ferry that a movement has been started to have his statue placed in the Hall of Fame at Washington. H. G. Waters of Topeka, in concluding his speech on the career of John Brown, said: "Measured by the little standards of men he may have been insane, but in the avenging purposes of heaven he was the chosen instrument to right a wrong. With the torch of liberty held in his implacable and unrelenting hand he was God's own incendiary to purge the land with fire. John Brown sleeps shadowed by a rock at North Elba. His grave is a shrine. Misunderstood, reviled and despised, he lived a life apart from man, beyond their touch, possessed of one purpose, and died a martyr for its fulfillment."

A NEW METHODIST EDITOR

The Publishing Agents of the Methodist Episcopal Church have transferred Dr. O. S. Baketel from the special secretaryship of the Board of Sunday Schools and Sunday Schools publications to the editorship of the Methodist Year Book and the General Minutes, the position made vacant by the death of Dr. S. V. R. Ford.

The announcement came as a surprise to Dr. Baketel, but was none the less gratifying. He had no idea that he was being considered for the position until notified that, if he were willing, the transfer would be made.

Dr. Baketel is eminently fitted by gifts and training for this new position. For some years he has had charge of the Year Book of the Board of Sunday Schools and has made it a most interesting and valuable handbook. He is painstaking and accurate, an interesting writer and one who is well versed in the larger interests of Methodism. The Church is to be congratulated on the fact, that when such a vacancy as this one occurred, there was someone at hand who could immediately step into the position and carry on the work. Under his editorship we feel confident both the Year Book and the General Minutes will be well handled, and will not fail to keep up with the ever expanding and enlarging interests of the Church.

Dr. Baketel is an Ohioan by birth, a graduate of Mount Union College, from which institution he also received his degree of Doctor of Divinity. He has been for a long number of years a member of the New Hampshire, in which conference signal honors have come to him, having been twelve years presiding elder and twice having been sent to the General Conference. When Bishop Neely was in charge of the Sunday School work of the Church, Dr. Baketel was appointed field secretary for New England for that board, afterward being advanced to the position of special secretary under the new management, which position he has held and filled with splendid success. He has been an extensive writer in the Church press, so that it is confidently felt he is well qualified in every way for the place to which the Publishing Agents have transferred him.

THE CONVENTION IDEA GROWS

It is encouraging to note that the District Conferences and Sunday School and Epworth League conventions are enthusiastically endorsing the four Missionary and Educational conventions to be held next year in four Methodist centers, namely, Baltimore, Atlanta, New Orleans and St. Louis. It is incumbent upon us to make these conventions a success in every particular. Our people need the inspiration. The work committed to our care needs a push forward. Our pastors should be better paid. Other denominations have quickened their membership by massing their forces for prayer and deliberation. If the proposed conventions are to be a success preparations must be begun at once.

People of Interest

President Taft says that Dr. Booker T. Washington is "one of the greatest men of the age."

At Heidelberg, Germany, a monument is to be erected in honor of Mark Twain, who conceived at that place the idea of writing "A Tramp Abroad."

Bishop Cranston's address during September is the Western Methodist Book Concern, Chicago, except as indicated by his conference dates, as given in the Episcopal Plan.

President M. W. Dogan of Wiley University, will visit the conferences in Nebraska in the interest of The Freedmen's Aid Society. He will be accompanied by Miss Eliza Champ and Miss Lucile Dogan.

The Rev. Buell O. Campbell, who has lately returned to Chile, after furlough, desires that his friends should know that his address is now: Casilla 2037, Correo No. 2, Valparaiso, Chile, South America.

Bishop Walden is to preach in two of our churches in Syracuse, N. Y., on Sunday, Sept. 25, address the Young Men's Christian Association in the afternoon and the following Monday morning address the students of the University.

Upon Miss Helen Gould, the trustees of the American College for Girls at Constantinople, have conferred the degree of Doctor of Laws. This honor was bestowed upon Miss Gould in recognition of her many philanthropies and high personal character.

Miss Bessie M. Garrison, field secretary of the Woman's Home Missionary Society, after spending her vacation of about seven weeks at her home in Gainesville, Florida, passed through Atlanta last week en route to Lexington, Kentucky, where she will begin her fall itinerary.

Rev. Dr. M. C. B. Mason is visiting the conferences in California and the Pacific Northwest in the interest of his work. He goes by special invitation from these conferences and is receiving a most enthusiastic hearing. At Helena, Montana, recently, hundreds were turned away in their efforts to hear him.

Miss Harriet Evans, of Kansas City, Missouri, sailed from San Francisco, by the steamer Mongolia, August 12, for Korea, where she is to become the wife of James D. Van Buskirk, M.D., of Kongju, who went to the field in 1908. Miss Evans attended Baker University, Kansas, for two years, and is a student volunteer.

The Rev. Lewis A. Core, Superintendent of Moradabad District, North India Conference, sailed by the steamer Adriatic Wednesday, August 24, returning to his field of work after a furlough in the United States. Mrs. Core and the three children will remain in this country for the present, and may be addressed at Buckhannon, West Virginia.

Hon. John L. Donovan, of Watseka, Illinois, has made a new gift of \$5,000 to the American University at Washington, D. C. The American University now has received \$40,000 from this far-seeing benefactor. The money is toward an endowment for Protestant Teaching at the National Capitol. When completed the fund is to be a joint memorial, bearing the names of John Lyle Donovan and his wife, Ann Hubbard Bradford.

Dr. John Galbraith, president of the Methodist Ministers' Association, announces that the Rev. Henry L. Wriston, D. D., now pastor of one of the leading churches of the New England Conference, a man still in the forties, a devoted director of the Association for several years, a man of pronounced business ability and unchallenged integrity, and who feels this work laid upon his heart, has been elected Secretary and Manager of the Association, and will assume the office September 1st. Dr. Wriston will give much of his time to the interests of the Association from now until Conference next April, after which he plans to devote all his energies to this work.

The Army and Navy Journal says: "The eleven troops of the Tenth U. S. Cavalry which left Fort Ethan Allen, Vt., on a march to Pine Camp, N. Y., with thirty-five officers and 700 men, under command of Col. T. W. Jones, has been feted along the line of march. Every village and hamlet has been decorated for its reception, and the camp has been

crowded with visitors at every stopping place. Saturday, July 23rd, at Canajoharie, N. Y., almost the entire town turned out to welcome the colored troops. The regimental band gave a concert in the evening. At Little Falls, N. Y., which was reached Sunday, July 24th, the officers were given an automobile ride, and in the evening a beefsteak dinner at the Elks' Club of that place."

Prof. William James, one of the foremost philosophical thinkers in the world, and a well-known author, died at Chocorua, New Hampshire, August 25th. He became connected with the Harvard Medical School as an instructor in 1872, four years later taking a post as Assistant Professor of Physiology. In 1884 he assisted in founding the American Society for Physical Research. A year later he was appointed Assistant Professor at Harvard, and in 1889 he became Professor of Psychology. Later he was transferred to the Chair of Philosophy at Harvard and two years ago was retired under the Carnegie Pension System, but continued his lectures. "The Principles of Psychology," issued in 1885, is considered his first great work and his best known book "Varieties of Religious Experiences."

The joint commission appointed by the Methodist Brotherhood, the Epworth League and the Board of Sunday Schools to consider and report upon the practicability of one organized, mutual effort for boys and youth held a series of conferences in Chicago August 13-16. The entire commission was present—Dr. David G. Downey and Dr. Edgar Blake of the Board of Sunday Schools, Dr. Edwin J. Randall and Dr. J. Wellington Frizzelle of the Epworth League and Dr. Fayette L. Thompson and Dr. Christian F. Reisner of the Brotherhood. These brethren unanimously agreed upon a form of organization, program of activities and methods of co-relation. Various details are being worked out as rapidly as possible and the finished manual and book of suggestions will be ready for distribution at the earliest possible moment.

Three new missionaries for the Bombay Conference sailed from New York City, Saturday, Sept. 3, by the steamer Baltic. The Rev. Christian B. Hansen and Mrs. Hansen are under appointment for Bowen Memorial (English-speaking) Church, in the city of Bombay. Mr. Hansen was born at Copenhagen, Denmark. He is a graduate of Mt. Hermon School, at Northfield, Mass., and of Boston University; and with the Class of 1911 will receive his degree of Bachelor of Sacred Theology from the Boston University School of Theology. Mrs. Hansen, nee Florence Thayer Estes, is a native of Fort Fairfield, Maine, and for five years, 1904 to 1909, was an officer in the Salvation Army. The Rev. Royal D. Bisbee of Spokane, Wash., who will teach in the Florence B. Nicholson School of Theology, at Baroda, was graduated from Willamette University in 1908, and from the Boston University School of Theology in June, 1910.

Six missionaries of the Board of Foreign Missions, five of whom were new recruits, sailed from New York City on the steamer Celtic, Saturday, August 13. Mr. John C. Wengatz and Mrs. Wengatz, Mrs. Mary B. Shuett returning from furlough, and Miss Ruth P. Bassett, go to Angola, West Central Africa. Mr. and Mrs. Wengatz go from McCordsville, Indiana, where the former has served as pastor during the last year, though he is not yet a member of an annual conference. He is a native of New York State and was graduated from the theological course in Taylor University in 1909. He goes out to enter upon industrial work in Quiongoa, Angola. Mrs. Wengatz is a native of Indiana and was a student for three years in Taylor University. Miss Ruth P. Bassett, of Los Angeles, California, goes to Angola to become the wife of the Rev. Herbert C. Withey. She is the daughter of a former Presbyterian missionary in Persia, is a graduate of the New York City Normal College, '04, and has spent several years in teaching. Mrs. Mary B. Shuett is returning to Angola after a furlough of a little more than a year in this country. Mr. Murray T. Titus and Mrs. Titus go to Lucknow, India, where Mr. Titus is to take the place in Reid Christian College of Mr. B. T. Bradley, recently appointed General Secretary of the Epworth League in India. Mr. Titus is a native of Ohio, and a graduate of Ohio Wesleyan University, 1908. Mrs. Titus is also a native of Ohio, and a graduate of Park College, Missouri, 1910. Both are Student Volunteers; they were married July 6.

News Paragraphs

Korea has become a province of Japan.

Negro women are employed in Paris as chauffeurs and cab drivers.

Miss Caroline Hazard, president of Wellesley College for eleven years, has resigned.

Among the ministers ordained at the recent session of the British Wesleyan Conference was a son of Gipsy Smith, the evangelist.

Governor Stubbs has issued an order to the effect that any member of the Kansas National Guard using intoxicating liquor will be discharged.

Mrs. Flora L. Dotger, who died last week at her home in Orange, New Jersey, left the bulk of her estate, valued at \$1,000,000, to Tuskegee Institute.

The Protestant Churches of the world raised last year nearly \$25,000,000 for mission work. The United States and Canada contributed \$11,307,405 of this sum.

Mr. Andrew M. Moore, a clerk in the First Southern National Bank of Savannah, Georgia, is probably the only Negro clerk employed in a white bank in the South.

The American College for Girls, in Constantinople, is being constructed by American workmen. This enterprise has the support of Miss Helen Gould and Mrs. Russel Sage.

James Leach, a Negro machinist living at Charleston, S. C., has invented an improvement to the phonograph, and the same has been approved and purchased by the Edison Company for \$62,000.

The International Eucharist Congress of the Roman Catholic Church is to be held at Montreal, Canada, this month. This is the most important assembly of that body, except the College of Cardinals.

According to the Rev. Ira R. Hicks another gigantic spot has developed on the sun that makes all former spots look like small potatoes. Mr. Hicks says it is at least 60,000 miles in diameter and is the cleanest cut spot he has seen in a year.

Montenegro which is about to become a full fledged independent kingdom, to be known as "Zeta," is only 100 miles long and eighty wide, with a population of 250,000. Prince Nicholas, who will assume the title of king, is in the sixty-ninth year of his age, and his consort in sixty-three.

New York's great public library that has been years in the building, is nearing completion. Into one harmonious whole is to be welded the Astor and Lenox libraries with the Tilden library. The full name of the combined libraries will be "The New York Public Library: Astor, Lenox and Tilden Foundations."

The movement of the colored Methodist Episcopal church to establish a mission in Africa has the support of the Methodist Episcopal Church, South. Recently a conference was held in Atlanta, between representatives of these two bodies and Prof. Gilbert of Paine Institute, Augusta, Georgia, who was selected to inaugurate the work, will be assisted by Bishop W. R. Lambuth.

Twenty young Chinese women took part in a convention of the Chinese Christian Students' Association in North America, held in Hartford, recently. The subject discussed by these young women was the part Chinese women are to bear in China's evangelization. They are all of collegiate rank and are pursuing studies in this country preparatory to their missionary work after they return to China.

Boston has sixty-three women authors all of whom have their names in "Who's Who." Besides authors there are a number of other women in the book prominent in the work they have chosen, as for instance four deans of women's colleges, a number of educators at the head of their profession and as many well-known journalists. Mrs. Delano, Julia Ward Howe and Josephine Preston Peabody are among the women writers known all over the world.

It is reported that the executors of the will of Miss Florence Nightingale, the "Angel of the Crimea," declined the offer of a public burial in Westminster Abbey among the historic great of England. They considered themselves bound by the terms of her will, in which Miss Nightingale expressed a wish for a simple private funeral. The body was buried with the simplest ceremony at Wellow, Hampshire, where her parents are buried. A memorial service was held at noon in St. Paul's cathedral at which the king was represented.

The Epworth League

(Continued from Page 6).

clearer vision of Jesus Christ, God's Man, brings us into ever closer contact with him; the Living Word, and makes us possessors in very fact of eternal life. Searching the Scriptures in this way, we find that they do testify of him, and that in them we realize eternal life.

In the view of many of the wisest, greatest, and best men of our own, as well as of other days, the Scriptures have been an unequalled power in behalf of righteousness, enlightenment, and godliness. By almost universal consent they are agreed to have been a main factor in the forming of our civilization.

Yet it is true in every generation since Jesus's time that many misguided or evil and stubborn-willed people have gone to the Bible and proclaimed that they found in it substantiation of their wild and un-

balanced notions or their evil schemes, and as leaders have carried others to their destruction. There are men in our own time, un-Christian in their ideals as in their practice, who every day deny Christ and his teachings in their offices, their stores, and their mills, and then end the day by taking comfort to themselves by piously reading a chapter of Scripture. Set in their evil ways, they will not open their minds to the truth which Christ would teach them.

Others do not even read their Bibles. They are like those to whom Jesus spoke in their superstitious idea that in the mere possession of the sacred volume they are possessors of eternal life; to them the Bible is a talisman, a kind of magical device to ward off evil and insure the highest good, an idol to be worshiped but not at all to be looked into or to be studied as the guide to the truth and to life.—From "Notes on the Epworth League Devotional Meeting Topics."

Personal and General

Mrs. Redmond, wife of the Rev. John B. Redmond, of Cincinnati, Ohio, has been very ill for several weeks. We hope for her early recovery.

The address of District Superintendent W. R. R. Duncan is changed from Twelfth and Elm Streets to Twelfth and Lewis Streets, Little Rock, Ark.

Mrs. W. R. Butler, of New Orleans, and her mother, Mrs. A. E. Smith, en route home from Vicksburg, Miss., were guests in the cozy home of Dr. and Mrs. James R. Spears, of Litcher.

Dr. J. B. F. Shaw, president of Meridian Academy, spent Sunday, July 17th, at St. Paul Methodist Episcopal church filling the pastor's pulpit with credit to himself and to the delight of his hearers.

Mr. T. E. Ogilvie, organist for Union Chapel, New Orleans, is spending a while with his niece, Mrs. James R. Spears, wife of Dr. James R. Spears. The doctor enjoys a very large practice in Litcher.

The members of St. Paul Methodist Episcopal church Hattiesburg, Miss., gave their pastor a fifteen days' vacation. He spent the time on the coast, Moss Point and Pass Christian. The rest was much needed by him.

The Rev. and Mrs. A. B. Harris, our pastor and wife, at Hahnville, are the proud parents of a handsome little daughter, born Saturday, August 13th. Mrs. Harris is attended by Miss Orelia Williams, of Darrow, a graduate trained nurse of the Sarah Goodridge hospital. She has proven her fitness for this special work.

At the hospitable home of Mr. and Mrs. I. Mills,

Recent District Meetings

TUPELO DISTRICT.

The Epworth League convention and district conference was held in the Methodist Episcopal Church at Amory, Miss., July 27-31. The convention was called to order by the president, the Rev. B. T. McEwen. Devotions by the Rev. Byrd. Welcome address by the Rev. B. T. McEwen; response by Rev. W. F. Islah. Reports from presidents of the league chapters showed that the leagues were alive. Sermon 11 a. m. by the Rev. A. A. Wright; 7:30 p. m. devotions by Verona and Okolona chapters. At 2 p. m. the topics of the league, discussed by the delegates of the different charges represented, showed that not only tact and talent had been used, but a great interest had been manifested in behalf of strengthening the league work. Dr. N. R. Clay, superintendent of Holly Springs district, was introduced by the Rev. E. F. Scarboro, superintendent of the Tupelo District. Dr. Clay expressed his appreciation of the league work, and gave high tribute to the work of his brother preachers. We were also honored with the presence of Dr. Whitlock and preachers of the other district. The attendance was unusually large, as we have some of the ablest ministers of the Upper Mississippi Conference, and by their reports we are led to believe that this district conference year, both spiritually and financially, will be the banner year. Each preacher responded and preached to a large

and appreciative congregation at each service. The officers for the next conference were elected. District Superintendent E. F. Scarboro proved himself equal to his task by his inspiring personality, and under his leadership we can see for this district great success.—Lucille C. Ingraham.

SPARTANBURG DISTRICT.

The first session (since reorganization) of the Spartanburg District Conference passes into history as one of the best ever held on this district. The Rev. Jas. A. Brown, district superintendent, called the conference to order promptly at 9 o'clock the morning of July 21st at Chester, S. C. Organization was effected by the election of your humble scribe as secretary, the Rev. Jas. A. Glenn, T. J. Robinson and C. C. Clarke assistants. The business sessions were interesting, helpful and inspiring. The district superintendent presided with ease, grace and dignity. Reports from district superintendents, pastors, class leaders, district stewards, Sunday school superintendents and presidents of Epworth League chapters were strikingly encouraging, and showed the entire work on the district in a prosperous and healthy condition. The papers and addresses were all of a high literary character. Special mention should be made of the masterly productions of the Revs. J. B. Middle-

ton, Green, W. Cooper, A. W. Fuller, N. S. Smith, Jas. A. Glenn, Roht. C. Campbell, J. I. Miller, E. W. Adams, J. T. Robinson, A. B. and D. P. Murphy, A. D. Harris, C. C. Clarke and Mr. Adam Simpson. The conference was visited by our distinguished, scholarly and beloved Dr. J. W. E. Bowen, of Gammon Theological Seminary, representing Dr. I. Garland Peen, assistant general secretary of the Epworth League. Dr. Bowen made two able addresses, which were thoroughly enjoyed. Our own Dr. Chas. C. Jacobs, field secretary of the Sunday School Union, whose high character and sterling worth makes him at once a brother beloved and honored among us, visited the conference officially. His address was earnest, strong and helpful. Dr. J. W. Moultrie, superintendent of Charleston district, whose early ministry began on this (Spartanburg) district, was also our honored guest and distinguished visitor. To his many friends on this district his presence was a great treat. His address on education was a great effort, in thought and delivery. The communication from the office of the "Southwestern" was read, and Rev. C. C. Clarke appointed by the district superintendent to take subscriptions for the paper, especially from local preachers and exhorters, who, in pursuance of a strong resolution passed by the conference, were requested to take the paper. Communications were read from Dr. Penn touching certain conventions to be held in the colored conference during the year 1911. The plans were indorsed and the secretary instructed to prepare suitable resolutions. The conference was held in Hickson Chapel, of which the Rev. John I. Miller is pastor. Brother Miller is indeed a strong young man, a devout Christian and well educated. Too much cannot be said in praise of his good wife, his loyal, though small congregation, himself, and the good people of Chester, for the royal manner in which they entertained the conference. No entertainment anywhere on this district has ever surpassed that of Chester. The next district conference will be held at Cowpens, S. C., where your humble scribe has had the unique distinction and experience of serving as pastor nine consecutive years. This being my ninth, and we hope our best year. The charge was never in better condition spiritually.—D. H. Kearse.

MERIDIAN DISTRICT.

The district conference was held at Laurence, Miss., July 27-31, with Dr. J. M. Shumpert presiding, who conducted the devotional exercises and addressed the conference in interesting and touching words. D. L. Morgan was elected secretary; C. G. Gavin, W. L. Mills and D. R. Bently, satirical secretaries; assistants, the Rev. N. E. Goodloe and Jas. A. Lagrone. Various committees were appointed by the district superintendent. The district superintendent read his report outlining the condition of each charge and circuit, showing that he had made a careful study of the work. Each place seemed to be making progress. The report was received by a rising vote of thanks on motion by Dr. Wm. McMorris. The topics were never so well discussed before by the members of the conference; every speaker showed that he had made preparation and seemed to be at his best. The preaching was good from the beginning throughout. The star of hope is shining brighter over the Meridian district. We had the largest and best prepared class of young men before us for license to preach that we have had in a number of years, and the local preachers made a better standing than they have for some time. We have had 369 conversions and accessions raised \$902 of benevolent money, and paid \$3,000 on pastor's salary. Visitors in our midst: The Revs. W. A. Oats, Vicksburg District, who made a strong plea for the Natchez Church, and received collection for same; W. P. C. Morrison, Jackson District, who spoke and received \$18 on the conference minutes; R. P. Threlkeld, who was tendered greetings from the Jackson district; M. Adams, of the Upper Conference, who preached an able sermon on child rights, and received a collection; M. S. Davage, business manager of the Southwestern Christian Advocate, who spoke and received fifty subscriptions; Dr. W. W. Lucas, field agent of the missionary society, made an address on his trip to the World's Missionary Convention; his lecture was a masterpiece, which flooded us with information and stirred all hearts for the cause of missions, and he received \$16. Prof. J. B. F. Shaw, Ph. D., principal of Meridian Academy, arrived Friday evening at 8 o'clock, after having visited all six of the other districts, and spoke in the interest of the school. He found the anniversary exercises of

Meridian Academy in the bands of Mrs. Shaw, assisted by Mrs. Lillie M. Haries and D. L. Morgan. Seven of the students were present, taking active part, namely Miss Frances Gregory, Miss Equazena Lacy, Mr. H. B. Jones, Mr. Howard Wilson, Mr. A. G.

Cole, M. Johnson and Mr. Edward Young. Prof. Shaw's address made a very fitting climax. Roll was called and collection taken from the pastors and from the audience to amount of \$50. The crowds had been large, but this was the largest of all. The house

and grounds were crowded. Dr. J. M. Shumpert and the Rev. D. D. Dukes preached able sermons on the Sabbath. This was one of the best all round sessions in the history of the district. The next session will be held at Newton, Miss.—D. L. Morgan.

Gleanings from the Field

GEORGIA

Gillsville Charge.—The second quarterly conference was held June 11-12 by the district superintendent, the Rev. J. K. Gowen, B. S. The reports showed marked improvement on all lines. The district superintendent in his usual way carefully looked after every detail of the work, and afterwards set his seal of approval on the same. Superintendent Gowen is much beloved here by the members, friends and pastor, who think his Christian ideals, wisdom of leadership and executive tact worthy of emulation. The pastor, Rev. J. F. Dorsey, is also loved by the members and friends. He has done more improvement on the charge than any other pastor we have ever had so far. He is a wideawake man spiritually and industrially.—J. F. Dorsey, pastor.

Mt. Vernon Charge.—Our third quarterly conference convened the 18th and 19th of June, and was presided over by our beloved superintendent, Dr. E. D. Giddens. In his usual manner he handled the business to the delight of all. Our well-trained pastor, Rev. G. Greer, had everything in readiness, awaiting him. As we never fail to do, we paid the superintendent his claim (\$17.50), and some on pastor's salary and other expenses. We are spiritually alive over here and expect to meet the district conference in full force. We are doing financially well. We have done some work on parsonage, and are ready to paint one of our churches. We pray the return of our pastor. The Lord's blessing on the supporters of the Southwestern.—C. Wiggins.

Ceylon.—The third quarterly conference for the Woodbine Charge was held in Brown's Chapel at Ceylon May 21 and 22, 1910. The Rev. E. D. Giddens, district superintendent, was presiding officer, with Brother Edgar Scott secretary. The business was dispatched with that smoothness so characteristic of District Superintendent Giddens. This charge had paid our worthy pastor, Rev. G. W. Rutland \$40 thus far, with the new church at Woodbine in the lead. We will pay our pastor this year over our assessment, besides raising all our benevolent assessment and completing our new church at Woodbine. On Sunday Dr. Giddens preached three most powerful sermons. Five persons joined the church. The altar was crowded all day for prayers. The quarterly collection was \$20; paid district superintendent in full for all back salary. This closes one of the greatest quarters in our history. Long may our pastor, Dr. Rutland, and our district superintendent, Dr. Giddens, live.—Ollie Green, reporter.

Clyo.—The services of the laying of the cornerstone were held at St. Paul Methodist Episcopal Church, June 5th, at 3 p. m., conducted by Rev. J. W. Brown, pastor in charge, assisted by Rev. W. M. Melton, Rev. W. H. Johnson, and others. There was a large audience present, and special attention was paid to the ceremonies. The church was organized in 1900 by Rev. J. W. Reid, Brothers J. S. Young, Richard Greene and Sibe Young. Under the pastorate of Rev. J. G. Crolley, P. E. Several documents and

coins were deposited in the cornerstone.—Rev. J. W. Brown, pastor.

Waynesville.—At Pleasant Grove Methodist Episcopal Church a surprise led by Mrs. C. W. Sellers brought to the parsonage many pounds of choice groceries. The friends consisted of Mrs. Fannie Guess, Mr. Willie Harlan, Mrs. Mary Davis, Mr. E. W. Sellars, Messrs. P. Baker, E. D. Rouse, James House, and other friends. We gladly welcomed them, and are proud of the spirit they evince.—A. C. Allen, pastor.

LOUISIANA

Abbeville.—On June 15, our Second Quarterly meeting was held in King Memorial Church; the District Superintendent at his best, conducted the business of the meeting wisely. By the reports, our work was shown to be on the increase. The officers were well instructed as to their duty by the Rev. V. Chapman. We paid our District Superintendent in full.—A. J. Smith, pastor.

Abbeville.—At a very late hour one night the pastor was awakened by an unusual noise. After investigation it was found to be a host of friends; led by Misses E. M. James and L. Lee. The merry surprise party left as a result of its visit 61 pounds of choice groceries and a purse containing some cash. There were some pieces of wearing apparel also for pastor and his wife. We thank all the friends for helping us. We noticed among those present Miss Anderson, the Joiners, the Nolbaires, Misses Steele, Brown.—A. J. Smith, pastor.

Mansfield.—On July 21, at Wesley Methodist Episcopal, a big rally was brought to a close with the raising of \$130.00. At an entertainment recently at Thomas Methodist Episcopal church \$16.40 was raised. Our district superintendent has been paid in full and the pastor is being paid fairly well. Our minister, the Rev. Dyas is a conscientious worker and lets no cause under his care suffer. We plan to pay him his full amount, \$600, by Dec. 1st.—W. R. Gardner.

Mandeville.—A concert in which interest was taken because the proceeds was to go toward the repairing of the church was recently given. We were to have it drawn forward. The musical part of the program was under the care of Miss Leane Frater. We raised \$9.10. Miss Viola Brown was manager.

Clarence.—The trustees of Mt. Zion Methodist Episcopal church gave a rally for the remodeling of the church and raised \$91.75. The church is on the move and we have a loyal set of men and women at this place. We gave the pastor a \$27.50 suit when he attended the district conference in Alexandria.—W. J. Hampton, Pastor.

Shreveport.—Daniels Chapel at this place was the scene of a rally recently. Ministers from our various churches came in and helped us in our need; among them were: The Revs. L. H. King of the African Methodist Episcopal Church; Taylor of Hanes Chapel; and Dr. Mills. The amount of collection was \$13.65 which went toward paying pastors expenses to and from district conference.—E. W. Jackson, Pastor.

Jewella Church.—The corner stone

FREE TO YOU—MY SISTER



Free to You and Every Sister Suffering From Women's Ailments.

I am a woman.
I know woman's sufferings.
I have found the cure.
I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—yes, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whittish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly, and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case entirely free, in plain wrapper, by return mail. I will also send you five of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address

MRS. M. SUMMERS, Box 176, South Bend, Ind., U. S. A.

of this church was laid on the fourth Sunday in July, the 24th. On this day the Sunday School opened at its usual hour and was addressed by the Rev. E. H. Purcell and Mr. Joseph B. Reddix gave some splendid remarks. At completion of his remarks the Sunday School marched up and laid \$3.00 on the stone. At 3:30, the Rev. B. J. Reddix, district superintendent, preached a corner stone sermon which interested all. The collection was \$15.00. To'saint's Lodge No. 21, A. F. A. M. helped in the corner stone laying.—W. K. London, Pastor.

SOUTH CAROLINA

Bradley.—The Rev. J. A. Brown, District Superintendent, arrived here Friday June 24 and preached a short sermon amidst thunder and lightning and rain, and on Saturday our third quarterly conference convened in St. Luke Methodist Episcopal church. We had a very pleasant session. At Martha's Chapel, where the good people believe in bringing things to pass, we found the church newly painted on the outside and the trustees planning to do as much for the inside. Mr. W. M. Callahan was rejoicing on the result of Children's Day, \$19.83 was raised. District Superintendent Rev. J. A. Brown, preached a splendid sermon on Sunday. Back to Bradley Sunday evening where he preached another convincing sermon to a large audience. We raised during the quarter 038.0\$—A. W. Fulce, Pastor.

TENNESSEE

Centenary M. E. Church.—We have just closed one of the best revivals ever held in Centenary Methodist Church. This meeting, a blessing to the church, was conducted by Mrs. Sallie A. Ramsey, a truly gifted member from Shelbyville, Ind.. The converts were baptized on Sunday; part sprinkled in the morning and the remainder immersed at 3 p. m. June 19. We raised \$500.00 and other moneys not yet reported.—H. W. Kerr, Pastor.

Brownville.—The friends and members led by Mr. Taylor and May Wethers, surprised the pastor recently with a barrel of flour and a lot of other choice groceries. Our pastor is greatly beloved by us all. The white people

respect him greatly. The members are standing by him. He is a worker and a gentleman.—J. DANIELS.

Newport.—Our churches at Newport and Rankin are doing better work this year than they have for several years. Our people are one in love and harmony. Many members and friends contributed to the grand total of \$56.83 which we succeeded in raising.—J. WESLEY, Pastor.

TEXAS

Gatesville Circuit.—At Gatesville our Third Quarterly Conference convened July 2-3, the Rev. E. L. Jackson our hustling District Superintendent, presiding. The leaders were on hand with good reports. The District Superintendent says the work has made great advancement. The quarter was excellent. The District Superintendent was at his best on Sunday; he preached three splendid sermons. A number partook of the Lord's Supper. Twenty-two dollars and eighty cents was raised in the quarter; one subscriber secured for the SOUTHWESTERN. We have had six conversions this quarter and eight accessions.—J. W. Stone, pastor.

VIRGINIA

Hamilton.—This charge is in good condition. The entire charge consisting of four churches, welcomed the pastor for the second year. In this case both pastor and people seem to be satisfied. These are loyal people and all are looking forward to a good year. Although we had rain for nearly two months and scarcely had a good Sunday so that the people could not meet yet these loyal people responded to needs of the pastor and his family. On June 11, while the pastor was in his study he was called up over the phone from Waterford, six miles from the parsonage, to come over, and to his surprise they tendered in his honor a substantial party. This same was conducted by Sisters Marietta Collins and Elizabeth Dean. May the Lord bless and prosper these good people. Our District Superintendent, the Rev. W. C. Thompson, was with us May 30. We have three Leagues doing good work. We observed Children's Day at Waterford the first Sunday in May. Collection, \$16.00—Reporter.

District Conferences and Conventions

CONFERENCES

District	Place	Date	Dist. Supt.
Annapolis	Annapolis Junc., Md.	Sept. 21-26	Wheeler
Clow	Bengin, Ark.	Sept. 22	Duncau
Pine Bluff	McGehee, Ark.	Sept. 28-Oct. 1	Whitehead

CONVENTIONS

Sept. 16-18....Vicksburg District Sunday School, Epworth League and Ladies' Aid Convention, Natchez, Miss.
Oct. 14-16....Lincoln Conference Woman's Home Missionary Convention, Oklahoma City, Oklahoma.

Conference Notices

District Rounds

PARIS DISTRICT FOURTH ROUND

Honey Grove and B., September 10-11; Brookston and C. H., 17-18; Paris, 25-26; Quayle Chapel, 24-25; Morgan Chapel, 24-25; Terrell and Rosser, October 1-2; Paris Circuit, 8-9; Clarksville Circuit, 15-16; Clarks-ville, 16-17; Free Hope and M., 22-23; Bagwell Circuit, 29-30; Greenville, No- vember 5-6; DeKalb Circuit, —; Sul- phur Springs, 12-13; Chicota Circuit, 19-20; Medill Circuit, 26-27; Wolf City and Lad, December 3-4. Dear Brethren: You have done well as shown by your reports to District Con- ference just closed. Now buckle down to it from now until Conference, and let us show the largest report along all lines in the history of the District to Bishop David H. Moore at Hunts- ville in December. "Be a worker, not a Grumbler." May God bless you.— James A. Gilmore, District Superin- tendent.

ALEXANDRIA DISTRICT. FOURTH ROUND

Natchitoches, October 15-16-17; Cane River Circuit, 18-19; New Town Cir- cuit, 20-21; Mt. Zion, 22-23; Campiti, 23-24; Campiti Circuit, 25; Colfax, 26-27; Boyce—St. Paul, 29-30; Boyce and Vil- lage, 30-31; Rapides, November 1; Alex- andria Mission 2; Pineville, 5-6; Rich- land, 3; Newman Memorial, 6-7; Cot- tonport, 9-10; Cheneyville Circuit, 11-13; Bunkie, 16-17; Boonesville, 19-20; Eola, 24-27; Teeche, December 1-2; Washington, 3-6; Opelousas, 4-7; Mel- ville Circuit, 8-11; Wiley and Lottie, 13-16; Waxia Circuit, 16-18; Maringou- in 20-22. Dear Brethren: You have been faithful thus far; let us continue the good work. The Missionary Con- vention at Washington, La., and the District Conference at Alexandria, La., both proved your loyalty to the cause you represent. Let us go down to the Annual Conference at Franklin, La., with great reports in soul saving, be- nevolent collection and subscribers to the SOUTHWESTERN.—J. O. Richards, District Superintendent.

HOUSTON DISTRICT FOURTH ROUND

St. Paul, September 16-18; Wesley Tabernacle, 25-26; Trinity, October 2-3; Mallalieu, 2-4; Kendleton, 8-9; Boynton, 16-17; St. James, Houston, 16-18; St. Mark, 16-19; Richmond, 22-23; Liberty, 29-30; Wallisville, Novem- ber 5-6; Angleton, 12-13; Sloan Station, 20-21; Harrisburg, 19-20; Mt. Vernon, 27-28; Hamilton Chapel —; Roe- ville, December 3-4; Thompson, 10-11; Dickinson, —; Crosby, —. Dear

Brethren. This is the last pull—all together. Bring every dollar of your benevolences and all will rejoice.— Yours in His name, J. Mercer John- son, District Superintendent.

TUPELO DISTRICT FOURTH ROUND

Houston, September 17-18; Quincy, 24-25; Amory, October 1-2; Nettleton, 8-9; Okolona Circuit, 15-16; New Al- bany, 22-23; Union Grove, 29-30; Pon- totoc, November 5-6; Pontotoc Circuit, 5-6; Algoma, at Nebo, 7; Houika, at Mores, 8; Tupelo, 11-13; Verona, 12-13; Bell, 19-20; Okolona, 26-27; Bell- fontaine, December 3-4; Corinth, 9-11; Corinth Circuit, 10-11. Brethren: The Second District Conference will meet in Okolona November 24-27. Each pas- tor is expected to report his benevo- lence in full, failing to do this you place yourself as well as your charge in an embarrassing position that may not be easily explained away. Re- member the motto, "The SOUTHWES- TERN in every home." Now is the time to work.—E. F. Scarboro, District Su- perintendent.

HOLLY SPRINGS DISTRICT FOURTH ROUND

Byhalia, September 18-19; Potts Camp, 24-25; Abbeville, October 1-2; Oxford, 7-9; Oxford Circuit, 8-9; Ales- ville, 15-16; Cotton Plant, 22-23; Rip- ley, 28-30; Ripley Circuit, 29-30; On- wood, October 14; Holly Springs Cir- cuit, November 5-6; Gernada Circuit, 12-13; Batesville, 18-20; Sardis, 19-20; Abes and Cooper, 17; Grenada, 25-27; Hernods, December 3-4; Water Valley, 10-11; Mt. Pleasant, 14; Holly Springs, 16-18; District Conference, November 22-27; Olive Branch, December 1-2; Waterford, 15.—N. R. Clay, District Superintendent.

WINONA DISTRICT. FOURTH ROUND.

Winona Sept. 23-25; Duck Hill Sept. 30, Oct. 2; Elliot 1-2; Klimichael 9; Valden, 15-16; Sallis, 22-23; Valden cir- cuit, 29-30; Theula, Nov. 2, Pickens, 5-6; Goodman, 12-13; Kosciusko cir- cuit, 16; Lexington, 18-20; Owens, 20; Durant, 26-27; Valden, Miss. 30; Ebe- nezer, Dec. 3-4; Kosciusko, 10-11; Hes- tertville, 17-18.

Dear Brethren: We did well up to the first district conference and I am proud of you. Some of the pastors re- ported full benevolence. Now we want each pastor to have a revival in each church and report all of his benevo- lence in the second district conference. Brethren get your benevolence now. Don't wait until the last of the year. The church is looking for it. We can't afford to fail. Get out some plan and publish it. Get something for each cause, students for Christ and subscrib- ers for our paper. Let the church know you are the man for the place. We must make a good report at Ox- ford. Yours in Christ, W. H. Gilliam, District Superintendent.

Do You Want a Home?

If you do, let us help you find it. Here is what we have to suggest:—

Along the K. C. S. Railway in Southwest Missouri and Northwest Arkansas there are many idle acres of the most fertile and productive land in the United States. It is being divided into 5, 10 and 20 acre farms and sold on easy payments. It is exceptionally well adapt- ed to fruit, truck and poultry raising. Strawberries, apples and poultry are the big money makers, and many men who have located on these lands have made as high as 450.00 per acre. You can do the same. The money you are paying for rent will buy you a home.

The water, the climate and the general health conditions of the country are ideal. No long, cold winters; no extreme heat in sum- mer; no swamps; no malaria, and no mosquitoes.

You can buy these lands at from \$15 to \$25 per acre. Write us for more detailed information and your letter will receive careful attention.

S. G. WARNER,
G. P. A., K. C. S. Ry.,
KANSAS CITY, MO.

Write me today.

STARKVILLE DISTRICT FOURTH ROUND

West Point Circuit, September 24-25; Cedar Bluff, 27; Mautee and N. C., 28; Louisville, October 1-2; Whites, 8-9; Maben, 15-16; Crawford, 22-23; Ackerman 29-30; Eupora, November 5-6; Eupora Circuit, 5-6; Maple Springs, 12-13; Hopewell, 14-15; Welr, 19-20; Bradley, 26-27; Rock Hill, De- cember 3-4; Starkville, 9-11; Bell, 10-11; Starkville Circuit, 17-18; Liberty Hill, November 17. Dear Co-workers: —The Second District Conference will convene at McCool's, November 16-20, 1910. Let each pastor bring complete reports. Let each pastor bring ten subscribers for the SOUTHWESTERN CHRISTIAN ADVOCATE. We gave one hundred last November. Let us do as well or better at this Conference. Send your General Conference expenses to Oscar P. Miller, Rock Rapid, Iowa. Rush along every phase of church work.—J. H. Everett, District Super- intendent.

ST. LOUIS DISTRICT THIRD ROUND

Curryville Circuit, October 2, George Grady; Bowling Green, 8-9; Hanuhal, 15-16; Jacksonville and Pitts, 15-16. J. M. Smalley; Springfield, 29-30; Lou- isiana, 22-23; Bagnell Chapel, 29-30, M. L. Jackson; Clarksville, November 5-6, T. W. Fulghum; Elsberry Circuit, 5-6; Bridgeton, 12-13, B. F. Abbott; Cairo, 12-13; Poplar Bluff, 16-17; Ironton, 19-20; Fredericktown, 23-24; Farmington, 19-20, J. H. Noland; Desoto, 26-27; Union Memorial, December 3-4; Rolla, 7-8; St. James, 10-11; East St. Louis, 17-18; Gratiot Street Mission, 14; St. Charles, 24-25; Webster Grove, 26-27, T. H. Small. Dear Brethren: Please don't fail to raise your benevolence and send it in immediately.—R. E. Gillum.

SHREVEPORT DISTRICT. Fourth Round.

Columbia, October 21-22; Many and Fort Jessup, 24-25; Zwolle and Bayou Cie, 26-27; Asbury, November 1; Alden Bridge, 3-4; Wesley, 5-6; Grand Bayou, 6-7; Gashgou, 8-9; Lake End, 10; Allen and St. Paul, 11-12; Roboline, 14-15;

Marthaville, 16; Pleasant Hill, 17-18; Logansport, 19-20; Longstreet, 20-21; Keithville, 22-23; Shady Grove, 25-26-27; Mansfield, 27-28-29; Bouchest, 30 December 1; Frierson and Kingston, 3-4; Shreveport, Daniels Church, 5-6; Johnson's Church, 6-7; Fairfield, 8-9; St. James, 11-13; St. Paul, 11-12; Hayes' 14; Vanceville, 16-17-18; Bel- cher, October 15-16; Flournoy, 18-19; Jewella, 20. Brethren: You have done well. There is room for improve- ment. Look after every interest, for by your works you shall be known.— Yours for success, B. J. Reddix.

WHY IS SUGAR SWEET?

If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not taste dissolve in the mouth, but do dissolve readily in the acids of the stom- ach. It is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 80 years. Price 50c.

ITINERARY ROUND LEXINGTON CONFERENCE 1910, MISS BESSIE M. GARRISON, FIELD SECRE- TARY WOMAN'S HOME MISSION- ARY SOCIETY METHODIST EPIS- COPAL CHURCH.

Lexington, Ky., Asbury Church, Sep- tember 1-2; Mt. Zion, Ky., 3-4; George- town, Ky., 5-6; Paris, Ky., Monterey and North Middletown, 7-9; Flemings- burg, Ky., 10-11; Maysville and Wash- ington, Ky., 12-14; Augusta, Ky., 15-16; Covington, Ky., 17-18; Falmouth, Ky., 19-20; Cynthiaana, Ky., 21-22; Cin- cinnati, Ohio, Park Street, Mt. Zion, Cumminsville, Madisonville, Batavia, 23-28; Troy, Ohio, 29-30; Springfield, Ohio, October 1-3; Columbus, Ohio, Penna Avenue, Parker Street, Arling- ton American Addition, Wheatland Avenue, Eleventh Street, Hawthorne Street, 4-10; Delaware, Ohio, 10-11; Steubenville, Ohio, 12-14; Oberlin, Ohio, 14-15; Cleveland, Ohio, 15-17; Buffalo, N. Y., National Meeting, 19-24; Chi- cago, Illinois, 29-November 2; Indian- apolis, Indiana, November 3-6; Rush- ville, Indiana, 7-8; Connorsville, In- diana, 9-10; Bloomington, Indiana, 11; Terre Haute, Indiana, 12-14; Princeton, Indiana, 15-16; Evansville, Indiana, 17-18; Owensboro, Ky., 19-20; Cloverport, Ky., 21; Jeffersonville, Indiana, 22-23;

North Vernon, Indiana, 24-25; Louisville, Ky., Jackson Street, Coke Chapel, Lloyd Street, Thirty-fifth Street, 25-30; Shelbyville, December 1-4; Versailles, 5-6. District Superintendents, Pastors and Auxiliary Presidents: Per your request a long felt want is about to be realized in our Conference. Miss Bessie M. Garrison will fill the engagements indicated upon this card. Please notify me at once if the date of your meeting seriously conflicts with your previous arrangements, that I may be able to direct her that she may not lose time. But do not change the date if you can possibly help it. If you can arrange no other way keep the date by holding a parlor meeting. Knowing your interest in this work of our Conference, we are looking forward to a royal reception, a profitable and very beneficial sojourn for Miss Garrison. May the Lord help you in all things. —Mrs. Martha A. Sissle, Conference President; Mrs. Jennetta P. Monroe, Conference Corresponding Secretary.

NOTES FROM JACKSON ST. METHODIST EPISCOPAL CHURCH, LOUISVILLE, KY.

Zion's awake and putting on her strength! The Rev. W. C. Stovall, the energetic pastor of Jackson Street Church, is making strenuous efforts to bring this grand old church back to her standard. In order to acquaint himself with every member, and have them fully realize the importance of Christian union, this good man and his excellent wife gave a reception in honor of the entire membership Wednesday, June 16, 1910. The prevailing colors were white and green. Covers were laid for five hundred and four hundred members showed their appreciation by their presence. The good pastor and wife received many words of gratitude from the members and friends. The parsonage has been beautified and richly furnished throughout. The Rev. Mr. Stovall is winning for himself hosts of friends. Before he held his first quarterly meeting he had made over four hundred pastoral visits. His sermons are eloquent and instructive. Mrs. Stovall, along with her husband, is spending her life for the uplift of the cause of Christianity. She is taking special interest in the Woman's Home Missionary Society. Being awake along missionary lines, she can and does give a deal of assistance to the president, Mrs. Elmira Logan. Mrs. Logan is also an untiring church worker. The two May festivals given by her were a complete financial success. More than \$30 was raised. The installation services of the Woman's Home Missionary Society were held June 17th. The Rev. J. W. Robinson, district superintendent, officiated. The program was carried out in perfect order. The many words of encouragement given the officers by Dr. Robinson gave new inspiration. Notwithstanding this society has just been reorganized, it was financially able to send a delegate to the Woman's Home Missionary convention which met in Columbus, Ohio. Mrs. Lena Martin was elected delegate. She was accompanied by Mrs. W. C. Stovall. They brought back interesting reports, which have given new life to the society. Sunday, June 19th, the first quarterly meeting was held. It was indeed a success, both spiritually and financially. Dr. Robinson gave one of his choice sermons at 11 a. m., and Dr. Ross preached the sacramental sermon at 3 p. m., and a glorious feast was ours. On Monday evening, June 20th, a musical and recital extraordi-

nary was given by Miss Emma B. Kaye, the talented concertist. Many divines were present, as were also Dr. and Mrs. J. W. Robinson and children. The admission was set at 15 cents; the capacity of the auditorium was taxed, and the neat sum of \$31.85 was realized. The Rev. Alexander Hanum, pastor of Jacob Street Tabernacle, rendered a solo which charmed his hearers; the Rev. Stovall brought the house down in a storm of applause in his famous recital, "Faust." Miss Kaye is an active Christian young 3, Mrs. Anna Adams, \$75.25; Woman's Home Missionary Society, \$13.26. Total, \$153.43. Too much cannot be said in commendation of the good people of Princeton and their work. The Rev. Mr. Davis, of the Baptist, and the Rev. Mr. Barber, of African Methodist Episcopal Church, were with us in the afternoon and gave good service. Their sermons were indeed helpful. We are hoping to pay every debt on the church in the near future. Miss Nana K. Leggett, of Rushville, Ind., was with us recently and gave splendid service in several plays. The "Sabbath Conversation" was particularly enjoyable. We are indeed thankful to the conference for our pastor, the Rev. Mr. Allen and his good wife, Mrs. Anna Adams.

Gleanings from the Field

MARYLAND

Prince Frederick.—The work on the Prince Frederick Charge is progressing nicely under the pastorate of the Rev. H. A. Johnson. The Children's Day was observed with marked success. Collection: Carrolls, \$11.00; Mt. Olive, \$11.00; Western, \$20.00; Brown's, \$20.00. The annual picnic was held at Tago on July 4th, one of the finest in its history. Realized \$35.00. The same July 16-17, with the Rev. Jos. Wheeler, District Superintendent, presiding. The Conference was largely attended, with good reports from every department, showing progress on all lines. Collection during the quarter for all causes, \$350.00. Collection at the Conference, \$76.00. Sunday services at 10 a. m.; love feast conducted by the Rev. Robert King, a local preacher; 11 a. m., splendid sermon by the District Superintendent, the Rev. Joseph Wheeler, after which the congregation was served with a free dinner. Then followed a glorious prayermeeting. One soul was converted.—H. A. Johnson, pastor.

MISSISSIPPI

Ripley Circuit.—On the 18th and 19th of June our second quarterly was held, with our much-honored district superintendent, N. R. Clay, presiding. This was a very good meeting indeed. Most of the leaders were present with reports in good form. We paid superintendent \$25.15. On Sunday at 10:30 o'clock the district superintendent preached to a crowded house. A goodly number partook of the Lord's Supper. Two new members were added to the church. We are spiritually alive, woman and an ardent church worker of great influence, is lovable, charitable, and ever willing to lend her assistance. The Sabbath school, with Miss L. B. Clay as superintendent, is doing nicely. It paid the first \$10 on the parsonage furniture. Miss Clay has the Sabbath school at heart, and is loved and respected by all officers and pupils. She is preparing a Sunday school rally for Sunday, August 28th, in which she hopes to raise \$100. Dr. Robinson, our district superintendent, is equally as anxious as we

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that every department of the church be active. And accepting his wise counsel, and following the instructions of our fearless "Mogul," Rev. W. C. Stovall, we expect to make this a crowning year for Jackson Street.

Forest.—The quarterly conference was held on Stall's charge on July 2-3, the Rev. W. J. Jones, pastor, Rev. J. M. Shumpert, presiding. He preached an eloquent sermon at 11 o'clock. The audience was moved to tears. Raised \$1.85. Paid the superintendent in full. Sacrament administered to a goodly number.—W. J. Jones, pastor.

Canton.—I reached my new field of labor February 6, 1910, and since we are here we have raised for all purposes \$1,075. I have found my people here willing to do all in their power to keep every interest of the church alive. Our church was in debt to the amount of \$1,600. We have reduced this debt to \$700, and our minds are set to wipe out the entire debt soon. I want everyone to know of this effort and to appreciate just what my people here have done. They are one united whole. Two persons joined the church recently. Our church is spiritually alive and we do hope that the dove of peace will continue to brood over us.—N. N. Sydney, pastor.

OKLAHOMA

Shawnee.—The Rev. William L. Darius, pastor of Wesley Methodist Episcopal Church, Shawnee, recently from Gammon Theological Seminary, is the successor of the Rev. A. G. Thompson, who was assigned to us in our last annual Conference; but as he was unable to serve, our District Superintendent sent us this good brother, the Rev. Darius. He is doing good work, and has made many friends with the good people of this place. During his two months stay his audience has been largely increased, also his membership. He has organized a Sunday School Missionary Society; has re-organized the Ladies' Aid Society. He has bought, by the help of his friends and members, a four hundred and fifty pound bell for his church, which cost \$38.50. Things have been greatly improved since our new pastor has made his arrival. The District Superintend-

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Marriages

WHITE-ARSINAUX.—Mr. Monroe White and Emma Arsinaux were united in holy wedlock at the parsonage recently. Miss Emma is the adopted daughter of the most esteemed family of the town of Henderson, Mr. and Mrs. Logan. They are proud of their daughter. W. H. Smith officiated.

LOUIS-BOYD.—Mr. P. Louis and Miss Winnie Boyd were joined together on June 29th. Both are of Handsboro, and members of the Riley Chapel. Miss Winnie is a teacher in our Sunday school, and also treasurer of the Ladies' Aid, with a hundred dollars or more in hand for the society. May peace and joy attend their way. W. H. Smith officiated.

EDWARDS-STOVALL.—Mr. Camillus Edwards and Miss Jennie Mai Stovall, on the evening of May 11th, at the parsonage, in the presence of a few personal friends. The bride is a very useful and efficient worker in the Methodist Church, while the groom is an energetic young man of one of the best families of the city.—W. F. Isaiah.

JOHNSON-GIBBS.—Miss Charlotte O. Gibbs, the eldest daughter of Mr. and Mrs. T. D. Gibbs, Baldwin, La., and Mr. Daniel J. Johnson, of Mobile, Ala., Wednesday morning, June 22, 1910, to the delight of many friends and relations. The bride is a graduate of the academic department of Gilbert Academy class 1904. She has made quite a record in St. Mary Parish as a public school teacher, as well as a Sunday school and church worker. Mr. Johnson finished the preparatory course at New Orleans University, and the pharmaceutical course of Flint Medical College, class 1906. He has done credit to both himself and his alma mater in his chosen field of labor, having made highest grades before several State boards of medical examiners. The young couple left immediately for New Orleans, and, after several weeks stay in Bay St. Louis and Ocean Springs, Miss., they will leave for their future home in Mobile, Ala., where Mr. Johnson will resume his work as pharmacist in the Eagle Pharmacy, Dr. H. Roger Williams, proprietor. The Rev. O. J. Harvey, pastor, officiated.—War-moth T. Gibbs.

MINER-ROBERTSON.—Mr. John L. Miner and Miss Gracy Robertson, on the 7th day of July, 1910 at the bride's residence, in Olivier, La.—E. B. Richards.

LABLOR-SCHULL.—Mr. Albert Lablor and Miss Leontine Schull, of Olivier, La., at her sister's residence.—E. B. Richards.

CASTON-LEWIS.—Prof. E. F. Caston, of Liberty, Miss., and Miss Emma E. Lewis, of Jackson, La., July 20, 1910. The ceremony took place at the home of the bride, who is the daughter of Mr. and Mrs. I. P. Lewis. Prof. Caston is principal of the public school at Liberty. His bride is a loyal member of McNolia Methodist Episcopal Church, and a prominent school teacher of this parish. She is loved and respected by all. The Rev. Demas of Gloster, La., officiated.—M. N. L.

HOWARD-MASON.—Miss Willie M. Moore, daughter of the Rev. J. A. W. and Emma C. Moore was married at the home on North Morgan Street, Union City, Tenn., to Mr. W. H. Howard, of Jackson, Tenn. Miss Willie is

a graduate of Walden University. Mr. W. H. Howard is a young man of excellent standing in business circles in Jackson.—G. W. Norman.

MAXWELL-LEE.—Miss Willie M. Lee and Dr. Charles F. Maxwell, at Seattle, Washington, June 30, 1910, by the Rev. R. H. Thomas. The bride is the niece of Mr. and Mrs. James G. Gayles, who emigrated from Louisiana in the early nineties, and who, by industry and shrewd foresight, have achieved a most enviable position. The wedding, a home affair, took place in the parlors, which were artistically decorated in ivy and American beauty roses, through which shone the bright light of electric lamps, producing a beautiful effect. A solo by Miss Alice Slaughter, entitled "Beautiful Garden of Roses," was beautifully rendered. Miss Kathryn Brown accompanied the singer. Gowned in a pearl gray traveling suit and white picnic hat, and carrying white carnations, the bride was led to her place on the arm of her uncle. The marriage ritual was very impressively pronounced by Rev. R. H. Thomas, after which the assembled guests were served with the delicacies of the season. At 11 o'clock, amid a shower of rice, the happy couple took their departure for a short honeymoon at Victoria, British Columbia.

BELL-PRICE.—On Wednesday evening, August 10, a host of friends witnessed the marriage of Miss Lucy Price and Mr. John Bell at the home of Mrs. Ellen Price, the bride's mother, on Washington Street, Bay St. Louis, Miss. The Rev. J. I. Garrett performed the ceremony.

PATTERSON-SPILLS.—At Houston, Texas, January 27, in the parsonage of Boynton Chapel, Mr. James Patterson and Mrs. Lulla Spills. They are both members of Boynton Chapel. The Rev. R. H. Warren officiated.

JACKSON-JOHNSON.—By the Rev. R. H. Warren, January 26, at Houston, Texas, Mr. Frank Jackson and Miss Lizzie Johnson.

JONES-LOCKWOOD.—In the parsonage of Boynton Chapel, March 19, at Houston, Texas, Mr. C. H. Jones and Mrs. Della Lockwood, by the Rev. R. H. Warren.

MYERS-FLOWERS.—Mr. Myers and Mrs. S. A. Flowers, of Hattiesburg, Miss., by the pastor of the Methodist Episcopal Church at that place. Mrs. Flowers has been for years a member of the Methodist Episcopal Church, and an ardent reader of the SOUTHWESTERN CHRISTIAN ADVOCATE.

SMITH-BLAUCHIE.—Mr. H. W. Smith and Mrs. Georgia Blauchie at Boynton Chapel parsonage, by the Rev. R. H. Warren, at Houston, Texas.

Misses Franklin, Robertson, Jones; Mrs. Leonard, Burchett, G. L. Williams, Jones and Coleman, of Memphis, Tenn., entertained at a linen shower Tuesday night, June 21, in honor of Miss Maggie B. Cox, whose marriage to Mr. Harry Ratcliffe took place Wednesday evening, June 23. Pink roses artistically adorned the rooms of Mrs. G. L. Williams. After the ,&r-le etaolnnnn served. Ice cream in the shape of hearts and slippers. Souvenir hearts in pink and white were given to the guests, who were Misses Tenor Franklin, Alida E. Jones, Daisy Robinson, Sara M. Cox, Lilly M. Coleman; Lucile and Rosa Washington, Mrs. Hattie Burchett, Elmira Jones.

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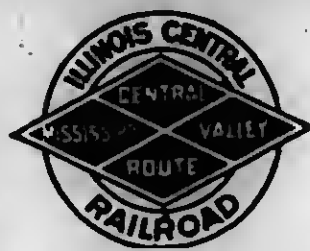
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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

REV. L. D. WILLIAMS

We here pay tribute to one who was quiet and unselfish in his ways and actions, and one who worked so unselfishly for the cause of Christ and the advancement of education. In 1908 we see him making his way to this great city (Birmingham, Ala.) as the pastor of Saint Paul Church, and casting his lot with the members to continue the erection of a great Church for the saving of souls and this work was his whole heart. He would often express a desire to see this church finished and tried to stamp these lines upon the heart of all its members: "Let us now be up and working to erect this Church for God, and believing that our labor will bring us a great reward." We see in him the life and faithfulness of Paul to the community; we see a devoted brother and today these are our sad thought as we think that another worker death has plucked from the vineyard of the Lord. He was not sick nor delicate but strong and stout and hale and never once we dreamed that death would soon assail him. On Saturday these words he said: "Brother, I am going to die, God has given to his child a calm and peaceful mind." May God His grace to us impart and strengthen all our hearts until this mystery is solved in that eternal day. Brother Williams was 37 years old when he died, July 11, at Hattiesburg.—Mrs. Rosa Bum.

MRS. SILVIA GAIR

Mrs. Silvia Gair, the wife of Rev. H. C. Gair, pastor at Woodlawn, La., departed this life Aug. 16, 1910, at 3:25 p. m. Sister Gair was born twenty-eight years ago at Pineville, La., East Feliciana parish, and was converted at Asbury church of the same parish twelve years ago. She was united in marriage to Rev. H. C. Gair three years ago and leaves a twin boy and girl, her husband, father, mother, sister and brothers and a great many relatives to mourn their loss. She died in the Christian faith. Our prayers are sent up to God in the behalf of Rev. H. C. Gair. The funeral services was conducted by the Rev. T. P. Norris, assisted by Rev. Lucius of the African Methodist Episcopal church. Rev. C. Spears, pastor of Donaldsonville, was also present, being one of her relatives. The church was crowded at the funeral services.—T. P. Norris.

DUNAGON.—At Van Buren, Arkansas, Sister Rebecca Dunagon, age 72 years, departed this life August 7. She was one of the oldest members of our Church, having been in the Methodist Church for 45 years. Her husband preceded her just eight months ago. Hers was a beautiful passing; she said she was tired, and wanted to go where she could get rest. A loving mother was she. She leaves three sons to mourn their loss, one of which, the Rev. A. T. Stephens carries the gospel. She was laid to rest in Fairview Cem-

HER DUTY

"I feel it my duty," writes Mrs. Martha Dingus, of Lykins, Ky., "to inform you what Cardui has done for me. I have been a chronic invalid for years. I reckon I have had about every ailment that women are heir to. I have doctored a great deal with a great many doctors, as we have traveled a great deal in search of health, yet received but little benefit and got no better.

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etery at Brinkley, Arkansas. The following brethren attended the funeral: Revs. Lewis, of the African Methodist Episcopal Zion Church, Christmus, Herten and D. W. Nelson, A. T. Stephens.

SHEPHERD.—Sister Hattie V. Shepherd, a loyal Christian and the faithful wife of Brother R. L. Shepherd, a local preacher of the Union Methodist Episcopal Church, passed into her heavenly home. Her devoted husband did all there was in his power to restore her health. Her request was that the grand parents do their whole duty in rearing the children. A loving husband, five children, a father and mother, eight sisters and one brother are left to mourn their loss. The funeral was largely attended; the services were held at Fort Adams, Miss. The Rev. Harrison Wall conducted the funeral services.—N. McNeal, reporter.

ASKEW.—Ada Askew, a member of Wesley Chapel, Methodist Episcopal Church, Caldwell, Arkansas, died July 6, 1910. She joined the church only one week before the Lord claimed her. She leaves a father and a host of relatives and friends. The funeral was conducted by the pastor, the Rev. J. T. Hawkins, assisted by the Rev. J. W. Bell, of the Colored Methodist Episcopal Church. She was laid to rest in the Stanley Grove Cemetery.—Mary A. Peoples.

SWANSON.—Mrs. Millie Swanson, one of the leading member of Laffite's Chapel died July 8, 1910. Her last words were: "It is finished." Her funeral was largely attended by members and friends. The Rev. B. J. Lewis conducted the funeral service.

FARMER.—On the same day as the above death, Miss Leola Farmer, age 16 years, went home. She accepted the Saviour's love on her death bed. Indeed this was a sad day in Scooba.

Literary Notes

HENRY ALTEMUS COMPANY, 507-513 Cherry Street, Philadelphia, Pa. "A CIRCUIT RIDER'S WIFE." By Corra Harris. With illustrations by William H. Everett. Splendidly bound in cloth with decorated cover, \$1.00.



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A. P. POWELL.

The report of the World's Missionary Conference recently held in Edinburgh is to be published in this country by Fleming H. Revell Company, in Nine 12mo. Volumes of over 300 pages each. A volume is devoted to each of the eight special topics dealt with by the Conference. The ninth volume contains a summary and complete index of the whole. The price is but nominal for so extensive a work—\$5.00 net for the set.

In addition, the Revell Company will issue at the same date, about October 1st, the officially prepared single volume popular study of the Conference, under this title, ECHOES FROM EDINBURGH, 1910, by W. H. T. Gairdner, \$1 net. The Continuation Committee of which John R. Mott is Chairman, has sent out an urgent plea to the friends of Foreign Mission work to give wide circulation to this campaign volume.

WOMAN'S HOME COMPANION FOR SEPTEMBER

Women are planning their fall wardrobes now and rejuvenating their houses, and the beautiful September issue of the Woman's Home Companion comes to us in the nick of time. Miss Gould, the fashion Editor, shows all the points of the autumn styles, and a new department, "Home Decoration and Handicraft," will serve as an inspiration for the home lover. In this issue begins an unusually thrilling story of the stage by Hulbert Footner, entitled "True Love." Short stories by Mary Hastings, Annie Hamilton Donnell, and Grace Keon, together with another instalment of "Brothers Four", which is drawing to a close, complete an assortment of fiction rarely found in a magazine. There is also a large reproduction in full color of Jessie Wilson Smith's painting, "Little Drops of Water," which is another of her charming series illustrating familiar verses of childhood. Mrs. Burton Harrison relates, in a charming manner, her reminiscences of the famous men and women who have gathered in her drawing-room. "Taking Royalty by Storm," by Amy Sutton Reynier, is a fascinating and vivid account of the Roosevelts' tour in Europe.

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Gleanings from the Field

LOUISIANA

Montrose.—On August 10th a surprise party visited the parsonage and left as a gift from the members of Springfield church, ninety pounds of choice groceries. Mrs. Georgla Latum was at the head of this delightful party.—E. A. Wilson.

Macedonia. Charge.—Our Third Quarterly Conference was held by Rev. H. Daniel, District Superintendent. The meeting was called to order by the President, and after devotional exercises the large number of brethren made their reports. Reports showed an increase along all lines. Harmony dwelling in our midst and our pastor, W. L. Amos, knows how to lead. Our District Superintendent, Rev. H. Daniel, stands so nobly for the church and Christ.—W. C. Noble, pastor.

Napoleonville.—A grand concert was given by Mrs. T. P. Norris at the K. of P. hall Monday Aug. 22. The children played their part well while Miss Anna Brooks was organist. Every person seemed to be well pleased at the performance. A neat sum was realized. We also take this method to thank Sister Louisa Welch and Sister Estela Bergerson for the interest they took in preparing and disposing of the refreshments.—T. P. Norris, pastor.

Baton Rouge.—The Rev. H. Daniels, district superintendent, was with us in our second quarterly conference which convened June 16th, and presided. The officers showed in their reports some degree of success. We are proud of our pastor, the Rev. J. D. H. Frazier. In the work of building us a new church, 26x37 feet, he showed wise management. We thank the Board of Home Missions and Church Extension for the aid of \$75, and Mr. J. T. Hillsman and Mr. Foote for the gift of the land. They made it possible for us to have our church built. We were puzzled and disheartened after the storm ruined our church. We knew not what to do until our pastor came to us in February. He being so willing to go forth with the work of the church against all unfavorable conditions, we took on new life. We are going to show our willingness to do more work for the Lord and Methodism.—A. Morris.

Mt. Airy.—The Rev. J. K. Watson has just closed a very successful camp meeting. Twenty-seven persons were converted and eight asked for prayer.

The pastor is trying hard to build a new church at Boswell, where our church was destroyed by fire eight years ago. Mrs. Watson, our pastor's wife is improving slowly.

Prince Frederick.—The work here is progressing nicely both spiritually and financially. Sunday was a busy day with us. The pastor held four services, 9 a. m., at Western where he took a collection of \$40.00 by clubs. Chapas Gross \$22.00; Joseph White \$5.00; Morris Curtiss \$3.00; Rachel Parker \$7.00; Nellie White \$3.00; at Carroll's Memorial, at 1 p. m., collection \$15.00; at Browns, 5 p. m., collection \$13.00; at Mt. Olive, 8 p. m., collection \$14.00; total for the day \$82.00 and we closed at night with a glorious revival. Our day meeting will begin on Sunday, Aug. 7th, and continue throughout the month. The Sabbath is strictly observed on the Prince Frederick charge. There has been no huying or selling on Sunday here for these seven years. We have God's approval and things go well. Dear Brother Preachers remember the Sabbath is the Lord's Day.—H. A. Johnson, Pastor.

Leesville.—The fifth Sunday in July was a high day at Mt. Zion Methodist Church. Ladies Aid Society acquitted itself splendidly on that day. The rally resulted in \$15.50, same to go toward the boring of a well. The rally was led by S. Jane Bright, S. Letty Kirks, S. Taylor, Ann Storch, Tensee Brown, Jane Lyon and Lottie Longs.—Mrs. Deat. Mullen, President.

Eola.—A Donkey party was given by Mrs. L. Venables at Sun Flower Church. This Ladies Aid Society raised \$8 and presented the pastor with pair of fine shoes for the district conference. The good sisters stood by their pastor.—A. B. Venable.

Grand Bayou.—Our work at this place is both spiritually and financially alive. I am serving my fourth year at this place. When I came here I found a debt of more than \$300 and a dilapidated parsonage to live in. The people were discouraged and moving away on account of the boll weevil. We went to work to pay the debt and today we are able to say that the last cent has been paid. The church has been beautifully painted both in and outside, and a four-room parsonage has been finished. We have also added more than fifty members to the church. Our people are rejoicing as never before. The church was dedicated on the fifth Sunday and the people came in car load lots, and how our hearts burned while the Rev. B. J. Reddix, district superintendent of the Shreveport District imparted the word of life. We extend our gratitude to the other brothers, both Baptist and Methodist, for their services rendered. I. B. Henderson, Pastor.

Adner.—The following Sunday Schools and Churches of Shreveport, Louisiana, joined in giving a grand picnic: St. James, the Rev. T. J. Johnson, pastor; St. Matthew, the Rev. Strong, pastor; Colored Methodist Episcopal Temple, the Rev. Mills, pastor; Johnson Church, the Rev. H. B. F. Charles, pastor; St. Paul, the Rev. C. W. Reeves, pastor. The picnic was held at Adner, La., at which place the Rev. Newell is pastor.

MISSISSIPPI

Summit.—Summit and Magnolia Charge is yet alive. July 3rd was a great day with us. A joint Sunday school rally was held at St. James Church. Dr. E. M. Jones, our field Sunday school agent, was with us and

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made himself an important factor in the different sessions of the day. The Baptist Sunday school joined in with us and remained the day through. At 11 o'clock Dr. Jones preached a very inspiring sermon. His text was Genesis, 28 ch. 20-21 verses. At 3 o'clock the program of the Summit Sunday school was carried out. Prof. O. W. Dillon read the welcome address. Lecture by Dr. Jones, subject, "Children's Rights." Total collection for the day, \$71.50.—F. Smith, pastor.

Ebenezer Charge.—Our second quarterly conference convened July 2nd at Galilee Church, the Rev. W. H. Gilliam, district superintendent, presiding. The officers presented splendid reports. The pastors and officers' reports showed success along all lines. Sunday, July 3rd, the dedicatory service was conducted by District Superintendent Gilliam. He preached an able sermon. Oh how our hearts did burn within us while the man preached. To the delight of her many friends, the Rev. Mrs. A. G. Marshall attended these services. Collection raised in this quarter \$62. The Lord has blessed us thus far. Through His wisdom not only a preacher, but a pastor has charge of this work, and everybody seems to love him.—S. E. S. reporter; A. G. Marshall, pastor.

Byhalia.—Our third quarterly conference was held at Bright Prospect. Many enjoyable features marked this meeting. The members responded loyally, for which I am very grateful. The table was spread with much of the produce of the season and many dainties. The session was an excellent one. On Sunday our much-loved district superintendent, Dr. N. R. Clay, who had so wisely presided, preached

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an able sermon. Ninety-six partook of the sacrament. Collection, \$20.90. Our Ladies' Aid Society has done much work to the credit of the people of this charge. By the great work of this society new lamps have been purchased and put in one church, some benevolence paid, and some money in treasury to be expended for the benefit of the church building. Too much praise cannot be given this people.—J. W. Golden, pastor.

Natchez.—Members of the St. John Methodist Episcopal Church agreeably surprised me on my return home from Atlanta, Ga., Rome and Jackson, where I spent six weeks with relatives and friends, by giving me a reception, on Wednesday night, July 20. I thank them very much for their thoughtful kindness and shall ever cherish their effort to make me happy. I make special mention of Mrs. S. L. Ross, who worked so earnestly in perfecting the reception.—Mrs. Hattie E. Oates.

Biloxi.—A largely attended concert was given Tuesday night, August 2, for the purpose of raising money to establish a hospital at the place. This concert was under the direction of Mrs. H. W. Wood, assisted by Mrs. D. Hannibal, Mrs. Hollman and Mrs. Lot. Excellent music was rendered by the bands of Biloxi, free of charge; there were also some fine recitations. The Rev. H. W. Wood made a stirring talk. May the Lord bless the working sisters and help them reach their goal.

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Southwestern Christian Advocate

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ROBERT E. JONES, Editor
BATON & MAINS, Publishers

NEW ORLEANS, SEPTEMBER 15, 1910

Vol. No. 44—No. 37

DR. A. E. P. ALBERT CROSSES THE BAR

In the death of the Rev. A. E. P. Albert, D. D., which occurred in this city, Tuesday afternoon, September sixth, at five o'clock, Methodism in the South loses one of its outstanding characters. He was among the first of the colored men to attain prominence in the Methodist Episcopal Church, and as a preacher, debater, editor and college president he was favorably known throughout the Church. He had a strong mind which worked rapidly. The printers never wanted for copy during his administration of the *SOUTHWESTERN*. He would seize upon subjects readily and would write with a startling fluency. So favorably was the church impressed with his editorial ability while filling the unexpired term of Marshall W. Taylor, that he was elected editor by the General Conference held in New York in 1888. He was an expository preacher. He taught the Word with marked success. There was nothing loud and demonstrative about his preaching but he was always convincing and the people heard him gladly.

He first came into prominence in 1884 while the exposition was held in New Orleans representing the colored people on Louisiana Day. The daily papers of that time were loud in their praise of his ability as a thinker and orator. He achieved distinction as a temperance advocate. During his first appointment at Houma, Louisiana, he organized a movement which swept the entire parish of Terrebonne into the Temperance column—the police jury passing a law prohibiting the sale of intoxicants in that parish. This is said to be the first parish or county in the South that declared for total prohibition. He was born a Catholic and reared under Catholic influence but early was attracted to the Methodist Episcopal Church and was faithful to the vows of this church until death. He was a Protestant to the core. Being of French extraction and of Catholic parentage he was a mighty force in planting Methodism in many of the out-of-way places of the State.

Aristides Elphonso Peter Albert was born on a sugar plantation in St. Charles Parish, Louisiana, December 10, 1853. His father was Pierre Albert, Esq., a native of Bordeaux, France. His mother, whom we all love and honor, still lingers with us, an elderly member of Union Methodist Episcopal Church of this city, and is familiarly known as "Mother Oscar."

It was in 1863, when but a boy, in his tenth year, in company with a number of others, he made a dash for liberty, hoping to reach the Union lines, when captured they were much frightened. Not being able to understand the English, speaking the French, or Creole, they attracted much attention. After finding a new home in the city of New Orleans, young Albert set out at once to acquire an education. His first teacher was a colored man, by the name of William Barner.

An interesting incident in his life is told of how he was once pushed by a boy into the Mississippi River and miraculously rescued by a policeman, after it was thought he had perished. He entered the Freedmen's Bureau School in this city and later went to the Laharpe Street Church public School.

From 1872 to 1874 he studied in the Atlanta University, Atlanta, and in Clark University of the same city. After this he studied in the Straight University of this city, and graduated in 1881 with honors. His Alma Mater conferred the degree of D. D., upon him in 1885 and at the same time Rust

this relation he remained until 1906, when his relation was made effective and he was appointed to Plaquemine. The following year he was appointed to Malden Chapel, this city, and from there he was assigned to a chair in the Flint Medical School in 1908, which position he held at this time of his death.

For several years past Dr. Albert practiced medicine with some degree of success. His health failed him a short time ago and he sought recuperation in the nearby resorts but all to no avail. He died in his mother's home.

In describing the closing scene, Dr. Pierre Landry, his pastor, said at the funeral services:

"As grand as he was in life and fame, grander still was he in his last moments on earth. His parting words were to the friends around his dying bed, and to his family: 'Look with me and you will see the gathering of my brethren of the Louisiana Conference who have preceded me to the better land. They are all here. I see also Marcus Dale and Dr. Godman in the distance. Hear me; I shall soon leave these shores. Aristide be a good boy; my wife and dear children be faithful to the church and the cause of Christ, and he'll take care of you when I am gone, and I shall also be interested in your welfare.'"

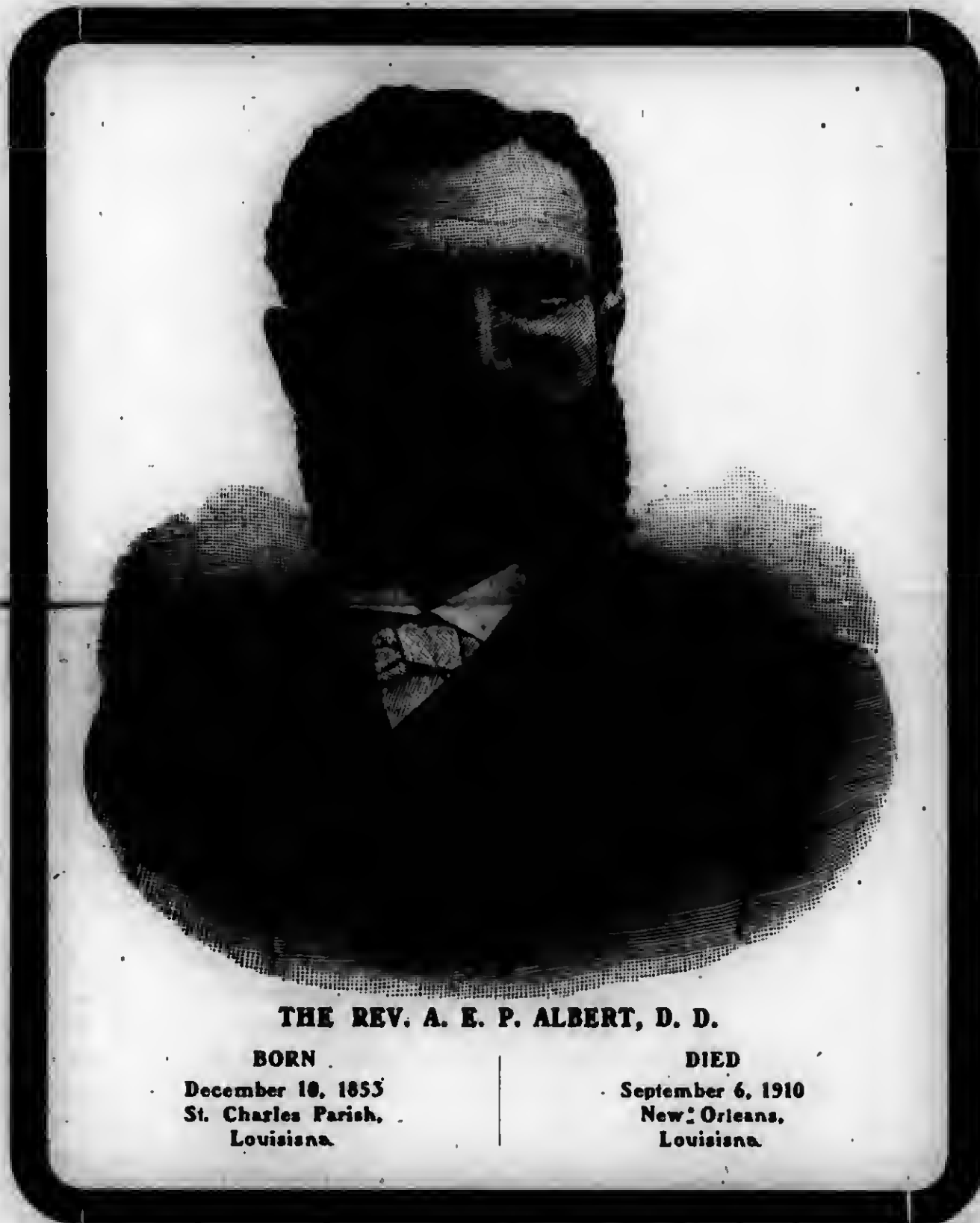
"Just one hour before his death he inquired of his pastor the date of the month, day of the week, the hour of the day. The day being Tuesday he said: 'The detail of my funeral is in your hands and that of my son-in-law Charles Smith, without a change the services must take place on Thursday, the 8th, at 2 p. m., at which I desire the presence of my brethren.'"

"He then shook hands with me and asked for solitude."

The funeral service was conducted from Williams' Chapel, and was in charge of Dr. Pierre Landry, Dr. Albert's last pastor. The Rev. W. R. Butler announced the opening hymn, the Rev. F. T. Chinn lead in prayer, and Dr. A. M. Greene read the Scripture. Dr. Landry delivered the first address. He was followed by the Rev. W. J. M. Price, who gave "Reminiscences of Dr. Albert's Early Ministry." Dr. J. F. Marshall, the pastor of Williams' Chapel read a biographical sketch; The Rev. E. L. Brown spoke of Dr. Albert's relation to the churches of all denominations, and Dr. W. H. Logan spoke of Dr. Albert's relation to the church in general. R. E. Jones delivered the closing address. With Masonic honors Dr. Albert was laid to rest in the Carrollton Cemetery.

The active pallbearers were members of the Masonic Order, while the pastors of the Methodist Episcopal Church of the city constituted the honorary pallbearers.

The *Outlook* is of the opinion that aside from the natural punishment of rioters and participants in lynchings, that the men should be disfranchised. Likely enough these men do not appreciate the value of good government to the extent that disfranchisement would be a deterrent.



THE REV. A. E. P. ALBERT, D. D.

BORN
December 10, 1853
St. Charles Parish,
Louisiana.

DIED
September 6, 1910
New Orleans,
Louisiana.

University conferred the same honor. While editor of the *SOUTHWESTERN* he studied medicine in Flint Medical School graduating with the first class.

He entered the Louisiana Conference at Baton Rouge, in January, 1878, and was stationed at Houma. Two years later he was appointed to Union Church, this city, where he served two years. It was during this pastorate, that Dr. J. C. Hartzell, now Bishop to Africa, called him to the assistant editorship of the *SOUTHWESTERN CHRISTIAN ADVOCATE*. In 1882, he was appointed Presiding Elder of the La Teche District, serving four years. In 1886 he was assigned to St. Paul Church, Shreveport, and served two years, and on the death of Dr. Marshall W. Taylor, then editor of the *SOUTHWESTERN CHRISTIAN ADVOCATE*, was unanimously elected by the Book Committee to succeed Dr. Taylor, on the 15th of September, 1887. In this capacity, Dr. Albert served for six years, being succeeded by Dr. E. W. S. Hammond in 1892. He was again, appointed Presiding Elder and assigned to the North New Orleans District, January, 1893. In this capacity he served three years, going from this District to Principalship of Gilbert Industrial and Agricultural College in 1896.

He was at the head of this school five years after which he was appointed pastor of Wesley Church, this city, in the fall of 1901. After two years at Wesley he took a supernumerary relation, and in

Fraternal Address of Ministerial Delegate to the Canadian Methodist Church

By Freeman D. Bovard, D. D.

Dear Fathers and Brethren:

My credentials have already announced to you the nature of my mission. I esteem it a great honor and a delightful service to convey to the General Conference of the Canadian Methodist Church the fraternal greetings of the Methodist Episcopal Church. The security of the Church is love. Nothing can ultimately prevail against love. Love unfulfilled is sentiment. Love is fulfilled by expressing itself in words and deeds. The personal relation of each individual to our Lord Jesus Christ determines our relationship to each other. If we are vitally and consciously related to Him we are vitally, consciously and fraternally related to each other. It is no fault of his that all the Christian world is not of one denomination, one organization. It is the fault of human nature. The variety of temperament, the degrees of receptivity and susceptibility, the intensity of feeling, the different metaphysical and philosophical perspectives give rise to denominational life, denominational activity. Religion is not alone in these divisive limitations. There is very little axiomatic truth in the world. The mathematician has found about a dozen principles which he is able to state in such a manner as to exclude the problematical elements and command the consent of all mankind. Nearly all truth is dimly and partly seen. The great body of religious truth is not seen but felt. The far greater part of religion lies within the realm of the problematical. Love is one in all ages and among all people. Every universal or primary principle carries with it the possibility and potentiality of variety. The law of growth is one, but the results of that law present a world of variety. Love is primary and fundamental, but it brings forth a forest of metaphysics and philosophies, theories and theologies. In love we are one, in expression we are denominations. The denomination is not an end, but a temporary convenience, an expedient towards an end—a consummation towards which the Christian system is gradually and surely working. It was Daubigne who said, early in the nineteenth century, that, as the sixteenth century had been one of great separation, the nineteenth would be one of great unity. Canadian Methodism has furnished the largest and most concrete example of organic church union. Your leaders were wise enough not to force a mere mechanical union destroying the life, the spontaneous activity of Methodism, vainly imagining that Christian union meant external unity, a mere articulation of mechanical parts. With infinite patience they watched the development of the principle of life. They removed the difficulties, reduced the differences, emphasized the things held in common until the law of life by its own inscrutable chemistry transformed your five Canadian Methodisms into one living, growing, aggressive, harmonious organization. It was Dr. Nelles, one of Canada's noble men, who said Canadian Methodism in five great columns accomplished more in the early pioneer days than it could have done in one column. Union was the result of the widening success of these five great columns of energetic evangelization.

Christian Union is not the result of Ecclesiastical manipulation. It is not made. It is planted, cultivated and it grows. We discover it. The deeper and more primary principles of Church life are spiritual and invisible. The value of the invisible is in its power to rise out of the realm of idealism into the actual and express itself in actuality in a real world. A spiritual union is not complete in itself. The motion and activity of all invisible and spiritual laws are toward concreteness. Any theory or impulse which fails to invest itself in some way in the concrete terms of life is not worth harboring. The mighty men whom God used to unite Canadian Methodism watched with patient care the motions and intentions of the spiritual and invisible law. In California we have a botanical wizard, who unites plants and flowers and fruits with astonishing success. It is said that Mr. Burbank will lie down in his experimental garden and watch, day and night, the tiny intentions of the invisible law of growth. His meals are brought to him, and hour after hour he administers soil and water and heat until he fairly coaxes and teases nature into doing what he wants done. The wild laws of nature,

when left to themselves, will ravel out the highest and best efforts of the agriculturalist. The rose will return to the thorn bush. These laws seem to know Mr. Burbank's voice. They will do almost anything his patient genius asks of them.

It seems to me that in some such way the leaders of Canadian Methodism focalized the laws of friendship and good feeling until a union at the root of Canadian Methodism took place. The Methodist Episcopal Church rejoices with you in that great, imperial feeling, that sense of inner strength, that broad organic Dominion-wide sense of strength and adequacy arising from the Union of Canadian Methodism.

If you are able to unite with the Presbyterian and Congregational denominations, and fuse them into Methodism, and fuse Methodism into them by a process so delicate and so subtle as not to injure their efficiency, the Methodist Episcopal Church will rejoice with you. The genial Canadian climate, instead of being the frosty breath of a glacier, is apparently becoming a rival of California as a health resort. At any rate, it is apparently far more favorable for Church Union than the climate of the United States.

There is no doubt but that we are living in a time of large Catholicity. In spite of these reactions against organic union, Protestantism in the United States and Canada is coming into deep, substantial and enduring unity. It was in 1905 that Church Federation Council was formed. Its meaning has not yet dawned on the world.

The object of this Council is stated as follows:

"To express the fellowship and Catholic Unity of the Christian Churches, to bring the Christian bodies into harmonious service for Christ and the world, and to secure a larger combined influence for the Churches in all matters affecting the moral and physical condition of the people."

It may be some time before this Federation will eliminate the denominational organization. It may be some time before it should eliminate the denomination. That consummation doubtless lies within the horizon of its purpose, and will require much preliminary work. God may be trusted to bring that day in when we are prepared for it. It is certainly wise to do the things nearest at hand.

This new impulse of Catholicity, this mighty union of Protestants, has mingled the life currents of the denominations. A new third something has come into the Christian System by this affiliation of the denominations. No adequate definition of this new power has yet been suggested. We temporarily call it the power of federation, but is more than federation. We call it the fraternal spirit. It is federation, it is fraternity, it is Christian Unity; but it is in essence the power of the spirit of God. The individual believer cannot realize himself in any adequate measure except in terms of catholicity. The citizen is essentially a part of the State. The neighbor is a part of the community. Individuality and Catholicity combine in Christian Unity. The acts and deeds of the Church originate in the individual, but they terminate and have their final cause and fruitage in Catholicity. If we fail to emphasize the importance of the individual, our organic church life will be void of strong leadership and strong personalities. The Church will evaporate its strength in glowing generalities. Its ministry will lack in originality and in the power of initiative. On the contrary, if too much emphasis is put on individuality, to the neglect of co-operation, federation and fraternity, the Church will be void of inspiration, incapable of undertaking the world-wide, race-deep problems.

One of the greatest and most impressive movements in the history of the Church is the Laymen's Missionary Movement. It is a mighty trumpet call to the Church. It is a notice to the whole world that Christ, the Lord, in triumphant majesty, is coming. This feeling of federation sank down into the heart of the Church. For the first time in the history of Protestantism the Church realized its responsibility and its capability. The coming together of these vital individuals in denominational, national and international capacities, in Ecumenical Councils, in Students' Conferences, in World's Sun-

day School Association, in great national and international and world-wide missionary conventions, is one of the most sublime and significant expressions of combined Christianity, Christian collectivism, Church federation, Denominational co-operation, the centuries have ever seen. Love's imperial and luminous banner has been lifted high, and its radiance has fallen far out over the darkness of the world. This sense of Catholicity has quickened and inspired the Church, but it must be followed by a new and powerful emphasis on individuality, individual responsibility. This tremendous impulse will vanish in a cloud of fiery idealism, unless supported by personal and individual sacrifice and service.

The Church needs the collective sense of power, the impact of numbers, the combined and unified effort of all believers to take this world for Christ; and yet nothing is truer than the futility of all this Catholicity without the sacrificial consecration of the individual. It may look like standing a cone upon its apex, but it is not. The constituents of this vast pile of masonry are not brotherhoods, but brothers; not denominations, but denominators; not unions, but units. The song and rhythm of numbers are significant only in proportion to the intelligence, the culture, the capacity, the force, the area of the personalities composing those federations.

Mingling of Citizenship

In some large and very real sense Canada and the United States are not foreign countries to each other. In language, in literature, in ideals, in customs and in religion we are one. For many decades a volume of more than 50,000 Canadian citizens annually poured over the boundaries into the United States. Without difficulty they coalesced in the citizenship of the United States and lived happily and loyally under the Stars and Stripes. Tens of thousands of Canadians are citizens of the United States. It is estimated that over 200 professors in our colleges and universities are Canadians. One-sixth of all the Canadians coming from Ontario are Methodists, an average of one-thirteenth of all the Canadians who come to the United States are Methodist. This is no small asset. This condition of things went on until the annual increase of Uncle Sam's population from Canada reached about 80,000. That was all very well for us.

It was in 1896 when that keen-eyed and shrewd Canadian, Clifford Sifton, came to the throne of power as Minister of the Interior. His first problem was to turn this tide of citizenship back into Canada. Mr. Sifton was a genius in organization, possessed of boundless faith in the great Northwest. He had inexhaustible energy, his measures and strategy were Napoleonic. When Uncle Sam rubbed his eyes and looked about he found this Canadian Yankee by a system of advertising unexcelled had walked away with 500,000 American farmers, each with an average of \$1,000 in his pockets. The emigration of these farmers from the Dakotas, Minnesota, Michigan, and from every State in the Union, except Arkansas (doubtless the famous Arkansas Traveler will yet arrive), was a sudden and startling surprise to the United States. Since 1906, according to the Commissioner's report, 272,609 American citizens have made their homes in the great Northwest under the generous folds of the British Jack. These American citizens have been so generously treated, given such a warm Canadian welcome, that the chances of their return are rapidly decreasing. This movement of American citizenship stirred Great Britain and all Scandinavia. In thirteen years Canada has had a unique revenge upon the United States. Some of the Canadian prophets have estimated that, before this Northwest country has been exhausted, 5,000,000 American citizens will be safely gathered under the impartial and inflexible administration of the Dominion's most admirable laws. If Mr. Sifton's policy continues the annexation of the United States is only a question of time. It must not be overlooked that, of this vast throng of experienced farmers going into Canada, fully one-twentieth belong to the Methodist Episcopal Church. This is some compensation for the Canadians gathered into our own communion. We are not surprised to hear Sir Wilfred Laurier, your great Premier, as he saw 200,000 English-speaking, English-

educated, English-financed immigrants pouring over the boundaries, swarming through gateways into the Dominion, say: "This is Canada's century!"

Canadian Democracy

The Canadians who come to the United States in both Church and State are intense, if not ultra democrats. We express the hope that the Americans who go to Canada will be imperialists of the same degree of inflexibility. It would naturally be expected that the Canadians, coming from a monarchical form of government, no matter how liberal, would be amazed at the *laissez faire* conditions of things social, industrial and political prevailing in the United States. On the contrary, we find them full of referendum, governmental control, conservation of natural resources. The Canadian Methodists want to elect presiding elders, elect the general superintendents for a term of years. They want a stationing committee, lay representation in the annual conferences.

When this Canadian democracy becomes acute we we have found at least one way to arrest its development, and this is to appoint these Canadian Methodists, suffering from an excess of democracy, to the office of district superintendent or elect them for life to the Episcopacy. That usually makes them permanently imperialistic. Then they believe in a constitutional monarchy with an emphasis inherent. You take a genuine Canadian Methodist democrat, invest him with responsibilities, and you have one of the most tenacious, aggressive and effective pieces of ecclesiastical mechanism yet constructed.

Labor Problems

Civilization has a new problem or a new phase of an old problem. There is a labor problem as the world very well knows. Taking away all the ridiculous excesses on both sides what have we left? This root idea: Labor has been educated and elevated. The volume of life for the average laborer has been increased a hundred fold in a quarter of a century. The length of years has been increased by the science of higher and better living. The volume of intellectual life has grown until education is a necessity. Laboring men have tasted and felt the world-wide vibrations of a new life. Nothing could be more absurd than the idea that the Church of Jesus Christ did not rejoice in this great fact. That has been the passionate prayer of Methodism since the day when John Wesley and George Whitefield spoke to thousands of miners who stood about them with black, grimy faces down which the tears ploughed their way. There is no organization on earth today so intensely loyal to the working men as the Methodist Church in all lands. It is just possible that we have placed too much emphasis in later years upon the excesses and follies and injustices attending this vast labor upheaval. If so it should be corrected by coming at once into vital relationship, and fundamental principles of righteousness underlying it. We have greatly suffered by the inevitable but superficial exploiter. He is often a shallow thinker, and the suspicion has sometimes been forced upon us that all intellectual movement has been suspended. These exploiters both in the church and in labor organizations have sown the field of opportunity with thorns and thistles. The churches in the United States have decided to employ only capable methods, and adequate agencies to correct this misrepresentation. The Methodist Episcopal Church has organized the Methodist Federation for Social Service. Its object is expressed as follows:

"The deepening within the Church the sense of social obligation and opportunity, to study social problems from a Christian point of view, to promote social service in the spirit of Jesus Christ."

The solution of the labor problem is not in any policy of aloofness or coldness or ecclesiastical pride. The Church cannot plead that it deals only with fundamental principles. The one thing which inheres in a fundamental principle is the universality of its application. It is the element in the fundamental principles of the Gospel that differentiates it from the iridescent dreams of a worthless idealism. It is right that we preach personal regeneration, reconciliation and sanctification, but we must preach these fundamental doctrines as being capable of translation into concrete, practical activities of life. Aloofness is not the solution of the labor problem.

Commission which tears up the roots and incentives of honest industry, paralyzing the energies and activities of mankind, nor yet a collectivism where the individual is smothered, where all initial and

comparative efforts are discredited, is the solution of the labor problem. The ultimate end, the final state of society where all inequalities are balanced, where the volume of life reaches the maximum, no matter what the intermediate steps, is a universal brotherhood. The Methodist Episcopal Church has declared itself in the following explicit language and so far as I know no complaint from any quarter has been heard:

For equal rights and complete justice for all men in all stations of life.

For the principles of conciliation and arbitration in industrial dissensions.

For the protection of the worker from dangerous machinery, occupational diseases, injuries and mortality.

For the abolition of child labor.

For such regulation of the conditions of labor for women as shall safeguard the physical and moral health of the community.

For the suppression of the sweating system.

For the gradual and reasonable reduction of the hours of labor to the lowest practical point with work for all; and for that degree of leisure for all which is the condition of the highest human life.

For a release from employment one day in seven.

For a living wage in every industry.

For the highest wage each industry can afford and for the most equitable division of the products of industry that can ultimately be devised.

For the recognition of the Golden Rule and the mind of Christ as the supreme law of society and the sure remedy for all social ills.

This is the platform of the Methodist Episcopal Church adopted at the last General Conference. It is all included in the universal law, "Thou shalt love thy neighbor as thyself." Beyond that the Church cannot go, a lower standard is unworthy of any church aspiring to represent the mind of Jesus Christ.

Temperance Problem

In the United States there has been a general awakening on the subject of Temperance. It was during the reading the temperance paragraph of the Episcopal address that the General conference at Baltimore reached the highest point of enthusiasm. In response to the sentence "There must not be any reaction from the wrath with which all good Christian citizens pursue this law breaking and murderous traffic" that the whole General Conference arose in one tremendous burst of enthusiastic purpose and pledged itself to renew the battle against this greatest enemy of society. This question I cannot command the time to discuss. In spite of the fact that San Francisco has some moral delinquencies it has a temperance record. Immediately after the great earthquake and fire of April 18, 1906, it was absolutely "dry" for a period of 79 days. The record shows that crime was practically unknown during those prohibition days. The saloons in San Francisco were opened July 5th and in one week 6,000 revolvers were sold. In the first 80 days immediately thereafter there were 83 murders and thousands of lesser crimes committed. The temperance problem has long since passed the theoretical stage. In Stockholm during the great strike of 1909 all saloons were shut down and the magistrates and courts were idle. The Panama Canal Zone is "dry." Sanitary laws are easily enforced and crime and vice are practically unknown. It may be a source of pleasure for you to know that 62,211,640 American citizens in the United States are living under local option laws and that 14,913,590 of our countrymen are living under absolute prohibition. There are 41,557,516 living in "dry" territory, almost one-half the entire citizenship. There is not a power in the United States more determined and more in earnest in this struggle with the Liquor power than the Methodist Episcopal Church.

World Problems

The Church in some large way is facing the powers of darkness and preparing to grapple them. Japan will not long be content with Shintoism. She must abandon the sincerity of her high purpose or accept Christianity. Korea's only hope is admittedly Jesus Christ. The Chinese, the Saxons of the Orient, are finding national coherency in Christianity ideals. India devitalized by centuries of dreary dreams, is looking to Christ alone for recognition. Western Asia is sick of the tottering despotism and is stirring toward a constitutional and tolerable basis of civil government. Romanism in Europe, honey-combed with Modernism, is compelled

to loosen its grasp on civil authority. France is free. Spain is fermenting toward freedom. Germany, the home of Martin Luther, compelled the Vatican to withdraw its offensive and bitter encyclical. The Diet of Worms was not able to compel Luther to abandon his thesis, but Luther's country compelled the only infallible piece of human nature extant to withdraw and take back his infallible utterance. South America and Mexico are wide open to the preaching of a free Gospel. "Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, and the King of Glory shall come in." The whole world challenges the Church. These great, nationwide opportunities parade in gigantic proportions before the Church and defy the Church and defy the Christian world. It takes a stout heart, like that of your own great Sutherland, your own Carman, to lead the Church against the malt-rienzied but broken heathen world. Think of our problem at home. The Church must support itself. It requires thousands of tons of coal to push the great steamers across the ocean. It required hundreds of millions of dollars to carry the Methodist Episcopal Church across the years of a single generation. The Methodist Episcopal ship alone cost \$174,039,922. It has on board 19,495 pastors at a salary of about \$900, at a cost of \$13,428,604. It has a total membership of 3,442,613. Add to this a number of Sunday school scholars and teachers and you gather the idea of the annual expense in money and activity to maintain the Church itself. The financial burden great as it is, is not the greatest. Think of framing and harmonizing and buliding together the convictions and keeping out contagious moral diseases from among so many. Generation after generation must be cared for. The Church must have also an educational equipment. The Methodist Episcopal Church has 53 Colleges and Universities, with \$17,307,213 endowment, 20 Theological Seminaries and their endowments and the 77 foreign schools, we find that we have in all 203 institutions with an endowment of about \$25,500,000. This tremendous expense rests upon the heart of the Home Church in order to provide for its maintenance.

One must not overlook the real difficulties in providing for home missionary work. The foreign non-English speaking thousands who arrive in America every year is in itself a problem not easily overestimated. To this must be added the enemies of the Church fighting at close range. They are not torpid, superstitious pagans. They are trained in all the arts of civilization. They are entrenched in commerce, in trade, in politics, they understand argument, they are conscienceless, sinners against light, steeped in selfishness and sordid mammonism. It is admitted that it is not easy to rip up the old hatchways and the rookeries of the non-Christian world and lay new foundations and build for them a new civilization, construct new altars, new shrines.

It is not easy to break up the concrete walls of heathen masonry which have stood against the grind and impact of centuries, and yet China has changed more socially, educationally, and politically in the last twenty years than she changed in the preceding 1,000 years. What shall be said of Japan? It is evident that heathenism may be suddenly broken by a train of providential events. The conditions antagonistic to the Church at home are capable of the more deadly work. The statement of our Methodism are seeing clearly that Home Mission problems cannot be neglected. The great cities must be penetrated. Vice is self destructive, but it is also contagious and spreads rapidly upward in the live tissues of the social order. The Home Mission problem is also a world problem.

Equipment for the Struggle

First among the forces furnished by the Methodist Church for this final struggle of evangelization is a divinely ordained ministry. Mr. Wesley never performed a greater act than when he ordained Dr. Coke and authorized him to ordain Bishop Asbury. Somewhere Matthew Arnold says of Wordsworth, that nature literally took the pen out of the poet's hand and wrote her own ideas by her own sheer elementary force. In no part of Mr. Wesley's career is his faith in God so bold and so crystal clear as when he stood before the throne of God, after four years of baffling and hesitancy, listening to the timid wailing of his brother Charles, and pleading only the necessity of the men in the American wilderness, decided to found a ministerial order. In the light of the years we cannot see that the act

(Continued on Page Seven.)

THE CHRISTIAN LIFE

If I Were a Voice

By Charles Mackay

If I were a voice—a persuasive voice—

That could travel the wide world through,
I would fly on the beams of the morning light,
And speak to men with a gentle might,
And tell them to be true.
I'd fly, I'd fly, o'er the land and sea,
Wherever a human heart might be,
Telling a tale or singing a song
In praise of the right—in blame of the wrong.

If I were a voice—a consoling voice—

I'd fly on the wings of the air;
The homes of sorrow and guilt I'd seek,
And calm and truthful words I'd speak,
To save them from despair.
I'd fly, I'd fly, o'er the crowded town,
And drop, like the happy sunlight, down
Into the hearts of suffering men,
And teach them to rejoice again.

If I were a voice—an immortal voice—

I'd speak in the people's ear;
And whenever they shouted "Liberty"
Without deserving to be free,
I'd make their mission clear.
I'd fly, I'd fly, on the wings of day,
Rebuking wrong on my world-wide way,
And making all the earth rejoice—
If I were a voice—an immortal voice.

—in "Our Dumb Animals."

If I were a voice—a convincing voice—

I'd travel with the wind;
And whenever I saw the nations torn
By warfare, jealousy or scorn,
Or hatred of their kind,
I'd fly, I'd fly, on the thunder crash,
And into their blinded bosoms flash,
And all their evil thoughts subdued,
I'd teach them Christian brotherhood.

If I were a voice—a pervading voice—

I'd seek the kings of earth;
I'd find them alone on their beds at night,
And whisper words that should guide them
right,
Lessons of priceless worth.
I'd fly more swift than the swiftest bird,
And tell them things they never heard,
Truths which the ages for aye repeat,
Unknown to the statesmen at their feet.

Love the Response to God

Invocation

Today I must work with others and meet the problems of my common toil, dear Father! Furnish me ere the day begins with the strong armor of love. Thou must love me if I am to be kept from evil and made strong to perform my tasks; help me also to love others, that I may strengthen them and be made valiant myself. Amen!

Scripture

"We love, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also."—1 JOHN 4: 19-21.

MEDITATIONS

I—The Warrant for Love.

The old translation read: "We love him because he first loved us." The revision gives us a still more precious truth. Not only do we love God because he first loved us; but all human love is reaction to the stimulus of the divine love. That we love any one or that we love at all is due to the primary activity of the divine love upon us. So the whole sphere of Christian affection is bounded and made possible by the outpouring of love of God for us. It is more than the mere imitation of God's gracious gift; it is the response of that which is divine in us to the evoking love of the Father's heart.

II—Loving the Visible and Invisible

Which is the easier? The text does not declare it. At first glance it might seem as if the difficult thing might be to love the unseen Father rather than the visible brother. Practically, however, this is not the case. We know each other so well! All our faults are so clearly revealed in the family life! It is often easier to love the distant person or object in the glow of the romance and the far-away glory. The severest test of love is when it is exercised upon the visible, imperfect and sometimes irritating brother at our side. If we cannot love him, let us not speak of loving the invisible Father, whose perfection and boundless grace is enough to win us to love's full exhibition. If we can love the somewhat unlovely brother, then indeed may we

be sure that we can love the perfect Father who perfectly loves us.

III—The Commandment is from the Father

We are not bidden to love our brethren by even the best and wisest men who speak through a wise, good law. The commandment is from the Father himself, and we cannot do less than obey it with glad hearts. In that commandment speaks the very nature of the Father. What he bids us do is in accord with what He is. We see why He bids us love our brethren; it is because He fully loves us before ever the Commandment is given. God asks us to do nothing which He has not done. Does one of our brethren seem ill suited to evoke our love? Yet God loves us; and were we worthy of His affection? Because He loves us in our sin, we surely can love our brethren. The law is logical. It springs from the heart of God.

Prayer

Thanks be unto Thee, O God, for the love that holds me and mine in the ceaseless embrace of Thy good care! How it has upheld me in the past. How it is beneath me now. How it assures me as I go forth to meet the new day and its duties. Give me the strength to love those duties whose paths verge near mine while I journey forward. In the neglected and forbidden ones may I see the objects of Thy affection and make them also mine. May I see how the world is redeemed and made beautiful by love; and then may I also help to beautify and save it because I answer the impulse from my Heavenly Father's heart. Amen!—*Zion's Herald*.

Ask

BY THE REV. W. R. CHASE, D. D.

Matthew seven seven is both a gracious promise and at the same time an indication of man's dependence upon God.

The dependence of our children upon us is used to illustrate our dependence upon God. And as we give them as they ask bread for bread and fish for fish God stands ready to give us what we ask. Not only so but He pledges to give us more freely than we give our children.

Promises made elsewhere may refer to spiritual gifts alone but here temporal wants are what are

promised. It may be the range here is restricted to needs only but it covers them. This verifies David in his confidence as expressed in the twenty-third Psalm, "The Lord is my shepherd; I shall not want." So long as God promises to give us food for the asking want is impossible.

Gill in commenting on this says: This is to be understood of acknowledging God in prayer for such things as are wanting; whether of a temporal nature as food and raiment which Christ in the preceding chapter had warned against an immoderate and anxious concern for; or of a spiritual nature. And such who ask according to the will of God, in the name of Christ and under the guidance of the Holy Spirit shall have what they ask for, not as they deserve, but as a free gift.

Barnes says: "It is implied that we ask things which it may be consistent for God to give."

In the main we agree with these two commentators in what they say about this. But why not stick to the text which is not ambiguous. It says, ask. No one can doubt but that what we ask must be consistent with the will of God as Mr. Barnes explains it must be, and asked according to His will under the guidance of the Holy Spirit as Mr. Gill says, but the text says neither. It simply says, ask. If any explanation had been needed Jesus, it is fair to presume, would have given it. "Under the guidance of the Holy Spirit" one could not ask otherwise of their earthly parents. And in the case of the children of God the Spirit is set to reveal what God's will for us is.

Mr. Wheeldon on this text says: The only limitation in our asking is that we confine ourselves to the proper relation of the child. Another commentator says: Of course it is presumed that he asks aright, that is in faith and with an honest purpose to make use of what he receives.

Again I say why not stick to the text. Earthly children confine themselves to their proper relation of children and ask to use. Children of God will do no less. To do otherwise is to lose their standing and forfeit their claims. Such of course will not receive. The children of God are keen to maintain their proper relation with their Heavenly Father. Those that do according to this text need have no fear as to the outcome of what they ask in line with it for what they ask they will be given and that more freely than earthly parents give their children.

The text has no strings on it. If you are a child of God ask for what you need and it shall be given you, bread for bread, fish for fish, an egg for an egg, 'good things.' Luke says, the Holy Spirit. They who have the Holy Spirit are of all things possessed. There can be no want of any good thing to such.

The preceding verse, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine" is assurance that God will give us what we ask. Dogs do not ask holy things nor swine pearls but they ask for what they need. We in our short sightedness may, owing to our human limitations, throw before them what would be as pearls or holy things, but they are not acceptable to them so they turn and rend us or trample them under their feet. But while we make such a mistake in giving them God never will so mistake in giving us. But the main point is they ask us for such things as they can use and need, food, drink, shelter, and refuge; if we give them other things that we might in our indiscreteness give and evidence their displeasure by trampling even holy things or pearls under their feet. Dependent upon us, as they are in part, they ask for needed things and so will the children of God ask of Him. That is what that verse teaches.

Be in the Spirit, praying in the Holy Spirit, a child of God then have no hesitancy in accepting this promise at its full face value. Otherwise you risk doubting the sincerity of Jesus. He made the promise and I am sure is able to meet it. This promise covers every need that any child of God may have in any strait that may cross his pathway at any period of his earth life. "Ask, and it shall be given you."

As a stern sentry this promise stands at our door and as the angel with the flaming sword at Eden's gate forbade the entrance of the sinner so it forbids the entrance of that which sin bred, gaunt want.

It is the "open sesame" to the storehouse where in easy reach under no lock or key is man's supply for all his needs.

"The young lions do lack, and suffer from hunger, but they that seek the Lord shall not want for any good thing."

"Southwestern Self-Support League"---A Forward Movement

Never has an appeal in behalf of the SOUTHWESTERN met with a more general and enthusiastic response. Evidently the SOUTHWESTERN is upon the hearts of our Pastors. District Superintendents and Pastors are wide-awake and pledge themselves to days of honest endeavor for Self-Support. Below are given the names of Pastors who joined the "Self-Support League" the first week. We hope to enroll as many more the next week. Brother Pastor join in the movement. Lend a hand. Send in your card today.

ATLANTA CONFERENCE

PASTOR.	DISTRICT.	DATE.
B. A. Johnson—Gainesville		Oct. 30
W. T. Brantley—Rome		Nov. 27
E. D. Petty—Rome		Nov. 13
J. C. Stacy—Atlanta		
E. A. Allison—Gainesville		Oct. 16
J. H. Brandon—Gainesville		Oct. 30

CENTRAL ALABAMA CONFERENCE

W. H. Jordan—Marlon	Oct. 30
J. W. Landrum—Montgomery	Oct. 9
F. E. Wynn—Anniston	Oct. 16-30
E. L. Gary—Huntsville	Oct. 16
G. W. Reeves—Montgomery	Oct. 30
J. W. Smith—Montgomery	
N. J. Adams—Montgomery	
Jatt Ellis—Montgomery	
A. G. Glenn—Marlon	Oct. 16
R. R. Williams—Opelika	Oct. 30
John A. Harris—Anniston	Sept. 25
G. W. Mann—Birmingham	Sept. 25
F. J. Brown—Anniston	Oct. 16
C. C. Dumas—Marlon	Sept. 19
O. Nelson—Montgomery	Oct. 30
G. W. Lewis—Montgomery	Oct. 16
P. P. Wright—Huntsville	Oct. 16
Wm. Perry—Anniston	Oct. 30
Cain Rogers—Montgomery	
J. W. Wright—Anniston	Sept. 25
J. T. M. Willis—Birmingham	Oct. 23
J. C. Chuman—Montgomery	Oct. 23
G. W. Mann—Birmingham	Oct. 2

CENTRAL MISSOURI CONFERENCE

F. S. Bowles—St. Joseph	Sept. 18
A. J. Williams—Sedalia	Oct. 30
R. Davis—St. Joseph	Oct. 9
L. Woolrich—St. Joseph	Oct. 9
J. D. Evans—Mexico	Oct. 23
J. M. Harris—Mexico	Sept. 25
E. A. Graham—St. Louis	Nov. 27

DELAWARE CONFERENCE

I. D. Pitts—Centerville	Oct. 16
C. W. Pullett—Centerville	Oct. 2
E. E. Rogers—Salisbury	Oct. 16
G. B. Coleman—Cambridge	Oct. —
J. W. Cook—Cambridge	Oct. 25
J. H. Blake—Philadelphia	Oct. 9

EAST TENNESSEE CONFERENCE

W. E. Mitchell—Welch	Oct. 2
F. A. Hatcher—Chattanooga	Sept. 25
E. H. Forrest—Bristol	Sept. 25
J. F. Prigmore—Bristol	Sept. 25
Charles H. Hurd—Pulaski	Oct. 30
J. M. Watson—Pulaski	Sept. 25-Oct. 9

FLORIDA CONFERENCE

O. F. Niblack—Gainesville	Oct. 23
J. F. Elliott, D. S.—Gainesville	Sept. 25
Albert Emanuel—South Florida Mission	Nov. 20
S. A. Huger—South Florida Mission	Oct. 30

LEXINGTON CONFERENCE

W. W. Locke—Maysville	Oct. 16
Wm. J. White—Ohio	Nov. 27
George A. Sissle—Ohio	Oct. 23
John B. Redmond—Ohio	Oct. 23
J. E. Burton—Ohio	Oct. 23
Joseph Courtney—Ohio	Oct. 16
T. S. Fergueon—Ohio	Oct. 22
E. W. Kinchen—Ohio	Oct. 16
E. A. White, D. S.—Ohio	Oct. 16
John W. Robinson, D. S.—Louisville	
G. W. Harris—Louisville	Oct. 16
Joel C. Carson—Indiana	Oct. 2
F. P. Robinson—Indiana	Oct. 2
W. Singleton—Indiana	Oct. 2
James Allen—Indiana	Oct. 9
A. R. Fletcher—Maysville	Oct. 16
E. O. W. Simmons—Maysville	Oct. 23
W. A. Hinton—Maysville	Oct. 30
P. T. Gorham, D. S.—Lexington	
I. F. White—Indiana	Oct. 30

LINCOLN CONFERENCE

A. F. Lane—Muskogee	Oct. 16
A. Faulkner—Topeka	
T. R. Wamble—Muskogee	

LITTLE ROCK CONFERENCE

J. H. Hatchell—Little Rock	Oct. 16
S. McDonald—Little Rock	Oct. 23
A. R. Ray—Little Rock	Oct. 16
W. J. Donaldson—Little Rock	Sept. 25

PASTOR.	DISTRICT.	DATE.
S. J. Brown—Forrest City		Oct. 2
B. F. Young—Forrest City		Oct. 2
J. T. Hawkins—Forrest City		Oct. 30
D. H. E. Harris—Fort Smith		Oct. 31
Charles H. Royston—Pine Bluff		
J. W. Williams—Pine Bluff		Oct. 2
C. H. Morrell—Clow		Oct. 9
Lee Nelson—Clow		Nov. —
Phillip Owens—Clow		
G. W. Thompson—Clow		Oct. 30

LOUISIANA CONFERENCE

T. A. Jackson—Lake Charles	Oct. 9
J. B. Johnson—Lake Charles	Oct. 23
Norman Ford—Lake Charles	Oct. 16
S. M. G. Taylor—Lake Charles	Oct. 16
T. A. Hampton—Alexandria	Oct. 9
L. L. Green—Alexandria	Oct. 23
J. C. Brown—Alexandria	Oct. 23
C. D. C. Bryan—Alexandria	Oct. 23
F. M. Lashington—Alexandria	Oct. 23
B. F. Branch—Alexandria	Oct. 23
D. G. Taylor—Alexandria	Oct. 16
S. A. Davis—Alexandria	Oct. 16
J. E. Rolax—Baton Rouge	Oct. 23
J. H. Thompson—Baton Rouge	Oct. 23
N. McNeal—Baton Rouge	Oct. 9
J. A. Barnes—Baton Rouge	Oct. 23
J. D. H. Frazier—Baton Rouge	Oct. 23
H. Daniels, D. S.—Baton Rouge	
J. D. Banks—Baton Rouge	
W. L. Amos—Baton Rouge	Oct. 30
J. O. Brown—Monroe	Oct. 16
H. C. Wilson—Monroe	
S. McGruder—Monroe	Oct. 9
E. D. Powell—Monroe	Nov. 20
G. W. Banks—Monroe	Oct. 30
W. J. M. Price—North New Orleans	
C. E. Bradford—North New Orleans	Oct. 23
D. J. Price—North New Orleans	Oct. 30
Charles C. Landry—North New Orleans	Oct. 30
P. W. Clark—North New Orleans	Oct. 9
F. T. Chinn—North New Orleans	Sept. 25
I. B. Henderson—North New Orleans	Oct. 23
N. R. Randolph—Shreveport	Oct. 9
F. R. Butler—Shreveport	Oct. 9
P. C. Colton—South New Orleans	
A. B. Harris—South New Orleans	Oct. 30
D. S. Sloan—South New Orleans	Oct. 23
O. J. Harvey—South New Orleans	Oct. 9
A. C. Mitchell—South New Orleans	Oct. 16
T. F. Robinson—South New Orleans	Oct. 9
Thomas W. Williams—South New Orleans	Oct. 30
T. P. Norris—South New Orleans	Oct. 23
H. A. Sorrell—South New Orleans	Oct. 23
W. A. Hilton—South New Orleans	Nov. 20
W. R. Butler—South New Orleans	

MISSISSIPPI CONFERENCE

D. Ray—Brookhaven	Oct. 23
E. M. Dukes—Brookhaven	Oct. 16
H. J. Jordan—Brookhaven	Oct. 23
H. W. Woods—Gulfport	Oct. 30
J. B. Brooks—Gulfport	Oct. 16
J. E. Holmes—Gulfport	Oct. —
E. H. Langston—Gulfport	Oct. 23
J. I. Garrett—Gulfport	Oct. 16
S. H. Cannon, D. S.—Gulfport	Oct. 30
J. C. Houston—Gulfport	Oct. 23
C. W. Ivy—Hattiesburg	Oct. 16
W. A. White—Hattiesburg	Oct. 30
I. L. Pratt—Hattiesburg	Oct. 30
D. F. Dudley, D. S.—Hattiesburg	Oct. 23
R. L. Tate—Jackson	Oct. 16-23
I. S. Thomas—Jackson	Oct. —
J. K. Comfort—Jackson	Oct. 16
H. May—Jackson	Oct. 16
P. R. Crump—Meridian	Oct. —
R. Howze—Shubuta	Oct. 16
W. N. G. Lipscomb—Vicksburg	Oct. 31
W. A. Oates—Vicksburg	Oct. 16
C. H. Brown—Vicksburg	Oct. 30

NORTH CAROLINA CONFERENCE

M. Mundy—Wilmington	Oct. 23
G. W. Bowers—Wilmington	Oct. 23
R. B. Rhyne—Western	Oct. 23
A. G. Jenkins—Western	Oct. 30
S. L. May—Winston	Oct. 30
B. F. Thomas—Greensboro	Oct. 30
C. I. Withrow—Greensboro	Oct. 19
L. D. McQueen—Wilmington	Sept. 18
J. D. Hairston—Wilmington	Oct. 23
R. J. Shipp—Western	Oct. 30
A. E. Robinson—Western	Oct. 9
J. W. Welle—Winston	Sept. 25
C. W. Walton—Western	Sept. —
W. P. Hayes—Wilmington	Sept. —

SAVANNAH CONFERENCE

J. C. Williams—Waynesboro	Oct. 9
Isaac T. Giver—Savannah	Oct. 16
J. H. Pinkney—Waynesboro	Oct. 9
P. B. Gibson—La Grange	Oct. 23
W. M. Bellinger—Waynesboro	Sept. 18
A. P. Gilliard—Waynesboro	Oct. 23
M. P. Moore—La Grange	Oct. 23
P. W. Roch—Savannah	Oct. 30
R. R. O'Neal—Waycross	Oct. 30

SOUTH CAROLINA CONFERENCE

PASTOR.	DISTRICT.	DATE.
J. C. Burch—Greenville		Oct. 23
J. R. Townsend—Orangeburg		Oct. 23
J. A. Gary—Bennettsville		Oct. 30
Isaac Myers—Sumter		Oct. 16
S. A. Funches—Beaufort		
A. D. Harris—Spartanburg		Oct. 23
B. F. Gandy—Orangeburg		Oct. 9
J. H. Johnson—Orangeburg		Oct. 16
C. C. Robertson—Bennettsville		Oct. 23
J. E. C. Jenkins—Greenville		Sept. 25
Thomas Sims—Sumter		Oct. 30
W. G. Valentine—Greenville		Oct. 16
W. M. R. Eaddy—Orangeburg		Oct. 2
W. H. Redfield, D. S.—Sumter		Oct. 10
L. L. Thomas—Greenville		Oct. 30
J. B. Thomas—Sumter		Sept. 25

TENNESSEE CONFERENCE

Wm. A. C. Travis—West Nashville	Oct. 16
A. Ransome—Nashville	Sept. 18-25
L. M. Moons—West Nashville	Oct. 16
M. Williams—Cumberland	Sept. 25
W. H. Tuner—West Nashville	
E. J. Ridick—West Tennessee	Sept. 25
J. B. Booth—Cumberland	Oct. 23
Thos. M. Johnson—Nashville	Oct. 23
C. P. R. Woodson—Nashville	Sept. 25
J. L. Neal—West Tennessee	Oct. 23
S. M. Carmichael—Cumberland River	Sept. 25
J. B. Bradford—Cumberland River	Oct. 23
A. Wooten—Nashville	Oct. 23

TEXAS CONFERENCE

E. H. Holden—Marshall	Oct. 9
M. Fountain—Huntsville	Oct. 30
W. A. Parks—Paris	Oct. 30
Freeman Parker—Navasota	Oct. 9
J. Jones—Paris	Oct. 23
S. A. Kelly—Navasota	Oct. 30
James I. Gilmore, D. S.—Paris	Sept. —
G. W. Gill—Palestine	Sept. Oct.
J. F. Barnes—Beaumont	Oct. 23
M. C. Gillispie—Navasota	Sept. 25
H. J. Mason—Navasota	Sept. 18

UPPER MISSISSIPPI CONFERENCE

S. H. Nevils—Clarksdale	Oct. 9
G. W. Baker—Aberdeen	Oct. 30
D. D. Shelly—Clarksdale	Oct. 30
J. M. Thompson—Starkville	Oct. 16
S. M. Harnon—Holly Springs	Oct. 9

UPPER MISSISSIPPI CONFERENCE

J. M. Marsh—Aberdeen	Oct. 23
N. H. Isom—Tupelo	Oct. 30
W. C. Hilliard—Holly Springs	Sept. 25
J. W. Johnson—Tupelo	
W. H. Jordan—Greenville	Oct. 16
E. C. F. Troupe—Starkville	Oct. 30
J. W. Golden—Holly Springs	Oct. 23
S. T. Walker—Holly Springs	Oct. 9-16
L. A. Armstrong—Tupelo	Sept. 25
D. D. Reid—Tupelo	Sept. 25
M. C. McEwen—Greenville	Oct. 30
Wm. Campbell—Winona	Sept. 25
H. Y. Sauter—Winona	Oct. 16
N. R. Clay—Holly Springs	
J. M. Nevils—Starkville	Oct. 16-23
A. D. Sherman—Tupelo	Sept. 18
E. J. Turner—Holly Springs	Sept. 25
J. W. Winbueh—Holly Springs	
J. H. Everett—Starkville	Nov. 20
G. H. Horny—Starkville	Sept. 18
Fred H. Bunton—Winona	Oct. 23

WASHINGTON CONFERENCE

G. B. McLean—Staunton	Oct. 9
J. W. Booker—Washington	
John J. Cecil—Annapolis	Oct. 16
J. W. Hollins—Washington	Oct. 30
H. A. Carroll—Annapolis	Oct. 9
J. H. Keets—Staunton	Oct. 9
L. C. Chase—Alexandria	Oct. 30

WEST TEXAS CONFERENCE

A. T. Jackson—Dallas	Sept. 18
A. Johnson—San Antonio	Oct. 23
M. S. Jordan—Columbus	Oct. 16
J. S. Medlock—Austin	Oct. 2
Harry Swann—San Antonio	Oct. 9
W. B. Lott—Austin	Oct. 16
W. M. Mooney—San Antonio	
A. Brown—San Antonio	Sept. 25
M. C. Cavines—San Angelo	Oct. 16
W. E. Black—Columbus	
C. H. Franklin—San Antonio	Sept. 18
J. W. Wormly—Columbus	Sept. 25
J. W. Wright—San Antonio	Oct. 9
P. B. Bennett—Waco	Oct. 30
E. Henderson—Waco	Oct. 30
D. F. Vance—Austin	Oct. 16
A. L. Cooper—San Angelo	
B. J. Goff—Waco	Sept. 18
L. H. Richardson—Waco	Oct. 2
N. J. Moore—Waco	Oct. 18

Temperance Lesson

International Sunday School Lesson for September 25, 1910

(Gal. 5: 15-26.)

GOLDEN TEXT: "If we live in the Spirit, let us also walk in the Spirit."—(Gal. 5: 25.)

TIME: Probably about A. D. 57-58.

AUTHOR: St. Paul.

Daily Home Readings

M. Gal. 5: 15-26;—Tu. Rom. 8: 1-14;—W. Eph. 5: 6-21;—Th. Gal. 3: 1-14;—F. Titus 2: 1-15;—S. 2 Cor. 6: 11-18;—Su. Phil. 4: 1-9.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

Reciprocity is one of the fundamental laws of life. It is absolutely impossible for any man to live unto himself. It was Tennyson who said, "I am a part of all that I have met." Seeing that this is true it becometh every man to so live that neither himself nor others shall receive injury because of his words or deeds. Especially true is this of a Christian. Having the advantage of the guidance, control, and protection of Divine grace, he should be spotless and unblamable before the world. Self-indulgence should find no place in his heart. Self-gratification should be abhorred as deadly poison. Self-denial should be the rule of his life. He must crucify "the flesh with its affections and lusts." But to do this he must "live in the Spirit," and living "in the Spirit," he will "also walk in the Spirit." Thus doing he will be temperate in all things and no man will receive hurt of him. Such a life is indeed beautiful and should be sought after by all men. Indeed the spirit-filled life is the only life worth living for "the sanctifying spirit means the directing and commanding faculties; the fountains of moral action, enlightens the understanding with saving knowledge, rectifies the obliquity of the will, punishes the affections, and reforms the life." Let us pray for the spirit. We greatly need a fresher and deeper baptism of the Holy Spirit. We need it individually, we need it as a church. Therefore, our prayer should be: "Come thou Sanctifier, to purify and perfect us—unto the worship of the Father and obedience to the Son—till we are a true and accepted branch of the immortal vine—a people patient and believing, and zealous of good works."

Our lesson to-day is an important one and should be studied with great care. It is on the great subject of Temperance, and is taken from one of the Epistles of the Apostle Paul. It is a beautiful exposition of Christian morals and was intended to show that "not natural and economic rectitude merely, but love, under the aid of the Divine Spirit, will lift" a man, "into the region of divine purity." It also shows that regardless of sinful surroundings, social or national, it is possible to live a true Christian life.

Light on the Text

15. *But.* A contrast to the love mentioned in verses 13, 14, is here brought in. *Bite and devour.* If in their contentions with each other they act like wild beasts. *Take heed.* Have a care. *Consumed one of another.* The natural result of such a course of action.

16. *This I say.* I lay down this principle. *Walk in the Spirit.* Live and act under the influence and guidance of the Holy Spirit. "A higher life principle than carnal desires is to control the conduct of a Christian."

17. *For.* The reason why they should so walk. *The flesh lusteth against the Spirit.* The lower passions worketh against man's higher nature. It is, as Pascal says, "The intestine war of reason against passion." A similar struggle is described in Rom. 7: 14-25; also 1 Cor. 2: 14. *These are contrary.* The flesh seeketh to lead astray, while the spirit endeavors to draw near into ways of temperance, holiness and truth. Therefore, they are antagonistic to each other. *Ye cannot do the things that ye would.* Being between two opposing forces resolutions for good and plans of sin are upset. This shows the extreme helplessness of man.

18. *But.* However, there is a remedy. *If ye be led of the spirit.* If through regeneration you commit yourself unto God you shall be led by the spirit, for it is the office of the Holy Spirit, not to drive

nor compel, but to lead. Let us place our hand in his, and make ourselves over to his guidance. *Ye are not under the law.* "Not that the obligations of the moral law cease to rest upon you, but that by the full accordance of your heart with the law you feel not the presence of the law." (Whedon.)

19. *The works of the flesh are manifest.* The evil passions of human nature are clear to all. They are so patent to the human conscience that no man can claim ignorance and in every station of life. And "it is well known that Intemperance fosters all these evils, incites to them, is their co-partner." But let it not be understood "that everything appertaining to the flesh or its action, is wholly wicked. The Apostle has just shown that the flesh also has an appointed function, and that it is essential to the control of the human will. The evil works here enumerated are rather typical of the evil effects wrought by an excessive indulgence of the natural appetites, where no due control is exercised over them by the higher spiritual powers."—(Meyer.) *Lasciviousness.* Indifference to the results of sensuality.

20. *Idolatry.* Worship of imaginary gods. *Witchcraft.* Belief in and practice of charms, spells, etc. *Hatred.* The opposite of love. *Variance.* A disposition to disagree. *Emulations.* "Strife for selfish ascendancy." *Strife.* Selfish contentions. *Seditious.* "Strife developed into distinct and hostile parties." *Heresies.* Generally doctrinal errors, but here meaning organizations hostile towards each other.

21. *Envyings.* The desire to reduce another to or below your rank. *Murder.* The taking the life of another unjustifiably. *Revellings.* Feasting dancing, and drinking sensually. *Told you in time past.* Had previously warned them of the evil of these practices. *They which do such things.* Those who follow after such wicked ways. *Shall not inherit the kingdom of God.* Shall not enter into the kingdom of grace and of glory.

22. *The fruit of the Spirit.* The Spirit-filled life will bring forth its fruit. The spirit is born of the Spirit. It is known by its fruit. *Love.* This is the juice of the fruit, sweet to God and to man. *Joy.* Its beautiful bloom. *Peace.* A calm and contented mind. *Longsuffering.* Patient and uncomplaining endurance. *Gentleness.* A sweet and pleasant disposition. *Goodness.* "Active benevolence." *Faith.* Belief and trust in God, confidence in man, and "fidelity, trustiness, and truthness."

23. *Meekness.* The opposite of arrogance. *Temperance.* The control of self in the use of the things of life. *There is no law.* They that have these graces do not violate the law. "They are lawless by doing without law all that the law requires."

24. *They that are Christ's.* Those who believe in and love and follow Christ. *Have crucified the flesh.* Have put to death the corrupt nature transmitted to us by our first parents. *With the affections and lusts.* These have all been overcome and destroyed.

25. *If we live in the Spirit.* If we have been regenerated by the Spirit "we should permit that life to be the controlling influence in our daily conduct. Thus doing we shall walk in the Spirit."

26. *Let us not be desirous.* Seek not after. *Vain glory.* Selfish praise. *Provoking one another.* Challenging one another to useless and harmful controversy. *Envyng one another.* Seeking to overthrow one another. *Charleston, S. C.*

Waiting for God

The Epworth League Devotional Meeting Topic for September 25, 1910

(John 5: 39, 40)

(Hab. 2: 1-4; 1 Thess. 5: 4-10.)

BY EDWARD G. SCHULTZ, RIVER FOREST, ILLINOIS

The Scripture Explained

Hab. 1: 1-4. The prophet is distressed by the triumph of tyranny and wrong, the law is paralyzed in Judah and justice fails.

Verses 12 (a), 13. Jehovah's strange silence regarding the situation dazes the prophet. He raises the question: Why are the righteous oppressed by the wicked? Why does God allow it?

Hab. 1: 5-11. He learns that the Chaldeans are the agents of divine judgment upon the guilty oppressors. But believing their motive to be mere lust of conquest, their promised victories only complicate the moral aspect of his problem. The very justice of God is implicated.

Hab. 2: 1. The prophet stands upon his prophetic watchtower studying the course of events, to see if he can learn from them the will of God. The last phrase in verse 1 is accurately translated thus: "And what he will answer to my plea."

Verse 2. The vision is the moral principal which the prophet is to set forth. (See verse 4.) He is to make it so plain that anyone may recognize it at a glance.

Verse 3. The full demonstration of the principle belongs to the future, and yet events are progressing so fast that the time is not far distant when the unjust oppressor of the nations shall be overthrown and the righteous vindicated.

Verse 4 contains the principle referred to. To get the sense of it, a freer translation, such as Kent's, will be convenient: "Behold the wicked—his soul fainteth within him; but the righteous—he liveth by his faithfulness." The thought is that the wicked carry in themselves the germs of decay, while the righteous, with their clear conscience, and with faith in God, live and grow and triumph at last. The significance of the entire passage (verses 1-4) is this: In the face of the facts of life, and of experience that baffles faith, Israel's duty is to loyally wait for God until he demonstrates his justice. Meantime, she is to live a righteous life, this being her only salvation. The same thought is carried forward into the New Testament. Whatever happens the right-

eous need not fear. The darkness of divine judgment will not overtake them as it will the wicked. (Read 1 Thess. 5: 14.)

1 Thess. 5: 4, 5. "That day" refers to verse 2. In the Old Testament the Day of the Lord is the day when God will perfectly manifest himself, on the one hand, in mercy, delivering the righteous from their oppressors, and on the other hand, in judgment upon the wicked. In the New Testament the Day of the Lord is identified with the return of Christ, which stands for the final revelation of the mercy and judgment of God. To some it will mean sudden destruction; to others, eternal salvation; the end of the present and the beginning of the new order of things. Men will be taken unawares; hence, the duty of watching. Christ's coming was to be the crowning of the Christian's hopes; but the expectation produced a moral restlessness which made it difficult for them to be bound patiently to duty. Therefore, Paul exhorts to a patient waiting for God by keeping morally and spiritually awake (verses 6, 7), by keeping sober (verse 8 [a]), by putting on the breastplate and helmet (verse [b])—that is, being on one's guard; confident the while that nothing can really harm them (verse 9). And this blessed situation is due to Christ (verse 10).

What the Topic Means

There are tyrannies and gross wrongs to face in our day—the liquor tyrant, political bossism and corruption, social and industrial wrongs, widespread errors in philosophy and in religion. Often faith is baffled, and we ask: "Why does God permit these things?" We feel that we would destroy them had we the power.

Men usually favor prompt measures in dealing with widespread evils. (See Matt. 13: 24-28; Luke 9: 49, 50, 54.) God accomplishes his ends, not by revolution, but by evolution. (See Luke 9: 55, 56; Matt. 13: 29, 30; Gen. 18: 23, 24-26, 32, 33; Hab. 2: 3; Thess. 5: 2, 6.) Witness as modern illustrations the gradually enlarging proportions of the temperance cause, the evolution of Rooseveltian reforms in politics and in business, the slow quickening of public conscience, the sluggish unfolding of the prac-

(Continued on Page Ten.)

Fraternal Address

(Continued from Page 3.)

was the supreme act of this great founder of Methodism. His contribution to the world has not been surpassed since the days of Paul. This mighty initial impulse has not been exhausted. Mr. Asbury, autocrat that he was, had a democratic element in his make-up. He would not be ordained until his conference elected him or consented to his ordination. Mr. Asbury connected the laity and the Ministry and shut out effectually and forever all hierarchical ideas. He made the Church and its ministers and laymen, a brotherhood instead of a priesthood. This ministerial brotherhood under the flexible polity and "sublime irregularity" of Methodism, as one of your own Canadian Methodists has designated it, is going abroad with a commission to fraternalize the world. Think of Dr. Nathan Bangs saddling his horse for a ride of 600 miles into the Canadian wilderness! What shall we say, how shall we act in the presence of such great spirits as Coleman, Case, Ryerson, Douglass and Carman and a host of Canadian pioneers?

It was Elder Case, a Yankee, who, in 1796, found, on his return from a visit to the United States, an embargo on his goods. He went to the hay-loft and asked the Lord to open the way. He heard a voice saying: "I should not wonder if the missionary would jump into a boat, take his horse by the bridle and swim around the embargo." He did so and went on preaching in Canada. This incident is also told on Canadian authority. Bishop

Asbury in 1811 desired to visit the Canadian Methodism. Father Boehm, his traveling companion and Rev. Bela Smith, his guide, came to an Indian village on the St. Lawrence. Crossing the river was the problem. Three Indians lashed three canoes together, put the horses in side by side, their fore feet in one boat, their hind feet in another. Thus three Indians, three Missionaries, three horses, in three boats crossed the St. Lawrence July 1, 1811. They rode until midnight and put up at the hospitable home of Evan Roise. They were up early and rode 12 miles to Elizabeth before breakfast.

It was this pioneer, this dauntless, this unconquerable impulse that has made the Methodist ministry, the world over, a power for righteousness. Time will not allow me to speak of the vast influence and power of our publishing interests of the Methodist Episcopal Church. Think of the sales for the quadrennium, reaching the enormous aggregation of \$9,546,270! What shall we say of the Laymen's Missionary Movement, the Young People's Missionary Movement, the Student Volunteer Movement, the new and aggressive evangelistic movement in all the Churches?

This alignment, new alignment of Christian forces, not only means that we received direct orders from the throne of God, but are on the eve of a great forward movement against the world.

I come to bear you hearty and cordial greeting from the Methodist Episcopal Church, and pledge you in the name of our Lord Jesus that we will do our best.

Along the Methodist Trail in Europe

By Homer Eaton D. D.

What a people these Methodists are! Hardly can one travel in any country on earth without striking their trail at one point or another, and generally at many points. We recently hit their trail in Europe and followed it from Naples in the south to Copenhagen in the north, and saw many things along the way worthy of special note. The first trail of the sort which we struck, in Italy, however, is much older than the Methodist trail, and yet the great itinerant preacher who passed over it in the very first years of the Christian era, making it noteworthy and historic, resembled in many respects the modern Methodist itinerant who fearlessly proclaims the pure gospel of Jesus Christ. Driving a few miles out from Naples, we came to Puteoli, where Paul, the great apostle, landed on his way to Rome and where he commenced his journey over the Appian Way to the city of the Cæsars. This old trail may still be seen and followed from Puteoli to Appiiform and the Three Taverns, where the brethren from Rome met the apostle and accompanied him into the city.

Returning to Naples, we pick up the Methodist trail again and find that in this ancient and most charming city by the sea we have an important and successful work. We worshiped on Sunday with the Italian Methodists in their capacious hall, which was filled with devout and God-fearing people. Among them was an officer in the Italian army, who is also an officer in our Naples church, who had come over from Capri to attend the service. Among those to whom we spoke on leaving the hall was an elderly woman who said to me that her husband was converted into our church here several years ago and that his character and life were so completely transformed thereby that she came to see what the religion was that could do so much for a man, and was herself converted and has been very happy ever since. We were specially impressed with the work which is being done by the pastor of this church and his accomplished wife in what they are pleased to call THE MOTHER HOUSE. They have pleased up a score or more of little waifs, boys and girls, many of whom had been left orphans and homeless by the great earthquakes which a year or more ago devastated two important cities in Southern Italy. These children are given all the comforts of a Christian home, the advantages of a good school and a thorough Christian training. The Italian pastor, the Rev. Riccardo Santi, supports this beautiful charity and most commendable Christian work by special gifts secured by his own solicitations. Many a multitude of friends can be found to help in financing the noble enterprise, making it permanent.

After a stay of three days in Naples we go to Rome. A few weeks before our arrival in the Eternal City was a terrific explosion in the old town,

which seemed to threaten damage to the work and workers in the Methodist field. The noise of this semi-ecclesiastical explosion went echoing around the world, but no one was killed or even injured by the momentary upheaval. It proved to be noise and little or nothing more. There was a good deal of smoke, which for the time blinded the eyes of many to the real facts in the case, but when the smoke cleared away things were found in their normal condition. The two high-minded Christian gentlemen who have charge respectively of the Mediterranean District and the church for Americans in Rome each thoroughly consecrated and eminently fitted for his work, see eye to eye and are girding themselves anew for the important work committed to them by the Methodist Episcopal Church. That this work is being prosecuted with vigor and success, promising much for the cause of pure Christianity in Italy, is evidenced by the attack which the Papal hierarchy are making upon us and the discredit they are seeking to cast upon our work and workers. If we were accomplishing little, with no prospect of permanent and far-reaching results from our work, the vatican would not summon its forces to a campaign of vilification and falsehood against us. With conditions as they are, however, the Papal authorities seem thoroughly alarmed and will stop at nothing in their attempts to discredit and defeat us in our God-ordained work. Thank heaven, the days of the Inquisition have passed and no one can now be put to torture for his religious beliefs. Italy is under a free and liberal government; and though the Vatican may fret and fume, the good work of reformation will go on in Italy until the country is freed from the error and superstition which for centuries have been its curse.

Our work in Rome has become so conspicuous that the attention of all visitors is immediately attracted to it. There stands our great building on the Quirinal Hill within a stone's throw of the king's palace. In this building are housed the printing plant, school for boys, the theological school and other important enterprises of our mission. Crandon Hall, the school for young women, presided over by Miss Edith Burt, has outgrown its present quarters and three new buildings are being erected, each connecting with the other, for the accommodation of the great and rapidly growing school. Miss Garibaldi, grandmother of the celebrated patriot, General Garibaldi, and a graduate of our Crandon Hall young ladies' school, is in charge of our Garibaldi Orphanage located under the shadow of Saint Peter's and the Vatican. The Isabella Day Nursery, which cares for little children while their mothers are out at their day's work, is doing a noble service and should be commended even by the Vatican authorities. Is this our crime,

that we are maintaining these noble characters? So some Roman Catholic prelates would make people believe. It would require more space than is at my command to describe as I would like to do the work we are accomplishing in Rome and Italy. We are there to stay, and our work is going steadily forward. Our people everywhere should rally as never before to the support of the workers in this important and most promising field, furnishing them with ample means for all needs, so that they may be unembarrassed in their work.

From Rome we went to Bologna and Milan, in company with Dr. Walling Clark, to look after some important interests in those cities. While in Milan the purchase of some valuable real estate which we have long needed our work in that city was consummated.

From Milan we crossed the Alps to Zurich in Switzerland, and thence on to Freudenstadt in the Black Forest, Germany, where the South Germany Conference was in session. Subsequently we visited the North Germany Conference in its session in Bremen. What a sturdy, intelligent and progressive lot of men these German ministers and laymen are! They have laid well the foundation of our work in Germany and are rearing a superstructure that shall stand as a monument to their zeal and piety. They look with painstaking care after every interest of the church, take pride in raising the full apportionment to their charges for the benevolent societies of the church and are ambitious to become self-supporting in their work at the earliest day possible. Indeed, many of the churches are already self-supporting, and under the leadership of such laymen as our friend, E. G. Bek, of Pforzheim, the work of self-support will go steadily forward. All honor to our brethren of the Conferences in Germany!

On our way from Freudenstadt to Bremen, we visited our Deaconess Hospital and home in Frankfurt-on-Main, where we were cordially greeted, served with toothsome lunch and shown through the entire establishment. They have here new buildings and a complete equipment for their most Christlike work. Schwester Martha wished us to convey her loving greetings to the Methodist deaconesses of America and wish them Godspeed in their work.

At the close of the Conference in Bremen and in company with Bishop Burt, we follow the trail of Methodism in Europe up toward the Arctic Circle. Leaving Bremen, we go to Hamburg, where we stop for a day to visit our Deaconess Home and Hospital in that city. What a wonderful work these consecrated women are doing for the sick and in helping the pastors of our churches in their work among the neglected classes! A wealthy Hebrew of Hamburg, whose life was nursed through a critical illness by one of these deaconess nurses, has erected and presented to them free from debt an elegant home opposite the hospital where all the deaconesses are royally housed. Schwester Sofie, the real founder of this work, is still at its head, directing its affairs with great wisdom and success.

Now, with the genial and popular Bishop Burt, we are off for Denmark Conference, which holds its session in Viele. The journey is a delightful one, and the brethren receive us with great cordiality on our arrival in the quaint old city where the Conference is to convene next morning. Our people in Denmark have many of the best characteristics of their German brethren, and we find them thoroughly devoted to the task of building up an aggressive evangelistic church among the Danes. This country in the north of Europe constantly reminds us of Vermont, our own native State, on the northern boundary of the United States. The harvests are plentiful, and such milk and cream and butter we have seldom tasted outside of dear old Vermont.

From Viele we went to Copenhagen, where we spent two most delightful days. In this city we have flourishing churches with good church buildings and a rapidly growing constituency. From Copenhagen we cross over to the west coast of Denmark, where we take ship across the North Sea to Harwich, England, a sail of twenty-four hours. Here we lose the Methodist trail in Europe as we hasten on to Edinburgh, Scotland, to attend the great World Missionary Conference in that staid old city of John Knox and Presbyterianism, and where for the time being all denominational trails come together in one mighty Christian highway that parallels the world.—From "The Christian Advocate."

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to Bates & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

The Japanese have sent out an Antarctic expedition which will rival the English expedition in the dash for the South Pole. The Japanese party is well equipped and is likely to give a good account of itself. Whether the South Pole is reached by the Japanese or not it is an indication of the rapid growth of the new nationalism that has possessed Japan. The Empire of the Rising Sun is destined to become a world power in the sense that it is to be reckoned with in all movements. Japan must be considered as one of the foremost nations of the earth.

Hoke Smith is again in the saddle in Georgia. He belongs to that class of politicians whose chief stock in trade is the denunciation and the suppression of the Negro. When Mr. Smith began it was commonly understood that he should not conduct his campaign with such bitterness toward the Negro and, as a matter of fact, during his recent campaign against his opponent, Governor Brown, the Negro question was in the background, and with this concession made, with a mental reservation, Mr. Smith "came back." But the concession was made only to win the Governorship of Georgia. At heart Mr. Smith is a hard opponent to the progress of the Negro.

The Texas Legislature would repeal the Fourteenth and Fifteenth Amendments. And there is a reason for this. The Negro vote in Texas has been recorded on the side of Prohibition. The whiskey element does not hope to have the Fourteenth and Fifteenth Amendments repealed, but they figure that such a resolution passing the Texas Legislature would be a sort of big stick over the Negro to wheel him in line with the whiskey forces. While we do not doubt that the Texas legislators would be gratified if the war amendment were repealed, nevertheless, they are simply playing, at this particular time, a game of politics hoping to coerce the Negro into the support of the anti-Prohibition measure. But the Negro knows too well this element to make any alliance with them whatever, and when the time comes the faithful and much abused Negro will record his vote, even if it is the last time, in favor of temperance, which means a vote in the interest of good government.

The situation in Panama with reference to the election of president is interesting. President Mendoza is now the acting president. It is said that he has been seeking the presidency at the hands of the people, the election for which takes place some time in the near future, and if elected, barring death or other cause, he will be president at the time of the Panama Exposition, and here is the hitch. It is said that rank opposition is developing in the United States against Mendoza for no other reason than that he has a trace of Negro blood, and is, therefore, objectionable to the fastidious American, who spurns at every opportunity within the country and out of the country, a man of African descent. Not satisfied with the perpetuation of prejudice against the Negro under the Stars and Stripes, the American would carry his rank prejudices into other countries. It is feared that Mendoza would have to receive too many courtesies in the event of the Panama Exposition; that he would have to be recognized in the opening of the Panama Canal and in the celebration that follows. President Lovinggood, of Samuel Houston College, once remarked that it was "a strenuous job to be a Negro." It is not only a strenuous job, but an uncomfortable and embarrassing job. For in the American Republic particularly a man's qualifications count for little and merit is set aside if he is a Negro. The American people should be ashamed of any such interference with the Panama situation.

Of General Interest

THE MOTIVE OF THE TRIP

Ambassador Bryce, the representative of the British government at Washington, is to make a trip of the Panama Zone. He is already on the way. Does he go merely sight-seeing, and to learn in a general way something of our great undertaking, or is he under the orders of King George? It is said that England is interested in the fortifications that the United States will erect along the canal for the preservation of the construction and the maintenance of the pledged neutrality. It is rumored that Mr. Bryce wants to know at first hand all there is to be known concerning these fortifications, which our government, of course, will make as formidable as skill and money can make them. While Great Britain has not given the slightest indication that she is going to ask anything about the plans recommended by the army and navy people, still it is suspected that Ambassador Bryce is going there to find out whether his government should ask questions.

NEGRO ODD FELLOWS TO CONTEST

The fifteenth biennial session of the Grand United Order of Odd Fellows is in session at Baltimore. For some time the Courts and Legislatures in the South have sought to put the fraternal orders among Negroes out of business. The Odd Fellows claim that they got the right to the use of the emblem, ritual, etc., of the order direct from England sixty-seven years ago, and will, therefore, contest to the limit any encroachment upon their rights. Grand Master Houston in his annual address at Baltimore, referring to legislation in Georgia prohibiting persons, societies or organizations from using the name, style or emblem of fraternal and other organizations previously existing, said: "The real object and result of the laws is to destroy fraternal and benevolent societies controlled by men of color, when such societies use the name or emblems employed by societies whose membership is composed of white persons. On February, 1910, a similar bill was introduced in the Mississippi Legislature. You will no doubt be surprised to learn that almost the identical bill was enacted into law by the Legislature of the State of Michigan during the session of that body that year."

MAINE GOES DEMOCRATIC

For the first time in thirty years the State of Maine has failed to roll up a substantial Republican majority. On Monday of this week the Democrats elected the governor and at least two of four Congressmen. Col. Plaisted, the Governor-elect, goes up to the Capitol with a plurality larger than that given two years ago to his defeated Republican opponent, Gov. Bert M. Fernald, of Poland. In the face of the sweeping Democratic victory, the Republican leaders, it is said, were overwhelmed with surprise, and the magnitude of their success astonished even the most sanguine Democrats. It was the first beating the Republicans of Maine, the State of James G. Blaine and Thomas B. Reed have had in thirty years, and, by a coincidence, Harris M. Plaisted, father of the present State candidate, was Maine's last Democratic Governor, in the year 1881. While the complexion of the State Legislature is somewhat in doubt, it is claimed that there will be at least sixteen Democratic Senators out of thirty-one, and forty-five Democratic Representatives out of 151, with indications that the Democratic party will have the choosing of a successor to United States Senator Hale next winter.

AN INSTITUTIONAL CHURCH FOR ATLANTA

Central Avenue Church, Atlanta, Georgia, (formerly Loyd Street), occupies a valuable site in the heart of the city. Under the pastorate of Dr. J. A. Rush the church has grown in many directions. Aside from paying an old indebtedness of nearly ten thousand dollars, Dr. Rush has established in the old building the nucleus of an institutional church. A cooking and sewing school has a daily attendance of 60 girls under five instructors. Applications for membership in this school has far ex-

ceeded its capacity. Now a new building is a necessity. Dr. Rush and his people now plan the erection on the present site one of the largest institutional churches for colored people in the South. The *Atlanta Constitution*, in a recent issue, refers favorably to the movement, and Dr. Rush has the good will and co-operation of some of the best and wealthiest people in Atlanta. The plan is to devote the entire first floor of the new church to institutional work. The second floor of the building will be devoted to the church proper and the Sunday school. The construction will be such that the different departments may be thrown together, making one large hall, which will have a seating capacity of 2,500. The building is to cost more than \$40,000.

CHICAGO PACKERS INDICTED

All are interested in meat packers, for prices have been particularly high of late, and that, too, without any hope of relief. The latest news comes from Chicago, where Judge Landis of the twenty-nine-million-dollars-Standard-Oil-Company fine fame, delivered a scathing charge. Among other things, he said: "It sometimes happens that a person about to violate the law takes a name other than his own. John Jones, undertaking to counterfeit gold dollars, changes his name to John Smith, or the Metals Fabricating Company, and under that name does the thing forbidden by law. If your investigation discloses such a case, do not indict a mere alias, but follow the trail wherever it may lead until you have located, identified, and pointed out the real offenders." With this charge before them the Federal grand jury, which has been investigating Chicago packers, returned last Monday indictments against ten high officials of Swift, Armour and Morris concerns. There are three indictments against each charging combination, conspiracy and illegal monopoly. The men indicted are: L. F. Swift, president of Swift & Co.; Edward Swift, vice-president of Swift & Co.; Charles H. Swift, director of Swift & Co.; Francis A. Fowler, director Swift & Co.; Edward Tilden, president of the National Packing Company; J. Ogden Armour, president of Armour & Co.; Arthur Meeker, general manager of Armour & Co.; Thomas J. Conners, superintendent of Armour & Co.; Edward Morris, president of Morris & Co., and Louis H. Heyman, manager of Morris & Co.

The Brotherhood of Engineers will not tolerate drinking among its membership. When an engineer is convicted of intoxication immediately his dismissal is demanded of the railroad company. Sometime ago an engineer of a fast passenger train was on a drunk during his layover. The Brotherhood tried, convicted and expelled him and then requested his dismissal of the railroad company. The railroad authorities demurred, stating that he was a good man and had not been drunk on duty. Whereupon the Brotherhood replied: "There is no telling when a man who gets drunk off duty may take a notion to get drunk on duty; and we do not intend to take any chances on having a drunken man tearing through the country at sixty miles an hour, endangering the lives of others. It is unfair both to the employees in your service and to your patrons." As might be expected, upon such an argument the man was discharged, as he should have been.

June 14, 1911, will be the one hundredth anniversary of the birth of Harriet Beecher Stowe, and a recognition of this event, particularly by the colored people in this country, would be very appropriate. Mrs. Mary Church Terrell, of Washington, D. C., has taken the initiative in calling the attention of the race to the observance of this anniversary and will make suggestions through the press relative to appropriate exercises. There is no person better qualified to conduct this anniversary than Mrs. Terrell, and we sincerely trust that the race may have the unreserved benefit of her strength and talent in arranging for this most important celebration.

A movement is on foot in London to inter in Westminster abbey the remains of Florence Nightingale, the heroine, who passed away recently, fifty-four years fifty-four years after the end of the Crimean War. She was in her ninety-first year.

People of Interest

Bishop David H. Moore celebrated his seventy-second birthday September second.

The recovery of Mayor Gaynor of New York is practically assured, although the bullet has not been removed from the wound.

Bishop McDowell plans to sail from New York to India November 1st, accompanied by Mrs. McDowell, to inspect our mission work there.

While the Rev. Morton C. Hartzell was a patient in the Wesley Hospital at Denver, Colorado, his four-year-old son, Carl, was also brought in with a case of typhoid fever.

Dr. James M. Buckley, editor of the *New York Christian Advocate*, and his daughter arrived in New York city from Europe on the steamer Cleveland, September fourth.

The Rev. W. H. Braxton, of Bayou Sara, Louisiana, addressed the colored Y. M. C. A. on a recent Sunday and made a profound impression. His address was favorably commented upon on all sides.

The *Mississippi Odd Fellow*, with Professor C. A. Green, editor, and Professor E. H. McKissack, business manager, is the official organ of the Grand United Order of Odd Fellows of Mississippi. It is a newsy sheet.

The Rev. W. J. King of the Texas Conference, pastor at Greenville, who graduated last commencement from Wiley University with the degree of A. B., will this fall enter the School of Theology of Boston University.

The *Business Journal* is an interesting sheet that is put out in this city with the specific purpose of promoting business interests among us. Mr. Ireland Thomas is the publisher and proprietor and Mr. G. J. Honore is manager.

Mr. Horace A. Taylor, who died recently, had been assistant secretary of the treasury in Washington for some time. He was 73 years old at his death, and was one of the founders with Horace Greeley of the Republican party.

Mr. H. J. Mason who had been on the *Southwestern* force for the past three years has accepted the position of secretary to the president of the Prairie View State Normal of Texas and has already entered upon his new work.

Dr. Jesse Bowman Young is contributing an interesting series of articles on "The Civil War From the Southern Standpoint," to the *Western Christian Advocate*. The first article of the series appeared in the last number of the *Western*.

Governor B. F. Carroll, of Iowa, has selected Mr. George H. Woodson, of Buxton, as one of the delegates from that State to the American Miners Convention, to convene in Los Angeles, California, the 26th of this month. Mr. Carroll is the only negro delegate from Iowa.

Dr. W. B. Palmore, editor of the *St. Louis Christian Advocate* will unveil a beautiful memorial window to Frances Willard in the Central College for Women, Lexington, Kentucky. On the same day Bishop Denny will unveil in this school a memorial window having life size portrait of Susanna Wesley.

The Rev. Gabriel Todd, pastor at San Augustine, Texas, Beaumont District, Texas Conference, died September tenth. The remains were shipped to Houston for interment, where the service was conducted by the Rev. W. L. Dnucan, his district superintendent, and attended by Houston District Conference, then in session in that city.

The Rev. John W. Start is the oldest member of the Baltimore Conference. He was born September 8, 1819, and is, therefore, ninety-one years of age. He entered the Conference in March, 1845. He is today in good health and reads newspapers, magazines and books without spectacles, and faces the journey to his long Home with joy and with a firm tread.

The *Michigan Christian Advocate*, under a very striking likeness of Bishop Berry, says, in its last issue: "The president of Detroit Conference is an Ohioan by birth, a pastmaster in education, a prince in the episcopal board, a king among men, a brother among preachers, surcharged with Wesley's evangelistic spirit, and ready for difficult service at any post to which duty calls him."

Mr. O. J. Sinclair, of Steubenville, Ohio, has given through the Rev. E. W. Kinchen two scholar-

ships of \$75 each to assist in the education of two promising young Negroes of Steubenville. Claflin University has been selected as the school, and Ethel and Virgil Howard have been awarded the scholarships. Bro. Kinchen will enter these two young men at Claflin at the coming session.

Mrs. Eliza Henderson, the wife of the Rev. Emanuel Henderson, of the West Texas Conference, after an illness of quite two years, died at her home in San Antonio, Texas, August 25th; aged 56 years. For more than thirty years Sister Henderson has traveled with her husband in the ministry. Her funeral was conducted by Rev. Henry Swann, of St. Paul Methodist Episcopal Church, assisted by Rev. A. M. Mason, district superintendent.

Dr. T. A. Walker of Baton Rouge, La., is the historian of the National Medical Association. His paper read at the recent session of the Association was most cordially received. Dr. J. A. Kenny, secretary of the National Association, referring to Dr. Walker as historian, says: "I consider it a compliment to the association to have one so well prepared to write history, also a tribute to the writer that the association is so well pleased with his efforts as to name him perennially for the position."

The *Western Christian Advocate* in its last number publishes on its front page a most interesting picture of a quartette of Bishops who were present at the recent session of the Cincinnati Conference. Those making the group were Bishops Warren, Walden, Moore and Bashford. Bishop Warren was the presiding Bishop. Bishop Walden was among his own brethren, honored and respected. Bishop Moore, the resident Bishop at Cincinnati, is to preside over the Ohio Conference by special request, in commemoration of his fifty years of splendid service as a preacher of the Gospel. Bishop Bashford delivered before the Conference his great lecture on "China."

The publishers of *The World's Work*, New York City, announce the beginning of a series of articles to begin in the October number of that magazine, entitled "My Experiences with Men and Things," by Dr. Booker T. Washington of the Tuskegee Institute. The articles will extend through eight to twelve issues of that valued publication. Dr. Washington is also to prepare a series of articles for *The Outlook* of New York City, to begin soon after his return trip from Europe. These articles are to be entitled "The Men Farthest Down" and will be read, of course, by an unusually large circle of readers. Dr. Washington's article in *The American Magazine* relating some of Bert Williams' experiences has been very widely read.

The joint commission appointed by the Methodist Brotherhood, the Epworth League and the Board of Sunday Schools to consider and report upon the practicability of one organized, mutual, effort for boys and youth held a series of conferences in Chicago August 13-16. The entire commission was present: Dr. David G. Downey and Dr. Edgar Blake of the Board of Sunday Schools, Dr. Edwin J. Randall and Dr. J. Wellington Frizzelle of the Epworth League and Dr. Fayette L. Thompson and Dr. Christian F. Reisner of the Brotherhood. These brethren unanimously agreed upon a form of organization, program of activities and methods of co-relation. Various details are being worked out as rapidly as possible and the finished Manual and Book of Suggestions will be ready for distribution at the earliest possible moment.

On the steamer Empress of India, which sailed from Vancouver, B. C., Wednesday, August 17, were three missionaries of the Board of Foreign Missions. Miss Isabelle D. Longstreet, for eleven years a teacher in the Woman's Foreign Missionary Society schools at Foochow and Mintsinghsien, China, is returning to that Empire to become the wife of the Rev. James B. Eyestone, missionary in charge of the Mintsing District, Foochow Conference. Arthur C. Boggess, Ph.D., and Mrs. Boggess, of Forest Grove, Oregon, are to join the staff of instructors at Reid Christian College, Lucknow, India. Dr. Boggess was graduated from the University of Illinois with the class of 1902; and four years later received the degree of Doctor of Philosophy from the University of Pennsylvania. From 1906 to 1910 he was Professor of History and Political Science at Pacific University. Mrs. Boggess is a daughter of the Rev. Hiram Gould, of the Oregon Conference, and is a graduate of Oregon Agricultural College.

News Paragraphs

The name of Korea has been changed to Cho Se, since it has become a province of Japan.

The present census, it is thought, will probably show that the United States has a population of 96,000,000.

A one cent piece, the "Liberty Cap" variety, sold at an auction in New York recently for \$320.00. The coin was struck in the year 1793.

In Pomona, California, where twenty years ago were but three hundred Methodist, are now over twelve hundred, with three splendid church buildings.

The Sumner High School in St. Louis, Missouri, costing \$500,000.00 is the best equipped school building in the world dedicated to the education of Negro youths.

Figures show that the birth rate in France has never been lower than in 1909, during which year only 768,969 live births were registered—a decline of 21,743 on the previous year.

In the tabulation of religious statistics by the Census Bureau some interesting new names of various sects are coming to light. Here's one: Two-Seeds-In-The-Spirit-Predestination Baptists.

Simpson Church, Steubenville, Ohio, the Rev. E. W. Kinchen pastor, has just completed the best parsonage in the Lexington Conference, costing more than \$2,000, and is entirely free of debt.

Massachusetts pays for education \$28.90 for each child enrolled and \$43.12 for each child in average attendance while Louisiana spends \$16 for each child enrolled and \$25 for each child in average attendance.

Mr. David Rankin, Jr., has given his fortune of four million dollars to the Schools of St. Louis for the purpose of founding industrial schools throughout the city for boys and girls. Mr. Rankin is now in his seventy-fifth year.

On August 31 at Portland, birthplace of Thomas B. Reed, a statue of the famous son of Maine was unveiled. The statue is of bronze, eight feet high, and represents former Speaker Reed in an attitude of repose, with a scroll in his left hand.

A new experiment station is to be established north of Washington by the Department of Agriculture. The same is to be under the charge of the Bureau of Animal Industry as the plan is to make a trial of breeding dairy stock, and to give a production of milk and butter under sanitary conditions.

According to the report of Director Durand of the Census, under the 13th decennial Census New York has a population of 4,766,883, a gain of 1,329,651, or 48 per cent in ten years, which makes it the second largest city in the world, and, excepting London, as large as any two foreign cities.

The Mississippi Negroes, ever progressive have organized the Union Guaranty and Insurance Company with an authorized capital stock of \$50,000.00. This company will not only write insurance but will do a general guarantee business, particularly giving bond for such members of the race who may apply and qualify.

The last number of *The Christian Recorder* is a memorial edition in honor of the late Bishop E. W. Lampton, D. D., of the African Methodist Episcopal Church. Editor Wright has given the public a most interesting number and a flattering tribute to the great life of Bishop Lampton, the favorite son of Mississippi.

The second oldest employee in the service of the Louisville and Nashville Railroad is Mr. Madison White, a Negro. Mr. White entered the service of this company on June 8, 1857. His visit recently to Kansas City, was his first trip to a point beyond the Louisville and Nashville rails during his fifty-three years of continuous service. Mr. White was presented a gold badge by his fellow-employees on the anniversary of his fiftieth year in the service.

The *Christian Republic* gives the following interesting facts: "Chicago has more Methodist churches than any city in the United States, the number being 213. Philadelphia is second, having 115. Chicago has one Methodist church to every 12,078 inhabitants; Philadelphia has one for every 12,707 inhabitants, and Denver one to every 5,714. Camden, N. J., has the largest percentage of Methodists in its population of any city in the country—6.90 per cent. Columbus, Ohio, is next, having 6.28 per cent. Indianapolis is third, having 5.16 per cent."

The Epworth League

(Continued from Page 6).

tice of the brotherhood of man. If we see signs of evolution, let us take courage, remembering that it is God's way. Let us, then, wait for God, and, in the meantime, "keep everlastingly at it."

The time is coming, therefore, and will not be overdue, when moral distinctions will be summarily acted upon. (See Matt. 25: 31-33; Psa. 37: 1, 2,

9-11, 13-16.) We must believe that righteousness will ultimately triumph, regardless of the facts of life and their harsh appearance.—From "Notes on the Epworth League Devotional Meeting Topics."

The more we love, the better we are; and the greater our friendships are, the dearer we are to God. Let them be as dear, and let them be as perfect, and let them be as many as you can; there

is no danger in it; only where the restraint begins, there begins our imperfection. It is not ill that you entertain brave friendships and worthy societies; it were well if you could benefit all mankind; for I conceive that it is the sum of all friendship. A good man is the best friend, and therefore soonest to be chosen, longer to be retained, and, indeed, never to be parted with unless he cease to be that for which he was chosen.—Jeremy Taylor.

Recent District Meetings

CLARKSDALE DISTRICT.

The Epworth League convention assembled in its seventh session at Minter City, August 10, 1910, with the Rev. C. W. Butler District Superintendent of the Clarksdale district presiding, Mr. W. M. Gore, Jr., as secretary. The business of the convention began with each chapter reporting. The reports showed an increase in membership and finance. The amount raised during the meeting was \$30.00. Our distinguished visitors were: Dr. W. W. Lucas, Field Agent of the Foreign Missionary Board, Dr. E. M. Jones, Secretary of the Sunday School Union, H. J. Mason, Dr. N. R. Clay, Superintendent of the Holy Spring District, M. C. McEwen pastor at Greenwood Methodist Episcopal Church. Each one of these men brought to the convention tidings of joy, and the meeting proved to be quite a success in every respect.—Lella P. Barbary.

INDIANA DISTRICT

The Indiana District of the Lexington Conference met at Jeffersonville in its annual session with Rev. D. E. Skelton, district superintendent, in the chair. The Rev. H. H. Hinton was elected secretary, Rev. H. M. Carroll assistant, Rev. Chas. Jones treasurer. The following were elected reporters: For the Southwestern, Rev. H. A. Foreman; the Western, Rev. H. W. Tate; for the Freeman, Dr. Bethea; for the local paper, Mr. R. A. Crolley. The district superintendent's report showed that the interest of the church was being carefully guarded by the superintendent and pastors. The reports of the pastors showed that they were alive to their sacred trust. The sacramental sermon was preached by Rev. W. C. Staesman, after which the sacrament of the Lord's Supper was administered by the district superintendent, assisted by several of the pastors. The afternoon was devoted to the Sunday school work, presided over by Mr. R. A. Crolley. The papers were a source of information and inspiration. The principal feature of the evening session was the Methodist Brotherhood idea, on which addresses were made by the Hon. George L. Knox and the Rev. H. A. Foreman. On the morning of the 11th the routine work of the conference was pursued. The afternoon was given to the Epworth League, of which Dr. Bethea is the district superintendent. The program was an excellent one; papers were read by young ladies who were in attendance, as representatives of the League and Sunday schools from the various charges. Thursday evening was a great occasion. Dr. M. C. B. Mason was present and delivered one of his famous lectures to a crowded house. Reports were made by Sunday School Superintendents, Epworth League presidents, class leaders, stewards, Ladies' Aid Societies, etc. The afternoon of the 12th was given to the Woman's Home Missionary Society. A good program was rendered. I. L. Thomas was asked to address the society, which he did in his own

impressive and effective manner. The evening session was turned over to Dr. Thomas, and he held his large audience in his grasp and raised a collection of \$15 for the cause he represents. Saturday morning witnessed the last reports. In the afternoon we visited in a body the State Reformatory for boys and young men. There are about 1,095 inmates. This institution seems to be a model of its kind. We were favored with the presence of Dr. E. A. White, of the Ohio District, and Rev. P. T. Gorham, of the Lexington District. The Revs Bailey and Robinson sent greetings to the conference from their districts. It is a pleasing sight to attend our district conference and note the enthusiasm and interest manifested. Our next session of the Indiana District Conference will be held in Scott's West Side, Chicago, Ill.—H. A. Foreman.

SUMTER DISTRICT.

The Sumter District Conference Sunday school institute Epworth League and Ladies' Aid Convention met in Wesley Chapel Church, Camden, S. C., July 27-31, the Rev. W. H. Redfield in the chair. In point of delegation and literary work the conference was the finest in the history of the district. Our district superintendent, Rev. Redfield, lent life and spirit to the occasion. We believe the Lord has called him to preach. This is his first time to preside as district superintendent, but he handles it with grace and dignity. The welcome address was delivered by Mr. J. C. Wiley, with response by Mr. E. J. McGirt. This district has some of the best prepared preachers in the South Carolina Conference. The preaching was done by Revs. Isaac Myers, G. B. Tilton, T. W. Williams, C. H. Dangerfield, A. S. J. Brown, W. M. Hannah, D. D., and A. G. Townsend, A. M., D. D. We were pleased with the presence of many distinguished visitors—namely: Drs. I. L. Thomas; D. M. Minus, president of Sterling College; Dr. J. A. Fulton, district superintendent of the Florence district; Rev. J. W. Moultrie, of the Charleston district; H. S. Asbury, of the Bennetville district; Rev. C. R. Brown, Dr. C. C. Jacob, representing the Sunday School Union; Rev. J. H. Harrel, Dr. Jesse Thomas, M. D., of Camden, S. C., and the Rev. Boykin, of the Baptist Church, of Camden. Sunday was a high day in Zion. Love feast was conducted by Rev. J. W. Brown. Next came the sermon of the Rev. Redfield, and at 3 o'clock Rev. R. A. Cottingham preached a soul-stirring sermon. The spirit of the Lord was present. We feel sure that some good has been done by our going to Wesley Chapel.—B. J. McDaniel.

PINE BLUFF DISTRICT.

The Epworth League and Sunday School Convention met at Carthage, Ark., on the 28th day of July, 1910, with the Rev. C. S. Whitehead, district superintendent, in the chair.

The first business after organization was to appoint a committee to write a letter of condolence to the Rev. W.

S. Sherrill and family upon the death of their dear daughter.

The district was divided as to the Epworth League and Sunday School conferences, making the Arkansas River the dividing line, east of river to be called District No. 1, and west of river District No. 2.

R. C. Hunter of Pine Bluff, was appointed president, and Ahea McForlin Morrell, secretary. District No. 1, first vice-president, Emma Thompson, Lee, Ark.; second vice president, Jack Crosby, Clorandon, Ark.; third vice president, Georgia Lyles, Wabboseeke, Ark.; fourth vice president, Emma Orr, Althorns, Ark. District No. 2, first vice president, Mary J. Dolden, Fordyce, Ark.; second vice president, B. Parham, Carthage, Ark.; third vice president, Frankie Howard, Morrell, Ark.; fourth vice president, Cassie Staten, Carthage, Ark.

Dr. J. M. Cox spoke at 11:30 a. m., Sunday, his sermon left the people thinking.

The Rev. R. E. M. Alexander, at 3:30 p. m. spoke most convincingly. Then Dr. W. B. Harris spoke interestingly at 8:30 p. m. After the speaker was seated, C. W. Whitaker, district superintendent, opened doors of church, and old friends of the superintendent came running with outstretched arms to join the church.—B. Parham, secretary.

HUNTSVILLE DISTRICT

The Huntsville District Central Alabama Conference convened at Scottsboro, Ala., August 10-14, 1910. The Rev. A. W. McKinney, District Superintendent read the scripture lessons in the presence of all the pastors on the district. P. P. Wright was elected secretary; J. G. Williamson, assistant. Rev. Wm. Jones, was elected statistical secretary with Miss Odel Robinson, assistant. The people of Scottsboro are large hearted. The African Methodist Episcopal church and the Rev. Edmerson, Presiding Elder, and Rev. Dunagan, pastor of the same did splendid work for our conference, also Rev. Cretcher, pastor of the Baptist church. The delegates were royally entertained while in Scottsboro. The regular work of the conference was done with dispatch. Reports from pastors and superintendents showed the district was in advance of former years. The District Superintendent loves and respects his pastors and they love and respect him in return. Rev. E. L. Gary had church edifice in good repair; it is one of the best on the district. Rev. Wm. Jones of Huntsville looked after the interest of the Southwestern Christian Advocate. Dr. E. M. Jones, Sunday School Field Agent was alert about the business of his work. On Sunday morning, he conducted a model Sunday School which was a source of great pleasure to Sunday School workers. Dr. L. R. Fearn of Huntsville class No. one was banner class of the school. Dr. and Mrs. A. P. Camphor of Central Alabama College were welcome and interesting visitors. Dr. Camphor, who had recently returned from Edinburgh, Scotland from the World's Missionary Conference, gave

the Conference glimpses and pleasant scenes of that fatherland. He said: "From henceforth the Scotchman shall be my brother and friend." Mrs. Camphor gave the Conference a short story of their voyage to Africa. She is indeed a word painter. Devotional exercises during the Conference were led by Prof. J. H. Harris, Revs. H. McLin, Henry Chandler, Wm. Leewood and George Miller. These preached during Conference: Revs. A. S. Williams, Wm. Leewood, P. P. Wright, A. Curry. Drs. E. M. Jones, A. P. Camphor and A. W. McKinney and J. B. Wehh. Collection for all causes in Conference, \$67.57. Our church and parsonage in Scottsboro are clear of debt. The Conference closed Sunday night to meet in Decatur, Alabama next year. So goes into history one of the best, if not the best, District Conferences ever held in North Alabama.—P. P. Wright, secretary.

MEXICO DISTRICT.

The third annual session of the Mexico District Conference convened in Truesdale, Mo., Aug. 11-14 with District Superintendent W. C. Ellis presiding. The work of the District was reported to be in a flourishing condition by the District Superintendent. Every pastor was present on the opening day except two and all reported their charges in splendid condition notwithstanding the unusually wet season. Rev. W. H. Wheeler was elected secretary; Rev. M. L. Mackay, assistant; Rev. H. T. Canaby was elected treasurer. Miss Ethel Howard delivered the welcome address in a very unique and impressive manner. Dr. J. M. Harris of Mexico responded in an earnest effort. Papers of uncommon thought were read by Revs. H. T. Reeves and J. D. Evans. M. L. Mackay also read a paper. Prof. A. C. Madin, A. M.; President of Geo. R. Smith College and Prof. P. M. Cason, financial agent of the same institution, reinforced by the consecrated District Superintendent of the St. Louis District, Dr. R. E. Gillum, made strong, forceful and earnest appeals on behalf of that institution. The audience responded with \$40. Prof. O. E. Kriege, President of Central Wesleyan College, a college that has sent out Bishop Nuelsen and other men of note, was introduced and greeted the conference, also, extending a cordial invitation to visit this great school. Dr. R. E. Gillum, District Superintendent of the St. Louis District brought greetings from his district. On Saturday evening the Woman's Home Missionary Society, rendered an interesting program, placing the work of this great society before the people. Mrs. Laura Bell presided with grace and dignity. Rev. W. H. Wheeler preached the missionary sermon and it was of high spiritual order. Rev. J. Roland and Rev. G. B. Abbott the old veterans, preached interesting sermons. On Sunday morning the Love Feast was conducted by Revs. Harvey, Roland and Graves. At 11 o'clock District Superintendent Ellis preached an impressive and inspiring sermon. Rev. W. H. Wheeler

preached the sacramental sermon. Ninety-two partook of the Lord's Supper. Rev. H. T. Canady and his good people of Warrenton and Jonesburg did their supremest to make it pleasant for all and it goes without saying that the third annual session was the best in the history of the district.—M. L. Mackay.

SAN ANTONIO DISTRICT.

The twenty-fifth session of the San Antonio District Convention convened in Gonzales, Texas, at Hensons chapel Aug. 9-14, in connection with the Epworth League and Sunday School convention. The Sunday School with Prof. Gates occupied the first day and the Epworth League opened on Wednesday with Rev. H. Swann its president. The District Conference opened Thursday morning at 9 o'clock with Rev. A. M. Mason, District Superintendent in the chair. The sacrament was administered to a large audience. Prof. E. W. Walker was elected secretary. Rev. White, pastor of Provident Baptist church gave the welcome address, and it was most excellent; Rev. S. A. Brown of Delrio responded in a very scholarly manner. It was a great conference from start to finish. The visitors were: Rev. D. C. Lacy, Rev. F. L. Kirkpatrick, Rev. Qualls, Rev. Jacques, Rev. Nevils, Rev. A. L. Carper, and Rev. Cooper. Our own Prof. Lovinggood was there to help us along with his store of wisdom and to look after the money. There was \$372.00 raised for the school and \$460.00 raised for all causes. The following brethren preached excellent sermons: Revs. Lacy, Sodlo, Nevils, Mosely, Kirkpatrick, Johnson and the District Superintendent. Their sermons, with no exception, will live in the heart of the people. Resolutions were offered in behalf of pastors and people for caring so nicely for the conference. San Antonio carried the Sunday School banner away and Elm the Epworth League banner. The next District Conference will be held at Cuero, Texas.—Observer.

PALESTINE DISTRICT.

The annual session of the Palestine District conference Sunday School convention and Epworth League convened at Butler, Texas, Aug. 9-14, 1910, with Rev. M. Q. A. Fuller, District Superintendent, in the chair. There were many pastors, delegates and visitors present. The conference was interesting throughout the session. Spiritually and intellectually it could not have been excelled. The pastors, delegates and representatives were much encouraged by the many wholesome remarks made by distinguished men and women. The following persons preached and lectured: Annual sermon by Rev. H. R. Smith, of Palestine, mid-day sermon by Bro. G. Baber, missionary sermon, Rev. C. Davenport, sermon by Rev. Ed Blackwell, an elaborate address by Rev. Dr. M. W. Dogan, president of Wiley University, Marshall, Texas, mid-day sermon by Rev. H. Thomas, Madisonville, Texas, sermon by Rev. G. Carter of Leona, Texas, also sermons by Rev. G. W. Gill, Rev. J. P. Patrick, Bryan, Texas, Rev. S. S. Frazier, Bryan, Texas. The devotional services were conducted by Revs. F. R. Morten, A. L. Gabriel, S. S. Frazier and C. Davenport, were pentecostal in their nature and resulted in much good. The Wiley Anniversary was much appreciated and a great deal of interest was manifested, there being a goodly sum collected for the school. Wiley is dear

to all who know of its intellect worth. The Palestine District raised \$344.90 for this cause. We highly honor our most worthy and efficient Dr. Dogan and his corps of able teachers and pray God's blessings upon them and this great work. Many resolutions touching our great church and its welfare were made, and we were inspired to do more for Christ and fallen humanity. There were many remarks made concerning the merciless slaughter of a large number of Negroes in Anderson county. The following resolutions were offered by Dr. Dogan and unanimously adopted by the conference: Whereas, the unwarranted and merciless killing of a large number of Negroes in Anderson county has stirred the authorities to our support and protection as no other event has done in recent years, and

Whereas the best citizens condemn in scathing language the criminal class that carried out their work of slaughter with hellish glee, and, Whereas Judge Gardner of Palestine, in his charge to the jury impressed upon them the meaning of their oath and obligation to the end that the guilty be brought to justice, he it

Resolved that we in this district conference, assembled, commend the authorities for the efforts put forth to run down the guilty and thus prevent future outbreaks of a similar character, be it,

Resolved further, that we thank the distinguished white citizens for the stand so many have taken in denouncing the crime, and especially do we thank the Houston Post and the Houton Chronicle for their strong editorials be it

Resolved finally, that we strive in every honorable way to secure the good will and protection of the best white people in our several communities for in them next our God, our safety in the South lies.—S. S. Frazier, Recording Secretary.

FLORENCE DISTRICT

The Florence District Conference, Sunday School Institute and Epworth League Convention convened it is first session since reorganization at Latta, South Carolina, July 20-24, Dr. I. H. Fulton, District Superintendent. W. S. Thompson was elected secretary, and the writer assistant. Distinguished visitors introduced: Dr. I. L. Thomas, of the Church Extension and Home Mission Society; Dr. C. C. Jacobs, Agent of the Board of Sunday Schools; Rev. H. C. Asbury, Superintendent Bennettsville District; Rev. W. H. Redfield, Superintendent Sumter District Prof. J. E. McGirt, Revs. J. S. Thomas, W. B. Rosemans, J. McLoed, Dr. D. J. Turpin, of African Methodist Episcopal Church, the Rev. Mr. Coe. These brethren made strong speeches, and addresses. Interesting sermons were preached by the Revs. W. B. Bomers and Mr. Wilson. The address of welcome by the Mayor of the town, "His Honor" was brimful of plain and practical expressions; Response by the Rev. W. S. Thompson, who showed himself an orator of no mean ability held us spellbound from start to finish. Rev. B. M. Peguse followed, forceful and interesting. Special mention should be made of the very excellent sermons preached by the Revs. J. P. Robinson, York Goodlet and G. J. Davis, D.D. The papers and discussions by the ministers and laymen were the very best we have heard. Reports from pastors showed marked advancement over previous years, both spiritually and financially.

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on the accepted old line plan, and at a price that is easily within the reach of all. Every policy written has behind it substantial assets by the very nature of the organization. If you are above the age of sixty or if you have no faith, this advertisement is not for you, but if you love your family, and wish to provide for their welfare after you have passed into the great beyond, if you are one of those who carry cheerfully your share of life's burdens and desire to assist in laying firmly the foundation of the future progress of the race, then you had better write to us for further information.

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has the strength and vigor of youth.

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W. A. ATTAWAY, President,

Greenville,

Mississippi.

The Sunday School Institute and Epworth League Convention, under the leadership of Brother E. J. McCollum and Prof. D. L. Fulton, showed decided progress along all lines. Sunday was the day of all days during the Conference for spiritual demonstrations. After an old time Methodist Love feast and experience meeting Dr. I. H. Fulton, District Superintendent, preached. To say that the sermon was complete in thought and perfect in rhetoric, unsurpassed in logic, is saying nothing in comparison to the demonstrations of the Holy Ghost which overshadowed the speaker and his audience

during the delivery of this glorious message. He was followed at 4 p. m. by Dr. C. R. Brown, ex-presiding elder of the District; his sermon was on a high order, deep and philosophical. The closing sermon was preached by the Rev. W. S. Thompson, a man of deep thought; his sermon was a masterly effort. Too much cannot be said in congratulation to the Rev. N. T. Bowen, pastor of Latta Charge, and his faithful co-workers and friends from the other churches in town who helped to make this Conference one of the pleasantest from beginning to end.—J. A. Harrell.

Southwestern Christian Advocate

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CASH REMITTANCES

HONOR ROLL

Dickert, Turner, James N. Wallace, D. C. Lacy.

Subscriptions received from September 1 to 10.

Atlanta-Savannah.—J. R. Ross.

Central Alabama.—Dickert Turner, K. G. Turner, K. C. Wroe, W. D. Marsh.

Delaware.—J. R. Holland, George Harrison, J. H. Watson, J. R. Holland, Alice V. Myers, Alfred Hyson.

Florida.—H. J. Pearson.

Lexington.—L. V. Harrison, J. T. Campbell.

Lincoln.—James N. Wallace, J. W. Ford, Jennie D. Henderson, Naomi Ford, Rosa Mitchell, Mary P. Jackson.

Little Rock.—H. K. Miller.

Louisiana.—B. M. Hubbard, O. Dalgre, W. R. Butler, Augustine Allen, D. M. Seale, James J. Perry, H. Daniels, Alford Williams, W. R. Butler, F. C. Antoine.

Mississippi—Upper.—J. E. Coleman, P. Fortenberry, W. H. Gilliam, E. M. Porter, Wm. McMorries, Ella McLe-more, W. H. Whitlock, F. A. Stanton, F. Smith, Nimrod Gill, C. H. McGoulin.

North Carolina.—H. L. Nash, J. D. Smathers, B. F. Monroe, M. M. Har-iston, Susan B. Bingham.

South Carolina.—J. B. Thomas, Thomas Sims, W. H. Russ, M. M. Wil-son.

Texas—West.—Moses Smith, J. C. Johnson, D. F. Vance, Jonah McKenzie, D. O. Lacy, Lewis Hackett, Americus Jackson, Wm. Cunningham, Carrie Ferguson, D. F. Vance, W. J. Hunt.

Washington.—B. F. Coard, William Miller.

Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

THOMSON CHURCH.—One added to the Church Sunday, Sept. 4. Bro. O. C. Dalg, a local preacher of Houma, La., preached a good sermon at Thomson Sunday night. He is alright and bids fair to become a 20th century pastor.

To the Old Folk's Home the following named persons donated recently, one hundred pounds of provisions: R. D. Clark, Chairman; Lockey Lee, H. M. Williams, Joseph Albert, Joseph Sheply, Edward Newton, Mack Robinson, Joseph Royal, Edward J. Rolling.

On Thursday night of last week First Street Church, the Rev. W. R. Butler, Pastor, installed a full supply of hymnals and Bibles. These will add much to the regular Church services. Pastor Butler acted as chairman of the occasion. A large and enthusiastic crowd was present and participated in the service. The opening prayer was offered by the Rev. T. A. Brown, of Mount Zion Church. After the reading of the Scripture the editor of the SOUTHWESTERN delivered the address. The installation services were conducted by Dr. W. H. Logan, of Wesley Chapel and the Rev. T. A. Brown. Excellent music for the occasion was furnished by the Mount Zion, Wesley and First Street choirs. The occasion was much enjoyed and the people gladly contributed a sufficient sum to cover the cost of the books.

New Orleans.—At Malden Methodist Episcopal church our third quarterly conference was held recently with the District Superintendent, the Rev. W. J. M. Price in the chair. Reports showed much improvement in the work. The District Superintendent commended the rapid progress made since the 2nd quarterly conference was held. The church is now beautifully painted and many other improvements have been made. The Rev. J. O. Richards, District Superintendent, of Alexandria district was with us recently and addressed the Sunday School on a very instructive subject. The Rev. H. C. Armston is to be commended for his faithful and efficient service which he renders us from time to time, his sermons are strong and helpful. Malden is alive, the officers are active, the stewardesses are to be praised for their good work. They are Mesdames S. Shepherd, A. Coleman, J. Adolph L. Johnson, A. Taylor. Miss E. Williams our Sunday School Superintendent is a cultured christian young woman and is leading her flock on to victory. The Sunday School picnic was one of the grandest of its kind. —Calvin S. Stanley.

WESLEY CHURCH.—"Old Mother" Wesley shows signs of returning strength and spiritual vigor. That her internal differences have greatly weakened her and retarded her progress, the most sanguine of her friends must admit, but she has been

gradually creeping towards the place she once occupied, as one of the really important religious centers in the Crescent City. Dr. B. Mack Hubbard plainly told the membership in his timely remarks July the 25th, that the Church had retrograded in recent years, occupying now a secondary place in the Louisiana Conference, whereas her former place was in the very front rank. We are encouraged from the steady progress made during the two dull months, July and August, to believe that a report will be made to the third Quarterly Conference that will cause our District Superintendent to feel "That we are passing from the shadows into the sunshine. Sunday September 4, was a great day in our Zion. The, early praymeeting was well attended and the eleven o'clock service was by no means a failure in point of attendance, notwithstanding a down pour of rain. At night there was a great outpouring of the members and friends and the spirit of the Master was unmistakably present, while "Father Davage," as the members of Wesley delight to call their oldest living pastor, preached the word. Two hundred and fifteen took communion, one joined the Church. Collection \$52.41. Brother Buckhannon and those associated with him managed the finances in a masterly way. They set out to raise \$50.00 during the day, but easily passed the mark. The Mother is walking, as it were, on crutches and just as soon as she regains sufficient strength to walk unaided, her children throughout the city will hear from her.

ROBT. ARMSTEAD.

LOUISIANA CONFERENCE PREACHERS' AID SOCIETY

Will meet in First St. Church, September 28, 1910, at noon. All members are requested to be present. A programme will be rendered that night and prominent speakers will address the meeting. This society should be put on foot and made a success.

P. H. CLARK, Pres.
W. R. BUTLER, Secy.

CARD OF THANKS.

We kindly thank our neighbors, friends and acquaintances and ministers for their kindness during the illness of Dr. A. E. P. Albert, who departed this life, September 6, 1910, and especially to those who conducted the service. All have our everlasting gratitude.

Many thanks for floral offerings.

MRS. A. E. P. ALBERT,
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Literary Note

LIPPINCOTT'S MAGAZINE FOR
SEPTEMBER.

The Mischief of Time, a complete novelette, Dorothea Deakin; Subiaco, a travel sketch, J. Orbaan; A Mood of Nature, a poem, George Benedict; the Woman or the Spider, a story, Will Levington Comfort; Genius, a poem, William Struthers; Flaherty's Promotion, a story, Burton E. Stevenson; The Brown Paper Parcel, a story, Karl von Kraft; In the Rain, a poem, David Potter; the Inspiration, a story, Anne

Peacock; the One Way, a poem, Arthur Wallace Peach; the Silly Things, a story, Frank Lawrence; from a Philosophers' Note-Book, Epigrams, Horace Dodd Gastit; Ways of the Hour: "High Prices and the Goodness of Gauds," by Minna Thomas Antrim; "The Practical Value of Christian Science Optimism," by Louise Satterthwaite; "Eating, a Fine Art," by Ralph Bergengren; "Coffee-Cakes and Cupid," by Homer Croy.

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Recent District Meeting

JACKSON DISTRICT.

We have just closed at Pelahatchie the most successful District Conference we have ever held. Our conference left a lasting impression upon the hearts and minds of that people, black and white, which I pray will rebound in everlasting good. Only one thing I heartily regret and that is that we were \$200 behind last year in our benevolence. I most sincerely appeal to you brother pastors and members, let us push and rally our forces as never before and raise every cent of our apportionment before the autumn closes. Lay your plans and work well to them. Don't fail for we must hold up the banner of the Jackson District. The workman is known by his shavings, and it is very certain that we merit what we get. Every department of our great church is making its strenuous demands upon us with this motto: "the world for Christ in this generation. Sound the alarm to your members and friends until each rush into activity. The missionary convention will convene in connection with the Epworth League convention at Central Methodist Episcopal Church, Jackson, Miss., Sept 6-7. Come prepared to make a full report.—A. J. McNair, District Superintendent.

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Flint Medical College, School of Pharmacy, Nurse Training School; Canal St., New Orleans, Sept. 26th, 1910.

Gilbert Academy and Industrial College, Baldwin, La., October 3rd, 1910.

JOHN WIER, President

District Conferences and Conventions

CONFERENCES

District.	Place.	Date.	Dist. Supt.
(Annual Preachers' Meeting.)			
Salisbury	Pocomoke City, Md.	Sept. 20-21	O'Connell
Gainesville	Sanpulaski, Fla.	Sept. 21-25	Elliott
Annapolis	Annapolis Junc. Md.	Sept. 21-25	Wheeler
Annapolis	Annapolis Junc. Md.	Sept. 21-26	Wheeler
Annapolis	Annapolis Junc. Md.	Sept. 22	Duncan
Clow	Benglin, Ark.	Sept. 22	Duncan
Holly Springs	Holly Springs, Miss.	Sept. 22-27	Clay
Pine Bluff	McGehee, Ark.	Sept. 28-Oct. 1	Whitehead
Starkville	McCool's Miss.	Nov. 16-20	Everett
Tupelo	Okolona, Miss.	Nov. 24-27	Scarboro

CONVENTIONS.

Sept. 16-18	Vicksburg District Sunday School, Epworth League and Ladies' Aid Convention, Natchez, Mississippi.
Sept. 16-18	Vicksburg District Sunday School, Epworth League and Ladies' Aid Convention, Natchez, Miss.
Oct. 14-16	Lincoln Conference Woman's Home Missionary Convention, Oklahoma City, Oklahoma.
Sept. 28-Oct. 1	Gulfport District Epworth League, Sunday School Convention; Ladies' Aid and Woman's Home Missionary Society, Bond, Miss.

Conference Notices

Special Notice

PINE BLUFF DISTRICT

To all the delegates, friends and visitors who are expecting to attend the conference of the Pine Bluff District, Sept. 28th., and Oct. 1st., 1910., at McGehee, Ark., will please notify me at once so that ample accommodation can be made before they arrive. All are invited to be present. Yours, for the work, James R. Houser, pastor, McGehee, Arkansas, Box 107.

If afflicted with sore eyes, use Thompson's Eye Water.

District Rounds

MUSKOGEE DISTRICT

THIRD DISTRICT

Tulsa, September 19-20; Brush Hill, 21-22; Eufaula, 24-25; McAllister, 26-27; Atoka and Colbert, 28-29; Hugo, October 1-2; Coffeyville, 8-9; Elliott, 11-12; Nowata, 15-16; Boley, 22-23; Weleetka, 25; Wetumka, 26; Sapulpa, 27; Coweta, 28; Muskogee, Spencer, 29-30; Grand River, November 1-2; Hudson, 3-4; Chetopa and Oswego, 5-6; Okmulgee, 12-13; Okmulgee Mission, 15; Boynton, 19-20; Taft, 22; Muskogee, 26-27; Wewoka, December 3-4. Dear Brethren: The Third Round of the Quarterly meetings will bring us to the harvest time of the year. It is my hope that you may have great success. To do this you must plan well and work hard. Don't let these months pass without raising every dollar of your benevolent money. With best wishes.—D. G. Franklin, District Superintendent.

BROOKHAVEN DISTRICT

FOURTH ROUND

Bridgeville, October 1-2; Crystal Springs Circuit, 5; Crystal Springs, 8-9; Byrum, 10; Brookhaven, 15-16; Brookhaven Circuit, 20-21; Kenolia, 22-23; Liberty, 24-25; Oak Grove, 26-27; China Grove, 29-30; Barlow, November 2-3; Hazlehurst, 5-6; Rose Mary, 8; Rockport, 9; Bowerton, 12-13; Summit and Magnolia, 19-20; Expose, 23; Lampton, 24; Columbia, 26-27; Hub, 29; West Columbia, 30; Florence, December 3-4; Star, 10-11; Mendenhall, 17-18. Dear Pastors: Please

be ready to report every cent of your benevolent money by the time your fourth quarterly conference is held. You have every reason to be proud of the work accomplished up to the time our District Conference was held. We are grateful for what has been done, but may I exhort you to continue working until every blank space in your annual report shall have its full apportionment raised. Continue to send in subscribers to the SOUTHWESTERN, and look well each of you for five for the Annual District Conference. Our District is in a prosperous condition; let us keep it so. Remember the pass word: "Conversions five hundred; benevolent money one thousand dollars. Yours for the work—P. H. Rembert, District Superintendent.

INDIANA DISTRICT

THIRD DISTRICT

Rushville, October 1-2; Shelbyville, 2, 7:30 p. m., 3; Connersville, 8-9; Madison, 13-14; North Vernon 15-16; Bloomington, Rev. B. F. Smith, 15-16; Port Fulton, (W. S. Rollins) 18; Watson, 19; Cementville, 20-21; Jeff. Wesley 22-23; Princeton 22-23; Browns, (Rev. Allen), 20; Boonville, 24; Camerton Circuit, 25-26; Rockport, 27; Newberry, 28; Evansville, 29-30; Anderson, 5-6; Muncie, 7-8; Greenfield, 9; New Castle, 12-13; Simpson, 20-21; Indianapolis, Scott, 23; Indianapolis, Barnes, 24; Chicago, St. Mark's, 26-29; Chicago, Scott's December 1-4; Terre Haute, Saulters, 11-12; Terre Haute, M's., 13; Sub Missionary Convention, Madison, October 13-14; Muncie, November 7-8; Evansville, November 1-2.—D. E. Skelton, District Superintendent.

VICKSBURG DISTRICT

FOURTH ROUND

Centerville and Gloster, October 1-2; Newtonia, 4; Natchez, 6-7; Fayette, 8-9; Meadville, 11; Oak Grove Circuit, 12-13; Harriston, 15-16; Vicksburg, 21-23; Bolton and Edwards, 29-30; Clinton and Seven Springs, November 5-6; Union Church, 12-13; Clark, 13; Vicksburg Circuit, 19-20; Cary, 26-27; Anguilla, 28-29; Hamburg, Gravel Hill; December 3-4; Atlas Chapel, 6; Beech Grove 7; Higdon, 8; McNair Circuit, St. Paul, 10-11; Mt. Zion, 12; Mt. Pleasant 13; Spring Hill 15; St. Paul Circuit, 17-18. Now Brother Pastors and Fellow Co-workers: This is our last round before the Annual Conference. Let us labor hard to bring up every dollar of our benevolent money and see how many converts and accessions

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The Campus contains ten acres and ten school buildings. Among the conveniences and comforts are steam heat, electric lights, pure water, modern sanitary arrangements, healthful climate and agreeable environments.

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Discipline Semi-Military. All students wear uniforms of navy blue. Boys working suits and shirts are Kahki. The young men are under the care of a commandant from the United States Army. The young women are under the care of competent and experienced matrons.

All rules and regulations relating to good order, good morals, good health and prompt and obedient attendance upon all school duties will be rigidly enforced.

The next session begins Wednesday, September 28, 1910, at 9 o'clock a. m.

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we can lead into the kingdom of God. Let us not be ashamed or embarrassed to make our Annual Report.—L. W. Price, District Superintendent.

ATLANTA DISTRICT

FOURTH ROUND

Fairburn, September 10-11; College Park, 16-18; Newman Circuit, 24-25; Hogansville Circuit, October 1-3; Ariel Bowen, 5-9; University, 12-16; Hogansville, 14-16; Warren Chapel, 23-24;

Franklin Circuit, 29-30; Palmetto, November 5-6; Grantville Circuit, 12-13; Central Avenue 16-14; Lutherville, 19-20; University, 23-27; Newman, 27-28. Brethren: This brings us up to the annual conference. Let us report in full all benevolence. "By their fruit ye shall know them." Let the stewards see to it that the Pastors' salaries be paid in full. God be with you for the many souls saved this year.—L. Johnson, District Superintendent.

Marriages

WHITE-LONGMIRE.

At the residence of Dr. R. P. Thelkeld, Jackson, Mississippi, the Rev. M. White, our pastor at Bridgeville, Mississippi, and Mrs. Louisa Longmire, August 25, 1910, and left the next morning for their home. The Rev. G. W. Smith, pastor, of Jackson, officiated.

FOWLES-FELTON.—At Hubertsville, La., on the 14th day of July, 1910, Mr. Moses Fowles and Miss Mary Felton, by the Rev. S. M. Haynes. The bride is a prominent member of our church.

GRANBURY-JACKSON.—At the home of the bride's sister, June 1, 1910, Mr. F. C. Granbury and Mrs. Polenta Jackson, by the Rev. Henry Henderson. The groom is a worthy citizen of Jackson, Miss., and for 20 years a mail clerk, while the bride has been for 5 years the matron in the Alcorn Agricultural and Mechanical College. Each represents the best of our race.

JOHNSON-TURRENTINE.—At Lockesburg, Arkansas, by the Rev. Lee Nelson, on June 27, 1910, Mr. Alex Johnson, of Shreveport, Louisiana, and Miss Verdie Turrentine, at the residence of the bride's parents, Mr. and Mrs. T. Turrentine. The bride belongs to one of the best families in this community. She is a member of Macedonia Methodist Episcopal Church.

McLENDON-BRADLEY.—Mr. Alfred McLendon and Miss Ida Bradley at the parsonage of the Methodist Episcopal Church by the Rev. I. L. Pratt, at Hattiesburg, Mississippi.

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Gleanings from the Field

MISSISSIPPI.

Yazoo City.—The pastor is very very grateful for the friends who visited him on the night of July 22d and brought with them so many pounds of choice groceries. Mr. J. Wilson, Mrs. Janes Bell and Mrs. D. Wilson led the party.—I. S. Thomas, pastor.

Nettleton Charge.—Our Children's Day was a high day for this charge. Program carried out in full by our able superintendent, Bro. Joe H. Golbert, who had things well in hand. Music by the choir, Mrs. Mary Bogan organist. The little children raised in their collection \$10.75. The tribes reported. Pleasant Grove rallied their best on Children's Day with Miss Della Nickles as captain of the Army of Sunday School. Ten persons gave 50 cents each; two persons gave \$1.65 each, A. J. Nickles and Lem Miller. May God bless all of the good people of this charge. Our father of the conference, M. Adam, was with us and spoke to a good crowd at night. His subject was "Great Women From Eve Till the Present." Total raised on Children's Day \$52.35.—D. D. Reed, pastor.

Bloxil.—The Woman's Home Mis-

sionary Society of the Israelite Methodist Episcopal Church met after several months in which they had greatly missed their president who was at the bedside of a sick daughter. God claimed the daughter and our presiding officer, Mrs. Julia Nickerson is again with us. Under her leading we hope to accomplish great things.—E. I. Johnson, Secretary.

Greenda.—Granada charge where we have just closed one of the best revivals that was ever held in the history of this station is very much alive. Forty-four souls were happily converted,—received into the church forty-nine persons. Our revival was conducted by Mrs. Sallio A. Ramsey of Shelbyville, Indiana. She is the greatest woman evangelist of her day. Strong men were brought to Christ through her.—J. W. Winbush, Pastor.

Bradley.—Bradley Charge had children's day service at each point and a nice program was rendered, and \$46 raised. We are getting on well on this charge. Our Sunday School at New Light is yet alive, with the following as teachers: Miss Ellen E. McEwen, Miss Lulu Burton, Miss Dora Hogan, Mr. H. P. Burton. Miss McEwen has quite a controlling power over the Sunday School and it seems that she influences people to attend Sunday School by her great power. The entire list of teachers in the Sunday School by her great power. The entire list of teachers are Sunday School workers and we all intend to push on until God says, "Enough done, come up higher." Miss Henrietta Burton is the Secretary and Mr. Dock High, the Superintendent, of this Sunday School.

Sardis.—On the night of August 3d, a party led by J. H. Harmon, the Rev. W. H. McCarthy, Henry Pigues and Mesdames S. A. Dickens, J. F. Wright and others came to the parsonage with many good things for the pastor and his wife. This is the second time this year for the Spring Hill church to storm us with good things. Such visits are always welcome.—D. P. Shaw, Pastor.

If afflicted with sore eyes, use Thompson's Eye Water.

TEXAS

Hufsmith.—Our 3rd quarterly conference convened July 16-17, Dr. Jackson presiding. All officers presented good reports. We wound up the business in good shape. Paid Dr. Jackson in full, \$20; paid pastor this quarter, \$79.77; canceled old church debt of \$32, which has stood for several years. So we were able to report church out of debt. The Lord's Supper was administered to 121. Four joined the church. Had splendid success at Springfield in our revival meetings; fifteen added to church. The good sisters of the Ladies' Aid Society helped us by donating \$14.70 on church indebtedness. God bless the good women.—Jas. Hants, pastor.

Winkler Circuit.—At Hillry's Chapel our third quarterly conference was held July 9. The charge has taken on new life. Eleven officers were present with good reports. Dr. M. Q. A. Fuller, district superintendent, preached an able sermon and was paid in full (\$18.75). Total raised, \$25.85. Seventy-three partook of the Lord's Supper. We are planning to raise all of our claims this year; also planning to remodel one of our churches.—C. Davenport, pastor.

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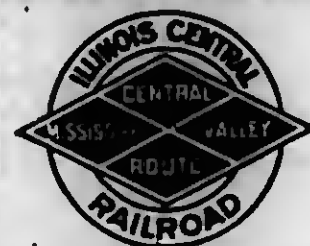
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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

MRS. MARY M. ROBINSON

Mary M. Robinson, wife of the Rev. Arthur Robinson, a member of the Louisiana Conference, was born in New Orleans, La., January 3, 1885, and died August 11, 1910. She was converted at the age of nine years, and joined the Second Zion Baptist Church. She lived a consistent Christian life until summoned to appear before the Divine Master, to receive her reward. The funeral services were conducted by the Revs. F. T. Cblinn, P. Landry, D. D., G. W. Toney, and R. W. Williams. Just before her departure Sister Robinson said to those who stood around her bed that she would soon be out of her misery and that she had a crown in Glory awaiting her. Then she asked her sister-in-law, Mrs. Lizzie Jenkins to sing, "Must Jesus Bear the Cross Alone," and as the friends gathered at her bedside began to join in the chorus, she clapped her hands for joy and lifted her eyes to Heaven and soon fell into that sleep "from which none ever wake to weep."

THOMAS.—Mrs. A. L. Thomas, of Lonsdale, Tenn., passed to her reward July 30th, 1910. She spent about thirty years in the Methodist Episcopal Church. Sister Thomas was a true Christian and an earnest Church worker, and was beloved by all who knew her. She was an early student of Morristown College and a wide awake Methodist too. Our new church at Lonsdale loses a strong member. The remains were taken to Morristown, August 2, 1910, where it was met by her lodge of the Household of Ruth. The funeral was preached by her pastor, assisted by the Revs. W. A. Weber, District Superintendent P. T. Turner, pastor of Morristown, J. A. Guthrie, pastor Russellville, and W. E. Johnson, pastor at Taswell and Tate Springs. A large number followed the procession from Knoxville to the place of interment. She leaves a son and a daughter to mourn her passing.—B. J. Martin.

BROWN.—Mrs. Maggie Brown, one of the oldest members of the St. Luke Methodist Episcopal Church, Mexico, Mo., departed this life Thursday, August 11, 1910, being 67 years 6 months old. She was the mother of fifteen children, four survive her. She was loyal to her church, true to her God, and honest with her neighbors. The funeral was conducted by the Rev. J. M. Harris, A.M., pastor. She had been a reader of the SOUTHWESTERN CHRISTIAN ADVOCATE for over 20 years.

COOK.—At West Point, Miss., Will Cook, born June 5, 1876, died August 2, 1910, age 34 years, one month and 27 days. He was one of West Point's most substantial and progressive citizens, though comparatively a young man. Mr. Cook by his business qualities had accumulated for himself much valuable property in this city. His death was quite a shock to the people of this city as he had the good wishes of both white and black. We are sorry to say he was not a churchman, altho

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he said he was praying. He leaves a loving wife, three children, one brother, a dear mother and a host of friends to mourn their loss. His wife, one daughter and brother are prominent members of the Methodist Episcopal Church here. The funeral was the largest witnessed here for years, and was conducted from the home by the writer. He was buried with Masonic honors and also the Knights of Honor of which he was a member.—J. A. Slate, pastor.

MARCHBANKS.—At 8 o'clock Monday morning, July 4, 1910, at his residence in Algood, Mr. J. M. Marchbanks passed away surrounded by his wife and three of his children. Mr. Marchbanks was 84 years old, having been born October 25, 1825. Although nearing his eighty-fifth birthday he was a bright and attractive member of a very devoted family circle and his interest in current events and in things that interested his children and the little folks that grew up around him never waned. He was entertaining and gifted in conversation and although of late he had been kept at home almost constantly on account of failing health. He will be sadly missed, not only by the members of his family, but by a wide circle of friends. Of singularly sweet disposition, alert mind and a winsome personality Mr. Marchbanks had indeed grown old gracefully and he was loved and revered by every member of a wide family circle from the babes in arms to their grandparents. The community suffers a great loss in his death but retains a rich heritage in the memory of his long and useful life. His funeral was preached by the Rev. S. Phillips, of the Presbyterian Church, of which for 45 years he had been a devoted member.—T. Belcre.

COTTON.—Creasey Cotton, a member of Wesley Chapel, Wilson, Louisiana, died July 15, 1910, at 11 o'clock p. m. She leaves a husband and five children, a brother, a sister to mourn her. She was a member of the Ladies' Aid Society. She said she was still a Christian. She is gone, yet she liveth; age 44 years. The funeral was conducted by the pastor, C. L. Angum and the Rev. J. Majer, of the African Methodist Episcopal Church.

WILLIAM.—Sister Lizzie Williams, a member of Mount Olive Church died August 4th, 1910. She joined the church in 1865 and was a faithful member. She was a member of the Ladies' of Knights. She was honored in her burial by her Society. Her funeral was conducted by the pastor, I. S. Thomas. She leaves a husband and a host of friends.

DAVIS.—Sister Phoebe Davis, a native of Woodville, Miss., was converted in Woodville thirty-five years ago. She moved shortly afterwards to New Orleans, La., and joined St. Peters African Methodist Episcopal Church. On July 3, 1910, she died in full faith in Jesus. Sister Davis was a kind, consistent Christian, a loving mother, and an affectionate sister. During the long period of twelve months she bore up faithfully under her illness, still serving the Lord. On the 13th of June she took a change for the worse, at which time Sister Amelia Scott, her sister was summoned to her bed side and also her daughter, Emma Top, of St. Louis. Together with the rest of her children they watched very patiently until the morning of July 3rd, when death claimed her as his own. She called her children to her bedside one by one and also her sister and brother, and lectured them, advising them to raise their children in the fear of the Lord. She leaves a brother, sister, two daughters, two sons, and several grandchildren and a host of friends to mourn her passing away. Interment in Adams cemetery.

CHARLES.—Sister Laura Charles, a faithful member of Mallaleu Methodist Episcopal Church, St. Martinsville, La., died after five or six days of illness. She was a consistent Christian for ten years. She leaves father, mother, husband and two children, sisters and brothers to mourn. The church has lost a faithful member.—M. L. Baldwin, pastor.

WEATHERLY.—John M. Weatherly, a member of Soul Church, Waterville Circuit, Miss., was born January 17, 1881, and was married to Nora Hull in February, 1910, at the age of 29 years; on June 29th, 1910, he died. He leaves a wife, five children, father, sisters and brothers to survive him. His remains were laid to rest in Bethel cemetery by the Knights of Pythias. The funeral was conducted by the Rev. F. H. Burton, of Kosciusko Circuit.—Frank H. Weatherly.

DRYER.—Brother David Dryer, a local preacher of Zion Chapel Church, Marion, Ala., departed this life July 5, 1910. He was 20 years old at the time of his death. He joined the Church at 12 years of age. His life was such that young and old held him in their estimation as a good, earnest, sincere Christian. His was a model life. He died like he lived—anchored in Christ.—W. H. Jordan.

BLUE.—Our aged Brother, Tom Blue of Harrisburg, Texas, died July 17, 1910. He was ready and willing to go.—W. M. Jones, pastor.

SMITH.—Mrs. Mary Smith, a faithful member of Wiley Methodist Episcopal Church died August 6, 1910. She filled every office in the church that she was called upon to fill. She was a Stewardess at the time of her death; also a member of the Ladies' Aid. She was a member of Wiley Methodist Episcopal Church for thirteen years, and was 40 years old. She leaves to mourn their loss a mother, four sisters and two brothers, three sons and five daughters. The funeral service was conducted by the Rev. S. A. Davis, assisted by the Rev. Joe Goon-



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Southwestern Christian Advocate

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ROBERT E. JONES, Editor
BATON & MAINS, Publishers

NEW ORLEANS, SEPTEMBER 22, 1910

Vol. No. 44—No. 38

ONE DAY OUT OF FIFTY-TWO

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POOLING CONSTRUCTIVE EXPERIENCES

We learn by doing. The educator of today has settled upon one thing, which is exceedingly practical and philosophical: that the mind can be best and easiest taught a lesson by the use of objects. Experience vastly outweighs theory.

The building of a race, like the building of an individual, is dependent upon the life that preceded. We are very much what our fathers were, and but for what they left us in their successes and failures we would be but at the beginning of things. We learn both from what they did well and from what they did poorly. The whole process of life is an evolution. The full invention of today is the toy of yesterday, and whatever may be the ideal of any scientific machine of today may be superseded tomorrow by a construction that is far superior. But tomorrow's construction is dependent absolutely upon today's.

The rank and file of the Anglo-Saxon make progress because they have the advantage of association and the exchange of ideas with the best that there are in their race life. The Negro being a new race, and in a very large measure segregated and isolated, is handicapped for the want of inside information on many of the processes that go to make up life. Allowing for the help that he has received from time to time from philanthropic white men and white women, for which he is profoundly grateful, the Negro has made startling progress in many a field which he entered without experience and without a scintilla of help. He felt his way, as it were, failing many times, but his failures were a valuable school-master. His mistakes became sign posts of danger which led him to turn to the right path. Booker T. Washington is a wonderful man in that he has been able and is content to deal with the fundamentals, which are, in a very large measure, the simple things. There are those who are disposed to criticize because the things for which he stands are so commonplace; but the commonplace things make up the most of life. Whatever may be said as to the relation of the material to the

moral and to the spiritual, in the building of the Negro race the material comes first and is absolutely necessary for the highest spiritual and moral development. Moved by this desire and reinforced by the thought that the Negro lacked experience in financial and commercial life, Mr. Washington organized what he has been pleased to term the Negro Business League. In a few words, it is an experience meeting where the farmer, the merchant, the dairyman, the poultryman, the real estate man, the insurance man, as well as the educator, the professional man and the preacher give their experiences, without money and without price, with the hope of both informing and stimulating those whose privilege it may be to listen. On the surface the simple recital of how one succeeded in raising chickens and of the selling of potatoes is a very ordinary thing. But the Negro has not had the advantage of this exchange of ideas with men who have had large success along these lines, and when a story is given of any particular success it is not only entertaining, but it is informing as well. Many a Negro enterprise can be traced directly to a particular speech at some particular meeting of the Business League, and herein is the value of such a meeting. Not only are these addresses illuminating, but they are stimulating. Some Negro who has been going on at a poor dying rate concludes that if one man can succeed in Selma, Alabama, another can succeed in Marlin, Texas, and hence he tries. He concludes that what man has done he can do. He makes an effort. The effort grows upon him. He succeeds. He becomes an example to the Negro about him. He begins to represent the Negroes in the higher walks and, therefore, not only impresses those of his own race, but those of the white race as he gives an example of industry and economy.

There is a moral value to every dollar earned, which value is multiplied many fold when the dollar is saved. The earning represents thrift and industry, the opposite of idleness and viciousness. The saving represents economy and vision. In economy there is self-control. The ability to deny one's self of certain luxuries in life is an indication that the man is master and not the dollar. And then there is the vision of the day when this dollar will stand one in better stead and will have a larger value than it now has. The seven hundred million dollars that the Negro has accumulated in this country are worth more than any seven hundred million dollars owned by any white man or set of white men. These dollars are an eloquent appeal in behalf of the Negro's good citizenship, of his honesty, his sobriety, his thrift, his economy and his dogged determination to lay a foundation in the material in order that he may construct a larger and wholesome spiritual and moral life. The race is exceedingly fortunate, therefore, in having a capable man, who is strong enough not to be swerved from the purpose of his life to lay in this generation a foundation upon which his people may build a higher and better life.

The recent meeting of the National Negro Business League, held in New York City, like the ten previous meetings, was most interesting and profitable. It was the most largely attended of all the meetings, and had, perhaps, the most interesting and helpful programme. This gathering was not necessarily a meeting of men exclusively engaged in business; it is more correctly a gathering of men and women in every walk of life, who believe in the laying of a financial and commercial foundation for a larger and higher growth. Any man who can add a stimulus to such a movement in his community, in a local way, or in the nation in a general way, finds hearty welcome at these meetings. It was, therefore, appropriate that Mr. Roosevelt should deliver an address upon the relation of the material to the con-

structive life of the race. The presence of Mr. Roosevelt was one of the supreme moments of the convention. Let it be admitted frankly that the Negro had grown lukewarm toward Mr. Roosevelt, and while it may be that he has not been reinstated fully into the good graces of the last man of the race, it is true, nevertheless, that his reception on that occasion was very cordial and enthusiastic. The Negroes throughout the country today believe intensely in Mr. Roosevelt; in the purity of his motives, in the strength of his character, in the breadth of his vision. At no time during his career has Mr. Roosevelt received a more enthusiastic reception at the hands of the colored people of this country than he received that day in New York, when he addressed the Business League. Aside from this particular address, there were notable addresses by Mr. Oswald Garrison Villard, of the *New York Evening Post*; Dr. George E. Gates, of Fisk University; Colonel J. C. Crews, a Wall street banker of fame; Bishop E. Cottrell, of the Colored Methodist Episcopal Church; Bishop George W. Clinton, of the African Methodist Episcopal Zion Church, and others. Along with these were other successful men from many states, who told in a detailed way, their experiences in commercial enterprises. So much of the program is cited in order that we may get a clear understanding of what a League meeting is. It is a clearing house of experience; it is a gathering of men, under the leadership of Mr. Washington, whose intensest desire is to lead the race to a higher level. It is beyond a doubt, exclusive of religious gatherings, which are necessarily restricted in their membership, the most representative body of the race that we have.

RACE TRAITS

Literature on the Negro is not only increasing in volume, but is improving in quality. The books and articles, which have appeared of late on this subject, have less of prejudice and bias and hence are of more value than the literature upon this subject of a decade or two decades ago. When the serious minded persons of this country approach this subject in a statesmanlike and patriotic manner, with the sole motive of finding the truth and nothing else but the truth, then we will be prepared to prophesy that the racial differences will be amicably adjusted.

A recent number of the *Outlook* contains a review of a volume by Dr. Henry W. Odum on "Social and Mental Traits of the Negro; A Study in Race Traits, Prejudices and Prospects." The review is by "a Southern woman" whose name is withheld. The *Outlook* says: "The special interest of the article seems to us to lie in the fact that it is a friendly Southern view of a friendly Northern study of what is essentially a Southern problem." The article is interesting and is somewhat out of the ordinary in the treatment of the race question. The author of the review is evidently a close student of the race situation, but being human she cannot lay claim to infallibility of her position on the race question, and in several instances in her article she is seriously at fault.

Among other things she observes: "The Negro does not take himself seriously and, therefore, does not achieve." This is an interesting statement, but it must not be accepted for its surface value. In the first place no people of history, with the present status of the Negro, ever turned themselves to such a serious, subjective study of their condition and future as is the case with the Negro. There is scarcely a gathering of our people, but that there is a serious reckoning of the conditions that confront us and the problems that we must overcome. There

(Continued on Page 8.)

The Bible in the Common Life

One must not take too seriously the pronouncement of the Illinois Supreme Court that required religious exercises in the public schools, such as the reading of Scripture, the singing of hymns, the recitation of the Lord's Prayer, are unconstitutional. In the way in which the issue came before the court it is not easy to see how any other conclusion could be reached. The question was raised by Roman Catholics, who presumably wanted all manifestations of religion abolished from the "godless" schools in order that they might remain "godless," or, perhaps become "godly." In their petition the claim was made that to require their children to attend such exercises was a violation of the right of freedom of worship, as of course it is if such worship is against conscience. It happens that the version of the Bible in common use—the Authorized—is identified with Protestantism, and, very likely, that the hymns commonly sung were not from the Hebrew Psalter, or in worship of the Virgin Mary. As nominally, then, a Protestant service, it was objectionable to Roman Catholics, who were quite within their rights in having their protest passed upon by the courts.

A free church in a free State—the right of a man to worship God according to the dictates of his own conscience; these are Protestant principles—promoted and defended, not from indifference to religion, but from an earnest desire for its welfare. The public schools are State concerns. The principle of religious neutrality, so far as forms of worship are concerned, must obtain there as elsewhere. Should a Protestant object to the use of Jewish forms of worship, or to Roman Catholic forms of worship, in the public schools, his right in the premises would be recognized at once, both by the courts and public sentiment. He must not, therefore, be sensitive because Roman Catholics and Jews, citizens just as he is, exercise their privilege of protest and procure the intervention of the courts in behalf of their contention.

For, after all, the real issue is not whether the public school exercises shall open with devotions or not. The issue which is vital is whether or not provision shall be made for the moral instruction of youth who are to be the support of a great democracy. And by moral instruction is meant not simply the inculcation of distinctions between right and wrong, but the relation of such knowledge to some power which will give it effect in life. The average citizen is not perishing for lack of knowledge, but for lack of power. He knows the right but does not do it, or he is apparently impotent to do it. All educators admit that only the sanctions of religion are adequate to the desired result. Only as God actually works in a man to will and to do of His good pleasure does the man perfectly work out the ideals of the good man who is also a good citizen.

For this kind of instruction we are not shut up to occasional worship in the schools. It is a mistake to think of the presence or absence of specific devotional exercises in a school session as marking the difference between a "godly" and a "godless" school. More lies in the personality of the teacher, in the atmosphere of the class room, than in the direct observance of religious forms. It is rarely that one hears objections to teachers in the public schools as irreligious, even in those cases where the teacher has no avowed Church relationship. A man or woman confronted with the responsibility of guiding young feet not only into ways of knowledge, but into paths of safety, will instinctively fall back upon a higher power, a diviner wisdom, than their own if so be that they have any teaching capacity whatever.

But back of the school lies the home, and it is upon the home first, last, and always that the chief responsibility for the religious instruction of youth must rest. Here lies unrestricted choice of matter and method. Here the child spends the most impressive part of his life; here is exercised upon youth the most powerful because the most winsome authority at the time when authority is practically the guide of life. Not in the schools, not even in Church schools is the bent given to good or evil; but in the home with its opportunity of constant association and its determining environment, its bonds of affection, its recognized and practically irresistible authority. If the decision of the Illinois Supreme Court were only to awaken the people of the State to a new sense of the responsibility of parents for the religious

nature of the children it would be occasion not for adverse criticism but for public gratitude.

Moreover, associated with the home in the religious training of the young is the Church. The Church has from the beginning recognized this obligation, but has not always exercised itself as it might have done in the matter of discharging the obligation. The investigations of our Sunday School board have disclosed serious and widespread neglect of this great commission. A quickened conscience, however, is being created, and a new zeal is showing itself both with respect to proper equipment and competent teaching. It has been proposed to extend the Church's opportunity in this department of its work by establishing classes for religious instruction on week days to attend which children will be excused from the public schools and duly credited. A Baptist pastor in Massachusetts has been experimenting with what he calls a "religious day school." Taking a half hour just before the morning session of the public schools, or a half hour after the close of the afternoon session, he brings together once a week a company of learners from the different grades. On Tuesday he has the seventh grade pupils with a

course in the Bible; on Wednesday, the eighth grade with a course in Christian morals; on Thursday the ninth grade with a course in doctrine; and on Friday the high school students with a course in Church history. The question of method can be easily settled; but the Church has now before it the question as to whether the idea is not one to be adopted in the interest both of the prosperous Church and a well-ordered state.

The importance of inculcating reverence for religion, however, is such that one must be reluctant to have all formal recognition of it omitted from the public schools. The remedy lies with religious people themselves. In this day it should be possible to agree upon simple and reverent forms of worship which would command themselves alike to Protestant, Catholic, and Jew. However different the ways of approach all recognize the same God and all recognize the need of God. It is not to the credit of our intelligence or of our catholicity that out of the Bible, which all revere and accept, there might not be compiled a selection of readings acceptable to all. Our Roman Catholic friends could easily dispose of the "godless" schools by uniting with Jew and Protestant in the compilation of a religious service which would exalt God and emphasize man's first duty which is to obey and enjoy Him.

—The Northwestern Christian Advocate.

Liberia---A Study---XXVI

By the Rev. Alexander P. Camphor, D. D., President Central Alabama College, Mason City, Birmingham, Alabama

V. THE NATIVES—SOCIAL LIFE

Widows

In the polygamous system which prevails among the natives, there is left at death of the husband, many widows. But this widowhood is such only in name, because of the peculiarity of heirship, which pertains alike to wives as to property. So that after all there are among the aborigines only a few widows.

When a man dies his wives are styled widows until after the burial ceremonies, when a division of the deceased's property, including his widows, is made to the rightful heirs.

If the dead man happens to be a king his eldest son is most likely to succeed him, and on his return from the grave is saluted Prince. Then begins the allotment of all the deceased's property, real and personal, among the family. The prince retains as many of his father's wives as he desires. They are then his wives. The rest he distributes among his brothers and kinsmen.

If his mother survives his father, he gives her to his father-in-law. There have been instances when widows thus divided have been offered to foreigners as a courtesy for some favor bestowed on the family in time of need.

In ordinary cases, the oldest brother of the deceased, or some influential relatives, assumes the responsibility of the family and makes the division. Girls or youthful widows have no choice, especially if she assisted her husband in buying another wife. If she aided in obtaining several wives for him she may remain single, or chosen a person who may not be an heir. A widow who has had three husbands who have died has this choice also.

Native women do not remain long in a single state. They believe that it is not good for a woman to be alone. If no man loves or accepts her she considers it to be a great disgrace.

Privileged widows sometimes build towns and half towns of their own. This induces their "boys," as they are called, to remain in their towns to work their farms and give them protection if needed.

Women who are heads of town usually possess strong personalities. They make good head women and are not devoid of the spirit of rivalry with neighboring towns under the control of men.

When a Liberian official of rank recently visited a certain district of the interior, one of these towns made large preparations to receive him. But, having so many places to visit, and a limited period of time, he passed this one. The woman in charge was indignant. She considered that she was slighted because of her sex. She said that her town was as important as any in the district, and could not understand why she should be thus treated.

Heirs

The first legal heirs to a man's estate are his

brothers; next to these comes his sons, and then follow his nephews and cousins. Domestic of long standing and faithful service are sometimes rewarded with heirship, and are entitled to a portion of the property. We have heard of them being requited in this way for their skill and success in the chase, such as the killing of large game, like the elephant, leopard, wild cow, boar. This is in keeping with a favorite proverb of the native: "Whatever a person puts into a house he takes out." Hence, a gift of any consequence to an acquaintance carries with it a claim on his estate.

Women are not heirs; they are classed with the property, but may recover such sums of money or their equivalent as they may have spent in behalf of their fathers or brothers. It is surprising with what accuracy they keep, solely by memory, these items of expense.

When brothers come into possession of their brother's estate, they are then guardian to all the sons who are minors. They are expected to provide wives for these boys when they reach marriageable age.

The Aged

There are many aged among the aborigines, but no special provision seems to be made in the social economy of the natives for the comfort and maintenance of those who have reached the period of decrepitude. Respect and deference to persons of advanced years is general, but this applies specially to those who are yet physically strong and useful. Old men sit in the palavers as judges, and are chosen as associates with the king in all matters of moment concerning the public welfare. But the very old are more or less regarded as a burden to the family and community. The natives, however, have wonderful vitality, and keep surprisingly their vigor.

The aged, infirm and poor are objects of pity. Usually an old tumbled down hut on the edge of the town is given them to live in, where they they receive little sympathy and fare badly, eking out a miserable existence. Remarks often are made such as: "She is old and troublesome; old people that is of no use ought to die."

Of course, there are exceptions to this, in the cases of aged who are not without means of support.

Native Wars

Native wars are more or less of the nature of quarrels, tribal disputes and bickerings, than of wars, as the term is generally understood. The causes of these hostilities among the natives are various and often puerile.

The "boys" of one Targlay, on their way to market had, among other things for sale, a ram. They slept over night at the town of Karseear, and on arising the next morning found that the ram had disappeared. The town folks tried to clear themselves by saying that a leopard must have caught it, but the travelers said it was stolen, and desired to give

(Continued on Page Seven.)

THE CHRISTIAN LIFE

The Second Mile

By R. H. Washburn, LL. D.

(Matt. 5:41.)

Is thy brother's burden heavy?
Long and bitter is his trail?
Quickly do as Christ commanded:
Go with him the second mile.

Is he to temptation yielding
As the powers of sin beguile?
Duty's path is plain before thee:
Go with him the second mile.

See the struggling poor about thee,
Common folks—the rank and file—
He, of all mankind the poorest,
Bids thee walk the second mile.

There are children all around you—
Well they know the Savior's smile—
They will see in you his Image,
As you go the second mile.

All around thee, sick and dying,
The discouraged and the vile;
Haste to help them, and if need be
Stay with them the second mile.

Christian brother, see the Master,
See his kind, approving smile;
Hear the glad, "Well done, thou faithful,"
Thou didst go the second mile.

—In the "Epworth Herald."

Benson, Vt.

The Neglect of Prayer

By the Rev. Henry Ostrom, D. D.

With Jesus the transfiguration follows prayer. With him the sending out of the twelve apostles follows prayer. The walking upon the waves follows prayer. Prayer stands out like a great moral mountain range with several prominent peaks in it, just before Calvary. No sin of his own, no need shorn and stripped of the possibility of supply from his own resources and peril without the slightest prospect of reclamation had he, yet prayer to him seems as native as his breath and as deeply cherished as his mission to rescue sinners.

One would suppose that the greatness of the privilege of prayer would so enthrall the man who becomes thoroughly conscious of it that he would never for a day be guilty of neglecting it. When one thinks that a privilege is his which outranks everything with which the microscope or the telescope, the scales or the measuring rod can have to do (when once it is realized) no temptation should be great enough to chill his ardor or curb his endeavor concerning it. Talking to God! Having done that once what could it be that would cause us ever to slight the possibility of doing it again and again forever? Answered of God! Having received that who can imagine the depth of the mystery which holds in its keeping the reason why we should ever count such a privilege common? Formality in prayer like neglect of prayer to those who have once proven prayer is unreasonable. It is awful.

However deep the mystery and however culpable the reason for it, we do neglect prayer. By inferior and dwarfish substitutes, by philosophizing, by worrying, and by that more quickly excused but equally wicked way of forgetting, we neglect prayer. Our present consideration is not devoted so much to our neglect of stated seasons of prayer, morning, noon, and night, or to our neglect of the prayer meeting, nor even to that revel of wandering thoughts in Church while the preacher in the pulpit is offering public prayer, but rather to a prayer neglect which would probably make all such engagements mere formality—a condition as really prayerless for many days together as that a dead man is breathless. Such a condition is that which we suffer when the soul stretches not upon tiptoe nor reaches its hand Godward for spiritual health and wealth nor cries after deep friendship with our Heavenly Father nor insists that the Christian's claim is a claim based upon the covenant of the living God, so truly living that not a fleeting moment passes but he thinks of it. He is in earnest about it, he wills to do "exceeding abundantly."

It is on the account of this sad neglect that after Jesus has opened wide the door and given to us such engaging reasons as to why it would be profitable to pray he repeatedly urges the duty upon us, "Watch and pray;" "Pray that ye enter not

into temptation;" "This kind goeth not out but by prayer and fasting;" "Pray that he would send forth laborers into his harvest!" We need reminding, prompting, urging, against the fatal temptation to neglect prayer. Our conviction may be thoroughly settled that prayer is all worth while and we vow henceforth to lead a life of prayer but there is an enemy who seems to know that if he can only get us to be forgetful about this he has gone far enough to cheat us into a great blunder. If he can only take us at this citadel our Gibraltar is gone. Hence we need to-day frequent exhortations to pray. Over and over again we need reminding and arousing concerning it. Whether it be through the man of the old school praying so fervently in prayer meeting or whether it be through some great affliction kindling our interest in it, or whether it be through some beautiful sentiment borne on the wings of melody or wafted to the soul on the breathings of poetry—however it may be done, let us welcome that which will over and over again call us to pray.

Fight the temptation to neglect prayer as you would the temptation to murder or suicide. Fight it, but how? With prayer! Throwing off the coat and entering into the spiritual arena to contend against the tempter with ten thousand theories and arguments will leave you wearied and whipped. Hug up to Jesus! Win the battle on your knees. Insist upon prayer.—*Northwestern Christian Advocate.*

We know that to them that love God all things work together for good.—St. Paul.

"A perfect love, even when lost, is still an eternal possession, a pain so sacred that its deep peace often grows into an absolute content."

A Prayer 260 Years Old

O! that mine eyes might closed be
To what concerns me not to see;
That deafness might possess mine ear
To what concerns me not to hear;
That truth my tongue might always tell
From ever speaking foolishly;
That no vain thought might ever rest,
Or be conceived in my breast;
That by each deed and word and thought
Glory may to my God be brought!
But what are wishes? Lord, mine eye
On Thee is fixed, to Thee I cry;
Wash, Lord, and purify my heart,
And make it clean in every part,
And when 'tis clean, Lord, keep it, too,
For that is more than I can do.

—Thomas Elwood, A. D. 1639.

Jesus and the Home Circle

REV. THOMAS YATES

We cannot forget that for the two years of homelessness there were thirty years of home. Only at the close of thirty years could He afford, under obedience to a sterner law, to surrender what home meant. Thirty years given to sounding the depths of the word home; thirty years under the patient molding of home discipline; thirty years storing the gracious experiences of a quiet home. The spirit of the home in which he remained so long was upon all his ministry. Behind the healthy serenity of His judgments and the rounded integrity of His manhood there lies the one word which illumines the silent formative years, and is the clue to the steady security and self-mastery of his maturity. "He grew in wisdom and stature, and in favor with God and man." The unmistakable thing in the Gospels is that to those years of home and childhood Jesus always returned when he spoke his deepest thoughts of God and of the relations of God and men. The years of home shaped his deepest thoughts to the end, and on the plastic and sensitive life were left by home influences and surroundings the impressions and convictions which made his manhood divinely rich. The Holy Child was father to the Holy Man. More than this, we have to remember that he grew up in an atmosphere in which the sense of home flourished, and the sanctities and blessings of it were prized. To the devout Jew life moved round two centers, the temple and the home, and home was not less intimately bound up with religion than temple or synagogue. The whole system of feasts and fasts, the weekly Sabbath, and the yearly commemorations, deepened the home sentiment, for the family gathering was the prescribed place and occasion for not a few of religion's most solemn as well as most joyful observances. Small wonder that home should leave ineffaceable impressions on the mind of Jesus. When we reach his ministry, it was not at once that his vocation led to withdrawal from the familiar home. It is doubtful where the saying, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head," is properly to be placed, but if St. Luke's order is to be received rather than St. Matthew's, our Lord's home was closed to him, not at the beginning, but only near the end of his ministry; and it is significant that the saying is immediately followed by St. Luke's account of the home of Lazarus and his sisters, in which Jesus found loving care. When the old home door is shut against Him, he turns with thankfulness to the new door which is opened to the same familiar and beloved intimacies. After his death the broken circle of the old home is speedily closed, and His mother and brethren are found at the opening of the Acts of the Apostles, and, as someone has said: "The earthly family of Christ fittingly finds its place in the foundations of his spiritual family."

In "*Northwestern Christian Advocate.*"

Hospitality and Service

Religious services are primarily for the worship of God, but the end is the enrichment of our personal powers for the service of our fellowmen. Not only a reverent and hearty participation in the entire service of worship on the part of all attendants is fitting, but all who worship should also lose the sense of individual isolation in the joy of a common unity and fellowship as members one of another in His body, which is the Church. A dignified and gracious hospitality is essential to domestic felicity and one of the chief charms of existence. Even more essential to happiness and efficiency in the life of a church home is the same cordial and watchful hospitality, heightened and beautified by the realization that there, necessarily, we represent not ourselves only or chiefly, but our Saviour, in the house of the Lord. Let all who enter the church at once feel the atmosphere of a Christian home, and receive an open-hearted and cordial welcome. — W. Jasper Howell.

The heart which can carry the burdens and sorrows of even the most forsaken, which can make room for the griefs and toils and cares of the hapless multitude, is filled without measure with the life and love of God.—*Charles F. B. Miel.*

The selfish man goes on day by day building up stone by stone what will be the cell of his solitary confinement.—E. J. Bosworth.

OUR YOUNG FRIENDS

The Best Way

This world is a difficult world, indeed,
And people are hard to suit,
And the man who plays on the violin
Is a bore to the man with a flute.

And I myself have often thought
How very much better 'twould be
If every one of the folks I know
Would only agree with me.

But since they will not, then the very best way
To make this world look bright
Is never to mind what people say,
But do what you think is right.

—Ex.

"I Believe"—An Everyday Creed

BY REV. CHARLES STELZLE.

I believe in my job. It may not be a very important job, but it is mine. Furthermore, it is God's job for me. He has a purpose in my life with reference to His plan for the world's progress. No other fellow can take my place. It isn't a big place, to be sure, but for years I have been molded in a peculiar way to fill a peculiar niche in the world's work. I could take no other man's place. He has the same claim as specialist that I make for myself. In the end, the man whose name was never heard beyond the house in which he lived, or the shop in which he worked, may have a larger place than the chap whose name has been a household word in two continents. Yes, I believe in my job. May I be kept true to the task which lies before me—true to myself and to God who intrusted me with it.

I believe in my fellowman. He may not always agree with me. I'd feel sorry for him if he did, because I myself do not believe some of the things that were absolutely sure in my own mind a dozen years ago. May he never lose faith in himself, because, if he does, he may lose faith in me, and that would hurt him more than the former, and it would really hurt him more than it would hurt me.

I believe in my country. I believe in it because it is made up of my fellowmen—and myself. I can't go back on either of us and be true to my creed. If it isn't the best country in the world it is partly because I am not the kind of a man that I should be.

I believe in my home. It isn't a rich home. It wouldn't satisfy some folks, but it contains jewels which cannot be purchased in the markets of the world. When I enter its secret chambers and shut out the world, with its care, I am a lord. Its motto is service; its reward is love. There is no other place in all the world which fills its place, and heaven can be only a larger home, with a Father who is all-wise and patient and tender.

I believe in today. It is all that I possess. The past is of value only as it can make the life of today fuller and freer. There is no assurance of tomorrow. I want to make good today.—Ex.

Mistake in Order

"Ma'am, here's a man at the door with a parcel for you."

"What is it, Bridget?"

"It's a fish, ma'am, and it's marked 'C. O. D.'"

"Then make the man take it straight back to the dealer. I ordered trout."

Planned His Career

Seven-year-old Horace had a great desire to follow his father's career. He was overheard by his mother saying his prayers one night.

"Please, God, make me a good boy, and then a good lawyer, and then just land me on the Supreme Bench. Amen."

What Is Honesty?

Honesty does not merely mean that you will not lie with your lips, or steal your employer's money or property. It means that you will not be dishonest in your work by slighting it or neglecting it; that you will not steal your employer's time, waste or spoil his goods, and that you will do your level best in everything, do every task to a complete finish, stamp every job that passes through your hands with superiority, with the trademark of your character.—*Success*.

If you would be happy live on an optimistic.

"A good word is an easy obligation, but not to speak ill requires only our silence, which costs nothing."—Tillotson.

Just plain punctuality is an asset which pays a heavy dividend of social favor and business advancement right from the start and raises the percentage of returns from year to year.—Ex.

Learn these two things: Never be discouraged because good things get on so slowly here, and never fail daily to do that good which lies next to your hand.—George McDonald.

Politeness—A Business Asset

"Politeness is a business asset at the command of every girl who must earn her own living," says Anna Steese Richardson in the September *Woman's Home Companion*.

"She may not be as expert with the typewriter, the sewing-machine or the drafting tools as her fellow-worker, but she can always hold her own when it comes to courtesy. She may not be able to wear as smart tailored suits and blouses as the girl at the next desk, but she can be just as polite or more so. She may lack the strong personality which is such a factor in scoring business success, but if she will cultivate politeness the much-coveted personality will develop.

"You can say 'good morning' to the elevator starter, or the elevator operator, in a way that will make him say to a chum after you pass, 'There goes a lady, a real lady.'

"You can say 'good morning' to the little red-headed office boy who puts down your 'time' in a way that will make him say to the little cash girl or messenger with whom he is always scrapping: 'Say, if you was like her, I'd marry you some day.'

"You can say 'good mornng' to your employer in a way that will make him realize that you are a credit to his establishment, a womanly girl, not a human machine whose sole office is to turn out so many circulars a day.

"You can say 'good morning' and 'thank you' and 'please' as you go through your day's work, to the fresh young bookkeeper, to the tired young file clerk, to the irritable caller, to the man-in-search-of-a-job, in the same simple, unaffected, sincere way, until politeness becomes a habit, and the drudgery of earning your own living is transformed into the joy of independence, and those among whom you work look for your coming with pleasure, which, after all, is one of the rewards of living. We all love appreciation, and politeness wins appreciation as the sun draws flowers from the earth."

Friendship

Friendship sees the good that does not exist, but that love can create. A friend is one who believes and whose belief makes the impossible possible. This was Christ. "Simon," he said, "Thou art. Thou shalt be." He saw in the fickle fisherman the possibility of the steadfast Apostle. Simon did not see it. It was not there. But Christ saw it, and that produced it. Again and again his love detected non-existent beauties and created them. Love believeth all things. Christ's love believes in us when we are utterly unworthy and unreliable, and that is our first ray of hope. We believe that he can do anything, and he believes that he can do something with us. Such a friend is the maker of a new character in us.

Friendship never breaks or dies. "He was my friend once, but not now," we say of this or that one. So? Never in the world. If he ever was, he is.

The friendship of Christ was to the end and the uttermost. It is so still. We may have grieved him much and often. We surely have. But that has not made him less a friend. He is there still just where he was. His is the love that will not let us go. It is so because his love is not make-believe or imitation, but love. No love decays. All the waters cannot quench it. It is stronger than all deaths.

How do we treat such a friendship as this? As we ought, or as we treat no other friend?

The more we love, the better we are; and the greater our friendships are, the dearer we are to God. Let them be as dear, and let them be as perfect, and let them be as many as you can; there is no danger in it; only where the restraint begins, there begins our imperfection. It is not ill that you entertain brave friendships and worthy societies; it were well if you could benefit all mankind; for I conceive that it is the sum of all friendship. A good man is the best friend, and therefore soonest to be chosen, longer to be retained, and, indeed, never to be parted with unless he ceases to be that for which he was chosen.—Jeremy Taylor.

"Lord, make me coy and tender to offend.
In friendship first, I think, if that agree
Which I intend,
Unto my friend's intent and end,
I would not use a friend as I use Thee.

"If any touch my friend or his good name,
It is my honor and my love to free
His blasted fame
From the least spot of thought of blame,
I could not use a friend as I use Thee.

"When that my friend pretendeth to a place,
I quit my interest and leave it free;
But when thy grace
Sues for my heart, I thee displace;
Nor would I use a friend as I use Thee."

Friendship is the unselfish will to serve. A friend is one who has this will. No one ever was such a friend as Christ. Paul tells us in the first verses of the second chapter of the Epistle to the Philippians how far-reaching Christ's friendship was. There was no sacrifice too great for it. He laid aside his kinship; in some wonderful way he emptied himself of his rights in God, that he might come down to them and serve them. He was the greatest friend humanity ever had. He did not only feel for it; he worked and died for it.

Friendship stops at nothing but falsehood. A friend is one who will meet and bear anything for others. Christ was such a friend. He entered humanity. It must have been as a charnel-house to his pure soul. It was full of hate and lust and sin. All about him, as he went to and fro on earth, he saw what was repellent and shameful. Men showed him their worst. What he saw was enough to have convinced any one else that humanity was not worth saving. But it did not convince him. He was a friend, and therefore he loved the more, the more he saw the need of his love.

The Wise and Foolish Virgins

International Sunday School Lesson for October 2, 1910

(Matt. 25: 1-13.)

GOLDEN TEXT: "Be ye, therefore, ready also; for the Son of man cometh at an hour when ye think not." (Luke 12: 40.)

TIME: April 4, A. D. 30.

PLACE: On the way to Bethany.

Daily Home Readings

M. Matt. 25: 1-13;—Tu. Luke 12: 32-40;—W. Luke 13: 18-30;—Th. Matt. 7: 13-23;—F. Mat. 13: 24-37;—S. 2 Pet. 3: 1-14;—Su. Rev. 3: 7-13.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

The end of life is not personal happiness; it is the image and glory of God. But in order to this end there must be preparation and unswerving fidelity. Preparation inspires readiness, for he who is prepared is ever ready to do. Hence the injunction of the Master, as contained in our Golden Text. Having prepared ourselves by accepting the terms of the Gospel we must see to it that we are ever in readiness to depart whenever called. Beset as we are by perpetual temptations to sleep, to spiritual drowsiness and torpor, it is imperatively necessary for us to be constantly on the alert, lest coming when we "think not," the Master should find us not "ready" to enter into the marriage supper of the Lamb.

There are many comings of the Son of Man before his final coming—the time of the final judgment. The one that concerns us most, however, is the time of His coming for us. This is as uncertain and as unknown to us as the time of His second advent. This must not, however, cause us any uneasiness, but should rather cause us to maintain a state of constant readiness to go out to meet Him. If "eternal vigilance is the price" of civil and natural liberty, how much more so is it the price of spiritual liberty? There is an Eastern fable that a man waited 1,000 years before the gates of Paradise, watching continuously for them to open so that he might enter, and then fell asleep for one short hour. But during that hour the gates opened and shut again, and he was left out. The lesson is plain. Let us have a care that a similar fate do not befall us.

Our Lord's last week upon the earth was a busy one. So intent was He to lay deep and wide the foundations of the Kingdom He came to establish in the hearts of man that seemingly He was forgetful of His rapidly approaching end. He seized upon and made use of every opportunity that presented itself. He was determined that His followers should be fully informed in every thing essential to perfect salvation. Hence the parable we are to study to-day. Here we are shown that it is not alone sufficient to begin a Christian life, but that we must be watchful and faithful unto the end of our human life, if we would receive the "well-done" of our Lord and Master.

Light on the Text

1. *Then.* During, or after the troublous times described in the preceding verses. *The Kingdom of heaven.* Generally God's spiritual kingdom, but in this connection it is thought to mean "all those who hope for salvation through Christ, some of whom, as the parable teaches, may hope in vain." *Ten virgins.* Ten unmarried females that probably being the usual number of bridesmaids. *Took their lamps.* Shallow bowls carried on the top of stands. They were supplied with rope or cloth dipped in oil. *Went forth to meet the bridegroom.* It was customary among the Jews on such occasions for the "friends of the bridegroom" to conduct the bride to her husband's home; and when the procession arrived, the bridegroom went forth to lead the bride across the threshold. The implication here, however, is, that the bridegroom himself went to bring his bride, perhaps from some distance, where a group of virgins await his return, ready to welcome him according to their custom.

2. *Five.* The number is not intended to indicate as to the exact or actual proportion. *Were wise.* Were prudent and thoughtful. *Were foolish.* Were thoughtless and imprudent.

3. *Took their lamps, and took no oil with them.* Had the appearance of being in readiness to take part in the approaching festivities but were not. Many are in the same condition to-day.

4. *Took oil * * * with their lamps.* Were foresighted enough to go prepared for an emergency.

5. *The bridegroom tarried.* A usual occurrence in those days as well as in ours. *They slumbered.* Nodded. *Slept.* Fell into a deep sleep.

6. *At midnight.* An unusual hour. *A cry.* Announcement. *Behold.* Take heed. *The bridegroom cometh.* The long expected event is about to take place. *Go ye out to meet him.* Fulfil the purpose of your coming.

7. *All those virgins arose.* The prudent and imprudent awoke from their slumber. *And trimmed their lamps.* Refilled their lamps and "snuffed" their wicks.

8. *Give us your oil.* The foolish or imprudent discovering that the oil in their lamps had burned out requested a supply from their more thoughtful and prudent companions. Whedon says: "Here is expressed in dialogue form, the fearful condition of the soul that awakes in eternity without the grace of God. He finds his own case deficient. He looks to others for aid. Alas! He that is wise for himself, and he that scorneth alone must bear it."

9. *Not so; lest there be not enough for us.* This we cannot do for even now we may not have enough to last during the feast. "The righteous are scarcely saved. After we have done all, we are unprofitable servants." *Go ye rather to them that sell.* The only thing they could advise at that time; nevertheless, an impossibility. Life is the time to serve the Lord. There is no possibility of preparation for eternity beyond the grave.

10. *The door was shut.* Acting upon the advice of their wiser associates they went to purchase oil, but when they returned they found that they could

not obtain entrance into the festive chamber. Should the coming of Christ unto us find us unprepared, we will awake to find that the door of heaven, the entrance into the festive chamber of glory, has been eternally shut against us.

11. *Lord, Lord, open to us.* This is not to be taken literally. It is simply intended to show the utterly helpless and miserable condition in which those who forget God in this life will find themselves in the world to come.

12. *I know you not.* I have no knowledge of you as friends nor as servants. Sad indeed will be the day, when Christ shall say unto those who rejected Him, "I know you not." The following taken from Thompson's *Idylls of the King* might well be pondered now:

"Late, late, so late! and dark the night, and chill!
Late, late, so late! but we cannot enter still.
Too late, too late! ye cannot enter now."

No light had we; for that we do repent;
And learning that, the bridegroom will relent.
Too late, too late! ye cannot enter now.

No light! so late! And dark and chill the night!
Oh, let us in, that we may find the light!
Oh, no! too late! Ye cannot enter now!

Have we not heard the bridegroom is so sweet?
Oh, let us in, though late, to kiss his feet!
Too late, too late! ye cannot enter now.

13. *Watch therefor.* Be sleepless, be vigilant. In view of the suddenness and unexpectedness of this coming, "watch and pray." The fundamental law of watchfulness is to be always watching. *Ye know neither the day nor the hour wherein the Son of man cometh.* Christ has returned unto the bosom of His Father. Of the day of His coming we know nothing. "But with all the obscurity thus intentionally thrown around the day and the hour of Christ's coming, let us not forget that no obscurity, no uncertainty, hangs around the good event itself. In all that future which lies before us, these are the only two events of which we are certain: our own approaching death, our Lord's approaching advent."

Charleston, S. C.

Christian Stewardship

The Epworth League Devotional Meeting Topic for October 2, 1910

(Rally Day.)

(1 Cor. 16: 2.)

The Theme and the Scripture

From the very first Christianity has been placed upon a solid basis as to things financial. The early disciples realized full well that in order to propagate the principles of the Christ there would be demanded the expenditure of money. Hence they were encouraged in a systematic contribution of that which they had to the support of the gospel.

When Paul went up to Jerusalem and there met the other apostles, one of the decrees of that council was that he must not forget the collection. There was a reason for that in the necessities of the situation. Many of the early Christians, in Jerusalem especially found themselves out of employment or amid property losses and it was necessary to come to their aid. So Christians everywhere took collections to help them and also all others who might need it. These were the first benevolent collections of the Christian Church.

Although Paul and other apostles supported themselves with their own hands, still it was early recognized that the one who was chosen of God to be a preacher of the gospel and set aside for that purpose by the Church should be supported by the brethren. The laborer everywhere is worthy of his hire. And this principle was enunciated by Paul and given to the Church.

It takes money to support the Church, to carry on our great enterprises, to preach the gospel in foreign lands. And Christians are called upon to give out that which they have for this purpose. Give? Yes, and yet no. Is it not rather paying back a part of that which we owe? As a matter of fact everything that we have comes from God. We are simply his stewards, holding money and talent and time for him, to be used in his interest. We are to care for ourselves and our families. These are among our obligations and according to the gospel he who

cares not for his own is worse than infidel. But we are not to think that this is all that there is to it. We must also recognize our obligations to him and to his work—our stewardship.

Paul was endowed with a great deal of that uncommon virtue known as common sense. And he realized that if there was to be success in the financial matters of the Church that they must be carried on systematically. Hence he tells them in our Scripture lesson: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

They were to give according to their ability, according as God has prospered them. What an excellent rule for all Christians to keep in mind.

The Bible on Christian Stewardship

God is the owner of all things.

"The earth is the Lord's, and the fullness thereof, the world and they that dwell therein." (Psa. 24:1.)

"The silver is mine, and the gold is mine, saith the Lord." (Hag. 2:8.)

"Behold, all souls are mine." (Ezek. 18:4.)

The Bible is explicit in its teachings concerning stewardship.

"The tithe is the Lord's." (Lev. 27:30.)

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." (Mal. 3:10.)

"These ought ye to have done, and not to leave the other undone." (Matt. 23:23.)

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." (1 Cor. 16:2.)

(Continued on Page Seven.)

"Southwestern Self-Support League"—A Forward Movement

Fully THIRTY DISTRICT SUPERINTENDENTS and Four Hundred Pastors have heard and answered the Southwestern's Call. Let twice as many more join in within the next few days. A STRONG PULL and a pull TOGETHER will bring results. Enroll your name TO-DAY.

Never has an appeal in behalf of the SOUTHWESTERN met with a more general and enthusiastic response. Evidently the SOUTHWESTERN is upon the hearts of our Pastors. District Superintendents and Pastors are wide-awake and pledge themselves to days of honest endeavor for Self-Support. Below are given the names of Pastors who joined the "Self-Support League" the first week. We hope to enroll as many more the next week. Brother Pastor join in the movement. Lend a hand. Send in your card today.

ATLANTA CONFERENCE

PASTOR.	DISTRICT.	DATE.
W. E. Quillian—Gainesville		Oct. 9
W. C. Bryant—Atlanta		Oct. 16
B. A. Johnson—Gainesville		Oct. 30
W. T. Brantley—Rome		Nov. 27
E. D. Petty—Rome		Nov. 13
J. C. Stacy—Atlanta		
E. A. Allison—Gainesville		Oct. 16
J. H. Brandon—Gainesville		Oct. 30

CENTRAL ALABAMA CONFERENCE

W. E. Smith—Opelika	Oct. 23
J. J. Harrison—Opelika	Oct. 16
J. C. Sammons—Anniston	
J. G. Williams—Huntsville	Nov. 6
W. H. Jordan—Marion	Oct. 30
J. W. Landrum—Montgomery	Oct. 9
F. E. Wynn—Anniston	Oct. 16-30
E. L. Gary—Huntsville	Oct. 16
G. W. Reeves—Montgomery	Oct. 30
J. W. Smith—Montgomery	
N. J. Adams—Montgomery	
Jatt Ellis—Montgomery	
A. G. Glenn—Marion	Oct. 16
R. R. Williams—Opelika	Oct. 30
John A. Harris—Anniston	Sept. 25
G. W. Mann—Birmingham	Sept. 25
F. J. Brown—Anniston	Oct. 16
C. C. Dumas—Marion	Sept. 19
O. Nelson—Montgomery	Oct. 30
G. W. Lewis—Montgomery	Oct. 16
P. P. Wright—Huntsville	Oct. 16
Wm. Perry—Anniston	Oct. 30
Cain Rogers—Montgomery	
J. W. Wright—Anniston	Sept. 25
J. T. M. Willis—Birmingham	Oct. 23
J. C. Chuman—Montgomery	Oct. 23
G. W. Mann—Birmingham	Oct. 2

CENTRAL MISSOURI CONFERENCE

J. D. Evans—Mexico	Oct. 23
T. H. Lockwood—St. Joseph	Oct. 30
W. H. Wheeler—Mexico	Oct. 30
F. S. Bowles—St. Joseph	Sept. 18
A. J. Williams—Sedalia	Oct. 30
R. Davis—St. Joseph	Oct. 9
L. Woolrich—St. Joseph	Oct. 9
J. D. Evans—Mexico	Oct. 23
J. M. Harris—Mexico	Sept. 25
E. A. Graham—St. Louis	Nov. 27

DELAWARE CONFERENCE

J. R. Holland—Centerville	Sept. 25
I. D. Pitts—Centerville	Oct. 16
C. W. Pullett—Centerville	Oct. 2
E. E. Rogers—Salisbury	Oct. 16
G. B. Coleman—Cambridge	Oct. —
J. W. Cook—Cambridge	Oct. 25
J. H. Blake—Philadelphia	Oct. 9

EAST TENNESSEE CONFERENCE

W. R. Marbury—Knoxville	Nov. 13
W. E. Mitchell—Welch	Oct. 2
F. A. Hatcher—Chattanooga	Sept. 25
E. H. Forrest—Bristol	Sept. 25
J. F. Prigmore—Bristol	Sept. 25
Charles H. Hurd—Pulaski	Oct. 30
J. M. Watson—Pulaski	Sept. 25-Oct. 9

FLORIDA CONFERENCE

J. E. A. Keeler—Gainesville	Oct. 23
O. F. Nihlack—Gainesville	Oct. 23
J. F. Elliott, D. S.—Gainesville	Sept. 25
Albert Emanuel—South Florida Mission	Nov. 20
S. A. Huger—South Florida Mission	Oct. 30

LEXINGTON CONFERENCE

Jno. W. White—Ohio	Oct. 23
Chas. M. Lee—Ohio	Oct. 23
J. T. Legget—Indiana	Oct. 30
W. W. Locke—Maysville	Oct. 16
Wm. J. White—Ohio	Nov. 27
George A. Sissle—Ohio	Oct. 23
John B. Redmond—Ohio	Oct. 23
J. E. Burton—Ohio	Oct. 23
Joseph Courtney—Ohio	Oct. 16
T. S. Ferguson—Ohio	Oct. 22
E. W. Kinchen—Ohio	Oct. 16
E. A. White, D. S.—Ohio	Oct. 16

PASTOR.	DISTRICT.	DATE.
John W. Robinson, D. S.	Louisville	
G. W. Harris	Louisville	Oct. 16
F. P. Robinson	Indiana	Oct. 2
W. Singleton	Indiana	Oct. 2
Joel C. Carson	Indiana	Oct. 2
James Allen	Indiana	Oct. 9
A. R. Fletcher	Maysville	Oct. 16
E. O. W. Simmons	Maysville	Oct. 23
W. A. Hinton	Maysville	Oct. 30
P. T. Gorham, D. S.	Lexington	
I. F. White	Indiana	Oct. 30

LINCOLN CONFERENCE

E. M. Madden—Guthrie	Oct. 23
D. Bruce—Topeka	Oct. 30
A. F. Lane—Muskogee	Oct. 16
A. Faulkner—Topeka	
T. R. Wamble—Muskogee	

LITTLE ROCK CONFERENCE

P. H. Meyers—Fort Smith	Oct. 16
Wm. B. Smith—Fort Smith	Oct. 16
C. S. Curtis—Little Rock	Oct. 16
Wm. McIntosh	Oct. 30
J. H. Hatchell—Little Rock	Oct. 16
S. McDonald—Little Rock	Oct. 23
A. R. Ray—Little Rock	Oct. 16
W. J. Donaldson—Little Rock	Sept. 25
S. J. Brown—Forrest City	Oct. 2
B. F. Young—Forrest City	Oct. 2
J. T. Hawkins—Forrest City	Oct. 30
D. H. E. Harris—Fort Smith	Oct. 31
Charles H. Royston—Pine Bluff	
J. W. Williams—Pine Bluff	Oct. 2
C. H. Morrell—Clow	Oct. 9
Lee Nelson—Clow	Nov. —
Phillip Owens—Clow	
G. W. Thompson—Clow	Oct. 30

LOUISIANA CONFERENCE

Pierre Landry—North New Orleans	Oct. 16
R. F. Long—North Carolina	
H. C. Armstrong—North Carolina	
S. Mitchell—Alexandria	Oct. 23
A. B. Venable—Alexandria	Oct. 23
D. A. Landry—Alexandria	Oct. 16
John H. Wise—South New Orleans	Oct. 16
J. A. Landry—South New Orleans	Oct. 9
I. C. Daugherty—Baton Rouge	Oct. 23
G. W. Ogilvie—Shreveport	Oct. 2
E. B. Richards—Lake Charles	Oct. 2
T. A. Jackson—Lake Charles	Oct. 9
J. B. Johnson—Lake Charles	Oct. 23
Norman Ford—Lake Charles	Oct. 16
S. M. G. Taylor—Lake Charles	Oct. 16
L. A. Hampton—Alexandria	Oct. 9
T. L. Green—Alexandria	Oct. 23
J. C. Brown—Alexandria	Oct. 23
C. D. C. Bryan—Alexandria	Oct. 23
F. M. Lashington—Alexandria	Oct. 23
B. F. Branch—Alexandria	Oct. 23
D. G. Taylor—Alexandria	Oct. 16
S. A. Davis—Alexandria	Oct. 16
J. E. Rolax—Baton Rouge	Oct. 23
J. H. Thompson—Baton Rouge	Oct. 23
N. McNeal—Baton Rouge	Oct. 9
J. A. Barnes—Baton Rouge	Oct. 23
J. D. H. Frazier—Baton Rouge	Oct. 23
H. Daniels, D. S.—Baton Rouge	
J. D. Banks—Baton Rouge	
W. L. Amos—Baton Rouge	Oct. 30
J. O. Brown—Monroe	Oct. 16
H. C. Wilson—Monroe	
S. McGruder—Monroe	Oct. 9
E. D. Powell—Monroe	Nov. 20
G. W. Banks—Monroe	Oct. 30
W. J. M. Price—North New Orleans	
C. E. Bradford—North New Orleans	Oct. 23
D. J. Price—North New Orleans	Oct. 30
Charles C. Landry—North New Orleans	Oct. 30
P. W. Clark—North New Orleans	Oct. 9
F. T. Chinn—North New Orleans	Sept. 25
I. B. Henderson—North New Orleans	Oct. 23
N. R. Randolph—Shreveport	Oct. 9
F. R. Butler—Shreveport	Oct. 9
P. C. Colton—South New Orleans	
A. B. Harris—South New Orleans	Oct. 30
D. S. Sloan—South New Orleans	Oct. 23
O. J. Harvey—South New Orleans	Oct. 9
A. C. Mitchell—South New Orleans	Oct. 16
T. F. Robinson—South New Orleans	Oct. 9
Thomas W. Williams—South New Orleans	Oct. 30
T. P. Norris—South New Orleans	Oct. 23
H. A. Sorrell—South New Orleans	Oct. 23
W. A. Hilton—South New Orleans	Nov. 20
W. R. Butler—South New Orleans	

MISSISSIPPI CONFERENCE

J. J. Young—Gulfport	Nov. 27
F. P. Thomas—Vicksburg	Oct. 16
L. Speed—Vicksburg	Oct. 23
C. H. Johnson—Vicksburg	Sept. 25
W. P. C. Morrison—Jackson	Oct. 2

PASTOR.	DISTRICT.	DATE.
P. W. Baldwin	Jackson	Sept. 23
A. J. McNair, D. S.	Jackson	Sept. and Oct.
P. H. Davis	Jackson	Oct. 23
R. M. Phillips	Jackson	Oct. 16
R. H. Patton	Brookhaven	Oct. 16
H. Roundtree	Meridian	Oct. 23
A. B. Britton	Meridian	Oct. 23
A. M. Trotter	Meridian	Oct. 16
D. R. Bentley	Meridian	Oct. 30
June Williams	Meridian	Oct. 9
T. A. Carter	Hattiesburg	Oct. 30
N. D. Hopkins	Hattiesburg	Oct. 16
E. P. Chapman	Hattiesburg	Oct. 2
D. Ray	Brookhaven	Oct. 23
E. M. Dukes	Brookhaven	Oct. 16
H. J. Jordan	Brookhaven	Oct. 23
H. W. Woods	Gulfport	Oct. 30
J. B. Brooks	Gulfport	Oct. 16
J. E. Holmes	Gulfport	Oct. —
E. H. Langston	Gulfport	Oct. 23
J. I. Garrett	Gulfport	Oct. 16
S. H. Cannon, D. S.	Gulfport	Oct. 30
J. C. Houston	Gulfport	Oct. 23
C. W. Ivy	Hattiesburg	Oct. 16
W. A. White	Hattiesburg	Oct. 30
I. L. Pratt	Hattiesburg	Oct. 30
D. F. Dudley, D. S.	Hattiesburg	Oct. 23
R. L. Tate	Jackson	Oct. 16-23
I. S. Thomas	Jackson	Oct. —
J. K. Comfort	Jackson	Oct. 16
H. May	Jackson	Oct. 16
P. R. Crump	Meridian	Oct. —
R. Howze	Shuhuta	Oct. 16
W. N. G. Lipscomb	Vicksburg	Oct. 31
W. A. Oates	Vicksburg	Oct. 16
C. H. Brown	Vicksburg	Oct. 30

NORTH CAROLINA CONFERENCE

J. C. Prince—Western	Oct. —
W. W. Page—Winston	Oct. 16
M. Mundy—Wilmington	Oct. 23
G. W. Bowers—Wilmington	Oct. 23
R. B. Rhyne—Western	Oct. 23
A. G. Jenkins—Western	Oct. 30
S. L. May—Winston	Oct. 30
B. F. Thomas—Greensboro	Oct. 30
C. I. Withrow—Greensboro	Oct. 19
L. D. McQueen—Wilmington	Sept. 18
J. D. Hairston—Wilmington	Oct. 23
R. J. Shipp—Western	Oct. 30
A. E. Robinson—Western	Oct. 9
J. W. Wells—Winston	Sept. 25
C. W. Walton—Western	Sept. —
W. P. Hayes—Wilmington	Sept. —

SAVANNAH CONFERENCE

J. C. Williams—Waynesboro	Oct. 9
Isaac T. Giver—Savannah	Oct. 16
J. H. Pinkney—Waynesboro	Oct. 9
P. B. Gibson—La Grange	Oct. 23
W. M. Bellinger—Waynesboro	Sept. 18
A. P. Gilliard—Waynesboro	Oct. 23
M. P. Moore—La Grange	Oct. 23
P. W. Roch—Savannah	Oct. 30
R. R. O'Neal—Waycross	Oct. 30

SOUTH CAROLINA CONFERENCE

S. B. Danley—San Diego	Oct. 9
A. Lewis—Greenville	Oct. 23
A. G. Kennedy—Greenville	Sept. 25
W. G. Deas—Greenville	Sept. 25
John C. Gibbs—Greenville	Oct. 23
John I. Miller—Spartanburg	Oct. 16
W. S. Thompson—Florence	Oct. 9
A. D. Brown—Bennettsville	Oct. 23
J. C. Burch—Greenville	Oct. 23
J. A. Gary—Bennettsville	Oct. 30
Isaac Myers—Sumter	Oct. 16
S. A. Funches—Beaufort	Oct. 9
A. D. Harris—Spartanburg	Oct. 23
B. F. Gandy—Orangeburg	Oct. 9
J. H. Johnson—Orangeburg	Oct. 16
C. C. Robertson—Bennettsville	Oct. 23
J. E. C. Jenkins—Greenville	Sept. 25
Thomas Sims—Sumter	Oct. 30
W. G. Valentine—Greenville	Oct. 16
W. M. R. Eaddy—Orangeburg	Oct. 2
W. H. Redfield, D. S.—Sumter	Oct. 10
L. L. Thomas—Greenville	Oct. 30
J. B. Thomas—Sumter	Sept. 25

TENNESSEE CONFERENCE

S. Knight—Cumberland	Oct. 16
J. F. Fenner—West Tennessee	Oct. 16
Wm. A. C. Travis—West Nashville	Oct. 16
A. Ransome—Nashville	Sept. 18-25
L. M. Moore—West Nashville	Oct. 16
M. Williams—Cumberland	Sept. 25
W. H. Turner—West Nashville	Sept. 25
E. J. Ridick—West Tennessee	Sept. 25
J. B. Booth—Cumberland	Oct. 23

Give me matter and I will explain the formation of a world, but give me matter only and I cannot explain the formation of a caterpillar.—Immanuel Kant.

Southwestern Christian Advocate

631 BARONNE STREET.

1—All business letters should be addressed to Eaton & Main, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

RACE TRAITS

(Continued from Page One.)

is scarcely a convention — professional, scientific, educational, commercial, ecclesiastical, or otherwise, but that finally turns upon the ever-present race question. It is as though every Negro with might and main were giving himself to a thorough consideration of the problem of which he is the chief factor.

On the other hand, the statement quoted has an element of truth. It would not do for the Negro to take himself too seriously, for if he did he would go to pieces. That which preserves him is that almost incomparable spirit which keeps him buoyant under the most adverse circumstances. If the Anglo-Saxon were mistreated and outraged and oppressed and burned and killed without redress, as is the case with the Negro, he would fret and worry himself into annihilation. The strongest element in the Negro is his ability to receive a rebuff or a hackset and then come forward with renewed energy as though nothing had happened. It is the elasticity of the Negro's nature that makes him able to stand so many thrusts. It is as though he were knocked down and told not to enter a certain gate, but he immediately arises and makes for that entrance as though nothing had happened. It is his eternal persistence which has met often with the reward of "God bless you" and "Go on." The author of the review of the book to which we have referred gives herself a humorous expression of this divine and almost superhuman quality of the Negro. She tells of an old Negro woman who had worked for a number of years in a Southern family and who during all that time had been uniformly patient, kind and cheerful. One day the old Negro woman was asked by the mistress of the house: "Aunt Mandy, what makes you so cheerful all the time?" Whereupon the old Negro woman threw her head back, laughed and said: "Lawd, chile, I jess wears de wur! lak a loose gyarment."

Another point where the reviewer goes astray in her observation of Dr. Odum's book, is in this statement: "We hear much of the immorality and prostitution of the Negro women; and we who have lived in the South know that, when a Negress becomes the property of a white man, it gives her prestige among her own race." Now, the writer has touched a live wire. But she misinterprets the ideals of Negro society if she believes that when a Negro woman becomes the property of a white man that woman thereby gains prestige among her own race. We have heard that this is true on certain plantation settlements where it is thought that such a woman could be of help to the common laborer who might desire a favor of the white man. But no such condition exists in any society of the Negro where the Negro has the least bit of American freedom. For such characters are not only spurned, but they themselves do not seek admission into the best society of Negroes. There was a time when the Negro women who were the concubines of white men, and who were notably as loyal to them as any woman who ever partook of the marriage vows, were received with a measure of charity; but prostitutes, whether of Negro men or white men, have no place in the best society of Negroes. This false and immoral relation between white men and Negro women is one of the mill stones to Negro progress. While we have gone so far as to forever exclude such characters from the social affairs of the best Negro life, it must be confessed that the Negro woman has a hard time evading the aggressiveness of the white man upon the sacredness of her womanhood. Nothing is too good to give, and nothing is too mean to do to entrap a Negro woman. When her reputation is best she is most eagerly sought. When she has outrun the poverty of her own condition and the assaults of the approaches of lecherous white men, such a woman deserves to become a patron saint, for she has fought a mighty battle.

Of General Interest

A BIBLE FOR THE CHINESE

As the result of a project which was inaugurated in 1890 at a conference composed of all the Christian bodies doing missionary work in China, the Chinese are to have a revised edition of the Bible. Large numbers of the New Testament, printed in Chinese are issued and being shipped to the most remote parts of the Empire. The members of the special committee who have the work in charge are of the opinion that this translation of the Bible into the Chinese language will exert as great an influence upon the Chinese as the authorized version did upon the English speaking world. The widespread circulation of the Bible will prepare the way for the missionary and will be a potent factor in bringing about the Christianization of that great Empire.

NATIONAL DRUGGISTS ASSOCIATION

The National Retail Druggists' Association met last week in Pittsburg, Pa., in their twelfth annual convention. A number of new and important reforms were advocated. Among these reforms were the ending of the indiscriminate sale of liquor in drug-stores, and the restriction of the sale of carbolic acid and other poisons except in a greatly diluted form. Restrictions of the sale of proprietary medicines containing cocaine, chloral, morphine and other habit forming drugs were strongly urged. The change of the name of "wood alcohol" to "wood naphtha" was advised in order that topeis would not be led by the similarity of names to drink poisonous wood alcohol as a beverage. Many deaths have resulted from the use of wood alcohol in this way. The druggists evidence a desire to correct as much as possible all abuses existing within their trade and thus render unnecessary outside interference.

A UNITED STATES SENATOR BARRED

One of the stops for Colonel Roosevelt in the ending of his Western trip was at Chicago. Here he was entertained by the Hamilton Club, at a banquet, together with other distinguished guests. Among others invited was United States Senator Lorimer whom it will be remembered has figured conspicuously in the bribery charges, which have been the chief attraction at Chicago for some time. It was alleged that Senator Lorimer secured his seat by the purchase of votes and this accusation was borne out by the confession of at least four members of the State Legislature who stated that they had received money for the votes cast. With all this in mind, when Colonel Roosevelt arrived at Chicago he inquired as to whether Mr. Lorimer had been invited, and, when given an affirmative answer, deliberately demanded that the invitation to the Senator be withdrawn, and his request was immediately complied with. Of course, this created somewhat of a sensation, but Mr. Roosevelt takes the position that Senator Lorimer was unworthy of association with decent men, because of the unfair and foul means by which he obtained his seat in the Senate.

TALES OF THE CITIES

The bulletins given out at Washington with reference to the growth of the larger American cities are interesting and show that the past ten years have been years of growth and advancement. The census shows that Chicago has a population of 2,185,283. This makes Chicago the second city of the United States and possibly the fourth city of the world. This is the most wonderful municipal growth in the history of the world. This can be readily understood when it is remembered that the first census of Chicago was taken just 70 years ago. Not only has there been a wonderful increase in population but also in industrial and business growth.

The city of Cleveland, Ohio, has also experienced wonderful growth in population. She has surpassed her rivals, Pittsburgh, Detroit and Buffalo, and will not be far behind Baltimore. Her present population is 560,663.

New Orleans has had a substantial growth but her increase in population is not so great as has been anticipated. According to the census of 1900 she was the twelfth city in population in the United States. According to the census of 1910 she has dropped to the fifteenth place. Her present population is a little less than 340,000.

AVIATION MEETS

Scarcely a week passes but that aviation meets are being held in some part of the world. Substantial prizes are constantly being offered aviators for the establishment of new world records. There are not lacking men who are willing to risk life and limb for the securing of these prizes. A short while ago there were only a few aviators of note. Today there are many and new names are constantly being added to the list. One of the most important meets recently held was the Harvard-Boston aero meet which ended during the past week. A number of valuable prizes were offered, the most of which were captured by the young Englishman, Claude Grahame White. His cash prizes amounted to \$22,100. He used a Farman biplane and a Bleriot monoplane in the different events. Walter Brookings and Ralph Johnstone, pupils of the Wright brothers, were successful in many of the events and captured large prizes.

An attempt is being made this week to fly across the Alps from Switzerland into Italy in aeroplanes. This will be the most hazardous feat ever attempted by airmen as they will be compelled to maintain an altitude of about 7,000 feet for a number of miles. Also because of the rocky gorges and unfavorable territory over which they will fly any trouble that might necessitate their landing before they will have passed over many miles of this dangerous ground, will likely result in death.

THE TENNESSEE MUDDLE

One of the most interesting political situations in the Southern political history is now in the limelight in Tennessee. The temperance question and political trickery are responsible for it all. It will be remembered that some time ago the Democratic party split on the election of the election of the State judiciary and the Regular Democratic ticket, supported by Governor Patterson, was overwhelmingly defeated by the fusion of Independent Democrats, Republicans and Prohibitionists. Governor Patterson has become exceedingly unpopular during his administration for the large number of criminals he has pardoned, notably among these, Col. Cooper, the slayer of former Senator Carnack. In spite of his unpopularity Governor Patterson sought a reelection at the hands of his party and was determined to "force the issue to victory or defeat." It now becomes apparent that his defeat is beyond doubt and hence he withdraws his name as the Democratic nominee for Governor of the State of Tennessee, to succeed himself, in the hope that this might bring about party harmony and result in the election of the Democratic ticket. Governor Patterson is opposed to the State-wide Prohibition plank and favors on the other hand the granting permission to large cities to settle the liquor question to their liking. Hence he has the opposition of the Prohibition movement, which is strong in Tennessee and now his opponents say that his withdrawal is only a ruse by which he hopes to come back into political power and secure a seat in the United States Senate. In the meantime the Independent Democrats and the Fusionists say that this will not affect their position at all, and the probabilities are that a Republican will be elected Governor of the State.

PRESIDENT WOODROW WILSON NOMINATED

Dr. Woodrow Wilson, president of Princeton University was nominated by the New Jersey Democratic state convention for the office of Governor. Dr. Wilson was nominated on the first ballot, having received forty votes more than were necessary for election. The nomination of a man of the character and ability of Dr. Wilson is a matter of nation wide interest. It would indeed be a good thing for American politics if men of integrity, of high ideals and a deep knowledge of political affairs should become increasingly prominent in the political arena. Too long has the field been abandoned to men of a lower type. Dr. Wilson in accepting the nomination spoke in part as follows:

"There are three great questions before the people — reorganization and economy in administration, equalization of taxation and the control of corporations.

"Other important questions are the proper liability of employers, of corrupt practices in election, and of conservation.

"Our system of government should not be necessarily complicated and elaborate and there should

not be too many separate commissions and boards."

Referring to taxation, Dr. Wilson said:

"Our system of taxation is ill-digested, piecemeal and haphazard. This system should not be changed too radically, but the whole system should be carefully reconsidered and altered in such a manner as to fit economic conditions."

Discussing the question of corporations, the speaker said:

"Corporations should not be favored in the matter of taxation. The power to regulate taxation and fix rates should be vested in a public utility commission. The regulation of corporations is much more the duty of the state than of the Federal government."

In concluding his speech, Dr. Wilson said:

"The playing of politics is to be deprecated. Measures have for their object the betterment of our conditions should be conceived in the largest spirit and urged by leaders, who are statesmen and not demagogues."

DISTRICT CONFERENCE ECHOES

It happened this year that an unusually large number of District Conferences to which representatives of the SOUTHWESTERN make their annual pilgrimages met on the same day. Somehow it chanced that the same day and date proved equally attractive to a number of District Superintendents. Therefore it required short stops and frequent journeyings to and fro upon the part of the "Traveling Crew" to shake hands with the brethren and present their claims. All of the District Conferences of the Mississippi Conference convened on the same date. In Louisiana there were as many as three the same week. In neither state will this be true next year—there is a reason. It was scarcely possible for me to remain in one place longer than a day so that no attempt will be made in this article to write up the conference. Then, too, this has already been done as each conference elected its special reporter who in nearly every instance has done credit to himself and his conference.

The coming of a conference to a community, especially in the rural districts, means much. Churches are painted, new pews added, new bibles and hymnals purchased, choirs organized and the membership quickened. Likewise the parsonages are made to put on a new appearance and the homes of the people who expect to entertain delegates are beautified. Of course, there are exceptions. My first visit was to the South New Orleans District Conference. Its session was held in Thibodaux, La. Dr. B. M. Hubbard is the District Superintendent and Rev. J. D. Pool, the pastor. The church had been newly painted and made a beautiful appearance. The report of Superintendent Hubbard made a great impression upon the pastors. Progress and hard work were the words emphasized. A feature of the Conference was the Sunday School Institute conducted by Dr. E. M. Jones, field secretary for the Board of Sunday Schools. This District contains some of the strong men of the Conference and will endeavor to maintain its reputation as the "Banner District."

The Hattiesburg District came next. It met at Ellisville, Miss., where the Rev. R. N. Jones, large of body, voice and heart, is pastor. The enthusiastic singer and preacher, Rev. D. F. Dudley is the Superintendent. It was his "maiden" effort at holding a District Conference. His previous efforts in the Conference have been for the most part confined to church building. The one session that I attended was very good indeed. This promises to be a great year on that district. Rev. Jordan assisted in securing subscribers. He was the official SOUTHWESTERN representative, but all the brethren joined in and handed in thirty cash annual subscriptions. Rev. Brooks Jones led in the number of subscriptions.

An all night journey brought me to Lawrence, Mississippi, where the Rev. Morgan is pastor. Here I found the hosts of the Meridian District gathered together with Dr. J. M. Shumpert at the head. Dr. Shumpert is one of the "new" superintendents but this was decidedly not his "maiden" effort in looking after a District Conference.

The business of the Conference was transacted without hitch or friction. Every one seemed to be having a good time. What, to me, was the greatest feature was the SOUTHWESTERN Rally. Dr. Shum-

pert cleared the decks for the SOUTHWESTERN, called his pastors and they came. To this district belongs the honor of leading the Conference. Sixty cash subscriptions were secured. Rev. J. W. Little of Trenton led the pastors. Here is something worthy of note. Brother Little has a membership of 19 and 12 of them take the paper. It is needless to remark that they are a loyal, well-informed, hard-working membership. There are other brethren who are worthy of mention. The Revs. Erby and D. L. Morgan came next to the Rev. Little in the number of cash subscriptions reported. To the Rev. H. R. S. Erby is largely due the success of the SOUTHWESTERN Rally. He was the representative appointed by the Conference. There will be a good report along all lines from this district.

The Jackson District Conference met in Pelahatchie, Mississippi. The Rev. H. May, one of the best beloved men and a pioneer of the Conference, is the pastor, and the Rev. A. J. McNair is the genial and kindly superintendent. It was late in the session when I arrived but its glory had not all departed. There was plenty of food, spiritual and otherwise, and enthusiasm left.

It has been my privilege to attend all of the sessions of this district since the appointment of the present superintendent. All of the claims of the church are presented and there is a general feeling of good will and brotherliness.

The parsonage had been enlarged and beautified prior to the meeting of the Conference and will compare favorably with any.

The Rev. W. P. C. Morrison of Yazoo City, led the district in the number of cash subscriptions to the SOUTHWESTERN. Dr. G. W. Smith was the district representative of the SOUTHWESTERN and assisted in the work of securing subscriptions. M. S. D.

(To be continued.)

The compulsory educational law of Louisiana which goes into effect this month requires among other things: "First—Parents and guardians are required to cause their children between the ages of 8 and 14 years, inclusive, to attend some school, private, parochial, denominational or public, at least ninety consecutive days each year. "Second—Parents or guardians are exempted from the penalties of the law upon presentation of satisfactory evidence that bodily or mental condition of the children under their charge is such as to render attendance at school inadvisable, or that their children have completed the primary school course, or that their children are being taught the common school branches at home, or that the public school facilities within twenty city blocks of the homes of the children are not adequate to accommodate them. "Third—The principal and teachers of all schools, private, parochial, denominational or public, must report in writing to the attendance officers within thirty days after the opening of the schools the names ages and residences of all children attending their school."

People of Interest

Bishop and Mrs. McDowell are to sail for India, from New York, November first.

Bishop Lewis, Mrs. Lewis and their daughter, sailed from Seattle for China, September tenth.

Bishop Moore has contributed to the *American* issue an important article on "The Methodist Church and the Liquor Problem."

There are three hundred students in the Christian college at Shantung, China, and one hundred and sixteen of this number have volunteered for the ministry.

Bishop Bashford presided over the Kentucky conference this month relieving Bishop Warren who went to Denver, Col., to dedicate the Iliff School of Theology.

Mrs. Ann Eliza Mangum announces the marriage of her daughter, Effie Annie, to the Rev. Julius Winfield Turner, Wednesday, September seventh, at Roxboro, North Carolina.

Bishop Cranston presided, last week, over the Illinois Conference, of which he was once a member. The Conference was held in the church in Jacksonville of which he was once pastor, more than a generation ago.

Bishop Hamilton, who is home again from his summer in Europe, and whose complete restoration to health is referred to as "little short of marvelous," has begun his series of Fall Conferences.

Dr. W. W. Lucas on Wednesday of this week, delivered an address at the Appalachian Exposition now being held in Knoxville, Tennessee. Among others who are to speak on days set apart for the colored people are the Hon. W. T. Veron, Dr. C. T. Walker, and the Hon. J. C. Nappier.

The Rev. Lewis A. Core, Superintendent of Moradabad District North India Conference, sailed by the steamer Adriatic, Wednesday, August 24, returning to his field of work after a furlough in the United States. Mrs. Core and the three children will remain in this country for the present, and may be addressed at Buckhannon, West Virginia.

The Rev. J. H. Lowell, A.M., B.D., of the North Carolina Conference at the forthcoming session of his conference resigns the pastorate to accept the chair of Ancient Language in Bennett College, Greensboro, N. C. President Peeler is fortunate in securing Professor Lovell. Mrs. Annie L. Bullock, widow of the late Dr. J. L. Bullock, will direct the music department at Bennett College during the coming session.

News Paragraphs

Religious services are now conducted in this country in forty-one different languages.

The Moody Bible School of Chicago, graduated at the close of its recent summer term twenty-three young men and twenty-two young women.

The one hundredth anniversary of Methodism in Montreal will be celebrated during the last two weeks of October and the first week of November.

The Young Women's Christian Association at Tokyo which opened its first hostel for girl students in 1905, now own two hostels, which are self-supporting and accommodate seventy girls.

The St. Paul school at Lawrenceville, Virginia, for which Archdeacon Russell is endeavoring to raise \$100,000 as a "fund for plant, equipment and working capital" is to be this Church's Tuskegee.

Edward J. W. Taten, a Negro caterer of Baltimore, Md., who died at that place recently, left his entire estate amounting to \$15,000 and a farm of 500 acres for the establishment of an industrial school in Baltimore.

Emperor Frances Joseph of Austria, whose eightieth birthday was celebrated recently, requested that the money raised for fireworks and other amusements on the occasion be given to the needy. Large sums were raised and thus expended.

Announcement has been made by Postmaster-General Hitchcock that plans for the establishment of postal savings banks are nearly completed and he expects to have a few experimental banks in operation in smaller cities by October fifteenth.

The proposed monument to Grover Cleveland at Princeton, New Jersey, is to be a massive tower one hundred and fifty feet high and forty square feet, built in the quadrangle of the Graduate School. The cost will be \$100,000; and \$25,000 of this fund is yet to be raised.

The *Northwestern Christian Advocate*, a stalwart friend of the Negro says: "All publicists feel that no more pressing or more significant problem confronts the nation than that involving the Negro. It must ever and everywhere be a matter of rejoicing that the evidence for the material and social progress of the Negro is so abundant and so promising. The Church, and especially the Methodist Church, has done memorable work in bringing about this hopeful condition of affairs. And if much still remains to be done the result so far can only contribute inspiration for a more general and more generous support."

Dr. Samuel G. Elbert, of Wilmington, Delaware, is said to have the finest home owned by a Negro in the United States. R. W. Thompson, in the Indianapolis Freeman, describes it thus: The building is a magnificent type of the colonial, and has spacious grounds extending back the length of a city block. It is in the heart of the city, being directly opposite the county court house. The mansion, which was purchased by Dr. Elbert several years ago and thoroughly remodeled, is said to have once been part of the estate of the famous Bayard family, the "prince unto the manor born" in the state of Delaware.

Some New Books

COLE LECTURES FOR 1910

IN "THE SCHOOL OF CHRIST"

By Bishop William F. McDowell. The chapters are suggestive in their very titles: Chosen by the Master—I To Hear What He Says; II To see What He Does; III To Learn What He Is. Sent Forth by the Master—I With a Message; II With a Program; III With a Personality.

Price: \$1.25 net.

COLE LECTURES DELIVERED IN 1910

"JESUS THE WORKER"

(Studies in the Ethical Leadership of the Son of God.)

By Charles McTyeire Bishop, D.D.

Price: \$1.25 net.

"WIRELESS MESSAGES"

(Possibilities Through Prayer.)

By C. N. Broadhurst.

Price: \$1.00 net.

"EARLY MORNING SCENES IN THE BIBLE"

By L. L. Nash, D.D.

Author of "Spiritual Life."

Price: \$1.00 net.

Publishers: Fleming H. Revell Company, New York, 158 5th Ave. Chicago, 80 Wabash Ave.

"THE KINGDOM WITHOUT FRONTIERS"

(A Missionary Survey)

By Thomas Moscrop.

Publishers: Jennings & Graham, Cincinnati; Eaton and Mains, New York.

"HOLINESS SYMBOLIC AND REAL"

(A Bible Study)

By Joseph Agar Beet, D.D.

Publishers: Jennings & Graham, Cincinnati; Eaton and Mains, New York.

Hicks' Capudine Cures Sick Headache
Also Nervous Headache, Travelers Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—It's liquid—effects immediately. Sold by druggists.

Recent District Meetings

ALEXANDER DISTRICT

The Rev. J. O. Richards, a young man who is serving his first year as District Superintendent, conducted the affairs of the Conference as one who had been in harness for four or five years. Brotherly love existed throughout and business was dispatched with ease. Every man of the District went in to help the District Superintendent to make a success and it was secured. This Conference met on the 10th inst. and opened its twentieth session. At 9:30 a. m. devotional exercises were conducted by the Revs. P. Bibbs and B. F. Branch, and the Lord's Supper was administered by the District Superintendent, assisted by the Revs. W. H. Lang, E. Hutchinson, H. J. Wright, W. J. Hampton, S. Carroll, M. P. Franklin, H. Taylor and C. Johnson. The assistant secretary of the last District Conference called the roll and all but four pastors answered. A good number of delegates were in attendance and the organization shows the following officers elected with their assistants: Rev. Cornelius Johnson, secretary; assistants, W. H. Lang, W. J. Hampton, R. A. Wamsley, Miss Maud Hutchenson, Miss Emma Monroe and S. S. Watson; Statistician, A. D. Augustine, assistants, D. A. Landry, S. Carroll, A. J. Proctor, pastor at Boyce, preached the opening sermon to an appreciative congregation. At

THE DELINEATOR FOR OCTOBER

In the Delineator for October Erman J. Ridgway uses the words, "Mein Freund," spoken by the Kaiser to Mr. Roosevelt, as a text for editorials that reveal the strong personality which is shaping the magazine on broader lines each month.

The leading article of the month is a description of "Woman's Fight Against Graft in San Francisco," by Elizabeth Gerberding, who was one of the leaders of the Women's League of Justice. Mrs. Gerberding's startling story of what happened to the California reformers is really a tale of a modern inquisition in which many an advocate of civic righteousness suffered social and commercial martyrdom. Such a daring and circumstantial arraignment of corrupt government never has been published in any magazine that makes a direct appeal to women.

"The State Fair," by E. W. Randall and William Kirkwood is a study of the development of the educational possibilities of the annual events that once meant a combination of vegetable exhibits and horse races. The second installment of Anne Forsythe's experiences while "Seven Times a Servant," sets forth what happened to the college girl when she tried to be a waitress in a New York apartment. Emily Post answers the question, "What Makes A Young Girl Popular?" and Gwendolen Overton writes of "The Exclusive Society of Mexico."

The fiction includes "Each In His Own Tongue" by Louise M. Montgomery, a tale of rare quality; "The Harnessing of Pegasus," by Grace MacGowan Cooke, and "Mrs. Bankhurst to Dinner," a charming bit of comedy. "The Unforseen," a serial by Mary Stewart Cutting, reaches a climax of compelling interest.

"The Man's Magazine" page is, as usual, amusing and original, a clever bit of burlesque that persons of every class will enjoy.

Butterick Publishing Company, New York City.

3:30 p. m. the Conference reassembled and the pastors in their reports showed an increase along all lines and the summary shows an increase of over 300 members. The welcome address was delivered by Miss Emma Monroe to which the Mayor of the city, and the District Superintendent responded. Great sermons were delivered by Reverends S. Carroll, E. Hutchinson, P. Bibbs, T. A. Hampton and Wm. Ector, R. J. Johnson, C. D. C. Bryant, S. S. Watson, D. A. Landry, L. L. Green, J. Green and others. This was a great Conference. The Lord was with us. The Revs. Henry Taylor, H. J. Wright and F. M. Lashington, together with their members who cared for the Conference, Rev. B. M. Hubbard, District Superintendent of the South New Orleans District; W. J. M. Price, District Superintendent of the North New Orleans District were present and addressed the Conference. Visitors: Revs. J. W. Turner, of the Lake Charles District, R. C. Worsham and M. C. Harrison, of the New Orleans South District, were present and all delivered timely addresses. Rev. D. S. Sloan, of Franklin and E. B. Richards addressed the Conference and were glad to be with us. Fraternal greetings were received from all of the Districts by letter and telegram and were replied to. Last and by no means the least the son of our old preacher in the person

of Prof. M. S. Davage, business manager of the SOUTHWESTERN CHRISTIAN ADVOCATE was on hand; the brethren gave him a hearty welcome and 22 subscribers were secured for the greatest Negro paper on earth. Resolution was passed pledging ourselves to greater support for the paper. Sunday morning at 9 a. m. we began with a great love feast, conducted by Rev. M. P. Franklin. At 9:50 our District Sunday School conducted by Rev. C. Johnson and the Superintendent and others. At 11 a. m. the District Superintendent preached the annual sermon which delighted all. The collection for all purposes during the session was \$166.36.—A. J. Proctor, reporter.

ATLANTA CONFERENCE

The eleventh session of the Lay and Epworth League Association, of the Atlanta Conference, convened in South Atlanta Methodist Episcopal Church, Atlanta, Ga., July 21-24, 1910. The pastor, the Rev. Joseph Griffith, had everything in shape for the coming of the Convention and for the entertainment of the delegates and visitors. At the first day's session, from 5 to 6 p. m., a reunion of the Association was held. A goodly number was present and took part in the speaking and singing. At 8:30 p. m., Mr. L. J. Price, the president, who had worked so zealously for the success of the Association, called the meeting to order. After devotions he stated the object of the Association and introduced Miss Maude S. Holland, who made a welcome address. Mr. R. J. Simmons, of Douglasville, Ga., responded. At 5 o'clock each morning the morning watch was had, at which hour all were made spiritually stronger. We were favored with the presence of quite a number of visitors and District Superintendents who spoke encouragingly of the work that the Laymen were doing and promised their hearty support to the convention in the future. Dr. M. C. B. Mason was with us and made one of those common sense speeches as he often does. We are always glad to have Doctor Mason in our meetings. Among others who were present and spoke were: District Superintendents C. W. Adams, of the Rome District; C. L. Johnson, of the Atlanta District, and P. H. Travis, of the Griffin District. Rev. H. D. Canady, D.D., of the African Methodist Episcopal Church made a very interesting talk which we all enjoyed. Dr. W. F. Penn also spoke to us. Dr. I. G. Penin was also present and in a very enthusiastic way told about the growth and the work of the great Methodist Episcopal Church. Dr. A. M. Wilkins, of Griffin, Ga., made the Annual address. It goes without saying that Dr. Wilkins' speech was enjoyable. Rev. J. A. Richie, of Gainesville, Ga., conducted the revival services. The Association closed on Sunday with the Annual Sermon preached by the Rev. Dr. J. P. Wragg, of Atlanta. Doctor Wragg's sermon was a masterpiece in every respect. We adjourned to meet next, 1911, at Covington, Ga. The Association, we believe, is doing a good work and needs the hearty co-operation of all the pastors. We wish to thank the choral class and choir for their excellent singing. Also the Rev. Griffith and the good people of South Atlanta for their kindness and hospitality shown while we were among them.—A. L. Samuel.

BROOKHAVEN DISTRICT

Organized Thursday morning at 9 o'clock, District Superintendent Rev. P. H. Rembest in the chair, after roll

call which showed nearly all pastors present. P. D. Gullage principal of Brookhaven city school was elected secretary. Ex-District Superintendent was called to the chair, while District Superintendent read his report to the conference which showed much hard work that had been done. The pastors reports all showed that the district is striving for the mastery.

Dr. F. B. Lewis, pastor Methodist Episcopal Church South, delivered the welcome address on part of white ministers, Mrs. M. A. Farman of the part of the Columbia Valley church. Response by Rev. P. D. Gullage. Greetings were read from the other conferences in session. A strong resolution was adopted endorsing the action of the general board of the forward movement and it will heartily support the convention at New Orleans, June 1911, and stand by Dr. Penn and his great work. Resolutions were offered and adopted that the pastors all stand by their much beloved Superintendent and raise every dollar of their benevolent claims.

Sunday was a great day in the valley church. At 11 o'clock Rev. D. Ray preached to the satisfaction of everybody there. Three o'clock Rev. A. Read preached a strong sermon. At night Rev. F. Smith preached. The watchword of the conference was "onward Christian soldiers." Bro. J. E. Coleman the pastor at Columbia and West Columbia is in the heart of his members which was shown by the way they rallied to him in taking care of the conference. The singing of Miss Coleman, the pastor's daughter, as organist was excellent. Also West Columbia vocalist was captivating.

WINONA DISTRICT.

The first session of the Winona District Upper Mississippi conference convened at Shady Grove on the Killmick circuit, Aug. 2-7, 1910. The session was opened at 9 o'clock a. m., with Rev. W. H. Gilliam District Superintendent presiding. Rev. Gilliam is a good representative and a christian gentleman. The conference elected for its secretary, G. Orange, statistical secretary, J. R. Nevils. All the pastors except one were present. The District Superintendent made an excellent report of his work and the work of each pastor on the district. The report was well prepared, and it showed that much had been done for the advancement of the district. Each pastor made good reports. The benevolent report was \$851.00; quite in advance of any previous year. Total collection during the session, including benevolent \$911.00. Rev. T. W. Davis was appointed to represent the Southwestern Christian Advocate and secured several subscribers. There were some distinguished visitors present at the conference; Revs. S. H. Nevils and pastor of Minter City charge. J. H. Everett, District Superintendent Starkville District, J. W. Byrd, pastor, Pontotac E. A. Boyd of Rockhill charge, C. W. Butler, District Superintendent Clarksdale District, Dr. E. M. Jones, Field Secretary of Board of Sunday Schools, Dr. W. W. Lucas, Field Secretary Foreign Missionary Society, J. M. Marsh pastor Aberdeen. They all made excellent addresses. Rev. C. W. Butler and J. W. Byrd preached excellent sermons. Dr. W. W. Lucas made one of his great lectures. It was a treat to the conference to hear him. Dr. Lucas is truly a splendid lecturer. Rev. D. A. Bragg and his people spared no pains in caring for the conference, and our stay was pleasant. The next

session will be held at Durant. Thus ended the greatest session of the Winona District.—G. Orange, Reporter.

SHREVEPORT DISTRICT.

The (27th) twenty-seventh session of the Shreveport District Conference convened at Haskins Chapel, Zwolle, La., Aug. 10-14, 1910, with Rev. B. J. Reddix presiding. This was his first conference as president. James E. Harrison was chosen secretary; Willie E. Jackson, statistician; Rev. T. J. Johnson, treasurer; Rev. C. W. Reeves, reporter; Rev. H. B. F. Charles, postmaster. In point of delegation, interest and enthusiasm, the conference was all that could have been desired. Rev. B. J. Reddix the president, gave life and spirit to the conference. The welcome in behalf of the city was delivered by His Honor the Mayor. Response by C. W. Reeves. On behalf of the church, Miss Ida E. Markham. Response by E. P. Harris. The committee provided a beautiful and interesting program which consisted of helpful papers on interesting subjects. There were discussed the following: "What should be our attitude toward divine healing?" "In what does human depravity consist?" "Are some ministers doing the devil's work?" "The kinds of preachers needed for our times." "How to obtain the best results from a revival." B. M. Hubbard addressed the conference in behalf of New Orleans University. Prof. M. S. Davage spoke of the Southwestern Christian Advocate and secured some subscribers. Rev. R. E. White, fraternal delegate, South New Orleans District also addressed the conference. The Layman's Association was organized and officers installed by Prof. M. S. Davage. Many thanks to the good people of Zwolle, La., for their hospitality towards us. Thus closed one of the best conferences of the district. With the obituary salute the conference closed to meet at Shady Grove 1911.—James E. Harrison, secretary.

CLARKSDALE DISTRICT

The following is a report of the Epworth League and Sunday School Convention, and the Thirteenth semi-annual session and first District Conference, of the Clarksdale District, Upper Mississippi Conference, held at Minter City, Miss., August 10-14, 1910, with the Rev. C. W. Butler, District Superintendent in the chair.

Tuesday night, August 9th, the congregation of Minter City assembled with the pastors and delegates of the District at the new Minter City church and were highly entertained with a soul-stirring sermon by the Rev. E. M. Byrd, our pastor at North Carrollton, Mississippi.

Wednesday morning, August 10th, our district president of the Epworth League, who at our last Annual Conference was promoted to the district as Superintendent, presided, and Mr. W. M. Gore was elected secretary of the convention. Each representative League president showed obedience to our new district superintendent and each paid 10 cents per capita.

Thursday morning, August 11th, the Sunday School Convention was organized with the Rev. W. H. Golden, president, in the chair, and Miss Lela Barber of the Shellmound Circuit, was elected secretary of the convention. The charges were called, and each superintendent paid 10 cents per capita. Rev. D. D. Shelly was elected president of the district league. Rev. W. H. Gol-

den was elected president of the Sunday School Convention.

Wednesday night we were highly entertained by the Rev. Dr. W. W. Lucas, who spoke of his splendid trip to Edinburgh, Scotland. The congregation was greatly interested at the mention of the many things he saw.

Friday night, August 12th, we were very instructively entertained by the Rev. Dr. E. M. Jones on the subject, "The Rights of a Child." Dr. Jones made some impressions that will ever remain upon the memory of those who heard him.

On Friday morning, August 12th, at 12:00 m. Dr. H. B. Hart, our District Superintendent of the Greenville District, was introduced to the Conference and preached one of his splendid sermons to the delight of all present.

After devotional service on Friday our new District Superintendent successfully organized the conference with all necessary diligence and in a fatherly way. He proved himself equal to the task, and master of the situation. Dr. B. F. Woolfolk, our ex-President, sat very attentively by his side, and at the close of the conference session, very highly complimented his successor, as having organized his conference and held the same without a single mistake. All of the pastors and members of the district are determined to stand by him. We love him. He proves himself the right man in the right place. No conference of past has been so largely attended. The following visitors were introduced: Drs. W. W. Lucas, E. M. Jones, B. F. Woolfolk, M. C. McEwen, F. G. Wilburn, N. R. Clay, candidate to the General Conference, H. B. Hart and Revs. G. Orange, J. D. Robinson, of the Colored Methodist Episcopal Church, O. D. Right, of the Methodist Episcopal Church, and Profs. J. T. Strongs, Mason, J. N. Cannon, and Mrs. Gray of Greenwood, Miss.

We are glad to say that our sessions were largely attended, both day and night. All reports were very favorable for future success, as well as an advancement over last year.

All of the pastors and delegates paid \$1.00 at the roll call. A goodly number of the members of the church paid \$1.00 in the great rally on Sunday. Thirty people were received as full subscribers of the SOUTHWESTERN CHRISTIAN ADVOCATE. The following brothers preached to the delight of all who heard them: E. M. Byrd, Wilson Newal, D. D. Shelly, B. L. Roberts, W. S. Leak, A. B. Blewett, M. C. Pulliam, and Dr. H. B. Hart. Good order was kept in and around the church. The good people of Minter City stood by us, with means and money. Every pastor and delegate stood loyally by the Superintendent, while he endeavored to present all of the claims of the church. The conference was indeed a spiritual and intellectual uplift to the good people of Minter City. We are grateful to the members of our church and the friends at Minter City, for the way they cared for the conference. Raised for all purposes, \$1014.60. Thus ended one of the greatest spiritual, intellectual, and financial conferences, that has ever been in the history of its organization.

Gleanings from the Field

FLORIDA

Oak Grove and Fernwood Charge.—At Oak Grove June 22, about twenty members of both churches, Methodist and Baptist, came in singing, and the pastor and his wife were greatly surprised by the charming voices. They

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Heretofore Straight Life Insurance has been offered only to the privileged classes, and the Negroes of America were forced to give their widows and orphans whatever protection that could be devised through their fraternal orders. In this way untold good has been done, but realizing the necessity for the next step in the great march of progress, the MISSISSIPPI BENEFICIAL INSURANCE COMPANY with a capital stock of one hundred thousand dollars (\$100,000) duly chartered under the compulsory deposit laws of the State of Mississippi has come into the field and now offers to our people all forms of

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on the accepted old line plan, and at a price that is easily within the reach of all. Every policy written has behind it substantial assets by the very nature of the organization. If you are above the age of sixty or if you have no faith, this advertisement is not for you, but if you love your family, and wish to provide for their welfare after you have passed into the great beyond, if you are one of those who carry cheerfully your share of life's burdens and desire to assist in laying firmly the foundation of the future progress of the race, then you had better write to us for further information.

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Stock in Such Companies as the Metropolitan, Prudential, the Equitable, Etc., is now Worth \$5,000 and More for Each Hundred Dollar Share, besides it is not for sale at any price, but you may be able to buy a few shares of stock in the Mississippi Beneficial Insurance Company, if you write at once.

W. A. ATTAWAY, President,

Greenville, - - - - - Mississippi.

brought with them many choice groceries. We thank the dear friends that led the surprise and all those who took part with them.—J. E. Thompson, pastor.

KENTUCKY

Louisville.—We are planning and preparing for a camp meeting at St. Joseph Methodist Episcopal Church, Palmetto, La., September 21-25, 1910. The Rev. J. D. McCain is pastor.

Casper Church.—The grand rally on Sunday, September 4, given by the church for its pastor was a grand affair and netted \$19.50. The auxiliaries were at their posts and saw to it that the crowds were served with refreshments. Other friends who assisted were: Mrs. Mary Hutchinson, Mrs. Maher, Wm. H. Taylor, L. Humbles, D. D. Johnson, P. M. White, G. Jackson, Mrs. Kyles, Mrs. Pierce, Mrs. Watkinson and others. Casper Church, during the pastor's stay here is second to none on the District and fills her place in Methodism.—Reporter.

Hahnville Charge.—This charge under the leadership of our painstaking and loving pastor, the Rev. A. B. Harris, is alive both spiritually and financially. Our pastor and family are be-

loved by all. St. James is now the church it used to be. The pastor's salary has been raised to \$550.00, and up to August 29, \$255.45 has been paid on same; \$6.00 has been paid on benevolence. The church has been remodeled to the extent of \$250.00. The membership is being increased each month. We are planning to send the pastor up to Conference with a good report. The Stewardesses under the leadership of Josephine Comb, gave the pastor a grand surprise August 10, and presented him with many pounds together with a purse of money. The Junior band under the leadership of Little May Dorsey, gave the pastor a summer suit of clothes, and on August 13, Mrs. Harris presented the Reverend with a very fine daughter. We have just closed a great camp meeting of eight days. Spiritually and financially it was a success. People came from far and near. The Revs. M. C. Harrison, C. C. Landry, T. P. Norris, G. W. Forrest, B. M. Hardy and R. E. Perry assisted, preaching strong spiritual sermons. Orelia Williams, the trained nurse who has been in attendance in the pastor's family for the last five weeks, left for her home at the close of our meeting.—R. E. Perry.

District Conferences and Conventions

CONFERENCES

District.	Place.	Date.	Dist. Supt.
	(Annual Preachers' Meeting.)		
Pine Bluff	McGehee, Ark.	Sept. 28-Oct. 1	Whitehead
Starkville	McCool's Miss.	Nov. 16-20	Everett
Tupelo	Okoiona, Miss.	Nov. 24-27	Scarboro

CONVENTIONS.

Oct. 14-16	Lincoln Conference	Woman's Home Missionary Convention, Oklahoma City, Oklahoma.
Sept. 28-Oct. 1	Gulfport District Epworth League, Sunday School Convention; Ladies' Aid and Woman's Home Missionary Society, Bond, Miss.	
Oct. 27-30	Clow District Sunday School and Epworth League Convention.	

Conference Notices

District Rounds

GREENVILLE DISTRICT FOURTH ROUND

Morgan City, September 24-25; Inverness, October 1-2; Indianola, 8-9; Moorhead, 11-12; Stephenville, 15-16; Greenville, 21-23; Holandale, 25; Leeland, 27; Ruleville, 29-30; Doddsville, 31; Belzona, November 5-6; Heads, 12-13; Heathman, 10; Gunnison, 19-20; Greenwood, 25-27; Schlater, December 3-4; Itta Bena, 10-11; Shaw, 15; Cleveland, 16; Shelly and Mound Bayou, 17-18; Duncan, 19. Dear Brothers: We must make a round report at the District Conference at Gunnison November 16. Have a revival in each charge. Let every pastor send 10 subscribers at once to Dr. R. E. Jones. The Greenville District must lead in SOUTHWESTERN subscriptions.—H. B. Hart, District Superintendent.

CLARKSDALE DISTRICT FOURTH ROUND

North Carrollton, September 17-18; Money, 24-25; Carrollton, October 8-9; Shelmound, 1-2; Townes Chapel, 14-16; Minter City, 15-16; Webb, 22-23; Bedford, 29-30; Philipps, November 5-6; Lamhart and Chances, 12-13; Lombardy, 19-20; Dublin, 18-20; Clearmount, 19-20; Clarksdale Circuit, 26-27; Belen, 15; Millbayou Junction, December 1; Tunica, 3-4; Coahoma, 10-11; Clarksdale, 17-18. Dear Brethren: You have done well thus far, but yet there is more to be done. I hope you are having good revivals and souls being added to the churches. Now Brother, this is the money season of the year; push every interest of the church, raise every dime of your benevolence. Every man will have to stand at the Annual Conference on his own merit. Have a SOUTHWESTERN Rally Day and send in some subscriptions while the people are handling money. Rust University, our school, opens October 4th. Send in five students from your charges. Work, watch and pray.—C. W. Butler, District Superintendent.

GULFPORT DISTRICT FOURTH ROUND

Augusta, October 1-2-4; Lumberton, 7; Wiggins, 8-9; Poplarville, 8-9; Whitesand, 8-9; Ragland, 12; Bellville, 13; McLain, 14-16; Sumrall, 17; Bay Creek, 18; Merrill, 20; Donovan, 21; Basin, 22-23; Gulfport, St. Mark, 29-30; Bond, 30-31; Gulfport, St. John, November 1; Dellsle, 5-6; Bay St. Louis, 6-7; Pass Christian, 12-13; Pearlinton 19-20; McHenry, 26-27; Handsboro, 19-20; Biloxi, December, 3-4; Ocean Springs, 8; Moss Point, 10-11; Escatawpa, 11-12. Brothers: Let's join

the SOUTHWESTERN "Self-Support League." We must secure 200 annual subscribers by October 31. I am sending to each pastor the number that he has to secure to enable us to report our part of the 4000 subscribers wanted. Our slogan is "200 annual subscribers by October 31." I shall send in twenty-five of that number. Raise every cent of your benevolent apportionment; the amount is small and you can't afford to fail. It will take every cent that is apportioned to our district to meet the demand that is upon us.—S. H. Cannon, District Superintendent.

JACKSON DISTRICT FOURTH ROUND

Pelahatchie, October 1-2; Brandon, 8-9; Pratts Chapel, 15-16; Central, 21-23; Jackson Mission, 22-23; Canton, 28-30; Canton Circuit, 29-30; Coupark, November 5-6; Carthage, 12-13; Benton, 19-20; Yazoo Circuit, 23; St. Stephen, 25-27; Wiseton, 26-27; Silver City, December 2; Roseneath 3-4; Greenhill, 10-11; Flora 13; Morton, 17-18. Missionary Convention at Pratts Chapel November 8-9. Every pastor, local preacher, exhorters, and a delegate from each Sunday School, one from each Epworth League Chapters; one from each Ladies' Aid Society, and one from each Woman's Home Missionary Auxiliary are requested to bring a dollar for Missions. Brother pastors, urge the delegates to come and let each pastor come prepared to report in full his benevolent collection. Don't wait until Conference to report your collections. The field secretaries are invited to be present to give vouchers for their collections. Bring five subscriptions to our SOUTHWESTERN CHRISTIAN ADVOCATE. Dr. R. E. Jones and the Rev. M. S. Davage, editor and Business Manager, are invited to be present. Let us make this the greatest Missionary Convention in our history for results and hold up the banner of the Jackson District. Other Districts are after our crown, but let us keep it.—A. J. McNair, District Superintendent.

HATTIESBURG DISTRICT FOURTH ROUND

State Line, October 15-16; Waynesboro, 17-18; Shubuta Circuit, 19-20; Shubuta, 22-28; Mathewsville, 24-25; Liberty Hill, 26-27; Ucutta, 28; Desoto, 29-30; Quitman, November 5-6; Enterprise, 7-8; West Enterprise, 12-13; Paulding, 14-15; Vernon, 16-17; Bay Springs, 19-20; Turnersville, 21; Laurel Circuit, 26-27; Richton, 28-29; Summerland, December 1; Ellisville Circuit, 2; Ellisville, 3-4; Magee and Mt. Olive 5-6; Collins, 7-8; Bentley Chapel, 9; Hattiesburg, 10-11; Hattiesburg Mission, 17-18. My Dear Pastors and Members of the Hattiesburg District: I call upon you all to come to the front with every cent of the benevolent money. You and I must deliver the goods. I believe you will do it.

Let us bring things to pass. We cannot fail this year. Let us push the battle to the gate. God will stand by you if you will go forward. Now Rally, Rally. I am with you all the way. You have done well for the paper, but hear me. I want every subscriber to renew his subscription, and want one hundred new subscribers on our District. I am for the success of the church of God.—D. F. Dudley, District Superintendent.

GUTHRIE DISTRICT

THIRD ROUND

Ardmore, September 17-18; Sulphur, 20-21; Davis, 22-23; Wynnewood, 24-25; Percell, 26-27; Cleveland, October 1-2; Vallie, 3-4; Hennessey, 10-11; Oklahoma City, 15-16; Shawnee, 22-23; Meeker, 24-25; Brooksville, 27-28; Earlsboro, 29-30; Guthrie, November 5-6; Langston, 7-8; Meridian, 9-10-11-12; Wellston, 12; Dudley, 13-14-15; Chandler, 16-17; Key West, 19-20; Waruwa, 23-24-25; Andarko, 26-27; Chikasha, 28; Luther, 30-December 2. On this third round let every pastor have the greater part of your mission money raised and sent in to headquarters. Do your best to raise the entire assessment both for the ministry and benevolence. Especially don't forget your obligations to Geo. R. Smith College and the SOUTHWESTERN CHRISTIAN ADVOCATE. In doing your duty along these lines you are making your own appointment.—W. F. Smith, District Superintendent.

For HEADACHE—Hicks' CAPUDINE
Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c, 25c and 50c at Drug Stores.

MARSHALL DISTRICT

WOMAN'S HOME MISSIONARY SOCIETY

To the Pastors and Sisters:—We have not as yet done our work for the year on this District though the District Meeting is over. You know just what you have not done. Now let me ask you, in God's name to put on the whole armor and do the full work of the Church and let's have nothing less than a round report at the Annual Meeting. Don't satisfy yourself by saying, I will not be there, but have Church pride and let's have a good report from every Church on the charge. Not one Church in the charge, but every one. Now, sisters, some have no report whatever at the District Meeting; let's bestir ourselves and do something along this line for the Master. Raise your King Home money, those that have not. Pay your membership fee. Send it in. I am sure no pastor wants his work to lag and that he wants every department of the church to move on to success. The Woman's Home Missionary Society is one of the great factors in our Church. Please give the sisters your support and advice, pastors.—Mrs. M. A. Johnson, District President.

LEXINGTON CONFERENCE WOMAN'S HOME MISSIONARY SOCIETY

The Woman's Home Missionary Society of the Lexington Conference is celebrating the Tenth Anniversary of its organization. We have forty-two auxiliaries and 300 members. The pastors of the larger churches are opening their doors to us and are anxious that we are to organize their women. Miss Bessie M. Garrison will begin a canvass of our Conference and thoroughly explain the work. This is

much needed, for some of the women never get to any of the Conventions, and have never fully understood the workings of the Society. We are aiming to have our Conference thoroughly organized in every department. Mrs. Martha A. Sissle the President is untiring in her efforts to make Lexington Conference one of the leading colored Conferences. A beautiful prize was given to the District Superintendent on whose district the most money was raised, and from the sale of a song she composed. The prize was purchased and presented to the Rev. Elam A. White, of the Ohio District. Lexington District carried away two banners, one for Mite Box and one for most new members. All the Districts have had splendid district meetings and we feel we are in good shape for a splendid year's work. Our Scholarship was placed in the Adeline Smith Home, Little Rock, Ark. Quite a few of our women are planning to attend the National Meeting in Buffalo in October. The Conference is paying a life membership for their Ex-President, Mrs. J. T. Leggett. The treasurer's report showed an increase.—Mrs. James P. Monroe, Conference Corresponding Secretary, 725 Barr Street, Cincinnati, Ohio.

TEACHERS' INSTITUTE.

Shubuta.—The Colored Teacher's Institute of Clarke county Mississippi convened in the Methodist Episcopal church at Shubuta, Miss., Aug. 15, 1910. Conductor Prof. McMullen, assisted by Prof. R. J. McGowan, principal of Shubuta colored District school rendered valuable work and gave good service. There was an enrollment of 62 present, and all seemed enthusiastic and delighted with the work. The citizens of the town showed a great deal of interest by visiting the institute. It has been pronounced by all who attended to be one of the greatest teacher's institutes ever held in Clarke county, all seemed to be imbued with the same spirit—to do more and better work. We feel that each teacher will go to their work the coming term with more zeal to do better work. There were several notable visitors present who made wonderful speeches; that will do great good among whom were Prof. J. R. Warrington, principal of white district school of Shubuta; Rev. D. F. Dudley, District Superintendent of Hattiesburg District; Mrs. Pinkie Pugh, ex-teacher of Wayne county. Rev. G. W. Arnold Rev. W. G. Gibson, pastor of the Baptist church, Rev. M. J. Barlow, president Sunday School convention, and several others were present. Prof. R. J. McGowan delivered a wonderful speech; subject: "The requisite qualities of the teacher." Friday noon there was reception given in honor of the conductor and teachers. The Wayne county teachers lent great assistance and life to the institute throughout its session and helped to make it enjoyable. The influence manifested by the institute has already begun to bear good fruit, for Rev. Arnold Presiding Elder said this morning that there were present during the eleven o'clock service more people than have been for years. We feel that a great work has been accomplished. On Friday afternoon the institute was converted into a mass meeting for singing and discussion. Prof. R. J. McGowan, Master of Ceremonies, gave out two subjects: "How the Sabbath Should Be Observed," and "How to Successfully Deal With Boys." Both were lively and interestingly discussed.—G. W. Arnold,

Gleanings from the Field

LOUISIANA

Virton.—At St. James Methodist Episcopal Church our tribo rally was a success. We are thankful to the ministers and friends who came to our call namely, the Revs. P. Narcies, ex-pastor of St. James; J. W. Louis, Christ Baptist Church; M. Carter, Rose Hill Baptist Church; A. A. Carter, Virginia Baptist Church; grand total for the day, \$41.00. We are in peace and harmony with our neighbors. We plan to raise \$100 soon.—A. C. Mitchell, pastor.

Lake Arthur.—Sunday, August 14th, was a day of general interest at this place. There was a rally that had been on for a month and more and the rain prevented most of the members from being present for it began in the early morning, yet there were a few faithful ones that came out in the rain and laid on the table \$28.00 for the indebtedness of the church. On the next day the Ladies Aid presented a fine hat to the pastor for Conference and the brothers gave a fine pair of shoes. Every thing works together here for a great year's work. The church is spiritually alive and every interest is being looked after. The motto is every dollar for missions; Church debt paid and the SOUTHWESTERN in every home.—T. A. Jackson.

West Baton Rouge.—Our Church here is progressive. We had a rally July 31, and collected \$303 for the trustees. Thirty-four souls have been added to the church. We pay our pastor the Rev. William S. Harris, \$60.00 per month. He was educated in New Orleans University. Mrs. Emma R. Harris, the pastor's wife, is a great church worker and a fine musician. She has a good choir.—J. W. Patten secretary Trustee Board.

Melville.—Melville Chapel, the Rev. J. O. Richards District Superintendent. He is beloved by the brethren of each Church on this charge. A grand reception was given him at the parsonage recently. Prof. James McGaffey made the welcome address, the Rev. J. O. Richards responded. His speech was full of life. The second quarter was a splendid one. The weather was bad, yet we were glad to see him and had good reports. The District Superintendent preached in interesting sermon from Romans 1:16. Mrs. Mary Bryan, our pastor's wife who had been to New Orleans for quite a while was home to greet the District Superintendent with a smile and make things pleasant for him and Martha A. I. Bryan the speechmaker was there to help make it pleasant for him. We started for Mason Chapel 18 miles from Melville. Brother J. Steven was there to meet us with a buggy and we were soon at Mason Chapel. It rained and the night was dark and gloomy for a while. We made our way to the Church and found it crowded with people. Raised \$6.00. The Steward sisters made their reports, the District Superintendent said the best he had heard on the District. We reported 70 new scholars at Mason's Sunday School. I now present to the Alexandria District 107 new pupils this year. They gave the pastor several pound meetings at this church and more than three dozen chickens. This church the storm of last September blew down. It is up now and one of the best churches on the Atchafalya River. When the District Superintendent heard our reports he smiled one of his best smiles. We came to Summer Methodist Episcopal Church. The

weather was so bad we could not have any service at all, yet we lost four days trying to make a chance. Last year we did not do so much at Summer. This year we have added 18 souls to this Church. Sumner is marching on—she gave the pastor a purse of money with which to purchase a pair of pants. We are now getting ready for a camp meeting and to bring in a good report for Conference.—C. D. C. Bryan, pastor.

Morgan City.—Our Third Quarterly Conference was held August 21 by our District Superintendent Dr. B. Mack Hubbard. The Conference was well attended. Officers were present with written reports. This was the best quarter ever held for us both spiritually and financially. The Second Quarterly Conference was held May 22, and from May 22 to August 21 little less than three months we have raised \$348.45; paid to pastor \$197.35. The District Superintendent was well pleased with the reports made. Dr. Hubbard is a pleasant District Superintendent. He makes every thing interesting for his ministers. God bless him to live long to do good. The people of Morgan City love and honor him. Our work is doing well. This charge is moving up with the first class appointments. These are loyal Methodists here. The SOUTHWESTERN CHRISTIAN ADVOCATE is being looked after. We hope to have all of our subscribers to renew.—T. F. Robinsin, pastor.

MISSISSIPPI

Clarksdale.—R. H. Haven Chapel, Despite the rain and high waters, our second quarter was a success June 24 and 26th.

On Friday night June 24th the quarter was held with the Rev. C. W. Butler presiding, with about two-thirds of the officers present. Sunday morning the services were conducted by the pastor Rev. M. C. Pullam on account of the superintendent's absence. On Sunday night the Rev. Butler filled his place with great delight. His sermon was strong and very attractive. We paid him in full. We have raised up to date \$260 and added to the church thirty-six souls.—M. E. C. Pullam, pastor.

Forrest Circuit.—We have just closed a successful revival at Mars Hill church. Rev. Wm. Harris of the African Methodist Episcopal church of Forrest assisted me. We are getting along nicely on all lines.—D. D. Duke, Pastor.

Holly Springs Circuit.—Our report the first District Conference of 1910, was said by the District Superintendent to be one of the best in the history of the circuit. Too much praise cannot be given the good people on this charge for their loyalty. They recently made their pastor a gift of 75 pounds.—S. T. Walker, pastor.

State Line.—The fifth Sunday in July was rally day. We had with us Rev. A. C. Lacy, who preached a great sermon. Ten Ladies Club worked faithfully. All of the members are struggling to build the parsonage which was burned down. Miss Lottie Tyner, club No. 1, \$16.39, Mrs. Elgida Washington, club No. 2, \$12.90, Miss Maud Tyner club No. 3, \$7.40, Mrs. Jennie Craig, club No. 4, \$7.20, Mrs. D. A. Twyner, club No. 5, \$10.00, Mrs. Corrine Washington, club No. 6, \$5.00 Mrs. Laura Powe, club No. 7, \$1.25, Mrs. Corrie Walker, club No.

CLAFLIN UNIVERSITY

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8, \$1.25, Mrs. Della Dantzler, club No 9, \$3.10, Booster boys \$5.00 District Superintendent \$10.00, pastor \$10.00 Total \$91.09.—D. D. Armstrong, pastor

State Line.—Our third quarterly conference was held Aug. 3-4, with Rev. D. F. Dudley District Superintendent present. All officers read good reports. At night the people came out as never before. The elder preached a great sermon. He is a great church worker.—D. D. Armstrong, pastor.

Delisle.—At Mount Zion Methodist Episcopal Church on the first Sunday in August our new pastor, the Rev. G. W. Hawkins came and preached three of the best sermons ever heard in this church. There were only a few seats unoccupied. Everyone that heard him was so filled with religious zeal that when the doors of the church were open ten young men and women gave the pastor their hands and said they were going to lead a new life. Every one in this church is well pleased with the pastor. The collection taken for the day was \$8.31. We are doing well and intend to do better. Pray for our success.—N. K. Flemming, reporter.

MISSOURI

Springfield.—Rev. M. C. Cavines, of Temple, Texas, is just starting a 20-day meeting in Pitt's chapel, Methodist Episcopal church Springfield, Mo. Bro. Cavines is a great revivalist. This church will have a big rally the second Sunday in Sept. 1910.—W. J. DeBoe, pastor.

SOUTH CAROLINA.

Shiloh Charge, near Lynchburg, S. C., of which the Rev. C. H. Dangerfield, is pastor, had a great revival meeting. The meeting was conducted by one of the late Rev. J. W. Connelly's sons, the Rev. Asbury Connelly. He deserves much credit, for he is a man of God. He is one of the greatest local preachers in the South Carolina Conference. There were 100 souls brought to Christ and 69 added to the church under his great preaching. He is a local preacher of the Appletton Charge, Beaufort district, of which the Rev. W. L. McWille is pastor. We raised \$70 at this time. May this young man continue, and may the pastors and district superintendents pray for him.

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Marriages

HILL-RANDOLPH

Wednesday, September 7, will long be fresh in the memory of the people of Big Stone Gap, Va., since on that day the Rev. I. R. Hill, District Superintendent of the Bristol District, East Tennessee Conference, lead to the marriage altar, Mrs. Daisy Randolph, daughter-in-law of the Rev. A. W. Randolph, pastor of the Methodist Episcopal Church of that city. Long before the hour for the ceremony the many friends of the popular contracting parties began making their way to the beautiful parsonage. Promptly at 2 p. m. the Rev. A. W. Randolph began reading the beautiful marriage ceremony. After feasting at an elegantly laden table, the happy couple, accompanied by the officiating clergyman and the writer, mid showers of rice, boarded the train for Bristol. Upon our arrival, we found the beautiful and spacious home of the groom presenting the appearance of a veritable fairy land. The reception accorded the newly wedded couple was most cordial. An elegant repast was served. Mrs. Hill will add much to the social and spiritual life of the Lee Street Methodist Episcopal Church, the members of which join the pastor with heartiest congratulations and best wishes for success.—E. H. Forrest, pastor.

CLARK-SMITH.—On August, 25, 1910, at the home of the bride in Foristell, Mo., occurred the wedding of Prof. Reuben Clark, of Troy, Mo., and Miss Eva Smith, of Foristell, Mo. The groom is a young professor of promising ability and the bride an accomplished young lady. After a visit to St. Charles they returned to this town to enter upon their year's work. The Rev. M. L. Mackay, officiated.

FARMER-HOOD.—At Sardis Mississippi, September 4, 1910, Mr. Shed Farmer and Miss A. Hood, by the Rev. D. P. Shaw, pastor.

BRISCO-GOFT.—At Spring Creek, Va., August 24, 1910, Mr. Sylvester Brisco and Miss Janie Goft, a girl of high standing, by the Rev. N. Ford.

TRUESDALE-FORD.—At La Grange, Texas, Tuesday evening, August 23, 1910, Prof. L. V. Truesdale and Miss Lula Ford, by the Rev. F. D. Vance, at the bride's residence. The young couple are among Fayette County's best teachers.

KIRKPATRICK-SHERMACK.—At 9:00 o'clock Sunday morning St. James Methodist Episcopal Church, at La Grange, Texas, was crowded, the occasion being the marriage of Mr. W. D. Kirkpatrick, of Ft. Worth, Texas, and Miss Clara E. Schermack, a resident of La Grange, and an esteemed member of St. James. The Rev. D. F. Vance officiated.—W. J. Hunt.

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Gleanings from the Field

MISSISSIPPI

Duck Hill Circuit, Duck Hill.—This circuit is located on the extreme northern boundary of the Winona District and it is composed of two churches. Binford chapel is in the little town of Duck Hill; New Salem is ten miles out in the hill country. The total membership of this circuit is 190, 130 of which belong to the church in town, the remaining 60 to the church in the country. Our people around New Salem own considerable land to the amount of 1,600 acres or more. This is a fine farming section of country and some of our people show signs of thrift and industry. They are engaged in farming and seem to be happy and contented with their lot. Peace and good will exist between the two races, and we are justly proud of this. We have one serious drawback to our church here, it is our misfortune to be located altogether too far in the country and with so small a membership it is the spirit of every pastor to give the most of his time and attention to the church in town. I am sure this is not as it should be and the church or ste of members that have to face this difficult problem cannot thrive. The Rev. H. N. York is our present pastor and we are hoping for better things.—G. M. Frazier.

Ackerman.—At Rock Port Methodist Episcopal Church the third quarterly conference was held by the Rev. D. Green. This was a good conference, the attendance was fine from each of the churches on the charge. Their reports proved that things were on the upward grade. Rev. D. Green knows how to bring things to pass. We were glad to have him with us to fill the place of the District Superintendent. On Sunday at 11 o'clock, he preached a splendid sermon, at Mount Hurman Methodist Episcopal church, he also preached a wonderful sermon at 7:30 p. m. We raised this quarterly conference thirty-two dollars. Rev. J. Burton is a man beloved by all of his followers.—Bally Little, Reporter.

Oakgrove and Fernwood Charge.—We have just closed our revival at Oakgrove which was a success. Five souls converted and joined the church. These five souls saved into the church makes a total of nine this year. A revival spirit still prevails with us. On Wednesday June 22d, while reading the word of God, the pastor was aroused by a host of friends coming into the parsonage. They laid on the table many good things.—J. E. Thompson.

Merridian.—St. Paul church and her worthy pastor, Wm. McMorris and people are alive. We have just closed a special effort of raising money to pay the debt against the new parsonage. We accepted our pastor's plan and operated as an army with two generals, Bro. S. Holloway represented General Grant and Bro. Jno. W. Harris General Lee. The amount raised was \$402. General Grant defeated General Lee by a few dollars. This makes \$802 that we have raised for this one object since February 1st last. With our faithful and successful pastor to lead us we will soon cancel the entire indebtedness against our church property, besides doing successful work along other lines.—S. Holloway, Trustee.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

MRS. ELIZABETH SOUTH

Mrs. Elizabeth South, wife of Rev. Henry South, pastor of Mt. Olive Methodist Episcopal Church, Topeka, Kansas, died in Chicago, September 9, 1910, where she had spent six weeks with her son and daughter. The cause has lost a faithful servant, the church an active and zealous worker, and the husband a dear companion. The pioneers are falling; may God rebuild the ranks with men and women as brave and as zealous as our mothers and fathers have been. Her funeral was conducted at St. Mark Methodist Episcopal Church, the pastor of said church officiating.—H. A. Foreman.

MRS. KATIE AMANDA WARREN

Mrs. Katie Amanda Warren, wife of the Rev. J. W. Warren, of the Washington Annual Conference, died Tuesday, September 6, 1910, at Goode, Virginia. She was born on Crumps Bottom fifty-eight years ago. All of her life was spent in West Virginia, with the exception of the past few months. She joined the Methodist Episcopal Church at the age of thirteen. Sixteen years ago she joined Simpson Methodist Episcopal Church, Charleston, West Virginia. For forty-five years she continued to be a soldier for Christ. Mrs. Warren was the beloved daughter of Mr. and Mrs. Alexander Harris. She was twice married, her first husband being Mr. Charles Dilis. Seven children were the result of this union. Mr. Dilis died in early life. Five of the children survive their mother. Her second marriage was to the Rev. J. W. Warren in 1902, when he was pastor of the Montgomery and Snow Hill Charge. Mrs. Warren traveled with her husband in the service of the Master, aiding in the work side by side with him. She was never known to lag but kept in the front rank until called to surrender her cross to her Master last Tuesday evening. She finished her last public work last Sunday morning, September 4, when she opened the services for her husband with prayer. This was followed by her testimony in class. Sister Warren was a constant reader of the Word of God, believing and doing the things therein. Her home was the home of the ministers and friends not only of her own church but of any church that held the blood-stained banner of Christ. Sister Warren was a devoted wife and loving mother. She was loved by all who knew her. She is survived by a husband, five children, five brothers, three sisters and a large number of other relatives and friends. The funeral service was held at Simpson Methodist Episcopal Church, Charleston, West Virginia, Sunday, September 11, 1910, at 3 p. m., and was conducted by the pastor, the Rev. J. Sylvester Carroll. Prayer was offered by Mr. A. P. Straughter, of Hinton, West Virginia, State Deputy of the Order of St. Luke. Brief address-

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es were made by the Rev. W. H. Thomas, D.D., Presiding Elder of the Huntington District, West Virginia Conference, African Methodist Episcopal Church, and the Rev. J. Sylvester Carroll, B.D. Following these addresses the Order of St. Luke, in charge of State Deputy Straughter, engaged in their ritualistic service. Interment at Spring Hill Cemetery, Charleston, West Virginia.

BURTON.—Lizzie Burton, daughter of the Rev. J. H. Nelson our pastor on the Sparta, Tennessee Circuit, was born June 15, 1888; died August 22, 1910. She was converted to Christ when but eleven years of age, and joined Emory Methodist Episcopal Church in which she lived a faithful member and consistent Christian until the time of her death. At the age of 20 she was married to one Mr. Robert Burton. During their happy career of only two years there was born unto them one sweet little girl who preceded her mother Home by just four months. The funeral service took place at Doyle Chapel, Dayle, Tennessee, August 22. The sermon was conducted by the Rev. W. R. Smith, District Superintendent of the Nashville District and the Rev. S. A. Mitchell. The remains were buried in the church burying ground in the presence of a large number of friends.—W. R. Smith.

WILLIAMS.—Carrie Williams, a member of Hopewell Methodist Episcopal Church died August 20, 1910. She met her God in peace. She leaves her husband, three little children and a host of friends. The funeral was attended by the Rev. A. B. Blewett, pastor.—E. McSwine.

COOPER.—Sister Byrd Cooper a member of Hopewell Methodist Episcopal Church Bedford, Mississippi, departed this life August the 18th, 1910. She died in full triumph of faith. She leaves two little children, a father and mother and sisters and brothers and a host of friends to mourn their loss. Her funeral was conducted by the Rev. A. B. Blewett, pastor.—Ed. McSwine, secretary.

CONLY.—Sarah Conly, a member of the Methodist Episcopal Church, Onalaska, Texas, fell asleep in Jesus on Sunday, August 22, 1910, age 16 years. She was a sweet little Christian girl, loved by all who knew her. She leaves a father, mother, grandmother and a host of friends to mourn their loss. But it is His own precious jewel that He called Home. The Rev. A. Parham, pastor had charge of the service.

FELTON.—At Hubertsville, La., little Joseph A. Felton fell asleep in the arms of Jesus August 29, 1910. Age seven years and four months. A host of friends attended the remains at the church.—S. M. Haynes.

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Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

On Wednesday, the 7th inst., the official board of First Street Church, Rev. W. R. Butler, pastor, held a meeting to inspect the book racks recently attached to the pews in the Church. After the transaction of their business, the steward sisters were invited to the annex to partake of an abundance of refreshments which the members of the board had prepared as a surprise to them. All present spent an enjoyable evening.—E. H. Anderson, recording steward.

Mrs. W. R. Bailey desires to thank the many friends who attended her home on the evening of the 15th, with a surprise in honor of her husband's birthday anniversary. After his return from a visit to his mother, about 10:15 o'clock, the crowd came in. Among those present were, Mrs. Carrie Johnson, Mrs. Cora Dickson, Miss Adie Emmets, Miss Aline Nero, Mr. and Mrs. William Gray, Mrs. J. L. Dunn, Mr. Thomas Clemons, Mr. Joseph Sincenior, Mrs. Johnson, Mrs. Dickson, Miss Nero, Miss Ennels and Mrs. Dunn. They presented to Mrs. Bailey a fine cake, and a stand, which contained 34 illuminated candles. Mr. Bailey received also a handsome gold watch and a gold mounted fountain pen presented by his mother, Mrs. J. L. Dunn. Refreshments were served in abundance. We desire to express our gratitude to our friends for this kind remembrance.—M. and Mrs. W. R. Bailey.

ACKNOWLEDGMENT

To the old folks of the Lafon Home in S. Robinson and Delachaise Streets the annual surprise was tendered some few weeks since by the club members of First Street Methodist Episcopal Church, of which Brother R. D. Clark is president. A bountiful supply of groceries were given and refreshments were served to the old folks by the members of the club for which the old folks give thanks and their prayers for the success of the club.—(Mrs.) E. Gant, Matron.

Gleanings from the Field

TENNESSEE

Dyersburg.—Under the leadership of the Rev. Jessie P. Price, our Mission at this point is making great strides of progress. He came here in December and rented a building of 6 rooms, 3 of which have been used recently for conducting a revival at this place. Twenty-seven souls were converted. The partitions of 3 rooms were destroyed making one large room in which we have been worshipping. We have paid \$30.00 on that building and have now in bank \$24 to put on our next payment. This amount was the proceeds from a bazaar held recently. We hope to push our work forward to completion. Our Epworth League is in good shape under the care of Miss Lillie Turner.—H. F. McAdony.

Wallisville Charge.—On July 20th at the parsonage of the Methodist Episcopal Church a merry company of members and friends of St. Luke, led by Sister Cora Perry surprised the pastor, James Jordan, and his wife. They brought many good things; outside of a table covered with groceries Mrs. Lizzie Sims brought a fine baked chicken and a fruit cake. After a pleasant stay the friends left with happy wishes and joyous good nights. Among the company were: Jane Godfrey, W. M. Sims, M. Mack, Gordon Cooper, Adah Sims, James Felden, Abbie Plummer, Cora Austin, Tom Godfrey, Lizzie Sims, Velma Sims, Goldie Felden and others.—Alfred J. Sims.

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TEXAS

Dalingerfield.—The revival here under the Rev. C. C. Sapp was attended with great success. While the church was greatly revived, there were nine conversions. The Rev. Sapp understands effective revival work.—Aaron Taylor, pastor.

Hempstead.—We have just closed our summer revival of three weeks which was conducted in a large tabernacle upon the open lots near Bethlehem church. The opening sermon to this, our timely meeting, was preached on Sunday, July 10, at 11 a. m., by our beloved pastor. Dr. M. W. Dogan was present and delivered an acceptable sermon to a large crowd. At night, the Rev. S. W. Johnson from Lamella preached inspiring and able sermons

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344 Union Temple, Dayton, Ohio,

U. S. A.



which were well received. The Revs. B. M. Taylor, A. W. Carr, S. A. Kelly, J. A. Lillory and the Rev. E. M. Bracy of the African Methodist Episcopal Church preached strong and helpful sermons. Deaconess Rosa Simpson was present and showed a lively interest in bringing souls to Christ. Brother Wm. Bumpers, the matchless singer, was present and worked well. The influence of these services was felt for miles around as a large crowd turned out to each service. As a pleasing result of the meeting 44 converts and accessions were added to the church. The Lord he praised! The Rev. Freeman Parker is fully alive to the spiritual and financial interests of the church and is in the midst of a glorious year's work. He is doing great work for the church and has many friends in Hempstead. The white as friends in Hempstead. The pastor baptised 14 adults and 5 children on Sunday, July 24, at 3 p. m. \$90 was raised during the meeting which enabled us to meet all expenses as well as to remember the pastor, the Rev. B. M. Taylor. The District Superintendent held his third quarterly conference on July 30, and preached an able sermon on Sunday night. We raised \$25.30 on his account.—J. B. Manning.

PREACHERS' MEETING OF THE SOUTH NEW ORLEANS DISTRICT.

Met at Napoleonville, La., Aug. 18. Devotional exercises were conducted by the Rev. H. C. Gair and Rev. A. C. Mitchell. Each pastor reported the condition of his work. The exercises on the Sunday School lesson was discussed by Rev. J. P. Norris, Rev. P. C. Colton. The president conducted the whole affair in a brotherly manner. God has blessed him with a sweet disposition. Rev. P. C. Colton preached a great sermon at 8 p. m. Text; "I will send you another comforter." The next preachers' meeting will meet at Shreveport, La. We hope that every brother will attend. Business of importance will have our attention. The people of Napoleonville made it pleasant for every brother that attended the meeting. Resolutions of sympathy were extended to Rev. H. C. Gair in his sad hereavement.—Rev. P. C. Colton, president, T. P. Norris, secretary.

ATTENTION, SCHOOL TEACHERS!

If you are a school teacher in a town, village or rural district and desire to use your spare time profitably, it would pay you to write Mr. A. R. Stewart, Tuskegee Institute, Alabama, for particulars.



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IMPERFECT IN ORIGINAL

ROBERT E. JONES, Editor
BATON & MAINS, Publishers

NEW ORLEANS, SEPTEMBER 29, 1910

Vol. No. 44—No. 39

A GATHERING OF THE BAPTIST HOST

Conventions, conferences and assemblies are a part of the legitimate program of the Christian church for the propagation of the Gospel. This coming together in large bodies of representative Christians not only impresses the truth for which they stand upon the local communities in which they meet, but has a tremendous power in giving impetus to the work in all parts of the world. In such gatherings representative Christians receive renewed enthusiasm and go forth, sometimes by twos and then more, to spread the information gathered; but more than all to keep alive the genius of the organization.

There met in this city, recently, the National Negro Baptist Convention which has a constituency of more than two million members. This is the largest Christian organization among Negroes in the world. It is estimated that there were more than ten thousand delegates present and these did not fail to make their impression upon the city in many ways for good. In the first place, this body of fellow-Christians is to be congratulated upon the type of leadership that it has been able to develop. There are strong men among them—men of brains and of character—men who possess the qualities of leadership and who know how to do things. They have developed and are maintaining a Publishing Board, which is really a big affair, employing something like two hundred and fifty persons, and which puts out hundreds of thousands of pieces of literature each year. This splendid plant is directed by Dr. R. H. Boyd, who began as the Corresponding Secretary of this department with nothing to his credit. This Convention maintains also a Home Mission Board, a Foreign Mission Board, a Board of Education, a National Benefit Board for preachers, and a Baptist Young People's Union. Each of these departments maintain a corresponding secretary who gives his entire time to the work. It is true that, considering the large number these leaders have to draw upon, they are not getting the results that should be gotten. They are, nevertheless, accomplishing things which are of practical value in the promotion of good morals and the spreading of the Kingdom of Christ.

There has never assembled in this city a body of Christian Negroes that made such a profound impression as this gathering of the Baptist host. Many of their men in public addresses touched high water mark. It will be hard indeed to single out from such a large number the most representative men. But such men as Dr. E. C. Morris, Dr. C. T. Walker, Dr. E. R. Carter, Dr. M. W. Gilbert, Dr. Walter H. Brooks, Dr. Charles S. Morris, Dr. E. W. Isaac, Dr. S. N. Vass, and Dr. L. J. Jordan would do credit upon any platform and in any Christian pulpit. These brethren and others delighted the audiences in New Orleans and left a lasting impression for good. But this Convention made an impression upon the city in general, for it was a tremendous host, and that they should have remained in this city a full week without a single incident of disorder reported is remarkable. These ten thousand visitors were orderly, well dressed and did not fail to give the white population of this the greatest city in the South an unquestionable object lesson in the progress that the Negro is making as a whole. For be it understood that this convention was not a delegated body, but simply a coming together of Baptists who would represent, we dare say, the rank and file of the race. So impressed was the *Times-Democrat* of this city with the Convention, that among other things it said editorially:

"Ten thousand Negroes assembled in New Orleans last Wednesday to attend the National Negro Baptist Convention. While there are, of course,

delegates from other sections, the great majority are drawn from Southern communities, and the gathering may be fairly regarded as one of representative Southern Negroes. For three days these visitors have been much in evidence on the street cars in and about Washington Artillery Hall, where their meetings are held, and on the streets leading from the boarding places to the convention building. It is a pleasure to testify to their uniform good behavior throughout their sojourn here, and we think that the convention, constituting as it does in a way an object lesson in the moral advancement of the Southern Negro, will be helpful to both races. Certainly the delegates, by their orderly and respectful conduct, have set an example well worth following by all members of the race.

"Not only so, but the evidences of material prosperity to be noted both among the leaders and the rank and file are fit subjects for congratulation, as going to show that the deserving Negro prospers in the South as nowhere else, perhaps, in all the earth. It would be an excellent thing if the loud-mouthed Negro agitators in the North who prate of the ill-treatment and oppression of his brother in the South, could attend this convention. We question whether he could bring together, from all the Northern States, ten thousand Negroes fit to be compared with this ten thousand, or whether proportion thereof is gathered from Southern communities, either in moral or in physical or in material well-being.

"While one or two discordant notes have been sounded in the addresses before the convention—notably in the case of its president, when he advocated and prophesied, in effect, the removal of the color line and the rescission of what he termed 'prescription laws'—the counsel of the leaders has been in the main sound and helpful. Stress has been laid, in the discussion of material affairs, upon the necessity of sobriety, industry and economy to the advancement of the race. By precept and example the delegates, almost without exception, have urged that seemingly and decent behavior upon the foundations of the Negro's progress and prosperity must be laid. The convention should exert, we think, a powerful influence for good. Its members, worthily representing, as they have done by their excellent conduct, the best elements of the race, have earned the congratulations and should have the encouragement of their white neighbors in their effort to prosper along right lines."

While these Conventions have tremendous power in generating enthusiasm and in setting things agoing, some have question its wisdom from an economical standpoint. Let it be said there were ten thousand delegates present from all parts of the country, some from South America and others from Africa; at the lowest estimate these delegates spent was on an average of \$50.00 making a total of \$500,000.00. And when it is considered that this gathering meets annually and that quite half a million dollars are expended one might stop and question if a lesser body might not be just as effective in administrative work while more money could be turned into the coffers of the organization for the fostering of the enterprises already on hand.

Without attempting to read a lecture to our Baptist brethren, it seems to us that a convention of ten thousand persons, where every man has an equal voice, is too entirely democratic for the common run of people. It strikes us, looking at it from a Methodist angle, that a delegated body would be easier handled and would do more effective work. But be these last two points as they may, it was a great pleasure to all the people of New Orleans, white and colored, to have these visitors within our gates and for their distinct service rendered to the race and to the cause of Christ during the week of the convention.

THE NEW ORLEANS STREET CARS

New Orleans has the most obnoxious and unfair street car law in the whole South. Negroes in any other Southern community receive by all odds more consideration and human treatment than their brothers do in this the greatest and most cosmopolitan city in the South. The law in New Orleans provides for the separation of the races—but this simply means when it is convenient for white passengers to separate and when the conductors and policemen so desire. There is really no space the Negro can call his own. On Tuesday of this week we observed a St. Charles Belt car Number 247 with seats allotted to colored passengers occupied by white—and that, too, with a policeman standing on the rear platform. Had the situation been reversed, the Negro being in the white department, he would have had a free ride to the county jail post-haste. Such ignoring of the law is frequent. Scarcely at any time is adequate space allowed colored passengers. More often than otherwise colored passengers are standing when there are vacant seats. The compartments for the races are separated by screen which white passengers move at will and which if touched by Negroes calls for an insult from conductors and others. Atlanta, Memphis, and other South towns have separate car laws. In this New Orleans and those cities are agreed. But in Atlanta and Memphis Negroes are seated from the rear and the whites from the front. This gives a chance for all the seats to be taken without invidious distinction. The plan in Atlanta and Memphis is just as satisfactory to the whites as the New Orleans plan and it is more equitable. Are Atlanta and Memphis Negroes deserving of better treatment at the hands of the white citizens than the Negroes of New Orleans? Are those Negroes better than these here? Are our white citizens unwilling to be as fair and just as those of their class elsewhere?

Nothing so mars the public welfare of the Negroes of the city of New Orleans as our pernicious street car law—which does not separate at all. The races are as close together on the rear platform as they could possibly be seated in the car. If it is unlawful for the white and colored races to sit in the same compartment it is also unlawful for them to stand in the same compartment. White passengers not only stand in the colored compartment with impunity but often the position of white men is insulting to colored women. No self-respecting colored man can endure this without a positive protest.

In the business world a customer is entitled to fair and equitable consideration. Why should a Negro receive less for his money than other passengers?

What the Negro wants is fair treatment, that is all. He further thinks that those in authority should see to it that all the laws granted him should be protected. With the Negro eliminated from the city and state governments the white people have assumed the responsibility of dealing fairly by all classes however helpless any class may be to force its rights. The more helpless any given class of citizens may be, the more should those in authority see to it that that class is protected. As far as the New Orleans Negro is concerned he thinks he should have as fair a treatment as Negroes elsewhere receive—the truth is if there is any difference he should receive better treatment.

May we have some relief in our street car situation?

The Democratic State Convention of Delaware has declared in favor of a law for that State primary for separate cars for white and colored, both on the street cars and railroads. Inasmuch as Delaware usually goes Democratic, the plank may become a law. Is this unreasonable color line to invade all of the Eastern States?

The Dynamic of Friendship

(An Editorial in the Northwestern Christian Advocate)

Jonathan was rightly named. To his friend David, to his father Saul, to Israel, and to all the world he has been a veritable "gift or God." He was Saul's oldest son according to the flesh. The father's generous impulses, his courage and military prowess were all reproduced in the son, who had, moreover, the sound and balanced nature which was denied the father. Before David had risen to popular fame by his duel with Goliath, Jonathan had achieved distinction as a division commander and by deeds of daring not less splendid, if less spectacular, than that which brought David to national praise. He might have regarded David as a rival; he accepted him as a friend. There is a rare and beautiful temper in Jonathan's welcome to the young hero whose deed, for the time, eclipses everything else in the history of the nation's warfare. As David came forth from the royal tent, having received the king's grateful recognition of his service, "the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." Following a beautiful custom of the time among soldiers, Jonathan, in token of his love, exchanged arms with David; and from that day he "delighted" in David and braved even his father's anger to do his friend a service.

* * *

Saul's hostility to David brought Jonathan's friendship for David to a sharp and painful test. David was sure that Saul intended him harm. Jonathan, loving both passionately, could not believe it. At his friend's entreaty, however, he would make proof of his father's intentions. The feast of the new moon was impending. David would absent himself. Saul would notice his absence. His comment thereon would show his mind. If favorable, David would remain at court; otherwise, he would seek safety in flight. The outcome was as David had feared. On the second day of the feast Saul made requisition for David. The first day's absence Saul had overlooked on the score that David might have been necessarily detained by reason of ceremonial unfitness. On the second day he inquired of Jonathan, who must have bungled in his lying excuse, for Saul was not in any way deceived. In an outburst of rage he charged Jonathan with conspiring in David's behalf. He reproached him as a rebellious child who would surely shame himself and his mother, and would never rest securely on the throne while David was alive. "Bring him to me," he raged, "for he must surely be put to death." To Jonathan's protestations he replied only by seizing the javelin at his side, and Jonathan, seeing that his father was too far gone to be reasoned with, slipped from the banquet hall and went grieving the rest of the day.

* * *

On the day following, Jonathan reported to David by the signal agreed upon. Taking his bow and arrows, as if he would hunt, Jonathan, accompanied by a boy, went out to the place of tryst. As the arrows left the bow he shouted to the lad, who ran ahead to collect them, "Run, run, for they are far ahead. Make haste!" By this David learned that Saul sought his life and was not to be placated. The two friends parted. It was a tender and solemn moment. Three times David prostrated himself on the ground before his faithful friend. Then they embraced each other in silence. Their tears

choked utterance, until at last David burst into the most passionate cries of grief. It was a terrible moment for both. To Jonathan death would have been easier and more welcome. To part from his friend was like taking leave of the sunshine and the joy of life. For David it meant not simply separation from his friend, but from his career, from his family, from his people, from everything that is dear to man, and to go whither he knew not. Very simple but very beautiful was the supplication of Jonathan: "Go in peace. Let the oath we both have sworn to Jehovah remain unbroken. May the bond of eternal friendship bind you to me, and your posterity to mine." With these words the friends separated.

* * *

The incident is in itself a tribute to Jonathan's nobility of character. Even the "fierce anger" with which he resented his father's unreasoning and vindictive rage against David and the vituperative assault upon himself and his mother's good name is to his honor. The capacity for indignation is an attribute of noble character. His father was clearly wrong. Sane or insane, Saul's purpose was best thwarted. That, too, for his own sake, as well as for the sake of others. Jonathan's disobedience was out of loyalty to his father's better mood. He was standing between his father and his father's shame. The apparent disobedience was, in fact, the test of his filial love. He was honoring his father in the spirit while disobeying him in the letter. In a delicate situation, where he was practically called upon to choose between his father and his friend, he served both by being utterly loyal to the law of truth and kindness. Duties never really conflict.

* * *

The value of friendship for the enrichment of life cannot be overstated. A familiar story is that of Mrs. Browning's remark to Charles Kingsley, "What is the secret of your life? Tell me, that I may make mine beautiful, too." To which Kingsley replied, "I had a friend." Natively, David was of sunny temper and genial disposition. But he was also sensitive and passionate. The hostility of Saul involving as it did to David exile and hardship and constant peril, might well have hardened his nature, begetting in him a cynicism and bitterness which would have changed entirely the character of his administration and so the course of history. The friendship of Jonathan was the Gulf Stream of that arctic experience. In and by the remembrance of it David could never forget the capacity in human nature for noble and unselfish friendship; and all men, even Saul, were reflected in lovelier and mellower fashion in the light of that deathless love.

* * *

The world is in some need of some chrism for anointing eyes to see the good in human nature. If the friendship of Jonathan could avail for David, might not the friendship of Christ avail for us? We shall never serve our generation to permanent advantage until we are convinced of the promise of our work. And we shall never be assured of the promise of our work until we have experience of the divine work in ourselves and see in our own redemption the promise and potency of the redemption of all. Kingsley found a spring of strength in his Friend. We, too, and all men, may have the same resort with similar results.

The Address Adopted by the National Negro Educational Conference Held in St. Louis

We the delegates to the National Negro Educational Congress, commissioned by the president of the United States and the governors of the states which they represent, to assemble in convention and earnestly to consider the conditions, methods of improvement and the ideals which should determine and control the thought and deeds of the people whom we represent, congratulate our country upon its era of peace and prosperity.

While the country is at peace and is prosperous there are nevertheless many grave problems claiming the attention of all serious Americans, among which is the relationship of all mankind under the flag.

We declare in our faith in the democratic form

of society in which we live. No other form of society guarantees to the individual the requisite freedom for the maturing of his powers for great public service, and at the same time secures to the individual the fruits of his own toil.

Believing that a democratic form of society requires for its perpetuation the participation of all of its members in all things that make for good government, righteous civic life, economic and industrial prosperity, we regard equality before the law and equality of opportunity as the sacred guarantees of a democratic society to each and all its members.

We affirm our faith in the following declaration of principles:

FAVOR OWNING OF HOMES.

We believe that the owning of property gives the people anchorage in community life, that it develops a consciousness of manhood and womanhood, and that such ownership has moral value, since it implies thrift, economy and a sense of responsibility. It makes one an alert, useful and cautious citizen in his community. Let each American own his own home.

We believe that the church has been and is a most potent institution for conserving the general welfare of the people. For the newer conditions of life in which we live, its effectiveness will be greatly increased by a more careful consecration of men to its ministry. No religious body should set apart for the preaching of the Gospel any man whose training and attainments in character do not meet the requirements of Christian gentlemen.

We believe that the school has been established by society for its own preservation. The needs of society require that the largest and fullest training shall be given to those men and women who are to be the leaders of the people. At the same time no child should be denied the opportunity of the best possible elementary education, accompanied by such forms of manual training as may be suited to its strength and degree of development. We further believe that vocational training should find a place in all secondary education.

We believe that the best interests of society are prompted by giving to each of its members an equal chance to participate in the political, commercial and industrial life of the nation. Each individual should be permitted to work where he can work best and may secure the largest returns for society and for himself. Efficiency and trustworthiness are the qualifications for good service, and these should be recognized among all classes of men.

We believe that the new call, Back to the farm, should become universal. Brain, brawn, a few acres and faith in God are calculated to make any man happy. The rural home, the rural school and the rural church should be made attractive to the youth of the rural community in order that they may be kept from the crowded cities, where are found the sunken multitudes, steeped in crime, with lost virtue, without purpose and without hope.

URGE SPREAD OF TEMPERANCE.

We believe in the spread of temperance as a result of a seed-sowing of a quarter of a century. Only a sober and temperate people can hope for good health, long life and happy homes.

We believe that disease and crime are far too prevalent among the people, but these must be scientifically studied, and proper preventive measures adopted. The hygienic and sanitary conditions must be intrusted to trained officials, and the administration of justice must be committed to unprejudiced men.

But the church with her kindred institutions, without regard to parish and denominational lines, must adjust herself in every preventive and rescue measure to the actual needs of the people in order to save them. Simple, busy lives, in neat, sunny homes, with a frown for idleness, will greatly lessen both disease and crime.

Any kind of legislation which wrongs one member of society must ultimately wrong all. The common carrier in some parts of the country, which make ample provision for one part of the traveling public, fail to provide for another part, and suffer ladies and children to be placed in the most indecent situations, wrong the entire body of society.

We endorse any qualifications for suffrage which will give an enlightened electorate. We condemn any legislation or practice which prescribes a qualification for one voter that does not apply to all. Such a denial is entirely undemocratic and fraught with mischief.

We believe that the press of the country, whether daily, weekly or monthly, exerts immense influence. Too frequent, however, the power of the press is abused. This congress, while approving of any and all measures giving freedom to the press, insists that a race should not be held responsible for the crime of an individual of that race by the practice so commonly in vogue in the American press of almost invariably mentioning the race stock of certain races in connection with the crimes of individuals of those races, thus indicating the race as well as the individual, or at least creating a presumption in the public mind against the race so indicted.

THE CHRISTIAN LIFE

The Little Woman

One of the Little Women, she came up to heaven's gate,
And, seeing the throng were pressing, she sighed that she fain would wait.
"For I was not great nor noble," she said; "I was poor and plain,
And should I go boldly forward, I know it would be in vain."

She sat near the shining portal, and looked at the surging crowd
Of them that were kings and princes, of them that were rich and proud;
And sudden she trembled greatly, for one with a brow like flame
Came to her, and hailed her gladly, and spoke to her her name.

"Come, enter the jeweled gateway," He said, for the prize is thine;
The work that in life you rendered was work that was fair and fine;
So come, while the rest stand waiting, and enter in here and now—
A crown of the life eternal is waiting to press thy brow."

"Arise!" cried the waiting angel. "Come first of the ones that wait;
For you are the voices singing, for you do we open the gate;
So great as has been thy labor, so great shall be thy reward!"
Then He gave the Little Woman the glory of the Lord.

—Selected.

Practical Religion

By T. H. Darlow, M. A.

Little children, let us not love in word, neither in tongue, but in deed and in truth.—1 John, iii. 18.

(1) Nothing is more characteristic of our modern world than the note of actuality. People seem to have lost relish for speculative problems. They dislike and distrust subtle theorizing. When you have finished your lecture on the philosophy of life, the only question they care to ask is: "Will it work?" Now, Christianity becomes all things to all generations, and has an answer for each new age. It appeals not just to mystics and dreamers, but to hard-headed, practical men, and it claims to be a practicable religion. In these verses the apostle of the ideal and the absolute takes the loftiest truth of the Gospel and applies it rigorously to the common, naked needs of every day.

(2) St. John declares the simple, infallible test of Christian vitality to be Christian affection. Lovelessness is death, and hatred is murder—worse than death. But you can tell whether you have *passed out of death into life* by this touchstone: whether you "love the brethren." In the New Testament we find Christians distinguished by three or four names, which seem to have been used almost as technical terms in the Apostolic Church. We read of "the disciples" and "the believers" and "the saints" and "the brethren." It was not strange if the hard pagan world hated Christians; but it was monstrous and against nature for Christians not to love one another.

(3) In our day that deep bond of sympathy seems half-effaced. Often the bitterest jealousies and quarrels divide Christian workers and ministers and churches in the same town. You find it easier to pray for the heathen abroad than for the heretics in the next street; easier to feel friendly towards some genial agnostic than towards a bigoted priest or an aggressive pietist; easier to make sacrifices for conspicuous evildoers than for the dull, shy, shabby persons who occupy the lowest seats in your own synagogue twice every Sunday. Ought not your Chris-

Then trembled the Little Woman, and cried:
"It may not be I!
Here wait they that wrought with greatness,
so how may I pass them by?
I carved me no wondrous statues, I painted no wondrous things,
I spoke no tremendous sayings that rang in the ears of kings.

"I toiled in my little cottage, I spun and I baked and swept;
I sewed and I patched and mended—oh, lowly the house I kept!
I sang to my little children, I led them in worthy ways,
And so I might not grow famous, I knew naught but care bound days.

"So was it by night and morning, so was it by week and year;
I worked with my weary fingers through days that were bright and dread;
And I have grown old and wrinkled, and I have grown gray and bent;
I ask not chants of glory, now that I have found content."

little child who was asked what it meant, replied: "Love means doing errands." Your transcendental emotions and high-flown phrases will prove perilous stuff unless they are embodied in daily self-denials—unless "thy heart the lowliest duties on herself doth lay." And the homely, ordinary duty is not to die for your brother, but to help him to keep alive. The neediest brethren who claim your daily sacrifices are those who go hungry for sympathy, thirsty for knowledge, naked of friendship, diseased with their own selfishness, imprisoned in their own dullness and prejudices and pride. But to shut your heart against claims like these, is to deny and betray the very love of God.

(7) Practice makes perfect." . . . "Let us go on towards perfection."

(8) St. John's tender exhortation to sincerity and reality reminds us of the strange subduing power which accompanies self-sacrifice. Among all the evidences of the faith there is none so convincing as this. We argue and dispute about the Gospel, but it remains airy and unreal until we come face to face with genuine Christian love in action—bearing and hoping and enduring all things. And this spectacle brings the story of the Divine love and sacrifice out of dreamland, and makes it actual to our spirits. The mighty Christian watchwords sound melo-dramatic, until we meet them translated, however imperfectly, into life and practice. We can never preach the Cross effectually except as we exhibit its awful love—"not with word, neither with tongue, but in deed and in truth."—In *"The Upward Calling."*

To Conceal Pain

Each one of us has her special weakness or cause of complaint; almost every one has a pet pain. Not that she loves her pain, but she unconsciously makes of it a cosseted, indulged pet. In making plans it is taken into consideration; especially is it useful as an excuse when one does not want to go to certain places to which expediency—perhaps duty—points. Then the pet becomes the darling, and in the secret of his soul one is not sorry for its existence. In this indulgence of our pet pains we deceive ourselves, and sometimes those who love us. One woman had pneumonia ten years ago, and ever since then a so-called "weak lung" has been her favorite and much-indulged complaint.

It is right and proper that we should guard our weak points; and take care to strengthen them, but it is surely a mistake to bring them into prominence, and to call attention to the flaws in our physical make-up. Complaint becomes a matter of habit, and a habit which, once formed, clings to one with a tenacity worthy of a better object.

After all, to be diseased in any way is a matter to be deplored, not to be made much of. Health is beauty; disease is decay. One sweet, brave woman recognized this fact when she found that she had an ailment, never suspected by others, and which was absolutely incurable. "I know it must kill me sometime," she said to one who loved her. "Nothing can change it; talking of it can do no good. I shall try to forget it as much as possible, and to keep others from guessing that it exists. I will make the best of life which God has left to me to enjoy. Let us not speak of the matter again."

She never mentioned it afterward, but took life joyously, and met death smilingly. Her pain was a secret between God and herself.—*Harper's Bazar.*

In the Furnace

Trial by fire is a sore process. To go into the furnace is not to our liking. It is the last step that we desire to take. It means so much of pain and testing. But no miner would risk his life for the crude ore if there were to be no fires to fit it for its varied uses. The fire burns between the mines and the mint. The lapidary's wheel turns between the jewel in the rough and the blazing gem in the circlet of the King. If we would escape the fire we must forever content ourselves with the fellowship of common clay. To shun the lapidary's wheel is to consign ourselves to the clay levels of the commonplace. We should welcome the processes in the sovereign plan of God by which we are made meet for the uses of His will. He may test us in the furnace; He may break us on the wheel; but beyond the furnace lie the fields of His purpose, and beyond the wheel lies the crown.—*Ex.*

tianity to show itself by this at least—that your heart kindles and goes out towards all sincere lovers and worshippers of Jesus Christ? Between men who possess this supreme experience in common, every other distinction must dwindle and fade away at last. It is most true that we are bound to seek out the lost sheep and to pray for the prodigals, and to spend ourselves on the unthankful and the vile. Yet surely it is also one of our imperious Christian duties to cherish and manifest a genuine affection for each member of our own Church—not because we think them all amiable and attractive, but because they and we are bound up together in this communion of the love of Christ.

(4) The pivot of the apostle's argument in these verses may be stated, roughly and briefly, as follows: we must show our love, as God has shown His own love, in practice. And this takes us, indeed, to the very core and centre of Christianity. It is a common and ancient error to resolve revelation into illumination, as though we were saved by being informed about the nature of God. But the Gospel does not simply communicate to us so much celestial knowledge. It shows us how the Lord God has verily visited and redeemed his people. The Gospel is not so much Divine truth, conveyed in a heavenly message; it is the Divine Action and Passion, done on this earth of ours, for us and for our salvation. *Hereby know we Love*—not as theory or sentiment, but actually oiled out in the Sacrifice of the Crucified.

(5) He who stretched forth His hands on the Cross has girded us with endless obligation. His love constrains us to lay down our ease and leisure and comfort; to spend ourselves and our dearest treasures in the service of those whom He is not ashamed to call His brethren. We learn to look upon them with His eyes, to feel for them with His heart. For His sake we are "delicate and drawn beyond ourselves to mercy and ministrations."

(6) "Love is dutiful in thought and deed." A

The Parable of the Talents

International Sunday School Lesson for October 9, 1910
(Matt. 25, 14:30.)

GOLDEN TEXT: "His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many: enter then into the joy of thy lord."—(Matt. 25:21.)

TIME: April 4, A. D. 30.

PLACE: On the slopes of Mt. Olivet.

DAILY HOME READINGS

M. Matt. 25: 14-30;—Tu. Luke 19: 11-27;—
W. Ro. 12: 1-9;—Th. Luke 12: 41-48;—F. 1
Tim. 4: 6-16;—S. John 15: 1-8;—Su. 2 Pet. 1:
1-11.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

Buried talents pay no interest. Our endowments are the direct gifts of God and are intended to be used for His glory and our development. Whatever we are in ability, in means, in position, in capacity, is the gift of God. In every case there exists a personal trust and a corresponding responsibility. We must therefore, account to God for the use of our talents be they five, two, or one. God expects every man to do his duty however small it may be. The plea of inability will not avail in the day of final awards. Therefore, whatever thy hands find to do, do it now, "for the night cometh where no man can work." Wait not for an opportunity to do great things, for he who waits to do a great thing will never do anything.

Faithfulness in little things is a guarantee of the enjoyment of greater. This is God's law of recompense. He rewards work well done by more and greater work. Being faithful in the duties of life here means an abundant entrance into the joy of our Lord hereafter. That joy He has purchased and provided into His own blood. It is the joy which He Himself is the fountain and center of; it is the joy of our Lord, for it is joy in the Lord, who is our exceeding joy. Says Leighton: "It is but little we can receive here, some drops of joy that enter into us, but then we shall enter into a sea of happiness." Let us be faithful to our trust, for "Blessed is that servant whom his Lord when he cometh shall find, not only watching, as in a former parable, but—working."

We are to study today the parable of the talents. It is intended to illustrate the great principle which regulates the distribution of gifts, rewards, and punishments, in the kingdom of God. Our talents are "his goods." The variety of distribution is also from His hand. A period of probation, until Christ shall come again, is appointed for testing character. Our reward shall be in proportion to our faithfulness. Shall we, in that day, receive the "well done," or be cast out as an "unprofitable servant?"

Light on the Text

14. *The kingdom of heaven.* In this instance meaning, probably, God's dispensation of grace. *Is as a man traveling into a far country.* Is like unto a man who has gone on a journey. It is here meant to refer unto our Lord who has returned unto the bosom of His Father there to remain until He shall come to "judge the quick and the dead." *Servants. Slaves,* but meaning, in this connection, those unto whom certain gifts have been entrusted. *Delivered unto them his goods.* Placed upon them certain responsibilities.

15. *Five talents.* There were two kinds of talents, which represent not a coin but a weight. The heavy talent of silver is worth about \$1940. The light talent, \$970, one-half as much as the other. Our talents are our position, our ability, our means, our influence. *To every man according to his several ability.* No more, nor no less, than he was able to handle. "Every man on probation has a charge and office, and that task God impresses in proportion to our ability." *Straightway.* At once.

16. *Traded with them.* Not knowing when his lord would return this man went to work at once and succeeded in doubling the talents his lord had left with him. Thus he shows that he was faithful, diligent, and skillful. Likewise should we. Our every deed, our every word, our various endowments, whatever they may be, are so many talents which God expects us to multiply by constant use.

17. The man who had received but two talents likewise traded with his with like results. He did not complain about the fact that he had been given but two instead of five talents. He recognized the fact that having received the two talents he was under obligation to employ them. We should be similarly impressed. After all it is not the number of talents we have that shall determine our destiny but the fidelity with which we discharge that trust.

18. *He that received one.* Though he had been endowed with less than the others his responsibility for faithfulness was the same. But he did not recognize this fact. *Rather he went and digged in the earth, and hid his Lord's money.* "He buried his responsibility to heaven under a load of earth. He merged the celestial in the terrestrial. He sunk duty in selfishness." Many are doing the same thing today. We should remember that there are more one talent men in the world than five talent men. It may be that we are one talent men. That should not, however, make any difference. Faithfulness in the use of one talent is as much required as in the use of five or two.

19. *After a long time.* The time intervening between the first and second coming of Christ. *The Lord * * * cometh.* Returneth from his journey. Christ shall one day come to judgment. *Reckoneth with them.* Called upon his servants to give an account of their stewardship. So shall we one day be called into judgment to give an account of the use we have made of our time, ability, means, and influence.

20. *Lord * * * behold I have gained * * * five talents more.* Conscious of his fidelity to the trust reposed in him by his Master, this servant approached his lord with "sweet and cheerful boldness." He had done what he could. We may do likewise.

21. *Well done.* Thou hast done well. *Thou hast been faithful over a few things.* Hast made good use of the means with which I entrusted you. *I will make thee ruler over many things.* I will give thee a larger sphere of usefulness. "Faithfulness in the smaller sphere ever leads to a larger

sphere, to new activities, to grander opportunities, to more splendid achievements." *Enter thou into the joy of thy lord.* My joy is great, but thou shalt have a share and participate therein. This joy is" (1) The joy of rest. (2) The joy of conquest. (3) The joy of heaven. (4) The joy of society. (5) The joy of discovery. (6) The joy of his Lord. The same words of approval and reward may be ours.

22-23. These verses give an account of the accounting of the man with two talents, and of the commendation bestowed upon him by his Lord. He had the same reward as the man with the five talents, for he was equally faithful. He was rewarded according to his ability and faithfulness. So shall we.

24. *Lord, I knew thee that thou art an hard man.* So spoke the man with one talent. He began his accounting with an excuse. He charged his lord with stiffness of character, unjust, partial. Many foolishly do the same thing today. They complain of the hardness of their lot. *Reaping where thou hast not sown.* "Demanding interest when practically no capital had been invested." He forgot that he had been invested with one talent. The same excuse is being made in our day. *Gathering where thou hast not strawed.* Expecting more of me than I was able to perform.

25. *And I was afraid.* To risk the money. Many are afraid to attempt small things for God.

26. *Thou wicked and slothful servant.* He did not do what he could because he was dissatisfied and envious. *Thou knewest.* You knew me according to your own statement, therefore, your excuse is vain. Knowing me you should at least have dealt fairly with me in the use of my money."

27. *Exchangers.* Bankers. *Usury.* Interest.

28. *Take therefore the talent from him.* Our talents are to be used not hid. Failing to use them they will be taken from us.

29. *Unto every one that hath.* "Capacity, ability, and industry, shall be given opportunity and increase." Evidences of this may be seen in this life.

30. *Cast * * * into outer darkness.* The only place to which he could justly be sent. His punishment was the natural result of his crime. *Weeping and gnashing of teeth.* An expression intended to represent the terrible pain and loss which, because of his faithlessness, came unto him.

Charleston, S. C.

Repentance and Restoration

The Epworth League Devotional Meeting Topic for October 9, 1910

(Zeph. 3. 11-13; Acts 3. 19-26.)

BY FRED CLARE BALDWIN, EAST ORANGE,
NEW JERSEY

THE MEANING OF THE SCRIPTURE

The thing to be especially noted in both these passages of Scripture, when viewed in their contextual relations, is the manner in which they illustrate the divine method of keeping all the essential truth of matter in the perspective of every appeal to the conscience.

Everywhere is the Bible, as ethical as it is esoteric, insisting and insisting that there is no such thing as unrelated righteousness. By the side of every appeal to the spiritual or devotional, or whatever we choose to call it, is there an equally urgent call to integrity of action. If the Bible is caustically severe toward the hypocritical, it is as comfortingly tender toward the truly humble! If it is scathing toward the haughty heart, it has all the exquisite compassion of a mother's love toward the broken and contrite heart. There is a balance, a wholeness, about every scriptural appeal which might well be studied by every one of us who take it upon himself to address the conscience of his fellowmen.

THE THEME IN TODAY'S LIFE

Repentance and restoration are inseparable in the Word of God, as they should also be in the thoughts of men, and as they particularly should be in the experience of men.

Almost every prophetic utterance was a denunciation of sin, a call to repentance and a glowing picture of the good that would follow. These combined ideas form the ever-recurring, ever-expand-

ing motive of that greatest of all poems, the prophecy of Isaiah.

Repentance standing alone is of little worth; a psychological state ending in itself, and fulfilling no mission. Every worthy emotion of the soul has an outward tendency. It seeks to express itself in word and deed. If we frustrate this tendency, we not only render the original emotion worthless, but, what is of greater importance, we leave the soul itself less susceptible to whatever influence called the emotion forth. All sentiment that fails to express itself in action resolves itself into a worse than useless sentimentality.

These are psychological facts that corroborate, and are everywhere corroborated by, the voice of Scripture. And they have a wide field of application. The whole matter of the Christian experience, on its emotional side, should be safeguarded by the practical recognition of these facts. When it consumes all one's spiritual energy to keep one's Christian experience alive there will be less and less to show for the effort as the years come and go. Expression in word and deed, action in service and sacrifice—these are the divinely appointed conservators of the Christian experience.

On the other hand, there can be no restoration without repentance. And there is no single truth in all our repertoire that needs to receive a deeper emphasis—and particularly so in this our own great and achieving, but proud and self-righteous, age. There was a time when preachers and other spiritual advisers often found it necessary to keep some devout mind out of the slough of morbid introspection. It

was not usually a difficult task. And the passing of this necessity is not to be hailed with unmixed delight, for something vital to the world's welfare seems to be passing with it. This is not an introspective age; nor is it one that conspicuously excels in the matter of insight generally. Our philosophers are about where philosophers have always been—the falling down place of the human intellect. Most of our scientists are content to clothe their idea of God with some attenuated form of matter. Most of our expert psychologists confine their search for the human soul to a mesh-work of nervous matter.

In religious circles we are told, again, and again, and with any amount of assurance, that it is character-making, alone, that counts. As if character, or anything else, can be made without a process—and without its own peculiar process! The young men and women of our age will live to witness one of the most sweeping spiritual reactions the world has ever known. Man cannot live by bread alone; much less can he live on the mere husks of the wheat.

Recent District Meetings

GAINESVILLE DISTRICT

Was held at Elberton, Ga., August 16-21, the Rev. A. G. Story, pastor; Z. R. Gowen, superintendent. The Sunday School and Epworth League convention opened Tuesday with a large number of delegates present. Two boys were given Sunday School and League work, which was well spent, for the reports and papers showed that much progress had been made in all lines. Mrs. W. M. Bailey, of Commerce Charge, was the efficient president. There were many signs of improvement on, or from almost every charge. Thursday morning the regular work of the District Conference was taken up. The Rev. E. R. Miller was elected secretary. Devotions conducted by District Superintendent Y. K. Gowen. The report of the superintendent showed that perfect peace and harmony prevailed throughout the district, and every phase of the work was being well looked after. Reports of pastors backed up this statement. Most of the benevolence raised. Revivals on and each charge spiritually alive. The reports from the leaders, stewards, Sunday School superintendents, Epworth League, pastors, Ladies' Aid Societies, and other representatives indicated progress along the line of systematizing their work. We were blessed with the presence of Dr. J. P. Wragg, who spoke in the interest of the American Bible Society. His speech was full of thought and good logic. Dr. G. W. Arnold spoke strongly of the Steward Missionary Foundation for Africa, and on Friday night preached a strong gospel message. Prof. P. C. Park, of Clark University, made a strong plea for the work that needs all of our attention on the farm at Clark University. The pastor, the Rev. A. G. Story, and his good wife, and people, together with the loyal members and friends of the other churches there cannot be too highly praised for the way they entertained the people. Dr. Gowen had the eye of an eagle, and saw that every item of business was well looked after. Conference next year, 1911, at Fort Street, Atlanta.—J. F. Richie.

ST. LOUIS DISTRICT

The District Conference, Epworth League and Sunday School convention convened at Clarksville, Mo., August 17-21, with the Rev. R. E. Gillum, district superintendent, in the chair. The Rev. Q. E. Whaley was elected secretary, with W. W. Goff and Albert Miller, assistants. Welcome addresses: On behalf of the city, Prof. A. J. Ahlinton; on behalf of the Church, Mrs. M. A. Booker; on behalf of the city churches, Mrs. A. J. Ahlinton. Responses from the District Conference, Dr. R. E. Gillum. The district superintendent's report showed that great care had been exercised on the district so far as he was concerned. Reports from pastors showed much progress throughout the district. All the reports from all departments of the Church were very encouraging. The literary program was an excellent one. Among the distinguished visitors were: The Rev. W. C. Ellis, superintendent of the Mexico District; Prof. A. C. Maclin, president-George R. Smith College; the Rev. W. H. Wheeler, pastor Fayette Charge; Mrs. Laura Belle, of Fulton, representing Woman's Home Mission Society; the Rev. G. S. Adams, and the Rev. Mr. Walker, pastors City Baptist and African Methodist Episcopal Churches, respectively. Sermons were preached by W. F. Walker, J. P. Bishop, A. E. Miller,

The sense of God in the human soul—plus the sense of sin that his recognized presence engenders, plus an honest recoil from sin and a craving for righteousness, plus a persistent effort to express these spiritual states in the reflexive and refashioning deeds of one's whole life—this may be taken as commensurately correct statement of the best process of character-making the world has ever known, or that can be discovered.

SINGING IN THE MEETING.

It is a significant fact that religion has never been able to dispense with song. And that is because religion deals with deepest emotions of the soul. . . . or is this all that is to be said about the matter. We owe it to certain cults in our midst whose worth we have been too reluctant in recognizing that suggestion and auto-suggestion have come to be practical auxiliary forces in the making and molding of a character. A good hymn when well sung gathers up both these ideas and applies them.—From "Notes on the Epworth League Devotional Meeting Topic."

T. W. Fulghem, J. H. Boone, and the writer. Drs. R. E. Gillum, B. F. Abbott and the Rev. W. W. Goff delivered the principal addresses at the Freedmen's Aid, Home Mission and Church Extension, and Foreign Missionary Society anniversaries, respectively. The Epworth League elected the following district officers for the ensuing year: President, Mrs. Ida B. Goins, Louisiana, Mo.; first vice-president, Mrs. J. M. Smalley, Springfield, Ill.; second vice-president, Mrs. J. W. Parks, Ellsberry, Mo.; third vice-president, Miss Carrie Johnson, Pittsfield, Ill.; fourth vice-president, Miss Bethel Davis, St. Louis, Co.; secretary, Miss Hannah Anderson, Louisiana, Mo.; treasurer, Mrs. R. G. Williams, Bridgeton, Mo.; corresponding secretary, Mrs. Mary Whaly, Bowling Green, Mo. The Rev. George Henson and his good people deserve much credit for the manner in which they entertained the Conference. The next session of the Conference shall be held at Hannibal, Mo.—S. P. Johnson.

The following was adopted by the Conference:

Since the George R. Smith College is located within the bounds of the Central, Mo., Conference, and the enlarging and equipping of the college is a duty which devolves upon the Conference; and since the St. Louis District Conference is taking steps to do more for the college than it has done heretofore; and that they may the more effectually present the cause of the school to the people, have divided the district into four sections, with a representative for each; therefore the money raised for the dormitory now under construction be kept sacred to that cause. Further the District Conference recommends that the annual conference appoint an auditing committee to report the financial conditions of the school annually.

Q. E. WHALEY.

W. W. GOFF.

MONROE DISTRICT

The twenty-second session of the Monroe District, Louisiana Conference of the Methodist Episcopal Church convened in St. John's Methodist Episcopal Church Wednesday, August 10. The Rev. T. H. Monson, district superintendent. Devotional exercises were led by the Revs. E. D. Powell, J. C. Clarke. The communion was administered by the Rev. T. H. Monson, J. O. Brown and S. McGruder. The Rev. J. R. Williams, secretary of the last session, called the roll, and pastors and delegates, about one hundred, were present. Officers elected: J. O. Brown, secretary; S. McGruder, treasurer; Jas. T. Lopez, reporter for Southwestern Christian Advocate, J. R. Williams, reporter for city paper. The second day the Conference opened at 9:30 with devotional exercises. This day's program consisted of the reading of papers:

The Rev. M. S. Davage, business manager of the Southwestern, made an eloquent speech. Prof. M. J. Foster, of the North Louisiana Industrial High School, was introduced with many others. At 8:30 p. m. the Rev. James T. Loper, preached to the delight of all. The third day was called to order at 9:30 o'clock by the district superintendent, and devotional exercises were conducted by Rev. W. R. H. Harvey. Dr. B. Mack Hubbard, superintendent of New Orleans district, spoke on the subject of "The Faithful Workman." Dr. Hubbard is one of the leading members of the Louisiana conference, and his address, which was one of the best during the session, was listened to with marked attention. The literary program was

taken up and some especially strong and interesting papers read. Among those on the program were H. R. Armstrong, Mrs. A. H. Clay, Mrs. Powell, Mrs. Gates and Mrs. M. Booker. At 8:30 p. m. the educational sermon was preached by the Rev. F. D. Thomas, of Bastrop. Sunday was a day of great interest. Superintendent T. T. Monson preached at 11:30 a. m. to the pleasure of all. At night the Rev. J. O. Brown preached enjoyably. The session was a grand one.

LAKE CHARLES DISTRICT

The fourth session was held in the St. Martinville in Mallaleu Church. August 17th, District Superintendent, the Rev. Valcour Chapman, presiding. Devotional exercises were conducted by the district superintendent. The sacrament of the Lord's Supper was administered by, the Revs. S. M. G. Taylor, J. W. Turner, D. M. Seals and E. C. Goins. Officers elected: J. B. Johnson, secretary; J. W. Weaver, statistician; M. L. Balwin, treasurer; Prof. R. C. Barrow, reporter to Picayune; S. S. Earls, substitute. The report of each pastor was received with much enthusiasm, and showed marked improvement on all lines. The Southwestern was ably represented by Mr. Davage, who secured 15 subscriptions. The Rev. I. L. Turner preached the introductory sermon. Rev. B. J. Reddix, superintendent of Shreveport District, represented New Orleans University; \$20 was taken for same. Friday night, August 17, Superintendent V. Chapman lectured on "Tuberculosis." His address was forceful and helpful. The Rev. H. E. Sorrel brought fraternal greetings from the South New Orleans District. The superintendent reported the District in good condition. The reports showed an increase of about 40 per cent both spiritually and financially since the making of the District four years ago. One church was organized this year at Eunice. Sunday at 11 a. m. Superintendent Chapman preached the annual sermon. The people of St. Martinville gave for the entertainment of the District Superintendents and ministers many good edibles. The spirit of harmony prevailed throughout the meeting. The Rev. E. C. Goins preached the closing sermon. May the blessings of God rest upon St. Martinville forever.

S. S. EARLS.

DALLAS DISTRICT

The fifteenth session of the Dallas District Conference, Epworth League, Sunday School Convention and Woman's Home Missionary Society convened in joint session with St. Andrews Chapel, Fort Worth, Texas, August 16-21. Tuesday, August 16, was Epworth League Day, presided over by Prof. L. H. Lightener, district president. Much interest was shown by delegates and many helpful thoughts were brought out in the discussion of the various subjects. The rivalry for the banner by the various Leagues in the District was a big feature. St. Andrews Chapel, Fort Worth, won by a small margin. \$34.18 was the total collection. Wednesday was the Sunday School Convention. Mrs. H. L. Kirkpatrick, District Superintendent, presided. A program of thoughtful subjects were intelligently discussed. The banner contest was fraught with much interest. North Fort Worth, Rev. P. A. Morrow, pastor, won; \$79.51 was collected in this convention. Thursday the District Conference opened with the Rev. J. S. Wyatt, District Superintendent, in the chair. After devotions and the administration of the Lord's Supper, Prof. L. H. Lightener was elected secretary, with Mrs. A. E. Overton, W. H. Pernell and T. J. Douglas assistants. The Rev. T. S. McMorris was elected statistical secretary; Miss P. J. Kelly and Mrs. H. L. Kirkpatrick, assistants. The Conference brethren's reports showed improvements and gains along all lines. A number of young men knocked at the door of the Conference for admission—few permitted to enter. Among the visitors who addressed the Conference were the Rev. Dr. Prince of the Baptist Church, Rev. Anderson of the African Methodist Episcopal Church, Rev. Smith of the African Methodist Episcopal Church, and Rev. Kirkpatrick, District Superintendent of Austin District. Friday night Samuel Houston College rally. Dr. R. S. Lovingsood addressed the audience in the interest of the school. Total amount collected from all sources for the school, \$243.00. The Woman's Home Missionary Society's sessions showed growing interest in that department of the Church: \$49.00 was collected. Strong and helpful sermons were preached during the session by Deas. W. H. Pernell, George Waters and J. C. Whitley. T. J. DOUGLAS.

"Southwestern Self-Support League"—A Forward Movement

Fully THIRTY-FIVE DISTRICT SUPERINTENDENTS and Five Hundred Pastors have heard and answered the Southwestern's Call. Let twice as many more join in within the next few days. A STRONG PULL and a pull TOGETHER will bring results. Enroll your name TO-DAY.

Never has an appeal in behalf of the SOUTHWESTERN met with a more general and enthusiastic response. Evidently the SOUTHWESTERN is upon the hearts of our Pastors. District Superintendents and Pastors are wide-awake and pledge themselves to days of honest endeavor for Self-Support. Below are given the names of Pastors who joined the "Self-Support League" the first week. We hope to enroll as many more the next week. Brother Pastor join in the movement. Lend a hand. Send in your card today.

ATLANTA CONFERENCE

PASTOR.	DISTRICT.	DATE.
W. E. Quillian—Gainesville		Oct. 9
J. A. Rush—Atlanta		Oct. 9
B. G. Burks—Atlanta		Oct. 16
W. C. Bryant—Atlanta		Oct. 16
E. A. Allison—Gainesville		Oct. 16
J. H. Brandon—Gainesville		Oct. 30
E. H. Oliver—Atlanta		Oct. 30
B. A. Johnson—Gainesville		Oct. 30
W. T. Brantley—Rome		Nov. 27
E. D. Petty—Rome		Nov. 13
J. C. Stacy—Atlanta		

CENTRAL ALABAMA CONFERENCE

William Jones—Huntsville	Oct. 23
S. J. Jordan—Anniston	
R. M. Davis—Opelika	Oct. 2
W. H. Nelson—Birmingham	Oct. 30
J. H. Bynum—Anniston	Oct. 30
W. T. Trammell—Birmingham	Oct. 30
B. S. Kirk—Marion	Oct. 30
E. Green—Huntsville	
W. E. Smith—Opelika	Oct. 23
J. J. Harrison—Opelika	Oct. 16
J. C. Sammons—Anniston	
J. G. Williams—Huntsville	Nov. 6
W. H. Jordan—Marion	Oct. 30
J. W. Landrum—Montgomery	Oct. 9
F. E. Wynn—Anniston	Oct. 16-30
E. L. Gary—Huntsville	Oct. 16
G. W. Reeves—Montgomery	Oct. 30
J. W. Smith—Montgomery	
N. J. Adams—Montgomery	
Jatt Ellis—Montgomery	
A. G. Glenn—Marion	Oct. 16
R. R. Williams—Opelika	Oct. 30
F. J. Brown—Anniston	Oct. 16
O. Nelson—Montgomery	Oct. 30
G. W. Lewis—Montgomery	Oct. 16
P. P. Wright—Huntsville	Oct. 16
Wm. Perry—Anniston	Oct. 30
Cain Rogers—Montgomery	
J. T. M. Willis—Birmingham	Oct. 23
J. C. Chuman—Montgomery	Oct. 23
G. W. Mann—Birmingham	Oct. 2

CENTRAL MISSOURI CONFERENCE

B. F. Abbott—St. Louis	Oct. 23
J. D. Evans—Mexico	Oct. 23
T. H. Lockwood—St. Joseph	Oct. 30
W. H. Wheeler—Mexico	Oct. 30
A. J. Williams—Sedalia	Oct. 30
R. Davis—St. Joseph	Oct. 9
L. Woolrich—St. Joseph	Oct. 9
J. D. Evans—Mexico	Oct. 23
E. A. Graham—St. Louis	Nov. 27

DELAWARE CONFERENCE

I. D. Pitts—Centreville	Oct. 16
C. W. Pullett—Centreville	Oct. 2
E. E. Rogers—Salisbury	Oct. 16
G. B. Coleman—Cambridge	Oct. —
J. W. Cook—Cambridge	Oct. 25
J. H. Blake—Philadelphia	Oct. 9

EAST TENNESSEE CONFERENCE

W. R. Marbury—Knoxville	Nov. 13
W. E. Mitchell—Welch	Oct. 2
Charles H. Hurd—Pulaski	Oct. 30
J. M. Watson—Pulaski	Sept. 25-Oct. 9

FLORIDA CONFERENCE

A. R. Rutledge—Ocala	Oct. 23
F. M. Spicer—Ocala	Oct. 30
J. E. A. Keeler—Gainesville	Oct. 23
O. F. Niblack—Gainesville	Oct. 23
Albert Emanuel—South Florida Mission	Nov. 20
S. A. Huger—South Florida Mission	Oct. 30

LEXINGTON CONFERENCE

G. W. Zeigler—Ohio	Nov. 13
J. E. Wood—Ohio	Oct. 9-16
Jno. W. White—Ohio	Oct. 23
Chas. M. Lee—Ohio	Oct. 23
J. T. Legget—Indiana	Oct. 30
W. W. Locke—Maysville	Oct. 16
Wm. J. White—Ohio	Nov. 27
George A. Sissle—Ohio	Oct. 23
John B. Redmond—Ohio	Oct. 23
J. E. Burton—Ohio	Oct. 23

PASTOR.	DISTRICT.	DATE.
Joseph Courtney—Ohio		Oct. 16
T. S. Ferguson—Ohio		Oct. 22
E. W. Kinchen—Ohio		Oct. 16
E. A. White, D. S.—Ohio		Oct. 16
John W. Robinson, D. S.—Louisville		
G. W. Harris—Louisville		Oct. 16
F. P. Robinson—Indiana		Oct. 2
W. Singleton—Indiana		Oct. 2
Joel C. Carson—Indiana		Oct. 2
James Allen—Indiana		Oct. 9
A. R. Fletcher—Maysville		Oct. 16
E. O. W. Simmons—Maysville		Oct. 23
W. A. Hinton—Maysville		Oct. 30
P. T. Gorham, D. S.—Lexington		
I. F. White—Indiana		Oct. 30

LINCOLN CONFERENCE

B. J. Donnell—Topeka	
W. Brown—Muskogee	Nov. 13
J. W. Brown—Guthrie	Oct. 2
E. M. Madden—Guthrie	Oct. 23
D. Bruce—Topeka	Oct. 30
A. F. Lane—Muskogee	Oct. 16
A. Faulkner—Topeka	
T. R. Wamble—Muskogee	

LITTLE ROCK CONFERENCE

J. L. Wilson—Little Rock	Oct. 16
C. A. Taylor—Fort Smith	Oct. 16
W. S. Sherill—Pine Bluff	Oct. 23
J. A. Swift—Pine Bluff	
P. H. Meyers—Fort Smith	Oct. 16
Wm. B. Smith—Fort Smith	Oct. 16
C. S. Curtis—Little Rock	Oct. 16
Wm. McIntosh	Oct. 30
J. H. Hatchell—Little Rock	Oct. 16
S. McDonald—Little Rock	Oct. 23
A. R. Ray—Little Rock	Oct. 16
W. J. Donaldson—Little Rock	Sept. 25
S. J. Brown—Forrest City	Oct. 2
B. F. Young—Forrest City	Oct. 2
J. T. Hawkins—Forrest City	Oct. 30
D. H. E. Harris—Fort Smith	Oct. 31
Charles H. Royston—Pine Bluff	
J. W. Williams—Pine Bluff	Oct. 2
C. H. Morrell—Clow	Oct. 9
Lee Nelson—Clow	Nov. —
Phillip Owens—Clow	
G. W. Thompson—Clow	Oct. 30

LOUISIANA CONFERENCE

H. B. F. Charles—Shreveport	Oct. 23
James E. Harrison—Shreveport	Oct. 16
J. D. McCain—Alexandria	Oct. 23
A. J. Smith—Lake Charles	Nov. 6
D. M. Seals—Lake Charles	Oct. 9
J. W. Turner—Lake Charles	Oct. 23
A. W. Goins—North New Orleans	Oct. 23
B. R. Jackson—North New Orleans	Oct. 30
T. B. Cooper—North New Orleans	Oct. 16
D. R. Williams—North New Orleans	Oct. 30
Pierre Landry—North New Orleans	Oct. 16
R. F. Long—North Carolina	
H. C. Armistead—North Carolina	
S. Mitchell—Alexandria	Oct. 23
A. B. Venable—Alexandria	Oct. 23
D. A. Landry—Alexandria	Oct. 16
John H. Wise—South New Orleans	Oct. 16
J. A. Landry—South New Orleans	Oct. 9
I. C. Daugherty—Baton Rouge	Oct. 23
G. W. Ogilvie—Shreveport	Oct. 2
E. B. Richards—Lake Charles	Oct. 2
T. A. Jackson—Lake Charles	Oct. 9
J. B. Johnson—Lake Charles	Oct. 23
Norman Ford—Lake Charles	Oct. 16
S. M. G. Taylor—Lake Charles	Oct. 16
T. A. Hampton—Alexandria	Oct. 9
L. L. Green—Alexandria	Oct. 23
J. C. Brown—Alexandria	Oct. 23
C. D. C. Bryan—Alexandria	Oct. 23
F. M. Lashington—Alexandria	Oct. 23
B. F. Branch—Alexandria	Oct. 23
D. G. Taylor—Alexandria	Oct. 16
S. A. Davis—Alexandria	Oct. 16
J. E. Rolax—Baton Rouge	Oct. 23
J. H. Thompson—Baton Rouge	Oct. 23
N. McNeal—Baton Rouge	Oct. 9
J. A. Barnes—Baton Rouge	Oct. 23
J. D. H. Frazier—Baton Rouge	Oct. 23
H. Daniels, D. S.—Baton Rouge	
J. D. Banks—Baton Rouge	
W. L. Amos—Baton Rouge	Oct. 30
J. O. Brown—Monroe	Oct. 16
H. C. Wilson—Monroe	
S. McGruder—Monroe	Oct. 9
E. D. Powell—Monroe	Nov. 20
G. W. Banks—Monroe	Oct. 30
W. J. M. Price—North New Orleans	
C. E. Bradford—North New Orleans	Oct. 23
D. J. Price—North New Orleans	Oct. 30
Charles C. Landry—North New Orleans	Oct. 30
P. W. Clark—North New Orleans	Oct. 9
F. T. Chinn—North New Orleans	Sept. 25
I. B. Henderson—North New Orleans	Oct. 23

PASTOR.	DISTRICT.	DATE.
N. R. Randolph—Shreveport		Oct. 9
F. R. Butler—Shreveport		Oct. 9
P. C. Colton—South New Orleans		
A. B. Harris—South New Orleans		Oct. 30
D. S. Sloan—South New Orleans		Oct. 23
O. J. Harvey—South New Orleans		Oct. 9
A. C. Mitchell—South New Orleans		Oct. 16
T. F. Robinson—South New Orleans		Oct. 9
Thomas W. Williams—South New Orleans		Oct. 30
T. P. Norris—South New Orleans		Oct. 23
H. A. Sorrell—South New Orleans		Oct. 23
W. A. Hilton—South New Orleans		Nov. 20
W. R. Butler—South New Orleans		

MISSISSIPPI CONFERENCE

R. L. Carpenter—Gulfport	Oct. 23
M. R. Walker—Gulfport	Oct. 16
James Robinson—Gulfport	Oct. 16
Hardy Clay—Brookhaven	Oct. 16
William Payne—Brookhaven	Oct. 23
Kelley Roberts—Meridian	Oct. 9
William McMorris—Meridian	Oct. 16
N. E. Goodloe—Meridian	Dec. 4
I. C. Rucker—Jackson	Oct. 23
R. B. Anderson—Jackson	Oct. 30
W. L. Lamb—Jackson	Oct. 30
S. A. Cowan—Vicksburg	Oct. 23
J. J. Young—Gulfport	Nov. 27
F. P. Thomas—Vicksburg	Oct. 16
L. Speed—Vicksburg	Oct. 23
C. H. Johnson—Vicksburg	Sept. 25
W. P. C. Morrison—Jackson	Oct. 2
P. W. Baldwin—Jackson	Sept. 23
A. J. McNair, D. S.—Jackson	Sept. and Oct.
P. H. Davis—Jackson	Oct. 23
R. M. Phillips—Jackson	Oct. 16
R. H. Patton—Brookhaven	Oct. 16
H. Roundtree—Meridian	Oct. 23
A. B. Britton—Meridian	Oct. 23
A. M. Trotter—Meridian	Oct. 16
D. R. Bentley—Meridian	Oct. 30
June Williams—Meridian	Oct. 9
T. A. Carter—Hattiesburg	Oct. 30
N. D. Hopkins—Hattiesburg	Oct. 16
E. P. Chapman—Hattiesburg	Oct. 2
D. Ray—Brookhaven	Oct. 23
E. M. Dukes—Brookhaven	Oct. 16
H. J. Jordan—Brookhaven	Oct. 23
H. W. Woods—Gulfport	Oct. 30
J. B. Brooks—Gulfport	Oct. 16
J. E. Holmes—Gulfport	Oct. —
E. H. Langston—Gulfport	Oct. 23
J. I. Garrett—Gulfport	Oct. 16
S. H. Cannon, D. S.—Gulfport	Oct. 30
J. C. Houston—Gulfport	Oct. 23
C. W. Ivy—Hattiesburg	Oct. 16
W. A. White—Hattiesburg	Oct. 30
I. L. Pratt—Hattiesburg	Oct. 30
D. F. Dudley, D. S.—Hattiesburg	Oct. 23
R. L. Tate—Jackson	Oct. 16-23
I. S. Thomas—Jackson	Oct. —
J. K. Comfort—Jackson	Oct. 16
H. May—Jackson	Oct. 16
P. R. Crump—Meridian	Oct. —
R. Howze—Shubuta	Oct. 16
W. N. G. Lipscomb—Vicksburg	Oct. 31
W. A. Oates—Vicksburg	Oct. 16
C. H. Brown—Vicksburg	Oct. 30

NORTH CAROLINA CONFERENCE

J. H. Lovell—Greensboro	Oct. 30
A. W. McMaster—Western	
J. C. Prince—Western	Oct. —
W. W. Page—Winston	Oct. 16
M. Mundy—Wilmington	Oct. 23
G. W. Bowers—Wilmington	Oct. 23
R. B. Rhyne—Western	Oct. 23
A. G. Jenkins—Western	Oct. 30
S. L. May—Winston	Oct. 30
B. F. Thomas—Greensboro	Oct. 30
C. I. Withrow—Greensboro	Oct. 19
L. D. McQueen—Wilmington	Sept. 18
J. D. Halston—Wilmington	Oct. 23
R. J. Shipps—Western	Oct. 30
A. E. Robinson—Western	Oct. 9
J. W. Wells—Winston	Sept. 25
C. W. Walton—Western	Sept. —
W. P. Hayes—Wilmington	Sept. —

SAVANNAH CONFERENCE

E. J. Kimball—Savannah	Oct. 23
J. C. Williams—Waynesboro	Oct. 9
Isaac T. Giver—Savannah	Oct. 16
J. H. Pinkney—Waynesboro	Oct. 9
P. B. Gibson—La Grange	Oct. 23
W. M. Bellinger—Waynesboro	Sept. 18
A. P. Gilliard—Waynesboro	Oct. 23
M. P. Moore—La Grange	Oct. 23
P. W. Roch—Savannah	Oct. 30
R. R. O'Neal—Waycross	Oct. 30

PASTOR.	DISTRICT.	DATE.
SOUTH CAROLINA CONFERENCE		
A. J. Townsend—Sumter		Oct. 23
J. S. Thomas—Orangeburg		Oct. 30
L. G. Gregg—Bennettsville		Oct. 23
S. B. Danley—San Diego		Oct. 9
A. Lewis—Greenville		Oct. 23
A. G. Kennedy—Greenville		Sept. 25
W. G. Deas—Greenville		Sept. 25
John C. Gibbs—Greenville		Oct. 23
John I. Miller—Spartanburg		Oct. 16
W. S. Thompson—Florence		Oct. 9
A. D. Brown—Bennettsville		Oct. 23
J. C. Burch—Greenville		Oct. 23
J. R. Townsend—Orangeburg		Oct. 23
J. A. Gary—Bennettsville		Oct. 30
Isaac Myers—Sumter		Oct. 16
S. A. Funches—Beaufort		Oct. 23
A. D. Hays—Spartanburg		Oct. 9
B. F. Gandy—Orangeburg		Oct. 16
J. H. Johnson—Orangeburg		Oct. 23
C. C. Robertson—Bennettsville		Oct. 23
J. E. C. Jenkins—Greenville		Sept. 25
Thomas Sims—Sumter		Oct. 30
W. G. Valentine—Greenville		Oct. 16
W. M. R. Eaddy—Orangeburg		Oct. 2
W. H. Redfield, D. S.—Sumter		Oct. 10
L. L. Thomas—Greenville		Oct. 30
J. B. Thomas—Sumter		Sept. 25
TENNESSEE CONFERENCE		
S. Knight—Cumberland		Oct. 16
J. F. Fenner—West Tennessee		Oct. 16
Wm. A. C. Travis—West Nashville		Oct. 16
A. Ransome—Nashville		Sept. 18-25
L. M. Moons—West Nashville		Oct. 16
M. Williams—Cumberland		Sept. 25
W. H. Turner—West Nashville		Oct. 16
E. J. Riddick—West Tennessee		Sept. 25
J. B. Booth—Cumberland		Oct. 23
Thos. M. Johnson—Nashville		Oct. 23
C. P. R. Woodson—Nashville		Sept. 25
J. L. Neal—West Tennessee		Oct. 23
S. M. Carmichael—Cumberland River		Sept. 25
J. B. Bradford—Cumberland River		Oct. 23
A. Wooten—Nashville		Oct. 23
TEXAS CONFERENCE		
W. H. Jackson, D. S.—Huntsville		Oct. 23
W. Scott Chinn—Houston		Oct. 23
F. R. Morton—Palestine		Oct. 16
G. M. Stewart—Palestine		Oct. 16
S. A. Pryor—Beaumont		Oct. 30
J. W. White—Navasota		Oct. 2-16
Huntsville		Oct. 22
A. E. Gibbs—Houston		Oct. 9
S. A. Andrews—Marshall		Oct. 16

MAYSVILLE DISTRICT CONFERENCE

The Maysville District Conference convened in Covington, Ky., August 17-21, with the Sunday School Institute, Epworth League, Methodist Brotherhood and Woman's Home Missionary Society. B. J. Coleman was elected secretary; H. W. Simmons, treasurer; J. H. W. McCoomer, reporter for the daily and religious papers. A feast of good things in the shape of welcomes from the pastors of the city needs be mentioned—"Lest we forget." The reports of pastors showed quite a marked advance on all lines. The platform meeting held on the 16th inst. by your scribe was of much interest. The papers, debates, all musical and literary numbers sounded a high note of proficiency and efficiency which shall characterize the Maysville District under the presidency of the Rev. J. S. Bailey, our newly appointed superintendent. The report of the district superintendent was full of arduous labors and showed that he had traveled in every conveyance, saving the aeroplane, but to make some of the altitudes of the Kentucky slopes it is now necessary that such will be the demands in less than one hundred years. The Rev. J. W. Robinson, of the Louisville District, was on hand to represent the Home Mission and the Church Extension Board for Dr. I. L. Thomas, and he did an excellent job, for no better speech could have been. With this excellent gentleman at the head of the Louisville District, the cause of the Lord will not suffer there. It is very significant to note the splendid inter-relation that now exists among the men of the Lexington Conference superintendents and pastors hold in high esteem their brethren. Out of pure love for him and his work among us, and because of the pressing need, and its unlimited usefulness to our district superintendent, we presented him with an excellent alligator hand-bag. Dr. Bond, a very distinguished man, doing a very distinguished work, as the fountain-head of the Lincoln Institute of the State of Kentucky for Colored people, made the statement that of the \$400,000 needed at the outset, every dollar has been raised, and is now secure. This school will open in the fall of 1911, with all the latest modern appliances for school life and convenience. Special

PASTOR.	DISTRICT.	DATE.
J. P. Patrick—Palestine		Oct. 30
S. S. Frazier—Palestine		Oct. 30
G. W. White—Palestine		Oct. 9
E. H. Holden—Marshall		Oct. 9
M. Fountain—Huntsville		Oct. 30
W. A. Parks—Paris		Oct. 30
Freeman Parker—Navasota		Oct. 9
J. Jones—Paris		Oct. 23
S. A. Kelly—Navasota		Oct. 30
James I. Gilmore, D. S.—Paris		Sept. —
G. W. Gill—Palestine		Sept. Oct.
J. F. Barnes—Beaumont		Oct. 23
M. C. Gillispie—Navasota		Sept. 25
H. J. Mason—Navasota		Sept. 18
UPPER MISSISSIPPI CONFERENCE		
J. W. Terrell—Greenville		Oct. —
C. A. Jordan—Greenville		Oct. 16-23
O. Gillespie—Starkville		Nov. 6
S. D. Troupe—Holly Springs		Oct. 23
P. A. Lemon—Holly Springs		Oct. 30
N. H. Williams—Winona		Oct. 30
D. A. Bragg—Winona		Oct. 16
G. J. Dobson—Tupelo		Oct. 30
A. B. Blewett—Clarksdale		Oct. 2
S. H. Nevils—Clarksdale		Oct. 9
G. W. Baker—Aberdeen		Oct. 30
D. D. Shelly—Clarksdale		Oct. 30
J. M. Thompson—Starkville		Oct. 16
S. M. Harnon—Holly Springs		Oct. 9
C. W. Butler, D. S.—Clarksdale		Oct. 30
G. Orange—Winona		Oct. —
D. Vanderford—Winona		Oct. 9
T. W. Davis—Winona		Oct. 9
D. P. Shaw—Holly Springs		Nov. 6
B. F. Woolfolk—Holly Springs		Nov. 6
J. T. Cannon—Tupelo		Oct. 23
E. O. Woolfolk—Tupelo		Oct. 9
J. E. Ford—Greenville		Nov. 16
F. G. Wilborn—Greenville		Oct. 2
F. F. White—Aberdeen		Oct. 23
J. Burton—Starkville		Oct. 9-16
L. V. Kinnard—Starkville		Oct. 16
J. M. Marsh—Aberdeen		Oct. 23
N. H. Isom—Tupelo		Oct. 30
W. C. Hilliard—Holly Springs		Sept. 25
J. W. Johnson—Tupelo		Oct. 16
W. H. Jordan—Greenville		Oct. 16
E. C. F. Troupe—Starkville		Oct. 30
J. W. Golden—Holly Springs		Oct. 23
S. T. Walker—Holly Springs		Oct. 9-16
L. A. Armstrong—Tupelo		Sept. 25
D. D. Reid—Tupelo		Sept. 25
M. C. McEwen—Greenville		Oct. 30
Wm. Campbell—Winona		Sept. 25
H. Y. Saulter—Winona		Oct. 16
N. R. Clay—Holly Springs		Oct. 16

memorial services were held on Sunday afternoon in honor of our most beloved and earnest pastor, the Rev. W. H. Evans, along with which was carried the memoirs of all the honored dead of the Maysville District. Resolutions were passed commending the work of the Home Mission and Church Extension four great missionary meetings next year. The Epworth League, and the commission that shall hold preparation and sending of these papers devolved on Dr. E. W. S. Hammond. Special mention is here given to the Rev. R. F. Broadus, who preached for us on Sunday morning. It was the greatest, best, and most powerful heard throughout the session. Dr. E. W. S. Hammond has been riding "Ezekiel's wheel" a number of years, and now, since he has it newly constructed, the people gather in large numbers wherever and whenever there is one of those rare chances to see and hear for themselves. Too many compliments cannot be paid the Rev. J. S. Bailey for the positive way that he says men shall be measured in his district, by the work that they do and not by the favors they obtain; then, too, he is cheerful, though solid, docile though manly, sympathetic though diplomatic, and in all, he is the man that the men have been on the hunt for for these many years.

Blest be the man,
Who does the best he can;
Blest be the Lord,
Who giveth these rewards.
—J. H. McCoomer.

BATON ROUGE DISTRICT

The conference convened at Clinton, La., August 17, the Rev. H. Daniel, district superintendent, presiding. At roll call 13 pastors answered, and a number of laymen and officers elected. H. O. Gair, secretary; assistants, F. D. Bowers and E. J. Harrison. J. A. Barnes, statistician; assistants, H. J. Robinson and C. L. Angram. Treasurer, J. E. Rolax. Reporter, F. D. Bowers. Postmaster H. Lonon. At 10 a. m. the Lord's Supper was administered by H. Daniel, the district superintendent, assisted by J. E. Rolax and J. L. Augustus. At 7:30 p. m. the introductory sermon was preached by C. L. Angram to a large crowd.

PASTOR.	DISTRICT.	DATE.
J. M. Nevils—Starkville		Oct. 16-23
A. D. Sherman—Tupelo		Sept. 18
E. J. Turner—Holly Springs		Sept. 25
J. W. Winbush—Holly Springs		Nov. 20
J. H. Everett—Starkville		Sept. 18
G. H. Horny—Starkville		Oct. 23
Fred H. Bunton—Winona		Oct. 23

WASHINGTON CONFERENCE

A. P. Shaw—Baltimore	Nov. 27
J. W. Jackson—Washington	Oct. 23
Joseph Henry—Annapolis	Nov. 13
I. H. Carpenter—Alexandria	Sept. 25
B. T. Perkins—Alexandria	Oct. 16
E. M. Denis—Washington	Oct. 30
J. H. Watson—Washington	Oct. 9
D. W. Hays—Washington	Oct. 9
G. B. McLean—Staunton	Oct. 9
J. W. Booker—Washington	Oct. 16
John J. Cecil—Annapolis	Oct. 30
J. W. Hollins—Washington	Oct. 30
H. A. Carroll—Annapolis	Oct. 9
J. H. Keets—Staunton	Oct. 9
L. C. Chase—Alexandria	Oct. 30

WEST TEXAS CONFERENCE

L. H. Richardson—Waco	Oct. 2
T. S. McMorris—Dallas	Oct. 16
S. D. Humphreys—Columbus	Oct. 9
S. E. Jones—Columbus	Oct. 16
Thos. Carter—Waco	Oct. 16
P. A. Morrow—Dallas	Oct. 31
N. H. Townsend—San Antonio	Oct. 2
P. M. Carmichael—Austin	Oct. 23
J. S. Wyatt, D. S.—Dallas	Sept. 18
J. W. Warren—Columbus	Sept. 18
A. T. Jackson—Dallas	Oct. 23
A. Johnson—San Antonio	Oct. 16
M. S. Jordan—Columbus	Oct. 2
J. S. Medlock—Austin	Oct. 9
Harry Swann—San Antonio	Oct. 16
W. B. Lott—Austin	Oct. 16
W. M. Mooney—San Antonio	Sept. 25
A. Brown—San Antonio	Oct. 16
M. C. Cavines—San Angelo	Sept. 18
W. E. Black—Columbus	Sept. 25
C. H. Franklin—San Antonio	Oct. 9
J. W. Wormly—Columbus	Oct. 30
J. W. Wright—San Antonio	Oct. 30
P. B. Bennett—Waco	Oct. 16
E. Henderson—Waco	Oct. 16
D. F. Vance—Austin	Sept. 18
A. L. Cooper—San Angelo	Oct. 2
B. J. Goff—Waco	Oct. 2
L. H. Richardson—Waco	Oct. 2
N. J. Moore—Waco	Oct. 23

On Thursday night, August 18, the missionary sermon was preached by the Rev. J. J. Obee to an immense audience. A good collection during the day. On Friday night, August 19, an able sermon was preached by the Rev. J. H. Thompson, and on Saturday night, August 20, sermon by the Rev. L. C. Thomas. On Sunday at 11 a. m. a splendid sermon was preached by the Rev. H. Daniel, district superintendent. In spite of inclement weather and the scarcity of money, we can say that this conference was an exceptional one. The pastors and delegates were well cared for. Rev. M. S. Davage, business manager of the Southwestern Christian Advocate, was present, and ably represented our church paper. Too much cannot be said of Bro. J. E. Rolax for his judicious way of handling and conducting this conference. We pray God's choice blessings upon the good people of Clinton. Wilson, La., the Rev. C. L. Angram, pastor, selected as the seat of the next district conference, at Wesley Chapel. On Sunday night the closing sermon was preached by the Rev. J. J. Woolridge, pastor, at Jackson, La. The church was crowded to its utmost capacity, and more than one thousand people on the grounds. Every interest of the church work was strictly looked after. The Rev. H. Daniel, district superintendent, is an able officer. He has won a place in the hearts of the laymen of the Baton Rouge District. Thirty-five annual subscribers for the Southwestern Christian Advocate were given.—F. D. Bowers, secretary.

MONROE DISTRICT.

The Monroe preachers' meeting convened in Jones Methodist Episcopal Church August 24th. Devotional exercises conducted by Rev. James T. Lopez. The Rev. J. O. Brown, the president, being absent on account of illness, the Rev. H. C. Wilson, vice-president, presided. Rev. T. H. Mungon was introduced and asked to preside. He gave some timely suggestions to the brethren, impressing the importance of being a unit for success. At 3 o'clock Rev. W. R. H. Harry preached a strong sermon.

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

DRIVING STAKES DEEPER

The ten million Negroes in this country have not the least thought of returning en masse to Africa. Many of the best prepared men and women should and will go to Africa as Missionaries, others will go to engage in business—but the bulk of Negroes now in America will remain. The propaganda looking toward the transporting of a race so thoroughly grafted in the American stock is impractical, as it is unreasonable. Whatever may be the thoughts of others, the Negro's program for himself (he has the right to make his own program, and he does) is to make himself a fixture in American civilization.

It is said, with a purpose to sneer, that the Negro imitates the white man. If this be true, the Negro is to be congratulated that he seeks to imitate only the best. This fact itself is worthy of note. The Negro, like his white neighbor, has caught the money fever. This disease is not necessarily contagious, nor infectious. It is more often acquired voluntarily, rather than involuntarily. If the Negro has caught the disease of the age, it is because he saw the physical value of a dollar, and its place in the constructive life of a people.

The Negro is engaged, in a small way, in nearly all of the business enterprises known to American commercial life. To be sure, his establishments are small; but then, the most substantial commercial institutions of today began years ago in a humble way. A small beginning does not necessarily mean want of capacity or lack of wisdom and business aggressiveness. The Negro is a gold miner, a dealer in various commercial lines, a banker, and at least one Negro has entered Wall Street, while some Mississippi Negroes are contemplating a railroad. But a Negro bank forty years ago was not thought of. It was not even a dream. Even today some people think a Negro bank is a fairy tale. But the fifty-six banks in actual operation are chartered by white State officials, according to statutes, that had in contemplation banks to be operated by white men. Twelve of these banks are in Mississippi, and it cannot be said that any special inducements were offered Negroes in that State to engage in the banking business. No, these banks are not air castles. They are realities beyond peradventure.

In this connection we are giving for the benefit of the skeptical and at the same time for the inspiration of the Negro youth, a picture of the building of the Mechanics' Savings Bank, of Richmond, Va., owned entirely by Negroes and operated and directed by Negro brains and money. This is a fine building, costing some fifty thousand dollars, without a penny

of indebtedness. The outside walls are made of white water-proof compressed bricks, with granite trimmings. The columns on either side of the doorways are twenty inches in diameter and are composed of pink marble. The pilasters on the front are of the same width and are of the same material. The steps at the entrance are of granite. The name "Mechanics' Savings Bank" over the door-way is in raised letters, with burnished gold leaf. At regular intervals, the white bricks are interlaid with yellow ones. The brick work was executed by a Negro contractor, Mr. W. Benjamin Davis.

The banking room is finished in white Italian marble, verde antique Italian marble (imported) and in combination with this will be found mahogany, bronze and brass. The ladies' room is on the left of the main entrance, and is elegantly finished and furnished.

The round vault door and the frame weigh twelve tons. The door proper is thirteen inches thick over all. It has twenty-four bolts, three time locks and two duplicate combinations. It is finished

Physician and Surgeon; D. J. Chavers, retired Superintendent; John T. Taylor, Secretary and Manager Richmond Beneficial Insurance Company; Thomas Smith, Merchant; J. J. Carter, Cashier, Richmond Beneficial Insurance Company; John R. Chiles, Investor; R. W. Whiting, Brick Contractor; A. D. Price, President Southern Aid Society, Funeral Director and Liveryman; P. B. Ramsey, Dentist; H. L. Jackson, Merchant.

There are three other Negro banks in Richmond, and the Mechanics' Savings Bank alone received in deposits in 1909 \$480,062.83. Surely the Negro is driving his stakes deeper.

Of General Interest

A NOTABLE VICTORY

Notable among the recent victories achieved by the Progressives over the Regulars was the nomination of Sidney Anderson by the Republicans of Minnesota to succeed Representative James A. Tawney. Since 1892 Mr. Tawney has been a conspicuous member of the House, representing the First Minnesota District. He was one of the most influential members of the House, being chairman of the Committee on Appropriations, and was reckoned one of Mr. Cannon's ablest lieutenants. Mr. Tawney also won distinction as a pleader for economy in public expenditures, and was frequently referred to as the "Watchdog" of the Treasury. His services were highly esteemed by the old party leaders. It will be remembered that President Taft came to his aid in the fall of last year, delivering the famous Winona speech in his behalf. However, it has pleased the voters of Mr. Tawney's district to sacrifice him on the altar of progress.

OVER THE ALPS

George Chauvez, a young Peruvian aviator, leaped into fame by flying over the Alps September 23. After having safely sailed over lofty mountain peaks, glaciers and deep gorges, where descent

would mean certain death the aviator met with a serious accident in attempting to make a landing at Domodossola, Italy. The flying over the Alps a distance of twenty-five miles was made in forty minutes. Two weeks were required by the great Napoleon to pass over this same route with his army. Because of the accident which cost the young aviator his life he failed to win the \$20,000 offered as a prize by the Italian Aviation Society on condition that he should reach Milan which lay fifty miles beyond the scene of his misfortune. But because of his heroic attempt and his successful passage of the Alps he received a prize of \$10,000.

A WEEK OF WRECKS

The past week has been one in which have occurred an unusually large number of wrecks on railroad and interurban trolley lines. These wrecks have in some instances been attended with great loss of life. On September 21 more than forty persons were killed and seven seriously injured in a head-on collision on the Fort Wayne and Wabash Valley Traction Line. The disaster occurred near Bluffton Indiana. The disobeying of orders by one of the motormen is the alleged cause of the wreck. On



MECHANICS' SAVINGS BANK BUILDING
Richmond, Virginia

in polished steel. The day gate is finished in the same material. There are five hundred and ten safety deposit boxes and eight lockers for the bank's funds. In the ceiling are two sets of tubular incandescent electric lights, four lamps to a set, being specially made for this vault.

The building is five stories, including the roof garden, and the elevator runs to the roof. The building is well lighted and there is not a dark room in the structure. It is pronounced to be one of the most admirably arranged and one of the most beautiful buildings of its size in the entire South.

The interest taken in it by white Southerners who have commended the work and encouraged the President and his colleagues is a feature. These white people have been most extravagant in their praise. The money for the building was raised by colored people, and there is no mortgage on the structure. The officers and Board of Directors are: President, John Mitchell, Jr., Journalist, Printer and Banker; Vice-President, H. F. Jonathan, Wholesale Fish, Oysters and Game Dealer; Thomas H. Wyatt, President Y. M. B. Association; Thomas M. Crump, Secretary, also Secretary-Manager Southern Aid Society; E. R. Jefferson,

the same day there were two other wrecks. One in the Illinois Central Railroad near Central City, Ky., in which eighteen persons were badly injured and one on the Chicago and Erie Railroad near Luna, Ohio, in which one person was killed and six wounded.

On September 24th a wreck occurred on the Tipton, Indiana. Six persons were killed and six wounded. There were also other wrecks which resulted less disastrously.

COL. BRYAN BOLTS

William Jennings Bryan has announced that he will not support the Democratic nominee for Governor of Nebraska because of his stand on the liquor question. Mr. Bryan is squarely against the saloon and all it stands for. He is a strong advocate of county-option and the early closing saloon law. He feels that both of these measures are menaced by the candidacy of Mr. Dehman. In defining his position Mr. Bryan says:

"I shall not be able to present any arguments in favor of the election of Mr. Dahlman. His position on the liquor question makes that impossible. I regret this exceedingly, on account of both personal and political friendship of twenty years, and it would be a pleasure to speak for him if I could endorse the policy for which he stands, but he has chosen to make the liquor question the paramount issue and makes his appeal on that issue. In spite of the fact that the last Democratic State convention voted down a declaration against county option by a vote of 638 to 202, he says that he will veto a county option bill if passed, and in spite of the fact that the State convention indorsed the 8 o'clock closing law by a vote of 710 to 163, he announces that he will sign a bill repealing it if such a bill is passed. He is making his appeal on non-partisan lines with the liquor question as the sole issue. His courage is to be commended. It is an honest way of making a campaign, although it compels him to separate himself from friends who do not agree with him, and to rely for speech-making upon those Democrats and Republicans who take his view of the subject."

Evidently the day is near at hand when men will cease to sacrifice principle for party regularity.

People of Interest

President Taft was fifty-three years of age Thursday, September fifteenth.

Prof. W. W. Davis, of Ohio Wesleyan University, has been elected a member of the Authors' Club, of London.

We have received a copy of the minutes of Greenville, S. C., District Conference, the Rev. John C. Gibbs, B. D., secretary.

Bishop Bashford of Peking, will speak on "China" before the Methodist men of New York and vicinity at Wanamakers, on October sixth.

Mrs. Alice Stebbins Wells, at one time connected with settlement work in New York city, is the first woman to be appointed on the police force in Los Angeles.

Mr. Jasper Taylor of Monroe, North Carolina, visited recently his children, Mr. Samuel Taylor of Norfolk, Virginia; Mrs. W. T. King and Mitchell D. Taylor of New York City.

Prof. William H. Clarke formerly of the Kentucky Normal at Frankfort, Kentucky, has been elected Dean of the State Agricultural and Mechanical College of Alabama for Negroes.

Mrs. Anna J. Echols of Birmingham, Alabama, and Mrs. Lizzie B. Shaw of Meridian, Mississippi, have been the guests of their parents, Dr. and Mrs. J. M. Shumpert of Columbus, Mississippi.

Dr. E. M. Jones will visit the Tennessee and the East Tennessee Conferences in the interest of the Board of Sunday Schools. The pastors are asked to bring liberal collections for this important Board.

The Rev. J. W. Turner of Lake Charles, La., was in the city last week. On his return trip home the car left the track and he was injured in the left leg. The accident though painful is not serious.

The Central Methodist Episcopal Church of Detroit observed its centennial anniversary the third week in September. This event marked the first establishment of the Protestant religion in the Northwest Territory.

Among our recent visitors were Mr. F. Alexander of Little Rock, Ark., Mr. J. R. Reese of Tarpon Springs, Fla., the Rev. Griffin T. Holman of

Pensacola, Fla., and the Rev. H. A. and Prof. E. J. Sorrell of Schriever, La.

Anderson Redding, a Negro farmer residing at Juliet, Ga., has invented a stalk puller, which he has had patented, and for which it is said he is now offered \$5,000. He has received handsome sums for other inventions.

Bishop George W. Clinton in his address before the National Business League at New York in responding to the address of Col. Theodore Roosevelt captured the audience by his oratory. The address was a soulful expression of genuine native eloquence.

The Rev. William R. Stephens, pastor of Peoples Methodist Episcopal Church, Colorado Springs, Colo., and that congregation in an effort to liquidate the church indebtedness, raised recently the splendid sum of \$1,320.47. A balance of only \$200 is now required.

Bishop W. F. Oldham will sail for Southern Asia and the Philippines at the close of General Missionary Committee in Baltimore, November third. Bishop Oldham has been in Kansas, where for two weeks he spoke twice every week day and four times each Sunday.

James Clark McGrew, the oldest former Congressman in the United States, died at his home in Kingwood, Va., September 18th, in his 98th year. He served in the 41st and 42d Congresses, and was one of the 55 Unionists in the Richmond convention who opposed the secession of Virginia.

Bishop Oldham of Singapore, in his visit to Kansas recently, among other things had in view the establishing of the Southwestern College Chair of English literature in the college at Singapore, the occupant of which shall be an alumnus of Southwestern and shall be nominated by the proper authorities in Southern Asia.

On Thursday, October 6, Morris Brown College, Atlanta, Georgia, will celebrate its Quarter Centennial. On that day the African Methodist Episcopalians of Georgia, under the leadership of Bishop C. S. Smith, will present the college with twenty-five thousand dollars. Nearly all of this amount was in hand September twentieth.

Attorney E. P. Blakemore of Coffeville, Kansas, strongly opposes the position of Dr. W. T. Vernon to have the Negro students withdrawn from the University of Kansas and entered in Quindaro University of which Dr. Vernon is still the nominal president. Mr. Blakemore argues that such a movement is unnecessary and illtimed.

Dr. E. E. Just, Professor of Biology at Howard University, Washington, has discovered that the head of the butterfish is infected with thousands of embryo tapeworms. J. C. Haley, food inspector of the District of Columbia, who has been investigating the matter, is said to affirm Dr. Just's statement, declaring that 90 per cent. of butterfish are so infected.

The Pittsburg Christian Advocate says: "Bishop Thomas B. Neeley presided over the deliberations of the Conference. His thorough mastery of the best parliamentary usage, and of the polity of the Methodist Episcopal Church, made his presidency an excellent training in these matters, particularly to the young man, and gave dignity and precision to the Conference proceedings. In his addresses at the opening of each day's session, and in the longer address to the class for admission, he freely gave the benefit of his ripe experience in many very practical observations and wise maxims."

There is widespread comment on the great improvement in the strength and brilliancy of the editorial page of the New York Age, the leading secular publication of the Negro race. The paper has verily hit "the firing line." No announcement has been made of it, but to those acquainted with his style, his grasp of present-day problems, his acquaintance with the history of his country, and his familiarity with literature, think that Roscoe Conkling Simmonds, the journalist and orator, must be concealed somewhere in the Age office. If this be true, both Mr. Simmons and The Age are to be congratulated. One so thoroughly fitted for great work as he is could have no better field than THE AGE. With Mr. Fred R. Moore, a newspaper business genius and a man of large vision and sympathies, and Roscoe Simmonds, whose journalistic abilities are conceded everywhere, working hand in hand, great things ought to be accomplished, and THE AGE should have no trouble in maintaining its old-time supremacy.

BAPTIST CONVENTION NOTES

Dr. E. C. Morris, for sixteen years chairman of the National Baptist Convention, makes a fine presiding officer. He is cool, however stormy the house may get. If he were a Methodist he would be a Bishop.

Dr. C. T. Walker was greeted by a great crowd when he spoke to the Colored Y. M. C. A. on Sunday afternoon. His address was brimful of wisdom, wit and eloquence.

Dr. R. H. Boyd received congratulations on every side for his excellent management of the Publishing Board.

The Convention put out a daily paper. It was well received. The American Printing Company of this city did the mechanical work and did it well. The Baptists were much pleased.

Mr. Charles Stewart, the press correspondent, was at home with the Convention. He is an enthusiastic Baptist.

The display of the Publishing Board in charge of the Rev. H. A. Boyd, was quite large and showed much enterprise.

The sermon of Dr. H. M. Williams at Central was received with great favor.

The local committee, Rev. J. L. Burrell, D. D., chairman; Rev. A. Hubbs, D. D., secretary; the Rev. E. L. Brown, treasurer, deserve great credit.

The music by the choir was very fine. Credit is due Dr. N. H. Pius of Nashville, Tenn., and Messrs. T. W. J. Tobias, and Mr. John A. Pace of this city.

Miss Nannie H. Burroughs, corresponding secretary of the Woman's Auxiliary, is quite popular in New Orleans, as she is everywhere she is known.

Prof. R. B. Hudson, A. M. of Selma University, is a competent secretary.

Our Methodist Preachers' Meeting adopted recently the following resolutions appropriate to the convention:

"The New Orleans Preachers' Meeting of the Methodist Episcopal Church, in weekly session assembled in the city of New Orleans, Sept. 20, 1910, desiring to record its hearty approval of every good work, by whomsoever performed, especially when such performances point unmistakably to the progress our race is making, both in the religious and material worlds. With pardonable pride we facilitate the members of the National Baptist Convention on the progress the race is making through them, as shown by its deliberations, the mental stamina possessed by many of its members, the good behavior observed, there having not been to our knowledge a single arrest during its entire stay in the city.

"We gratefully acknowledge ourselves indebted for the progress the race has made, and the victories achieved through the instrumentality of the National Baptist Convention, whose thirtieth annual session adjourned in our city yesterday. We esteem it an honor to have been the fortunate hosts of such honorable guests.

"Be it resolved: That we rejoice with our Baptist brethren in the great success they have achieved in the spread of Missions in Africa, Jamaica and the Canal Zone. The success thus far attending their efforts in those difficult fields demonstrates the Negro's ability to wisely manage the more serious and vexatious problems of life, and shows to Christians of every race and of every land, that the Negro is willing at least by the commendable work being done by these brethren, that the race is not waiting for the saving of his unfortunate brethren across the seas to be done alone by his white brethren.

"Resolved: That we esteem it a matter of special congratulation, that a race so recently emerged from a system of slavery, the most rigorous and hateful of the world's history, should be successfully prosecuting Missionary work in foreign lands.

"Resolved. That we congratulate Dr. R. H. Boyd, the manager of the Baptist Publishing Board, the largest enterprise of the kind in the world controlled by our race, upon his phenomenal achievement as a successful business man, giving as he is employment to hundreds of our young men and women, thereby lifting not only his own denomination into worldwide prominence, but the entire race.

"Resolved: That we assure the brethren who preached such able and edifying sermons to our respective flocks on Sunday last, that we will ever hold them in grateful remembrance and bespeak much golden fruitage to follow as a result of their efforts.

"Signed: W. H. Logan, P. W. Clark, F. T. Chinn, J. F. Marshall.

Personal and General

Under the wise and skillful management of the pastor and officers of Waco, St. James, the church is alive in all of its departments. We are pleased to present to our readers cuts of the pastor and the New Tabernacle which was erected at a cost of \$1,500.00, and paid for, with a seating capacity of 2,000. Plans are under way for a new church. Bro. Richardson is serving his third year at Waco, and is known in his conference as a builder, pastor, and a strong preacher. He got his educational advantages in the public schools. He has filled the following appointments with credit to himself and to his conference: Mexa Circuit, Waco; Ct. Zion, Calvert, Marlin; presiding elder six years of Dallas District, and his present field (Waco), where he is hard at work. He was ministerial delegate to the last General Conference. Bro. Richardson is a safe leader. He has built a church or parsonage everywhere he has been sent. As a preacher, he is in great demand by those who know him. He has a bright future.



THE REV. L. H. RICHARDSON, PASTOR



THE NEW TABERNACLE, WACO, TEXAS

Miss Loretta Willis, the charming daughter of Mr. and Mrs. Keller Willis, is visiting her aunt, Mrs. W. M. Willis, at Torrās, La.

Miss Mary W. Nelson, the estimable daughter of the Rev. O. Nelson, has returned from a pleasant visit with relatives at Perry and Marlon, Ala., and with renewed vigor enters upon the year's work as principal of the school at Union Springs, Ala.

The Rev. and Mrs. D. J. Price, of Thomson Methodist Episcopal Church, New Orleans, visited recently friends and our pastor, the Rev. and Mrs. D. M. Seals, at New Iberia, La., and were the guests, also, of Mr. and Mrs. S. H. Foulkes. They attended the corner-stone laying of Douglas Institute, the city public school for colored in New Iberia. Prof. R. C. Bartow, B. S., is principal.

The Rev. H. R. Gipson, pastor of the Methodist Episcopal Church at Thomasville, Ga., preached an able sermon to an appreciative audience Sunday night, August 28th, at Scott Methodist Episcopal Church in Chicago, Ill. He has now joined his wife, Mrs. Mozella A. Bonaparte Gipson, who is visiting her brother, the Rev. N. E. Stewart, in Omaha, Neb. They will return to the South soon.

"The Rev. Dr. John W. Robinson lectured recently

before the Epworth League of the Bland Avenue Methodist Church on "The Philosophy of the Laugh." The lecture is unique, and it brings inspiration to all who hear it. Mrs. Robinson, as pianist, accompanied him. No one need hesitate in securing their service. He may be addressed 408 Lincoln avenue, Evansville, Ind.," writes the Rev. Joel C. Carson.

The citizens of Anniston did themselves honor at the great reception recently tendered the Rev. S. J. Jordan—the newly appointed District Superintendent. The affair was one of the most brilliant of the season. The speeches of the evening were in high praise of Bishop Berry, who appointed Brother Jordan. The program was well rendered by all. The membership regrets to give Brother Jordan up, but is proud of his promotion. A well arranged program was rendered and resolutions adopted. Prof. S. E. Moses, who has served Anniston, Ala., as principal of the City School 24 years, presided over the meeting with his usual good humor. The Rev. Jordan responded to the program with a touching address. The resolutions were the testimony of the Interdenominational Ministers' Union to the moral worth of the Rev. Mr. Jordan, commending the Bishop in making such a good and appropriate appointment.

Recent District Meetings

CUMBERLAND DISTRICT

The District Conference was held in the John Wesley Church, Washington, Pa. This church is just a Mission organized about three years ago, with only a few people who were anxious for a Methodist Episcopal Church in the little city of Washington. Since organization they have bought a lot on one of the main streets of the city, 80x120, on which they owe only \$250.00 balance; have increased their membership to 50, and at all times a prosperous and pleasing congregation may be seen. It is a delight to meet these people at work. Bro. Benj. Gross deserves credit for his splendid generalship. The District Conference was a blessing to these people; they worked as beavers, and made the Conference pleasant and helpful to them, and to the visiting delegates. All the services but one were held under a tent. The weather was perfect all the time, and

especially the night services were well attended. Superintendent G. E. Curry was unable to be present at the opening session because of death in his family. Rev. J. M. Bean was elected chairman. The Epworth League and Sunday School opened the session at 3 p. m., electing Bro. Virgil chairman for the day. A paper was read by Mrs. Nellie Wilson, of Clarksburg, W. Va. Dr. I. L. Thomas, of the Church Extension, addressed the league. The reception was at the evening session of the Conference. Welcome addresses on the part of the African Methodist Episcopal Church, the African Methodist Episcopal Zion, and the Baptist Church were delivered by representatives; response by the District Superintendent, Dr. I. L. Thomas made the address of the evening. Dr. J. O. Spencer, president of Morgan College, came Thursday afternoon and made a very interesting address on the Carnegie Fund and its special need of

Revival Notes

At Oakland, Texas, our campmeeting closed August 14th, with 18 conversions.—M. S. Jordan.

We have just closed our protracted meeting at Springfield, Ala., with 25 conversions.—A. G. Glenn, pastor.

The revival at Montrose, Miss., during August resulted in 10 conversions and accessions to the church.—E. A. Wilson, pastor.

The revival closed at Pleasant Valley Church, version of 12 precious souls and added to the church. The Rev. H. E. Morgan is pastor.

We have just closed a good revival on the Oak Grove Circuit, Vicksburg District, 79 accessions and conversions. The work is in good spiritual condition.—A. Jackson, pastor.

A great revival is in progress on Goodman, Miss., charge. Thirty-four souls confessed Christ, 30 of this number joined our church. Dr. N. H. Williams, pastor, was his own evangelist.

On September 11th we closed a very successful revival at West Point, Miss.; 13 conversions and accessions to the church, which makes a total of about 30 additions for this conference year.—J. A. Slatc, pastor.

We are in the midst of a glorious revival at Roehline, La. Already 8 precious souls have been added to the church. Two were immersed. The tide is still high and many anxious ones at the altar.—Jas. E. Harrison.

Our revival here, at Bayou La Chute, La., resulted in eleven conversions, with three reclaimed. We baptized nine by immersion. La Chute is spiritually alive. We have added twenty-one to the church this year.—W. C. Avery, pastor.

The members of the Amory, Miss., charge are rejoicing over the success of the recent revival that was conducted by the pastor alone; 53 conversions and 65 accessions tell the results of this wonderful revival.—G. J. Dobson, pastor.

Work at Florence, Miss., is progressing. I held my protracted meeting, which resulted in the conversion of 12 precious souls we added to the church. The Rev. D. Ray and the Rev. M. White rendered great service in the meeting.—R. Reed.

Wewoka, Okla., Circuit. We began a Union meeting with the African Methodist Episcopal, the Colored Methodist Episcopal Churches, and our Church two weeks ago. We closed the 31st of August with 35 conversions. Total number to join all four of the churches was 78. We all met at the water and baptized. The pastors of the three churches and the members worked together as if we were all one. Much interest was shown by all. Never have the people here seen the churches together on this line. Our church is taking on new life. We received 20 members in our church.—T. R. Wamble, pastor.

collection. Rev. S. A. Virgil preached the annual sermon, from the words: "The Truth Shall Make You Free." Friday J. W. E. Bowen came; he was slated to lecture that night at the First Methodist Episcopal Church, and spoke on "The Negro's Case, Stated by Himself." The white and colored people, the best class of the city, said they had never heard such a lecture in all their history in the city. Sunday three services were held in the tent, and each was large. Dr. Bowen spoke at the afternoon and evening services. The interest was far better than at any District Conference in the past. As a whole, the District Conference was a blessing to the work in this part of the Conference, and we are sure of future success.—Mrs. Nellie Wilson, secretary; Miss Helen Hall, assistant secretary.

WINONA DISTRICT

The Sunday School Convention convened in its annual session August 3rd, in Shady Grove Church,

Kilmichael Circuit. Prof. S. R. Brown, of Pickens, president, conducted the devotion. At the close of which quite a large number of pastors, Sunday School superintendents, and Sunday School representatives had assembled. By invitation the Rev. W. H. Gilliam, Supt., then took the chair, and the president presented his annual report. His report showed that he had visited many of the schools in the district since the meeting of last year, and has been in touch with several schools through correspondence. The president showed much interest in what is committed to his care, and the report was adopted by a large vote. Reports were heard from fifteen charges. Annual sermon by Dr. N. H. Williams at 11 a. m. The afternoon session was devoted to bearing reports and discussion of topics. This being a new district, the convention took its first collection on the Rust University Fund. Faithfulness and loyalty to the cause of benevolence were pledged the District Superintendent. The Rev. W. H. Gilliam, too, put the district in first rank. The Rev. J. W. Bird, from the Tupelo District, preached an able sermon at 8 p. m. Hereafter the Sunday School Convention will meet with the fall District Conference.—N. H. W.

CUMBERLAND RIVER DISTRICT

The District Conference met in Bellwood, Tenn., August 16-20, the Rev. J. B. Booth, District Superintendent, presiding. The Rev. D. T. Burch was elected secretary; Miss Winston and Mrs. Ball, assistants. The Rev. H. E. Erwin preached the opening sermon. Only two pastors failed to attend. The Rev. Crenshaw and his good people deserve much praise for the way they took care of the Conference. It was an old-fashioned country district conference—nine miles from any railroad. The Conference was very largely attended by the laymen of the district. The program was well carried out. The pastors reported over three hundred dollars benevolent money raised in the district. The Sunday School Epworth League and the Laymen's Conference had their places in the District Conference, and filled them well. A resolution favoring the Missionary Conventions to be held in the colored conferences of our church during 1911 was unanimously passed. A good collection was taken for Walden University.—M. Williams.

BIRMINGHAM DISTRICT

The thirty-second annual session of the District Conference convened in the Methodist Episcopal Church of Tuscaloosa, Ala., August 17th, the Rev. J. W. Thomas, superintendent, presiding. G. W. Mann was elected secretary; Mrs. Rosa Bunn, Mrs. J. W. Thomas and T. C. Curry, assistants. The benevolent work of the district did not reach the superintendent's expectations. The literary program was quite entertaining. Interesting papers by Prof. W. C. Davis, John L. Sneed, Jr., Miss Emily Lewis, Miss Georgia Miller, J. P. Walters. Annual sermon by W. O. Pearson, of East Thomas. Benevolent moneys collected in the district amounted to \$343.00, not including the Birmingham Station. The grand rally for Central Alabama resulted in the sum of \$106.00. Dr. and Mrs. A. P. Camphor made able speeches. Mrs. Camphor also lectured upon the Woman's Home Missionary Society and reorganized the same. She also urged the pastors to put the Ladies' Aid Society to work in the charges. Dr. E. M. Jones held the Sunday School Institute, which imparted much information; he knows how to make the Sunday School go. Sunday service: Love feast in the morning, conducted by the Rev. G. W. Winn and others. Splendid sermon at 11 a. m. by W. H. Nelson, D. D. The Rev. Israel Townsend preached an interesting sermon at 3 p. m., and Brother Thomas H. Ham at night. Dr. Nelson read a resolution of thanks to the good people for their hospitality, and to the Rev. A. Calahan, the pastor, for his kindness. District Conference at North Birmingham next year.—G. W. Mann.

WEST NASHVILLE DISTRICT

Convened in Bowman Chapel, Dickson, Tenn., August 17-21, the Rev. S. M. Utly, A. B., presiding. R. A. Dowell was elected secretary; Mrs. L. A. Wilkes, assistant; the Rev. W. D. Pettus, statistician; L. M. Moores, treasurer; W. L. Denton and W. D. Pettus, reporters. Welcome address by Mrs. Edith Desbazer; response by R. A. Dowell and the Rev. S. Neely. Peace and harmony prevailed. The conference passed a resolution that no local preacher be an exhorter; license would be revoked who did not take the Southwestern and attend the District Conference without a lawful license. The superintendent's

reports indicated that the district is in a healthy condition. The pastor's reports showed an increase. W. M. Carter and Lewis Bell were granted licenses to preach, and D. Kelly was recommended for local deacon orders. The following preached strong sermons: the Revs. R. B. Gabriel, J. A. Hill, W. D. Pettus, E. C. Hillsman, W. L. Denton, W. M. Carter, J. H. Thompson, and the writer. This conference was in most things the best in the history of the district. Everything shows progress. The Rev. Utly in his dignified manner has won the respect of all the men. We are going to the annual conference with flying colors. The next session at Farmington, Tenn. Too much praise cannot be given to Dr. Moores and his good people for their hospitable entertainment, and the choir which rendered splendid music. The Southwestern and Walden University were looked after by the superintendent. The Epworth League by the writer. Resolutions were tendered the people, superintendent and secretary.—R. A. Dowell.

GUTHRIE DISTRICT

The Guthrie District Conference convened in Oklahoma City, Okla., August 18-21. The Rev. W. F. Smith, district superintendent, presiding. Devotions conducted by the district superintendent. Organization was perfected by electing W. W. Cowen, secretary. E. M. Madden and Miss Bessie Strong, assistants.

The district superintendent read a very interesting report touching upon his work on the district. It showed that not a single opportunity had been lost in his endeavor to advance the interest of the church in these parts. It was inspiring to note the deeds of daring and heroism that seemed to characterize the labors of the brother pastors. In point of attendance, the conference was a record-breaker. There is said to have been more young graduates of our schools in attendance than at any previous conference in the history of the district. Miss Augusta A. Rausch, of Wiley University, rendered noteworthy service in providing music for the "Woman's Home Mission," and other anniversaries. President Macklin represented George R. Smith College. His address on Sunday evening. Words of welcome by Prof. H. G. Brazelton, principal of the City Schools. W. W. Cowen responded on behalf of the Conference.

The work of Principal Brazelton in Oklahoma City is notable, from the fact that in the last ten years he has built up and has under his control as managing principal one of the best Negro school systems in the Central Southwest. Having directly in charge the City High School, and has supervisory charge of the five annex schools and all primary departments. Pastor Hamilton and the good people of Quayle Chapel vied in taking the best of care of the Conference.

Our church in Oklahoma City can truly boast of having in its membership some of the strongest and most capable business and professional men of the city.

Dr. A. B. Whitby has probably the largest dental practice of any Negro dentist in the State. One-third of his patronage being among the white people. He is also critic of the Dental Association of the city, of which he is the only Negro member.

District Superintendent Smith seems to be perfectly at home in the chair; he is fatherly, patient and forbearing and takes the greatest interest in all things affecting the welfare of the church and the brethren.

The District Conference took very definite action regarding the establishment of a school for the benefit of the thousands of our race in the State of Oklahoma. Resolutions adopted provided for the selection of a board of trustees, etc. Sunday the pulpits of the city were ably filled by the brethren of the conference. The conference adjourned to hold its next meeting at Chandler, Okla.—W. W. Cowen.

GREENVILLE DISTRICT

The Epworth League Convention convened in its annual session in Samuel Chapel, August 3, 1910, was, indeed, a splendid session. Mrs. Cora Greenlee was elected secretary. Tuesday night the Rev. J. E. Ford, our pastor of Gunnison, preached a strong sermon. The majority of the charges reported, and many splendid papers were read. Only one day was given to the Epworth League. Wednesday at 11 a. m. the Rev. E. H. Holmes, our pastor at Stephenville, preached a splendid sermon; at 7:45 p. m., the Rev.

J. P. Watson, of Inverness, preached the annual sermon. Amount reported in this meeting, \$45.00. Prof. J. T. Strong was elected president, Itta Bena, Miss.; vice Mrs. Henrietta E. Allen, Greenville.

Thursday, August 4th. The Woman's Home Missionary Society convened with Mrs. Lizzie B. Strong presiding. This was the best meeting since its organization. The papers and speeches showed much preparation. This department had only a half day; hence it closed at noon, with Miss Orange elected president for 1911. Collection, \$36.50. The afternoon session was given to the Ladies' Aid Society, Mrs. C. A. Walker presiding. This was a great meeting. The charges made good reports, and the papers were a credit to those who read them. Collection from the various charges, \$27.50. Officers elected: Mrs. C. A. Walker, president, Gunnison; Mrs. Mary C. Raspberry, vice-president, Indianola; Mrs. Mary O. Gibbs, secretary, Stephenville; Mrs. S. A. Clay assistant secretary, Itta Bena; Mrs. Mary Humpfrey, treasurer, Itta Bena; Mrs. Gertrude M. Shaw, organist. At 7:45 p. m., Dr. E. M. Jones, field secretary of Sunday School, delivered a strong address. "The Sunday School, a Nursery of the Church." The district superintendent is looking after the Itta Bena Station, while the pastor, Dr. W. C. Clay, is off for a thirty-days' vacation for his health. The people of Itta Bena cared for the Conference nicely. Truly these are large-hearted people. Greenville District is leading.—J. W. Terrell.

WEST TENNESSEE

The District Conference convened in Wiley Chapel, Paris, Tenn., August 17-21, the Rev. J. M. Lyte, B. D., presiding. J. A. W. Moore elected secretary by acclamation. Assistants, J. H. Ellis, Miss Ella Robinson and Miss Cora Brinkley. All pastors but two were present. Fifty-four delegates enrolled. Wednesday night the welcome address was delivered by Miss Mary W. Dostch; responded to by the Rev. J. H. Ellis. Dr. H. W. Key preached the opening sermon. Misses Mamie Blair, Ella Robinson, Hamey Stanfield, Nannie Winston, Cora Brinkley, Mrs. J. H. Ellis, the Rev. E. J. Redick, and Miss P. Davis read excellent papers. The Rev. J. M. Lyte expressed himself as being well pleased with the progress made in a literary way on the West Tennessee District. Dr. H. W. Key, J. H. Ellis, H. P. Gordon, W. M. Meals, W. M. Harris, I. F. Finner and W. W. Cole preached strong sermons. Superintendent Lyte's report showed that each charge and circuit was making progress; \$495.00 reported for benevolence. The reports of Sunday School superintendents showed over 4,000 scholars in all departments, an increase of nearly 500 over last year. The Epworth Leagues, both senior and junior, showed an increase over last year in its work. Conversions 387; an increase over last year, up to the District Conference, 43. It was also shown that more books and papers of our own were purchased this year than last. Resolutions touching Superintendent Lyte and his administration were passed, and a suit of clothes promised him by the conference; also resolutions endorsing the movement of Dr. I. G. Penn and others, and resolutions of thanks to secretaries and the people of Paris. The social department of the Epworth League gave a musical Saturday night. Miss Beatrice Stewart, of Mason, who presided at the organ, is one of our leading young women, and is a graduate of Walden University. The concert was a success. Superintendent Lyte is to be commended for his effort in bringing the laity to the front in these meetings. Words of praise were spoken concerning Drs. Key, J. P. Price and H. Dunlap by the younger men of the Conference. The examining committees told each applicant that none need apply but those who could come up to the standard, educationally and otherwise. Resolutions were passed touching Mrs. John Braden, wife of the sainted John Braden. Drs. Key, Price and Moore spoke of the life of Mrs. Braden; Bros. Ellis, Dunlap, Harris and Mrs. Jane Shepherd spoke of those who had fallen during the year. Next session to be held in Dyersburg, Tenn.

WINONA DISTRICT

The Winona District Epworth League convention met August 4th at Shady Grove Methodist Episcopal Church, Kilmichael, Miss. Miss M. V. Austin, president. First the business of the convention was transacted, after which we listened to the well prepared papers by the delegates from each charge. We had a large attendance and all were well cared for by the good people of Kilmichael. We raised during the day session \$23.50.

District Conferences and Conventions

CONFERENCES

District.	Place.	Date.	Dist. Supt.
	(Annual Preachers' Meeting.)		
Pine Bluff	McGehee, Ark	Sept. 28-Oct. 1	Whitehead
Starkville	McCool's Miss	Nov. 16-20	Everett
Tupelo	Okolona, Miss.	Nov. 24-27	Scarboro

CONVENTIONS.

- Sept. 28-Oct. 1....Gulfport District Epworth League, Sunday School Convention; Ladies' Aid and Woman's Home Missionary Society, Bond, Miss.
Oct. 14-16....Lincoln Conference Woman's Home Missionary Convention, Oklahoma City, Oklahoma.
Oct. 11-18—Meridian District. Woman's Home Missionary, Sunday School and Epworth League, Convention, Newton, Mississippi.
Oct. 27-30....Clow District Sunday School and Epworth League Convention.
Nov. 8-8.—Jackson District Missionary Convention, Pratt's Chapel, Mississippi.

Conference Notices

Special Notice

TENNESSEE ANNUAL CONFERENCE

Homes will be ready on the evening of October 4. All pastors who are expecting to bring their wives, as other visitors, please notify me today.—J. H. Ellis, Martin, Tenn., Box 281.

LOUISVILLE DISTRICT

Dear Brother: We are delighted to note the success which the pastors and people are making on the Louisville District this year. Every pastor should pride himself in contributing to the district's success. We must depend upon the heroic and progressive pastor to lead the people forward. We want you to plan immediately for a SOUTHWESTERN CHRISTIAN ADVOCATE Rally Day. I would suggest October 23, 1910. Let us have the SOUTHWESTERN in every home. You can do it. Kindly plan for a Great Revival. Get the ablest evangelist possible to secure. Do not use women preachers without consent. Do not use any other evangelist except the Conference appointed men, without our consent. Plan for great things when I come that I may help you. I shall speak on some one of our great benevolence when I make my third round. Write me often.—John W. Robinson, District Superintendent.

SAN ANTONIO DISTRICT

The trustees will meet in Floresville October 12-13. Will close on 13th. This is to be a very important convention. Let us come and bring the money. Every delegate will bring \$2.50. This will be a starter only. A rate will be given. We will be delighted to have the presence of our pastors. This is business; to build a District parsonage. No use to wait. We have waited forty years. All persons interested are invited. Also the other District Superintendents. Your advice will help us. Come, and welcome. Some subjects programmed: "The Methodist Parsonages, and the Trustees," by Cuero; "Labor," an Address by the Rev. A. Brown, Gonzales; "The Church Work, and Care of it," by Nixon; "Who Pays the Moving and Traveling Expenses of the District Superintendents?" by Seguin.—A. M. Mason, District Superintendent.

LOUISIANA

We desire to thank the Rev. and Mrs. D. M. Seals and our many friends of New Iberia for their attention and

heartly reception given us, during our very pleasant and enjoyable stay in New Iberia. We were entertained by Mr. and Mrs. S. H. Foulkes, the Rev. and Mrs. D. M. Seals, Mr and Mrs. Fontenette, Dr. and Mrs. B. F. Easter, Mrs. Mary Pierre, Messrs. James Wilkins, P. Cooper, William Gullett, E. S. Gullett, J. A. Christian, E. S. Johnson, Mr. and Mrs. E. B. Burley, Miss A. L. Parson, Prof. R. C. Barrow, B. S., and others.

C. A. B. PRICE.
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NURSING MOTHERS AND MALARIA

The Old Standard Grove's Tasteless Chilli Tonic drives out malaria and builds up the system. For grown people and children. 50c.

District Rounds

NORTH NEW ORLEANS DISTRICT FOURTH ROUND

Scott Chinn, October 23-24; Thomson, 25-26; Franklinton, 29-30; Pleasant Plains, November 1-2; Covington, 4-5; Mandeville, 5-6; Mallalieu, 8-9; St. Matthew, 13-14; Kenner, 15; Haven, 20-21; Mt. Zion, 22-23; Litcher, 25-27; Central, 26-27; Laplace, 28; Union, 29-30; Ponchatoula and Springfield, December 3-4; Carrollton Mission, 5; Gretna, 6-7; Bogaloussa, 9; Angle Circuit, 10-11; Malden, 13-14; Sildell and Pearl River, 17-18; Simpson Memorial, 20-21; Asbury, 22; Camp Parapet, 27-28; Darrow and St. Landry, 31-January 1. Dear Brethren: As we cannot double back, begin at once to be ready for your fourth Quarterly Conference. We shall soon meet at Franklin to report our work for the year. Try and make it the best in all your ministry. Report an increase in membership; all your benevolent money raised; the full apportionment for the Episcopal Fund and the Conference Claimant Board, and a large increase in your subscriptions to the Southwestern. These causes pushed with all your might will insure you a better appointment for another year.—W. J. M. Price, District Superintendent.

BATON ROUGE DISTRICT FOURTH ROUND

Mt. Carmel, October 22-23; Macedonia, 23; Clinton, 27-28; Pine and Beach Grove, 30-31; Stony Point, 29-30; St. Peter, November 5-6; Rylander, 6; St. Paul and Vincent, 10-11; Wilson, 12-13; Asbury, 13-14; Norwood, 17; Mt. Zion, 18-20; Jackson, 19-20; Deerford, 22-23; Zachary, 26-27; Baker, 27-28; Slaughter, 30-December 1; Denham Springs, December 3-4; Jordan Circuit, 6-7; Jones Creek, 8-9; Wesley Chapel, Baton Rouge, 11-12; St. Mark, Baton Rouge, 11-14; Conrad, 13; Prairieville, 15; New Roads, 17-19; Batchelor, 18; Lobdell, 22-23; Torras, January 7-8; Port Allen, 14-15; Shiloh, 22; Rose-dale, 21-22; Lettsworth, 8-9. Dear Brethren: Raise all of your benevo-

lent money before the rainy season. Let us help make the SOUTHWESTERN self-supporting. And bear in mind the Sunday School and Epworth League Convention, October 19-20. Do all you can to make it a success.—H. Daniels, District Superintendent.

SOUTH NEW ORLEANS DISTRICT FOURTH ROUND

Union and Sorrell, October 13-14; Crawford, Glencoe, 15-16; Winstead, 22-23; Godman, 23-24; Patterson, 25; Franklin, 28-30; Centerville, 29-30; Morgan City, November 4-6; Berwick, 5-6; Houma, 12-13; Schriever, 14-20; Thibodaux, 19-20; Bayou Goula, 25; Plaquemine, 26-27; Virion, December 2; Napoleonville, 3-4; Woodlawn, 4; Donaldsonville, 10-11; Hahnville, 12-13; First Street, 14-18; Wesley, 15-18; Williams, 16-25. Dear Brethren: Allow me to urge you to make a round report at the close of the year. The Church will not accept an excuse for not raising your full apportionment.—B. Mack Hubbard, District Superintendent.

PINE BLUFF DISTRICT FOURTH ROUND

Luna, October 22-23; Tudora, 25-30; Norrell November 1-2; McGehee, 5-6; Snow Lake, 7; Elaine, 8; Wattson, 9; Onida, 10; Helsna, 11; Marvell, 12-13; Clarendon, 19-20; Wabbaseka, 26-27; Althelmer, December 3-4; St. James, Pine Bluff, 11-12; St. Mark, Pine Bluff, 10-11; Redell, 17-18; Carthage, 17-18; Fordyce, 17-18; New Edinburg, 24-25; Dumas and Damon, January 1-2; Hermitage, 7-8; Warren, 9-10; Red Folk, 14-15. I am yours in prayer to God for a mighty victory in the work.—C. W. Whitehead, District Superintendent.

LOUISVILLE DISTRICT THIRD ROUND

Dulaney, October 1-2, a. m.; Princeton, 2-3; Drakesboro, 4; D. S. Meeting, 6; Bowling Green, 8-10; Cov. Settlement, 11; Munfordville, 12; Upton, 13; Sonora, 14; Leitchfield, 15-16; Taylor Mines, 17; Morgantown, 18-19; Indian Camp, 20; Beaver Dam, 21; Hartford, 22-23; Dundee, 24; Greenville, 25-26; Eddyville, 27-28; Smithland, 29-30; S. Paducah, 31; N. Paducah, November 1; Grand Rivers, 2; Louis, Coke, 5-6; Vine Grove, 7; West Point, 8; Irvington, 9; Harned, 10; Hardinsburg, 11-13; Auburn, 14-15; Russellville, 16; Cloverport, 19-20; Lewisport, 26-27; Hawesville, 27; W. Owensboro, 28; Henderson, 29; Parkland, 30; Louis Mission, December 1; Louis Mission, Lloyd Street, 3-4; Louis Mission, 38th Street, 4; Mt. Washington, 7; Waterford, 8; Louis, Jackson Street, 9-11; New Haven, 12; Boston, 13; Lebanon, Junction, 14; Owensboro, 16-18. Dear Brother: We have a mighty work to do. It requires our prayers, faith and earnest, as well as constant labor. Have revivals, collect your benevolent and minute moneys. We must do our best.—John W. Robinson, District Superintendent, 310 Lincoln Avenue, Evansville, Indiana.

For HEADACHE—Hicks' CAPUDINE
Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c, 25c and 50c at Drug Stores.

IN UIRY

I was a slave and belonged to Lewis Harris who lived in Bedford County, Va., not far from the Gold Mine meeting house. He had two sons, John and William who went to Missouri and took me and my brother William with them; I was 12 or 13 years old;

CLAFLIN UNIVERSITY

This is a high grade Literary, Industrial and Commercial School for young men and women.

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Discipline Semi-Military. All students wear uniforms of navy blue. Boys working suits and shirts are Kahki. The young men are under the care of a commandant from the United States Army. The young women are under the care of competent and experienced matrons.

All rules and regulations relating to good order, good morals, good health and prompt and obedient attendance upon all school duties will be rigidly enforced.

The next session begins Wednesday, September 28, 1910, at 9 o'clock a. m.

Address for Catalogue.

L. M. DUNTON, D. D., L. L. D.

PRESIDENT

Orangeburg, South Carolina.

William was older than I. We lived in Buffalo County, Missouri—John Harris sold me to L. D. Butler who took me to Mississippi. Our mother was named Katy; I lived in Mississippi thirty years; I go by the name of James Butler; I would be glad of any information as to the whereabouts of my brothers, William Harris. I would like to find any of the white people of the Harris or Butler families. Address, James Butler, Rockwood, Tennessee.

INQUIRY

I want to know the whereabouts of my two brothers, Manser and Bill and my sister, Manandum. I saw them last 20 year ago in the vicinity of Naples and Linden, Ala. Our mother's name was Dinah. I do not remember the surname, having been too small. My mother gave me to a colored man by the name of Jerry whose wife's name was Clary; afterwards she gave me to a white family by the name of Swanner. I then took their surname, so I am known as Jim Swanner. Any information leading to the whereabouts of these parties will be gladly received by me.—Jim Swanner, Luling, Texas, Box 255.

If afflicted with sore eyes, use Thompson's Eye Water.

KANSAS.

Wichita.—At Cabbell's Chapel Methodist Episcopal Church our second quarterly conference July 23rd, with the Rev. J. J. Cabbell presiding. The officers presented good reports. Paid the superintendent in full. Raised for all causes this quarter \$172.90. The Ladies' Aid Society raised this quarter \$43.18; Class No. 1 raised \$18, Class No. 2 raised \$12, Class No. 3 (the children's class) raised \$2.50. Sunday, July 24th, the superintendent preached two able sermons. At 3 o'clock Rev. J. T. Smith, pastor of the African Methodist Church, preached the sacramental sermon. Thirty-five persons communed at the Lord's Table.—G. T. Wooten, pastor.

Gleanings from the Field

ALABAMA

Our third quarterly conference was held at Evergreen, August 6-7; the Rev. P. G. Goins, District Superintendent, was at his post as usual. All officers were present with good reports. The pastor's report showed marked improvement along all lines of church work. Eight new members have been received on probation. The Sunday School is greatly improved and the Epworth League is at work. The Ladies' Aid Society has started to work a-fresh. We have raised during the quarter for missions, \$8.00; for pastor, \$95.75; for District Superintendent, \$16.00; total for third quarter, \$119.75. On Sunday at eleven a. m. we had a spiritual meeting when Brother Goins preached for us, and gave himself to the Lord. He preached as I have never heard him before. The church at Evergreen is made a station this year, and is no longer a circuit. We are now preparing for a rally on the third Sunday in September. We have formed eleven clubs, each of which is requested to raise \$10.—O Nelson pastor.

ARKANSAS

Oneonta.—As to our work here we are steadily going on with a few that are faithful workers. The first Sunday in August was a rally day; six captains were appointed and they raised amounts as follows: Captain No. 1, Mrs. Fannie Reed, \$3.10; No. 2, Mrs. Mary Nation, \$9.45; No. 3, Wm. Humphrey, \$4.50; No. 4, Miss L. B. Robinson, \$3.55; No. 5, Miss Daisy Maxwell, \$3.90; No. 6, Miss Lizzie Wood, \$1.25. Total, \$27.92. We are trying to care for each department of the church, for we mean to go to the Conference with a full report. We never forget to speak to the people concerning their taking the SOUTHWESTERN CHRISTIAN ADVOCATE.

Lockesburg.—July 16-17 was a great day at this place in Macedonia Methodist Episcopal Church. The second quarterly conference convened and found the superintendent at his post. When the doctor comes it means joy to us, as it always means harmony and fellowship among one and all. Good reports from all, first from pastor. Pastor's reports show improvements on all lines. Class leaders report \$15; Stewards, \$72.33; Sunday School, \$70. Committees: Mrs. Laura L. Whitmore, \$5; A. M. Mitchel, \$3.50; Laura L. Nelson, \$2.50; Pearl Scroggins, \$2.50; Sarah Richardson, \$2.25; Etta Bell, \$1.15; Emma L. Thompson, \$1; Dora Kellar, \$1; Birdie Richardson, \$1; A. L. Bell, \$1; Effie Cheatham, 85 cents; I. Whitmore, 50 cents; Robert Jacques, 50 cents, making a grand total for the quarter of \$180.50, and four precious souls brought to Christ, and 38 subscriptions for the paper.—Leo Nelson, P. C.

Luna.—Our church here is spiritually alive and I see a clear chance for a successful revival and will be able to raise all benevolences.—J. W. Williamson, Pastor.

Crawfordsville.—At Newman Chapel Methodist Episcopal Church, on the third Sunday in July, the Rev. L. G. Hodges, our District Superintendent, held our Second Quarterly Conference. There were many present with written reports. Our beloved pastor, the Rev. S. J. Brown reported that the work was alive and progressing rapidly. The local preacher's reported very favorably also. The class leaders did very well.

The Superintendent's report showed that the number of Sunday School pupils had increased; there were more books in the library than had been for many years; more money in the treasury, too than had been for many years. We are trying to care for Rev. S. J. Brown and family at this place. He has made many friends during his short stay with us. We paid presiding elder his quarterage. On Sunday morning Dr. Hodges preached to both Baptists and Methodists. Our people are highly enthusiastic over his sermon. There were 32 souls that partook of the Lord's Supper.—A. L. Greene.

Little Rock.—At Carthage, Ark., July 28-31, the Epworth League and Sunday School convention of the Pine Bluff District was held. The district superintendent, the Rev. C. W. Whitehead, opened the convention by reading the 92d Psalm, then prayer was offered by the Rev. Mr. Cain. After the devotions officers were elected; Burel Parham being chosen secretary. This was in many respects the finest convention ever held on this district. There was not a hitch during the entire session. There was quite a large number of ministers and delegates in attendance, and their reports showed much improvement over previous years. This is a beautiful church here and a splendid people. The services on Sunday were grand, many persons coming fourteen and twenty miles to attend them. At 11 o'clock the Rev. J. M. Cox, D.D., delivered a fine discourse to the delight of all present; at 3 o'clock the Rev. Alexander preached and at night the Rev. W. B. Harris preached to a packed house. The Rev. C. W. Whitehead, our district superintendent, is much beloved and is the right man in the right place. The people here invite the convention to return at a later date.—Burel Parham.

FOR FEVERISHNESS AND ACHING
Whether from Malarious conditions, Colds or overheating, try Hicks' CAPUDINE. It reduces the fever and relieves the aching. It's Liquid—10, 25 and 50 cents at Drug Stores.

GEORGIA

Seales, St. Mary's Charge.—The Rev. E. D. Giddens held our Fourth Quarterly Conference at Carnegie Chapel Methodist Episcopal Church August 17-22. The District Superintendent delivered one of his great sermons on the 17th at St. Mary's; then the Doctor had to be away until Monday, 22. The pastor, the Rev. E. J. Kimball, held the fort Sunday. The business session on Monday evening was splendid for one hour, then Doctor Giddens delivered a sermon to a packed church. He was at his best. We paid the District Superintendent in full, and had some over for the pastor. Our charge is on the upward move under the leadership of our beloved pastor. We are struggling to meet all of our demands and our benevolent collections. We are praying that the coming Conference will return to us our pastor and District Superintendent. We received during the quarter, \$68.49. St. Mary's charge has paid up every cent due the District Superintendent. Please let us hear of each charge doing the same. The laborer is worthy of his hire. We feel that all pastors of note will see to it that the District Superintendent gets every cent due, for he is worthy.—Clara Cato.

Blackshear.—A glorious love feast on the second Sunday at 9 o'clock was conducted by Brother T. Irvin. At 11 o'clock our worthy and beloved pastor,

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the Rev. D. H. Martin, preached a soul reviving sermon, selecting his text from the sixth chapter of the Ephesians and the eleventh verse. At 3 o'clock Mr. J. T. Brantley and Dr. W. P. Williams, two distinguished white men from the Presbyterian Church were with us and Mr. Brantley delivered a most excellent address. We are always glad to have our white brethren bringing to us good tidings. The financial success resulted in raising for the pastor \$15.00.—Mrs. Pearly Jones.

MISSISSIPPI

West Point.—Our Third Quarterly Conference was held August 11, by the District Superintendent, T. H. Henry. Under his wise administration the Conference was a splendid affair. The District Superintendent paid quite a tribute to the report of Pastor J. A. Slate, for the efficient service shown.

The charge this quarter raised \$215.70. Mistake in SOUTHWESTERN last quarter was: \$220.00 for the quarter instead of \$320.00 The Superintendent preached a wonderful sermon Sunday at 8:30 p. m. from Matthew 27. 22: "What shall I do with Jesus?" Ninety-one communed and ten asked for prayers. We had with us the Rev. S. L. Perry, of the African Methodist Episcopal Church. This charge is making its way to the front, under the leadership of the Rev. J. A. Slate D.D., a man of sterling worth and one that can bring things to pass. As a pastor he has few equals.—W. N. Tate.

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MORRISTOWN NORMAL AND INDUSTRIAL COLLEGE

Morristown, Tenn.

Gleanings from the Field

NEBRASKA

Omaha.—The Methodist Episcopal Church that was organized at Omaha, Neb., May 29, 1910, known as Neulsen Chapel M. E. Church, held its second quarterly conference the 6th and 7th of this month. This conference was held by the District Superintendent, Rev. J. J. Cahell, of the Topeka District, who made this conference the most interesting one of the year. The membership of the church reported forty-seven enrolled at the close of the conference business. The superintendent preached one of his able sermons from St. John, chap. xv, and a part of the 5th verse, "I am the vine, ye are the branches." After which the doors of the church were opened for the reception of members. Eight persons joined; of this number two were ministers of the gospel from other churches. This little church desires your earnest prayers for future success under the leadership of its pastor.—G. W. Walton.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulty by day or night.

OHIO.

Bellaire.—Our trustee rally July 10th was a success. It resulted in raising \$175.25. Our work is getting along nicely. The debt of \$800 on our church has all been provided for, and we are planning to beautify the church inside and out. When this is done we will have the leading church. We have just closed a fifteen-days meeting, conducted by the Rev. W. H. Pope, the conference evangelist. Bro. Pope is a great preacher. The church is spiritually alive, and we are enjoying religion.—G. W. Tindall, pastor.

Springfield.—The Wiley Methodist Episcopal Church, under the pastorate of the Rev. Joseph Courtney, D.D., is meeting with marked success. The pastor organized the church into two armies for a financial rally Sunday, July 24. Each army was composed of ten companies, under the command of ten captains. The armies contributed as follows: Gideon's Army, Thomas Logan, general, \$18.00; Company A, R. H. Hill, captain, \$53.04; B., Mrs. Joseph Courtney, \$106.45; C., Travis Duewson, \$27.95; D., Mrs. Bettie Stowers, \$79.85; E., Mrs. Myrtle Johnson, \$13.10; F., W. M. McMurtey, \$56.50; G., Mrs. Hattie Parsley, \$30.35; H., Mrs. Laura Dudley, \$26.60; I., Mrs. Jennie Stowers, \$24.00; J., Mrs. Annie Scales, \$111.10; total, \$546.96. Joshua's army, John Williams, general, \$28.00; Company A, A. Duncan, Captain, \$35.60; B., John W. Burns, \$61.80; C., Dr. R. E. Pete-field, \$35.40; D., Mrs. Alice Bartley, \$58.90; E., Mrs. Rosa Smith, \$57.60; F., Mrs. Fannie Johnson, \$70.00; G., Mrs. Susie Grumbo, \$41.50; H., Mrs. Alice Darnell, \$39.81; I., Mrs. Maude Baldock, \$38.85; J., Miss Ethel Jones, \$28.75; total, \$484.21. Grand total for both armies, \$1031.17.—R. H. Hill, secretary.

Oberlin and Raleigh.—The Second Sunday in June was a joyful day with us. Though the rain fell almost constantly, the children rendered the programme for the day to the letter. Not so many out but the collection was

\$10.00. Sunday, July 24th, was an eventful day with us. The Rev. C. I. Withrow was with us and did his best. This day was the completion of a rally begun two months ago; and resulted in the handsome sum of \$226.37 for the new church at this place. Then on Monday evening, July 25th, while the pastor and his trustees were quietly seated in the parsonage and the pastor's wife was in the Epworth League meeting, a merry surprise party assembled at the parsonage. The twelve good women who were found in the party were Sisters Kate Thornton, Sylvia Thornton, Margaret Thornton, L. A. Roan, Fannie Sims, Mary Sims, Helen Hall, Elina E. Graves, Susie Flagg, Minnie Flagg, Maggie Haywood and Mary Bobbitt. After all had gone we found a variety of groceries. May God bless these good people. Peace and harmony is our motto.—J. C. Robbins, pastor.

If afflicted with sore eyes, use Thompson's Eye Water.

TENNESSEE

Waynesville.—July 31 marked the first rally that we have attempted. We are glad to say it was successful. At 11 a. m., the Rev. S. Richards preached a splendid sermon, followed at 3 p. m. by the Rev. J. D. Rouse. The meeting was enjoyable all the while. Our steward, the Rev. P. Baker is a man loyal to the interests of his church. Our pastor, the Rev. A. C. Allen is also a splendid man and worker and we are proud of him. We are planning to rally for our benevolent causes.

Shelbyville.—The Rev. W. R. Smith was with us July 23 and 24 and held our third quarterly meeting. We were rained out on Saturday and Sunday afternoon, but we raised \$11.45. The Rev. Smith preached at 11 a. m., and at 8 p. m., with one addition and one baptism to the church. At 3 p. m., the Rev. F. W. Gardner, pastor of Woodfork Chapel African Methodist Episcopal Church, preached from this text: "What will you do with Jesus." The Rev. Glass of Martin Tenn., has accepted a call to the pastorate of Mt. Zion Baptist Church here.

Mr. Henry Holder of Rutherford County, visited his brother, the Rev. W. M. Holder, at Lenty Chapel.

Miss L. V. Scales is visiting in Farmington.

The Rev. J. W. Richmond, pastor of Clark Chapel Methodist Episcopal Church at McMinnville, preached for us on Monday evening.

The Rev. W. R. Smith stopped over on business Monday.

The Rev. R. A. Dowell of Farmington, was in town this week.

Mrs. George W. Davidson is very sick at this writing.

Brother Alfred Greer was wedded to Mrs. Magdalene M. Bell, the Rev. F. W. Gardiner officiating.

The Rev. F. N. Collier was in Lewisburg last week.

Mrs. Eliza Thompson is at home again after spending some time with her mother at Sparta, Tennessee.

The writer visited the District Conference at McMinnville last week.

The ladies of Scott Chapel had a very successful meeting on Thursday evening last. They have planned a rally for the indebtedness of the church, on the third Sunday in September.

The Rev. F. N. Collier is in Wartrace this week.

Mrs. Elizabeth Crawford, one of the oldest and best members of our church fell asleep after a lingering illness of

some eight months. The Rev. F. W. Collier conducted the funeral services at the residence of her daughter. Burial at Mt. Ararat Cemetery.—S. O. B.

Knoxville.—Many friends came to help us in our last effort to raise funds for our church. A meeting from August 7-18 was productive of much good; fourteen persons were converted, while two backsliders were reclaimed. With us at this time were J. A. Guthrie, Russellville, Tenn.; G. A. Bragg and J. Collins, of the Baptist Church; Louis Lawrence of Zion Methodist Episcopal Church, and Peter Easley. On the 3rd Sunday was held the memorial service of Mrs. Mandy McGinnis and Leatha Easley. Trains from Russellville, Morristown, Tate Springs, and Knoxville were present. Eight persons came forward for prayer. Ministers present were Revs. S. Delaney and J. A. Guthrie, Geo. Breedlove, Louis Lawrence. They all preached acceptably.—W. E. Johnson, pastor.

Clinton.—We have just closed a series of meetings of twelve evenings, beginning August 8th. The Rev. W. L. Sanders, B. S., of the Vine Avenue Methodist Episcopal Church, was with us, and rendered valuable service. On

Wednesday, August 17th a telegram brought to us the Rev. B. Gaynor Bell, S. T. D., of African Methodist Episcopal Church, Newcomb, Tenn. He was with us till the close. The results show good work. Conversions, 24; accessions, 22. Many thanks to the brethren for their splendid services.—W. R. Marbury.

Tullahoma.—Our pastor, the Rev. T. B. Blackman, preached to the delight of all those that heard him recently. The Lord's Supper was administered Sunday night; 32 partook of it, and quite a number stood up to be prayed for. We feel we are blessed to have such a man as our pastor. We can faithfully say he has been a Moses for us for leading us out. When he came to us our church was in debt to the amount of \$400. This has been paid by the leadership of our pastor. We are also planning to build a parsonage.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

COLLEY.—Mrs. Rody Colley, 54 years of age, a member of the Methodist Episcopal Church at Cotton Plant, Miss., passed into the beyond recently. She leaves her husband and many friends to mourn her passing. The Rev. A. C. Conwell conducted the funeral service.

REID.—Mr. Samuel Reid, a faithful Christian and member of Simpson Chapel Church, near Marion, Ala., departed this life Friday morning, Aug. 5, 1910. He held up the banner of Christ for 40 years. Simpson Chapel and the community in which he used to live will miss his good, Godly advice and counsel.—W. H. Jordan.

EUNELS.—Catherine A. Eunels, my dear wife, passed into the land Beautiful six months ago.

"Jesus called the rugged disciples,
From the sea of Galilee
So He called my dearly loved one,
That she might with Him be free."

—A. F. Eunels.

SIMMONS.—Mr. Billy Simmons passed into the Land Beautiful at the age of 106 years on July 26, 1910. A true Christian was he and a member of Blue's Chapel Methodist Episcopal Church. A daughter and many friends are bereaved by his death.

KARR.—Miss Lonnie Karr, 17 years old on the day of her death, July 26, was a loyal member of Blue's Chapel, Scooba, Miss., passed from suffering to be with God. She was a social favorite and beloved by all. The Rev. P. R. Crump conducted the funeral service, assisted by the Revs. Davis and Nicholson.

BANKS.—On the morning of July 25, 1910, the home of Mr. Bill Banks, at Wallsville, was bereft of dear Mrs. Ella Banks. The funeral was preached at the city of the dead by her pastor, the Rev. James Jordan, assisted by J. Ramon. J. E. Taff offered prayer, according to her request. She leaves her husband, many children and friends to mourn her passing.

MATTHEWS.—Sister Amanda Matthews, age 55 years, a member of Sand Flat Methodist Episcopal Church for thirty years, departed this life July 16th. She lived a widow 30 years making a spotless record, caring for a family of seven children. Her faithfulness to the Church was well known, and her crossing the bar was a signal of triumph. A great procession followed the remains to the cemetery. The funeral was conducted by the Rev. N. H. Williams, her pastor.

JACKSON.—Smith Jackson, of Nicholson, Ga., departed this life June 10th., 1910. He was a member of Crossroad Methodist Episcopal Church and lived a consistent Christian, and died as he lived. He was devoted to his wife and children, and was a good neighbor. His wife, seven children, a mother, a sister, and two brothers mourn his passing. The funeral was conducted by the Rev. W. M. Bailey, his pastor.

WILLIAMS.—Lillian Williams, age 12 years, after an illness of nine weeks

A REAL BLESSING

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We recently had this letter from Mrs. Annie Vaughan, of Raleigh, N. C.: "I cannot find words to express my deep gratitude for what your wonderful medicine, Cardui, did for me, for I sincerely believe it saved my life. I was sick and worn out, almost unto death. My sister finally persuaded me to take Cardui. Before I had taken 5 bottles I was well and strong."

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went home July 10, 1910, from her home, Gautier, Miss. She follows her mother who went before her to that land of rest a few weeks ago. Her departure was regretted by all who knew her. She was loved for her good conduct at home and everywhere. A father, two sisters and two brothers survive her and mourn their loss. She was a devout little member of the Methodist Episcopal Church. Her funeral was conducted by her pastor, the Rev. J. E. Holmes.

BROWN.—Samuel Brown, a member of Newman's Chapel, Methodist Episcopal Church, departed this life Saturday morning, July 6th, 1910. Brother Brown joined under the Rev. W. M. Speed and was baptized in 1909. He was a changed man. He told his pastor, the Rev. S. J. Brown, that all things were right with him and his God. The funeral service was conducted by the Rev. S. J. Brown. Mr. Brown leaves a wife, four little children, mother, brothers and many friends to mourn their loss.—A. L. Greene.

RASSER.—Sister Cordia Rasser, departed this life Monday, June 27, 1910. It was at the twilight of the day that her spirit was caught up beyond the land of night to dwell forever in the presence of her Savior whose glory shuts out all shadows. Sacred to the memory of this devoted mother will be the words that follow her, and the many remarks that will be made by the loved ones. Sister Rasser came to Remoke from Georgia 12 years ago made a faithful and loving member of Bethel Methodist Episcopal Church at this place. Hosts of friends mourn her passing and sympathize with the bereaved family.—Thomas J. Nelson.

MCTEER.—Mr. Simon S. McTeer, the oldest citizen of Ruffin, South Carolina, departed this life July 29, 1910. He connected himself with the Methodist Episcopal Church in early life and lived a sincere Christian until his death. Eight children survive him, four boys and four girls.—Jessie McTeer, reporter.

HIGGINS.—Miss Allona Higgins, the daughter of the late Rev. W. H. Higgins, and Mrs. E. Higgins, passed to

her reward June the tenth. She was brought into the Church at an early age by a loving father and a devoted Christian mother. Miss Allona was a student of Phillander Smith College, and an inmate of Adeline Smith Home. She was loved by all for her many endearing qualities. She had a bright smile for all. Miss Higgins' life was as pure as the morning dew, and her character as spotless as the new fallen snow. Her body was laid to rest beside her father in the old family graveyard at Marche, Arkansas. Four brothers, one sister and a mother with a host of relatives and friends. She was a faithful member of St. James Methodist Episcopal Church, Pine Bluff, Arkansas.—W. S. Sherrill, pastor.

WINDOM.—Mrs. Della Windom, a member of Mars Hall Church, at Forest, Mississippi, passed into the home eternal, Saturday, August 13. She was a faithful Christian and died triumphantly.

CURLEY.—Leitha Curley, a member of the Trinity Methodist Episcopal Church, died August 8, 1910, at Houston, Texas. She said that all was well. Age 52 years.—W. M. Josey, pastor.

CURTIS.—Susan Curtis, mother-in-law of the Rev. Arthur Robinson, was born in New Orleans, La., February 15, 1848, and entered into rest August 15,

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1910. Funeral services were conducted by the Revs. R. C. Worsham, pastor of Simpson Memorial, of which deceased was a member, Charles Melburn, District Superintendent W. J. M. Price and the Rev. Mr. Cox.



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Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

Mrs. Lella Ross, Miss Willie Jennings, of Greenwood, Mississippi, and Mrs. M. L. Breard, of Bay St. Louis, visited the Southwestern during the recent session of the National Baptist convention in this city.

Mrs. Corah Jackson, one among the foremost workers of Ross church, Camparapet, La., is visiting her parents who are prominent members also of our church on the Hubbard Village charges, Jeanerette, La.

In behalf of the North New Orleans District Conference, held July 27-31, we thank the good people of Franklin-ton, both colored and white, for their kind entertainment during our session. The pastor, the Rev. D. D. Williams, is an admirable host. He was ably assisted by Dr. Elia Prescott, Mr. Dicen and the sister churches—T. B. Cooper.

PLEASANT PLAIN CHURCH—Sunday, Sept. 25th. Prayer meeting well attended. At 11 a. m. sermon by A. W. Wilson. At 8 p. m. Crescent City Lodge No. 135 and Zenith Lodge No. 175 had their memorial sermon preached by the Rev. T. B. Cooper. The service was well attended. The K. of P's were welcomed by Miss D. M. Cooper. Response by Dr. R. E. Jones. Solo by Mrs. Cooper. Collection for the day \$25.70.—T. B. Cooper, Pastor.

ROSS CHAPEL, CAMPARAPET—The ten days' feast in the wilderness was successful, all things considered. The weather interfered but most of the members were determined and they with their friends deserve much credit. The report by companies, under the leaders: Conference Daughters, Mrs. Matilda Small, \$6.67; Juvenile, Mrs. E. V. Riggins, \$7.14; Ladies' Aid Circle, Mrs. L. Isadore, \$5.90; Volunteer Circle, Mrs. Mary Williams, \$2.40; Young People's Elite Club, Mrs. Corah Jackson, \$7.60; grand total, \$29.71. We

greatly express our appreciation for the assistance from sermons by Dr. P. Landry and congregation; Revs. C. S. Stanley and congregation; H. H. Hills, J. A. Lindsay, F. Walker, J. E. Rolax, W. M. Hamilton, J. Lewis, J. Brown, P. Jackson and Bro. J. H. Morris. The committee, and A. Lawson chairman, and S. J. Jackson, secretary, and the entire membership is heartily congratulated by the pastor.—T. B. Oville.

Colored Y. M. C. A. announces a unique concert for Friday night of this week. The participants will be pastors of city churches. The ministers will sing, recite and speak and will give a generation program that will be both entertaining and helpful. Among the soloists announced are Dr. W. H. Logan, Rev. W. R. Butler, Rev. T. B. Cooper and Dr. John Marks. There are other numbers by prominent pastors of the city churches. The entertainment will be given in the auditorium of the Colored Y. M. C. A. building, 2220 Draydes street, Friday night, September 30. The admission is 15 cents.

WOMAN'S HOME MISSIONARY SOCIETY

LOUISIANA CONFERENCE

Will meet Thursday, October 6, at 3:30 p. m., at 337 Adams street. Every member connected with the Board is requested to be present, as important business calls your attention. All District presidents are asked to report to the treasurer the money raised on "Peck Home" in order that she might send in a favorable report to the National convention. Orders from the president.

Mrs. D. C. Mead.
Miss Emma Bessie, Rec. Sec.

NOTICE, NORTH CAROLINA CONFERENCE.

All candidates for examinations in the travelling preachers' studies and candidates for local orders and the Board of Examiners are requested to meet in Leaksville, N. C., at 10 a. m., Wednesday morning, October 5, 1910.

R. E. Jones, Chairman.
J. P. Morris, Registrar.

Gleanings from the Field

MISSISSIPPI

Haven Chapel.—Our Second Quarterly Conference was held August 12 and 14 by Dr. J. M. Shumpert. We had a splendid session. Dr. Shumpert got at every little point on Sunday night. He preached an able sermon to a crowded house and administered the Sacrament to 90 persons. The financial report for the quarter was more than \$600.000. The church is alive and souls are being added on nearly every Sabbath.—O. H. Allen.

MISSOURI.

Pitt's chapel, Methodist Episcopal church, held memorial services Sunday morning out of respect for the late William Barclay, evangelist of the Texas conference. The following most impressive program was rendered: Song, "Asleep in Jesus;" Prayer, Bro. Geo. Crittenden, Scripture reading, Remarks, Pastor; Eulogy, Dr. E. A. Harris; Remarks, T. M. McKinney; Remarks, Calvin Stephens; Paper, "Wm. Barclay as a Methodist Preacher," Mrs. Ora V. Ford; Solo, "Drifting

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Away From God," Dr. E. A. Harris.—W. J. Deboe, pastor.

Clarksville.—Clarksville Circuit of the St. Louis District desires to say through your most splendid paper that we are putting forth every effort to entertain the District Conference. Our worthy pastor, the Rev. G. A. Henson, sent to us by the District Superintendent, R. E. Gillum, to fill out the unexpired term of D. J. Mitchell is indeed a worker. He has, since coming here April 30th, repaired the church by putting in new timbers under the church, then plastering it. The church has also been papered and is now lighted with gas. The parsonage has been plastered and papered, and rugs for both church and parsonage have been purchased. Through this splendid man the work at each charge seems in a prosperous condition. The charge at Souls Chapel had a rally Sunday and raised \$21.35. The Rev. Henson seems to gain the respect of every one he meets.—Bertha Davis, reporter.

Fulton Charge.—Our first rally for the new church building at this place was held July 17th, with most gratifying results. The membership, since the annual conference, has been quite busy in devising plans by which to begin the building, and the probabilities are that one story of the building will soon be completed. Collections on rally day amounted to \$184.60. The parsonage committee has also been quite active in their work during the conference year. The house has been thoroughly renovated and the walls beautifully papered which gives the house a very clean and neat appearance. The pastor was called to Joplin on the 19th inst. to the bedside of his niece, Mrs. Rebecca B. Burris, who is quite ill, and who is to undergo a very painful surgical operation.—W. H. Smith, Pastor.

TEXAS

Kerrville.—The people of my church sent me to the District Conference at Gonzales, Texas. The Rev. A. Brown, the pastor of our Gonzales Church, did all in his power to make the visiting folks comfortable. Our District Superintendent the Rev. A. M. Mason, was on hand and brought things to pass. Upon my return from the meeting a merry party visited us and left at the parson-

age tables filled with all kinds of necessary groceries. Rev. A. Brown held our quarter for us and preached two able sermons our quarterage is \$20.00.—J. D. Mickey, pastor.

VIRGINIA

Buena Vista.—The pastor, officers and friends are doing all in their power to save the Peoples' Memorial Methodist Episcopal Church. Will the ex-pastors and friends fold up a dollar bill and mail to the pastor or Dr. N. C. Thompson to help us in our efforts? It will be greatly appreciated. No minister has suffered more or made greater sacrifices for a church than has the Rev. J. D. Davis. He has worked when all others have deserted the field.

Tip Top.—On August 14, the Fourth Quarterly Conference of the Methodist Episcopal Church convened at Tip Top. Our District Superintendent, the Rev. J. A. Pickett was with us and preached one of the most inspiring sermons. It stirred the hearts of the people. He was assisted by our beloved pastor, the Rev. G. W. Smith, who has taken great interest in our church. We see that the work has improved wonderfully under his administration, and we feel the work will continue to grow should he return. We always enjoy hearing him preach because his sermons are so full of thought. We are glad to say that we paid our District Superintendent in full and \$3.00 to the pastor; total, \$24.00. The Harvest Home rally, August 21st., showed that every one was awakened. On the night of the 20th the home festival was given by the three captains at the Odd Fellows Hall of Tip Top, Va., and such a crowd has not been known to attend such a meeting for a number of years. Sunday, the 21st, was the Rally Day. The amount raised was \$45.55. Dr. J. C. Sherrell and wife, of Bluefield and his choir were present. He preached a splendid sermon in the afternoon. The choir rendered music, for which the people of Tip Top wish to express their appreciation.—Sallie Witten.

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ROBERT E. JONES, Editor
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NEW ORLEANS, OCTOBER 6, 1910

Vol. No. 44—No. 40

WHICH SIDE ARE YOU ON?

During the early sixties when "Father Abraham" was calling for volunteers an old woman, whose heart was true, heard the call. She forthwith started for the front where the fight was strong, but armed only with an iron poker. Whereupon her neighbors mocked her and tauntingly asked, "What do you expect to accomplish with such a clumsy weapon?" The old lady replied, "Well, child, I can't do much, but, I kin sho de world whut side I'm on!" In the Southwestern Day Rally, which side are you on? There can be no negative position. Those who do not ardently favor the support of the paper are against it. Today is the day to enroll your name. Does your name appear in the roster on pages six and seven—if not, why?

AN INTERESTING SITUATION IN THE NEW ORLEANS PUBLIC SCHOOLS

New Orleans is enjoying an era of public school building. While throughout the entire South there is a gratifying increase in the number and quality of school buildings, as well as equipment, no city in the South excels and few equal New Orleans in this regard. That quite all of these buildings are for white children does not say that there is one too many. Every one is needed. We could only wish that the school authorities could realize that in proportion as Negro children are educated in such proportion do they reduce crime and increase the status of good citizenship among the colored portion of our population. New Orleans has been doing something for the Negro children but not as much as we could wish nor as much as we contemplate will be done. Recently the patrons of Thomy Lafon school, owing to the crowded condition of the school, petitioned for an annex. The petition was acted upon favorably and a substantial building was erected on the same square in the rear of the present Thomy Lafon school, named for a Negro philanthropist. The new building was generally known as the Thomy Lafon Annex. This being the case the colored people looked for an increase in the faculty of the present Thomy Lafon, which has a full corps of colored teachers. Let it be noted here that there are four public schools in New Orleans for Negroes that are taught by white teachers, namely McCarthy, Lawton, McDonogh 6, and McDonogh 36. There were those in authority who would have the new school building referred to named the Freret Street school—this done it was announced that a new corps of white teachers would be employed. Such an announcement aroused the colored population and they got busy. The Rev. H. H. Dunn, pastor of Central Congregational Church took a lead in the matter and circulated a petition and Mr. V. P. Thomas took up the matter in the public press. Of course there were white

people of influence, when the question was once raised, who sided with the colored people in their petition. The patrons petitioned:

1. We submit that the new school aforesaid mentioned is an annex to the Thomy Lafon school, already in operation and with a corps of colored teachers.
2. For reasons that are obvious, we do not believe that the Thomy Lafon school with its annex could be successfully operated with a mixed corp of teachers.
3. The intimate and mutually helpful relationship between the Mothers' Club and colored teachers cannot be sustained under existing social conditions between the club and white teachers.
4. The colored teachers of the Thomy Lafon school, under the supervision of their efficient principal, have faithfully and efficiently performed their duties and have given full satisfaction to the patrons of the school.

In this effort the colored patrons were ably assisted by Mr. J. Z. Spearing of the School Board, who unsparingly scored those who would rename the annex and supply a corps of white teachers. The *Daily States* came to the rescue of the colored patrons and petitioners in a strong editorial, and among other things said:

"The argument presented by the colored patrons is so entirely in harmony with Southern thought as to make acquiescence in the petition a matter of sound policy, unless there are no Negro teachers available to fill the places.

"The conservative leaders of the colored race here are working earnestly to avoid racial clashes and they believe the chances of friction are minimized when the line of demarcation between the races is clearly defined. In that view their judgment is sound and they are entitled to our co-operation in trying to maintain complete separation in the schools. It is a self-evident proposition that no white girl, graduating from the Normal, desires to teach a Negro school; those who accept the positions do so either from financial necessity, or out of a fear that refusal may be held against them in their subsequent career as teachers. Therefore, only as an extreme resort should they be assigned to Negro schools, particularly those attended by boys; to do so is to subject them always to the danger of insult from some rowdy boy, and from trivial incidents not infrequently grow the most serious racial troubles.

"Negro teachers are being trained in the several important local educational institutions of their race, and the Legislature, at its last session, passed a law accepting the diplomas of these institutions as the equivalent of teachers' certificates. The Board has recognized the Negro teachers and they are serving in a number of Negro schools, with efficiency, we believe. We should be glad, therefore, to see all the Negro schools taught by members of their own race.

"In the instant case the conditions peculiarly favor the case of the petitioners. The new school was planned and built as an annex to accommodate the overflow from the main school, which is in a rear neighborhood having a large Negro population. The original school was named in honor of a benefactor of the race, of which he was a member, and the colored population has taken especial pride in its development. The patrons have organized a Mothers' Club, following the example set by the whites, and co-operating with a corps of colored teachers it is promoting the welfare both of the school and scholars. It is perfectly clear that there

would be no co-operation between the club and a white corps of teachers.

"What, however, seems to us to be the strongest argument of all is the fact that the Board has already, in the original school, provided only colored teachers. It would be flying in the face of the Southern sentiment with respect to the equality of the races to attempt to operate the school, intended to be intimately related, with a mixed corps; and the sensible thing to do therefore is to grant the petition."

When the matter came up for final settlement the new school building retained the name which the patrons gave it "The Thomy Lafon Annex," and is being opened with a full corps of colored teachers with Mrs. S. F. Williams as principal.

We have stated the case thus fully to make a few observations.

1. Whenever the law of separation of the races works to the advantage of the Negro it is but fair that the Negro be granted those advantages.

2. The placing of Negro teachers in the annex not only fills just so many places but adds just that much comfort to as many Negro homes. It creates for the Negro better social conditions and racial contentment. At best there is little that educated Negro young women can do. There are no commercial houses, telephone offices, etc., open to them. The only inviting field of employment for the educated colored woman is teaching school and this is the most remunerative employment opened. It seems only fair that colored teachers should be employed to teach Negro children. For when we make employment for Negroes we promote the chances for good workers among a struggling race and afford an inspiration to the Negro child.

3. Whenever the Negro has a just grievance which is stated in conservative language he will find here in the South men with power ready to come to his rescue. In this instance, Mr. J. Z. Spearing and his associates and the *Daily States* deserve the thanks of our people.

"THE SOUTHERNER"

If you want to read a book of genuine merit on the situation in the South, read "The Southerner" published by Doubleday, Page & Co. The real author, not known, assumes the name of Nicholas Worth, who is educated in the best schools of the South and finally does past work at Harvard University. He breaks away from the provincialisms of the South and makes a plea for new ideals in a new South. The author unmasks many of the traditional positions of the South and shows that its fullest growth must be in harmony with broad and humanitarian principles. This is one of the best books of this generation on the questions which agitate the South. Nicholas Worth belongs to that growing class of statesmen, not politicians, that seek a new emancipation of the South. This class of men is destined to control things in this section. The book is fair, sane and readable. It is full of sympathy, pathos and romance. It favors an individual education for all—white and colored. It tells the truth about Negro domination. It shows the unreasonableness and the provincialism which are the fetters of the South. The book claims that the average politician does not represent the wealth, intelligence and social prestige of the South. Many a time the politician seizes the Negro question as a means of getting to the front. There are those who know him unfit for the office sought but if they oppose his propaganda on the Negro question they will be ostracised. The book shows to an advantage the constructive and self-mastered South. It has a living message and should have a cordial reading.

Unburden the Pastor

By the Rev. L. H. Richardson

The pastor in the Methodist Episcopal Church is no little man. He is the hub around which all the Methodist forces whirl, like all of the revolving planets whirl around our great sun. He sometimes sees a good time, but seldom gets to enjoy life as a joyous citizen, for he of all men is a servant of the public. This is, of course in part as it should be, and as a rule the pastor enjoys this busy life of service. While he is the people's public servant he should be esteemed too highly, by the people to be made their vehical, or pack horse upon whose back needless burdens are placed that properly belong on other people's backs. To the pastor's care is trusted many important matters that he must not slight, or he fails. But what about the overburdened pastor? He must kindle the evangelistic fire, bring the fuel, spread the oil, touch the match, furnish the bellows, push up the chunks and keep the blaze going. In some instances he starts the first hymn while the laymen are out of doors cracking jokes. Why not the church take this part of his burden or rather their burden and carry it again. The pastor in a great many places is the unpaid sexton. The church puts up a poor mouth by saying we are not able to hire a sexton—no one comes to do the work the pastor, of course, suffers as the work is not done, so he does it.

The current expense of the church is another great burden, of course he (the pastor) does not pay these bills out of his own pocket—but it too often happens that unless he sees after the debts of his church the church loses its good name. In most places you can't get our trustees to hold their regular meetings—they too often meet on the church campus on Sunday—or a few meet on the highway, maybe two or three, and there they say what must be done. The important papers of the church—such as notes, contracts, deed and etc., should be in the

hands of one of the trustees and placed in a bank for safe keeping—but unless the pastor hunts up these papers they are forever lost. The class leaders in our church as a rule has piled his duties on the pastor, for he only goes to see his members when the District Superintendent comes. If a rainy Sunday comes he may drop by the parsonage and leave his offering—but what about your members my brother. Why not unburden your pastor of real want by doing your duty. The business meetings of the church such as the official board, Sunday School board, and in fact all meetings of business are as a rule too poorly attended. It some times happens that the pastor and a few officers meet and adopt some measure that is not pleasing to those who neglect to come, and when they come in at the next meeting they are ready to kick. Why were you not at the meeting to put in your plea when the plans were adopted?

The singing is some times done by a choir. It too often happens that giddie, worldly persons are to do this work. The committee on church music is afraid to step to the front and do their duty. They should see to it that only the best people get into the church choir, and if anything goes wrong they must righten it and not allow the pastor to become involved. There is a set of people whose living does not warrant their membership who insist in staying in the church. It too often happens that the pastor must bring them to trial, while the devil crawls up some officers' sleeve and sniggers, while the pastor is abused for taking a stand for the right. Why not those in authority in our official ranks see to it that persons of this stripe are brought to justice without hampering the pastor. In conclusion brother layman get you a discipline and subscribe for the SOUTHWESTERN CHRISTIAN ADVOCATE and read these and do your duty.

Waco, Texas.

Liberia---A Study---XXVII

By the Rev. Alexander P. Camphor, D. D., President Central Alabama College, Mason City, Birmingham, Alabama

V. THE NATIVES—SOCIAL LIFE.

Dress.

The dress of the natives consists mostly of a fathom of cloth woven from cotton on their own looms. It is dyed in colors which they make from leaves. This native fabric is thrown about the loins and worn rather loosely. Women wrap their cloth lengthwise, and when the material is simple it covers the body from the breast to the knees. Men wear their garments endwise, one end being fastened around the loins and the other being passed between the feet and fastened also to the loins in front.

Short breeches, called "bamboos," are worn by both male and females of some of the tribes. Women throw a wrapper over the hamboo. The full dress for males is the loin cloth, one or two shirts, a cap or hat, a leather or skin belt, with one or two knives in cases attached. To this is added a large sword suspended from the shoulder. Sometimes a gun and leather pouch containing powder and shot form a part of a native's equipage.

Interior tribes use a spear instead of a gun and dispense with the gun bag. In place of a shirt some wear a large oblong "country" cloth deftly passed under one arm around the body and across the opposite shoulder. Sandals of animal skin, flattened pieces of wood and bark, are worn occasionally by men, mostly to protect diseased feet from pebbles and roots which lie in the path. Bells and jingles of various description are worn by both sexes, also rings for the fingers, ears and toes. Bracelets encircle the arm, wrist and legs.

Full dress for women consist of a roll of fringed heads for the loins. They are placed in double wraps, a lower and an upper one. The "country" cloth, loosely wrapped around the waist, conceals the heads from view. The hair is braided in a high roach and is adorned with a variety of decorations. It is composed either of natural or artificial hair, or a fine fibre of palm leaf. Bracelets, anklets and necklace composed of heads, silver coin and leopard teeth are also added. Sometimes anklets cover the legs completely from the foot to the knee. The head wives

of the paramount chiefs usually wear ornaments which single them out as women above the ordinary. King Kie-ti-Por's head wife wore on her neck unusually large leopard teeth. On her ankles were ornamental bands of some little weight.

After the bath the women anoint themselves with oil. An odorous salve made from softened clay is smeared on the face, neck and limbs. Among the Kroos, in the earlier days, the women delighted in painting their faces, arms and feet in diverse colors with softened clay. It served as ornamentation and a substitute for clothing. The Vays wear wide bands of plaited heads as ornaments for the legs. Native female full dress is cumbersome, and yet this is much admired by the young women. The older women are less vain, and do not burden themselves with so many articles of personal adornment.

The fetish is indispensable; whatever else may be lacking, this must not be. It is worn on the head, around the neck, waist, wrist, and in full view on the breast. Boys are without any clothing at all until they are eight or ten years of age. Girls until fourteen or fifteen are likewise destitute of the native cloth. They wear, however, around their waist, with a strip of cloth two or three inches wide passed between the feet and through the roll of beads behind and before. This strip often dangles low in front and drags the ground behind. Native boys mischievously taunt the little girls by calling their scant attire "monkey tail." When this simple dress, or no dress, is removed by the parent, it is a sign that the young woman's virginity is passed. It is highly improper for it to remain a single day afterwards.

Along the coast, of course, the natives appear more or less decently attired, and it is now a common sight to see them wearing clothing adopted from European garb. In this particular the change has been great among the Kroos. The Mandingo, Gora and Vay also wear ample garb. It is not absolutely settled whether or not there are any tribes the adult members of which habitually go absolutely nude.

In general, even among the most primitive tribes, the women affect some protective garment after they are married. Cotton cloth is growing to be more and

more appreciated by the natives as an article of wearing apparel, and the use of skins has almost entirely ceased.

Shoes are not much in demand, the natives as a general rule preferring to walk along on their bare feet. The men like plenty of ornaments though, and like to wear rings which are made of horn, silver, brass, or any metal or workable material they can get hold of.

The higher caste tribes manufacture cloths, as has been told, and employ them extensively in their own adornment, though in some cases they do not dress except for company. The Mandingo men often go to lengths in their dress, wearing not only a loin cloth, hut breeches, a shirt, and a larger and heavier outside garment of native cloths. They occasionally wear sandals which are made of wood and leather or grass fibre. A cap not unlike the fez tops the costume off, and the effect is not altogether unpleasing. The "gentlemen" among the Mandingoes carry a whipl as a symbol of their rank.

Tattooing

Tattooing extensively prevails among the aboriginal peoples. It is practised among some of the tribes in the "Devil Bush," and is a badge of membership in the native brotherhood. It consists of small incisions in the flesh around the waist in parallel rows and up the back and front of the body. A considerable quantity of blood is expended in the process, and the wound made by the gasbes in the initial stages is highly inflammatory. The operation requires some skill in producing what are considered good designs.

The form the tattoo takes differs with different tribes. It consists of every imaginable figure, ranging from the simplest mark to the most complex and artistic design possible for the human brain to conceive. Stars, circles, triangles, diamonds, et cetera, are favorite figures. The natives are proud of these marks and regard them as decorations. Some Kroo men tattoo their names on the arms of their wives as a mark of identification. Some, as a species of dress, tattoo the arms, legs and breast, and various parts of the body. The fresh cuts are filled with a deep resinous pigment formed from the soot of African turpentine. The artistic forms adopted, with the contrast between the light brown color of some of the natives, and the pigment stain of the tattoo, is interesting.

The Wimar Booses have a tribal tattoo on the sides of the face. One or more inches on both sides from the hair down to the chin are deeply marked and stained, giving them a hideous appearance.

The Kroos possess a tribal mark which is a bold bluish or black line running longitudinally on the forehead and nose. Sometimes the line extends to the tip of the upper lip. There are, likewise, triangular marks in each temple, the vertex of one of the angles pointing to the eyes. The Kroos are known everywhere by these marks.

Many persons adopted the Kroo mark in the early days of the African slave trade to shield themselves against the slave dealer. The Kroos resisted the slave trade and would not labor for a slave dealer who bought Kroomen. Without their labor slave dealers could not work their boats on the African coast. Hence, however athletic the form or beautiful the countenance of male or female, no dealer would purchase one who had the Kroo national tattoo mark upon them.

Today the Kroos are discontinuing the practice as they adopt the civilized modes of life.

The Pesseh, Vay and Gora women, too, like to use the colored earths in the "beautifying" of their bodies, and the men of some of the interior tribes, which are reputed to be of cannibalistic tendencies, use red, white and yellow ochres to paint their bodies in fantastic and hideous designs when they go on the war path or are about to indulge in the native dances.

God's Out-of-Door Message

The searcher, carrying his longing for God into nature, will find opening before his delighted senses manifestations of the Divine character everywhere. Fragrance and form and color will bear him a message and lend an influence toward deepening his desire and strengthening his purpose.

Beginning to realize that the Creator has left his image and his witnesses in nature and in his own soul, he comes to himself by opening heart and mind to the blessed fact that the God for whom he has been searching has been so close as to take him by the hand in the search.—Mary R. Baldwin.

THE CHRISTIAN LIFE

When Shines the Sun

By the Rev. Ralph Welles Keeler

When the sun its weary journey
O'er the earth has safely run,
And the gate-man at the watch-tower
Lifts his voice, "The day is done";
All the wavy, silver cloudlets
That have made the sky so gay,
Lose their soft and radiant beauty,
Melt away to ashen gray.

Then comes night, so dull and dreary,
Life's tired cares come trooping home.
The glad promise of the morning,
Seems a sad, misshapen gnome.
Till the gate-man, ever watching,
Shouts again, "The morning Breaks",
And the toiler, swift arising,
To his task his way now takes.

Far across the new-born heavens,
Float the clouds aglow with fire;
While the gnome seems but a fairy,
Who would play on some sweet lyre.
As the gate-man, in his crooning
To himself, his night now done;
Sings, "The sky, the heart, all labor,
Is fair-hued when shines the sun."

—Brooklyn, N. Y.

The Glory of Bethlehem

By T. H. Darlow, M. A.

The people that walked in darkness have seen a great light.—Isaiah, ix. 2.

(1) From one point of view the Hebrew prophets may be compared to watchmen who are challenged one after another by the old important question: "What of the night?" And their rhythmic, passionate responses out of the darkness are like so many songs before sunrise. The greatest prophets of all celebrate the daybreak most confidently, even while as yet the sky holds hardly a trace of dawn. But their faith becomes an assurance of things hoped for, an evidence of things not seen. They sing of the future as already present. To their spiritual vision

All the distance is white
With the soundless feet of the sun.
Night, with the woes that it wore—
Night is over, and done.

(2) "The people that walked in darkness have seen a great light...." "For unto us a Child is born...." We have grown so familiar with this wonderful passage, whose words are married to Handel's music, that we instinctively read into the prophecy a fuller Christian meaning than perhaps the prophet himself was conscious of. For example, we understand the ascription of the four names to the Messiah as a formal definition of the Divinity of the coming King—whereas, not a few most orthodox interpreters, who hold unreservedly the Catholic doctrine of our Lord's Deity, question how far such a doctrine was present in Isaiah's mind when he penned this ascription to the future Deliver of Israel. Yet it is not only lawful, but natural and inevitable, for Christians to construe these ancient Scriptures which testify concerning Christ, in the light of Him who has fulfilled them all.

(3) "A light hath shined." "A Child is born." The Gospel of Christmas embraces both alike. Indeed these two are blended and combined in the apostle's confession: "It is God that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." The new Testament regards the Illumination as involved in, and resulting from, the Incarnation. The Life was the Light of men. And when we consider the case, we begin to realize how this must needs be, and could not be otherwise. For "light," in a moral and spiritual sense, can only be conveyed in terms of the character of a person in relation to other persons. Good and evil, right and wrong, love and forgiveness have no proper meaning, except as they express ethical relations between persons. So the revelation of Christmas comes to us in the countenance of One

who is Himself the brightness of God's glory and the express image of His Person.

(4) When we try to conceive of the glory of God we are apt to confound its accidents with its essence. We think about the starry heavens and the marvels of the material universe, until we grow so dazzled that we are tempted to worship immensity—just because of its size. But the Lord is not in the star-drift; He is not in the nebula. His angels understand astronomy better than we do. They have sung one long *Te Deum* to their Creator ever since He gave them being. They rest not day or night, crying: "Heaven and earth are full of the majesty of Thy glory." But only once did the angels sing "Glory to God" loud enough for mortals to hear, and that was when they brooded over the cradle of a little Child, born in a stable because there was no room in the inn.

(5) The glory of God is in the face of Jesus Christ. There is a poem by Mrs. Browning which describes a woman pressed and perplexed with hard questionings, until at last she could find no other answer except this: "Look in my face and see." And how does Christ answer our hard questions about the unseen world? How does He remove those gloomy doubts that rise up to daunt us in hours of sorrow and loss and loneliness? He does not give us definitions or explanations. He simply confronts us with Himself. He says: "Look in My face and see: he that hath seen Me, hath seen the Father."

Thou whose birth on earth
Angels sang to men,
While Thy stars made mirth,
Savior at Thy birth,
This day born again;

As this night was bright
With Thy cradle-ray,
Very Light of light,
Turn the wild world's night
To Thy perfect day.

Thou whose Face gives grace
As the sun's doth heat,
Let Thy sun-bright Face
Lighten time and space
Here beneath Thy feet.

Bid our peace increase,
Thou that madest morn;
Bid oppressions cease;
Bid the night be peace;
Bid the day be born.

—In "The Upward Calling."

The Spirit and Confession

It ought to be understood by all Christian people that the Holy Spirit never has a large place in the heart of one who does not confess his sins. This is not a mere theological opinion, nor a based interpretation of Scripture; it is a Bible truth, and of great importance to true Christian life. And it is because this is so, that I present it for the benefit of those readers who may be holding wrong views on the subject. Confession of personal sin is a prime condition of one's receiving a fullness of the Spirit. It is very doubtful that the Spirit abides in one who will not confess his sins. He abides only in those who have a humble and contrite heart. Contrition for sin is a requirement of God. One must bow himself before the high and holy God, acknowledging his sins, and craving Divine pardon. Thus humbled before God, the believer receives the gift of the Spirit. The Bible says that the Spirit dwells in a contrite heart, but it does not say that He abides in one who will not humble himself in confession before God. The very fact that one will not confess his sins is an evidence that he is not humble. He may say much in favor of humanity, but that does not count for anything. Denial or guilt is always an evidence of pride and self sufficiency. Ever since the moral fall of man, there has been a universal and strong inclination in people to justify their wrong-doing. Personal confession is very distasteful to them. They put the blame upon others, or else make weak and unwarranted excuses in their own favor. But no Christian can afford to do this. He wrongs his own soul when he refuses to honor God by confessing to Him every sin of omission. Neglect of duty is a sin. What Christian performs every duty which he owes to both God and man? Not one. Notice, further, that the presence of the Holy Spirit in one's heart induces him to confess sin. The spirit makes one sensible of his need of confession. The more that one has of the Spirit, the more readily and freely he confesses his sins and errors. If you would have power with God, humbly confess your sins to Him.

C. H. WEATHERBE.

"The Father's Home"

I do not think you will ever find our Lord speaking of this earth as a barren wilderness. It was all too rich and wonderful for that—too full of the glowing presence of His Father. This earth was part of the dwelling-place of God—it was one of the mansions of the Father's home—it was the outer chamber of the glorious palace, whose throne-room is where the angels are. Yes, in our Father's house are many mansions, for wherever there is existence there is God. And one mansion, where they need no candle, is only opened by the key of death. But another is here, and its ceiling is the sky, and its carpeting is the herbage of the meadows, and its pictures are the mountains and the moorlands, and the lamp that brightens its darkness is the sun.

In such a thought as that, is there not an easing of the weight of death?? It is all one house—it is all the Father's home—and we and the dead but dwell in different rooms. Not into any far country do we travel in the awful moment when this life is done—not through a shadowy and undiscovered land has the soul to journey that it may be with God—it is only a passing from one room to the other; a step through the veil into a brighter chamber—there is no facing of the storm or of the night, for we never are beyond our Father's roof. I can understand a country child being afraid when it is sent out in the darkness on some errand! for it goes out alone into the night, and the road is lonely, and every shadow awesome. But when a child is called into the dining room that it may be with its father and its mother; when it leaves the schoolroom with its weary tasks, and goes to the room where its father and mother are—that moment, if childhood and fatherhood be real, is one of the brightest moments of its day. In our Father's house are many rooms, and death is but the leaving of the schoolroom. Not on some perilous journey are we sent, out of the home, into the stormy night. 'Tis but a step, and lo! another room—brighter and larger than the one we left—for our task is over, and our schooldays done, and we shall be glad with God forevermore.—The Rev. George H. Morrison.

The Last Judgment

International Sunday School Lesson for October 16, 1910

(Matt. 25: 31-46.)

GOLDEN TEXT: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—(Matt. 25: 40.)

TIME: Tuesday, April 4, A. D. 30.

PLACE: On the Mount of Olives.

DAILY HOME READINGS

M. Matt. 25: 31-46;—Tu. Ezek. 18: 25-32;—W. Rom. 2: 3-16;—Th. Rev. 6: 9-17;—F. John 5: 19-30;—S. Rev. 20: 11-21, 24;—Su. Heb. 4: 1-13.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

No service however small can fail of its proper reward. This is a Divine law. And this because God sees in that service a desire to do good. Therefore all men should look to the end, for the day will surely come when they shall be judged, not by the positions they have held nor the wealth they controlled, but by what they have done. That day will reveal to all men the true character of their lives, and the full extent to which they were opposed to or in harmony with the will of God as declared to men in Christ Jesus the Lord.

Our Golden Text is the commendation that shall be bestowed upon the righteous in the day of judgment. Then will the believer in Christ find that nothing has been overlooked, nothing has been forgotten. His ministrations however trivial and though bestowed upon objects comparatively inconsiderable, have been remembered. Every earnest prayer, every faithful prayer, every struggle for self-mastery, every effort, however feeble, to glorify God and to benefit man, "will then be seen" to have borne its proper fruit. Believers will then realize that "without thought of personal reward, without a calculation of merit, under the promptings of the Saviour's love, they had carried out His spirit in ministering to others. To act in all things from love to Christ denotes that vital union which qualifies the participant for the felicity of heaven.

Our lesson to-day is a very important one and needs be studied with great care. It is a very clear and distinct picture of the judgment day. That there is a day of judgment is a fact and against this day all men need to prepare. That day will determine the destiny of all men. Those who have lived for and in Christ shall be made welcome to the habitations of bliss beyond the skies; while those who have refused to love and serve Him shall be cast into outer darkness. Not what we were, but what we have been shall be the standard or rule that shall determine our everlasting fate.

Light on the Text.

31. *When the Son of man shall come.* A prophecy rather than a parable is here given us. In all of the references to the judgment contained in the Scriptures it is noticeable that the Son, rather than the Father, "who is the visible judge." His glory. His personal glory. *All the baby angels.* Spiritual beings who delighted in His service. *The throne of his glory.* "The glory of his judicial authority."

32. *Before him shall be gathered all nations.* "The phrase is equivalent to the whole human race. Not only those who shall be alive at his coming, but all who have ever lived are embraced within the scope of the Saviour's conception."—(Morrison). *Shall separate them one from another.* When the judgment comes all nations shall appear without regard to spiritual condition. This will necessitate a separation of the good from the bad. *As a shepherd divideth his sheep from the goats.* The sheep and the goats fed together in the same field. At evening time the shepherd brought the flock home, and separated them into two parts, putting the goats by themselves, and the sheep by themselves.

33. *And he shall set the sheep.* Those who have lived for and followed Christ while in the flesh. *On his right hand.* The place of honor and favor. *The goats.* Those who refused to love and serve Jesus. *On the left.* In this instance the place of dishonor and rejection.

34. *Then shall the King.* The separation of the righteous from the unrighteous having taken place,

the King, who is, shall then proceed to address them. *Come, ye blessed of my Father.* "Draw near, my Father's blessed ones." *Inherit.* You have not purchased what I am about to bestow upon you, but have rather inherited it. You did this by becoming children of God, and therefore heirs of God. *The kingdom.* The kingdom of heaven. *Prepared for you from the foundation of the world.* Thus fulfilling the original plan and purpose of God in the conception and creation of man.

35-36. *For.* Because, or the reason why they have thus been made welcome to the joys of the glory land. *I was ahungered and ye gave me meat,* etc. Not that they had done this unto Him in persons, but to those who represented Him. "Works of mercy and of love are the testimonies in their favor, that the faith and the spirit of Christ have dwelt in their hearts. All they have done has been done in his name and for him."

37. *Then shall the righteous answer him.* Having, apparently, forgotten the many ministries of love and helpfulness performed by them, they naturally ask, *Lord when saw we thee ahungered,* etc. This unconsciousness of past acts prove their sincerity. They had no recollection of having performed such deeds as would entitle them to such a glorious reward.

40. *Inasmuch.* Because ye have done these things unto one of the least of my brethren. Have ministered in any of these ways unto the humblest of my disciples. *Ye have done it unto me.* The poor and outcast, friendless and helpless man, unto

whom you gave a meal, a drink of water, a garment, or lodging, represented me. "The only visible expression of our love to him is through them. What a privilege this is to show our love to our Master. Hence it enriches our life if we keep in mind that we are not only helping the needy, but expressing our love to our Master."

41. *Then shall he say.* Having welcomed the righteous, and having given His reasons therefor He now proceeds to address them on the left hand, and says unto them *depart from me.* Take yourselves from my presence. *Ye cursed.* "Through their own fault penetrated by the curse of God." *Into everlasting fire.* Hardly literal fire, though that is possible. Rather does it mean everlasting remorse of conscience and sorrows from which there can be no escape. *Prepared for the devil and his angels.* Thus hell was not prepared for men but for devils. Having rejected God it is but right that they should be sent to dwell with those who before them had done likewise.

42. *For.* The reasons for their rejections are now given. These were that they had done just the opposite of those unto whom He had given the right to sit on His right hand. They had lived for themselves rather than for Him and others. Selfishness characterized their every motive and act. They saw in no one, however poor, needy, or distressed, an object deserving their consideration and charity. Therefore they saw not the Christ, and *inasmuch as they did it not to one of the least of these,* they did it not to Him.

46. *And these shall go away.* The wicked. *Into everlasting punishment.* Punishment without end. Thus there is no possibility of repentance and salvation beyond the grave. Man fixes his everlasting destiny here. *The righteous.* The faithful and favored of God. *Into life eternal.* Joys and bliss without end.

Charleston, S. C.

The Young People's Missionary Uprising

The Epworth League Devotional Meeting Topic for October 16, 1910

(1 Co. 3: 9.)

(Mission Study Rally Day.)

BY BURTON E. ST. JOHN, TIENTSIN, CHINA.

The Scripture Explained.

1. *Cor. 3: 9.* For we are God's fellow workers. Ye are God's husbandry, God's building. Paul, in writing this verse to the Corinthians, was trying to present to them two ideas. The one was that God alone, and not man, should be glorified in the kingdom's upbuilding, and the other was the three elements of a full-rounded Christian experience. These three elements are: First, "God's fellow worker," which is the experience of activity; second, "God's husbandry," or as we might put it, "God's cultivated fields," which represents the experience of fruit bearing; third, "God's building," which is the experience of being passively the result of God's work. This, I think, was the secondary teaching which Paul had in the statement which he made.

His primary idea was, perhaps, less important to us. We glean it from the context. This sentence is made a part of Paul's argument to show that honor is due God alone for whatever of results there are in work for the kingdom of God. He wanted the Corinthians to realize that no leader should receive the honor which is due alone to God, and that whatever may have been accomplished by Paul or by any other one who had been preaching the gospel to them was due to God, and to God alone. If we read the verse, putting the emphasis on the word "God," we will see at once this first meaning which Paul doubtless has. This is the reason he chose the personal pronoun. In the first clause he uses "we." It is the editorial "we," meaning himself and, perhaps, including Apollos. These two had been instrumental in building up the Corinthian church. It is to be made perfectly clear that the leaders are not men only. They are fellow workers with God. The results which have come in the development of the church are the results due to the fact that the church is God's husbandry, not Paul's, nor Apollos's, but God's. The completed life and character also are not the work of these

human leaders. They, the Corinthian Christians, are not Paul's building nor Apollos's building, but God's building.

During the week previous to this meeting let several of the young people who have been in mission study courses prepare a brief statement of what they have learned from their mission study.

1. In regard to the men whom God has used largely in the development of missionary work.

2. In regard to the fruitful lives of Christians in some of the mission lands.

3. In regard to the development of strong Christian character in some of those native Christians.

Almost any of the courses of study will yield instances on these three points, either from the foreign mission field or from the home mission field. Let this be followed by testimonies on the part of those who have been in mission study classes, telling in a sentence what advantage each has gotten by the study of missions.

Let the seasons of prayer be directed under the following topics:

1. That the leaders in the missionary work at home and the missionaries at work on the field may find God's plan constantly; and may be empowered to work out that plan.

Having found God's plan, that they may adapt their work to this plan so that there may be abundant results.

That not only those who are laboring for the development of missionary interest at home or abroad may see abundant results, but that these results and these interests at home may be permanent and not temporary.

The following hymns will be especially appropriate for this meeting:

"Go Labor On, Spend and Be Spent." Hymn 399, in the Methodist Hymnal.

"Lord, Speak to Me, that I May Speak." Hymn 410, Methodist Hymnal.

"For All the Saints Who from Their Labors Rest." Hymn 430, verser, 5-8, Methodist Hymnal. —From "Notes on the Epworth League Devotional Meeting Topics."

Recent District Meetings

INDIANA DISTRICT

The ninth session of the Women's Home Missionary Society was held in the Rose Hill Baptist Church, Jeffersonville, Ind., August 11-15. The district president, Mrs. Carrie Ross, opened the session with twenty-five delegates present. The reports showed an increase in the number of auxiliaries, there now being twelve auxiliaries, one Queen Esther and one Mothers' Jewels. Our ex-conference president, Mrs. J. T. Leggett, was present and favored us with some encouraging remarks. The anniversary celebration was held Friday afternoon. Mrs. J. L. Franklin, of Jeffersonville, gave the welcome address, and the response was made by Mrs. T. L. Jackson, of Chicago. Miss Carrie Ross, of Indianapolis, made the principal address of the afternoon, at which time she also brought us greetings from the national meeting at Los Angeles, Cal. Mrs. W. C. Stovall, of Louisville, gave an encouraging report of Young People's work. The reports were all encouraging, and Evansville auxiliary led the district financially, having raised for all purposes this year \$471.88. The session closed Saturday morning with the election of Mrs. Carrie Ross district president, Mrs. Della Griffin corresponding secretary, and Mrs. Lizzie Fletcher treasurer. Among the visitors were the Rev. B. F. Smith, of Terre Haute, who read an excellent paper on "The Policies of Our Great Men." The next session will be held in Scott's Chapel, Chicago, Ill.—Mrs. D. E. Skelton.

OHIO DISTRICT

The District Conference convened at Mt. Zion Church, Walnut Hills Center, Ohio, August 17th. Devotional services conducted by the Rev. J. H. Payne of Toledo, assisted by the Rev. C. H. McDonald of Troy. The Rev. Dr. E. A. White, District Superintendent, called the conference to order. The statistical session showed marked improvement along all lines; special mention was made relative to the new five-room parsonage at Stubenville, O., which has just been completed by the Rev. E. W. Kinchen. This has been a great building and debt-paying year for the Ohio District. Rev. W. J. White, of Hawthorne Street Church, Columbus, was elected secretary and Rev. C. H. McDonald of Troy assistant. Literary programs far surpassed the expectations of the program committee. Rev. Dr. M. C. B. Mason delivered an inspiring address to an appreciative audience on the importance of "Educating the Masses." Interesting papers were read by delegates and pastors. The Rev. Dr. Walker, District Superintendent of the African Methodist Episcopal Church, gave a timely address relative to the great work being done by the Methodist Episcopal Church. The Rev. D. E. Skelton, the hustling Superintendent of the Indiana District, brought greetings from his District; also Revs. J. S. Bailey of the Maysville District, and J. W. Robinson of the Louisville District, whose greetings were inspiring. Dr. Leonard, pastor of the First Methodist Episcopal Church, Walnut Hills, delivered an instructive address on the "Attitude of the Catholic Church in Rome to the American Methodist Church in Rome." The Maysville and Ohio Districts had a Union Outing at Burnett Woods on Thursday which was delightfully enjoyed by at least a thousand persons. On Friday evening Dr. E. W. S. Hammond, pastor of the Ninth Street Methodist Episcopal Church, Covington, formerly Dean of Theology of Walden University, delivered his famous address, "Ezekiel's Wheel," to a crowded house. Bishop Walden was present and delivered a short address to the ladies of the Woman's Home Missionary Society. Rev. Dr. Courtney, pastor of Springfield Church, received a beautiful vase as a token from the Ohio District Woman's Home Missionary Society for having through his auxiliary raised the most money for the society during the year. Mrs. E. A. White extended a cordial invitation to the pastors, delegates and visitors to her most beautiful residence, which was graciously accepted by more than a hundred persons. Refreshments were served. At the Sunday services the Rev. Joseph E. Burton, pastor of Fifth Street Church, Martin's Ferry, preached at 11 o'clock at Mt. Zion Church, Walnut Hills, from Heb. 4:1: the "Divine Promise;" at 3 p. m. Dr. G. A. Sissle of Cory Chapel, Cleveland; at 8 p. m. Rev. J. H. Love of Batavia; at Park street, 11 a. m. Rev. C. C. Alexander; at 8 p. m.,

Rev. J. E. Burton of Martin's Ferry. Allen's Temple African Methodist Episcopal Church, 11 a. m., Rev. G. A. Sissie. This is the last District Conference that will be held by the Rev. E. A. White, our most energetic and much beloved brother. The District has made great progress under his leadership. We are proud to say that he holds a place of high esteem in the hearts of the brethren of the District.

J. E. BURTON.

LOUISVILLE DISTRICT

The District Woman's Home Mission Society, Mrs. C. L. Vaughn, president, held a business session August 9 at 4 p. m. in Leitchfield, Ky., and rendered a literary program in the evening, Wednesday. The District Conference proper convened with Dr. J. W. Robinson, District Superintendent, presiding, who, assisted by the ministers present, administered Holy Communion. The District Superintendent made a very excellent report of his work on the District, showing improvement along many lines in the work and ability, courage and fidelity upon his part. The pastors' reports showed some advancement in benevolent collections and additions to the membership of the church throughout the district. The Sunday School Institute and Epworth League rendered very excellent programs during the afternoons. Miss Leona Hocker, of Owensboro, Ky., presided at the Sunday School Institute, and Mrs. Sessna Dansy of Taylor Mines, Ky., presided at the Epworth League sessions. Distinguished visitors, the Rev. E. A. White, D. D., Superintendent of the Ohio District, Rev. P. T. Gorham, Superintendent of Lexington District, Dr. William Jones, of the Sunday School Board, special agent for Kentucky; Dr. I. L. Thomas of the Board of Home Missions and Church Extension, delivered stirring addresses. Greetings exchanged with the Indiana District Conference then in session. Missionary sermon preached by the writer. Conference Claimants sermon by Rev. S. G. Turner. Local Preachers' Sermon by Rev. C. C. Brown. Mrs. J. W. Robinson, the estimable wife of our District Superintendent, rendered helpful service throughout the session; the solos sung by her will ever ring in the hearts of those who were blessed to be present; also Mrs. W. L. Noel, Mrs. G. W. Thomas, Miss May L. Woolfolk, Miss Emma B. Kay, Miss Leona Hocker, Miss Eva Brown, Mrs. Eva Eldson rendered excellent solos during the session. The sessions were largely attended by the best white people of the town, many of whom spoke in glowing terms of the Conference and the delegation. Sunday the people came from all parts of the country. Sermons were preached by Revs. F. D. Breckenridge, G. W. Harris and the writer. The Conference was held in the beautiful new Church erected since the adjournment of our annual conference in April. The pastor, Rev. W. L. Neel, his excellent wife, and loyal membership deserve much praise for their untiring labors and great sacrifice in accomplishing this work. The entertainment was all that could be desired, hospitable and pleasant. The District Superintendent used a part of the devotional hour each morning in addressing the Conference on the Bible and kindred subjects, which were very helpful, and also instructive. Resolutions concerning the four great conventions to be held in 1911 were adopted, also resolutions of thanks to the good people of Leitchfield for their kindness and hospitality. This has been dated as among the best District Conferences ever held on the Louisville District, and the pastors with the District Superintendent, resolve that this shall be the banner year for the District. The very able District Superintendent is laboring to increase the number of appointments on the District by establishing missions in the important towns in the District where we have no work. The field is productive and the outlook is encouraging. At the close of the Conference local preachers were appointed to these places to see what might be done for the extension of our borders. Some of those appointed have already reported success in their efforts. New Churches are now being erected at Owensboro, Ky., and Coke Methodist Episcopal Church, Louisville, Ky., under the pastorate of Revs. S. G. Turner and J. H. Ross, each of which will be a credit to our Methodism when completed. Others will be heard from later. The District Superintendent delivered a stirring

and persuasive address on the worth of the paper to each member of the District, and requested that all local preachers and Church officers subscribe. We have already begun a movement to purchase a District parsonage for the Louisville District, and an excellent committee is now looking for suitable property in the City of Louisville for this purpose.

J. H. ROSS.

ATLANTA DISTRICT

The District Conference, Epworth League and Sunday School Convention convened in Harris Methodist Episcopal Church, Palmetto, Ga., with the Rev. C. L. Johnson, District Superintendent, in the chair. Opening exercises conducted by the Rev. R. P. Melton, one of the most highly respected fathers of the Conference. Th Rev. N. J. Crolley was elected secretary, Revs. H. E. Burns and W. B. Wood, assistants; Rev. H. W. B. Wilson reporter for the Southwestern. The morning session was given to conference work and the afternoon to convention work. Wednesday morning Rev. C. L. Johnson read his report as District Superintendent, which showed marked progress along all lines. The reports of pastors indicated advancement in all departments of Church work. All other reports were in keeping with the high order of things in this District. The Conference and convention passed resolutions commending the report of Rev. J. A. Rush of the Central Avenue Church, Atlanta, which set forth the plan of the proposed \$40,000 Institutional Church to be built upon the site of the old church. A resolution was passed endorsing the four great conventions that were being planned by Dr. I. G. Penn and others. The Revs. S. B. Buford, J. Griffin and J. Crolley; Drs. P. H. Travis, J. P. Wragg, J. G. Penn and G. W. Arnold were present as visitors. The annual sermon was preached by the writer. Glorious, spirit-filled sermons were preached by L. H. King, W. B. Ward, W. Sagers, A. J. Wilson, E. C. W. Cox and C. L. Johnson. Many of the older brethren expressed themselves as believing this to be the best Conference in the history of the District. Too much cannot be said commending the Rev. W. C. Bryant and his good people for their hospitality. The next session meets at Lutherville.

H. W. B. WILSON.

PALESTINE DISTRICT

The annual session of the District Conference, Sunday School and Epworth League Convention met at Butler, Texas, August 9-14, the Rev. M. Q. A. Fuller in the chair. There were many pastors and delegates as well as visitors present, and the Conference was enthusiastic and interesting. The intellectual and spiritual feeling was great. The following persons preached and lectured: the Revs. H. R. Smith, Palestine, Texas; sermon by G. Baber, Mississippi; C. Davenport; Ed Blacknell, H. Thomas, Madisonville; G. Carter, Leona; G. W. Gill, J. P. Patrick, Bryan, Texas; S. S. Frazier, Bryan, and Dr. M. W. Dogan of Wiley University, who completely captivated his audience with a timely lecture. The Revs. F. R. Morten, A. L. Gabriel, S. S. Frazier and C. Davenport conducted Pentecostal services. The Wiley Anniversary was much appreciated and every one manifested great interest in the same. \$344.90 was raised for the school. Wiley is dear to all who know of its educational and moral value. We highly honor Dr. Dogan and his able teachers. Many resolutions were made, as were also many remarks touching the merciless killing of a large number of Negroes in Anderson County. The following resolution was offered by Dr. M. W. Dogan, of Wiley University, and adopted:

S. S. FRAZIER.

ST. JOSEPH DISTRICT

The District Conference convened for its seventeenth session in the White Oak Street Church, Independence, Mo., August 17-21, Rev. A. H. Higgs, D. D., District Superintendent, presiding. E. P. Selger was elected secretary and Miss Beulah Rives assistant. The Rev. H. R. Pinckney preached the annual sermon. The afternoon session of each day was occupied by the rendition of a highly instructive literary program. The discussion of papers and subjects was interesting and profitable to all. Cordial conference greetings were sent to and received from the Sedalia and the St. Louis District Conferences in sessions. Reports from pastors and delegates made a creditable showing. The Revs. H. R.

(Continued on Page Ten.)

"Southwestern Self-Support League"—A Forward Movement

Next week we give Results of various Southwestern Day Endeavors. Below are found the names of more than Five Hundred working pastors. Next week the results of these labors will begin to be made known. There are possibly Five Hundred pastors who are working but desire that their names be published in the column of Results. Now let every pastor in our Methodism do something for the SOUTHWESTERN.

ATLANTA CONFERENCE

PASTOR.	DISTRICT.	DATE.
W. E. Quillian—Gainesville		Oct. 9
J. A. Rush—Atlanta		Oct. 9
B. G. Burks—Atlanta		Oct. 16
W. C. Bryant—Atlanta		Oct. 16
E. A. Allison—Gainesville		Oct. 16
J. M. Daniel—Atlanta		Oct. 23
S. B. Beauford—Atlanta		Oct. 23
H. E. Burns—Atlanta		Oct. 30
J. H. Brandon—Gainesville		Oct. 30
E. H. Oliver—Atlanta		Oct. 30
B. A. Johnson—Gainesville		Oct. 30
W. T. Brantley—Rome		Nov. 27
E. D. Petty—Rome		Nov. 13
G. W. Lamar—		Nov. —
J. C. Stacy—Atlanta		—

CENTRAL ALABAMA CONFERENCE

James W. Wharton—Marion		—
H. N. Brown—Mobile		—
S. D. Davis—Marion		Oct. 16
Israel Townsend—Birmingham		Oct. 16
J. A. Curry—		—
William Jones—Huntsville		—
William Jones—Huntsville		Oct. 23
S. J. Jordan—Anniston		—
R. M. Davis—Opelika		Oct. 2
W. H. Nelson—Birmingham		Oct. 30
J. H. Bynum—Anniston		Oct. 30
W. T. Trammell—Birmingham		Oct. 30
B. S. Kirk—Marion		Oct. 30
E. Green—Huntsville		—
W. E. Smith—Opelika		Oct. 23
J. J. Harrison—Opelika		Oct. 16
J. C. Sammons—Anniston		—
J. G. Williams—Huntsville		Nov. 6
W. H. Jordan—Marion		Oct. 30
J. W. Landrum—Montgomery		Oct. 9
F. E. Wynn—Anniston		Oct. 16-30
E. L. Gary—Huntsville		Oct. 16
G. W. Reeves—Montgomery		Oct. 30
J. W. Smith—Montgomery		—
N. J. Adams—Montgomery		—
Jatt Ellis—Montgomery		—
A. G. Glenn—Marion		Oct. 16
R. R. Williams—Opelika		Oct. 30
F. J. Brown—Anniston		Oct. 16
O. Nelson—Montgomery		Oct. 30
G. W. Lewis—Montgomery		Oct. 16
P. P. Wright—Huntsville		Oct. 16
Wm. Perry—Anniston		Oct. 30
Cain Rogers—Montgomery		—
J. T. M. Willis—Birmingham		Oct. 23
J. C. Chuman—Montgomery		Oct. 23
G. W. Mann—Birmingham		Oct. 2

CENTRAL MISSOURI CONFERENCE

R. Davis—St. Joseph		Oct. 9
L. Woolrich—St. Joseph		Oct. 9
S. P. Johnson—St. Louis		Oct. 16
J. D. Evans—Mexico		Oct. 23
D. J. Mitchell—St. Joseph		Oct. 23
J. Will Jackson—Sedalia		—
H. T. Gibson		—
B. F. Abbott—St. Louis		Oct. 23
J. D. Evans—Mexico		Oct. 23
B. F. Bateman—Sedalia		Oct. 30
T. H. Lockwood—St. Joseph		Oct. 30
W. H. Wheeler—Mexico		Oct. 30
A. J. Williams—Sedalia		Oct. 30
H. T. Reeves		Nov. 6
E. A. Graham—St. Louis		Nov. 27

DELAWARE CONFERENCE

C. W. Pullett—Centreville		Oct. 2
N. W. Moore—Wilmington		—
J. H. Nutter—Philadelphia		Oct. 9
J. H. Blake—Philadelphia		Oct. 9
I. D. Pitts—Centreville		Oct. 16
E. E. Rogers—Salsbury		Oct. 16
G. B. Coleman—Cambridge		Oct. —
J. W. Cook—Cambridge		Oct. 25

EAST TENNESSEE CONFERENCE

J. M. Watson—Pulaski		Sept. 25-Oct. 9
W. E. Mitchell—Welch		Oct. 2
Owen Hypsher—Knoxville		Oct. 9
Charles H. Hurd—Pulaski		Oct. 30
W. R. Marbury—Knoxville		Nov. 13

FLORIDA CONFERENCE

A. R. Rutledge—Ocala		Oct. 23
F. M. Spicer—Ocala		Oct. 30
J. E. A. Keeler—Gainesville		Oct. 23
O. F. Niblack—Gainesville		Oct. 23
Albert Emanuel—South Florida Mission		Nov. 20
S. A. Huger—South Florida Mission		Oct. 30

LEXINGTON CONFERENCE

G. W. Zeigler—Ohio		Nov. 13
J. E. Wood—Ohio		Oct. 9-16
Jno. W. White—Ohio		Oct. 23

PASTOR.	DISTRICT.	DATE.
Chas. M. Lee—Ohio		Oct. 23
J. T. Legget—Indiana		Oct. 30
W. W. Locke—Maysville		Oct. 16
E. L. Gilliam—Ohio		Oct. 16
H. A. Foreman—Indiana		Oct. 16
Wm. J. White—Ohio		Nov. 27
George A. Sissle—Ohio		Oct. 23
John B. Redmond—Ohio		Oct. 23
J. E. Burton—Ohio		Oct. 23
Joseph Courtney—Ohio		Oct. 16
T. S. Ferguson—Ohio		Oct. 22
E. W. Kinchen—Ohio		Oct. 16
E. A. White, D. S.—Ohio		Oct. 16
John W. Robinson, D. S.—Louisville		—
G. W. Harris—Louisville		Oct. 16
F. P. Robinson—Indiana		Oct. 2
W. Singleton—Indiana		Oct. 2
Joel C. Carson—Indiana		Oct. 2
James Allen—Indiana		Oct. 9
A. R. Fletcher—Maysville		Oct. 16
E. O. W. Simmons—Maysville		Oct. 23
W. A. Hinton—Maysville		Oct. 30
P. T. Gorham, D. S.—Lexington		—
I. F. White—Indiana		Oct. 30

LINCOLN CONFERENCE

G. E. Traner—Topeka		—
W. McDonald—Topeka		Oct. 30
C. A. Wallace—Topeka		Nov. 13
B. J. Donnell—Topeka		—
W. Brown—Muscogee		Nov. 13
J. W. Brown—Guthrie		Oct. 2
E. M. Madden—Guthrie		Oct. 23
D. Bruce—Topeka		Oct. 30
A. F. Lane—Muskogee		Oct. 16
A. Faulkner—Topeka		—
T. R. Wamble—Muskogee		—

LITTLE ROCK CONFERENCE

J. H. Hines—Pine Bluff		Oct. 30
A. T. Stephens—Fort Smith		Oct. 23
J. L. Wilson—Little Rock		Oct. 16
C. A. Taylor—Fort Smith		Oct. 16
W. S. Sherill—Pine Bluff		Oct. 23
J. A. Swift—Pine Bluff		—
P. H. Meyers—Fort Smith		Oct. 16
Wm. B. Smith—Fort Smith		Oct. 16
C. S. Curtis—Little Rock		Oct. 16
Wm. McIntosh		Oct. 30
J. H. Hatchett—Little Rock		Oct. 16
S. McDonald—Little Rock		Oct. 23
A. R. Ray—Little Rock		Oct. 16
W. J. Donaldson—Little Rock		Sept. 25
S. J. Brown—Forrest City		Oct. 2
B. F. Young—Forrest City		Oct. 2
J. T. Hawkins—Forrest City		Oct. 30
D. H. E. Harris—Fort Smith		Oct. 31
Charles H. Royston—Pine Bluff		—
J. W. Williams—Pine Bluff		Oct. 2
C. H. Morrell—Clow		Oct. 9
Lee Nelson—Clow		Nov. —
Phillip Owens—Clow		—
G. W. Thompson—Clow		Oct. 30

LOUISIANA CONFERENCE

A. J. Procter—Alexandria		—
M. P. Franklin—Alexandria		Oct. 23
R. C. Worsham—North New Orleans		Oct. 30
J. A. Lindsay—North New Orleans		Oct. 16
T. A. Bailey—Monroe		Nov. 27
D. H. Young—Shreveport		Oct. 16
E. J. Harrison—Baton Rouge		Oct. 16
C. L. Angum—Baton Rouge		Oct. 16
J. H. Rylander—Baton Rouge		Oct. 23
J. L. Augustus—Baton Rouge		Oct. 16
S. M. Haynes—Lake Charles		Oct. 30
M. L. Baldwin—Lake Charles		Oct. 30
C. O. Pardo—Lake Charles		Nov. 27
D. Harrison—Lake Charles		Oct. 23
James S. Weaver—Lake Charles		Oct. 9
E. Baptiste—North New Orleans		—
J. A. Vincent—Shreveport		—
S. Carroll—Alexandria		—
T. A. Brown—North New Orleans		—
H. B. F. Charles—Shreveport		Oct. 23
James E. Harrison—Shreveport		Oct. 16
J. D. McCain—Alexandria		Oct. 23
A. J. Smith—Lake Charles		Nov. 6
D. M. Seals—Lake Charles		Oct. 9
J. W. Turner—Lake Charles		Oct. 23
A. W. Golns—North New Orleans		Oct. 23
B. R. Jackson—North New Orleans		Oct. 30
T. B. Cooper—North New Orleans		Oct. 16
D. R. Williams—North New Orleans		Oct. 30
Pierre Landry—North New Orleans		Oct. 16
R. F. Long—North Carolina		—
H. C. Armston—North Carolina		—
S. Mitchell—Alexandria		Oct. 23
A. B. Venable—Alexandria		Oct. 23
D. A. Landry—Alexandria		Oct. 16
John H. Wise—South New Orleans		Oct. 16
J. A. Landry—South New Orleans		Oct. 9
I. C. Daugherty—Baton Rouge		Oct. 23

PASTOR.	DISTRICT.	DATE.
G. W. Oglivie—Shreveport		Oct. 2
E. B. Richards—Lake Charles		Oct. 2
T. A. Jackson—Lake Charles		Oct. 9
J. B. Johnson—Lake Charles		Oct. 23
Norman Ford—Lake Charles		Oct. 16
S. M. G. Taylor—Lake Charles		Oct. 16
T. A. Hampton—Alexandria		Oct. 9
L. L. Green—Alexandria		Oct. 23
J. C. Brown—Alexandria		Oct. 23
C. D. C. Bryan—Alexandria		Oct. 23
F. M. Lashington—Alexandria		Oct. 23
B. F. Branch—Alexandria		Oct. 23
D. G. Taylor—Alexandria		Oct. 16
S. A. Davis—Alexandria		Oct. 16
J. E. Rolax—Baton Rouge		Oct. 23
J. H. Thompson—Baton Rouge		Oct. 23
N. McNeal—Baton Rouge		Oct. 9
J. A. Barnes—Baton Rouge		Oct. 23
J. D. H. Frazier—Baton Rouge		Oct. 23
H. Daniels, D. S.—Baton Rouge		—
J. D. Banks—Baton Rouge		—
W. L. Amos—Baton Rouge		Oct. 30
J. O. Brown—Monroe		Oct. 16
H. C. Wilson—Monroe		—
S. McGruder—Monroe		Oct. 9
E. D. Powell—Monroe		Nov. 20
G. W. Banks—Monroe		Oct. 30
W. J. M. Price—North New Orleans		—
C. E. Bradford—North New Orleans		Oct. 23
D. J. Price—North New Orleans		Oct. 30
Charles C. Landry—North New Orleans		Oct. 30
P. W. Clark—North New Orleans		Oct. 9
F. T. Chlenn—North New Orleans		Sept. 25
I. B. Henderson—North New Orleans		Oct. 23
N. R. Randolph—Shreveport		Oct. 9
F. R. Butler—Shreveport		Oct. 9
P. C. Colton—South New Orleans		—
A. B. Harris—South New Orleans		Oct. 30
D. S. Sloan—South New Orleans		Oct. 23
O. J. Harvey—South New Orleans		Oct. 9
A. C. Mitchell—South New Orleans		Oct. 16
T. F. Robinson—South New Orleans		Oct. 9
Thomas W. Williams—South New Orleans		Oct. 30
T. P. Norris—South New Orleans		Oct. 23
H. A. Sorrell—South New Orleans		Oct. 23
W. A. Hilton—South New Orleans		Nov. 20
W. R. Butler—South New Orleans		—

MISSISSIPPI CONFERENCE

M. White—Brookhaven		Oct. 9
A. M. Quinn—Vicksburg		Oct. 30
J. C. Hibbler—Vicksburg		Nov. 13
R. P. Threlkeld—Jackson		Oct. 23
S. Jossell—Gulfport		—
W. L. Marshall—Brookhaven		—
G. W. Washington—Gulfport		—
North Carolina Conference—		—
S. J. Hayden—Wilmington		Oct. 16
R. L. Carpenter—Gulfport		Oct. 23
M. R. Walker—Gulfport		Oct. 16
James Robinson—Gulfport		Oct. 16
Hardy Clay—Brookhaven		Oct. 16
William Payne—Brookhaven		Oct. 23
Kelley Roberts—Meridian		Oct. 9
William McMorris—Meridian		Oct. 16
N. E. Goodloe—Meridian		Dec. 4
I. C. Rucker—Jackson		Oct. 23
R. B. Anderson—Jackson		Oct. 30
W. L. Lamb—Jackson		Oct. 30
S. A. Cowan—Vicksburg		Oct. 23
J. J. Young—Gulfport		Nov. 27
F. P. Thomas—Vicksburg		Oct. 16
L. Speed—Vicksburg		Oct. 23
C. H. Johnson—Vicksburg		Sept. 25
W. P. C. Morrison—Jackson		Oct. 2
P. W. Baldwin—Jackson		Sept. 23
A. J. McNair, D. S.—Jackson		Sept. and Oct.
P. H. Davis—Jackson		Oct. 23
R. M. Phillips—Jackson		Oct. 16
R. H. Patton—Brookhaven		Oct. 16
H. Roundtree—Meridian		Oct. 23
A. B. Britton—Meridian		Oct. 23
A. M. Trotter—Meridian		Oct. 16
D. R. Bentley—Meridian		Oct. 30
June Williams—Meridian		Oct. 9
T. A. Carter—Hattiesburg		Oct. 30
N. D. Hopkins—Hattiesburg		Oct. 16
E. P. Chapman—Hattiesburg		Oct. 2
D. Ray—Brookhaven		Oct. 23
E. M. Dukes—Brookhaven		Oct. 16
H. J. Jordan—Brookhaven		Oct. 23
H. W. Woods—Gulfport		Oct. 30
J. B. Brooks—Gulfport		Oct. 16
J. E. Holmes—Gulfport		Oct. —
E. H. Langston—Gulfport		Oct. 23
J. I. Garrett—Gulfport		Oct. 16
S. H. Cannon, D. S.—Gulfport		Oct. 30
J. C. Houston—Gulfport		Oct. 23
C. W. Ivy—Hattiesburg		Oct. 16
W. A. White—Hattiesburg		Oct. 30
I. L. Pratt—Hattiesburg		Oct. 30
D. F. Dndley, D. S.—Hattiesburg		Oct. 23
R. L. Tate—Jackson		Oct. 16-23

PASTOR.	DISTRICT.	DATE.
I. S. Thomas—Jackson		Oct. —
J. K. Comfort—Jackson		Oct. 16
H. May—Jackson		Oct. 16
P. R. Crump—Meridian		Oct. —
R. Howze—Shubuta		Oct. 16
W. N. G. Lipscomb—Vicksburg		Oct. 31
W. A. Oates—Vicksburg		Oct. 16
C. H. Brown—Vicksburg		Oct. 30

NORTH CAROLINA CONFERENCE

J. H. Lovell—Greensboro	Oct. 30
A. W. McMaster—Western	
J. C. Prince—Western	Oct. —
W. W. Page—Winston	Oct. 16
M. Mundy—Wilmington	Oct. 23
G. W. Bowers—Wilmington	Oct. 23
R. B. Rhyne—Western	Oct. 23
A. G. Jenkins—Western	Oct. 30
S. L. May—Winston	Oct. 30
B. F. Thomas—Greensboro	Oct. 30
C. I. Withrow—Greensboro	Oct. 19
L. D. McQueen—Wilmington	Sept. 18
J. D. Halston—Wilmington	Oct. 23
R. J. Sblipps—Western	Oct. 30
A. E. Robinson—Western	Oct. 9
J. W. Wells—Winston	Sept. 25
C. W. Walton—Western	Sept. —
W. P. Hayes—Wilmington	Sept. —

SAVANNAH CONFERENCE

G. H. Lemon—Savannah	Oct. 30
E. J. Kimball—Savannah	Oct. 23
J. C. Williams—Waynesboro	Oct. 9
Isaac T. Giver—Savannah	Oct. 16
J. H. Pinkney—Waynesboro	Oct. 9
P. B. Gibson—La Grange	Oct. 23
W. M. Bellinger—Waynesboro	Sept. 18
A. P. Gilliard—Waynesboro	Oct. 23
M. P. Moore—La Grange	Oct. 23
P. W. Roch—Savannah	Oct. 30
R. R. O'Neal—Waycross	Oct. 30

SOUTH CAROLINA CONFERENCE

G. F. Miller—Charleston	Oct. 30
J. W. Moultrie, D. S.—Charleston	
S. Greene—Bennettsville	
E. W. Adams—Spartanburg	Oct. 20
J. B. Middleton—Spartanburg	Oct. 20
J. T. Martin—Beaufort	Oct. 20
E. Forrest	
Y. Goodlet—Florence	Oct. 16-23
Benjamin Brown—Florence	Oct. 23
L. W. Williams—Greenville	Oct. 30
T. McFarland—Greenville	Oct. 16
S. W. McCullen—Greenville	Oct. 9
James F. Page, D. S.—Greenville	
A. J. Townsend—Sumter	Oct. 23
J. S. Thomas—Orangeburg	Oct. 30
L. G. Gregg—Bennettsville	Oct. 23
S. B. Danley—San Diego	Oct. 9
A. Lewis—Greenville	Oct. 23
A. G. Kennedy—Greenville	Sept. 25
W. G. Deas—Greenville	Sept. 25
John C. Gibbs—Greenville	Oct. 23
John I. Miller—Spartanburg	Oct. 16
W. S. Thompson—Florence	Oct. 9
A. D. Brown—Bennettsville	Oct. 23
J. C. Burch—Greenville	Oct. 23
J. R. Townsend—Orangeburg	Oct. 23
J. A. Gary—Bennettsville	Oct. 30
Isaac Myers—Sumter	Oct. 16
S. A. Funches—Beaufort	
A. D. Harris—Spartanburg	Oct. 23
B. F. Gandy—Orangeburg	Oct. 9
J. H. Johnson—Orangeburg	Oct. 16
C. C. Robertson—Bennettsville	Oct. 23
J. E. C. Jenkins—Greenville	Sept. 25
Thomas Sims—Sumter	Oct. 30
W. G. Valentine—Greenville	Oct. 16
W. M. R. Eaddy—Orangeburg	Oct. 2
W. H. Redfield, D. S.—Sumter	Oct. 10
L. L. Thomas—Greenville	Oct. 30
J. B. Thomas—Sumter	Sept. 25

St. Louis Letter

Methodism in and about St. Louis is advancing in many respects.

Webster Grove Methodists have collected \$200.00 or more, which paid the debt on their lot and the balance on the foundation expense, and now they are ready to push forward the main building. They hope to build before conference.

The little company in East St. Louis has about \$165.00 toward purchasing property for a church. They are hopeful and determined to win a Methodist foothold there, which is very much needed.

St. Charles and Bridgeton Circuit is doing well. St. Charles gave her pastor a vacation of 30 days, with expenses. St. James and Bagwell Chapel have both had very encouraging services during the entire summer.

Union Memorial has had prosperity. The spiritual life is high, and the finances are in good shape. The summer rally ran above \$2,100.00. This church is taking the lead in establishing a new church in the High School District of this city. The entire day

TENNESSEE CONFERENCE

PASTOR.	DISTRICT.	DATE.
J. H. C. Mean—W. Nashville		Oct. 23
Joseph Harrison—W. Tennessee		
Jesse P. Price—W. Tennessee		Oct. 23
S. Knight—Cumberland		Oct. 16
J. E. Fenner—West Tennessee		
Wm. A. C. Travis—West Nashville		Oct. 16
A. Ransome—Nashville		Sept. 18-25
L. M. Moons—West Nashville		Oct. 16
M. Williams—Cumberland		Sept. 25
W. H. Tuner—West Nashville		
E. J. Ridick—West Tennessee		Sept. 25
J. B. Booth—Cumberland		Oct. 23
Thos. M. Johnson—Nashville		Oct. 23
C. P. R. Woodson—Nashville		Sept. 25
J. L. Neal—West Tennessee		Oct. 23
S. M. Carmicheal—Cumberland River		Sept. 25
J. B. Bradford—Cumberland River		Oct. 23
A. Wooten—Nashville		Oct. 23

TEXAS CONFERENCE

G. A. Deslandes—Houston	Oct. 16
G. W. Carter	Oct. 23
S. D. Hackett—Beaumont	Oct. 30
A. J. Lynch	Oct. 23
W. Scott Chinn—Houston	Oct. 23
J. W. Walker—Huntsville	
W. H. Jackson, D. S.—Huntsville	
W. Scott Chinn—Houston	Oct. 23
F. R. Morton—Palestine	
G. M. Stewart—Palestine	Oct. 16
S. A. Pryor—Beaumont	Oct. 30
J. W. White—Navasota	Oct. 16
	Huntsville
A. E. Gibbs—Houston	Oct. 9
S. A. Andrews—Marshall	Oct. 16
J. P. Patrick—Palestine	Oct. 30
S. S. Frazier—Palestine	Oct. 30
G. W. White—Palestine	
E. H. Holden—Marshall	Oct. 9
M. Fountain—Huntsville	Oct. 30
W. A. Parks—Paris	Oct. 30
Freeman Parker—Navasota	Oct. 9
J. Jones—Paris	Oct. 23
S. A. Kelly—Navasota	Oct. 30
James I. Gilmore, D. S.—Paris	Sept. —
G. W. Gill—Palestine	Sept. Oct.
J. F. Barnes—Beaumont	Oct. 23
M. C. Gillispie—Navasota	Sept. 25
H. J. Mason—Navasota	Sept. 18

UPPER MISSISSIPPI CONFERENCE

J. R. Nevils—Winona	Oct. 30
F. J. Talbert—Winona	Oct. 30
D. E. Simmons—Winona	Oct. 30
E. H. Holmes—Greenville	Oct. 16
J. P. Watson—Greenville	Oct. 30
N. W. Williams—Winona	Oct. 30
G. W. Hunt—Holly Springs	Oct. 30
J. H. Talbert—Holly Springs	Nov. 20
E. D. Montgomery—Starkville	Oct. 30
J. A. Slate	
A. B. Blewett	
A. A. Wright	
C. Green	
J. W. Terrell—Greenville	Oct. —
C. A. Jordan—Greenville	Oct. 16-23
O. Gillespie—Starkville	Nov. 6
S. D. Troupe—Holly Springs	Oct. 23
P. A. Lemon—Holly Springs	Oct. 30
N. H. Williams—Winona	Oct. 30
D. A. Bragg—Winona	Oct. 16
G. J. Dobson—Tupelo	Oct. 30
A. B. Blewett—Clarksdale	Oct. 2
S. H. Nevils—Clarksdale	Oct. 9
G. W. Baker—Aberdeen	Oct. 30
D. D. Shelly—Clarksdale	Oct. 30
J. M. Thompson—Starkville	Oct. 16
S. M. Harmon—Holly Springs	Oct. 9
C. W. Butler, D. S.—Clarksdale	Oct. 30
G. Orange—Winona	Oct. —
D. Vanderford—Winona	Oct. 9
T. W. Davis—Winona	Oct. 9

PASTOR.	DISTRICT.	DATE.
D. P. Shaw—Holly Springs		
B. F. Woolfolk—Holly Springs		Nov. 6
J. T. Cannon—Tupelo		Oct. 23
E. O. Woolfolk—Tupelo		Oct. 9
J. E. Ford—Greenville		Nov. 16
F. G. Wilborn—Greenville		Oct. 2
F. F. White—Aberdeen		Oct. 23
J. Burton—Starkville		Oct. 9-16
L. V. Kinnard—Starkville		Oct. 16
J. M. Marsh—Aberdeen		Oct. 23
N. H. Isom—Tupelo		Oct. 30
W. C. Hilliard—Holly Springs		Sept. 25
J. W. Johnson—Tupelo		
W. H. Jordan—Greenville		Oct. 16
E. C. F. Troupe—Starkville		Oct. 30
J. W. Golden—Holly Springs		Oct. 23
S. T. Walker—Holly Springs		Oct. 9-16
L. A. Armstrong—Tupelo		Sept. 25
D. D. Reid—Tupelo		Sept. 25
M. C. McEwen—Greenville		Oct. 30
Wm. Campbell—Winona		Sept. 25
H. Y. Saulter—Winona		Oct. 16
N. R. Clay—Holly Springs		
J. M. Nevils—Starkville		Oct. 16-23
A. D. Sherman—Tupelo		Sept. 18
E. J. Turner—Holly Springs		Sept. 25
J. W. Winbush—Holly Springs		
J. H. Everett—Starkville		Nov. 20
G. H. Horny—Starkville		Sept. 18
Fred H. Bunton—Winona		Oct. 23

WASHINGTON CONFERENCE

E. P. Mann—Baltimore	Oct. 30
A. P. Shaw—Baltimore	Nov. 27
J. W. Jackson—Washington	Oct. 23
Joseph Henry—Annapolis	Nov. 13
I. H. Carpenter—Alexandria	Sept. 25
B. T. Perkins—Alexandria	Oct. 16
E. M. Denis—Washington	
J. H. Watson—Washington	Oct. 30
D. W. Hays—Washington	Oct. 9
G. B. McLean—Staunton	Oct. 9
J. W. Booker—Washington	
John J. Cecil—Annapolis	Oct. 16
J. W. Hollins—Washington	Oct. 30
H. A. Carroll—Annapolis	Oct. 9
J. H. Keets—Staunton	Oct. 9
L. C. Chase—Alexandria	Oct. 30

WEST TEXAS CONFERENCE

R. H. Duncan—Dallas	Oct. 23
J. D. Mackey—San Antonio	Oct. 16-23
J. Beckham—Waco	Oct. 30
W. H. Mosely—San Antonio	Oct. 9
L. H. Richardson—Waco	Oct. 2
T. S. McMorris—Dallas	Oct. 16
S. D. Humphreys—Columbus	Oct. 9
S. E. Jones—Columbus	Oct. 16
Tbos. Carter—Waco	Oct. 16
P. A. Morrow—Dallas	
N. H. Townsend—San Antonio	Oct. 31
P. M. Carmichael—Austin	Oct. 2
J. S. Wyatt, D. S.—Dallas	
J. W. Warren—Columbus	Oct. 23
A. T. Jackson—Dallas	Sept. 18
A. Johnson—San Antonio	Oct. 23
M. S. Jordan—Columbus	Oct. 16
J. S. Medlock—Austin	Oct. 2
Harry Swann—San Antonio	Oct. 9
W. B. Lott—Austin	Oct. 16
W. M. Mooney—San Antonio	
A. Brown—San Antonio	Sept. 25
M. C. Cavines—San Angelo	Oct. 16
W. E. Black—Columbus	
C. H. Franklin—San Antonio	Sept. 18
J. W. Wormly—Columbus	Sept. 25
J. W. Wright—San Antonio	Oct. 9
P. B. Bennett—Waco	Oct. 30
E. Henderson—Waco	Oct. 30
D. F. Vance—Austin	Oct. 16
A. L. Cooper—San Angelo	
B. J. Goff—Waco	Sept. 18
L. H. Richardson—Waco	Oct. 2
N. J. Moore—Waco	Oct. 23

next Sunday (September 25) is to be given to help the district superintendent establish a church in this needy section of the city. At 3 p. m. all the churches and missions of this city and vicinity will come together to assist in the movement. We will give you the results later. Our congregations were never larger than they have been during the hot summer months.

Notwithstanding a heavy rain, almost the entire day Sunday, September 4th, we had a good quarterly meeting. Successful every way. The trustees are casting about for a good location to purchase a parsonage.

The Epworth League is arranging a lecture course and the young people hope to make it a success.

State-wide prohibition is the great issue before the people of the State of Missouri, and will be settled by vote November 8th.

St. Louis is the center of interest on both sides. It is the storm center. The headquarters of the liquor traffic. Every Methodist pastor is in the fight. The pastor of Union Memorial has been selected to lead the campaign among our people.

Miss E. E. Peterson, a great temperance worker, and the Wiley University Quartett, both from Texas, held a very successful mass meeting in Union Memorial on the afternoon of August 7th. Temperance education is to be given right-of-way until November 8th.

We are preparing to observe Sunday, October 23rd, as Southwestern-Christian Advocate Rally Day.—Vox.

Revival Notes

We have just closed a most successful meeting at Silso, Ga., Mission. Our beloved Superintendent, the Rev. E. D. Giddens, preached for us Tuesday night. Wednesday night the Rev. E. T. Michael preached. Thursday night our worthy pastor, the Rev. W. B. Hester, preached. On Sunday at 11 a. m. the pastor preached a stirring sermon, and many hearts were made glad. Four souls were converted, and joined the church. Our worthy pastor, the Rev. W. B. Hester is a pulpit power. He is beloved by all. Our motto is: "Keep everlastingly at it."—I. Wilkerson.

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to Helen A. Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

New Orleans as the "Logical Point" for the Panama Exposition had at least a temporary back-set at the Cincinnati Exposition now being held in the Queen City, when on California Day last week three car loads of oranges, grapes and peaches were distributed gratis.

The Methodist Episcopal Church is firmly established in Zion City, Illinois, the one time strong hold of Alexander Dowie. Likely enough the old prophet would not sleep so quietly in a nearby grave if he knew of the \$20,000.00 Church erected by the Methodists, whom he fought with much bitterness. But aggressive Methodism is there and may be counted on to do its part toward redeeming those followers of Dowie from the delusion of fraud and impurity—which has held them for years.

The New York Age favors a commission to be appointed by the President of the United States whose duty it shall be to study the cause of lynching and its effect upon the country. The commission after a careful study of the reign of the mob, will submit to the country, through the President, its findings. The suggestion meets our hearty approval. Something must be done to save the shedding of innocent blood. Something must be done to relieve the common impression that mobs are formed to avenge the nameless crimes against womanhood. Let the commission be appointed.

FOREHANDED

Waiting for the last minute has caused the utter failure of many a person of good intention and of more than ordinary capacity. Many there are who delay tasks and obligations for no other reason than "there is time enough," and as a result much goes undone, accompanied by humiliation and chagrin. But waiting for the last minute is most likely to be upset by the unexpected. In making a train, the street car may be late, traffic may interfere with the schedule and an important engagement cannot be made and many are disappointed. Waiting for the last minute often results in doing a job by half. When there is not deliberation but a rush and a hurry there is not the least doubt but that a given task will be poorly done. Few men there are who can keep a mental balance when working under the pressure of the last minute, hence they are behind-hand because they do not appreciate and practice the cardinal virtue of forehand.

Forehand is a grace that all should cultivate. Do the task assigned in the earliest possible moment without rush then there will be time for review. A review will insure not only so a better grade of work, but much will be accomplished which otherwise would be left undone. It is said that Mr. Roosevelt is always on time for his engagements and for duties assigned and accepted. Some of his European lectures were prepared before he left the White House, and confidential copies were in the hands of the news papers weeks before they were delivered. And in the case of the articles running in *Scribner's Magazine*, it is stated they were prepared while on his hunting trip, recording each experience as it occurred with observations. When Col. Roosevelt's African trip was over the articles were completed. This virtue of forehand should be emulated.

AN EVERY MEMBER CANVASS

We have in Chicago 213 Methodist Episcopal Churches. The Methodist Laymen met recently and begun a movement which seeks to have every member contribute something regularly for the benevolences of the Church. There is no doubt but that the smallness of our missionary collections in the North and in the South is due not to the size of the average contribution but to the fact that so many Methodists fail to contribute anything at all. The aggregate collections for all purposes would be much increased if every member would simply do his share. The average collections is very much reduced when two give liberally and eight give nothing whatever. The Church is not after those who are now giving something, but we are seeking to reach those who do not give anything. The movement among the Chicago laymen is to increase the number of contributions. If this is done the aggregate collections will take care of themselves. During this meeting of the Chicago laymen an instance was cited where in one of the most conspicuous churches of Chicago, which has a membership of nearly five hundred, in a total missionary collection of \$485—twenty-seven members gave \$425, leaving the bulk of the membership to contribute only \$60.00. It is very clear that in this church the rank and file of the members gave nothing to the cause of missions. The Chicago laymen are on the right track in trying to place in every church "the method of a contribution from every member once a week for all the financial operations of the church." If all the members can be induced to give, the financial embarrassment that faces many churches will be removed.

Our brethren would do well if they would take up this plan of the Chicago laymen and push it among our own members. It could but result in good. We have no figures on hand but we are confident that many of our people contribute nothing to the benevolent causes of the church and hence the poor showing we make in aggregate benevolent collections. Let all the people give and let them give weekly.

Of General Interest

DR. WASHINGTON IN EUROPE

Foreign press dispatches contain an interesting account of the reception accorded Dr. Booker T. Washington in Europe. Everywhere this noted educator is being received in a way worthy of a man who has accomplished so much in turning the minds of both races to the value of industrial education. King Frederick of Denmark received Mr. Washington and is said conversed with him at length on the subject of the Negro race. He also dined at the palace and met the members of the royal family. Later Mr. Washington was the guest of a number of prominent Danes.

While abroad Mr. Washington is not only studying school problems but is giving much attention to sociological problems.

CHINA IS AWAKENING

More and more is China, the world-old empire, attracting the world's attention. China is an object of interest to the missionary, merchant and student of history. Much is being now written of uprisings in which the lives of foreigners are endangered and of revolutions which threaten the overthrow of the present dynasty. Many of these reports are simply unfounded rumors. But an event of real importance occurred Monday, October 3, when the newly constituted Imperial Senate was opened by the Regent, Prince Chun. The convening of this Senate is in deference to the desire of the people for a parliamentary government. The Imperial Senate is the second stage in the development of a repre-

sentative government. The third stage and crowning event will be the establishment of a general parliament, which will probably occur in 1915.

A USELESS SACRIFICE

The Vanderbilt Cup automobile race was run at the Long Island Motor Parkway Saturday, October 1. It was shown as a result of the race that an automobile was capable of being driven at an excessively high rate of speed for hours at a time. But that has been demonstrated many times before. It was also shown that there are a number of young men who are willing to risk their lives in the dangerous business of automobile racing. This was also well-known before the race was run. Another result of the race was the sacrificing of four lives and the wounding more or less seriously of twenty others, some of whom may die. In other words a number of people have been killed or injured and no corresponding good or benefit has come of it. Another race is to be run over the same course October 15. An effort was made to prevent its being run. It now seems that the effort was unsuccessful. It is to be hoped, however, that sufficient precautions will be taken to prevent the occurrence of such accidents as happened in the Vanderbilt Cup race October 1.

NEW YORK PROGRESSIVES VICTORIOUS

For some days past the nation was watching with intense interest the fight in New York between the "Old Guard" led by Vice-President Sherman and William Barnes, Jr., and the "Progressives" under the leadership of Theodore Roosevelt. Before the fight each side was confident of victory in the struggle. Mr. Roosevelt had prophesied that he would gather in the harvest at Saratoga but neither did the other side lack in prophets. But when the test came it was found out that there were 568 who favored Col. Roosevelt for temporary chairman as against 443 who favored Vice-President Sherman. So it came about that "Roosevelt rode on the top wave of victory" to the temporary chairmanship of the convention. Senator Elihu Root was selected as the permanent chairman. Col. Roosevelt in his speech bitterly attacked the "bosses" and thus distinguished between a leader and a "boss."

"The difference is that the leader holds his place by firing the conscience and appealing to the reason of his followers, and that the boss holds his place by crooked and underhand manipulation."

He also paid a tribute to President Taft and his administration. He said in speaking of the accomplishments of the administration: "They represent an earnest of the achievement which is to come, and the beneficence and far-reaching importance of this work done for which the whole people measure the credit which is rightly due to the Congress and to our able, upright and distinguished President, W. H. Taft."

Henry L. Stimson was named for the office of Governor.

ANNUAL REPORT OF DEPARTMENT OF EDUCATION OF LOUISIANA.

The Department of Education of the State of Louisiana has just published its first annual report. This statement was given out in accordance with a new State law, and is for the year ending July 1, 1910. It contains many items of interest and information. A few of which follow:

The total amount spent for the maintenance of the public schools by the State was \$4,936,300.64. Of this amount colored teachers received in salaries \$202,251.13 while white teachers received \$2,404,062.54. There are 3,233 white teachers holding first grade certificates and 207 colored teachers. There are more colored teachers holding third grade certificates than white teachers, the number of each is 661 and 377 respectively. In some instances this means a lack of ability and preparation on the part of colored applicants—in others it means that there is not enough money appropriated to many colored schools to pay a teacher holding a higher certificate than the third grade. Hence colored holders of higher grade certificates are not encouraged.

There are 5001 white teachers employed and 1,285 colored teachers. White male teachers received an average monthly salary of \$75.29, and white female teachers received an average monthly salary of \$50.80. The average monthly salary of colored male teachers was only \$34.25 and of colored female teachers \$28.67. The average length of session of colored elementary schools is 4.6 months. The average lengths of session of white elementary and high schools is 8.23 months. There are 9771 whites enrolled in the high schools. No figures are given for colored students enrolled in high schools. There are 54,637 colored children attending elementary schools and 128,022 white children. 75.9 per cent of white educable children are enrolled and only 45.3 per cent of the colored children. This means in some instances indifference upon part of parents or guardians, in others lack of school facilities. The average monthly cost of each child based on average attendance, white \$2.90, colored, \$1.21. Quite a difference as the most superficial will observe. And yet this is an improvement over former years.

The total value of white school property amounted to \$7,539,145.45, of colored school property to \$266,281.40. The State spent \$10,047.73 for libraries for white schools and only \$80.00 for libraries for colored schools. If this has been the ratio of expenditures on white and colored libraries it is not to be wondered at that there are 203,912 volumes in the libraries of white schools and only 3,755 volumes in libraries of the colored schools. There are a number of other items equally interesting but those given above show the general trend of the expenditures. The amounts expended for the education of colored and white children furnish an interesting study in contrasts.

People of Interest

The Rev. J. D. H. Frazier of Lobdell, spent a few days in the city last week.

Professor J. S. Hathaway, of Frankfort, Kentucky, has been elected President of the Kentucky Normal and Industrial Institute at that place.

Mrs. Frances Victoria Sankey, widow of Ira D. Sankey, the evangelist, died at her home in Brooklyn, New York, Saturday, September twenty-fourth.

Dr. A. B. Leonard was heard in his semi-centennial sermon at the recent session of his conference in Cincinnati. His son, Dr. A. W. Leonard, was host.

Bishop Brashford is convocation orator at the University of Wisconsin, Madison, Wisconsin, October eighteenth. The Bishop is an alumnus of this institution.

Bishop and Mrs. Oldham were the guests of honor at a banquet in Smithfield Street Church, Pittsburgh, Pennsylvania, Thursday evening, September twenty-ninth.

Architect John A. Langford, of Washington, D. C., has accepted the position of professor of mechanical arts at Wilberforce University, and entered recently upon his duties.

Mrs. Gorham, wife of Superintendent P. J. Gorham, of the Lexington District, Lexington Conference, is at College Hill, Cincinnati, Ohio, where her mother, Mrs. Margaret Alley, died several weeks ago.

The Rev. E. W. Kinchen, of Stubenville, Ohio, a member of the Lexington Conference, is spending a while with his parents at Baldwin, Louisiana. He paid the SOUTHWESTERN a visit Saturday of last week.

Mr. William Rankin of Summit, New Jersey, is the oldest living college graduate in this country. He graduated from Williams College nine years ago and celebrated his one hundredth anniversary a few weeks ago.

Dr. E. A. White, Superintendent of the Ohio District, Lexington Conference, represented the Freedmen's Aid Society before the East Ohio Conference at its recent session. His address on that occasion is highly commended.

The Rev. Joseph Courtney, D. D., has been laboring with zeal and effectiveness at Wiley Methodist Episcopal Church, Springfield, Ohio. A splendid example of what this progressive pastor and people are doing is shown in the recent financial rally which netted \$1,031.17.

Revival fires are in full blast at Jackson Street Methodist Church, Lynchburg, Va. Conversions in two weeks 75 and 123 accessions, with no abatement in interest. Financial condition at high water mark. In short the Church is a bee hive. The Rev. W. H. Dean the pastor, is a live wire.

Dr. Booker T. Washington has received many courtesies during his stay in Europe. One dispatch says he was lionized in London to such an extent that he had to refuse "scores of invitations to address meetings." Dr. Washington spent a week in Scotland the guest of Andrew Carnegie at Skibo Castle.

John E. Gilman, of Boston, was elected commander-in-chief at the recent annual encampment of the Grand Army of the Republic in Atlantic City. The Rev. Thomas Harwood, of Albuquerque, New Mexico, was elected chaplain-in-chief. These veterans will gather in Rochester, New York, next year.

Dr. W. J. Haven, corresponding secretary of the American Bible Society, was in New Orleans last week, en route for Texas, and honored us with a visit. The Doctor is on an official trip looking after the interests of the society which is so dear to his heart and to which he is giving such faithful service.

On Sunday, September 25th the second rally for the benefit of Raleigh Street Church, was held by the pastor, Dr. J. C. Sherrill, and his loyal congregation, which resulted in the raising of \$570.68. This amount was raised by the membership of the Church, and makes \$1107.15 raised in six months in two rallies.

It is interesting to note that Mr. Andrew Carnegie has given \$15,000 towards the erection of a library for the Alabama Normal school for Negroes, at Montgomery, of which Prof. U. B. Patterson is principal. This library is not for the benefit of the students alone, but for other members of the race in Montgomery.

Ten thousand dollars to the American University at Washington, D. C., has just been left as a legacy by the late Mrs. Jane A. Gibson, of Aurora, Ind. Mrs. Gibson previously had given to the University a real estate holding which conservatively is valued at \$35,000. This new gift now makes a total of \$45,000 which this noble woman has left to link her life forever with the work of Christian education at the National Capital.

Mr. John Mitchell, Jr., of Richmond, Virginia, passed through New Orleans a few days ago en route to California to attend the National Bankers Association. Mr. Mitchell is the founder and President of the Mechanics' Savings Bank, mention of which was made in the columns of this paper last week. Mr. Mitchell is not only a banker but a brilliant editor. He is the editor of the *Richmond Planet*, which is favorably known throughout the country.

Dr. W. H. Brooks of St. Mark's, New York City, is an efficient supporter of the Southwestern. Our appeal reached him soon after he arrived in New York from his European trip and this is the way he responded to it. "I have been home just one week and have not yet gotten settled in the saddle. I fear to make any promises now but here are two subscriptions. There are to be more to follow soon I trust." St. Mark's has the largest subscription list of any church which supports the Southwestern.

The Rev. James L. Humphrey, M. D., who fifty-one years ago baptized the first Methodist convert in India, passed away at his home in Little Falls, New York, Monday, September 5, in his eighty-second year. With his death there passed the last member of the first party of missionaries who went out from America to join Dr. William Butler in building up a Methodist Church in India. To Dr. Humphrey was assigned the reopening of Bareilly as a mission station in February, 1859, after the smoke of the Sepoy Rebellion had cleared. Perceiving the need for medical mission work in Northern India, the young missionary took up the study of medicine and continued his training in the Albany Medical College, during his first furlough, received the degree of Doctor of Medicine in 1867. Upon his return to India he became active in training young men and women for medical work, and at the same time ministered to the physical as well as religious needs of multitudes. Twice his labors in the mission field were interrupted by illness in his

family, but twice he returned to India. He retired from active service finally in 1900, since which time he and Mrs. Humphrey have resided in Little Falls, N. Y. One of the many interesting incidents of the India Mission Jubilee Celebration in December, 1906, was the visit to the house where Dr. Humphrey baptized Zahur-ul-Haqq, the converted Mohammedan on July 24, 1859. Standing on the spot where the significant event took place, the veteran missionary recalled with joy the successes of Methodist missionaries in India during half a century. In speaking of the occasion Dr. Humphrey recently said: "I feel it indeed a very great honor to have had any part, however humble, in leading such a man to Christ, and starting him out in Christian living in our Church in India. This would pay a hundred times over for all the hardships that fell to my lot in those early days of our mission."

News Paragraphs

The faculty of Tuskegee Institute numbers 180. The enrollment up to October was 10,274.

September 19-20, 1863, now 47 years ago, was fought the battle of Chickamauga, near Chattanooga, Tenn., at which time about 25,000 men were killed and wounded.

According to the ruling of Judge C. A. Houston at Tulsa, Okla., Negroes who are disqualified by the "grandfather" clause from voting, do not have to pay poll tax. This decision is said to affect thousands of Negroes in the entire State of Oklahoma.

A writer in the Banker and Investor Magazine is authority for the statement that the Negroes of the United States have not less than \$30,000,000 on deposit in the banks of the United States. This writer also states that in one bank in Washington, D. C., alone Negroes have more than \$500,000.

The Chinese Christians will present to the Emperor of China a Bible which is to cost approximately \$2,000 (Mexican). Each Christian is to contribute one cent toward the purchase of the volume, and there will be one representative from each of the twenty-one provinces in China at the presentation ceremonies at Peking.

Eight of the leading universities in and around Boston have organized a system of instruction that can be pursued at night, the afternoons, and Saturdays, for the benefit of those who are obliged to work and who still desire a college education. The same courses will be pursued as in the universities, and degrees will be given.

Work on the Iroquois Memorial Hospital, Chicago, has been begun and the completion of the building is expected by December 30, the anniversary of the Iroquois Theatre fire, in which nearly 600 people lost their lives. The building is to be put up and equipped by the Iroquois Memorial Association and then turned over to the city of Chicago to be operated as an emergency hospital.

Here is encouraging evidence of racial pride and self-help: At the annual session of the State Baptist Sunday School Convention, held recently in Raleigh, N. C., one of the speakers related how a Negro servant, Miss Nannie A. Foulkes, gave her entire savings of a life-time toward the rescue of Negro youth. A movement was inaugurated recently to establish a reformatory for Negro boys in North Carolina, and this good woman at once laid on the altar of this worthy cause every cent of the \$1,000 she had been able to accumulate while in the employ of one family.

The American Bible Society has just added to its interesting list of versions of the Scripture in the languages of the North American Indians, a translation of the Book of Genesis and the Gospel of Mark into the language of the Navahoes. This is the first publication of the translation of the Scripture into the tongue of these people. The version has been prepared by the Rev. P. Brink, of Tohatchi, New Mexico, connected with the Southwest Indian Conference, an interdenominational mission at work in that region. There are said to be 25,000 Navahoes in the United States, and there are at present Baptist, Methodist, Presbyterian, Christian Reformed, Gospel Union, and independent missions at work among them. These Scriptures will help in the education of the people and in the formation of a Navaho literature.

Recent District Meetings

(Continued from Page Five.)

Pluckney, T. H. Lockwood, G. W. Reeves, W. R. Rivere and R. H. Young preached strong and well-delivered sermons. Prof. A. C. Maclin addressed the conference in the interest of George R. Smith College, securing the cash from several former pledges and took a large collection for the same. The pastor, the Rev. O. A. Johnson, though just recovering from a four-months' illness, and his host of loyal members, gave the Conference right royal entertainment. Limitation of space precludes the praise due this intrepid pastor for the masterly way in which he has combatted great odds. A touching memorial service was held Saturday afternoon for the deceased members of the Conference. Dr. A. H. Higgs never presided with greater ease and dignity, giving careful attention to every interest of the Conference and courteous treatment to all. The financial results were good, but the spiritual better, in that three members of much promise were added to this Church during the session. All the pastors of the District were present but two, these being detained by illness in their families. The next session will be held at Lexington, Mo.

E. P. GEIGER.

MUSGOGEE DISTRICT

Met in Franklin Chapel, Okmulgee, Okla., Dr. D. G. Franklin presiding. A. Jay McAllister, of Nowata, was elected secretary; H. F. Smith, assistant; A. P. Blakemore, statistical secretary; Mrs. Mary Thompson, assistant, and A. Riley, treasurer.

The District Superintendent's report showed progress in all lines, and that he had used every method possible to increase interest in revival work. The pastors reported their work in good condition. Every auxiliary of the Church was well represented by delegates. The welcome address by the Rev. H. Anderson of the Mission Baptist Church. The following brethren preached acceptable sermons. Revs. A. R. Norris, A. F. Lane, A. J. McAllister, C. R. Ross, A. P. Blakemore, S. D. Brown, Brownlee, Walton Brown, T. R. Wamble, and David G. Franklin, D. D., District Superintendent. The spirit of Methodism ran high when the laymen began to discuss the plans to raise more benevolent money and pastors' support, also send more students to our conference school, George R. Smith College. The Revs. Henry Blye and H. F. Smith were recommended to the Annual Conference for admission on trial; the Rev. A. P. Blackmore was recommended for recognition of orders. The choir made excellent music. The reception given by Mrs. Johnson and Scott in honor of the delegation was an appreciative one and will not be forgotten. The Southwestern Christian Advocate was well represented by Mr. Franklin. Resolutions were passed endorsing the action of the Board of Home Mission and Church Extension looking forward to the John Steward Celebration, May, 1911, under the direction of Dr. I. L. Thomas; also for the movement on foot by Dr. I. Garland Penn for Four Great Conventions. The charges leading in benevolent collections: Spencer Chapel, Muskogee, Walter Brown, pastor; St. Paul and Mt. Mariah, Nowata, A. J. McAllister, pastor. A vote of thanks was extended the members and pastor of Mt. Mariah for presenting to the conference a new church built since the Annual Conference and dedicated to the Lord clear of debt. Resolutions of thanks were offered to the good people of Okmulgee for their hospitable entertainment. Thus closed one of the most interesting, inspiring and largest attended District Conferences in its history. Too much cannot be said for the good pastor, the Rev. Paul Prewitte, and his membership. The conference meets next year in McAllister, Okla.

A. J. McALLISTER.

PARIS DISTRICT

Met in Warren Chapel, Sulphur Springs, Texas, August 16-21, the Rev. James I. Gilmore, District Superintendent, presiding. The Rev. W. D. Lewis was elected secretary, Rev. J. W. Gilder statistical secretary, Rev. S. M. Bolden treasurer, Rev. W. J. King reporter. Reports of the year's work showed advance along all lines. Welcome address on behalf of the city by his excellency, the mayor of Sulphur Springs, was especially pleasing because of the ring of encouragement in his remarks. Noticeable during the sessions was the rapidity with which business was dispatched—due, of course, to that "prince of parliamentarians," District Superintendent

ent Gilmore, and the brotherly spirit with which those discussing question entered into them. The morning sessions were devoted to the work of the conference proper, while the afternoons were given to the Sunday School and Epworth League programs, and many of the papers read on these programs would have done credit to more pretentious bodies. Each morning was had a midday sermon. The following brethren preached: H. C. McCarthy, W. A. Parks and Rev. J. P. Belcher, one of our visiting brethren. These sermons were seasons of refreshing. Wednesday night was had the Home Mission and Church Extension Anniversary. Dr. W. G. Alston, our pastor at Paris, represented the cause, and right ably did he do so, his speech being a feature of the conference. Thursday night was had the conference sermon by the Rev. S. M. Bolden of Clarkeville. He swept the vast audience with the logic and fervor of his argument. One of the features of the conference was the singing of the famous "Wiley Quartet." The boys had just returned from a successful tour of the North and were in great demand at every session of the conference. Friday night was had the usual rally for Wiley University, our conference school, with the usual result. Dr. M. W. Dogan, the president, was at his best. Collection \$400. Friday afternoon the Women's Home Mission Society had a very interesting session, Mrs. S. M. Bolden presiding. The reports were not all they wanted, but an attempt was made to give a better understanding of the work, and it is to be hoped that another year will show increased efforts and larger results. The Ladies' Aid Society, Mrs. J. I. Gilmore president, had its first annual meeting Saturday morning. The beginning was an auspicious one, and augurs well for the future. Sunday was a great day. Sermons by W. J. King, J. W. Gilder and W. D. Lewis. The Sacrament of the Lord's Supper was administered. The Southwestern Christian Advocate was ably represented by Dr. W. Scott Chinn. Among the visitors to the conference were: Rev. J. O. Williams, Superintendent of Marshall District; Deaconess Rosa Simpson, Prof. H. B. Pemberton, who made such an eloquent plea for a better paid ministry, and the Rev. J. E. Epperson. Too much cannot be said in praise of the way in which Rev. Mr. Jones and his good people cared for the conference. After suitable resolutions had been adopted, the conference adjourned to meet next year in Honey Grove, Texas. Thus passed into history one of the most memorable sessions of the Paris District.

W. J. KING.

WAYCROSS DISTRICT

Conference convened in Warren Chapel August 17-20, the Rev. F. R. Bridges, District Superintendent, in the chair; J. B. Liburd, secretary; assistants, Revs. W. H. Odum and J. W. Watkins. The Lord's Supper was administered by the Superintendent, F. R. Bridges, and R. R. Oneal. Welcome address by Miss Mary Bridges, daughter of Dr. B. J. Bridges, president of the Colored Orphans' Home, Macon, Ga. The Rev. E. W. Moore responded. Dr. A. L. Demond of the First Congregational Church, W. A. Fountain, D. D., John Harmon, D. D., of the African Methodist Church, Geo. Nolley, D. D., S. E. Irvine, and F. M. Hamilton, D. D., of the Colored Methodist Episcopal Church, were introduced and made appropriate addresses. Hon. C. J. Johnson, attorney-at-law, Prof. V. A. Cowin, Prof. Mattis, Mrs. A. S. Scroggins of Macon, Miss Ida Mosley, teacher public school, Forsyth; Mrs. Oneal, wife of Rev. R. R. Oneal, our own Rev. J. P. Wragg, D. D., agent of American Bible Society; Prof. E. T. Barksdale of the Waynesboro school, and Prof. P. C. Parks of Clark University, each addressed the conference along the line of their work. Responses by Revs. F. R. Bridges and R. R. Oneal. A collection was taken for the Waynesboro school. The conference was a complete success. We thank the citizens of Macon and a few of our members for their generous hospitality. Sunday sermons by Rev. E. W. Moore at 11 a. m.; 3 p. m., W. H. Odum; 7:30 p. m., A. D. McClendon. Under the able leadership of our beloved and honored District Superintendent, the Rev. F. R. Bridges, the Waycross District can but succeed. The Rev. E. W. Moore was appointed representative for the Southwestern. Seat of the District Conference for 1911, Forsyth, Ga. Reports from the various pastors showed the work to be in advance of last year. Thus closed one of the most successful District Conferences on the Waycross District in many years.

J. B. L.

ABERDEEN DISTRICT

The District Conference at Aberdeen, Miss., August 16-17, was held in Life Boat Church, Aberdeen Circuit. The Rev. F. H. Henry, District Superintendent, delivered a very impressive address. The Rev. G. W. Baker was elected secretary, Rev. A. E. Franklin assistant, Rev. Levin F. Jones statistical secretary. All pastors were present except one, Rev. L. F. White, who was detained because of sickness. The Superintendent read an able report of the District. The Rev. F. H. Henry is beloved by all in the District. The business was dispatched with rapidity and with interest and enthusiasm. The literary program presented many topics that were discussed with great interest. Mr. H. J. Mason looked after the interest of The Southwestern. The Rev. E. F. Scazboro, Superintendent of the Tupelo District, was introduced and made a splendid address. The pastors made encouraging reports. The District is in advance of last year by 50 per cent on all lines. The following brethren preached: The Rev. C. I. Ashford, J. H. Wesley and Thos. L. Inghram. The Rev. S. M. McLoud and his good people are greatly to be praised for their entertainment toward the pastors and delegates. The conference adjourned to meet at Macon Charge, Mississippi. Seventy-five dollars was collected for Rust University.

District Epworth League and Sunday School Convention met in Life Boat Church, Aberdeen, Miss. The Epworth League was presided over by Mr. H. R. Washington. Officers elected for the next year: H. R. Washington, president, Aberdeen; E. A. Howell, first vice-president; Miss A. B. Masengale, second vice-president; Miss Mattie Straight, third vice-president; Mrs. Minerva McLane, fourth vice-president; W. D. Adams, Esq., secretary, Brooksville; C. L. Bankhead, corresponding secretary, Caledonia; Mrs. M. L. Tate, treasurer, West Point. Resolutions were passed endorsing the action and pledging its support to the Board of Home Missions and Church Extension looking towards the John Steward Celebration next May, under the direction of Dr. I. L. Thomas; also endorsing the movement that is on foot by Dr. I. G. Penn to hold next year four great conventions during four consecutive weeks in the cities of Baltimore, Atlanta, New Orleans and St. Louis. The afternoon of the first day was given to the literary exercises. The report made by the Epworth League president showed gratifying advances in the work of the District League as compared with last year. Distinguished visitors introduced: Dr. Broomfield, Rev. G. J. Bobson of Amory; Rev. B. T. McEwen, Corinth; Mr. R. Wesley of Washington, D. C.; Miss Mary Lou Walton, teacher at Live Oak, Florida; Prof. Johnson, principal teacher of the Public City Schools, Aberdeen; Prof. Billups, president of Industrial School of Aberdeen. The following brethren preached during the convention. Rev. A. E. Franklin, C. E. Moody; the visitors made good and encouraging speeches.

GEO. W. BAKER.

FOREST CITY

The Forest City District Conference, Sunday School and Epworth League Convention convened at Augusta, Ark., August 31, in St. James Church, the Rev. L. G. Hodges, District Superintendent, presiding. Mrs. V. E. Gates was elected secretary of convention; Miss E. B. Nevills, treasurer; Rev. Wm. Green was elected secretary of the conference; Rev. G. N. Johnson, treasurer. Rev. D. W. Nelson was elected reporter for city paper, and Mrs. V. L. Gates for Southwestern. Nearly all of the pastors were present with good strong reports. Communication from Dr. I. Garland Penn was read and approved. Strong resolutions adopted commending and endorsing the Quadruple convention in 1911. Renewed allegiance to the Southwestern was pledged. Dr. W. S. Sherrell, state president of the Epworth League and Sunday School, was present and delivered two strong addresses. The Rev. W. McIntosh of Little Rock, treasurer of Board of Stewards, was present in behalf of the Veterans of the Church. Rev. G. A. Hall, evangelist of our conference, did great good in conducting the devotional meeting of the conference. Dr. J. M. Cox, president of Philander Smith College, spoke at the Freedmen's Aid Anniversary; also Revs. G. N. Johnson, W. McIntosh, J. W. Jackson and L. G. Hodges. Strong sermons were preached by Z. R. Fields, G. A. Hale, J. M. Cox, J. C. Adams and J. W. Jackson. The District is far in advance of last year in regular benevolent collections.

MRS. V. E. GATES.

MONTGOMERY DISTRICT

The Sunday School and Woman's Home Missionary Conventions were held at St. Paul Church of Pollard, Ala., August 25 and 28. District Superintendent P. G. Goins being absent, the Rev. G. W. Reeves, pastor, was appointed president. Miss Alberta Cheatham was elected secretary. 8:30 sermon by Dr. E. M. Jones; text, "Lord, what wilt Thou have to do?" Friday, 2:30, the Sunday School Institute was held by Dr. E. M. Jones, which was very interesting. Night, 8:30, the sermon by Dr. E. M. Jones, subject, "Child's Rights," was well delivered. Solo by Miss Mary Doyle. Saturday at 2:30 Dr. Lewis of Peneacola spoke briefly on educational terms. Saturday, 8:30, Rev. O. Nelson preached a fine sermon. The Rev. O. Nelson preached Sunday at 11:00 o'clock. Sunday at 2:30 Mrs. M. A. P. Camphor lectured in the interest of the Mason City College, Birmingham, Ala. At 7:30 she also lectured to a crowded house on the "Women of Africa." The people of Pollard wish to have her come again. Various subjects were discussed briefly. Mrs. M. A. Loyal was a visitor to the convention. The choir of Evergreen joined our choir and rendered good service. Mr. E. L. Palmer was committee on Southwestern. Raised for Dr. E. M. Jones \$5.00; Mrs. M. A. P. Camphor, \$6.06; total for all causes, \$45.00. The next convention will be held at Evergreen, Ala. It was moved at the District Conference that the Sunday School and Woman's Home Missionary Convention be apart from the District Conference. Mrs. G. W. Reeves, president; Mrs. McCaa, first vice-president; Miss Carrie Cheatham, second vice-president; Miss Mary Doyle, secretary; Mrs. K. C. Roach, treasurer; Miss Rosie Lee Matthew, Corresponding Secretary. Many thanks to Miss Lena Sowell, organist, for her faithfulness.

ALBERTA CHEATHAM.

SEDALIA DISTRICT

The District Conference, the Rev. John H. McAllister District Superintendent, opened August 17, 1910. The Rev. B. F. Bateman was re-elected secretary, Mrs. Freaswer, O. V. Ford, J. B. Walker and Rev. H. B. Gibson, assistants. Prof. P. M. Cason, financial secretary of Geo. R. Smith College, was introduced and spoke briefly and to the point, and the ministers paid their subscription for "The Students' Herald." In the absence of Rev. Jno. L. Brooks, who was to preach the introductory sermon, the District Superintendent appointed Brother J. B. Walker. Other sermons were preached by Revs. J. S. Brooks, E. F. Pate, B. D. Dixon, A. Reynolds, W. A. Bohannon, W. M. Divers and J. M. McAllister, District Superintendent. It was a feast of good things. The welcome addresses and response were good. There were many excellent papers read, which showed research, logic and precision. Each paper discussed a live question. Their height of excellence was reached in the paper "The Unification of Methodism," by Rev. J. Will Jackson, D. D. We exchanged greetings with the St. Louis District Conference which was in session at Clarksville, Mo. The Woman's Home and Foreign Missionary Societies showed by their splendid reports that they, especially the Woman's Home Missionary Society, are indispensable in the live Church of today. Some of the societies have raised over \$100 during this conference year; such work is commendable. Some of the ladies have organized missionary Sunday Schools. The Sunday School gave sufficient evidence that it was alive and thriving. All station charges and about all the Churches in the circuit charges reported an active Sunday School. The Epworth League, under the presidency of Prof. W. G. Smith, showed that it, too, was in the fight for righteousness. While the work of this department of the Church was not what it should have been, it was encouraging. Brother pastors, let us see to this department. The George R. Smith College Anniversary, Prof. P. M. Cason presiding, was a grand success, enthusiastically and financially. The very excellent speeches by President A. S. MacLin, A. M., and Revs. W. A. Bohannon and J. W. Jackson, D. D., simply captivated the audience. The collection was \$61.00 on the table. The Literary and Musical Concert, rendered by local talent and delegates, was very fine. The good people of Carthage, and there are none better anywhere, after royally entertaining the large number of delegates in their beautiful homes, gave to their pastor, Rev. B. F. Bateman, \$40.00 in his rally on Sunday. Total collection of all

moneys raised during the session, \$210.03. The district is alive spiritually and financially. Considering the distance the visiting pastors and delegates had to come, their pecuniary condition, and the reports they made, an unusual amount of interest was manifested. The pioneers and young pastors were unanimous in the belief that it was one of the best, if not the best, District Conference they had attended. The Rev. J. H. McAllister's experience as a pastor-preacher, his dignity of character, his equipoise of thought and gentleness of temper, serves him well in his elevated position. The brethren love and respect him. The District Superintendent doesn't talk so very much, but works. The reports will show that every pastor has been stirred to action, and has brought forth some fruit.

J. B. WALKER.

ROME DISTRICT

The annual session met at Aragon, Ga., August 24; the Rev. C. W. Adams, District Superintendent, presided. Rev. F. M. Gordon was elected secretary, Prof. W. H. Harper assistant. This session closes the District Superintendent's sixth year, which was one of the best sessions we have had in the history of the District. It seems that the district has grown on him. His report showed that marked improvement had been made during the year on all the charges. The ministers and members of the District have the highest appreciation for him. He will leave the District regretted by a large concourse of friends. It has been a remarkable year on all the charges, as each of the reports of the pastors showed marvelous success. Their reports showed larger increase on the benevolence, additions to the Church and good revivals. They seemed to be more aroused as to the expansion of Methodism than they have ever been at any time of previous sessions. The moral standing of our ministers on the District should be commended. There were no charges and complaints as to their Christian dignity. They all are so impressed with the District Superintendent until they have decided to give him a token of appreciation in the near future. The local preachers, exhorters, Sunday School Superintendents, Epworth League, Ladies' Aid Society, and the Brotherhood reported as having increased on all lines. Among the distinguished visitors were: Revs. G. W. Arnold, D. D., M. M. Alston, D. D., P. H. Travis, Superintendent of the Griffin District; A. P. Melton, V. D. Jenkins, ex-District Superintendent of the Rome District; Prof. P. C. Parks, L. J. Price, Whitaker; A. T. Atwaters, editor of the Rome Enterprise; H. C. Kittles and Dr. A. L. Samuels. There addresses were timely and helpful. Too much cannot be said of Rev. Neely and the people of the community. They entertained the Conference well. Though they were in the country, I dare say that no community was better prepared to take care of the delegates. Another feature of the session was the Woman's Home Missionary Society, conducted by Mrs. L. J. Price, of Atlanta, Ga. She held the meeting spell-bound by her interesting lecture. She and Mrs. Vina Baker and others added greatly to the meeting. Prof. P. C. Parks, of Clark University, held the Farmers' Institute Saturday. The farmers seemed to be greatly benefited by it. There were memorial services held in honor of our deceased brethren. I cannot refrain from speaking personally of Brother Moses Brooks, an honored local preacher. The secretary has missed but one session for thirty-six years, and Bro. Brooks always answered to the roll call save this one. He answered to the roll called on the other side.

T. M. GORDON.

TOPEKA DISTRICT

The District Conference convened August 24-28, Manhattan, Kans. District Superintendent J. J. Cabbell presided with great acceptability. The Rev. G. T. Wooten was elected secretary; assistant, Mrs. M. L. Williams. The Rev. J. N. Wallace was appointed to represent the Southwestern Christian Advocate and also reporter. The welcome address was delivered by the pastor, the Rev. A. Faulkner. The Rev. H. South responded. Reports from the various charges on the district showed increased benevolent collections for the new conference year. Prof. Cason of the George R. Smith College presented the needs of the school in a very strong appeal. A handsome collection was given him for this work. Dr. Bright of the First Methodist Episcopal Church of Manhattan brought greetings from the

Methodists of the city. The Rev. Mr. Green of the African Methodist Episcopal Church, and the Rev. H. W. Whitto of the Baptist Church, made speeches of welcome. The following preached very acceptably: J. E. Williams, W. McDonald, W. R. Stephens, G. E. Trower, I. W. H. Terrell, G. T. Wooten, A. Haynes. On Sunday at 11 a. m., S. H. Johnson; 3 p. m., J. N. Wallace; 8 p. m., L. E. Hayes. The District Superintendent presided with firmness and precision. The Rev. A. F. Faulkner entertained the conference royally. The sermons and papers were on a high order. Much care was spent in their preparation and delivery. Resolutions were adopted heartily endorsing the work of Dr. I. L. Thomas and the proposed John Stewart Celebration for May, 1911. The work of Dr. Penn was endorsed by a strong resolution. Anniversaries of the following causes were held: Foreign Missions, J. N. Wallace; Home Missions, W. McDonald; Tracts, A. Haynes; Freedmen's Aid, H. South; Education, I. W. H. Terrell; Board of Sunday Schools, A. Haynes; Woman's Foreign Missionary Society, Mrs. M. L. Williams; Woman's Home Missionary Society, Mrs. Annie Bobo; American Bible Society, L. E. Hayes; General Conference Expenses, S. E. Saunders; Epworth League, W. R. Stephens; Conference Claimants, J. E. Williams; Episcopal Fund, W. McDonald; Children's Fund, G. E. Trower. The Commission on the Quadruple Convention Forward Movement was unanimously endorsed and very strong resolutions adopted to be forwarded to Secretary Penn. One of the special features of the conference was the marriage of the Rev. William Dawson and Mrs. Annie Bobo of Denver, Colorado. The Rev. Dawson is our pastor at Alma and Waubesa. The couple is well matched. Mrs. Bobo was a very active church worker in Denver. She held several offices with credit. The Rev. Dawson is one of the most conservative men of the Lincoln Conference. We predict for them a happy life. The Rev. J. N. Wallace tied the knot. Miss Lucy Holmes, the blind musical prodigy, rendered a splendid musical program during the first night of the conference. Miss Holmes is very efficient and deserving. She is a faithful church worker at Clay Center, Kansas. There were delegates to this District Conference from Nebraska, Colorado and Kansas. This shows the spirit of the men in the West to travel several hundred miles to a District Conference. Progress was seen along all lines of church work. The District Conference voted to hold its next session at Colorado Springs.

J. N. WALLACE.

WILLOW CHURCH

Mount Sterling, Kentucky, \$1,536.30 Raised

The first Sunday in August we had our annual rally in Willow Street Church, Mount Sterling, Ky., for the purpose of paying off the debt on our Church property. We raised on that day \$1,536.30, which enabled us to pay off the mortgage on the property, leaving Willow Street Church free of debt. We have plans laid for a mortgage-burning in connection with our harvest home entertainment, which we will have on the fifth Sunday in October. Our Church was organized in Mount Sterling May 25, 1902, and 1910 the last dollar of the \$600.00 was paid.

LEWIS ROBINSON,
Secretary and Ex-Pastor.

WOMAN'S HOME MISSIONARY SOCIETY

The twenty-ninth annual meeting of the Board of Managers of the Woman's Home Missionary Society of the Methodist Episcopal Church will be held in Richmond Avenue Church, Buffalo, N. Y., beginning Wednesday, October 19th proximo, at 9 o'clock a. m., and continuing in session eight days. A fine program forecasts the presence of three Bishops and several prominent ministers as speakers, an unusually large number of missionaries, deaconesses and field workers in addition to officers and other faithful workers whose reports of work accomplished will be replete with interest, information and inspiration. In addition to the large delegation expected, provision is made by the local Committee of Arrangement for interested visitors.

Let earnest prayer be offered that the spirit of the Great Missionary shall pervade the meeting and that special blessings descend in spiritual equipment to officers and delegates to the Convention; also the devoted and loyal membership of the entire meeting.

MRS. F. A. AIKEN,
Recording Secretary.

Southwestern Christian Advocate

631 BARONNE STREET.

PUBLISHED EVERY THURSDAY.

Entered at the Post Office at New Orleans, La., as Second-Class Matter.

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Six Months75
Three Months50
Invariably in advance, \$1 a year to pastors.

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There are four ways by which money may be sent by mail at our risk—Post Office Money Order, by Bank Check, or Draft, or an Express Money Order, and, when none of these can be procured, in a Registered Letter.

Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

The Rev. Arthur Robinson preached a splendid sermon at Thompson Church last Sunday night.

Mrs. Lottie Bibbs, of Union, the mother of Mrs. D. J. Price, who came to the city a few days ago, accompanied by her granddaughter, Miss O. N. Bourgeois, returned home this week. Miss Bourgeois, who makes her home with Mrs. Price, will resume her studies at New Orleans University.

SCOTT CHINN CHURCH.—On September 27th, at 9:30 o'clock p. m., a party of stormers reached the parsonage after class meeting and took charge. The party brought 120 pounds of choice groceries, and a small sum of cash was given to the pastor. Presentation by Marcelan Blenima; response by the pastor. Refreshments were served by Mr. T. Clayton, Mrs. Louisa Blenima, and Mother Grey. This company of friends was led by Mrs. Katherine Jones.—Eugene Baptiste, pastor.

ALEXANDRIA DISTRICT

Preachers' Meeting will convene at Bunkle, Louisiana Wednesday and Thursday, October 5th and 6th, 1910. Business of importance.

W. H. LANG, President.

CORNELIUS JOHNSON, Secy.

J. O. RICHARD, District Supt.

Literary Note

WOMAN'S HOME COMPANION FOR OCTOBER

Here is a big, complete magazine for women and children. Here are fiction, fashions, serious articles, cooking and a dozen other practical subjects.

The Home Decoration and Handicraft Department, which is growing into one of the most important sections of this journal, comprises so many points of interest that any home-loving woman is bound to profit by it in some manner.

The special articles include, "The Story of My Boston Drawing-Room,"

by Julia Ward Howe; "Women as Theatre-Goers," by Walter Prichard Eaton; "The Truth About Equal Suffrage," by Anna Steese Richardson, and a vital article upon tuberculosis and its prevention by James Jenkins, Jr.

Juliet Wilbur Tompkins, Mary Heaton Vorse, Fannie Heaslip Lea and Marie Manning are among the short story writers who find a place in the October number of the WOMAN'S HOME COMPANION. "True Love," a thrilling stage story by Hulbert Footner is now in its second part.

The Fashion Department seems to cover every possible need for the woman who wishes to be well gowned, and for the younger readers the Kewpies in verse and picture form one of many interesting features. Address Madison Square, New York City.

LIPPINCOTT'S MAGAZINE FOR OCTOBER.

The Riders of Petersham. A complete Novelette. Rupert Sargent Holland. Consolation. A poem. E. F. Hulswit. Thirty Years of Pencilcraft; What It Came to, and What It Cost. General Charles King. Little Brother. A story. Elizabeth Maury Coombs. The Rock-Flower. A poem. John Kendrick Bangs. The Lust of Conquest. A story. Rafael Sabatini. Cogitations. Epigrams. Ellis O. Jones. Ten Thousand Dollars. A story. Thomas L. Masson. Revealed. A poem. Irene Stanley Morton. Getting Back to Work. A sketch. Minna Thomas Antrim. The Prolonged Halloween. A story. Caroline Wood Morrison. The Plastronic Friend. A story. Gertrude Morrison. The Road to Currasheen. A poem. Agnes I. Hanrahan. Ways of the Hour: "The Fetish of the Girl," by Herman Scheffauer; "The Clubboy," by Ralph W. Berggren; "The Hifalutin' Hyphen," by John E. Rosser. Walnuts and wine.

THE CENTURY FOR OCTOBER.

When Middleton was in its prime. Anna Whelan Betts; An Old Time Carolina Garden, Frances Duncan; The Letters. A story in three parts: Part III by the author of "The House of Mirth," etc. Edith Wharton; Golf, the Game of Courtesy, Walter Camp; The General Federation of Women's Clubs. A great altruistic movement, Hildegard Hawthorne; Water Fantasy, Fannie Stearns Davis; The Seer, the Century's American Artists Series.) From the painting by W. Sergeant Kendall; The Creators: A comedy. (Conclusion.) A novel, May Sinclair; Holy Week in Jerusalem, Robert Hichens; Kit Carson, last of the trail-makers. Apropos of the Denver Memorial, Charles M. Harvey; The MacMonnies Pioneer Monument for Denver; America's Rembrandts, Louis A. Holman; the Influence of the Bible in Literature, Henry van Dyke; Two Questions, O. W. Firkins; Cupid and Jimmy Curis. A story, Julia Francis Wood; Love is a Terrible Thing, Grace Fallow Norton; Recent Progress in Chemistry, Charles Avery Doremus; When it is Dark, Mrs. Schuyler Van Rensselaer; False Dates on Shakespeare Quartos, William J. Nelldig; The Perfect Voice. ((To Julia Marlowe), Zoe Akins; Hands of the Mikado. A Story, Albert W. Tolman; The Reaction in Russia. Third Paper: the Laws, the Courts and the Prisons, George Kennan; My Picture, Harriet McEwen Kimball; A Fall from the Sky, Augustus Post; The Waking-Up of North Banfield. A story, by William S. Rossiter.

"The Century Company," Publishers, Union Square, New York City.

District Conferences and Conventions

CONFERENCES

District.	Place.	Date.	Dist. Supt.
	-(Annual Preachers' Meeting.)		
Starkville	McCool's Miss	Nov. 16-20	Everett
Tupelo	Okolona, Miss.	Nov. 24-27	Scarboro

CONVENTIONS.

- Oct. 11-13....Meridian District Missionary Convention.
Oct. 14-16....Lincoln Conference Woman's Home Missionary Convention, Oklahoma City, Oklahoma.
Oct. 11-18—Meridian District Woman's Home Missionary, Sunday School and Epworth League, Convention, Newton, Mississippi.
Oct. 26-27....Monroe District Sunday School, Epworth League, Ladies' Aid and Woman's Home Missionary Convention, Bastrop, La.
Oct. 27-30....Clow District Sunday School and Epworth League Convention.
Nov. 8-8.—Jackson District Missionary Convention, Pratt's Chapel, Mississippi.

Conference Notices

Special Notice

The Monroe District Sunday School and Epworth League, Ladies' Aid and Woman's Home Missionary Convention will convene at Bastrop, La., Oct. 26-27. All pastors, Sunday School Superintendents, Epworth League Presidents and Presidents of the Ladies' Aid Societies are expected to be present.—T. H. Monson, District Superintendent.

MEXICO DISTRICT.

The minutes are now in press, and in four or five days will be ready (the Lord willing) for distribution. Mem-

bers of the District who have not previously acted; will see at once, the imperative need. May I add, without being accused of boasting, that this minute is especially worth while reading. It deals with some matter thru' the various committees, that the writer has not seen in any other similar publications. The question of Ethics and amusements are now attracting the attention of thinkers. Hence these minutes deserve or merit distribution among the young people and others.—T. H. Wheeler, Secretary.

WOMAN'S HOME MISSIONARY SOCIETY. METHODIST EPISCOPAL CHURCH.

The annual meeting of the Woman's Home Missionary Society of the Methodist Episcopal Church will be held in Buffalo, N. Y., October 19th-27th. Trunk lines have authorized one and three-fifths fare on certificate plan. tickets one way to Buffalo, October

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15th-21st inclusive, and secure from ticket agent certificate on account Missionary meeting. If your agent can not furnish certificate, purchase ticket to nearest point where certificates can be furnished. If there are 100 certificates presented, rate of three-fifths fare will be granted on the return trip to and inclusive of October 31st. No reduced rates will be made from other sections. All parties must make their own transportation arrangements through the nearest ticket agent, not forgetting to check their baggage as for any other journey.—Mrs. O. P. McCarty, Chairman of the Transportation Committee.

SAN ANTONIO DISTRICT.

The Board of Foreign Missions will meet at Floresville, Texas, Oct., 12th 1910, at 9:30 a. m. District Superintendent, District Secretary, District Epworth League Presidents, ex-officio, one Sunday School Superintendent, and one laymember from the Districts. Remember that the District Trustees also meet on same date. All will meet at Florisville. We will adjourn the morning the 13th in time to leave on the 12 o'clock train. Dear pastors do your best for the Southwestern. Remember the rally will close Oct. 31st. Roll up the greatest list in the history of the District. Call on the members' friends, also other people. Sunday Schools, Epworth Leagues, Ladies' Aids Societies, in fact call on all. Success is what we want and must have. We have great faith in you. We are on our fourth round; we find you are hard at work, and it means success. We mean to come to conference with having done our best. Keep at it. Tell the people what you want of them, they will do it. Win we must, God is with us. Don't forget our school, get all the students you can to go now.—A. M. Mason, District Superintendent.

District Rounds

WASHINGTON DISTRICT.

THIRD ROUND.

Rockville, October 1; Scotland, 1; Simpson, 3; Mt. Zoin, 5; Pomonkey, 7; Pisgah, 8; Boyds, 14; Sellman, 15; Tenleytown, 17; Central, 18; Nash 24;

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IT IS FREE.

By making a free test of the wonderful Pyramid Pile Cure you are sure of being right. Nothing is more disappointing than to invest in something that don't do the work. So, write at once to the Pyramid Drug Co., Marshall, Mich. for a free trial package and know to a certainty that here is a sure, quick and permanent cure, an instant relief in worst cases of any form of piles. The trial will enable you to rest comfortably over night, and in the morning you will hustle to the nearest drug store, can't help it, for the regular 50c. package that puts you on your feet and keeps you going. Be sure you get what you ask for. Use the coupon below. Merely fill in your name and address.

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Fill out the blank lines below with your name and address, cut out coupon and mail to the PYRAMID DRUG COMPANY, 200 Pyramid Bldg., Marshall, Mich. A sample of the great Pyramid Pile Cure will then be sent you at once by mail, free, in plain wrapper.

Name
Street
City State

Haven, 28; Bowle, 29; Ebenezer, 1; Laytonville, 4; Emory Grove, 5; Union Mission, 8; St. Mary, 12; Sandy Springs, 18; Laurel, 19; Brandywine, 25; Nottingham, 26; Bennings, December 2; Marlboro, 3; Fairmont Heights, 6; Mt. Airey, 10; Dalsey, 10; Asbury, 12; Woodville, 16; Charlotte Hall, 17; LePlata, 20; Shiloh, 21; Mt. Vernon, 22; Oxen Hill, 30. Dear Brethren: Let revival fires be kindled at every altar. "And he that winneth souls is wise." Raise your benevolent claim in full. Do not neglect the Southwestern. We must close up the Carnegie Fund by Dec. 31, 1910. Do your part. Preaching at 11 a. m.—E. S. Williams, District Superintendent, 1316 G. St. N. T. Washington, D. C.

MAYSVILLE DISTRICT

THIRD ROUND.

Washington, 8-9; Dover, 11; Germantown, 13; Mayslick, 15-16; Pleasantville, (3 p. m.) 16; North Fork, (7:30 p. m.) 16; Aberdeen, O., 18; Manchester, O., 20; Flemingsburg, 22-23; Sherrburne, Rev. Riley, 25; Tilton, Rev. Riley, (4 p. m.) 26; Poplar Plains, Rev. Riley, (7:30 p. m.) 26; Maysville, 30-31; Louisa, 2-3; Ironton, O., 4; Portsmouth, O., 5-6; Mt. Olivet, 10; Augusta, 12-13; Clay City, 17; Mt. Sterling, 18; Sharpsburg (11 a. m.) 19-20; Moorefield, (7:30 p. m.) 20; Orangeburg, (11 a. m.) 26-27; Tolesoro, (7:30) 27; Covington, December 4-5; Boyd, Rev. McCoomer, (11 a. m.) 3-4; Falmouth, Rev. McCoomer (7:30 p. m.) 4-5; Lair, 9; Cynthia, 10-11. Dear Brethren: We are called to a glorious work. Hold revivals. Give special attention to your benevolences and minute money. May there be no blanks.—J. S. Bailey, District Superintendent, Box 342, Maysville, Ky.

MERIDIAN DISTRICT.

FOURTH ROUND.

Lauderdale, October 8-9; Missionary Convention, 11-13; Tamol, 15-16; Dekalb, 22-23; Scooba, 29-30; Haven, November, 4-6; Rose Hill 5-6; St. Paul, 11-13; Southside, 10-13; Meehan, 15; Chunky, 16-17; Lake, 19-20; Mountrose, 22; Garlandville, 23; Vale, 24-25; Hickory, 26-27; Trenton, December 3-4; Forest Cir., 4-5; Lillian, 6-7; Forest, 8-9; Meridian Cir., 10-11; Daleville, 13; Fort Stephen, 14; Philadelphia, 15; Stallo, 16; Coy, 17-18. Dear Brother Pastors: As this is our fourth round, please make an effort to raise and report the full amount of your apportionment for the Benevolent causes of the church, at the time of your quarterly conference, make a house to house canvas and see to it that every cent of your apportionment is raised. As to the Southwestern, we lead the conference in cash subscriptions, let us send in 150 more by the 31st of October. We must keep the light, banner and the crown in the eastern part of the conference.—J. M. Shumpert, District Superintendent.

ATTENTION, SCHOOL TEACHERS!

If you are a school teacher in a town, village or rural district and desire to use your spare time profitably, it would pay you to write Mr. A. R. Stewart, Tuskegee Institute, Alabama, for particulars.

AN APPEAL.

I came to Des Moines April 18th and took charge of Burn's Methodist Episcopal Church. I found forty members ready to receive me. I started my year's work under seemingly favorable circumstances. When I had been in charge three days two men came to

the parsonage and wanted to know how much rent I was willing to pay for the use of the church property. I told them I could not tell them until I consulted the officers. I called the board together on Monday evening, and inquired about the condition of the property and to my surprise no one could tell me. The next day I went to the court house and they informed me that Burn's Methodist Episcopal Church was sold November 20th 1908 to Steel and Shea for a plumbing debt and that the trustees were given one year to redeem the property and had failed to do so, consequently we were given a notice to vacate the property in three days. After holding our first quarterly meeting, we moved to the Young Mens' Christian Association building where we are holding services. Our rent is \$25 per month, and we find it hard work to keep up expenses. We have a location in view and are asking our friends to help us raise \$1,000 the first Sunday in October. Any amount given will be thankfully received.—LeRoy Woolrich, preacher in charge, 112 Chestnut St., Des Moines, Iowa.

AN APPEAL

Recently a strong wind struck our community and entirely destroyed our church. We are pleading to any brother who has any interest in or sympathy for us to help us in this struggle. Send what you can spare and it will be highly appreciated. Address F. P. Patrick, Pastor, Bryan, Texas.

MERIDIAN ACADEMY

Meridian University is undergoing extensive repairs. President Shaw and his wife have remained at the Academy all summer and directed the work. At the opening of the fall term the students, friends, ministers and District Superintendents of the Mississippi Conference were agreeably surprised at the neat and beautiful appearance of the academy. The chapel is one of the most beautiful in the city.

A MEMORIAL SERVICE

Was held in honor of Dr. A. E. P. Albert at Warren Methodist Episcopal Church, Lake Charles, La. Program: Prof. J. E. L. Hoskin spoke of him as a College President; Mr. Walker, as "A Presiding Elder"; Miss Read read a sketch of his splendid career and the pastor made the closing remarks. It was a great service. The Rev. J. W. Turner, is pastor.

RALLY AT STANLEY CHAPEL

Our rally, which closed on the third Sunday in August was a success indeed. We planned to raise \$100.00. The five captains worked hard for success, and their members were loyal. The clubs under the following named captains raised: Mrs. Tennie Horn, \$17.40; Mrs. Calhoun, \$15.10; Mrs. Clara Holder, \$10.10; Mrs. Addie Simpson, \$12.10; Mrs. Dr. P. A. Stephens, \$36.40; \$20.36 from the public, making a total of \$111.46—Wm. Johnson, pastor.

Gleanings from the Field

TENNESSEE

Sparta Circuit—At River Hill beginning August 28, a five-days' revival was held; result five souls happily converted and added to the Church. As the pastor was behind with his house rent, the following good sinners, (not members of the Church) banded themselves together and paid the same in

CLAFLIN UNIVERSITY

This is a high grade Literary, Industrial and Commercial School for young men and women.

The Campus contains ten acres and ten school buildings. Among the conveniences and comforts are steam heat, electric lights, pure water, modern sanitary arrangements, healthful climate and agreeable environments.

There are forty teachers and about seven hundred and fifty students enrolled.

Literary Courses of Study: College, College Preparatory, Normal and Eighth Grades, Industrial Courses:—Agriculture, Architectural Drawing, Bricklaying, Cabinet Making, Carpentry, Cooking, Drawing, Dressmaking, Iron Working, Millinery, Painting, Plastering, Plumbing, Sewing, Sloyd, Tailoring, Turning, Wheelwrighting and Woodworking by Machinery.

Discipline Semi-Military. All students wear uniforms of navy blue. Boys working suits and shirts are Kahki. The young men are under the care of a commandant from the United States Army. The young women are under the care of competent and experienced matrons.

All rules and regulations relating to good order, good morals, good health and prompt and obedient attendance upon all school duties will be rigidly enforced.

The next session begins Wednesday, September 28, 1910, at 9 o'clock a. m.

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full up to date. They are Messrs. Daniel Mill, Thomas Cummings, Daulton Henderson, and Brother General Shockley. The Rev. E. J. Guthrie of Sparta District assisted in the meeting, rendering good services.—J. H. Nelson, pastor.

South Pittsburg.—The first Sunday in September was a great day for the people at Gaines' Chapel Methodist Episcopal Church. The corner-stone of the new Church was laid by the G. W. O. of O. F. at South Pittsburg. A large number of people attended from the above named place and Jasper. The good Tennessee hosts spared no pains in making preparation for the people. From a table of very great length, covered with every delicacy imaginable, all were filled. The amount of \$53.35 was realized. The people are erecting a very neat church at Gaines with two stories.

Stanley Chapel.—My fourth quarterly conference was held September 3-4, District Superintendent E. Cox presiding. The conference was well attended. This was the best conference from every point of view we have had this year. Sunday was a great day and many hearts were made glad by the Superintendent's message. The Rev. Wade, of the Zion Church preached a very helpful sermon at three o'clock and at night the church was filled again with the members and friends when another able discourse was delivered by a visiting brother. More than thirty took the communion. On Monday night the members gave the Superintendent a royal reception. Collection for the day \$14.35.—Wm. Johnson, pastor.

FOR FEVERISHNESS AND AGING

Whether from Malarious conditions, Chills or over-heating, try Hicks' CAPSULES. It cures the fever and relieves the system. Liquid—10, 25 and 50 cents at Drug

Gleanings from the Field

FLORIDA

The Scott's Institute of Gainesville, Florida, is a school of the Gainesville District of the Florida Conference. Prof. D. A. Selmore, wife, and a teacher, will have charge and begin work the first Monday in September. All boarding students are requested to enter at the beginning of the term. For terms address the president, Rev. J. F. Elliott, 743 W. Main St., Gainesville, Fla.

GEORGIA

Forsythe.—On August 6-7, our third quarterly conference was held in Rocky Mount Church, Forsythe Charge, with our District Superintendent, F. R. Bridges, in the chair. Nearly all the officers were present with written reports. Official collections on Saturday were \$34.12; Pastor collections during the quarter \$91.00; collection on Sunday was \$27.74; total for this quarter 152.86. This charge is alive spiritually. The Rev. R. R. Oneal, our beloved pastor, is wide awake. We are now planning to raise every dollar of our benevolent assessment this year. The district superintendent was at his best on Sunday. One person joined the church after his sermon at 11 o'clock. We here are planning, working, and praying.

The Rev. J. M. Trammell writes from South Atlanta, Ga., under date of August 7th: I am here stopping in the home of the Rev. and Mrs. E. H. Oliver. I have been kindly received in to the home of Dr. I. G. Penn, Dr. J. P. Wragg, Dr. Griffin and Dr. Rush. I preached for the South Atlanta Methodist Episcopal Church, of which Dr. Griffith is pastor; presented the cause of my church and they donated. At 3 p. m. Dr. I. G. Penn and I went to the Fort Street Methodist Episcopal Church, of which the Rev. Bro. Miller is pastor. I addressed the Union League meeting, and that body also contributed. At 7:30 p. m. I was at the Warren Street Methodist Episcopal Church, where I was to have preached, but Dr. M. C. B. Mason came in and did the work. All enjoyed his very able sermon. I spoke later and the church and pastor contributed. I will mention later the amounts and donors when I return home from my trip. Drs. Penn and Mason commend me to the public, as they both know of our church having been destroyed by the October storm of 1909. I leave today, August 7th, for Richmond, Va., Washington, D. C., Philadelphia, New York and Boston.

Forsythe Charge.—August 6th was our Third Quarterly meeting day, with the Rev. F. R. Bridges in attendance. At 2 p. m. the quarterly conference was called to order; J. H. Fambro was elected secretary. The roll was called and each member of the Quarterly Conference answered to their names with few exceptions. The regular routine of business was taken up. Each report showed that we were advancing on all lines of Church work under the leadership of our proficient pastor, the Rev. R. R. O'Neal. This is his second term that he has served us as pastor; four years the first term and three years the second term making seven years he has served us. The longer he serves us the better we love and understand him. Sunday at 11 o'clock, the Rev. F. R. Bridges, the Superintendent, seemed to be inspired and preached for us a logical and soul stirring sermon. We raised during Quarterly Conference \$85.20; paid Superintendent \$37.50; paid pastor this

quarter \$168.00. This is our revival season at this church. Rocky Mount had a most glorious revival meeting; 23 conversions, 28 accessions. Rev. A. D. McClellon of the Barnesville charge and the Superintendent assisted the pastor in this revival meeting. We have not had such large congregations in all the past years as we are having this year. We are spiritually alive from one side of the circuit to the other.—J. T. Cheney, secretary.

INDIANA

New Albany Charge.—The pastors and members are rejoicing over the results of their rally the fifth Sunday in July. Too much praise cannot be given to the following sisters for their faithful work. Mrs. Minna Mitchell, \$21.40; Mrs. Florence Doxey, \$14.95; Mrs. R. Cunningham, \$21.03; Mrs. Alice Turner, \$17.25; Mrs. Mathe Doxey, \$28.00; Mrs. Leslie Robbins Jones, \$14.75; total for the loyal women, \$107.38. This with public collection of \$10.00 made a grand total of \$117.38.—L. A. Armstrong, Pastor.

Newcastle.—The Willey Methodist Episcopal Church is moving forward under the efficient leadership of Rev. W. Singleton. This year the church has put in a new foundation at a cost of \$167.50, and paid \$126 of the same. The members of the church are contemplating further improvements on their church building. Rev. W. Singleton has been visiting in the cities of Jeffersonville, Ind., Louisville and Lexington, Ky., and Cincinnati, Ohio. He was well received everywhere he went. He delivered three addresses and was invited to be the guest of the Shelbyville Colored Fair Association, which invitation he had to decline, with much regret, on account of the press of business. Dr. D. E. Skelton, district superintendent of the Indiana district, will hold his second quarterly conference at this church on the 27th and 28th of August. The Southwestern Christian Advocate is constantly growing in favor in Newcastle.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children. 50c.

ILLINOIS

East St. Louis.—July 17th witnessed the first rally ever held at Union Memorial Mission. The members are working earnestly to buy a church site, so as to eliminate rent. Dr. Abbott, of St. Louis, the Revs. J. H. Brown, pastor, St. James Church, St. Charles, Mo., W. W. Goff, pastor Bagnell Chapel, St. Louis, put their heads together and came over, bringing their congregation with them at 3 p. m. to help us in every way they could. The Lord's Supper was administered and eighty-five persons communed. The Rev. Dr. R. E. Gilliam, district superintendent, was to have been with us, but was holding a quarterly meeting on his district. The Rev. Jones of St. Luke African Methodist Episcopal Church, with a part of his congregation, joined us, and did great good. The rally resulted in raising \$112.45. After paying \$5 for hall rent the remainder was banked. The following members helped greatly in this rally. Mr. J. E. Bland, \$11.35; Mr. Barnett, \$5; Mr. W. Brown, \$16.21; Mr. J. Woodsy, \$5.42; Miss A. Green, \$7.97; Miss J. Phelps, \$6.50. Mrs. Phelps, although ill in bed, managed to raise \$6.50. Mrs. S. Schmalt raised \$37. Mrs. M. L. Jackson, the pastor's wife, raised \$3. The members

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I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whittish discharges, Ulcerations, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case entirely free, in plain wrapper, by return mail. I will also send you the cost of my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address

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of our church are overjoyed that the first rally resulted in so large a sum.—
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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

GRAVES.—Tinie Graves, eldest daughter of Mrs. Fannie Callendar, of Tushes, Va., died here on Monday, August 3, 1910, after a lingering illness of nearly nine months. She was 19 years of age; professed religion when she was twelve and by her very consistent life showed that she not only professed, but possessed Christ. She was without doubt one of the most faithful young workers in Ridgeway Church, and she will rest long in the memory of old and young: She was a Sunday School teacher, and as such, was prompt, and interested herself in the children, thereby impressing those around that she did the work with an eye single to the glory of God. Her pleasant address, genial disposition, willingness to adapt herself to circumstances, and her aptness in following leadership, her love and devotion in the home, her obedience to her parents, her genuineness among her friends won for her a popularity that few girls of her age have the power of winning. When she discovered that her end was near, regard for her parents feelings prevented her from telling them, but she thanked them for their kind treatment during her lingering illness, and said that if she lived she would always be grateful to them, assured them of her confidence in God, and told them to meet her in heaven should she die. Her funeral was preached by the pastor, the Rev. E. Adolph Haynes, assisted by the Rev. Jacob Yates, of Elba. At the cemetery many very beautiful wreaths were placed on her grave, and the great sorrow displayed showed the high esteem in which she was held. The loss sustained in that family can never be regained, but heaven is benefited.—E. Adolph Haynes, pastor.

BOOKS.—Frank Books of Morton, Miss., was converted and joined the Methodist Episcopal Church the 15th of September, 1909, age 27 years. He died the third day of August, 1910. He was a faithful member. Two brothers, two sisters and a host of relations and friends survive. The funeral was conducted by the pastor, the Rev. R. B. Anderson.

HAMILTON.—Angeline Hamilton, wife of J. N. Hamilton was born in Cherokee County, Texas, May 2, 1856. She united with the Methodist Episcopal Church at the age of 26 and for 28 years lived a consistent Christian life. She departed this life July 30 to enter into the reward of the faithful prepared for just men and women made perfect. She went gladly to join her children and friends who have gone on before. She leaves her husband to whom she was united March 1st, 1873, and to whom she has been greatly devoted. Six children and many friends mourn her passing.

McGEE.—Elijah McGee was born in Missouri, Winn County in 1855 and died at Melville, La., at the age of 55 years. He was reared by the McGee family and knew nothing of his parents. In 1884 at Melville, he married Miss Luvenia Dixon by whom two chil-

BABY SAVED HER

"I was sick for three years," writes Mrs. Nollie Jones, of Russellville, Tenn. "I had a doctor and took medicine regularly, but grew worse, until last spring I was past going out and was just skin and bones."

"One day I noticed my baby playing with one of your Ladies Birthday Almanacs. I picked it up and from it learned of your Wine of Cardui."

"I have taken 4 bottles of Cardui and am well and hearty. Weigh 145 pounds. I believe Cardui saved my life and I hope all women who suffer as I did will try it."

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If you are suffering, try Cardui at once. Thousands of letters come to us, from grateful women who have found relief in Cardui. If it has done so much for them, it surely will help you—just one more. Try it.

All reliable druggists sell Cardui, with full directions for use inside wrapper.

N. B. We will be glad to send you one of our Ladies Birthday Almanacs, if you will send postal card, asking for it. Address: Chattanooga Medicine Co., Chattanooga, Tenn.

dren were born. Converted in 1893 under the Rev. J. A. Payne. He occupied the positions of local preacher, Sunday School Superintendent, sexton, class leader, steward and trustee in their turn. The funeral service was conducted by the Rev. J. V. Randall, of the Baptist Church, and his pastor, the Rev. C. D. C. Bryan.

BROWN.—J. W. Brown was born in Richmond, Va., July 4, 1845, and departed this life July 18, 1910. He was converted under the Rev. E. V. Taylor. He had been Sunday School Superintendent many years before his conversion and before our church was built. He died a Christian. He leaves a wife and many children and grand children to mourn their loss. He was a nobleman.

HARRIS.—Jack Harris departed this life August 17th, at Lebanon, Tenn. He was 74 years old and was the oldest member of our church here. He was ready for the passing home. He leaves his wife and one son and many friends who grieve because of his death. His pastor, the Rev. W. B. Crenshaw, conducted the funeral service.

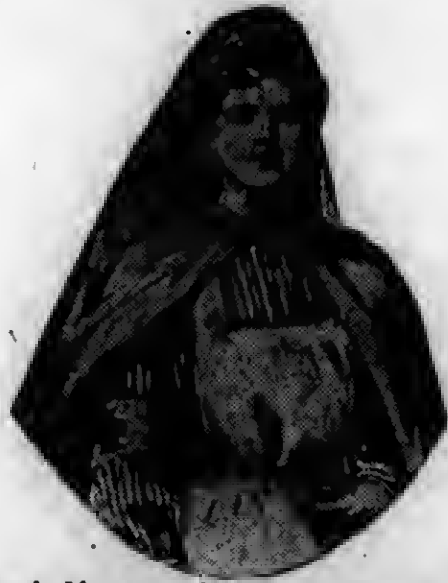
THOMPSON.—Iola Thompson died at Onalaska, Texas, in peace. Age not known. She joined the Methodist Episcopal Church in 1909, coming from the Baptist church. She lived a faithful member until death. The Rev. A. Parham conducted the service.

WALTON.—Clifton Walton, age 12 years and 12 days died at West Point, Mississippi, September 6, 1910. He was a bright youth. His mother, Mrs. Mollie Walton, two sisters and one brother are members of our church here. Funeral services were held from the parlor of the home, conducted by the pastor, the Rev. J. A. Slate and Dr. W. H. Whitlock.

DAVIS.—In the death of the Rev. A. B. Davis, a local deacon of John Wesley Methodist Episcopal Church, Greenville, South Carolina, the city and church loses a good citizen and a faithful member. The end came peacefully at 6 o'clock p. m., August 27, 1910, after a few days illness. The immediate cause of his death was paralysis. He was useful, aggressive, and to us

seemed indispensable. He was Sunday School superintendent for twenty years, steward, class leader and trustee. He was also a trustee of Claflin University, and Sterling College. It has never been my privilege to meet a more liberal man to the church in both time and money, than Brother Davis. His place will be hard to fill. The funeral services were held at John Wesley Church on the 24th., at 3:30 p. m., before a very large congregation of sympathizing friends. The services were conducted by his pastor, assisted by the Rev. D. S. Page, Dr. Minus and others. He leaves a wife, mother and an adopted son to mourn their loss.—W. G. Valentine, pastor.

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This order does not make profit like other concerns. It is an organization **"OF THE PEOPLE, BY THE PEOPLE, AND FOR THE PEOPLE."** It is chartered **"NOT FOR PROFIT."** That is why we give you **MORE PROTECTION** and **BENEFITS** for **THE MONEY.**

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We have many different memberships and policies to offer from 25c to several dollars a month. Compare our regular membership carrying with it a \$500.00 Graduated Death Relief for the member---also \$25.00 Death Relief on beneficiary of member---\$5.00 on children of member from 5 to 10 years old---and \$10.00 on children between 10 and 15 years of age. To individual members in any portion of the world the cost is only 50c A MONTH---and to Lodges of twenty or more members this is further reduced to 25c A MONTH. This is but one comparison, but it shows **HOW WE EXCEL.**

The benefits you receive depend on the membership you choose. Sickness benefits range from \$3.00 per week to \$60.00 per month---injury benefits the same---accidental death \$25.00 to \$2,500.00---natural death \$25.00 to \$600.00---also benefits for loss of arm, leg, eye, or both---hospital---doctor services---beneficiary's death---and so on. You will surely find here a membership that will give you the **RIGHT KIND OF PROTECTION**---and we **GUARANTEE YOU FULL SATISFACTION.**

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We give away without cost to our members thousands of dollars worth of **FREE PRESENTS**---simply for paying the dues "ahead" of the regular date. We do this so that the protection may be kept continuously in force without lapsation---and also to save ourselves expense of collection and useless bookkeeping. We give to our members the saving we effect by this plan. In this **WE LEAD.**

We Invite Members to Become Shareholders

Members are invited---even urged---to take out shares in the I-L-U. This carries a part ownership and a definite interest in the Order. Shares are issued **ONLY TO MEMBERS**, and at the low rate of \$1 each. This shows why we succeed. We treat you differently than you have been used to. Our plan is **"ORIGINAL"** and again **WE LEAD.**

The "First" Member Gets A Chance To Earn "Extra" Money

We give the first member to join in each neighborhood a chance to earn some "extra" money by introducing the Order to his or her friends. The pay is liberal. Many

members make \$12.50 to \$50.00 a month for just spare time. Others who give **ALL** their time make \$50.00 to \$150.00 and all expenses. We will give you the same opening **WHEN YOU JOIN.** **NO OTHER SOCIETY PAYS SO WELL FOR YOUR FRIENDLY LABOR AS THE I-L-U.**

More Agents and Traveling Men Wanted

At this writing we need five **STATE MANAGERS**---several good **DISTRICT AGENTS**---and three **TRAVELING MEN.** They must give all their time and be able to produce good business. **WE PAY GOOD AND GIVE STEADY WORK.** If you join right away and make a success in your neighborhood you will have an **EQUAL CHANCE** for **PROMOTION** to these **HIGH POSITIONS.**

Our Union Journal Magazine is Splendid.

Every member receives this Magazine. We pay for it to be sent to every member. It is full of good stories and **THINGS YOU OUGHT TO KNOW.** It will interest, amuse and instruct you. **YOU SHOULD JOIN AND BEGIN GETTING IT RIGHT AWAY.**

Our Mercantile Department Will Save You Money

You can buy your supplies---groceries---utensils and so on through the **UNION MERCANTILE COMPANY** and save **MONEY.** Wholesale prices are given to **MEMBERS IN GOOD STANDING ONLY.** You will be surprised at the money you can save---nickels---dimes---**DOLLARS**---yes, hundreds of them. On your groceries alone you ought to save **TEN TIMES THE COST OF YOUR MEMBERSHIP.** We are strictly originators---pioneers along **"THE NEW WAY"** of doing business---and in this, as in other things, **WE LEAD.**

We Invite You To Membership

Join this Order and begin **RIGHT NOW** to enjoy its many benefits and advantages. The cost is but little when you think of the great **HELP---BENEFITS**---and **INFLUENCE** it will bring you. If among strangers your button and membership card will gain you help and friends. The secret words and all the inside work **WILL BE YOURS.** In many ways you will be aided through this membership. No matter where you are---or what your station in life---whether high or low---rich or poor---man or woman---**YOU MAY JOIN AND ENJOY THESE BENEFITS.** Our plan of business provides for members from all points. **WE ACCEPT MAIL APPLICATIONS** the same as from agents---and **WITHOUT ANY DOCTOR'S EXAMINATION.** You will find it a genuine privilege to be a member and to be given authority from the Grand Lodge to wear the official **EMBLEM OF THIS SPLENDID ORDER.**

whether high or low---rich or poor---man or woman---**YOU MAY JOIN AND ENJOY THESE BENEFITS.** Our plan of business provides for members from all points. **WE ACCEPT MAIL APPLICATIONS** the same as from agents---and **WITHOUT ANY DOCTOR'S EXAMINATION.** You will find it a genuine privilege to be a member and to be given authority from the Grand Lodge to wear the official **EMBLEM OF THIS SPLENDID ORDER.**

We Guarantee Satisfaction Or Return Your Money

You take no risk in joining this Order. We guarantee you against dissatisfaction **FROM ANY CAUSE WHATSOEVER.** We return your money in full---**WITHOUT ANY QUESTIONING**---if you request within thirty days after joining. We believe that **HONEST DEALINGS** and a **MONEY-BACK GUARANTEE** will pay us in the long run. We therefore **GUARANTEE** to give you **FULL SATISFACTION** with your membership---or to satisfy you by the **PROMPT RETURN OF YOUR MONEY IN FULL.** This means a **TRUE GUARANTEE OF FULL SATISFACTION TO YOU.** In this, as in other things, **WE LEAD.**

We Do Business Everywhere

We transact business in every state and territory of the Union---all of our Uncle Sam's possessions---and in foreign countries. You will find our members **WHEREVER YOU MAY GO.** Wherever a letter will go---**WE GO**---and we have members there now---**OR WE WISH TO HAVE THEM.** We receive mail applications and members from all parts of the world---and **WE WILL GLADLY RECEIVE YOURS.**

We invite you to membership in this great Order. We will welcome you into our Fraternity. **YOUR MEMBERSHIP CAN BE PLACED IN THE GRAND LODGE NUMBER ONE AT THE HOME OFFICE RIGHT AWAY.** If a Lodge be formed in your community later, you can then be placed in that, if you like. No matter what other protection you now carry---or what Lodges you belong to---**YOU SHOULD INVESTIGATE THIS ORDER AT ONCE.**

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Write our Grand President for further and more complete particulars. With your letter enclose 10c coin or stamps and he will see that you receive a **SPECIAL TRIAL SUBSCRIPTION** for three months to the **UNION JOURNAL MAGAZINE**, and also circulars telling about the Order's great work and how to take out a membership. Address him as follows:

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344 I-L-U Bldg., Dayton, Ohio,
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Right now our advertising Department has a contest on to see which paper will bring in the most replies to this advertisement. To help them we make you this offer: If you will cut out this "ad" and send it with your letter to our Grand President, we will send you with our answer a **CASH COUPON GOOD FOR 25c** in trade with this Order or any of its connected companies. (244.)

Southwestern Christian Advocate

IMPERFECT IN ORIGINAL

ROBERT E. JONES, Editor
BATON & MAINS, Publishers

NEW ORLEANS, OCTOBER 13, 1910

Vol. No. 44—No. 1

"RAGTIME PREACHING"

The Christian Observer, published in Louisville, Kentucky, in a recent number contained the following interesting and suggestive paragraph:

"Bishop McIntyre, of the Methodist Episcopal Church, has coined the phrase, 'ragtime preaching,' to describe sermons that deal merely with poetry, politics, literature and travel. The phrase is commended by *Leslie's Weekly*, as a timely warning to young ministers of all Churches. In the estimation of the *Weekly* 'ragtime preaching' is a danger which should be vigorously avoided. It says: 'To laymen such preaching seems to indicate a dearth of ideas and a lack of conviction concerning the great central truths of religion. Why can not the man behind the pulpit remember that it calls for no theological training, or ceremony or ordination to deliver political tirades or read essays on poetry and literature, and that likewise it is not at all necessary for people to go to Church simply to hear such themes discussed? The minister who desires to be a growing influence for righteousness is more apt to realize it through an ardent presentation of the great truths of religion than by ragtime methods.'

It seems to us that the term "ragtime preaching" might with equal force apply to the preaching of those who substitute sound for sense. There are those who are filling pulpits who spend a full week in gossip and loitering around and come to the pulpit on the Sabbath absolutely empty headed if not empty hearted. In some cases they open the Bible and select a text at random and immediately proceed to work up to the point where they will bring on the "rousement." The people are actually dying spiritually, for the want of knowledge. It is a pity that men honored with a call to the high office of the Christian ministry, and given such lofty themes upon which to discourse as the Bible contains, should so shamefully fail of their opportunity and duty. It may delight some people to be "worked up" and "taken to the third heaven", but the people need teaching. In many sections moral ideals of the people are perverted. Even the doctrines of the Church are misunderstood and are mixed with much that is error. Why not the preacher devote his time to the correction of these wrongs? No man can successfully preach who does not spend a part of each day in his study with God and his books. To build two sermons weekly will keep any man busy, who puts his conscience into his work. There is no more inviting field today for public service than the pulpit among colored people. The Negro preacher is the imperial leader of his people. His influence is almost without limit. He is the dean, in most places, of the leaders of his people. He should make good his opportunity by giving to the people the best of which he is capable in life and in thought. Our people in the pews are advancing. The pulpit should not only keep pace with the pew but keep ahead. If not, the day will come speedily when the preacher will lose his glory and his power.

"MY PARTNER'S ACCOUNT"

In the death of John S. Huyler, of New York City, the Methodist Episcopal Church loses a faithful member and the commercial world a successful and honest business man. Mr. Huyler, by honest dealing and strict adherence to his business, accumulated a fortune that ran into the millions. Giving, to him, became a part of his religion. He felt it his duty to give liberally. And he did. Many a Christian enterprise throughout the country has been helped by his beneficence. It is said that in his gifts the checks would be marked in the left hand lower corner, "M. P. A."—"My Partner's Account." And such disbursements were charged up against his Partner. That partner was Jesus Christ. Each year Mr. Huyler would set aside a liberal amount of his profits to the credit of his Partner—and this sum was expended in harmony with the will of his Partner, as he interpreted that will under the influence of the Holy Spirit. Christ is our partner. To Him we owe our success. He is therefore entitled by all the principles of partnership and fair play to His share of the firm's profits. As did our deceased brother, we should see to it that our Partner's account is carefully protected—however large or small it may be.

"THE FIRST HALF HOUR"

One of the first motions to pass a Methodist Annual Conference is the fixing of the time for the opening of the daily sessions and designating "that the first half hour be devoted to prayer services." This is a time honored custom. The fathers of the Church regarded this item in the daily schedule of an Annual Conference both sacred and important. In this half hour there was close communion with God—and the building up of waste places. But the "First half Hour" with most of the Annual Conferences is not seriously regarded. There are ministers who never come in the Conference room until the prayer service is over. These same preachers are loud in their abuse of the members of their churches when they fail to attend prayer meetings or when the brethren stand on the outside, just before the opening of the service. No preacher is worthy of his calling who habitually and wilfully neglects the conference prayer meeting. The example is bad. The laymen who are present at the Conference readily get the impression that the ministers do not regard the prayer service. The laymen do not easily forget this impression. They talk of it to the membership when they return home. The result is that the prayer meetings of the churches are poorly attended and the spiritual life of the church is consequently low. The minister blames the members for the poor attendance of the weekly prayer meetings, when, as a matter of fact, the blame is at his own door. If the preacher believes in prayer meetings let him attend the Conference prayer meeting and do so faithfully. It may be justly alleged that in many cases the preachers are placed so far from the Church for entertainment that they cannot reach the Conference session on time. In such cases the hour for opening should be fixed so as to reach the last man. Then again we must consider the convenience of the people who are hosts of the conference. The time should be so adjusted as local conditions may require. But the spiritual importance of the Conference morning prayer service remains. The preacher will find this half hour an upper chamber to his soul. The first half hour should be faithfully observed or abolished. We can not consistently abolish it; we must therefore observe it.

THE SHAME OF THE CHURCHES

That the condition of the worn out preacher is being studied outside of Church lines is a hopeful sign. If the church does not of itself awaken to the justice of the claim of men, who have worn themselves out in its service for an adequate support in old age the world will force the issue. The *Times-Democrat* recently reviewed editorially a unique book—"A Circuit Rider's Wife." The circuit rider grows old and superannuation comes. The comment of the *Times* upon the duty of the church to the old preacher is timely. In commenting upon "A Circuit Rider's Wife," by Corro Harris, the *Times-Democrat* says:

"The years of youth and vigor pass in the unrestful career of an itinerant, and the circuit rider began to feel the effects of his arduous vocation. A man ages early when he is obliged to go forth in all sorts of weather, and is liable to be summoned to the bedside of the dying at any hour of the day, or night. Added to this was the emotional strain of being continually amid scenes of suffering and moral stress, and the pressing sense of responsibility for the souls in his charge. So the circuit rider's health began to break down; rheumatism and sciatica crippled his efforts. The people of his latest circuit complained of his 'failing powers,' and the presiding elder at the autumn conference called for the superannuation. Deeply pathetic are the pages that tell of his declining years. 'William took a weary look after his superannuation,' records the wife, 'like that of a man who has made a long journey in vain. This is always the last definition the itinerary writes upon the faces of superannuates. They are unhappy, mortified, like honorable men who have failed in business. They no longer pretend to have better health than they really have, which is the pathetic hypocrisy they all practice toward the last, when they are in annual fear of superannuation. . . . This devoted pastor felt lost without his wonted ministry. A sort of apathy fell upon him,—for him there was no future,—and he ceased gently from life.

"The wife offers these reflections, which may well be pondered by all sects and all creeds: 'I have sometimes wondered what would be the moral effect upon a church community, if an old and helpless preacher like William should be sent to it with the understanding that the church should minister to him, instead of his ministering to the church; that every saint and sinner should be obliged to contribute to his peace and comfort, even as for years he had labored for theirs. There would be less preaching, of course, but more development in real Christian service. . . . The suggestion is pertinent. We read much nowadays about the shame of this and the shame of that; but the shame of the churches is the untender carelessness with which old clergymen are usually treated, in all sects. Far better than churchly prosperity, in the the wordly sense, would be such a service of love to a man who had spent the best years of his life in the ministry of God; and a beautiful growth of true Christianity would surely result from it in the hearts of the ministering congregation."

Saving the Negro

By the Hon. W. J. Northern, Ex-Governor of Georgia

Negroes just as there are difficulties in the way of all mission effort. These are, sometimes, more imaginary than real, and, it may be, more of a subterfuge in the minds of an unwilling people than a hindrance that cannot be removed. We had difficulties in Burmah, in Japan, in China, and there are far greater difficulties in Africa in dealing with the same character of people, in a climate deadly in its effects, a people far removed from our civilization, and speaking a language almost beyond interpretation so that the brightest among us must spend years to learn before the work of soul-saving can possibly begin.

All that is needed to meet the difficulties is for the Christian people of the South to take the gospel view of the situation, and be willing. If we are not willing, the civilization of the South is doomed to final decay, and thousands of human souls to eternal death.

If by any means we get control of the Negro situation, there must be racial revolution in at least five distinct directions. I do not know how many troubles Peter had, but we do know he overcame them all, because he was entirely willing to take God's view, rather than his own.

1. Public Opinion. Is the public attitude just and fair towards the Negro? In our courts, has the Negro the same chance for the protection of life, liberty, and property accorded a white man? The essence of tyranny is found in the exercise of power to abuse, simply because the weaker cannot resist. The white man makes the government and fills all offices, and this backward and weaker race is altogether subject to the domination and abuse of those who control. Is every Negro at the South given a fair chance and a square deal in the use of the powers God gave him for his own benefit, and for the advance of the community in which he lives? Is it fair to strike a whole race of people and make the entire body responsible for the crimes and the shortcomings of an individual member?

2. Race Prejudice. If we find ourselves brave enough to resist the restraints insisted upon by unrighteous public opinion, it is still possible that we may be dominated by strong race prejudice against the Negro. Prejudice of any kind is born in the natural man, and it is not the spirit of the Christian, because it is not the spirit of the Christ. Peter discovered this fact, and at once published it to the whole world, when he said: "Ye know that it is an unlawful thing for a man that is a Jew to keep company with, or come unto one of another nation, but God hath showed me that I should not call any man common or unclean."

3. The Loss of Social Position. Doubtless there are many consecrated young men and young women, and older ones as well, who would gladly undertake to teach the Bible lesson to Negroes, or preach to them the gospel, if they did not apprehend the loss of all desired social relation. All of us know many people who are ostracised, under the demands made by wicked public opinion, because they did the very thing I am asking all Christian people to be willing to do. In the very face of this ugly situation, it requires great grace to "preach the gospel to every creature." Again I ask, shall we come up to the standard set up by God himself, or yield to the cunning device of the devil, set up through the demands made by an unrighteous public opinion?

This has been the contention from the beginning—the ungodly telling the Christian people what they must do, and especially what they must not do, if they keep in the swim with an ungodly public opinion. This is the bane of the church to-day, and because of yielding to the demands of a godless public opinion, the church has largely lost its strength and usefulness. We are commanded to be separate from sinners, and yet we are found having a great appetite for the flesh pots of Egypt. At all costs, we must maintain our social position, even though the kingdom be delayed in its coming.

The apostles met this same demand, and answered it for all time as it ought to be answered to-day by all Christian men and Christian women.

The priests who claimed the right to determine the public opinion of their day on all questions of social, civic, and religious relations, said, with much emphasis, to the apostles, "Did we not straitly command you, that you should not teach in this name?"

Thereupon, the apostles answered as straightly and quite as strongly, "We ought to obey God rather than men."

When we allow the gospel to determine our duty along all lines of life, we will come far nearer the requirements for the standard of Christian living and Christian fashion of this world, as set up by the ungodly.

4. Social Equality. It may be possible, under the gospel view, to obtain our consent to drop out of the social relation the ungodly may demand, if we knew we would not drop into a social equality we know we could not endure. Social equality is a delusion set up by the demagogue in civic contentions, to meet his ambitions for place and personal power, and paraded as a device of the devil for the strengthening of the influences against the kingdom of God.

Social equality never has been and never can be an essential in the salvation of any soul. What a spectacle we would present if we were required to know the social relation of a sinner before we could be allowed to offer him the saving power of the gospel. How would it be possible for the minister to present his message to a mixed congregation, composed of many people, occupying altogether different social relations?

When Jesus talked with the woman at the well, he did not reduce himself to her low standard of living before he ministered to her deep spiritual needs. What stupid nonsense that would seem. He never once thought of social equality, but doubtless he did think of the vast difference and great distance between himself and the degenerate woman he was willing to redeem. He did not think of social equality, but I am quite sure he did think of the soul equality of all men of all tribes and all nations. If social equality is to enter our efforts at soul-winning, who is to make known to us its limitations?

Liberia Honors Ex-United States Minister Ernest Lyon

Monrovia, August 31st.—One of the most elaborate and representative receptions in the history of Liberia, and the only one of its nature ever tendered a foreign representative, was given here in the Executive Mansion by the Government representatives and the people of the Republic. The President and Vice President, the entire Cabinet, Senators and Representatives from most all of the Counties, and the leading private citizens, met to give a public expression of the high esteem in which the entire Republic holds Ex-Minister Lyon, and to give evidence of gratitude for the inestimable work, the untiring zeal and influence which he has shown in the foreign relations of the Government in the most crucial and dangerous period of the Republic's existence. Not only was the Government represented in this great meeting, but leaders of every religious denomination, fraternal and civic organization, in the Republic. The speeches of His Excellency, President Barclay, Vice President Dossan, and Secretary of State Johnson, gave full expression to the unanimous thought and feeling of the people throughout the whole of Liberia. Speeches which teemed with expressions of the deepest appreciation to Ex-Minister Lyon in his successful efforts with others, in affecting the approachment between the United States and Liberia, thereby securing the liquidation of its foreign and internal indebtedness by the United States. The people consider this event an epochal period in the history of Liberia.

Not only did he contribute new life and energy into the nations foreign relations, thereby making himself indispensable and necessary in all state affairs, but he also accepted every opportunity of impressing his strong personality towards the moral and social development of the people. The Government expressed itself as very reluctant to give him up, and in almost tearful entreaties, the President and Vice President, members of the Cabinet, Government officials, and private citizens importuned him to return to them and continue to give to them the genius of his power and influence. But the story of Lucius Quintus Cincinnatus is again recalled and reacted. Ex-Minister Lyon having finished the one great object of his diplomatic aspirations and desire towards the "lone star Republic," now seeks repose and quietude in private life.

tions? How far apart can the minister and the people be, or how near together must they come, socially, before the important work of soul-saving can begin? How very far astray we have allowed the device of the devil to lead us for all these many years. What a man of straw he has set up, and of which we have been so dreadfully afraid.

5. No Foundation in Negro Character upon which a Spiritual Structure can be Erected. When we are freed from all the difficulties thus far presented, then there comes from all sides the complaint that there is no moral stamina in Negro character sufficient to warrant any effort to reform or redeem. We are told all Negroes will deliberately lie and steal, and that they are thoroughly degenerate as to all moral living. I know many, very many, white people guilty, openly guilty of all these gross sins, and I have never heard that white people of this low type are beyond the pale of Christian effort. Why not be absolutely just to Negroes?

People who enter these wholesale charges either forget, or they are unwilling to recall that the most striking element in the plan of the gospel, is its power to save to the uttermost. They do not recall that Jesus came to call sinners, not nice people, to repentance. These people surely forget that the last manifestation of Jesus' power to save was made on the cross, when he said to a thief, "This day shalt thou be with me in paradise." There is no foundation needed for salvation in any man, save an honest desire to be saved and a full acceptance of the gospel plan of salvation. Paul has told us that all this is fully open to the chief of sinners. Surely this takes in the meanest Negro we know.

What is the difference between an unsaved Negro in Africa and an unsaved Negro at the South? I have heard many sermons preached on missions to Negroes in Africa, but I never heard a sermon on missions to Negroes at the South. I have heard many public prayers offered for the success of missions in Africa, but never a public prayer offered for the South. Did you?—In *Herald of Gospel Liberty*.

Only one, who is acquainted with the past history of the American Minister to Liberia, can appreciate and rightly estimate the extent of Ex-Minister Lyon's services, not only to the people of Liberia, but to every aspiring American citizen. His long, arduous tours in the far interior, through almost impenetrable forests, his exposure to heavy rains and the burning sun by day, and the danger of wild beasts at nights, in studying and gaining information concerning boundary disputes, was a voluntary task from which many a less brave man would have shrunk. The almost exhaustless store of data which he compiled for the Commission from the United States to Liberia, prove to be one of the most reliable sources of information upon which the Commission made a favorable report and recommendation to the State Department in behalf of Liberia.

There is no doubt but that the position of Minister Resident and Consul General to the Republic of Liberia, has been raised from a position of seeming perfunctory, ineffectual influence to a most important diplomatic and consular post. It is a rich aggressive, important legacy which he relinquishes to all who may follow.

Glowing tributes and resolutions were presented by members of the Cabinet, Senators, and Representatives, together with a glowing tribute from the citizens of Monrovia by His Honor Mayor T. G. Fuller.

He returns to America with the love and gratitude of a whole nation.

T. R. PARKER.

If you could once make up your mind never to undertake more work of any sort than you can carry on calmly, quietly, without hurry or flurry, and the instant you feel yourself growing nervous and like one out of breath, would stop and take breath, you would find this single common sense rule doing for you what no prayers or tears could ever accomplish.—*Elizabeth Prentiss*.

The Women's Convention at Louisville, Kentucky

By Mrs. Elizabeth Lindsay Davis

The National Association of Colored Women came into existence in 1896 at Washington, D. C., by the Consolidation of the National Federation of Colored Women's Clubs organized at Boston in 1895, with Mrs. Booker T. Washington as its President, and the National League of Washington which had an earlier beginning with Mrs. Cook at its head.

The hopes of the most sanguine of its friends have been more than realized by the marvelous growth during the past fourteen years, while even its enemies have conceded its right to live so thoroughly have they been convinced of the practical value of organized effort.

Fifty clubs with less than five hundred members in 1896 have increased to more than one thousand with one hundred thousand women answering the roll call, and living up to our motto of "Lifting As We Climb."

Successful Conventions have been held in Nashville, 1897; Chicago, 1899; Buffalo, 1901; St. Louis, 1904; Detroit, 1906; Brooklyn, 1908; Louisville, 1910. The Louisville was by far the largest and best. Two hundred and seventy-eight delegates, officers and many visitors, representing nearly every state in the Union, gathered in the Colored Methodist Episcopal Church, one of the largest in that beautiful Kentucky city famous for its charming women and gallant men.

Thursday's meeting was held in the Armory, one of the largest buildings in the city, which had been tendered the local committee through the influence of lawyer Harper, free of charge. General headquarters were at the commodious Young Men's Christian Association building. The magnificent Art Exhibit in charge of Mrs. Posey of Pittsburg, Pa., superintendent Art Department, was displayed in the Carnegie Public Library building, where Mrs. Helen Curtis, one of New York's fashionable dress-makers, gave daily demonstrations in the art of draping, designing, etc.

While the citizens vied with each other in planning numerous social functions and offered many varied attractions in keeping with the world-famous hospitality of Kentucky, all with one motive, to make the stranger guest welcome within its gates, Mrs. M. E. Steward, general chairman of the local committee, and Miss Georgia B. Nugent, chairman of the transportation and housing committee deserve special mention for their untiring efforts to make everybody comfortable.

During the entire sultry week of July 11th to 16th the interest never flagged, the vast audiences never tired, all through the long sessions members and visitors alike sat listening attentively to Club reports, addresses, discussions, and the business of the Convention, some with pencil and pad, eager to carry back full details to the earnest waiting co-workers at home, others keenly observant with intent surprise marking every line of their features at the wonderful revelations of work being done all over the country by our women, many came to satisfy their idle curiosity and went away converted Club enthusiasts.

One could but wonder how these earnest women, old and young, had accomplished so much in so short a period, handicapped as they are in so many ways, but each one had a story written in her face; all were there with a purpose anxious to tell the whole history of their work.

The minutes lengthened into hours, and still it seemed that there was more and yet more to tell of the many Homes for the aged and infirm, orphanages, hospitals, reformations, industrial homes for incorrigible girls and boys, kindergartens, and day nurseries in much needed congested districts, social settlements, the girl in the kitchen, the child in the slums, the woman in the alley, in fact the unfortunate everywhere, were given a thought, while the numerous Art and Literary Clubs evidenced the fact that the culture and self improvement so necessary to elevate the standard of humanity and to better community conditions had not been neglected.

Clubs of a purely social nature find no congenial place in the National Association of Colored Women while all clubs having a specific aim are given a hearty welcome into the ranks.

The organization is so divided that there is no woman but can find her place along some line or

phase of the work in the following departments, viz.: Social Science, Literature, Young Women's Work, Woman's Suffrage, Art, Humane, Mothers, Rescue Work, Parliamentary, Music, Kindergarten, Business, Juvenile Court, Forestry, Church Clubs, Religious Work, Tuberculosis, Children, Agriculture.

One of the pleasant features of Tuesday afternoon was the Children's hour when a club of little girls came before the Convention, and without the slightest embarrassment conducted their regular meeting in a most dignified and businesslike manner, a little miss of eleven reading a most excellent report of the work done in tones as clear as a bell putting to shame some of the women whose voices could not be heard ten feet from the platform.

A splendid program followed, consisting of recitations and music. To Miss Alice Nugent of Louisville, is due the credit of training these young people, and many a delegates went home resolved to organize a juvenile club in connection with their work, fully realizing that the girls of to-day will be the women of to-morrow, and a trained worker is far more efficient than an untrained one.

Among the absent were two of our pioneer workers, whose absence brought sorrow to many hearts and who were missed during every moment of that splendid Convention, those loved ones were Mrs. Josephine Silone Yates who was detained at home owing to the illness of her husband, and Mrs. Libbey C. Anthony who has been seriously ill for more than a year.

Mrs. Yates served the National faithfully as treasurer from 1897 to 1901, then as its well beloved President from 1901 to 1906. She now occupies the Chair of Literature at Lincoln Institute, Jefferson City, Missouri, and is President of the Missouri Federation of Colored Women's Clubs; a scholarly woman, a writer and lecturer of rare ability.

Mrs. Libbey C. Anthony succeeded Mrs. Yates as treasurer and had been true to her trust until the hand of affliction laid her low. Gentle, patient, Christlike! how we loved her and how we missed both of these loyal daughters of the National Association of Colored Women. Mrs. Anthony had been present at every meeting since 1895.

Among the many familiar faces were Mrs. Lucy Thurman, honorary president and pioneer temperance worker of Jackson, Michigan. Mrs. Booker T. Washington, vice president and editor of the *National Notes*, the official organ of the Association.

Miss Josephine E. Holmes, Atlanta, Georgia, who has served the National in the capacity of a very efficient recording secretary for the past nine years. Miss Holmes is a young woman who deserves more than passing mention, a graduate of Clark University, standing at the head of the Normal Department of Wiley University, Marshall, Texas, an ardent temperance worker, a forceful writer, at all times interested in racial uplift.

Mrs. Ida Joyce Jackson, ex-president of the Colorado Federation, now of Ohio, one of the pioneer Club workers.

Mrs. Eva Jenifer, chairman of Ways and Means who has worked untiringly and made more out of her office than any of her predecessors. Mrs. Jenifer is president of the Frederick Douglass Center Woman's Club, and chairman of the Home Section of the Phyllis Wheatley Club, Chicago. Mrs. Ione Wood Gibbs, the strenuous chairman of the Executive Board is from Minnesota, but formerly lived in Kentucky. Mrs. Gibbs' annual report was replete with helpful suggestions and criticisms relative to the progress of the work of the National.

Miss Mattie E. Bowen, one of the popular teachers in the public schools of Washington, D. C., Founder of the Sojourner Truth Home for working girls and a brilliant public speaker.

Mrs. Hester R. Jeffrey of Rochester, N. Y., a charter member of the National and an enthusiastic suffragist.

Miss Nannie Burroughs, president of the National Training School for colored girls at Washington, D. C.

Mrs. Lillian Thomas Fox, the well known journalist of Indianapolis, Ind., and special correspondent for the *Daily News* of that city.

Mrs. Alice Wiley, honorary president of the Northeastern Federation, whom we all remembered

for her splendid management of the famous Brooklyn meeting in 1908.

Mrs. Mary V. Parish, who compiled the first statistical report of the organization and presented in neat book form as a valuable acquisition to the literature of the National, and many other loyal workers lifted up their voices and filled those present with inspiration that will last for many months.

Mr. Joseph Cotter, principal of one of the largest public schools of Louisville, dedicated an original poem, "The Negro Woman," as a graceful compliment to the women of the Association, and presented each woman with a copy.

Standing at the head of this splendid body of Negro women was the level headed, brainy, conscientious, earnest Christian little president, Miss Elizabeth C. Carter of New Bedford, Mass.

It is due largely to her untiring efforts that the success of the meeting was possible.

Miss Carter's labor has been herculean since her election at Brooklyn two years ago, having spent her entire vacation last summer in traveling across the continent from Massachusetts to California, during the short Christmas intermission she visited Jacksonville, Florida, Charleston, South Carolina, Richmond and Norfolk, Virginia. The Easter holidays found her in Wilmington, Delaware, Baltimore, New York and Washington. On her way to Louisville she attended the New York Federation at Geneva, and the Ohio meeting at Springfield advising, encouraging, and inspiring the women everywhere; harmonizing antagonistic forces, straightening tangled ends; pouring oil on troubled waters, and by her broad Christian life and spirit making the world better because she lives.

Miss Carter is the first graduate of her race from the High and Normal school of New Bedford, and is the only colored teacher in that quaint little city by the sea, while she has never had a colored pupil in her room she is idolized by both parents and children.

She is the founder of the New Bedford Home for the aged, which does not discriminate, and which has nearly forty thousand dollars in real estate, government bonds, railroad stock (telephone stock and ready cash to its credit, besides being housed in a twenty thousand dollar building, luxuriously furnished and all paid for.

Miss Carter was the architect who drew all the plans for the building. No wonder her modest unassuming mother, Mrs. Martha Webb, watched that daughter with happy though tear-dimmed eyes, whom the entire race delights to honor, and who labors not for gain, nor for personal glory, but for the sake of the cause she loves so well. No wonder the women of the National Association rise up with one accord and call her blessed, and pray that the All wise Ruler will send us another as good, true, and unselfish as Miss Elizabeth C. Carter to succeed her at Hampton, Virginia, in 1912.

The newly elected officers for the next two years are: Miss Elizabeth C. Carter, New Bedford, Mass., president; Mrs. Booker T. Washington, Tuskegee, Ala., vice president; Mrs. Mary E. Steward, Louisville, Ky., first recording secretary; Mrs. M. E. Pitts, St. Louis, Mo., second recording secretary; Miss Eva Loomis, Detroit, Mich., third recording secretary; Miss Ida Cummings, Baltimore-Md., corresponding secretary; Mrs. Ida Joyce Jackson, Columbus, Ohio, treasurer; Mrs. Ione Wood Gibbs, Minneapolis, Minn., chairman executive board; Mrs. Katherine D. Tillman, Pasadena, California, chairman Ways and Means; Mrs. Minnie E. Scott, Indianapolis, Ind., National organizer; Miss Josephine E. Holmes, South Atlanta, Georgia, auditor; Mary V. Parish, Louisville, Ky., statistician.

If Jesus Christ made men to know anything, surely it was this—that the busier and the dustier the world they lived in, the more did they need the plea of the altar and the shadow of the Cross. God does not take us out of the world of men and things to make us His own. The Prince of Peace does not fix a pause in the whirl and clatter of a toilsome world to make His claim good in our lives. He does not show us His salvation in spite of the day's work, but by means of it. It is not an obstacle He overcomes; it is a means He uses. He comes to us in all we have to do from morn till even, and He says, "This is My work if it is well done."—The Rev. Percy C. Ainsworth, in "Pilgrim Christ and Other Sermons."

THE CHRISTIAN LIFE

Long Ago---To-Night

By S. P. W.

Did you lay it all down at the foot of the cross,
Long ago?
All the sin and the sorrow and failure and dross,
And joy and treasure and soul-hurting loss,
Long ago?
And was it not sweet when you laid it all there,
And faith met the Father who answered your prayer,
Long ago?
Ah, brother, so sweet! looking back through the years,
Your joy-cup too full overflowing with tears!
Long ago?

Dear brother, astray on the highway of sin,
Now, to-night,
The same love is seeking the wanderer to win,
The same voice is bidding thy faint heart come in,
Now, to-night.
Remember the light and the warmth of the fold!
O, why are you choosing the darkness and cold
Now, to-night!
So dear to the Shepherd! at infinite cost,
He searches the mountain because you are lost,
Now, to-night!

One look at the nail-prints and safe on His breast,
As long ago,
Your tired head may nestle in comforting rest
Beneath the fair brow that the thorn-crown has
pressed
As long ago.
But turn! and the seraphs in heaven shall fling
Their banners aloft, and the joy-bells shall ring,
As long ago.
Come! come! for the Savior is seeking His lost!
Come, soul, lay it down at the foot of the cross
As long ago.

In "The Western Christian Advocate."

He Giveth Strength

Invocation

This morning I pray that I may find release from my sense of feebleness, dear Father, in the consciousness of Thy willingness to help me. Show me beyond doubt that Thou givest children strength. Amen!

Scripture

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."—Isaiah 40: 28-31.

MEDITATIONS

I.—The Greatness of God

In all the weakness and failure of our mortal life we yearn to know one thing surely: Is there strength and wisdom and greatness somewhere for us all? Sidney Lanier put this longing into the exquisite music of one of his hymns of the marshes: "As the marsh-hen secretly builds on the watery sod, Behold I will build me a nest on the greatness of God: I will fly in the greatness of God as the marsh hen flies In the freedom that fills all the space 'twixt the marsh and the skies."

We all know the meaning of this great desire. At some time or other each of us has registered a resolution like this. In the shift and hazard of our lot on earth we reach out with passionate desire toward the greatness of God.

II.—The Largess of the Lord

He is great. This is not all. Out of His greatness the Creator and Lord of all furnishes us with the resources that we need. Merely to know that He is great might give us no relief; we must also be sure that He will give out of the treasury of His greatness that which we need. The measure of the gifts which are ours from the hands of the Father is never limited by our conception of our need; it is bounded only by the Father's wisdom and love. Hence it is an abundant and an overflowing favor that He grants us. It is a "largess" of plenty and satisfaction.

III.—Mounting Up, Running, Walking

At first glance the full climax escapes us. It almost seems an anti climax. But it is not. The supreme need of strength is not in the rush or the run, but in the daily walk, the long, hot trudge in the conspicuous place with an initial dash that is born of the ideal. It comes from the nature of the endeavor and the distance of the goal. Then comes the run along the level ground when the up-harder, but for this the strength of God is given freely to every soul. Finally comes the long, lonely trudge under the burden, along ways that we know so well, where our feet are often hurt by the stony path. This is hardest of all. To walk and not faint requires the very fullest bestowment of the resources of God. This, too, is freely given. So we complete the climax: God's strength is most fully given in equipment for the common task.

Prayer

I must be sure of Thee today, my Heavenly Father! How great Thou art—and how loving! How good it is to take refuge with Thee! I feel the divine reinforcement; I am sure of the Father's gift of help for my daily task. I thank Thee that Thou dost come to the common work and the daily burden-bearing with renewals and encouragements. Today I may not see the vision or mount up with wings; I may not even run swiftly in plain paths; but I must walk, and my burden will press heavily unless Thou dost walk with me and give me Thy yoke. Come, then, to my heart and home and to all homes and hearts, Creator Father, and reinforce each human power so we shall know surely that Thou art near us! Amen!—In "Zion's Herald."

They who bring sunshine to the hearts of others cannot keep it from themselves.—J. M. Barrie.

Do not be discouraged at your faults; bear with yourself in correcting them, as you would with your neighbor.—Fenelon.

It is never foolish to do a thing because we want to do it. The folly lies in doing a thing because other people think we ought to want to do it, and we do not.—Ellen Thoycroft Fowler.

Things cannot always go your way. Learn to accept in silence the minor aggravations cultivate the gift of taciturnity, and consume your own smoke with an extra draught of hard work, so that those about you may not be annoyed with the dust and soot of your complaints.—William Osler.

Calls to Service

1. A man's activities in life will be determined for him largely by his early conceptions of life and its meaning. He must not drift in youth. He must early learn to look upon life as a mission and not a mere career. He must ponder much about conditions, consider life a condition, rather than a theory. He must develop heart tissues and thoughts.

O! but you say, this can hardly be expected of romping, growing, light-hearted youth; they should not so early be borne down with grave responsibilities and be sobered with serious things. Yes, it is, indeed, pitiable to see a boy or girl, who ought to be romping and playing, with heart bounding and free, borne down with responsibility, with pinched and furrowed face and prematurely old look. But yet this is not as pitiful as to see youth flippantly and gigglingly spending their days with thoughts only of pleasure, hours and days, months and years, in the formative period of their lives, drifting into airy nothings.

2. A man's usefulness will be determined also by his going forward to undertake whatever tasks his serious view of life sets him. These tasks will very likely not be easy ones—particularly when undertaken for the betterment of the world.

"He who lifts a soul from vice
And leads the way to better lands
Must part his raiment, shave his slice,
And oft with weary, bleeding hands
Pave the long way with sacrifice."

3. Furthermore, a man's usefulness is determined by his looking upon his call to service as an individual call. God's calls are not to man en masse, but to each individual. Men, not man—individual men, not generic man—going forth to God's will is the keynote of present-day teaching. "The winning of the individual by the individual"—this is urged in all departments of the world's work. Politicians of today are not working along the lines of great mass meetings for their votes, but by personal canvass, putting political tracts and books and facts and arguments into homes and individual hands. And so the call comes from the pulpit in the Church of Jesus to the people gathered in congregations, but that call goes for little unless here and there and yonder people hear the individual call. Jesus, going by the Sea of Galilee, calls a Peter by name, and a John and a James; and then passing by a custom house He says to Levi, "Matthew, follow me"—all individual calls to individuals. The apostles were not sent to stand in some elevated prominent place and issue general calls, but were sent out to touch men for Christ.

4. But once more, a man's usefulness is determined by his realizing that he is called of God into this world for service, not only for personal joy, or blessing, or gain, but to bring these to others. In proportion as he unselfishly does this latter will he grow strong and be truly happy.—The Rev. A. A. Pfanstiehl, in *Christian Work and Evangelist*.

Saved for Service

BY MRS. J. H. KNOWLES

Ministers of His that do His pleasure.—Psa. 103. 21.

'Tis sweet to serve Thee, Lord, on earth,
Thy pleasure to fulfill;
The soul that knows its heavenly birth
Asks but to do Thy will.

To know the wonders of Thy works
Or serve in lowly ways,
To do Thy bidding makes my joy
And glorifies my days.

And when from earthly trammels free,
From weakness and from pain,
Thy service shall forever be
My soul's eternal gain.

To work, to serve, to do Thy will,
Ever with eager quest,
A ministering spirit still—
This is eternal rest.

Immortal, strong, forever free
From toil's dark mortal curse,
Thy servants serve Thee joyfully
Throughout Thy universe.

—"The Christian Advocate."

New York City.

Review

International Sunday School Lesson for October 23, 1910

GOLDEN TEXT: "And it came to pass, when the days were well nigh come that he should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers before his face." — (Luke 9: 51.)

DAILY HOME READINGS.

M. Matt. 16: 13-28;—Tu. Matt. 18: 21-35;—W. Matt. 19: 1, 2, 13-26;—Th. Matt. 20: 1-16;—F. Matt. 21: 1-17;—S. Matt. 22: 1-14;—Su. Matt. 25: 1-13.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

"Thrice armed is he whose cause is just," sang the Bard of Avon. And well he may, for he who has no consciousness of guilt has no fear of defeat. Thus was it with the Man of Galilee. The secret of His amazing success, as the founder of a new religious constitution for mankind, lay in the fact that He was without spot or blemish. Hence it was that regardless of the great sorrows He knew would come, the severe strain of the trials through which He should pass, and the ignominious death that would befall Him, He faltered not, but setting His face like a flint He marched grandly onward to Gethsemane and to Calvary. The time had now fully come for Him to show Himself to the world. He hesitates not to do so. He is anxious that the world shall see in Him its Redeemer, shall see in Him the Son of God. Therefore He goes up to Jerusalem, the city of the Great King, and makes preparation for His death, His resurrection and ascension.

The hour of the great battle of human redemption approaches. Thank God! the Captain of our salvation stands in readiness to grapple with the hosts of sin and hell. Single-handed and alone He enters the lists, but He fears not, for He knows that the victory shall be His. Let us rejoice that His victory is our victory; that through Him we, too, may overcome.

Our lesson to-day is "The Third Quarterly Review." It embraces the period covered from Lesson III of the Third Quarter to Lesson III of the Fourth Quarter. The lessons studied during this Quarter have been especially interesting and instructive. The Parables have been sources of helpful information, and have helped to impress us with the great fact that life is a tremendous responsibility, that our endowments are not to be selfishly used, that we are to ever be in readiness for death, and that service, not position nor wealth, shall determine our destiny.

The Period covered by this Review extends from the Summer of A. D. 29 to April 4, A. D. 30, about nine months.

The place in the life of Christ is the last of the Great Galilean Ministry; the whole of the Perean Ministry in the country east of the Jordan; and the last four days of Christ's Public Ministry, in Jerusalem and nearby places.

LESSON III.

TITLE: Peter's Confession. Matt. 16: 13-28.
GOLDEN TEXT: Matt. 16:16.
TIME: Autumn A. D. 29.
PLACE: At the base of Mt. Hermon.

This lesson shows: 1. That Jesus gives the disciples a clever vision concerning Himself—Verses 13-17. 2. That Jesus commits a new trust to His disciples—Verses 18-20. 3. That Jesus, by a new revelation, shows how He, as the Messiah, must accomplish His work—Verses 21-23. 4. That the path to the corner is by way of the cross—Verses 24-26. 5. That faithful endeavor shall have its sure reward.

LESSON IV.

TITLE: The Transfiguration. Matt. 17: 1-8, 4-20.
GOLDEN TEXT: Matt. 17: 5.
TIME: Autumn A. D. 29.
PLACE: A village at the base of Mt. Hermon.
Teachings: 1. That mountain tops are good places for prayer-meetings—Verse 1. 2. That God will answer prayer—Verses 2-4. 3. That the Divine testimony will always be given to a good man and a good work—Verses 5-8. 4. That one

cannot remain upon the mountain top and do His work. He must come down—Verses 9-18. 5. That without faith one can neither please God nor do a good work—Verses 19-20.

LESSON V.

TITLE: A Lesson on Forgiveness. Matt. 18: 21-35.

GOLDEN TEXT: Matt. 6:14.

TIME: Autumn of A. D. 29.

PLACE: Capernaum near the Sea of Galilee.

Points: 1. An important question—Verses 21. 2. A hard, but comprehensive answer—Verses 21-22. 3. A painstaking teacher and His method—Verses 23-24. 4. Those who forgive not may not hope to be forgiven—Verse 35.

LESSON VI.

TITLE: Jesus on the way to Jerusalem. Matt. 19: 1, 2, 13-26.

GOLDEN TEXT: Matt. 19: 14.

TIME: Spring A. D. 30.

PLACE: Perea.

Hints: 1. A good man delights in doing good deeds—Verse 2. 2. That our zeal should always be tempered by our judgment—Verse 13. 3. That the higher our attitude in spiritual life the greater the possibilities we shall see in others—Verse 14. 4. That "the highest good, 'the Summers Bowers' of man is Eternal Life in the Kingdom of God."—Verses 16-26.

LESSON VII.

TITLE: The Laborers in the Vineyard. Matt. 20: 1-16.

The Universal Kingdom of Peace

The Epworth League Devotional Meeting Topic for October 23, 1910
(Mic. 4. 1-3.)

BY CHARLES L. MEAD, HOBOKEN, NEW JERSEY
The Scripture Explained

The prophecy opens with a picture of the coming of Jehovah to judge Israel for her idolatry and her sin. The sentence of captivity is pronounced upon Israel, and because of the perversion of truth and justice, because the princes judge for reward, the priests teach for hire, and the prophets divine for money, desolation will come upon the land, Zion becoming as a plowed field, Jerusalem as an heap, and the mount of the temple an overgrown, uncultivated forest. This threatening prophecy is succeeded by promise of restoration, in which the grandeur of the Messianic kingdom is portrayed, the wild, overgrown mount of the temples is recovered from its desolation, the house of the Lord reestablished in the top of the mount, and thronged with worshipers from all nations flowing like a river unto it. The mountain is not to be doomed to wilderness waste, but is to become the place of God's habitation, and the center of all national life and power.

The mountain signifies the exalted place which the kingdom of Christ is to have in the earth, with its moral dignity and power. It is to become a place of religious instruction, which is the reason for the intense evangelistic zeal which should characterize the Church of Christ. Men are to be taught the ways of God, and will be given grace to walk in his paths, and his law will become the rule of holy living, his Word revealing the secret of salvation to the nations.

The results of this restoration of God's house will be manifest upon the nations in the abolishment of war, the implements of war being converted into instruments of peace, for God will judge between the people, and internal disputes will, by virtue of the Spirit of Christ, be settled by means of international arbitration. Universal disarmament will follow and nations shall not learn war any more, for, "He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." (Psa. 46.9.)

GOLDEN TEXT: Matt. 19: 30.

TIME: Spring A. D. 30.

PLACE: Perea.

Learn: 1. That in the world there is always much to be done—Verse 1. 2. That God is ever ready to commission any man to work who will—Verse 2. That the harvest is great and the laborers are few—Verses 3-7. 4. That God gives ample wages for services rendered—Verse 8. 5. That it is not length of service that counts, but the earnestness with which it was performed—Verses 10-12. 6. That God can do no wrong—Verses 13-15. 7. That a selfish spirit may prevent one from receiving a great reward—Verse 16.

LESSON VIII.

TITLE: Jesus Nearing Jerusalem. Matt. 20: 17-34.

GOLDEN TEXT: Matt. 20: 28.

TIME: Spring A. D. 30.

PLACE: Perea.

Note: 1. The magnificent heroism of Jesus—Verses 17-19. 2. That ambition may sometimes be wrongly provided—Verses 20-23. 3. That the desire to excel invariably provokes opposition—Verse 24. 5. That true greatness is not in ministering unto one's self but unto others—Verses 25-28. 6. Man's great need to-day is more spiritual light—Verses 29-34.

LESSON IX.

TITLE: Jesus Entering Jerusalem. Matt. 21: 1-17.

GOLDEN TEXT: Matt. 21-9.

TIME: Spring A. D. 30.

PLACE: From Mt. Olive to the streets of Jerusalem.

Lessons: 1. Jesus enters Jerusalem in triumph—Verses 1-11. 2. The truly great never assume greatness—Verses 6-7. 3. The common people will always follow a great leader—Verse 9. 4. Dis-

(Continued on Page Eleven.)

Revelation 11.15. This is a prophetic picture of the universal triumph of the kingdom of God. The church which Christ has purchased with his own blood has come out of great tribulation, has passed through the last great struggle, her welfare is accomplished, and with Christ as her Captain leading has overcome her enemies. At last the seventh trumpet sounds the final triumph of good and the ultimate overthrow of evil. The dominion of Christ has at last been established by means of his Church, over which the gates of hell have not prevailed. The message which the trumpet sounds is not that every individual has been saved through the acceptance of Christ's atonement, but that the power of evil has been forever broken, and the good is to be forever triumphant through the sovereignty of Christ. As the Prince of Peace he establishes his universal reign and makes his throne the seat of everlasting righteousness.

What the Topic Means To-day

1. It means that the spirit of Christianity as it extends over the earth will bring peace; that the manifestation of that spirit reveals the inculcation of the Sermon on the Mount in everyday life, that is, the meek are to inherit the earth, that the peace-makers, not the soldiers, are to be called the children of God.

2. It means that the spirit of strife and bitterness will cease, and be supplanted by amity and arbitration between capital and labor, nations and kingdoms, for the kingdom of God, which is to dominate the kingdoms of this world, is "righteousness and peace and joy in the Holy Ghost."

3. It means that when Christ shall have complete dominion over our lives peace shall rule in our hearts, the spirit of forgiveness will be strong enough to enable us to overlook injuries, and the peace of God will "stand guard about our hearts" like a trusty sentinel, keeping our lives serene and unruffled in the peace which Christ as the Prince of Peace abiding in our hearts will give unto us.—From "Notes on the Epworth League Devotional Meeting Topics."

"Southwestern Self-Support League"—A Forward Movement

The list of working pastors continue to grow. Results, too, are coming in from those who have labored. In nearly every instance where they are small the pastor has given assurance that the good work will be continued. Interest in pushing the claims of the Southwestern is increasing and becoming more general. This is encouraging. Last year there were published in the Southwestern issued October 14 the names of 145 pastors who were observing Southwestern Day. To-day there are published the names of 530 pastors who are observing SOUTHWESTERN DAY. Nearly a four-fold increase. Let all of our pastors join in the good work. Let every pastor whose name appears below make a report. LET THERE BE NO BLANKS.

SOUTHWESTERN DAY RESULTS

PASTOR.	DISTRICT.	DATE.	PASTOR.	DISTRICT.	DATE.
D. R. Taylor—Dickert	3		B. J. Lewis—Little Rock	Oct. 23	
James N. Wallace—Denver	5		J. H. Hines—Pine Bluff	Oct. 30	
Thomas Sims—Sumter	2		A. T. Stephens—Fort Smith	Oct. 23	
B. F. Thomas—Wentworth	2		J. L. Wilson—Little Rock	Oct. 16	
J. H. Watson—Mt. Airy	2		C. A. Taylor—Fort Smith	Oct. 16	
D. C. Lacy—Austin	4		W. S. Sherill—Pine Bluff	Oct. 23	
F. Smith—Summit	3		J. A. Swift—Pine Bluff	Oct. 23	
William H. Smith—Fulton	3		P. H. Meyers—Fort Smith	Oct. 16	
S. P. Johnson—Farrington	3		Wm. B. Smith—Fort Smith	Oct. 16	
E. H. Forrest—Bristol	5		C. S. Curtis—Little Rock	Oct. 16	
T. S. Moore—Marlin	9		Wm. McIntosh	Oct. 30	
L. L. Neal—Hearne	3		J. H. Hatchell—Little Rock	Oct. 16	
W. H. Brooks—New York	3		S. McDonald—Little Rock	Oct. 23	
S. E. Jones—Schulenberg	2		A. R. Ray—Little Rock	Oct. 16	
I. Townsend—Birmingham	2		W. J. Donaldson—Little Rock	Sept. 25	
A. R. Martin—Louisiana	2		S. J. Brown—Forrest City	Oct. 2	
L. G. Hodges—Forest City	7		B. F. Young—Forrest City	Oct. 2	
J. H. Davis—Griffin	4		J. T. Hawkins—Forrest City	Oct. 30	
J. S. Wyatt—Dallas	4		D. H. E. Harris—Fort Smith	Oct. 31	
W. R. Butler—New Orleans	4		Charles H. Royston—Pine Bluff	Oct. 2	
F. H. Butler—Montclair	2		J. W. Williams—Pine Bluff	Oct. 2	
A. J. McNair—Yazoo City	2		C. H. Morrell—Clow	Oct. 9	
Charles C. Landry—Lutcher	3		Lee Nelson—Clow	Nov. —	
G. W. Smith—Jackson	2		Phillip Owens—Clow	Nov. —	
W. M. Bellinger—Pulaski	4		G. W. Thompson—Clow	Oct. 30	
T. H. Monson—Monroe	5				
P. W. Baldwin—Canton	2				
A. Brown—Gonzales	2				
I. H. Fulton—Florence	14				
P. T. Gorham—Lexington	3				
J. B. Brooks—Pass Christian	2				
W. H. Smith—Hardsboro	8				
G. W. Thomas—Hardinsburg	3				
S. J. Brown—Crawfordsville	5				
J. E. C. Jenkins—Westminster	4				
J. S. Stripling—La Grange	6				
P. H. Kelley—Cedartown	3				
W. L. Lamb—Potosi	2				
A. B. Young—Brook	2				
H. F. Smith—Eufaula	2				
J. H. Swann—Marlin	2				
I. H. Carpenter—Middleburg	3				
T. S. Sanders—Clinton	11				
H. W. Woods—Biloxi	2				

SOUTHWESTERN DAYS

ATLANTA CONFERENCE

PASTOR.	DISTRICT.	DATE.
N. J. Crolley—Atlanta	Oct. 30	
W. E. Quillian—Gainesville	Oct. 9	
J. A. Rush—Atlanta	Oct. 9	
B. G. Burks—Atlanta	Oct. 16	
W. C. Bryant—Atlanta	Oct. 16	
E. A. Allison—Gainesville	Oct. 16	
J. M. Daniel—Atlanta	Oct. 23	
S. B. Beauford—Atlanta	Oct. 23	
H. E. Burns—Atlanta	Oct. 30	
J. H. Brandon—Gainesville	Oct. 30	
E. H. Oliver—Atlanta	Oct. 30	
B. A. Johnson—Gainesville	Oct. 30	
W. T. Brantley—Rome	Nov. 27	
E. D. Petty—Rome	Nov. 13	
G. W. Lamar	Nov. —	
J. C. Stacy—Atlanta	Nov. —	

CENTRAL ALABAMA CONFERENCE

James W. Wharton—Marion	
H. N. Brown—Mobile	
S. D. Davis—Marion	Oct. 16
Israel Townsend—Birmingham	Oct. 16
J. A. Curry	
William Jones—Huntsville	
William Jones—Huntsville	Oct. 23
S. J. Jordan—Anniston	
R. M. Davis—Opelika	Oct. 2
W. H. Nelson—Birmingham	Oct. 30
J. H. Bynum—Anniston	Oct. 30
W. T. Trammell—Birmingham	Oct. 30
B. S. Kirk—Marion	Oct. 30
E. Green—Huntsville	
W. E. Smith—Opelika	Oct. 23
J. J. Harrison—Opelika	Oct. 16
J. C. Sammons—Anniston	
J. G. Williams—Huntsville	Nov. 6
W. H. Jordan—Marion	Oct. 30
J. W. Landrum—Montgomery	Oct. 9
F. E. Wynn—Anniston	Oct. 16-30
E. L. Gary—Huntsville	Oct. 16
G. W. Reeves—Montgomery	Oct. 30
J. W. Smith—Montgomery	
N. J. Adams—Montgomery	
Jatt Ellis—Montgomery	
A. G. Glenn—Marion	Oct. 16
R. R. Williams—Opelika	Oct. 30
F. J. Brown—Anniston	Oct. 16
O. Nelson—Montgomery	Oct. 30

PASTOR.	DISTRICT.	DATE.
G. W. Lewis—Montgomery	Oct. 16	
P. P. Wright—Huntsville	Oct. 16	
Wm. Perry—Anniston	Oct. 30	
Cain Rogers—Montgomery		
J. T. M. Willis—Birmingham	Oct. 23	
J. C. Chuman—Montgomery	Oct. 23	
G. W. Mann—Birmingham	Oct. 2	

CENTRAL MISSOURI CONFERENCE

W. A. Bohannon—Sedalia	Oct. 30
R. Davis—St. Joseph	Oct. 9
L. Woolrich—St. Joseph	Oct. 9
S. P. Johnson—St. Louis	Oct. 16
J. D. Evans—Mexico	Oct. 23
D. J. Mitchell—St. Joseph	Oct. 23
J. Will Jackson—Sedalia	
H. T. Gibson	
B. F. Abbott—St. Louis	Oct. 23
J. D. Evans—Mexico	Oct. 23
B. F. Bateman—Sedalia	Oct. 30
T. H. Lockwood—St. Joseph	Oct. 30
W. H. Wheeler—Mexico	Oct. 30
A. J. Williams—Sedalia	Oct. 30
H. T. Reeves	Nov. 6
E. A. Graham—St. Louis	Nov. 27

DELAWARE CONFERENCE

F. T. Johnson—Wilmington	
W. A. T. Miles—Philadelphia	Oct. 30
A. L. Martin—Cambridge	
L. E. Toulson—Salisbury	Oct. 16
C. W. Pullett—Centreville	Oct. 2
N. W. Moore—Wilmington	
J. H. Nutter—Philadelphia	Oct. 9
J. H. Blake—Philadelphia	Oct. 9
I. D. Pitts—Centreville	Oct. 16
E. E. Rogers—Salisbury	Oct. 16
G. B. Coleman—Cambridge	Oct. —
J. W. Cook—Cambridge	Oct. 25

EAST TENNESSEE CONFERENCE

J. M. Watson—Pulaski	Sept. 25-Oct. 9
W. E. Mitchell—Welch	Oct. 2
Owen Hypsher—Knoxville	Oct. 9
Charles H. Hurd—Pulaski	Oct. 30
W. R. Marbury—Knoxville	Nov. 13

FLORIDA CONFERENCE

A. R. Rutledge—Ocala	Oct. 23
F. M. Spicer—Ocala	Oct. 30
J. E. A. Keeler—Gainesville	Oct. 23
O. F. Niblack—Gainesville	Oct. 23
Albert Emanuel—South Florida Mission	Nov. 20
S. A. Huger—South Florida Mission	Oct. 30

LEXINGTON CONFERENCE

W. Singleton—Indiana	
Frank Shipman—Lexington	Oct. 9
G. W. Zeigler—Ohio	Nov. 13
J. E. Wood—Ohio	Oct. 9-16
Jno. W. White—Ohio	Oct. 23
Chas. M. Lee—Ohio	Oct. 23
J. T. Legget—Indiana	Oct. 30
W. W. Locke—Maysville	Oct. 16
E. L. Glilham—Ohio	Oct. 16
H. A. Foreman—Indiana	Oct. 16
Wm. J. White—Ohio	Nov. 27
George A. Sissie—Ohio	Oct. 23
John B. Redmond—Ohio	Oct. 23
J. E. Burton—Ohio	Oct. 23
Joseph Courtney—Ohio	Oct. 16
T. S. Ferguson—Ohio	Oct. 22
E. W. Kinchen—Ohio	Oct. 16
E. A. White, D. S.—Ohio	Oct. 16
John W. Robinson, D. S.—Louisville	
G. W. Harris—Louisville	Oct. 16
F. P. Robinson—Indiana	Oct. 2
W. Singleton—Indiana	Oct. 2
Joel C. Carson—Indiana	Oct. 2
James Allen—Indiana	Oct. 9
A. R. Fletcher—Maysville	Oct. 16
E. O. W. Simmons—Maysville	Oct. 23
W. A. Hinton—Maysville	Oct. 30
P. T. Gorham, D. S.—Lexington	
I. F. White—Indiana	Oct. 30

LINCOLN CONFERENCE

S. N. Smith—Guthrie	Oct. 23
H. F. Smith—Muskogee	Oct. 16
G. E. Traner—Topeka	
W. McDonald—Topeka	Oct. 30
C. A. Wallace—Topeka	Nov. 13
B. J. Donnell—Topeka	
W. Brown—Muskogee	Nov. 13
J. W. Brown—Guthrie	Oct. 2
E. M. Madden—Guthrie	Oct. 23
D. Bruce—Topeka	Oct. 30
A. F. Lane—Muskogee	Oct. 16
A. Faulkner—Topeka	
T. R. Wamble—Muskogee	

LITTLE ROCK CONFERENCE

D. W. Nelson—Pine Bluff	Nov. 20
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B. J. Lewis—Little Rock	Oct. 23
J. H. Hines—Pine Bluff	Oct. 30
A. T. Stephens—Fort Smith	Oct. 23
J. L. Wilson—Little Rock	Oct. 16
C. A. Taylor—Fort Smith	Oct. 16
W. S. Sherill—Pine Bluff	Oct. 23
J. A. Swift—Pine Bluff	Oct. 23
P. H. Meyers—Fort Smith	Oct. 16
Wm. B. Smith—Fort Smith	Oct. 16
C. S. Curtis—Little Rock	Oct. 16
Wm. McIntosh	Oct. 30
J. H. Hatchell—Little Rock	Oct. 16
S. McDonald—Little Rock	Oct. 23
A. R. Ray—Little Rock	Oct. 16
W. J. Donaldson—Little Rock	Sept. 25
S. J. Brown—Forrest City	Oct. 2
B. F. Young—Forrest City	Oct. 2
J. T. Hawkins—Forrest City	Oct. 30
D. H. E. Harris—Fort Smith	Oct. 31
Charles H. Royston—Pine Bluff	Oct. 2
J. W. Williams—Pine Bluff	Oct. 2
C. H. Morrell—Clow	Oct. 9
Lee Nelson—Clow	Nov. —
Phillip Owens—Clow	Nov. —
G. W. Thompson—Clow	Oct. 30

LOUISIANA CONFERENCE

S. A. Mason—Baton Rouge	Oct. 16
J. M. Marshall—South New Orleans	Oct. 23
I. R. Williams—Monroe	Oct. 30
F. D. Thomas—Monroe	Nov. 13
H. T. O. Abbott—Shreveport	Oct. 16
Robert Jones—Baton Rouge	Oct. 23
A. J. Procter—Alexandria	
M. P. Franklin—Alexandria	Oct. 23
R. C. Worsham—North New Orleans	Oct. 30
J. A. Lindsay—North New Orleans	Oct. 16
T. A. Bailey—Monroe	Nov. 27
D. H. Young—Shreveport	Oct. 16
E. J. Harrison—Baton Rouge	Oct. 16
C. L. Anglum—Baton Rouge	Oct. 16
J. H. Rylander—Baton Rouge	Oct. 23
J. L. Augustus—Baton Rouge	Oct. 16
S. M. Haynes—Lake Charles	Oct. 30
M. L. Baldwin—Lake Charles	Oct. 30
C. O. Pardo—Lake Charles	Nov. 27
D. Harrison—Lake Charles	Oct. 23
James S. Weaver—Lake Charles	Oct. 9
E. Baptiste—North New Orleans	
J. A. Vincent—Shreveport	
S. Carroll—Alexandria	
T. A. Brown—North New Orleans	
H. B. F. Charles—Shreveport	Oct. 23
James E. Harrison—Shreveport	Oct. 16
J. D. McCain—Alexandria	Oct. 23
A. J. Smith—Lake Charles	Nov. 6
D. M. Seals—Lake Charles	Oct. 9
J. W. Turner—Lake Charles	Oct. 23
A. W. Goins—North New Orleans	Oct. 23
B. R. Jackson—North New Orleans	Oct. 30
T. B. Cooper—North New Orleans	Oct. 16
D. R. Williams—North New Orleans	Oct. 30
Pierre Landry—North New Orleans	Oct. 16
R. F. Long—North Carolina	
H. C. Armston—North Carolina	
S. Mitchell—Alexandria	Oct. 23
A. B. Venable—Alexandria	Oct. 23
D. A. Landry—Alexandria	Oct. 16
John H. Wise—South New Orleans	Oct. 16
J. A. Landry—South New Orleans	Oct. 9
I. C. Daugherty—Baton Rouge	Oct. 23
G. W. Ogilvie—Shreveport	Oct. 2
E. B. Richards—Lake Charles	Oct. 2
T. A. Jackson—Lake Charles	Oct. 9
J. B. Johnson—Lake Charles	Oct. 23
Norman Ford—Lake Charles	Oct. 16
S. M. G. Taylor—Lake Charles	Oct. 16
T. A. Hampton—Alexandria	Oct. 9
L. L. Green—Alexandria	Oct. 23
J. C. Brown—Alexandria	Oct. 23
C. D. C. Bryan—Alexandria	Oct. 23
F. M. Lashington—Alexandria	Oct. 23
B. F. Branch—Alexandria	Oct. 23
D. G. Taylor—Alexandria	Oct. 16
S. A. Davis—Alexandria	Oct. 16
J. E. Rolax—Baton Rouge	Oct. 23
J. H. Thompson—Baton Rouge	Oct. 23
N. McNeal—Baton Rouge	Oct. 9
J. A. Barnes—Baton Rouge	Oct. 23
J. D. H. Frazier—Baton Rouge	Oct. 23
H. Daniels, D. S.—Baton Rouge	
J. D. Banks—Baton Rouge	
W. L. Amos—Baton Rouge	Oct. 30
J. O. Brown—Monroe	Oct. 16
H. C. Wilson—Monroe	
S. McGruder—Monroe	Oct. 9
E. D. Powell—Monroe	Nov. 20
G. W. Banks—Monroe	Oct. 30
W. J. M. Price—North New Orleans	
C. E. Bradford—North New Orleans	Oct. 33

PASTOR.	DISTRICT.	DATE.
D. J. Price—North New Orleans		Oct. 30
Charles C. Landry—North New Orleans		Oct. 30
P. W. Clark—North New Orleans		Oct. 9
F. T. Chinn—North New Orleans		Sept. 25
I. B. Henderson—North New Orleans		Oct. 23
N. R. Randolph—Shreveport		Oct. 9
F. R. Butler—Shreveport		Oct. 9
P. C. Colton—South New Orleans		
A. B. Harris—South New Orleans		Oct. 30
D. S. Sloan—South New Orleans		Oct. 23
O. J. Harvey—South New Orleans		Oct. 9
A. C. Mitchell—South New Orleans		Oct. 16
T. F. Robinson—South New Orleans		Oct. 9
Thomas W. Williams—South New Orleans		Oct. 30
T. P. Norris—South New Orleans		Oct. 23
H. A. Sorrell—South New Orleans		Oct. 23
W. A. Hilton—South New Orleans		Nov. 20
W. R. Butler—South New Orleans		

MISSISSIPPI CONFERENCE

B. W. Robinson—Hattiesburg	Nov. 6
D. L. Morgan—Meridian	Nov. 6
J. E. Holmes—Gulfport	Oct. 30
A. Reed—Brookhaven	Oct. 23
M. White—Brookhaven	Oct. 9
A. M. Quinn—Vicksburg	Oct. 30
J. C. Hihbler—Vicksburg	Nov. 13
R. P. Threlkeld—Jackson	Oct. 23
S. Jossell—Gulfport	
W. L. Marshall—Brookhaven	
G. W. Washington—Gulfport	
North Carolina Conference—	
S. J. Hayden—Wilmington	Oct. 16
R. L. Carpenter—Gulfport	Oct. 23
M. R. Walker—Gulfport	Oct. 16
James Robinson—Gulfport	Oct. 16
Hardy Clay—Brookhaven	Oct. 16
William Payne—Brookhaven	Oct. 23
Kelley Roberts—Meridian	Oct. 9
William McMorris—Meridian	Oct. 16
N. E. Goodloe—Meridian	Dec. 4
I. C. Rucker—Jackson	Oct. 23
R. B. Anderson—Jackson	Oct. 30
W. L. Lamb—Jackson	Oct. 30
S. A. Cowan—Vicksburg	Oct. 23
J. J. Young—Gulfport	Nov. 27
F. P. Thomas—Vicksburg	Oct. 16
L. Speed—Vicksburg	Oct. 23
C. H. Johnson—Vicksburg	Sept. 25
W. P. C. Morrison—Jackson	Oct. 2
P. W. Baldwin—Jackson	Sept. 23
A. J. McNair, D. S.—Jackson	Sept. and Oct.
P. H. Davls—Jackson	Oct. 23
R. M. Phillips—Jackson	Oct. 16
R. H. Patton—Brookhaven	Oct. 16
H. Roundtree—Meridian	Oct. 23
A. B. Britton—Meridian	Oct. 23
A. M. Trotter—Meridian	Oct. 16
D. R. Bentley—Meridian	Oct. 30
June Williams—Meridian	Oct. 9
T. A. Carter—Hattiesburg	Oct. 30
N. D. Hopkins—Hattiesburg	Oct. 16
E. P. Chapman—Hattiesburg	Oct. 2
D. Ray—Brookhaven	Oct. 23
E. M. Dukes—Brookhaven	Oct. 16
H. J. Jordan—Brookhaven	Oct. 23
H. W. Woode—Gulfport	Oct. 30
J. B. Brooks—Gulfport	Oct. 16
J. E. Holmes—Gulfport	Oct. 16
E. H. Langston—Gulfport	Oct. 23
J. I. Garrett—Gulfport	Oct. 16
S. H. Cannon, D. S.—Gulfport	Oct. 30
J. C. Houston—Gulfport	Oct. 23
C. W. Ivy—Hattiesburg	Oct. 16
W. A. White—Hattiesburg	Oct. 30
I. L. Pratt—Hattiesburg	Oct. 30
D. F. Dudley, D. S.—Hattiesburg	Oct. 23
R. L. Tate—Jackson	Oct. 16-23
I. S. Thomas—Jackson	Oct. 16
J. K. Comfort—Jackson	Oct. 16
H. May—Jackson	Oct. 16
P. R. Crump—Meridian	Oct. 16
R. Howze—Shubuta	Oct. 16
W. N. G. Lipscomb—Vicksburg	Oct. 31
W. A. Oates—Vicksburg	Oct. 16
C. H. Brown—Vicksburg	Oct. 30

NORTH CAROLINA CONFERENCE

J. H. Lovell—Greensboro	Oct. 30
A. W. McMaster—Western	
J. C. Prince—Western	Oct. 16
W. W. Page—Winston	Oct. 16
M. Mundy—Wilmington	Oct. 23
G. W. Bowers—Wilmington	Oct. 23
R. B. Rhyne—Western	Oct. 23
A. G. Jenkins—Western	Oct. 30
S. L. May—Winston	Oct. 30
B. F. Thomas—Greensboro	Oct. 30
C. I. Withrow—Greensboro	Oct. 19
L. D. McQueen—Wilmington	Sept. 18
J. D. Hairston—Wilmington	Oct. 23
R. J. Shipps—Western	Oct. 30
A. E. Robinson—Western	Oct. 9
J. W. Wells—Winston	Sept. 25
C. W. Walton—Western	Sept. 25
W. P. Hayes—Wilmington	Sept. 25

SAVANNAH CONFERENCE

W. M. Baker—La Grange	
G. H. Lemon—Savannah	Oct. 30
E. J. Kimball—Savannah	Oct. 23
J. C. Williams—Waynesboro	Oct. 9
Isaac T. Giver—Savannah	Oct. 16
J. H. Pinkney—Waynesboro	Oct. 9
P. B. Gibson—La Grange	Oct. 23

PASTOR.	DISTRICT.	DATE.
W. M. Bellinger—Waynesboro		Sept. 18
A. P. Gillard—Waynesboro		Oct. 23
M. P. Moore—La Grange		Oct. 23
P. W. Roch—Savannah		Oct. 30
R. R. O'Neal—Waycross		Oct. 30

SOUTH CAROLINA CONFERENCE

J. L. Grice—Florence	
J. A. Harroll—Florence	Oct. 23
D. H. Kearse—Spartanburg	Nov. 66
C. C. Clark—Spartanburg	
J. C. Martin—Greenville	Oct. 16
W. F. Smith—Greenville	Oct. 23
R. C. Campbell—Spartanburg	Oct. 23
D. P. Murphy—Spartanburg	
G. F. Miller—Charleston	Oct. 30
J. W. Moultrie, D. S.—Charleston	
S. Greene—Bennettsville	
E. W. Adams—Spartanburg	Oct. 20
J. B. Middleton—Spartanburg	Oct. 20
J. T. Martin—Beaufort	Oct. 20
E. Forrest	
Y. Goodlet—Florence	Oct. 16-23
Benjamin Brown—Florence	Oct. 23
L. W. Williams—Greenville	Oct. 30
T. McFarland—Greenville	Oct. 16
S. W. McCullen—Greenville	Oct. 9
James F. Page, D. S.—Greenville	
A. J. Townsend—Sumter	Oct. 23
J. S. Thomas—Orangeburg	Oct. 30
L. G. Gregg—Bennettsville	Oct. 23
S. B. Danley—San Diego	Oct. 9
A. Lewis—Greenville	Oct. 23
A. G. Kennedy—Greenville	Sept. 25
W. G. Deas—Greenville	Sept. 25
John C. Gibbs—Greenville	Oct. 23
John I. Miller—Spartanburg	Oct. 16
W. S. Thompson—Florence	Oct. 9
A. D. Brown—Bennettsville	Oct. 23
J. C. Burch—Greenville	Oct. 23
J. R. Townsend—Orangeburg	Oct. 23
J. A. Gary—Bennettsville	Oct. 30
Isaac Myers—Sumter	Oct. 16
S. A. Funches—Beaufort	
A. D. Harris—Spartanburg	Oct. 23
B. F. Gandy—Orangeburg	Oct. 9
J. H. Johnson—Orangeburg	Oct. 16
C. C. Robertson—Bennettsville	Oct. 23
J. E. C. Jenkins—Greenville	Sept. 25
Thomas Sims—Sumter	Oct. 30
W. G. Valentine—Greenville	Oct. 16
W. M. R. Eaddy—Orangeburg	Oct. 2
W. H. Redfield, D. S.—Sumter	Oct. 14
L. L. Thomas—Greenville	Oct. 30
J. B. Thomas—Sumter	Sept. 25

TENNESSEE CONFERENCE

J. H. C. Mean—W. Nashville	Oct. 23
Joseph Harrison—W. Tennessee	
Jesse P. Price—W. Tennessee	Oct. 23
S. Knight—Cumberland	Oct. 16
J. F. Fenner—West Tennessee	
Wm. A. C. Travis—West Nashville	Oct. 16
A. Ransome—Nashville	Sept. 18-25
L. M. Moons—West Nashville	Oct. 16
M. Williams—Cumberland	Sept. 25
W. H. Tuner—West Nashville	
E. J. Riddick—West Tennessee	Sept. 25
J. B. Booth—Cumberland	Oct. 23
Thos. M. Johnson—Nashville	Oct. 23
C. P. R. Woodson—Nashville	Sept. 25
J. L. Neal—West Tennessee	Oct. 23
S. M. Carmichael—Cumberland River	Sept. 25
J. B. Bradford—Cumberland River	Oct. 23
A. Wooten—Nashville	Oct. 23

TEXAS CONFERENCE

G. E. Tyler	
P. H. Jenkins—Palestine	Nov. 13
G. W. White—Palestine	Oct. 30
Jesse W. Gilder—Paris	Oct. 23
J. H. Napier	
D. A. Runnels—Huntsville	Oct. 30
C. Davenport—Palestine	
P. L. Jackson—Huntsville	Oct. 29-Nov. 23
C. L. Moore—Huntsville	Oct. 16
G. A. Deslandes—Houston	Oct. 16
G. W. Carter	Oct. 23
S. D. Hackett—Beaumont	Oct. 30
A. J. Lynch	Oct. 23
W. Scott Chinn—Houston	Oct. 23
J. W. Walker—Huntsville	
W. H. Jackson, D. S.—Huntsville	
W. Scott Chinn—Houston	Oct. 23
F. R. Morton—Palestine	
G. M. Stewart—Palestine	Oct. 16
S. A. Pryor—Beaumont	Oct. 30
J. W. White—Navasota	Oct. 16
Huntsville	Oct. 22
A. E. Gibbs—Houston	Oct. 9
S. A. Andrews—Marshall	Oct. 16
J. P. Patrick—Palestine	Oct. 30
S. S. Frazier—Palestine	Oct. 30
G. W. White—Palestine	
E. H. Holden—Marshall	Oct. 9
M. Fountain—Huntsville	Oct. 30
W. A. Parks—Paris	Oct. 30
Freeman Parker—Navasota	Oct. 9
J. Jones—Paris	Oct. 23
S. A. Kelly—Navasota	Oct. 30
James I. Gilmore, D. S.—Paris	Sept. 18
G. W. Gill—Palestine	Sept. 25
J. F. Barnes—Beaumont	Oct. 23
M. C. Gillespie—Navasota	Sept. 25
H. J. Mason—Navasota	Sept. 18

UPPER MISSISSIPPI CONFERENCE

PASTOR.	DISTRICT.	DATE.
A. E. Franklin—Aberdeen		Oct. 23
W. H. Golden—Clarksdale		Oct. 23
M. C. Pulliam—Clarksdale		
F. L. Woods		Nov. 13
S. M. McLeod—Aberdeen		Oct. 30
J. R. Nevils—Winona		Oct. 30
F. J. Talbert—Winona		Oct. 30
D. E. Simmons—Winona		Oct. 30
E. H. Holmes—Greenville		Oct. 16
J. P. Watson—Greenville		Oct. 30
N. W. Williams—Winona		Oct. 30
G. W. Hunt—Holly Springs		Oct. 30
J. H. Talbert—Holly Springs		Nov. 20
E. D. Montgomery—Starkville		Oct. 30
J. A. Slate		
A. B. Blewett		
A. A. Wright		
C. Green		
J. W. Terrell—Greenville		Oct. 16
C. A. Jordan—Greenville		Oct. 16-23
O. Gillespie—Starkville		Nov. 6
S. D. Troupe—Holly Springs		Oct. 23
P. A. Lemon—Holly Springs		Oct. 30
N. H. Williams—Winona		Oct. 30
D. A. Bragg—Winona		Oct. 16
G. J. Dohson—Tupelo		Oct. 30
A. B. Blewett—Clarksdale		Oct. 2
S. H. Nevils—Clarksdale		Oct. 9
G. W. Baker—Aberdeen		Oct. 30
D. D. Shelly—Clarksdale		Oct. 30
J. M. Thompson—Starkville		Oct. 16
S. M. Harnon—Holly Springs		Oct. 9
C. W. Butler, D. S.—Clarksdale		Oct. 30
G. Orange—Winona		Oct. 16
D. Vanderford—Winona		Oct. 9
T. W. Davis—Winona		Oct. 9
B. P. Shaw—Holly Springs		
D. F. Woolfolk—Holly Springs		Nov. 6
J. T. Cannon—Tupelo		Oct. 23
E. O. Woolfolk—Tupelo		Oct. 9
J. E. Ford—Greenville		Nov. 16
F. G. Wilhorn—Greenville		Oct. 2
F. F. White—Aberdeen		Oct. 23
J. Burton—Starkville		Oct. 9-16
L. V. Kinnard—Starkville		Oct. 16
J. M. Marsh—Aberdeen		Oct. 23
N. H. Isom—Tupelo		Oct. 30
W. C. Hilliard—Holly Springs		Sept. 25
J. W. Johnson—Tupelo		
W. H. Jordan—Greenville		Oct. 16
E. C. F. Troupe—Starkville		Oct. 30
J. W. Golden—Holly Springs		Oct. 23
S. T. Walker—Holly Springs		Oct. 9-16
L. A. Armstrong—Tupelo		Sept. 25
D. D. Reid—Tupelo		Sept. 25
M. C. McEwen—Greenville		Oct. 30
Wm. Campbell—Winona		Sept. 25
H. Y. Saulter—Winona		Oct. 16
N. R. Clay—Holly Springs		
J. M. Nevils—Starkville		Oct. 16-23
A. D. Sherman—Tupelo		Sept. 18
E. J. Turner—Holly Springs		Sept. 25
J. W. Winbush—Holly Springs		
J. H. Everett—Starkville		Nov. 20
G. H. Horny—Starkville		Sept. 18
Fred H. Bunton—Winona		Oct. 23

WASHINGTON CONFERENCE

J. H. Lewis—Alexandria	Oct. 30
W. A. English	
T. B. Snowden—Staunton	
C. C. Young—Staunton	Nov. 16
J. W. Galloway—Annapolis	Nov. 6
E. P. Mann—Baltimore	Oct. 30
A. P. Shaw—Baltimore	Nov. 27
J. W. Jackson—Washington	Oct. 23
Joseph Henry—Annapolis	Nov. 13
I. H. Carpenter—Alexandria	Sept. 25
B. T. Perkins—Alexandria	Oct. 16
E. M. Denis—Washington	
J. H. Watson—Washington	Oct. 30
D. W. Hays—Washington	Oct. 9
G. B. McLean—Staunton	Oct. 9
J. W. Booker—Washington	
John J. Cecil—Annapolis	Oct. 16
J. W. Hollins—Washington	Oct. 30
H. A. Carroll—Annapolis	Oct. 9
J. H. Keets—Staunton	Oct. 9
L. C. Chase—Alexandria	Oct. 30

WEST TEXAS CONFERENCE

James G. Brown—San Angelo	Oct. 30
Moses Smith—Dallas	
C. B. Melton	Oct. 30
E. C. Henderson—Austin	Oct. 23
L. H. Richardson—Waco	Oct. 23
R. H. Duncan—Dallas	Oct. 23
J. D. Mackey—San Antonio	Oct. 16-23
J. Beckham—Waco	Oct. 30
W. H. Mosely—San Antonio	Oct. 9
L. H. Richardson—Waco	Oct. 2
T. S. McMorris—Dallas	Oct. 16
S. D. Humphreys—Columbus	Oct. 9
S. E. Jones—Columbus	Oct. 16
Thos. Carter—Waco	Oct. 16
P. A. Morrow—Dallas	
N. H. Townsend—San Antonio	Oct. 31
P. M. Carmichael—Austin	Oct. 2
J. S. Wyatt, D. S.—Dallas	
A. T. Warren—Columbus	Oct. 23
J. T. Jackson—Dallas	Sept. 18
A. Johnson—San Antonio	Oct. 23

(Continued on Page Eleven).

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to Baton & Main, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

A CALL FOR A JOINT MEETING OF THE THREE METHODIST COMMISSIONS ON THE UNION OF METHO- DIST IN AMERICA

Whereas, The General Conference of the Methodist Episcopal Church, held in Baltimore, Md., in May, 1908, instructed their Commissioners on Federation to confer with such other branches of Methodism as they may believe are sympathetic concerning federation or organic union as in the judgment of the Churches respectively may be most desirable; and

Whereas, The General Conference of the Methodist Protestant Church, held in Pittsburg, Pa., in May, 1908, appointed a Commission for the purpose of meeting with a like commission of the Methodist Episcopal Church, of the Methodist Episcopal Church, South, and of other Methodist Churches in this country, to promote and complete so far as possible the reunion of Methodists in America; and

Whereas, the General Conference of the Methodist Episcopal Church, South, held in Asheville, N. C., in May, 1910, directed their Commissioners on Federation to further, as far as is consistent and practicable, a closer relation between their Church and the Methodist Episcopal Church, the Methodist Protestant Church, and other Methodist bodies; therefore

We the Chairmen respectively of the Commissions of the Methodist Episcopal Church, of the Methodist Protestant Church, and of the Methodist Episcopal Church, South, do hereby unite in a call for a joint meeting of our Commissions to assemble in Baltimore, Maryland on Wednesday, the thirtieth day of November, 1910, for the purpose of prayer, deliberation and counsel upon the important matter committed to us. And we also join in an earnest appeal to the Methodist people we represent to unite with us in prayer to God for His blessing of illumination and guidance upon those who are to meet in this conference.

EARL CRANSTON,

Chairman of the Methodist Episcopal Commission.

T. H. LEWIS,

Chairman of the Methodist Protestant Commission.

A. W. WILSON,

Chairman of the Methodist Episcopal Church, South, Commission.

The Marshall District Conference was held this year at Mineola, Texas. While the attendance was not as large as for several years past, owing to the fact that the seat of the conference was away from the bulk of the membership, nevertheless, the conference kept up its record for doing things. The full apportionment was raised for Wiley University and the other causes were faithfully looked after. The SOUTHWESTERN received large support, this conference leading all district conferences this year in subscriptions and book sales. The Rev. J. O. Williams, D. D., the efficient District Superintendent, had things well in hand and the brethren rallied to his every call.

It is estimated that the fortification of the Panama Canal will cost \$14,104,203.00. The following items go to make up that amount: Purchase and reclamation of sites, \$1,125,000; emplacements, \$6,027,000; guns and carriages, \$2,234,000; ammunition, \$1,328,288; power plants, \$138,000; searchlights, \$244,800; fire control, \$370,755; submarine mine defences, \$658,360; barracks and quarters, \$1,834,000.

Of General Interest

INTERNATIONAL PRISON CONGRESS

The eighth session of the International Prison Congress met in Washington during the last week. Delegates were present from fifty countries, even China being represented. This Congress is composed of men who are students of prison reform and criminology. One of the main objects of the organization is to bring about such reforms in the treatment of criminals that their imprisonment may not only be a punishment for crime, but also a means of working a reform in their lives. Many questions having important bearing upon prison reform and its kindred subjects were discussed. Such questions as the probation of criminals, the indeterminate sentence, the treatment of child criminals, drunkards, the prison labor system, etc., were discussed at length. Many abuses have been corrected through the efforts of this organization.

PROTESTANT EPISCOPAL TRIENNIAL CONVENTION

The Triennial Convention of the Protestant Episcopal Church has been in session in Cincinnati during the past week. Many important questions, such as the interpretation by the House of Bishops of what is meant by the term "open pulpit," the changing of the name of the church as well as changes in government, the election of suffragan bishops, and matters equally important, were deliberated upon by the Assembly. The Convention refused to change the name of the church and also decided not to create suffragan bishops. There is quite a strong sentiment in favor of the election of these bishops. The matter will come up again this week.

On last Saturday there was taken up what is supposed to be the largest plate collection in this history of any religious body in America. The amount collected was \$242,100.83. This amount is intended for the general missionary fund of that denomination.

RELIGIOUS CENSUS IN CHICAGO

On October 8 ten thousand church workers essayed to take a religious census of Chicago. The number seen by the census-takers is estimated at 1,600,000. The church workers were cordially received, only about twenty-five of the great multitude interviewed refused to answer the questions that were asked. A large majority of those enrolled were professing members of some church or expressed preferences for some denomination. Only a few infidels and skeptics were found. A complete and permanent record of the census will be made and such information as will be regarded as helpful will be furnished the leaders of the various denominations. In each house visited the following invitation was left: "We came to-day with a cordial invitation to you from every Sunday school and church in this community. If you attend the services of the church of your choice regularly, all extend greetings; if you do not, all join in a most earnest request that you do so. We wish to assure you a hearty welcome."

COL. ROOSEVELT IN GEORGIA

Col. Roosevelt has been journeying through Georgia. In a speech delivered before the Southern Conservation Congress, at Atlanta, October 8, he defended his views as outlined in the speeches delivered in the West and reiterated his faith in the conservation movement. Mr. Roosevelt is not insensible to the criticisms made upon his frequent indulgence in platitudes. In a speech delivered to the students of the Martha Washington Industrial School for Boys and Girls, he takes cognizance of these criticisms and at the same time tells the boys and girls how he succeeded. He said:

"I'm going to do to you what I don't think I've done to any other audience, and that is to talk about myself. In so far as I have been a success it has been absolutely and solely through doing the ordinary things that any man could do, but that so many people do not do. Among my more intellectual opponents it is often said as a matter of complaint that I preach what is commonplace, humdrum. So I do, and so I intend to do."

"Honesty, courage, decency, tenderness, and force combined—they are the kind of things I want to see developed in the American man and the Amer-

ican woman, and, therefore, in the American boy and girl. I never got anything in my life by an unusual display of genius or even by an unusual display of talent. Whatever I got always came through doing a number of things just as hard as I knew how."

NEW REPUBLIC IN EUROPE

During the past week a provisional republican government was established in Portugal, the monarchy having been overthrown and the young king driven out. Republicanism is growing in Europe. While the suddenness with which the plans of the revolutionists were carried out gave great surprise, still the coming of the Portuguese Republic has been often predicted. The fact is that for a quarter of a century the idea of forming a republic has been gaining ground in Portugal. Theophile Braga is the president. It is feared that the success of the revolutionists in Portugal will further inflame the minds of the Spaniards and at least lead them to attempt the same thing. King Alfonso and his cabinet are preparing to deal with such an emergency.

Whether or not the Republic will be permanently established is a question. One of the greatest obstacles which confronts it is the ignorance of the people. Republics cannot be permanently built upon a foundation of ignorance. Portugal is the most illiterate country in Europe with the exception of Russia and Turkey. The provisional government has issued a proclamation which is in part as follows:

"The people, army and navy, have succeeded in proclaiming a republic. The Braganza dynasty, mischievous and disturbing to social peace, has been forever exiled from Portugal."

"This rare event, representing the pride of an untamable race and the salvation of the country whose bravery is proverbial, fills with enthusiastic joy the hearts of patriots and finally ends our country's bondage."

"Our aspiration for a regime of liberty stands revealed brightly in its virgin essence. Citizens! the present moment redeems and recompenses for all struggles and the sorrowful apprehensions we have endured. This moment must be the commencement of a period of austere morality and immaculate justice, in order that the glorious communion of principles shall make of our sacrifices for our country the base of our political programme and our generosity toward the vanquished and the base of our moral programme."

The deposed King Manuel professes belief in the ultimate loyalty of the people to him and hopes to return in triumph to his palace at Lisbon. In the meantime hard problems confront the newborn Republic. The character and ability of the men at its head will be sorely tried within the next few weeks.

DISTRICT CONFERENCE ECHOES

Having completed our visitations upon the Mississippi District Conferences we turned our steps toward those in Louisiana.

The Alexandria District Conference met in Alexandria the chief city of the district and one of the most progressive in the State. Here more than in any other Louisiana city our people indulge in the luxury of automobile riding.

The Rev. J. O. Richards and pastor Henry Taylor attempted a brave thing in having the Conference to meet at the same time the Odd Fellows' District Grand Lodge was in session. It was frequently pointed out to them that such an attempt would end in failure, but being courageous and full of faith they persisted and success crowned their efforts. Much credit is due the good people who entertained the District Conference delegates without money and without price when there were other delegates in the city paying in some instances more than a dollar a day. I spent only one day at this Conference. This was Superintendent Richards' first Conference, but there was no indication of it in his manner of presiding. Pastor Taylor and his members are considering the enlargement of the Church building, the present structure being inadequate. On the whole this session proved one of the best in the history of the district.

The Monroe District Conference met in Monroe. Rev. T. H. Monson, one of the new Superintendents, is at the head of the District. Rev. J. O. Brown, the successful Church builder, is the pastor.

This is one of our smallest districts and is situated in a territory for the most part unfriendly to our Methodism. This is a District where young men are tested. Success in this part of the "moral vineyard" stamps one a hero. According to reports a number of our pastors are succeeding and great credit is due them. The brethren are standing by the District Superintendent and progress is being made. I spent only a few hours here, but was royally entertained and enjoyed every minute of my stay.

The Shreveport District Conference met in Zwolle. It required the exercise of great faith to carry the Conference to this place for this is a small "saw mill" town and our Church but little known. Yet it was one of the best things that could have been done. Our cause has been greatly strengthened by the presence of our Conference there. The white people attended in great numbers and were favorably impressed. Such preaching and singing had never before been heard in those parts. Rev. J. O. Reddix is the Superintendent and Rev. George Johnson is pastor. This is Rev. Reddix's first year on the district and the pastors stood nobly by him. The ladies on this district are especially active. Under the leadership of Mrs. T. J. Johnson the amount of seventy-five dollars in cash and subscriptions was raised for Peck Home. Altogether this was an excellent session.

The Lake Charles District Conference, met in St. Martinsville. This is a quaint little "creole" town. Rev. Valcour Chapman is the head of this District and Rev. M. L. Baldwin is the pastor. On entering the Church one is at once impressed with the beauty and spaciousness of the building. There was no unseemly wrangling at any of the Conferences I attended but I must say that this was one of the most harmonious and brotherly gatherings I have ever attended. Excellent reports were read and the prospects are that this district will have an excellent year's work to report. The Rev. Chapman is lecturing as well as preaching, and is looking after the physical as well as spiritual welfare of our people. His lectures on "Tuberculosis" are indeed helpful. Rev. Baldwin and his people took excellent care of the Conference.—M. S. D.

(To Be Continued.)

People of Interest

Dr. Booker T. Washington has been added to the editorial staff of the *Outlook*.

Father A. Cooper, a superannuate minister of the South Carolina Conference, died recently.

The Rev. O. H. Hervey, our pastor at Pittsburg, Texas, died at that place September twenty-fifth.

The Rev. J. W. Pierce, of the Louisiana Conference, died at his post of duty, at Rosedale, September 19.

The inauguration of Dr. Luther Freeman, as president of Morningside College, Sioux City, Iowa, will take place October 19.

Bishop Thoburn's presence and addresses during the recent sessions of the Erie Conference were greatly appreciated by his brethren.

Mr. A. E. Dunn has resigned his position as advertising manager of the Western Book Concern, and has taken up other business in Chicago.

On a recent Sabbath in a rally Warren Methodist Episcopal Church, Atlanta, Georgia, raised \$2,010.75. Dr. E. H. Oliver is the pastor.

Bishop McDowell and Bishop Cranston dedicated Grace Church, Jacksonville, Illinois, September 4, the entire property of which is valued at \$85,000.

Dr. I. L. Thomas is in the midst of a great campaign in South Carolina in the interest of Home Missions and Church Extension. His sermons and addresses are making a great impression.

Dr. Henry H. Meyer, assistant editor of Sunday School publications, returned from his study of Sunday School methods in Germany full of enthusiasm for thorough going, systematic religious instruction.

Miss Mallalieu, daughter of Dr. Mrs. J. M. Shumpert, of Columbus, Miss., after spending her vacation in Chicago, visiting friends, has returned and is again teaching in the Slater High School in Birmingham, Ala.

President R. S. Lovinggood of Samuel Huston College, delivered the anniversary address of the

Freedmen's Aid Society before the Northwest Iowa Conference, which opened its session at Spencer, Iowa, on September fourteenth.

Mr. Emmett J. Scott, of Tuskegee, delivered an address before the Congress on Africa, held at Clark University, Worcester, Massachusetts, last week. Mr. G. W. Ellis, a former secretary of the American legation, also appeared on the program.

Bishop Quayle is to deliver an address at a meeting of the Epworth League hosts of New York City in November. The meeting is to be in the nature of a delayed celebration of the twenty-first anniversary of the organization of the League. The date is November 11.

Mrs. Addie R. Clarke, principal of the Clarke Training School, Washington, D. C., announces the engagement of her sister, Miss Eva Blanche Gibson to Prof. James S. Thomas, of Baltimore, Md., son of Dr. I. L. Thomas, Field Secretary of the Board of Home Missions and Church Extension.

Dr. Julius Christian Zeller was inaugurated president of the University of Puget Sound, Tacoma, Washington, October 7. Dr. Thomas Nicholson, secretary of the Board of Education, delivered the address. The special exercises closed with a sermon by Dr. A. W. Leonard on Sunday morning, October 9.

President Shanklin, of the Wesleyan University, has fully recovered from his recent operation. "Wesleyan has an entering class this year of one hundred and forty men; never in the history of the college has there been more than one hundred men in any class until last year, when there were one hundred and twenty."

Miss Edith Burt, daughter of our Bishop Burt at Rome, is at the head of Crandon Hall, the international institute of the Woman's Foreign Missionary Society at Rome, which is one of the most prominent educational institutions of the world. So large has grown the work of this institution that the plans are now for another building to replace Crandon Hall.

The Rev. B. M. Pegues, a member of the Florence District, South Carolina Conference, died Saturday night, October 1, on his work, about fourteen miles from Kingstree, South Carolina. The funeral service was conducted by Dr. I. H. Fulton, Superintendent of Florence District, the following Sunday, in Elijah Church, where the deceased had planned a great rally for the same day. He is survived by his wife and baby, two daughters and one son.

Bishop McDowell was presented with a gavel, by Dr. N. B. C. Love, during the recent session of the Central Ohio Conference. The gavel is made of the Bible rest-board on the first pulpit of the Wyandot Mission Church, the first of Episcopal Methodism in America. It was made by Mr. William Frazier, a cousin of the Bishop and a prominent Methodist layman of Ohio. Bishop McDowell's father was among the visitors at this Conference.

The Rev. R. M. Davis, A.B., pastor of our Church at Lafayette, Alabama, delivered the formal day opening address of Central Alabama College, Birmingham, Alabama, September twenty-eighth. The address was a strong and practical setting forth of the needs of education within the bounds of the Central Alabama Conference. The outlook for the college is indeed encouraging. Dr. A. P. Camphor, its brilliant president, has been so zealous and untiring in his efforts for this institution that the student body is rapidly increasing, the enrollment now being double that which it was at this time last year.

Bishop Frank M. Bristol and Mrs. Bristol arrived in New York City on the steamer Verdi, Wednesday, October 5, having left Buenos Ayres, Argentine, September 1, after a stay of seven or eight months in that city. They had left this country last December, had visited the Methodist work in Panama, Lima and the other stations down the West Coast. Bishop Bristol, presiding over the sessions of the North Andes Mission Conference and the Chile Conference, had then crossed the Andes into Argentina, reaching Buenos Ayres in time for the session of the Eastern South America Conference held there in March. After a brief stay in New York City, Bishop Bristol and Mrs. Bristol will go to Washington and thence to Baltimore in time for the meeting of the General Committee of Foreign Missions in November.

News Paragraphs

Mrs. Martha Davis, sister of John Brown of Ossawatimie, died at Bendon, Massachusetts recently, in her seventy-eighth year.

Corporal Franklin R. Jones, of Company C, Twenty-fourth Infantry, won second place as an expert marksman in the recent contest held at Pine Camp, New York.

Mrs. Russell Sage, who was eighty-two years of age September twenty-eighth, has given more than \$4,000,000 to educational institutions and \$1,500,000 in religious causes, besides other special gifts.

We have before us the well-edited journal of the South Florida Mission's third, fourth and fifth annual meetings. The Rev. Jeffrey Grant is superintendent, and the Rev. Pericles Pickens, secretary.

An important executive order has been issued by the President, placing between 7,000 and 8,000 assistant postmasters of money order offices, which includes all the big cities of the country, under civil service protection.

Ottawa proposes that the United States and Canada join in the erection of a magnificent "peace centennial bridge" at Niagara, in commemoration of the one hundredth anniversary of the Treaty of Ghent, which occurs in 1914.

There are to-day 350,000 machines in use in the United States. It is estimated that there is invested in automobile plants about \$400,000,000, and that at least two hundred thousand persons are employed in the manufacture of automobiles.

Pennsylvania has erected at Gettysburg a handsome memorial to the memory of her heroes of the Civil War. It is placed near the Bloody Angle, between the memorials of Vermont and Minnesota. The names of all the Pennsylvania soldiers who took part in that memorable conflict appear on the facade of the monument.

To Mrs. Ella Flagg Young, superintendent of schools in Chicago, is due all credit for the fact that for the first time in the history of Chicago as a city it can accommodate its entire school population. Chicago's 300,000 school children can now attend school every day and have a seat, and there is no need of half-day sessions.

This week a great exangelistic campaign will be begun in Chicago, under the guidance of the Laymen's Evangelistic Council. Dr. J. Wilbur Chapman, the chief evangelist, and Mr. Charles W. Alexander, musical director, will be assisted by thirty-five special evangelists and a number of trained leaders of chorus choirs, who come from all parts of the country. Over four hundred churches will co-operate in this effort.

Mr. Tom Bass, a Negro living at Mexico, Missouri has an international reputation as a horse trainer. Among his prized possessions is a personal letter from Queen Victoria written during the closing year of her reign inviting Mr. Bass to bring his favorite horse to the royal horse show held in London. Mr. Bass has more than 1,000 "blue ribbons," several hundred "red" ones and more than a dozen silver loving cups that he won in various parts of the United States, Canada and Mexico on horses that he has trained.

The Board of Education in its report gives the following statistics of the holdings of the Methodist Episcopal Church, South: "One university, ten class A colleges, five class B colleges, twenty-four unclassified institutions, fifty-one academies, five Negro schools, two special institutions, and thirty-six in foreign fields. The total value of the school property belonging to these several institutions, is more than twelve million dollars, with a cash endowment of \$4,500,000. The total enrollment of students in all these schools is 32,051."

Chaplain David H. Tribou, of the United States Navy, having served thirty-eight years, seven months and eleven days, retires at the age of sixty-two years. Chaplain Tribou was appointed by President Grant on February 5, 1872. He has served longer than any other chaplain in the navy. Chaplain Tribou was honored with the degree of Doctor of Divinity by Wesleyan University, is from the state of Maine, and was before his connection with the East Maine conference in 1872, a newspaper man and a schoolmaster. He is secretary of his conference, which he represented as one of its delegates to the General Conference in 1908.

Recent District Meetings

HOUSTON DISTRICT

Convened at Mt. Vernon Methodist Episcopal Church, September 6-12. The conference was well attended. Dr. J. M. Johnson, district superintendent, is an untiring warrior and great business man. He sees to it that every phase of the work is represented. He has the love and respect of all the brethren of his district. The conference was favored with a large number of visitors, among them being the Rev. W. H. Jackson, superintendent of Huntsville District; Rev. W. L. Duncan, superintendent of Beaumont District; Rev. James I. Gilmore, superintendent of Paris District; Rev. M. Q. A. Fuller, superintendent of Palestine District; Rev. B. M. Taylor, superintendent of Navasota District; also the Revs. S. H. Kelly, Anthony Pharms, J. A. Tiliory, S. M. Baldwin, Dyer, B. R. Booker, J. H. Hackett. The Rev. K. W. McMillan and his good people handled the conference in an up-to-date way. Everybody was well provided for. On Friday night the Wiley Rally took place. Dr. M. W. Dogan, president, spoke about thirty-five minutes on "Wiley and Its Needs." The roll was called and \$400 received. Prof. H. B. Pemberton, principal of the High School at Marshall, Tex., and a member of all the District Conferences in the Texas Conference, was present. His lecture and papers were thoughtful and earnest. Prof. Pemberton believes in a pure ministry and urges the same. The conference was organized by electing Prof. John C. Roberts secretary, Rev. T. S. Pryor statistical secretary, Rev. K. W. McMillan treasurer. All reports showed an improvement over last year.—D. C. Halley.

STARKSVILLE DISTRICT

The Epworth League and Sunday School Convention convened at Rockport Methodist Episcopal Church, near Ackerman, Mississippi, September 1-4. Thursday morning the Epworth League session began, the Rev. D. Green presiding. Miss Hosea Burton was elected secretary; assistant, Mr. J. R. Littles. A wonderful annual address was delivered by the president. The reports from the various charges showed that the Epworth League is practicing its teachings, "Look up and lift up." Many intelligent papers were read and ably discussed on the assigned topics, by the delegates. Friday morning, September 2, at 8:30, the Sunday School session began with Rev. E. C. F. Troupe, president, in the chair; Prof. Elder Brown, secretary; Miss Bettie Lane, assistant secretary. The president made his report. Reports from the Sunday Schools were very good. The addresses by the Rev. E. H. Maxwell and Mr. Henry Brown, both of the Baptist Church, contained many words of encouragement. Strong and effective sermons were preached by the following ministers: Revs. Quails, W. E. Chappell, E. D. Montgomery, O. Gilspie, Kinard and S. H. Hannah. The people of the vicinity showed great hospitality and seemed ever ready in caring for the people of the convention. District Superintendent Everett was present during the convention and gave words of instruction when necessary. The collections amounted to \$100.—Hosea Burton.

LITTLE ROCK DISTRICT

The District Conference met in Wesley Methodist Episcopal Church, September 8, 1910. The Rev. G. T. Saxton, District Superintendent, was present. S. McDonald was elected secretary; assistant secretary, A. R. Ray; W. McIntosh, statistical secretary; assistant, H. H. Halieum; Mrs. S. A. Robinson, treasurer. All of the pastors were present but one. Reports showed the District to be in a prosperous condition. The introductory sermon was preached by the Rev. A. S. Miller. Licenses were granted to L. C. Williams and H. C. Lagow, and L. C. Williams and John W. Wilson were recommended for admission on trial in the Annual Conference. Visitors from other Districts: Rev. H. P. Couiter, of Fort Smith District; G. W. Broomlee, of Fort Smith; Rev. C. W. Whitehead, of Pine Bluff District; Rev. W. S. Sherrell, of Pine Bluff. Each of these brethren brought greetings. Brother Saxton is young in the saddle but knows how to handle the work of the District. Sunday morning the Sunday School met, Prof. R. C. Childres, Superintendent. It made a splendid showing. At 10 a. m. the love feast was conducted by the pastor. At 11 o'clock the Rev. B. J. Lewis, pastor at Palestine, opened this service. He preached a strong sermon. At 3 p. m. was held the memorial service in honor of

Bros. Thompson, Burnes, Kitchen and Duniap. The writer preached the closing sermon Sunday night. Resolutions were passed complimentary to the good people of the city, as also to the District Superintendent.—S. McDonald.

ALEXANDRIA DISTRICT

The Twentieth Annual District Conference and Epworth League Convention held its session in Grace Methodist Episcopal Church, Lincoln, Va., September 7-11, 1910. Rev. W. C. Thompson, B. D., District Superintendent, presided over the Conference, and Mr. C. M. Morton, of Lynchburg, the League president, conducted the work of the convention Tuesday evening, prior to the opening of the session, Rev. C. S. Harper, B. D., pastor of Ashury Church, Richmond, Va., delivered the opening sermon. Wednesday morning, at 10 a. m., after devotional exercises and Sacrament of the Lord's Supper, the Conference was organized. Welcome addresses on behalf of the Baptist and Quaker Churches were given by Rev. S. P. Fisher, D. D., and Mr. D. J. Hoge. Miss Lucy Austin and the pastor, Rev. T. N. Austin, extended a welcome in behalf of the local Epworth League and the church respectively. Responses by Revs. J. W. Dockett, of Hamilton, and E. A. Haynes, of Pottsville, Va. The afternoon session, after the organization of the League Convention, consisted of papers on the influence of the League in the community and the means of interesting the youth in Sabbath School work. These papers were freely discussed by the convention and many helpful points were made. Rev. E. C. Funches, of Charlottesville, delivered the annual sermon. Papers were read Thursday, on the amusement question and the opportunities of the youth in church work. The evening session was a most enjoyable one, because of the soul-stirring address delivered by Dr. C. C. Jacobs, Secretary of the Board of Sunday Schools. Friday and Saturday's session were devoted to business and papers touching the most vital points of our moral and spiritual life. During the whole session of the Conference and Convention, the manner in which the delegates entered into the discussion of papers and the transaction of business, showed the interest which our churchmen are taking in the work for the development of our people and the building up of a stronger Methodism. Dr. J. O. Spencer, Ph. D., President of Morgan College, and Prof. Frank Trigg, Principal of our school at Lynchburg, addressed the Conference in behalf of Morgan College and its branches. The Conference was greatly favored with the presence of Dr. J. W. E. Bowen, of Gammon Theological Seminary, who gave many helpful points in the discussion of the papers, aside from his most able address on Thursday evening. Sunday was a day long to be remembered. The morning and evening services were given over to Dr. I. L. Thomas, our most able representative of the Home Mission and Church Extension Board. Dr. Thomas was indeed at his best and many rejoiced over the messages he brought. The Woman's Home Missionary Society conducted an excellent program in the afternoon, consisting of music, papers and addresses. At the conclusion of the day and also the session, the people of Lincoln expressed themselves that the Conference and Convention had been a benediction to them. The delegates were loud in their praises of Rev. T. N. Austin and his good people, and wished to be invited there again very soon. Long live Lincoln and its good people.—C. S. Harper.

WASHINGTON CONFERENCE

The tenth annual meeting of the Woman's Home Missionary Society convened at John Wesley Methodist Episcopal Church, Baltimore, Md., September 23-25. The meeting opened with the President, Mrs. John A. Holmes, presiding. Forty-five delegates, ten officers and a large number of visitors were present. The treasurer's report showed that \$531.16 had been paid to the General Society, and \$305.25 spent in local work. The Corresponding Secretary reported 20 active auxiliaries, with a financial membership of 346. The report showed a continual growth of the society and advancement along all lines. The Secretary of Young People's Work reported 10 Queen Esther Circles and two Home Guards, with a membership of 200, an increase of 88 over last year. The Supply Secretary showed cash and garments distributed to the amount of \$452.52. Indeed, the entire session was enthusiastic and inspiring. The ministry of the Washington Conference was well repre-

sented. Mrs. John A. Holmes, our faithful president for 12 years, most emphatically declined nomination for another term, and Mrs. Matthew W. Clair was elected president to succeed Mrs. Holmes. In view of the length of noble service and loyalty to the cause, Mrs. Holmes was made President Emeritus of the society. The next session will be held at Ebenezer Methodist Episcopal Church, Washington, D. C., 1911. Our delegate to the National Convention at Buffalo, N. Y., October 19-27, is Mrs. Eliza J. Cummings. Miss Harriet H. Beason was elected delegate to the National Convention in 1911. This was really one of the largest and best sessions held during our 10 years of organization. The general officers are: Mrs. Matthew W. Clair, President; Miss Harriet H. Beason, Recording Secretary; Miss Annie R. Johnson, Corresponding Secretary; Mrs. Mamie E. Jones, Treasurer; Miss Ida R. Cummings, Secretary Young People's Work; Mrs. Estelle C. Young, Secretary of Supplies. There are six vice-presidents and five other special secretaries.—Miss Annie R. Johnson.

VICKSBURG DISTRICT

The Sunday School, Epworth League and Ladies' Aid Convention, held at Natchez, was the most successful convention in the history of the District. Our convention left a lasting impression upon the hearts and minds of the people—black and white. Only one thing we lacked. We did not have enough delegates to fill the many homes open to them. Rev. C. H. Brown, President, shows great wisdom in dealing with men. All seem to like him. The Rev. C. H. Johnson was Secretary. In point of delegation and literary work, the convention was the finest in the history of this district. President Brown lent life and spirit to the occasion. The welcome address, delivered by Dr. A. W. Dumas, of this city, was full of thought. The response was by Dr. J. M. May, of this city. Sermons by Revs. S. T. Moore, H. C. Cook, and L. W. Price, District Superintendent. We were pleased with the presence of many distinguished visitors, namely: Drs. W. W. Lucas, A. Jackson, E. M. Davis, Dr. Banks, Prof. Tohn, President of Stump College, this city, and others. We feel sure that some good has been done by our going to St. John Church, Natchez.—W. A. Oates.

MARSHALL DISTRICT

The District Conference convened at Mineola, Texas, August 30-September 3, the Rev. J. O. Williams, District Superintendent, presiding. C. S. Williams was elected Secretary; J. P. Belcher, Treasurer; J. R. Turner, Recording Secretary. All pastors were present and quite a number of local preachers, District Stewards, Superintendents, Woman's Home Missionary Society Presidents, who made creditable reports and addresses. Profs. H. B. Pemberton, District President of the Epworth League; S. S. Reid, of the Sunday School; Mrs. M. A. Johnson, of the Woman's Home Missionary Society, were present, and presided at their respective meetings. The welcome address by the Rev. Mr. McLardy, pastor of the Methodist Episcopal Church, South, was indeed the work of an artist, for beauty of expression, fitness of words and depth of thought. He spoke of "Methodism and What It Stands For." Dr. M. W. Dogan responded with fitting words. The opening sermon, by the Rev. J. E. Bryant, B. D., proved that he is a great preacher. Tuesday night the writer preached to an appreciative audience. Wednesday night, Rev. J. P. Belcher preached an able sermon. Thursday night, Dr. R. E. Jones lectured to a vast audience on "The Building of a Race." Friday night, in the interest of Wiley University, the largest crowd of the Conference gathered under a large arbor. Superintendent Williams: "Three acres of people present." The enthusiasm was high. Dr. Dogan spoke about thirty minutes on what Wiley was doing and its needs; after which the charge met in rivalry in the battle of dollars for Wiley. It was found that Jefferson had met its rival and conquered, and the loyal preacher had to double up in order that the District might meet its full claim—five hundred and fifty dollars. Brothers, let the time never come on the Marshall District that Wiley cannot have one night to present its cause. Sunday was a high day in Mineola. Prof. H. B. Pemberton, our leading layman, conducted the Model Sunday School. So well were his plans laid, that the Sunday School collection was the largest in the history of the District Conference. At 11 a. m. Dr. Jones preached a soul-winning sermon. The afternoon and night services were all that could be hoped for. The pastor, the Rev. T. Scott, and his good wife, and the

small membership, with the assistance of all denominations, cared for the Conference nicely. This was one of the best entertained Conferences ever held on the District. Rev. B. M. Taylor, District Superintendent Navasota District, was present and spoke on several occasions and brought greetings from his District. Rev. S. M. Bolden read greetings from the Paris District. The papers and addresses on the different subjects were full of thought and well prepared. Prof. W. H. McCane, one of our coming young teachers, took an active part in the Conference. He was elected District President of the Epworth League. The white citizens complimented us, saying it was the most intellectual and Christian body of colored people that had ever gathered in that city.—C. S. Williams.

COLUMBUS DISTRICT

The Epworth League Sunday School Convention and District Conference was held in the Methodist Episcopal Church, Hallettsville, Texas, August 16 to 21, the Rev. G. W. Nevils, pastor. The Sunday School Convention was presided over by Prof. W. D. Newton; Epworth League by Rev. M. S. Jordan. On Thursday morning promptly at 9 o'clock the District Conference was called to order by Supt. Rev. D. C. Lacy. All pastors present. Prof. P. S. Stevens was elected secretary; Miss Ida Warren, assistant; Prof. W. D. Newton, statistical secretary; Mr. Fred Young, Mr. S. S. Steens, assistant. Reports from district superintendents, pastors, class leaders, district stewards, Sunday School superintendents and Epworth League presidents were encouraging, and showed that the people were alive to the interest of the church throughout the district. Special mention should be made of the masterly productions of Prof. W. D. Newton, Mrs. R. C. Bayhman, Rev. S. E. Jones, Mr. Fred Young, Mrs. M. J. Nell, Mrs. Adah Powell. Sermons by Revs. W. E. Blackson, G. E. Tyler, S. W. Harvey, A. M. Mason, Jas. Harford, M. S. Jordan, were good. Visitors: Revs. F. L. Kirkpatrick, A. M. Mason, T. H. Wyatt, R. S. Sodia, A. Johnson, A. D. Jacques, R. S. Lovingsgood and Prof. C. H. McGruder.

The attendance at the Conference was good and at every service the people gave undivided attention to the proceedings. Mrs. E. S. (Sprigg) Ratcliff, that untiring worker, who has served us in the Woman's Home Missionary work for a number of years, and has given her best service for West Texas Conference, held the annual meeting. Reports show that her work is gaining ground. Young men before us for license to preach were few, and standing of local preachers poor. The Columbus District broke all records in raising money for Samuel Houston College. Total raised \$472.34.

Too much praise cannot be given to Rev. Nevils and his good people for their hospitality. No entertainment anywhere in the district ever surpassed that of the people of Hallettsville. The next District Conference will be held in Schulenburg, Tex. Prof. R. S. Lovingsgood spoke Wednesday night to a crowded house, and departed Thursday for Fort Worth, leaving to speak for him Saturday night when the big rally would come off, the Rev. A. D. Jacques, of Lockhart, who did justice to the occasion. Rev. M. S. Jordan preached the closing sermon. This closed one of the best conferences in the history of the Columbus District.

J. W. WARREN.

Revival Notes

The Rev. J. W. Knox, pastor, closed during September on the St. Paul's and Union, Alabama Circuit a successful revival at St. Paul Church. Dr. A. G. Glenn, of Eutaw assisted him. Results, 32 conversions; 30 of this number joined our Church.

At Ahhevville, Louisiana was held recently a revival with some success. Forty-six souls were converted and thirty-five of this number joined the Methodist Episcopal Church. The Rev. J. C. McGee, our pastor at Oxford, was with us. He is a great preacher and knows how to bring about success in a revival.—J. H. Talbert, Pastor.

We have just closed a splendid revival at the Hawkins, Texas Circuit assisted by the Rev. C. S. Williams. Five persons were converted. Collection, \$16.00. At Center, another point on this Circuit, we had a splendid revival, assisted by the Rev. George

E. Belcher and twenty-three persons were converted. Collection, \$42.00.—Taylor Moore, Pastor.

On the Columbia, Mississippi Charge, there has just closed one of the best revivals ever held in the history of the Church. Thirty-two precious souls added to the Church. The pastor was assisted by Dr. Lucas, W. M. Payne and W. H. Smith. God bless these good men.—J. E. Coleman, Pastor.

We had a great time at Macedonia Church, on the Brookhaven, Mississippi Circuit when our new Church was completed. We have held our revival in this Church with twenty additions to the membership. We had with us the Revs. W. M. Payne, W. L. Marchall, N. Charles, pastor of the Baptist Church and J. J. Handy.—A. Johnson, Pastor.

COLLETON COUNTY (S. C.) SUMMER SCHOOL.

The colored teachers of Colleton County, South Carolina, commenced their summer school August 15, with Prof. Duncan R. McTeer, Principal. It ran three weeks. On the first day the welcome address was delivered by Mr. A. B. Singleton; response by Prof. J. B. Green. An interesting speech was made by the Rev. J. T. Martin, pastor Methodist Episcopal Church, Walterboro, on "The Teacher's Responsibility." Prof. W. B. West, a white educator, of Columbia, spoke on "Preparation." Dr. H. W. Black, of Walterboro, the County Superintendent of Education, spoke very encouragingly to the teachers and friends of Colleton County. Prof. Duncan R. McTeer, responded. During the second week the Rev. Mr. Peets, pastor of African Methodist Episcopal Church at St. George, spoke on "Thoroughness of Preparation." We were delighted to have a large number of teachers, parents and ministers in attendance during the three weeks' session. On Thursday, September 1, an excellent program was rendered at the Methodist Episcopal Church, Walterboro. The following day we organized a Teachers' Association, with the following officers: President, Prof. Duncan B. McTeer; Vice-President, Prof. J. B. Green; Secretary, Mrs. L. Dornan; Assistant Secretary, Miss J. C. Mitchell; Treasurer, Miss M. E. Geiger.—Sarah A. McTeer.

Southwestern Days

(Continued From Page 7.)

PASTOR.	DISTRICT.	DATE.
M. S. Jordan—Columbus	Oct. 16
J. S. Medlock—Austin	Oct. 2
Harry Swann—San Antonio	Oct. 9
W. B. Lott—Austin	Oct. 16
W. M. Mooney—San Antonio	Sept. 25
A. Brown—San Antonio	Oct. 16
M. C. Cavines—San Angelo	Sept. 25
W. E. Black—Columbus	Sept. 18
C. H. Franklin—San Antonio	Sept. 25
J. W. Wormly—Columbus	Sept. 25
J. W. Wright—San Antonio	Oct. 9
P. B. Bennett—Waco	Oct. 30
E. Henderson—Waco	Oct. 30
D. F. Vance—Austin	Oct. 16
A. L. Cooper—San Angelo	Sept. 18
B. J. Goff—Waco	Oct. 2
L. H. Richardson—Waco	Oct. 2
N. J. Moore—Waco	Oct. 23

Review

(Continued from Page Five.)

honesty in connection with religion does much more harm than elsewhere—Verse 12. 5. The good are never too busy to hearken to the cry of helplessness—Verses 13-14. 6. The fulfillment of prophesy—Verses 15-16.

LESSON X.

TITLE: Two Parables of Judgment. Matt. 21: 23-46.

GOLDEN TEXT: Matt. 21: 43.

TIME: Spring A. D. 30.

PLACE: In the Courts of the Temple.

We learn: 1. That Christ prepares His disciples for the trials through which they shall pass—Verses 20-22. 2. That unexpected challenges may arise—Verses 21-27. 3. That we should ever be in readiness to maintain our position—Verses 21-27. 5. That good resolutions for themselves are not sufficient—Verse 29. 6. That it is not words, please God—Verse 30. 7. That obedience is better than sacrifice—Verses 30-31. 8. That God has made ample provision for the salvation of the world—Verses 33-41. 9. That to reject salvation is to reject eternal life—Verses 42-44.

LESSON XI.

TITLE: The King's Marriage Feast. Matt. 22: 1-14.

GOLDEN TEXT: Matt. 22: 14.

TIME: Spring A. D. 30.

PLACE: The Temple Court at Jerusalem.

Points: 1. God has prepared a Wedding Feast—Verse 2. 2. That to this feast all men are invited to come—Verses 3-4. 3. That though bidden some men will not come—Verses 5-6. 4. That many are the excuses men give for not serving God—Verses 3-6. 5. That the bad are invited to this feast that they may be made good—Verses 9-10. 6. That heaven is a prepared place for a prepared people—Verses 11-12. 6. That those who fail to prepare shall be cast into our darkness—Verse 13.

LESSON XII.

TITLE: Three Questions. Matt. 22: 15-22, 34-46.

GOLDEN TEXT: Matt. 22: 22.

TIME: Spring A. D. 30.

PLACE: The Temple Court at Jerusalem.

Hints: 1. Beware of the questions of our enemy—Verses 15-21. 2. Have a care to the flattery of your opposers—Verse 16. 3. Hypocrisy cannot always be hid—Verse 18. 4. Loyalty to the powers that be pleases God—Verse 21. 5. Men should render unto God the things that are God's—Verses 21. 6. The reality of life beyond the grave is beyond question—Verses 23-33. 7. The lesser commandment is contained in the greater—Verses 34-40. 8. God's ways are beyond the comprehension of men—Verses 41-46.

LESSON XIII.

TITLE: Temperance Lesson. Gal. 5: 15-26.

GOLDEN TEXT: Gal. 5: 25.

NOTES: 1. Sin brings its own reward—Verse 15. 2. Man's safety is walking in the Spirit—Verse 16. 3. Sin and holiness cannot dwell in the same heart—Verse 17. 4. The Spirit alone imparts freedom—Verses 18-5. 5. The works of the flesh are manifest—Verses 19-21. 6. The fruits of the Spirit are beyond the law—Verses 22-23.

LESSON I.

TITLES The Wise and Foolish Virgins. Matt. 25: 1-13.

GOLDEN TEXT: Luke 12: 40.

TIME: Spring A. D. 30.

SUGGESTIONS: 1. The time to prepare for eternity is now—Verse 1. 2. Death may come when we least expect it—Verse 6. 3. As death finds us so will it take us—Verses 25-7-8. 4. The righteousness of another cannot save you. 5. There is no salvation beyond the grave—Verses 25-10-12. 6. Watchfulness is in order to salvation—Verse 13.

LESSON II.

TITLE: The Parable of the Talents. Matt. 25: 14-30.

GOLDEN TEXT: Matt. 25-21.

TIME: Spring A. D. 30.

LEARN: 1. That life is a trust from God—Verse 14. 2. That all men are not endowed alike—Verse 15. 3. That we should make the best use of our talents possible—Verses 16-17. 4. That unused talents pay no interest—Verse 19. 5. That a day of reckoning shall surely come—Verse 26. 6. That in proportion as we have been faithful so shall we be rewarded. Verses 25-21-23. 7. That failure to use our talents shall be the cause for our rejection in the Judgment—Verses 28-30.

LESSON III.

TITLE: The Last Judgment. Matt. 25: 31-46.

GOLDEN TEXT: Matt. 25-40.

TIME: Spring A. D. 30.

PLACE: The Mount of Olives.

Hints: 1. That Christ's Second Advent is a certainty—Verse 31. 2. That at that time the general judgment shall take place—Verse 32. 3. That the righteous shall be separated from the wicked—Verse 33. 4. That the righteous shall receive a great recompense of reward—Verse 34. 5. That humble service, though forgotten, shall entitle them to that reward—Verses 35-40. 6. That the wicked shall be cast into hell—Verse 41. 7. That failure on their part to do humble service for God shall justify their punishment—Verses 41-46.

Charleston, S. C.

District Conferences and Conventions

CONFERENCES

District.	Place.	Date.	Dist. Supt.
(Annual Preachers' Meeting.)			
Starkville	McCool's Miss	Nov. 16-20	Everett
Tupelo	Okolona, Miss.	Nov. 24-27	Scarboro

CONVENTIONS.

Oct. 14-16...	Lincoln Conference Woman's Home Missionary Convention, Oklahoma City, Oklahoma.
Oct. 26-27...	Monroe District Sunday School, Epworth League, Ladies' Aid and Woman's Home Missionary Convention, Bastrop, La.
Oct. 27-30...	Clow District Sunday School and Epworth League Convention.
Nov. 8-8.	Jackson District Missionary Convention, Pratt's Chapel, Mississippi.

Conference Notices

Special Notice

SHREVEPORT DISTRICT

All pastors are requested to be present at Pleasant Valley on Thursday, October 27, at 3:30 a. m. Business of importance demands your presence. —B. J. Reddix, District Superintendent.

LEXINGTON CONFERENCE, WOMAN'S HOME MISSIONARY SOCIETY

To the District Superintendents, Pastors and Missionary Workers:

Dear Christian Friends:—For some time we have been announcing the coming of our National Field Secretary of the Woman's Home Missionary Society, into our Conference. She started work on the Lexington District August 30. Each District Superintendent, Pastor, District President of Woman's Home Missionary Society should have by now Miss Garrison's itinerary card announcing her coming to the various charges.

As President of the Conference, I had little time to consult the Conference Corresponding Secretary's record and have her assist me in making out an itinerary round. I received the notice of Miss Garrison's coming Aug. 12. Her date was fixed to begin work with us August 30. Let no one feel free of the obligation to make her sojourn with us welcome and very successful. Since the last session of our Annual Conference, the ministers have been expecting the announcement of her coming. The District Superintendents are a unit in their efforts to assist the workers of our conference in making this visitor very welcome and successful. At our annual meeting in Columbus, last June, all of the District Presidents and Corresponding Secretaries heard much of this much needed visitor and expressed themselves ready and willing to assist in the entertainment. Any woman declaring her ignorance of the coming of Miss Garrison only proves that she has not meant what she said concerning her interest of the work of the Society. To not be informed only shows that you have not the work at heart enough to listen, take notes of important notices and the ability to act in accordance. It will be now "up to the District Presidents to see that her district does not fail. We anticipate no hitch in the program on the districts where the District President is wide awake to her duty... Sisters, you will from now on find that you are in the wrong church as well as

the wrong pew if you do not answer your letters promptly. Watch the SOUTHWESTERN. Subscribe for this paper if you don't take it. Remember that the Conference Corresponding Secretary nor myself are receiving no more of a salary than you and that we too are very busy women and only working for "the Love of Christ." Be diligent and alert about your duties. Feel that if the work falls you too fail. Do not forget your pledges and your delegates expenses.—(Mrs.) Martha A. Sissle, President "Lexington Conference, Woman's Home Missionary Society."

If afflicted with sore eyes, use Thompson's Eye Water.

District Rounds

LITTLE ROCK DISTRICT FOURTH ROUND

Batesville Circuit, October 29-30; Batesville, November 6-7; Jacksonport, 12-13; Newport, 19-20; Hazen and Desark, 21-22; Lonoke and Richwood, 26-27; England and Toltec, 24; Rock Street and Argenta, December 4-5; White Chapel, 11-12; Little Rock Circuit, 17-18; Hensley, 24-25; Sweet Home, 31-January 1-11; Hot Springs, 8-9; Wesley Chapel, 15-16.—G. T. Saxton, District Superintendent.

LAKE CHARLES DISTRICT FOURTH ROUND

St. Peter, October 29-30; Jeanerette, 30-31; Hubertville, November 2-3-6; Olevia, 4-5-6; New Iberia, 8-9-13; St. Martinsville, 11-12-13; Lafayette, 14-15; Crowley, 17-18; Jennings, 19-20; Welsh, 20-21; Eunice, 22-23; Spring Creek, December 2-3-4; Leesville, 6-7-8; Longville, 9-10; Lake Charles, 11-12; Lake Arthur, 13-14; Geuydan and Abbeville, 15-16; Campbell, 17-18; Briggs, 18-20. My Brethren:—Be strong and of a good courage. Do your best to raise your full apportionment for benevolent collections. Two points on the District may not do much, you who are strong must help the weak. Be sure to have your records and deeds of the church ready for inspection during the quarterly meeting. Those who have no deeds secure a copy before I reach your charge. Yours for the glory of God and the Church.—Valcour Chapman, District Superintendent.

FORREST CITY DISTRICT FOURTH ROUND

Lulu, October 15-16; Park Place, 22-23; Lagrange, 27-28; Marianna, 29-30; Marianna Circuit, November 5-6; Gill, 6-7; Palestine, 12-13; Auvergne, 19-20; Augusta, 26-27; Gregory Point, December 1; Hunter, 3-4; Dark Corner, 8; Cotton Plant Circuit, 10-11; Cotton Plant, 11-12; Brinkley Circuit, 17-18; Brinkley, 24-25; Crawfordville, 31; Haynes, January, 7-8,

1911; Caldwell, 14-15; Forrest City, 21-22. Dear Brethren:—The time is now on for great rallies for your benevolence. You have worked hard and have done well thus far. Just one more pull and we will go to the Annual Conference with every cent raised. Don't forget the General Conference Expenses. Collect it and send it to Oscar P. Miller, Treasurer, Rock Rapids, Iowa. I am glad you are standing by Dr. R. E. Jones and M. S. Davage to bring the SOUTHWESTERN to self-support.—L. G. District Superintendent.

EXPANSION

My Comrades: Our District Conference is over. Its work has become history. It was not at all a failure; you played your parts well at historic San Augustine, where our Methodism will take on new life, and claim her rightful place among the people that so delighted to see us come. Your work, your actions, your brotherly bearing, during this District Conference, will be revered. The presence of the following divines, churchmen, college professors, etc., added very greatly to the occasion. Dr. M. W. Dogan, President Wiley University, Marshall, Texas, who knows how to give inspiration, for he himself was inspired from what he saw and heard. Prof. H. B. Pemherton, a living embodiment of what every layman should be. Our friend, the Rev. M. Q. A. Fuller, District Superintendent, Palestine District, showed himself friendly, a grand man is he; ripe in experience, full of love and sunshine, he imparted that to us freely. The Rev. E. H. Holden, that most

excellent young man from across the state, Texarkana, Texas, united and mingled as freely in the Conference as though at his own—his excellent sermon at 11 a. m., on Sunday fully measured up to the occasion. Prof. C. A. Barrett, a most excellent young man, was the chairman of the Committee on resolutions—that was done to the "Queen's taste. Last but not least, the Rev. W. Scott Chinn, D.D., of Galveston, Texas, came in for the Lion's share—he got what he came for—and more too—after the President's address on Friday night to a crowded house. Closing the address, Dr. Chinn preached most acceptably; the address and the sermon were "a clincher for our Methodism. Telegrams and letters were sent, wishing great success to our Conference. Accept our thanks. Now, Dear Brethren: I shall soon be on the homeward run—see that souls are converted under your ministry; the Sunday School Epworth League, Woman's Home Missionary Society, Ladies Aid, etc., are carefully looked after; that all our claims are carefully looked after; that no blanks appear in your reports; the few remaining months left us, inspire your members and your friends to stand by you and our great cause which we represent. See that our general cause suffers not on your account; you can if you will; you have done and can do as you have heretofore. Yours for the "square deal."—W. L. Duncan, District Superintendent.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

THE REV. SAMUEL LANIER

The Rev. Samuel Lanier was born in the State of Virginia in the year 1805. He came to the State of Missouri when there was no railroads, riding on horse-back from the State of Pennsylvania to St. Louis in A. D., 1825. He grew up with the West and saw all of its developments. Seventy years ago he entered the Methodist ministry and for fifty years was noted for camp meetings, revivals and basket meetings, through the counties of Lincoln, Warren and St. Charles. Some of his revivals swept whole communities in to the kingdom. He is one of a trio of those Saddle-hag days—Lewis Overton, Henry Bragg and Samuel Lanier were household names among Methodist in those counties. He spent his last months in Moline, Ill., with his son, Henry. The death angel came and took him away on July 8th at the age of 105 years, according to the record kept by his masters' family. Four children survive him—Henry, Dandrige, Susan, and Louisa. His remains rest in the cemetery at Foristell, Mo.—B. F. Abbott.

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STAFFORT.—Sallie Staffort, of Spring Creek, La., Circuit died suddenly on Friday morning, August 26, 1910. She was a very consistent and faithful Christian woman. Her place cannot be easily filled. Of her it can be truly said, "Help Lord, for the Godly woman ceaseth from among the faithful ones." She leaves a husband, three children, mother, father, two brothers, three sisters and a host of friends...N. Ford, pastor.

STRONG.—Easter Strong, wife of Allen Strong, after an illness of about two months died in full triumph of faith, August 30, 1910. She was a member of Ebenezer Methodist Episcopal Church, Morton, Mississippi. Mrs. Strong leaves two uncles and many other relatives and friends. The funeral was largely attended. Rev. D. D. Dukes, pastor of Forest Circuit, preached the sermon.—R. B. Anderson, pastor.

JACKSON.—Delsie Jackson, one of the oldest members of Escatawpa, Miss., Methodist Episcopal Church, died in peace July 31, 1910. Age 81 years. She was a true and faithful member to her church, and was always at her post. She was loved by all who knew her. She leaves a dear husband, three sons, four daughters and a host of friends. The funeral was conducted by the writer.—A. Lee.

NICHOLS.—The death angel took from us on the 29th of August, 1910, George Nichols, one of the oldest members of Lake Church, Mississippi. He was a good man, and a loving father. He lost his wife ten years ago. He leaves two sons, four daughters and many friends. Brother Nichols will be missed by his church of which he was a steward.—H. E. Morgan.

OWENS.—At Butler, Texas, on the Oakwoods Circuit, the grim reaper visited Pine Top Methodist Episcopal Church and called home one of her best members, Mrs. Jennie Owens, on August 23, 1910. She was a sweet spirited Christian and ever loyal to her church, which she placed first of every duty. No duty assigned her seemed too hard. She was a sweet spirited Christian, quiet and unselfish in all her ways. The beautiful lamps that now adorn Pine Top Church are the result of her labors when president of the Woman's Home Missionary Society, and among some of her last labors, was the laying of the cornerstone of Pine Top Church, June 19, under the auspices of the Ladies' Aid Society of which she was president. She also worked up the plan. At the time of her death she was class leader, President of the Ladies' Aid Society, and a highly respected member of the Woman's Home Missionary Society. She came to the Leaders and Stewards' meeting Saturday evening apparently in good health to make her last report, for indeed on Sunday evening she made her report before the great white throne. She was stricken with heart disease. She said there were two other things she wanted to accomplish; to send her good daughter Ocella and her son, Curtis, to school at Wiley University. Plans are on now to carry out her wish. She served her Church and her God 29 years. Her husband and six children, four sons, two daughters and a large host of relatives and friends mourn her departure. She was laid to rest in Pine Top cemetery. Funeral conducted by the pastor the Rev. G. W. White, assisted by the Rev. H. R. Smith, of Palestine, Texas and M. Wilson, of Butler, Texas. Burial under the auspices of the Heroines of Jericho of the Masons, of

which deceased was a highly respected member.

FREEMAN.—Mr. Allen Foster Freeman was born in Richmond, Texas on August 5, 1866, fell asleep in Jesus at Hempstead on August 22, 1910. He was 46 years, no months and 22 days of age. The deceased was married to Miss W. E. D. Rodgers in the year 1884 and lived together as husband and wife up to his sad demise. During their union several bright children were born in the family, four of which survive their father. Brother Freeman professed religion in the year 1888 during a splendid revival here under the pastorate of the late Rev. W. W. Brown and joined the Bethlehem Methodist Episcopal Church and kept the faith to the end. He was a trustee at his death. He had been in very poor health for more than a year previous to his departure but remained conscious to the last. He leaves a loving and faithful wife, five obedient children, including an adopted son, and other relatives and friends. The funeral which went from the Bethlehem Methodist Episcopal Church, was largely attended. The funeral sermon was preached by the writer. Mr. Freeman being a member of the Local Pythian Lodge here his brothers of the order took charge of the remains which were laid to rest in the Brenham cemetery of Hempstead.—Freeman Parker.

BORGE.—Ella Borge, wife of Benjamin Borge, died at Forest City, Ark., June 21, 1910. I am a pastor of the Forest City charge and she was a faithful member of Well's Spring Methodist Episcopal Church on said charge twenty-six years—held several offices in the church and was one of the best women I ever met. It was her request that I preach her funeral sermon which I did the first Sunday in September. She leaves a husband, three daughters, a son and many friends, white and colored to mourn their loss.—R. D. Bethea.

WRIGHT.—Huldie Wright, wife of S. W. Wright died August 13, 1910 in full triumph of faith in her 42nd year. She was a faithful member of New Prospect Methodist Episcopal Church on the District, and a faithful member of the same. Her place will be hard to fill. The pastor was always welcome in this house. Brother S. W. Wright is one of the stewards of New Prospect Church.—D. P. Shaw, pastor.

Maggie Washington and John McCrimmon departed this life July 1st, 1910 in good faith. They both were members of Daniels Chapel, Shreveport, La. The funeral service was a large one. The following ministers the Rev. J. D. Brightop, W. M. Emmett of Vanceville, assisted the Rev. Mr. Emmett who preached the funeral sermon.—E. W. Jackson.

As it has pleased the Omnipotent God to remove from our midst our beloved sister, Bettie South, who died in the city of Chicago, U. S. A., on September 9th, A. D., 1910., wife of the Rev. H. South ex-District Superintendent of the Lincoln Conference, we the members of the Ministerial League of Topeka, Kansas do extend our heartfelt sympathy to the family of our departed sister, in this, their sad hour of bereavement.—Rev. L. E. Hayes, Rev. I. C. Nicklson, Rev. G. W. Henry.

THE GROWTH OF THE OHIO DISTRICT.

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District. The hearts of the people are the fertile soil, the literature and words from those who have been stirred and inspired by the missionary spirit are the seeds sown in the soil. The zeal, earnestness and great love for God and man have been as the rain and sunshine to nourish and feed the tender plant which has taken root. And the grateful hearts of men and women which have turned in praise and loving service to God and man because of the inspiration of the missionary spirit, are the fruits and results. From six auxiliaries there have come nine, with three new ones, two at Columbus, and one at Oberlin, and all are combining efforts to make this year and the years to come banner years in the yield of good fruit. So far only one Queen Esther Circle has been organized. That one is the zealous circle of Springfield, O. It is developing strength and will be, we hope, a source of power in the years to come. We are needing to implant early the missionary spirit and zeal into the hearts of our young people. No better place to foster, nourish and encourage missionary endeavor than in the Queen Esther Circle, and we are earnestly hoping that more of them will soon be established and developed into mighty forces bearing good fruits. In seven years the financial growth in the Ohio district has been wonderful. In 1903 the Ohio district raised for dues \$28.33, while in 1910 \$102.27 was raised and even one auxiliary in 1909 raised some \$33 in dues, which was more than that raised by the whole district in 1906. God bless the efforts of the Woman's Home Missionary Society and grant that many more hearts may be turned in loving service to God and man as a result of missionary energy.—Mrs. Alice Bartlett reporter.

Gleanings from the Field

KANSAS

Chetopa and Oswego.—Our second Quarterly Conference was held at St Paul Chapel August 21st, Dr. D. G. Franklin, District Superintendent. Mrs. J. E. Green was elected Secretary. Money raised at this Quarter, \$12.60. Pastor A. F. Lane was able to report to the Superintendent seven additions to the Church this quarter. Sermon by Dr. D. G. Franklin at 11 o'clock, and all who heard him were wonderfully benefited. We are always glad to have our District Superintendent with us, and we pray God's blessings upon him that he may continue to have wonderful success where ever he may go in God's name over the Muskogee District.—J. E. Green.

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SOUTH CAROLINA

Rock Spring.—On Saturday, August 20, the Third Quarterly Conference convened. Though the first visit of the District Superintendent it was largely attended and he was enthusiastically received. The reports were all good. All claims were met. The Sunday Schools and Epworth Leagues were reported in an active condition. Through the efforts of Walden Chapter (named for Bishop John Walden) of the Epworth League a receipt for \$50 the price of a new Klmball organ that had been placed in the Church during the present quarter, was presented to the Conference. This Chapter begun with ten members May 8, and now have enrolled forty-seven active contributing members. On Sunday in the absence of this pastor, the Rev. G. Tillman, the Superintendent, the Rev. W. H. Redfield preached a powerful sermon to a large and appreciative congregation. By the influence of the Holy Spirit, through this man of God, Mrs. Lula Jones from the African Methodist Episcopal Zion Church joined old Rock Spring. With the assistance of the new organ the choir rendered most valuable service in their soul inspiring selections. We thank God that we are not only blessed with an educated, business-like, dignified Christian gentleman to do God's work on this district, but we have a thoroughly spiritual, logical, forceful, and thoughtful pulpit orator to present His cause. So much so that a little girl said, "O, how I wish we had a preacher like that all the time." So eloquent, so thoughtful, yet so simple that a little child was pleased. The Superintendent was the guest of Mr. F. P. Kirkland and Mr. F. W. and Dr. L. Bragg Anthony during his stay and he expressed himself very much pleased with his entertainment.—L. Bragg Anthony.

Orangeburg Circuit.—Our Conference met at Mount Nebo Methodist Episcopal Church on August 13, with the District Superintendent E. B. Burroughs. The Conference convened at 11 m. with the Doctor in the chair. He led in prayer for the work of the District, then followed with an address which was very uplifting after which he took the matter of the Claflin Endowment Funds up and many pledges

were made from the members of the Conference. The night was spent at Brother A. J. Staleys. On the Sabbath, according to the program the District Superintendent arrived at Bethlehem and preached from Matthew fifth chapter and eighth verse. Our hearts were deeply stirred. Besides being a Christian gentleman the people now see the need of an educated minister. Dr. Burroughs took leave for Mount Zion, on the Rev. W. J. Smith's work where he preached at 4 p. m. The people stood and looked after the Doctor as far as they could see him and said God bless the man.—J. H. T. Riley.

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TEXAS

Dickinson.—The Rev. L. L. Givahn has won his way into the hearts of the people at this place, and especially the members of Warren's Chapel Methodist Episcopal Church. Tuesday night, August 30, marked the closing scene of a successful revival; six persons being added to the Church. The meeting began Sunday night, August 21; the pastor preached the opening sermon. Tuesday night, the 23, the Rev. G. W. Wyatt, of Mt. Carmel Baptist Church, preached to the delight of all who heard him. The pastor preached every night during the meeting. On Thursday night he tested the faith of the members by asking them to "fast and pray" during Friday; the results, two young men proclaimed a hope in Christ. On Sunday, the 28, spiritual tide ran high all day. Beginning at 4 a. m. with an early prayer service, which was well attended. The Sunday School was largely attended. At 11 o'clock the pastor preached a powerful sermon. At 3:30 p. m., the Rev. W. M. Patterson of the Baptist Church, preached and held his audience from start to finish. At night the pastor preached again. Collection, \$12.25. On Tuesday night Dr. J. M. Johnson, District Superintendent, preached the closing sermon. It was a splendid discourse. The financial part of the quarter was well cared for by the leaders and stewards. Dr. Johnson expressed himself as being well pleased with the Church in general. He remarked that he would stop by en route to and from Galveston. The pastor and members invite others to do the same. Now that the third quarter is history, we are getting down to work preparing for the annual conference. Our motto is: "A Round Report." On Thursday night, September 1, the Rev. Gus Rhodes, of Chicago, Illinois, preached for us; "Blessed is him who comes in the name of the Lord." Several of the young people of the Church headed by Mrs. G. W. Morgan will leave for Houston Wednesday to attend the District Conference. The outlook for this place is very promising and we are expecting that Warren Chapel will ere long become as great as any Church in the Texas Conference. The Galveston-Houston electric railway is about half finished. The causeway across Galveston Bay will be completed shortly. The two counties, Galveston and Harris are shelling the main road from Virginia Point to the city of Houston. Our Church is situated on their main road. The country is fast becoming the center of the fruit belt of Texas. Thousands of acres are being planted in rice, oranges, figs, strawberries and garden stuffs. It is rumored that the Galveston, Houston Interurban will

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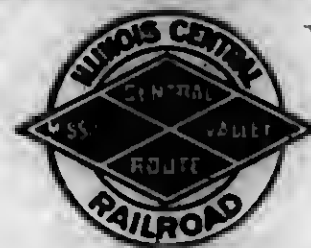
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NEW ORLEANS, LA.

build a power plant some where near here.—Moses Jackson.

Hempstead Circuit.—I take great pleasure in thanking these loyal people for their loving kindness. In their midst we have one that is class leader, trustee and steward, namely M. S. Miller. He loves his church and pastor. On Aug. 23, on my way to the District Conference, he went with me into one of the dry good stores and purchased for me a hat and cane. I am the fourth preacher he has so provided for. Bless him for what he is doing. On July 30-31 the Rev. B. M. Taylor, District Superintendent held his third quarterly. All the officers had a good report. On Sunday he preached a touching sermon to the delight of all who heard him. He found the work in good shape and left it financially and spiritually benefited. His people are preparing to pay him the last 5 cents.—J. W. White, pastor.

Lovelady Circuit.—Our rally on the 4th Sunday was quite a success. Our pastor, the Rev. J. H. Anderson, has been sick for at least eight weeks, and unable to do his pastoral work. I secured the Rev. J. H. Mann as his assistant. He preached two able and intelligent sermons full of the spirit and power. Quite a large number of people had gathered here from the various communities and towns, both far and near to witness our entrance into our new and creditable edifice, which is about completed, and to enjoy the services. They also contributed liberally in the collection. They were benefitted by the service and spoke highly of the same. The majority of our members responded to the request and we raised \$73.15. The Rev. Anderson our pastor was also present but he is yet feeble and unable to preach. His presence was encouraging. He is faithful and good and has been with us seven years, and from year to year has built love and friendship for himself among the saint and sinner in this place. We are proud of him. Our revival begun Sunday night, while the Rev. Mr. Mann was with us. He conducts the revival. He is an able preacher and our meetings show signs of a great harvest. We have pledged ourselves to the spirit of "doing" and intend to come up on all lines and show to the Texas annual conference our loyalty and faithfulness to the cause where with we are bound.—W. M. O'Neill.

Oakland.—We were at Hallittsville on the 16. to the best District Conference held in the History of the District. The Rev. D. C. Lacy Superintendent. This is his last year. He is a great leader for our West Texas Conference. Too much cannot be said for our layman. How they stood by the pastor in rallying for our Samuel Houston School. Prof. P. S. Stevens, Secretary of the Conference, the preacher of Hallettsville High School, is now the District President of the Methodist Brotherhood. All leaders raising \$1.00 by the next quarterly conference, Oct. 8, will get the paper free for one year on the Oakland and Brown Church charge.—M. S. Jordan.

Mart.—My people here seem to be growing better. We have in Mart three colored churches; two Negro grocery stores—me and M. Mandego own his. Churches are doing well. I had a four weeks' meeting; sixty souls were converted and in this meeting we added 72 to the church. Rev. T. S. Moore, our Superintendent held our 3rd quarterly conference at Sunrise where we closed this meeting. Raised

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Terrible thing to be so sick, that death would come as a welcome relief from suffering!

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this quarter \$99.00. Paid the Superintendent in full. No doubt we will bring all of our claims up this year.—B. J. Goff.

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VIRGINIA

Buena Vista.—Our church here at Buena Vista is in serious need of help. We need help to keep it from being sold on Sept. 10, 1910. We have done all in our power to meet the notes when they fell due, but for lack of interest and co-operation it could not be saved. We have out solicitors trying to raise the money and we ask the brethren of the Washington Conference to come to our aid. Any amount will be gladly received. Please send all contributions to Dr. W. C. Thompson, 446 S. Street, N. W., Washington, D. C.

Pittsville.—Undoubtedly the greatest rally in the History of the Sandy Level Church came to a close on Sunday, July 31, 1910. This church had gone down in history as "the nickel church" and the members had grown despondent, F. B. Bridges, in the chair. Nearly May, 1909, to April, 1910, the total amount raised, and that with great struggle, was \$43.00 for all purposes, but the church had begun to wake up, and furnished their hearty co-operation should I be returned. On my return, I got the members together and we talked about painting the church. Brother Edmund Edwards worked hard to help carry the work through. July was fixed as the rally month, and after two efforts the rally closed on above date with \$60.00, something not far short of a miracle for Sandy Level. More money in one month than was raised during the whole of last year. What hath God wrought! The church will be painted inside and outside within a few weeks.—E. Adolph Haynee, Pastor.

Pittsville.—Our second Quarterly Conference which convened at Sandy Level, Va., on Thursday, Aug. 11, 1910, will long be remembered by those who were present. Unlike other conferences, it was held out of doors as the church was being painted outside and

inside. While the churches were not so well represented by delegations, every official but one reported. The session was interesting as the reports were better than they have been even before the circuit was divided.

Our rally at Ridgeway on Sunday Aug. 7, was a success. Total amount raised for all purposes \$80.38. The highest collectors were Maggie D. Jackson, \$2.50; Lillie Lepscomb, \$2.45; Virginia Robertson, \$2.25; Beatrice Jackson, \$1.63; Lou Ama English, \$1.50; Estel Johnson, \$1.45; Oro Johnson, \$1.35; Thalia Johnson, \$1.35, Bettie English, \$1.15; Mahala Robertson \$1.01; Otie Edwards, \$1.00; Mahala Brown, \$1.00; Lenner Dillard, \$1.00. The quarterly conference was interesting throughout. Our District Superintendent, the Rev. W. C. Thompson, B. D., who was paid in full, made a strong address in his usual brilliant style to the delight of his hearers. He spoke complimentarily of the work done on the charge, and expressed his satisfaction. Total amount raised for all purposes during the quarter \$230.00. Thus came to a close the very best conference in the history of the charge. Since the conference a rally was held at New Chapel, Brights, Va., and despite the incessant rains which greatly impeded our progress, we raised \$23.09.—E. Adolph Haynes, pastor.

Bedford City.—The second quarterly conference of Court street Methodist convened on August 18 th, 1910, with the District Superintendent Rev. H. C. Thompson, B. D. in the chair. Encouraging reports were received from all the departments. The pastor's report showed that \$334.00 had been raised, for the trustees, \$84.58, for the stewards, \$30.26 for benevolence this quarter and these results were accomplished without a rally. This report brought forth the statement from the District Superintendent, "all things considered this is the best financial report of any church on the district thus far and I am nearly through with conferences for this quarter." Bedford City has raised \$950.00. Since April 1st of this conference year the debt has been reduced from \$2,446.75 to \$1,843.00. God is to be praised for His good, and the people congratulated upon this most wonderful accomplishment. Trial subscriptions to the Southwestern will be made permanent on August the 5th. The Salisbury Woodworking Co. offered to settle the church furnishing account which was \$389.98 for \$200.00 and ten days later the money was raised and forwarded and we have their receipt. That's the way the people work, God bless them.—A. J. Mitchell, pastor.

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Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

We learn that Mrs. Frazier, wife of the Rev. J. D. H. Frazier, of Lobdell, is ill at the home of her mother in this city.

Scott Chim Church.—Good service all day Sunday October 2nd. At 11 o'clock our baptismal service was held in the congregational church, the Rev. A. Lawless, Jr., pastor. Some of the candidates were sprinkled and others immersed. The Rev. A. Lindsay preached the baptismal sermon at 7:30 p. m. The communion of the Lord's Supper was administered to a large number of communicants. The Rev. A. Lawless assisted in this service. Collection good.—Eug. Baptiste, pastor.

Simpson Memorial.—Is in very good condition, all things considered. The Rev. W. J. M. Price, District Superintendent, held the third quarterly conference Tuesday night September 6th. He dispatched business with ease. Reports showed improvement along all lines of the church work. I take this method of thanking Mrs. Della West, president of the Stewardess Board, for \$14.65, which was applied to the pastor's salary. I also thank Mrs. L. F. Murry, President of Ladies' Aid, for \$8.00, which was also applied to pastor's salary. Last but not least, I thank the following named persons: Miss Ida Ketchens, (manager), Mrs. Samuella Baker, Miss Mabel Ketchens, Miss Lula Tate, the Misses Worsham, Mr. W. V. Smith, Mr. O. B. Worsham, and Mr. James E. Frere, for \$25.00 raised by means of concert given Aug. 29th. The church is moving on to suc-

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cess. Pastor and people are getting on nicely; debts are being paid. In evidence of the esteem which the members and friends have for the pastor, a great surprise party was given Sept. 22, led by Mrs. L. F. Murray, Mrs. Della West and others. These good people brought 200 pounds of choice groceries. Presentation by Mr. A. Robinson; the pastor responded. The Rev. J. Rolax of Clinton was present and made a short talk. Refreshments were served in abundance.—R. C. Worsham, pastor.

YOU CAN INTEREST HIM

Any Man Over Fifty.

You can interest any man over fifty years of age in anything that will make him feel better, because while he may not as yet have any positive organic disease he no longer feels the buoyancy and vigor of twenty-five nor the freedom from aches and pains he enjoyed in earlier years, and he very naturally examines with interest any proposition looking to the improvement and preservation of his health.

He will notice among other things that the stomach of fifty is a very different one from the stomach he possessed at twenty-five. That greatest care must be exercised as to what is eaten and how much of it, and even with the best of care, there will be increasing digestive weakness with advancing years.

A proposition to perfect or improve the digestive and assimilation of food is one which interests not only every man of fifty, but every man, woman and child of any age, because the whole secret of good health, good blood, strong nerves, is to have a stomach which will promptly and thoroughly digest wholesome food because blood, nerves, brain tissue and every other constituent of the body is entirely the product of digestion, and no medicine or "health" food can possibly create pure blood or restore shaky nerves, when a weak stomach is replenishing the daily wear and tear of the body from a mass of fermenting half-digested food.

No, the stomach itself wants help and in no round about way either; it wants direct, unmistakable assistance, such as is given by one or two Stuart's Dyspepsia Tablets after each meal.

These tablets cure stomach trouble because their use gives the stomach a chance to rest and recuperate; one of Stuart's Dyspepsia Tablets contains digestive elements sufficient to digest 3,000 grains of ordinary food such as bread, meat, eggs, etc.

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As Dr Bennett says, the only reason I can imagine why Stuart's Dyspepsia Tablets are not universally used by everybody who is troubled in any way with poor digestion is because many people seem to think that because a medicine is advertised or is sold in drug stores or is protected by a trade mark must be a humbug whereas as a matter of truth any druggist who is observant knows that Stuart's Dyspepsia Tablets have cured more people of indigestion, heartburn, heart trouble, nervous prostration and run down condition generally than all the patent medicines and doctors' prescriptions for stomach trouble combined.

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Gleanings from the Field

ARKANSAS

Little Rock.—At Rock Street Church our few hours' rally came off Sunday, August 21, with fair success. Our pastor preached a great sermon on that day. The Rev. Mr. Sledge, of the Colored Methodist Episcopal Church preached at 3 p. m., after which the rally among the ten contestants came off. A handsome watch was to be given to the most successful contestant and this much enthused each one. The race was a close one between Mrs. Nelson and Mrs. McIntosh. After a thorough count Mrs. Nelson was declared winner by two cents and was awarded the watch. Great was the applause. Our Sunday School at this place is better now than ever in the history of the church. Under the leadership of our not-to-be discouraged pastor, the Rev. W. McIntosh success must certainly come. We thank the Conference for having sent him to us. The work is on the upward march.—J. W. Nelson.

LOUISIANA.

ACKNOWLEDGMENT

I wish to thank Dr. M. A. Taylor, M.D., Mrs. Charlotte Shepherd and the many friends who stood with me so faithfully during my wife's illness.—N. McNeal, pastor and family, Torras, Louisiana.

MISSISSIPPI

The campmeeting at Basin, Miss., will begin October 20, and will continue ten days. There will be a public tent on the grounds to accommodate the public. All ministers and Christian workers will be entertained free. Every body invited to attend.—H. W. Wood, pastor.

Bay St. Louis.—Members and friends of St. Paul Methodist Episcopal Church, joined in a Tribe Rally here recently to raise funds to pay the pastor's salary. Each of the thirteen tribes were led by captains as follows: Mrs. Ellen Price, \$6.17; Mrs. Dolly Foley, \$7.00; Mrs. Susie Powell, —; Mrs. Ella Bennett, —; Caroline Whittly, \$4.35; Edith Ross, \$3.80; Anna Jacobs, —; Nancy Marshall, \$1.70; Alice Simmonds,

\$10.25; Georgia Ivory, —; Stella McMillen, —; Brother W. A. Mathews, \$1.55; Rev. J. I. Garrett, \$27.00; Public Collection, \$4.00. Grand total, \$66.37.—J. I. Garrett, pastor.

Montrose.—On August 9th, a party of friends visited the parsonage and loaded our table with 100 pounds of choice groceries. These good people deserve much praise for their sympathetic feeling towards their pastor.

Lampton Charge.—My revival began on the 21st of August and on the 4th of September ended with great results. Forty-two conversions and the Church greatly revived. Ministers who assisted, the Revs. E. H. Langston of Lomberton, and Rev. D. Ray of Hub. These men of God did their whole duty in the meeting. On the third day of September, Dr. W. W. Lucas reached our place full of enthusiasm. On the fourth day at eleven o'clock, the Bodies of Hopes, celebrated their first anniversary and made great impression. It has done much good for the community. Dr. W. W. Lucas preached a great sermon for the Society and left rejoicing. I think that this all means a great harvest year for Lampton charge. We have bound ourselves to see to it that every cause of the Methodist Church shall be remembered and we will do our whole duty by standing by the Southwestern. You may look for Lampton to report to the Southwestern by the 18th of October. The third Sunday in October is Southwestern day at Lampton.—H. J. Jordan, pastor.

TENNESSEE

Oak Grove church is glad to say that the rally on the 13th and 14th of August was a large success. Rev. H. G. Hendrick was with us on Sunday. He delivered two very able sermons to the delight of all that heard him. Sister Alice Cox, Sallie Phipps, Simon Phipps, Anna Parson, Jeston Brown, J. A. Callahan, deserves special mention for the interest shown in making the rally a success. Collected \$35.00. With such good members to help us, we feel safe in saying that we are bound to succeed at Oak Grove church.—H. G. Harrison, pastor.

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This Paper from Now Till January, 1912 for Southwestern Christian Advocate

IMPERFECT IN ORIGINAL

ROBERT E. JONES, Editor
EATON & MAINS, Publishers

NEW ORLEANS, OCTOBER 20, 1910

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STRIKE WHILE THE IRON IS HOT

Southwestern Day is gaining favor in many sections of the country. Nearly two hundred pastors observed Southwestern Day last Sabbath. There was fair weather throughout the South. The first good Sabbath for some time. The results coming in as we go to press are most gratifying. Keep it up. Push the canvass. Another inducement—The Southwestern from now till January, 1912 for \$1.25. Subscribe now.

"THE AMERICAN NEGRO AS A POLITICAL FACTOR"

One of the incontrovertible evidences of the progress of the Negro is the development of leaders within the race who are not only becoming the exponents of the thought of the race, but bold and invincible defenders. After all a race is hopeless unless it can produce men who can touch the highest notch in civilization and measure arms with the world's best. Whatever may be said as to the development of the Negro race as a whole, there are individuals of the race who are a credit to mankind, without regard to race or color.

The political status of the Negro in this country may not be a burning issue at this time, but the Negro in spite of himself and his enemies will figure largely in the not far distant future, in the political affairs of this country, or else the largest experiment of mankind in a government of the people for the people and by the people will be a failure. Abraham Lincoln was inspired, as truly as was Isaiah, when he said: "No man was good enough to govern another man without the other man's consent."

A notable article dealing with the American Negro as a political factor appeared in the August number of the *Nineteenth Century and After*, from the pen of Professor Kelley Miller, of Howard University. This is the best and most complete defense of the political rights of the Negro extant. In giving it to the public Professor Miller has made the entire race his debtor. From this very strong and illuminating article it is almost impossible to give extracts which would do justice to the paper as a whole. Professor Miller says that "the Negro is passing through the most distressing stage of his political experience. He stands listlessly by and his political rights are denied, his several privileges curtailed and the current of public feeling grows cold and chilly." The Professor states in this sentence a stubborn fact. Whatever may be the reason for this, we have grown all too indifferent to our political rights and privileges. A voiceless people is a voiceless people. A man who does not insist, in a republican form of government, upon his right to vote is hardly worthy of that right. We appreciate the embarrassments and the difficulties and at times the dangers that attend the exercise of suffrage as far as the Negro is concerned in the South. The Negro should regard every restriction that may be found upon the status book of any State in the South. This done he has demonstrated his right to demand all that these restricted statutes permit and he should not fail to take advantage of all that can come to him by qualifying under a property or educational test. It has been estimated that fully 50,000 Negroes in the State of Louisiana under the present constitutional restrictions could qualify and vote while the number that has registered hardly exceeds 3,000, there being no more than 300 in the City of New Orleans.

Professor Miller observes:

"But, in spite of it all, the Negro is steadily and unmistakably moving toward the great free ocean of human privilege, and, like the mountain stream, though his progress here and there may be impeded and delayed, artificial barriers and obstructions can only retard but not stay his onward flow."

Following up this statement, the writer later on says:

"As the nation is becoming settled in its normal modes the disposition is to relegate the Negro to a state of political nullity. But despite this political apostasy the Negro constitutes a political factor which cannot be ignored without local and national peril. * * * The Negro may indeed be eliminated by force as a factor in party management and patronage, but he can no more be eliminated from politics, in the broader significance of that term, than we can eliminate one side from a triangle without destroying the figure."

Professor Miller takes up the question of self-government and says:

"What is self-government? If by the power of self-government we mean the ability of any people to exist according to the requirements of their own stage of development under their own autonomy, and to adjust themselves to that environment, then all the peoples on the face of the earth are capable of self-government."

Mr. Miller says that self-government is not an absolute, but a relative term, and proceeding to give examples, he says:

"The Negroes of Hayti under their own form of government are as happy and contented, as thrifty and progressive, and are approaching the standards of European civilization as surely and as rapidly as the corresponding number of blacks in Jamaica under British control, or as a like number of Negroes in Georgia under the dominion of the Stars and Stripes. If it be true that the Negro has never shown any conspicuous capacity for self-government after the European standard, it is also true that the white race has not yet shown any conspicuous success in governing him."

"The Republic of Hayti, contrary to prevailing belief, is the most marvellous illustration of self-governing ability on the face of the globe. Where else can be found a race of slaves who rose up in their independence of spirit and banished the ruling race to another continent, set up free government, and maintained it for one hundred years in face of the taunts and sneers and spiteful usage of a frowning world? If there be imperfections, internal dissensions, and repeated revolutions, it is merely a repetition of the experience of mankind in learning the lesson of self-government."

Then Professor Miller discusses the alleged mistakes of the Negro during the reconstruction regime and admits that these ignorant ex-slaves made blunders, but he contends that they maintained governments for several years against which the only charges preferred were that they were "grotesque" and "extravagant." And he pointedly adds that the charge of mismanagement during the reconstruction period is "offset by the municipal management which is alleged against New York, Philadelphia, St. Louis and San Francisco, "which the Southern States in their palmy reconstruction days could not equal

in quality or extent of corruption." Referring to the constitution adopted by these much abused Negro governments, Professor Miller says: "As documents of human liberty they stand out bold and pronounced as compared with the tricky instruments which have supplemented them." He says they passed no laws against human liberty or at variance to the constitution of the United States.

The Professor is very strong in his defense of the race without being bitter. His arguments are so convincing that even our enemies cannot take exception. He discusses the constitutional amendments in the Southern States without mercy and observes that "it does not lessen the fraudulent quality of the fraud by giving it legal sanction. These tricky and ingenious instruments may seem to do credit to the cunning of their devisors but they portray a lamentable state of conscience"

Then Professor Miller adds:

"Negro domination is an absurd and impossible issue which has served only sinister political ends. The Negro with his traditional handicaps and political ineptitude, can no more dominate any section of the nation than the babies in the cradle. But conscience makes political cowards tremble at a shadow. A timid statesman is dominated by a fancied dread which a superior judgment shows to be impossible of realization."

In all the contentions of the Negro for equal rights he asks for no favor, and it seems almost preposterous that a superior race would be unwilling to grant the race, whom they claim to be inferior, an equal chance in life. All that the Negro asks is a fair chance. He is willing to enter the contest with his present handicaps and abide the consequence. As Professor Miller eloquently states it, "The Negro is willing to submit to any test which the white race is willing to impose upon itself. He is willing to drink of the political cup of which the white man drinks and to be baptized in the baptism with which he is baptized withal."

KNOWLEDGE THAT FAILETH

Often we hear it asserted by some Southerner that he has first-hand knowledge concerning the Negro and therefore his preachments upon the race question should be given precedent over all others. We quote a typical statement taken from a religious weekly edited by a Southerner:

"This writer has lived the greater part of his life in a section of the country where Negroes are as plentiful as blackberries in summer. In fact, the first sustenance he received after his arrival upon this mundane sphere was furnished to him by a black mammy—God bless her memory! The first playmate of his youth was a pickaniny, and the first fight he remembers was had with a lazy colored lad who often 'toted' him on his back. Therefore, he modestly professes some knowledge of the colored race." Instead of this statement warranting a profession of knowledge, the writer unconsciously confesses to ignorance of the "colored race."

In the first place the "black mammy" to whose memory the writer referred, and recalls with gratitude, was what circumstance made her—a faithful, patient and competent servant. She was also of necessity a diplomat. She knew what would please the "White Folks" and she pleased them. In this rested the security of her position. The black mammys were not treacherous but they were subservient. While the Negro as a slave before and during the war was loyal to all trusts reposed in him he nevertheless yearned and prayed for freedom and accept-

(Continued on Page Eight.)

The Present Political Situation of Korea

By Bishop Yoitsu Honda

It is not the object of this article to treat on the political affairs in Korea, but it is only to see whether the evangelistic work in Korea may help the development and peace of the nation under the present political situation. All things have two sides, generally, but by reason of several limitations I will enumerate a few favorable points only.

In view of the present political relation with Japan there is no doubt that Korean people are dissatisfied in many respects. Under this condition the first necessary thing for them to have is spiritual comfort. The people were under a corrupt government for centuries; they never had a chance to enjoy any material development; and now, having lost even the hope of national independence, there is no comfort in the earth for them as a nation. They are a despised and disappointed people. To lead such a people to healthy and peaceful conditions, the only way is to give them the spiritual hope and conviction which make them patient and self-respecting, with a broad mind enlightened by the world-wide idea. The fatherhood of God and the brotherhood of man are the fundamental ideas of Christianity, and the actual following of Christ, the Saviour, is the realization of these ideas. The great comfort from that experience gives the people wonderful power of good judgment. Neither politicians nor educators can give them any comfort; Christianity alone can give them this power.

Korean people generally have not the wide views of the world, but they have less prejudice against American or European missionaries than against the Japanese or their own political leaders. They will readily accept the teaching of missionaries, who are able to judge of the real situation in Korea and the outside world and able also to explain to the people the new policy of improving the country. Although the great mass of the people in Korea are ignorant, the Churchgoers are breathing a new atmosphere, as compared with others, and they may be the good heralds for the progressive administration if they have the right kind of leaders. The missionaries are just the class for the purpose to help both sides.

The missionaries can be the good leaders of the people as well as advisers to officials, Korean or Japanese. Their fair reports to the homeland and kindly advices or suggestions to the local authorities would be weighty, if they will only take a friendly attitude toward the political authorities. This or itself would help the understandings between the rulers and ruled very much.

There are hundreds of institutions preparing for the future improvements of Korea which the people

cannot see and therefore do not appreciate; for instance, the reform of the court and of the departments of the government, the rehabilitation of the law courts and of the prison system, which was horrible; the development of railways and telegraphs; the establishment of sanitary works, of industrial and educational institutions, and of a national guards, for which the Japanese government is spending more than three times the annual revenue from Korea. These are things the Koreans could not or would not do themselves; the missionaries are eye-witnesses of those things.

The missionaries are the best class of peace messenger from the West to the East. The mercantile class, politicians or press agents, from the outside might be easily tempted to be active in their own interests, but missionaries are in a freer position than others; they can look with cooler heads and get at the heart of things.

* * *

While it is very important and necessary to evangelize the natives in Korea from the standpoint of the present political situation, it is also very important to evangelize the Japanese in Korea who are increasing in number with tremendous rapidity. They are politically and socially influential in many respects, but if they are not worthy enough in conveying the good will of the home nation, trouble is sure to arise. This has been already shown. Happily, however, we have another sort of experience; that is the friendly relation between Japanese and Korean Christians. They can sympathize with each other and help toward a better common understanding. Japanese Christians in Korea are few in number, less than one thousand, but they are doing well in representing the good will of the homeland toward the newly acquired friends. There are now four Japanese societies engaging in evangelistic work among Japanese in Korea. They are Presbyterian, Methodist, Congregational, and Episcopal. They are not strong enough; their equipment is meager, while the foreign missions for Koreans are very well equipped. I think there must be a better arrangement to reinforce Japanese work in Korea. It will have a bad effect on the Korean work if the work for Japanese continues this way much longer. It is too hard for Japanese workers to work among their own people, proud as they are, having an equipment far inferior, compared with the foreign societies at work among the Koreans. It is my constant desire that Christian friends in Japan and in the West turn blessed mission field.—In *Northwestern Christian Advocate*.

condition of the country, they forage liberally. All articles of goods are free to them. Cattle, sheep, dogs, fowls, etc., are killed and devoured. If their conduct is met with any vigorous remonstrance or protest, the soldiers will probably return, leaving the people whom they came to aid, to fight their own battles. The lesser of the evils is chosen and people have said to soldiers, "Take my property, but fight my enemies." The only pay of these hired troops is what they get as spoils of war.

War Dance

The dancers form a circle, each soldier placing the breech of his gun about two feet in front of him, holding it in a standing position with its muzzle near his left side. The sword is held in his right hand and with it time is beaten to a song, running something like this:

"Should a gun fire now
O rally men, rally men,
Should the enemy fire now,
'Tis rally boys, rally boys."

The strokes are made upon the barrel of the gun. Every minute or so, some one leaves the rank and with a signal rushes to the center of the circle, and in a few words tells of some daring deed he has done, when in war; or utters a pledge of his fidelity to his tribe and country. The little speeches and songs alternate. Under the inspiration of these sentiments led by one as a sort of recitative and the rest joining in with the chorus, the performance lasts for hours. Grotesque motion of the body accompanies the hand in beating time.

Natives who fight with swords and spears, instead of guns, perform many feats with these weapons to the amusement or terror of the onlookers.

Native Arbitration

A peace council regulates both tribal and inter-tribal peace making. It is only assembled at the special call of interested parties. From one to three hundred persons generally attend. Decisions arrived at are confirmed with an oath, which is celebrated by a rather formal ceremony, items of which are drinking the bitter water, "Making cold water" and "Eating the Karfoo." Should these important items be omitted either party to the contract may break it with impunity.

In these several tribunals malicious suits are sometimes prosecuted. Occasionally powerful chiefs overawe the council. In such cases they become habitations of cruelty instead of mediums of justice and arbitration.

The following notes prepared by a native Commission of intimate acquaintance with Native customs, explains the two ceremonies, "Eating the Karfoo" and "Making cold water."

Eating the Karfoo

The ceremony for administering the oath on the closing of war is known as "Eating the Karfoo."

A tripod is erected to hold a white basin and into it is placed the Alcoran wrapped in a white cloth with six kolas laid on the book. Under the basin is placed a common gin jug, with a black liquid, and a leather bag containing a substance the secret for making which is known only to the one who compounds it.

An enamel bowl with a chalky substance is also placed under the tripod. Two poles are placed beside the fetich bag with two ropes and a horn under it. This constitutes the karfoo as there are parties involved.

Another is made and placed on a pith mat near the tripod. The second karfoo consists of a common gin jug containing an oily substance, a tortoise shell and a deer's horn, with a black mixture resembling rigging tar. A small portion is taken out of the horn and with it the tortoise shell is marked with a figure containing four right angles. Then a small shell is produced; with this the liquid from the jug is drunk. This completes the karfoo of the second party. Still another is brought and placed upon the mat. It consists of a fetich bag, to which is attached a bell. The bag is smeared over with masticated kola.

The Commission representing the Liberian Government as a party in the council takes oath on the Bible; this is agreed to by the chiefs, and they all add to it.

Beside the karfoo on a mat, is placed a switch. The contents of the jug are poured into a small kettle; then the chalky substance is put into the kettle and mixed. The kola is taken off the Alcoran, cut up into small pieces and placed in the basin.

Each man who has to swear for himself and for his people receives a piece in his mouth, after taking

(Continued on Page Seven.)

Liberia---A Study---XXIX

By the Rev. Alexander P. Camphor, D. D., President Central Alabama College, Mason City, Birmingham, Alabama

V. THE NATIVES—SOCIAL LIFE

Instruments of War—Defences

Instruments of war are guns, swords, dirks, spears, knives and sharpened stakes. In times of war the last mentioned are provided in large numbers and hurled like favelins at the enemy. The bow and arrow is also used. This often times proves a much dreaded weapon for the arrows are provided with iron tips and are dipped in alligator's gall, or a decoction made from the head of the viper. A red ant mixture is also used for the arrow tips. The natives are very dexterous in the use of poisoned arrows, shooting true to the mark. The smallest scratch of the flesh usually proves fatal.

Aggressive warriors among the interior tribes carry strong cords attached to their belts with which they bind captives. A long slender iron hook is used for catching a fugitive with one hand while with the other he is hewn down.

Defences consist of barricades. These are single, double, and triple. They are ingeniously placed around the towns, and are composed of timbers six or eight inches thick and ten or twelve feet high, placed in the ground close together, forming a sort of fence. Three feet from this fence is another and similar one on the other side. The space between is filled with logs of wood piled in closely

so as to form a solid body three feet thick. This makes an impregnable fortress against the enemy.

Sometimes these walls are built of sun-dried bricks. There are usually three gates jealously guarded by sentinels both by day and night. The entrance is sometimes decorated by many skulls to impress those who enter what may await them, if their conduct justifies it. The top of this wall is finished with long stocks about two inches at the base and twelve feet long, tied together in bundles of three or four, and so placed as to prevent scaling. Gates of barricaded towns are of heavy plank cut from the brach-shaped growth found at the foot of many African trees. These towns afford protection for the women and children during war.

Shields, as such, are not used. Warriors generally provide themselves with a hideous dress of skins, and cap of the same material. Small deer horns, jingles, bells, beads, et cetera, are attached to their dress. The war horn is blown vigorously in the charge and retreat.

Mercenary Troops

Mercenary troops are common in the interior in times of war. A quantity of goods or a woman is sent to the chief requesting his aid. If he consents he retains the merchandise or the woman; if not he returns them. Soldiers have great license in times of war. Taking advantage of the unsettled

THE CHRISTIAN LIFE

"Lord Thou Hast Been Our Dwelling Place"

"Lord, Thou hast been our dwelling Place"
In ages of the past,
Before the mountains showed a trace,
Or the round earth was cast.

A thousand years in Thine own sight,
A yesterday that's past,
Or as a soldier's watch at night,
Or like a shadow cast.

Our days are like a vessel's wake,
That leaves no track at sea;
Or like the shadows, on the break
Of daylight on the sea.

The length of our short earthly days,
But three-score years and ten,
And then we quickly fly away
Beyond all earthly ken.

"We know that our Redeemer lives,"
God will renew our strength.
We'll mount as on the eagle's wing,
We'll reach God's throne at length.

But, now on troublous seas we roam,
Far from that blest ahode;
Far from our blessed heavenly home,
Our flesh a heavy load.

But we will drop this robe of flesh,
To meet our blessed Lord,
When He descends with trumpets' crash,
According to His word.

All in their graves shall wake to Thee.
Triumphant we shall sing,
"O grave! where is thy victory?
O death! where is thy sting?"
—C. H. Sternberg, in the *Lutheran Observer*.

"The Lord Is My Song"

There was music as well as strength in the religion of the psalmist. Man is a singing being, and therein he is in harmony with nature, and with the angels, and with God. But men sometimes lose the key and drop the song, and hang their tuneless harps on the willows by the rivers of Babylon. Many who try to use the musical sense make a blunder in the choice of a theme for song.

"Gold is my song," says one. We have heard this song often recently. Men have been screaming the praises of gold. "Out of the abundance of the heart the mouth speaketh." If we should say, "Out of the abundance of the heart the tongue singeth," it would be still true. Men sing the praises of gold because gold is in their hearts. They have set their hearts on gold. But it is a bad theme for a song. No great poet ever wrote a fine poem about gold, and no great musician ever set this sentiment to lofty music. It is too earthly, too dull, too prosy to fit grand music.

"War is my song," says another. The first line of Virgil's great epic read, "I sing of arms and the man." Homer wrote his music in the same key. The noise of battle and the shout of victory have often been woven into poetry and music. There is something heroic in war which thrills the heart and fires the imagination. But war-songs are not the noblest songs. The time will come when they will be out of date. As men are growing up out of barbarism into civilization, so they are growing up out of the warlike spirit into the spirit of peace. The race is rapidly leaving behind the hyena, the tiger, the serpent and taking in the angel. The musical taste of man will some time discard the note of battle, for men shall learn war no more.

"Wine is my song," says another. It is a popular song in certain quarters. Wine fires the brain, and gives wing to the imagination, and in some cases loosens the tongue temporarily. But the wine-song is a low song, a Bacchanalian song which men sing only when their wits are half drowned in strong drink, a song which plants seeds of decay in the soil of character.

"Glory is my song," "Pleasure is my song," "Love is my song," say others and when they sing of love it is the passion of love they praise. We have heard all these songs. They do not satisfy. They do not inspire. They don't edify.

"The Lord is my song," says the psalmist. This is the noblest theme. This sentiment is worthy of the genius of the greatest poet. Sing of His majesty and glory; sing of His power and wisdom; sing of His love and mercy; sing of His fatherly care over His needy children, and sing of His great salvation.

Angels, assist our mighty joys,
Strike all your harps of gold,
But when you raise your highest notes,
His love can ne'er be told.

This is an everlasting song. All others are ephemeral. This song finds men. It is suited to all conditions and on all occasions. "When the sun of bliss is beaming light and love upon my way," the Lord shall be my song. When the sun goes down, and the shadows gather about the soil, the Lord shall still be my song. "He giveth songs in the night." Other songs are limited to a narrow section of life, and outside of those they are out of place. In days of slavery the black man in the cotton field or in the canebreak could sing the Lord's songs in bondage. Many have sung it in prison and their hallelujahs have transformed the prison into a palace. We can sing it at the grave. Other religions have songs, but they have no song for the open grave.

On a bloody battlefield, when the sun had gone down and the night had spread its curtain over the ghastly scene, a song began. The firing had ceased, but thousand of dead soldiers were lying there under the cold stars, and many more thousands of wounded and dying soldiers waited for the morning. It was a bloody scene on which the angels might have shut their eyes. But amid the groans of the wounded and dying a feeble voice was uplifted singing the familiar hymn:

When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes.

Soon another voice joined in the song; and then another and another, until when the last stanza was reached, wounded men all over the field united in one grand song of hope:

There I shall bathe my weary soul
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast.—In "The Christian Advocate."

We make too much of the circumstance men call death. All life is one. All service one, be it here or be it there. Death is only a little door from one room to another. We had better not think much about it, nor be afraid for ourselves or for those who are dear to us; but rather make life here so rich and sweet and noble that this will be our heaven. We need no other till He comes and calls us to larger life and fresher opportunity.—*Unidentified*.

Trust in God's Care

"Let not your heart be troubled: ye that believe in God." This is Christ's cure for fretfulness. He offers for healing the balm of trust in a Father's care and watchful interest.

If today you have money enough to purchase necessities, Faith says, fret not thyself in fear that you will fetch up at the almshouse. If today your children gather about your hearth, Faith says, enjoy the music of their happy voices; gather confidence from their unquestioning trust; train them for God, and trust them to His care without tormenting your soul with the fear that death might bear them from you, or, if they live, that some dire calamity may ruin their lives. If today you are in the enjoyment of health and rejoice in strength "as a strong man to run a race," Faith says, let not your heart be troubled with fear of possible ills. To worry and to fret is but to hasten their coming. With each new morn Faith comes and says: "I will bear the burdens and overcome the foes of his day, and to its close I will cheer your heart with the song:

"Keep thou my feet; I do not ask to see
The distant scene; one step enough for me."
—(The Rev. Elmer E. Higley.)

"Blest Be the Tie"

Not one in a thousand of those who sing that good old hymn, "Blest Be the Tie That Binds," know the history of its homely origin.

It was written by Rev. John Fawcett, who in the latter part of the eighteenth century was the pastor of a poor little church in Lockshire, England. His family and responsibilities were large; his salary was less than four dollars a week. In 1772 he felt obliged to accept a call to a London church. His farewell sermon had been preached, six wagons loaded with furniture and books stood by the door. His congregation, men, women and children, were in an agony of tears.

Mr. Fawcett and his wife sat down on a packing case and cried with the others. Looking up, Mrs. Fawcett said:

"O John, John, I cannot bear this! I know not where to go!"

"Nor I either," said he; "nor will we go. Unload the wagons and put everything back in its old place."

His letter of acceptance to the London church was recalled, and he wrote this hymn to commemorate the episode. It will never die.—In "Zion's Herald."

Straightforward, honest work, a determined endeavor to do one's best an earnest desire to scatter flowers instead of thorns, to make other people a little better off, happier because of our existence—these are the only receipts for real happiness.—*Orison Swatt Marden*.

Knowledge is indeed that which, next to virtue, truly and essentially raises one man above another. It finishes one half of the the human soul. It makes being pleasant to us, fills the mind with entertaining views, and administers to it a perpetual series of gratifications. It gives ease to solitude and gracefulness to retirement.—*Addison*.

Responsibility

God has crammed both thy palms with living seed.
Let not a miser's clutch keep both hands tight,
But scatter on the desert's barren need
That fragrant blossoms may reward God's sight.

God has dipped deep thy cup into His spring,
Which drippeth over, it is so well filled;
Lend it to some parched life, and let it bring
Laughter and song to voices drought has stilled.

God gave to thee His only well-loved Christ,
Whose steps have smoothed the road that leads
Thee home:

Tell those whose road is rough, whose way is misad
That He has called all weary ones to come.

So shall thy giving set for thee God's smile,
And thine own soul drink deep draughts of His
Love;

Earth's shadows shall grow bright as heaven the
While

A web of glory round thy life is wove.

—The British Congregationalist.

"Southwestern Self-Support League" Received With Favor

The way our brethren are taking hold of Southwestern Day is very gratifying. While we have enrolled many more pastors in the movement this year than ever before, still there remain two thirds of our pastors whom we have not heard. Out of every three only one has responded. To reach the last pastor we are extending the time for holding Southwestern Day until January first. We mean that any pastor can set aside any Sunday between now and the new year. All collections taken on that day go for the regular church purpose. The Southwestern does not ask for a collection. It simply urges our people to subscribe for the paper at \$1.25 for the year. Brother if you have not named a Southwestern Day, name one now and let it be before the year ends. If there are those who rained out or did not have the success desired on the day named, which is past, then name another. Let every pastor hold a Southwestern Day.

SOUTHWESTERN DAYS

ATLANTA CONFERENCE

PASTOR.	DISTRICT.	DATE.
J. M. Daniel—Atlanta		Oct. 23
S. B. Beauford—Atlanta		Oct. 23
N. J. Crolley—Atlanta		Oct. 30
H. E. Burns—Atlanta		Oct. 30
J. H. Brandon—Gainesville		Oct. 30
E. H. Oliver—Atlanta		Oct. 30
B. A. Johnson—Gainesville		Oct. 30
W. T. Brantley—Rome		Nov. 27
E. D. Petty—Rome		Nov. 13
G. W. Lamar—		Nov. —
J. C. Stacy—Atlanta		—

CENTRAL ALABAMA CONFERENCE

W. E. Smith—Opelika	Oct. 23
William Jones—Huntsville	Oct. 23
J. T. M. Willis—Birmingham	Oct. 23
J. C. Chuman—Montgomery	Oct. 23
F. E. Wynn—Anniston	Oct. 16-30
W. H. Nelson—Birmingham	Oct. 30
J. H. Bynum—Anniston	Oct. 30
W. T. Trammell—Birmingham	Oct. 30
B. S. Kirk—Marion	Oct. 30
W. H. Jordan—Marion	Oct. 30
G. W. Reeves—Montgomery	Oct. 30
R. R. Williams—Opelika	Oct. 30
O. Nelson—Montgomery	Oct. 30
Wm. Perry—Anniston	Oct. 30
James W. Wharton—Marion	—
H. N. Brown—Mobile	—
J. A. Curry—	—
William Jones—Huntsville	—
S. J. Jordan—Anniston	—
E. Green—Huntsville	—
J. C. Sammons—Anniston	—
J. W. Smith—Montgomery	—
N. J. Adams—Montgomery	—
Jatt Ellis—Montgomery	—
Cain Rogers—Montgomery	—
J. G. Williams—Huntsville	Nov. 6

CENTRAL MISSOURI CONFERENCE

J. D. Evans—Mexico	Oct. 23
D. J. Mitchell—St. Joseph	Oct. 23
B. F. Abbott—St. Louis	Oct. 23
J. D. Evans—Mexico	Oct. 23
W. A. Bohannon—Sedalia	Oct. 30
B. F. Bateman—Sedalia	Oct. 30
T. H. Lockwood—St. Joseph	Oct. 30
W. H. Wheeler—Mexico	Oct. 30
A. J. Williams—Sedalia	Oct. 30
J. Will Jackson—Sedalia	—
H. T. Gibson	—
H. T. Reeves	Nov. 6
E. A. Graham—St. Louis	Nov. 27

DELAWARE CONFERENCE

J. W. Cook—Cambridge	Oct. 25
W. A. T. Miles—Philadelphia	Oct. 30
F. T. Johnson—Wilmington	—
A. L. Martin—Cambridge	—
N. W. Moore—Wilmington	—
G. B. Coleman—Cambridge	Oct. —

EAST TENNESSEE CONFERENCE

Charles H. Hurd—Pulaski	Oct. 30
W. R. Marbury—Knoxville	Nov. 13

FLORIDA CONFERENCE

A. R. Rutledge—Ocala	Oct. 23
J. E. A. Keeler—Gainesville	Oct. 23
O. F. Niblack—Gainesville	Oct. 23
F. M. Spicer—Ocala	Oct. 30
S. A. Huger—South Florida Mission	Oct. 30
Albert Emanuel—South Florida Mission	Nov. 20

LEXINGTON CONFERENCE

W. Singleton—Indiana	—
T. S. Ferguson—Ohio	Oct. 22
George A. Sissle—Ohio	Oct. 23
John B. Redmond—Ohio	Oct. 23
J. E. Burton—Ohio	Oct. 23
E. O. W. Simmons—Maysville	Oct. 23
Jno. W. White—Ohio	Oct. 23
Chas. M. Lee—Ohio	Oct. 23
J. T. Legget—Indiana	Oct. 30
W. A. Hinton—Maysville	Oct. 30
I. F. White—Indiana	Oct. 30
John W. Robinson, D. S. Louisville	—
P. T. Gorham, D. S.—Lexington	—
G. W. Zeigler—Ohio	Nov. 13
Wm. J. White—Ohio	Nov. 27

LINCOLN CONFERENCE

PASTOR.	DISTRICT.	DATE.
E. M. Madden—Guthrie		Oct. 23
S. N. Smith—Guthrie		Oct. 23
W. McDonald—Topeka		Oct. 30
D. Bruce—Topeka		Oct. 30
B. J. Donnell—Topeka		—
G. E. Traner—Topeka		—
A. Faulkner—Topeka		—
T. R. Wamble—Muskogee		—
W. Brown—Muskogee		Nov. 13
C. A. Wallace—Topeka		Nov. 13

LITTLE ROCK CONFERENCE

S. McDonald—Little Rock	Oct. 23
A. T. Stephens—Fort Smith	Oct. 23
W. S. Sherill—Pine Bluff	Oct. 23
B. J. Lewis—Little Rock	Oct. 23
J. H. Hines—Pine Bluff	Oct. 30
Wm. McIntosh	Oct. 30
J. T. Hawkins—Forrest City	Oct. 30
D. H. E. Harris—Fort Smith	Oct. 31
Charles H. Royston—Pine Bluff	—
J. A. Swift—Pine Bluff	—
Phillip Owens—Clow	—
G. W. Thompson—Clow	Oct. 30
D. W. Nelson—Pine Bluff	Nov. 20
Lee Nelson—Clow	Nov. —

LOUISIANA CONFERENCE

J. M. Marshall—South New Orleans	Oct. 23
Robert Jones—Baton Rouge	Oct. 23
M. P. Franklin—Alexandria	Oct. 23
J. H. Rylander—Baton Rouge	Oct. 23
D. Harrison—Lake Charles	Oct. 23
H. B. F. Charles—Shreveport	Oct. 23
J. D. McCain—Alexandria	Oct. 23
J. W. Turner—Lake Charles	Oct. 23
A. W. Goins—North New Orleans	Oct. 23
S. Mitchell—Alexandria	Oct. 23
A. B. Venable—Alexandria	Oct. 23
I. C. Daugherty—Baton Rouge	Oct. 23
J. B. Johnson—Lake Charles	Oct. 23
L. L. Green—Alexandria	Oct. 23
J. C. Brown—Alexandria	Oct. 23
C. D. C. Bryan—Alexandria	Oct. 23
F. M. Lashington—Alexandria	Oct. 23
B. F. Branch—Alexandria	Oct. 23
J. E. Rolax—Baton Rouge	Oct. 23
J. H. Thompson—Baton Rouge	Oct. 23
J. A. Barnes—Baton Rouge	Oct. 23
J. D. H. Frazier—Baton Rouge	Oct. 23
C. E. Bradford—North New Orleans	Oct. 23
I. B. Henderson—North New Orleans	Oct. 23
D. S. Sloan—South New Orleans	Oct. 23
T. P. Norris—South New Orleans	Oct. 23
H. A. Sorrell—South New Orleans	Oct. 23
I. R. Williams—Monroe	Oct. 30
R. C. Worsham—North New Orleans	Oct. 30
S. M. Haynes—Lake Charles	Oct. 30
M. L. Baldwin—Lake Charles	Oct. 30
B. R. Jackson—North New Orleans	Oct. 30
D. R. Williams—North New Orleans	Oct. 30
W. L. Amos—Baton Rouge	Oct. 30
G. W. Banks—Monroe	Oct. 30
D. J. Price—North New Orleans	Oct. 30
Charles C. Landry—North New Orleans	Oct. 30
A. B. Harris—South New Orleans	Oct. 30
Thomas W. Williams—South New Orleans	Oct. 30
A. J. Procter—Alexandria	—
E. Baptiste—North New Orleans	—
J. A. Vincent—Shreveport	—
S. Carroll—Alexandria	—
T. A. Brown—North New Orleans	—
R. F. Long—North Carolina	—
H. C. Armston—North Carolina	—
H. Daniels, D. S.—Baton Rouge	—
J. D. Banks—Baton Rouge	—
H. C. Wilson—Monroe	—
W. J. M. Price—North New Orleans	—
P. C. Colton—South New Orleans	—
W. R. Butler—South New Orleans	—
A. J. Smith—Lake Charles	Nov. 6
F. D. Thomas—Monroe	Nov. 13
E. D. Powell—Monroe	Nov. 20
W. A. Hillton—South New Orleans	Nov. 20
T. A. Bailey—Monroe	Nov. 27
C. O. Pardo—Lake Charles	Nov. 27

MISSISSIPPI CONFERENCE

A. J. McNair, D. S.—Jackson	Sept. and Oct.
R. L. Tate—Jackson	Oct. 16-23
A. Reed—Brookhaven	Oct. 23
R. L. Carpenter—Gulfport	Oct. 23
William Payne—Brookhaven	Oct. 23
I. C. Rucker—Jackson	Oct. 23
S. A. Cowan—Vicksburg	Oct. 23
L. Speed—Vicksburg	Oct. 23
P. H. Davis—Jackson	Oct. 23

PASTOR.	DISTRICT.	DATE.
H. Roundtree—Meridian		Oct. 23
A. B. Britton—Meridian		Oct. 23
D. Ray—Brookhaven		Oct. 23
H. J. Jordan—Brookhaven		Oct. 23
E. H. Langston—Gulfport		Oct. 23
J. C. Houston—Gulfport		Oct. 23
D. F. Dudley, D. S.—Hattiesburg		Oct. 23
R. P. Threlkeld—Jackson		Oct. 23
J. E. Holmes—Gulfport		Oct. 30
A. M. Quinn—Vicksburg		Oct. 30
R. B. Anderson—Jackson		Oct. 30
W. L. Lamb—Jackson		Oct. 30
D. R. Bentley—Meridian		Oct. 30
T. A. Carter—Hattiesburg		Oct. 30
H. W. Woods—Gulfport		Oct. 30
S. H. Cannon, D. S.—Gulfport		Oct. 30
W. A. White—Hattiesburg		Oct. 30
I. L. Pratt—Hattiesburg		Oct. 30
C. H. Brown—Vicksburg		Oct. 30
W. N. G. Lipscomb—Vicksburg		Oct. 31
S. Jossell—Gulfport		—
W. L. Marshall—Brookhaven		—
G. W. Washington—Gulfport		—
I. S. Thomas—Jackson		Oct. —
P. R. Crump—Meridian		Oct. —
J. E. Holmes—Gulfport		Oct. —
B. W. Robinson—Hattiesburg		Nov. 6
D. L. Morgan—Meridian		Nov. 6
J. C. Hibbler—Vicksburg		Nov. 13
J. J. Young—Gulfport		Nov. 27
N. E. Goodloe—Meridian		Dec. 4

NORTH CAROLINA CONFERENCE

M. Mundy—Wilmington	Oct. 23
G. W. Bowers—Wilmington	Oct. 23
R. B. Rhyne—Western	Oct. 23
J. D. Hairston—Wilmington	Oct. 23
J. H. Lovell—Greensboro	Oct. 30
A. G. Jenkins—Western	Oct. 30
S. L. May—Winston	Oct. 30
B. F. Thomas—Greensboro	Oct. 30
R. J. Shipp—Western	Oct. 30
J. C. Prince—Western	Oct. —
A. W. McMaster—Western	—

SAVANNAH CONFERENCE

E. J. Kimball—Savannah	Oct. 23
P. B. Gibson—La Grange	Oct. 23
A. P. Gilliard—Waynesboro	Oct. 23
M. P. Moore—La Grange	Oct. 23
P. W. Roch—Savannah	Oct. 30
R. R. O'Neal—Waycross	Oct. 30
G. H. Lemon—Savannah	Oct. 30
W. M. Baker—La Grange	—

SOUTH CAROLINA CONFERENCE

Y. Goodlet—Florence	Oct. 16-23
J. A. Harroll—Florence	Oct. 23
W. F. Smith—Greenville	Oct. 23
R. C. Campbell—Spartanburg	Oct. 23
Benjamin Brown—Florence	Oct. 23
A. J. Townsend—Sumter	Oct. 23
L. G. Gregg—Bennettsville	Oct. 23
A. Lewis—Greenville	Oct. 23
John C. Gibbs—Greenville	Oct. 23
A. D. Brown—Bennettsville	Oct. 23
J. C. Burch—Greenville	Oct. 23
J. R. Townsend—Orangeburg	Oct. 23
A. D. Harris—Spartanburg	Oct. 23
C. C. Robertson—Bennettsville	Oct. 23
J. S. Thomas—Orangeburg	Oct. 30
J. A. Gary—Bennettsville	Oct. 30
G. F. Miller—Charleston	Oct. 30
L. W. Williams—Greenville	Oct. 30
Thomas Sims—Sumter	Oct. 30
L. L. Thomas—Greenville	Oct. 30
J. L. Grice—Florence	—
C. C. Clark—Spartanburg	—
D. P. Murphy—Spartanburg	—
J. W. Moultrie, D. S.—Charleston	—
S. Greene—Bennettsville	—
E. Forrest	—
James F. Page, D. S.—Greenville	—
S. A. Funches—Beaufort	—
D. H. Kearse—Spartanburg	Nov. 6

TENNESSEE CONFERENCE

J. H. C. Mean—W. Nashville	Oct. 23
Jesse P. Price—W. Tennessee	Oct. 23
J. B. Booth—Cumberland	Oct. 23
Thos. M. Johnson—Nashville	Oct. 23
J. L. Neal—West Tennessee	Oct. 23
J. B. Bradford—Cumberland River	Oct. 23
A. Wooten—Nashville	Oct. 23
J. F. Fenner—West Tennessee	—
Joseph Harrison—W. Tennessee	—
W. H. Tuner—West Nashville	—

TEXAS CONFERENCE

PASTOR.	DISTRICT.	DATE.
G. W. Gill—Palestine		Sept.-Oct.
Jesse W. Gilder—Paris		Oct. 23
G. W. Carter		Oct. 23
A. J. Lynch		Oct. 23
W. Scott Chinn—Houston		Oct. 23
J. Jones—Paris		Oct. 23
J. F. Barnes—Beaumont		Oct. 23
W. Scott Chinn—Houston		Oct. 23
M. Fountain—Huntsville		Oct. 30
W. A. Parks—Paris		Oct. 30
S. A. Kelly—Navasota		Oct. 30
S. A. Pryor—Beaumont		Oct. 30
J. P. Patrick—Palestine		Oct. 30
S. S. Frazier—Palestine		Oct. 30
S. D. Hackett—Beaumont		Oct. 30
D. A. Runnels—Huntsville		Oct. 30
G. W. White—Palestine		Oct. 30
P. L. Jackson—Huntsville		Oct. 29-Nov. 23
G. E. Tyler		
J. H. Napier		
C. Davenport—Palestine		
J. W. Walker—Huntsville		
W. H. Jackson, D. S.—Huntsville		
F. R. Morton—Palestine		
G. W. White—Palestine		
P. H. Jenkins—Palestine		Nov. 13

UPPER MISSISSIPPI CONFERENCE

J. M. Nevils—Starkville	Oct. 16-23
C. A. Jordan—Greenville	Oct. 16-23
A. E. Franklin—Aberdeen	Oct. 23
W. H. Golden—Clarksdale	Oct. 23
S. D. Troupe—Holly Springs	Oct. 23
J. T. Cannon—Tupelo	Oct. 23
F. F. White—Aberdeen	Oct. 23

Opening of Wiley University

For several years President Dogan has conducted what is known as the Wiley Special. This year was no exception. Students and friends for miles around Houston gathered at the depot. It took two whole coaches to accommodate the enthusiastic body of students bound for Wiley.

Weeks had been spent in cleaning up the beautiful campus and renovating the dormitories to receive the students and teachers. Monday, October 3, was opening day. It was one of those lovely Mondays and everybody was in the best of spirits. Everyone seemed ready to begin a hard year's work.

When the large chapel doors swung open, nearly every seat was soon occupied by students, visiting ministers and city friends. The chapel devotions were very enthusiastic and helpful. Short talks were given by the teachers and visitors. All of the city pastors and many of the pastors on the Marshall District were present.

After the speeches a splendid collection was taken up to help on the boys' dormitory. This building, when completed, will be one of the largest and best in the city of Marshall.

Wiley has a great hold upon the citizenship of Marshall. The whites as well as colored hold Wiley in high esteem. The young people under the auspices of the Epworth League have done a great deal of good by visiting and otherwise helping those who were needy and in distress. The stand Wiley took in the recent Prohibition campaign raised her in the estimation of all the people. The ringing of the Wiley bell governs the daily actions of a large per cent of the Marshall people.

Nearly three hundred students matriculated the first day. Every day since the opening has brought in old and new students. Nowhere in our Southern work can a more enthusiastic and intelligent body of students be found. There is a larger number of high school graduates in Wiley this year than ever before. The outlook is bright for an enrollment of seven hundred this year.

Prof. Smith, who has charge of the boys, has taken hold of things like an old veteran. He knows his business and a better oversight over the boys is guaranteed. Mrs. Parker, who is matron, takes hold like an old hand. She knows how to deal with girls and a splendid year is anticipated.

Complete harmony exists among the teachers. They are all anxious for the intellectual and moral development of the young people who come under their care.

King Home opens up with a new management. They see that they hold of the work with a vim and a successful year is in sight. The women of the Texas Conference should never lose interest in this splendid home.

President Dogan has worked like a Trojan to bring Wiley up to the present efficiency. He never thinks

PASTOR.

DISTRICT.

DATE.

J. M. Marsh—Aberdeen	Oct. 23
J. W. Golden—Holly Springs	Oct. 23
Fred H. Bunton—Winona	Oct. 23
S. M. McLeod—Aberdeen	Oct. 30
J. R. Nevils—Winona	Oct. 30
F. J. Talbert—Winona	Oct. 30
D. E. Simmons—Winona	Oct. 30
J. P. Watson—Greenville	Oct. 30
G. W. Hunt—Holly Springs	Oct. 30
N. W. Williams—Winona	Oct. 30
E. D. Montgomery—Starkville	Oct. 30
P. A. Lemon—Holly Springs	Oct. 30
N. H. Williams—Winona	Oct. 30
G. J. Dobson—Tupelo	Oct. 30
G. W. Baker—Aberdeen	Oct. 30
D. D. Shelly—Clarksdale	Oct. 30
C. W. Butler, D. S.—Clarksdale	Oct. 30
N. H. Isom—Tupelo	Oct. 30
E. C. F. Troupe—Starkville	Oct. 30
M. C. McEwen—Greenville	Oct. 30
J. W. Terrell—Greenville	Oct. —
G. Orange—Winona	Oct. —
M. C. Pulliam—Clarksdale	Oct. —
J. A. Slate	
A. B. Blewett	
A. A. Wright	
C. Green	
D. P. Shaw—Holly Springs	
J. W. Johnson—Tupelo	
N. R. Clay—Holly Springs	
J. W. Winbush—Holly Springs	
O. Gillespie—Starkville	Nov. 6
B. F. Woolfolk—Holly Springs	Nov. 6
F. L. Woods	Nov. 13
J. E. Ford—Greenville	Nov. 16
J. H. Talbert—Holly Springs	Nov. 20
J. H. Everett—Starkville	Nov. 20

WASHINGTON CONFERENCE

PASTOR.	DISTRICT.	DATE.
J. W. Jackson—Washington		Oct. 23
E. P. Mann—Baltimore		Oct. 30
J. H. Lewis—Alexandria		Oct. 30
J. H. Watson—Washington		Oct. 30
J. W. Hollins—Washington		Oct. 30
L. C. Chase—Alexandria		Oct. 30
E. M. Denis—Washington		Oct. 30
J. W. Booker—Washington		Oct. 30
W. A. English		
T. B. Snowden—Staunton		
J. W. Galloway—Annapolis		Nov. 6
Joseph Henry—Annapolis		Nov. 13
A. P. Shaw—Baltimore		Nov. 27
C. C. Young—Staunton		Nov. —

WEST TEXAS CONFERENCE

J. D. Mackey—San Antonio	Oct. 16-23
E. C. Henderson—Austin	Oct. 23
L. H. Richardson—Waco	Oct. 23
R. H. Duncan—Dallas	Oct. 23
J. W. Warren—Columbus	Oct. 23
A. Johnson—San Antonio	Oct. 23
N. J. Moore—Waco	Oct. 23
P. B. Bennett—Waco	Oct. 30
E. Henderson—Waco	Oct. 30
James G. Brown—San Angelo	Oct. 30
C. B. Melton	Oct. 30
J. Beckham—Waco	Oct. 30
N. H. Townsend—San Antonio	Oct. 31
J. S. Wyatt, D. S.—Dallas	
Moses Smith—Dallas	
P. A. Morrow—Dallas	
W. M. Mooney—San Antonio	
W. E. Black—Columbus	
A. L. Cooper—San Angelo	

anything is too good for his boys and girls. Wiley is upon his heart. It is his life. He is giving unselfishly to the cause of education in the Texas Conference, his best efforts. With a man of his will and ability at the head of Wiley, success is assured. Let the pastors and the laymen of the Texas Conference put their shoulders to the wheel and see to it that President Dogan has our moral and financial support.—J. O. Williams, President Board of Trustees.

Revival Notes

A splendid revival on the Stallo (Miss.) Circuit resulted in seventeen conversions.—W. J. Jones, pastor.

Our revival was a success. At Union Grove, Miss., we had conversions and additions, 47; 39 of this number joined our Church. At Inverness we had 14 converts. Our pastor, the Rev. J. P. Watson, is a gospel preacher. Never in the history of the Church has our work been in better condition. He was assisted by the Rev. Gordon, of the African Methodist Episcopal, Rev. Mimmes, Rev. P. C. Ford, and Rev. G. L. Williams. Ninety-two members have been added to our church this year. At the close of our revival last Sunday, the faithful members laid on the table for the pastor, \$35.00. We have a rally on at each Church this month to pay him \$100.00 each.—W. Franke, L. C. Cotton, J. J. Miller.

In our revival just closed, the Rev. E. P. Chapman, pastor, was very ably assisted by the Rev. Jack McCrea, of DeSoto. The Baptist people joined in with us, as also did the members of the African Methodist Episcopal Church of this place, and the result was one of the most glorious revivals that has ever been witnessed in or around Quitman. The other churches had had their revivals earlier in the season without gaining a single convert, so it was generally agreed that this was a hard place. But our brave pastor succeeded in getting our members together and united as never before by a series of prayer meetings prior to the revival proper. So the whole town and community were worked up and attracted by the revival as never before. We gained 38 converts and three accessions, total 41 added to our church here at Quitman. We raised during the meeting \$50 and two subscribers for the Advocate.—Thomas Blakeney.

Missionary Personals

The Rev. William W. Gray and Mrs. Gray, of Panama, returning to the United States on a brief leave of absence from the field, arrived in New York city, Tuesday, September 13, by the steamer Cristohal. Their address will be 150 Fifth avenue, New York city.

The Rev. William D. Schermerhorn, Mrs. Schermerhorn, and their son, Richard, of Hyderabad, South India, arrived in New York city on the steamship Mauretania, Thursday, September 15, having left the field August 13. Their address will be 207 West Adams Avenue, Pueblo, Colorado.

On Tuesday, September 15, by the steamer Siberia, from San Francisco, the Rev. John E. Trindle, Mrs. Trindle, and their two children sailed for China, returning after furlough to their work in the Central China Conference, where Mr. Trindle is to be stationed at Nanchang.

Miss Florence N. Engelhardt, of Waumata, Wis., sailed from Boston by the steamer Canopic, Wednesday, September 14, en route to Jubbulpore, India, where she is to become the wife of the Rev. Carl C. Herrmann, pastor of the English Church there. Miss School, and for two years was engaged in deaconess work in Pueblo, Col.

Mrs. Helen J. Wilson, widow of the late Rev. Peachy T. Wilson, formerly of the North India Conference, died August 27, at Bareilly, India, where during the past three or four years she had charge of the Boarding Department of the Orphanage of the Woman's Foreign Missionary Society. Mrs. Wilson was nearly sixty-nine years old. Born in Scotland, she had taken a course in medicine when a young woman, and had gone to India in 1879 as a member of a Scotch Medical Mission. She was married to the Rev. Peachy T. Wilson at Agra, India, in December, 1883, and with him was stationed successively at Agra, at Budaon, and at Sitapur, where Mr. Wilson died in 1898. Since his death she has been engaged in work of the Woman's Foreign Missionary Society, first at Bareilly, then at Agra, and finally at Bareilly again, where she had been stationed since 1907.

On the steamship Oceanic, sailing from New York City, Wednesday, October 5, were two newly appointed missionaries of the Board of Foreign Missions, en route for East Central Africa. Mr. Raymond L. Bush, of Sebring, Ohio, has spent three years, 1907 to 1910, in general mission work (undenominational), in Cape Colony, South Africa, being supported, however, by friends in the Methodist Episcopal Church at Sebring, Ohio. He had previously been engaged in evangelistic work among the Methodist churches in Ohio. He now goes to Inhambane, Portuguese East Africa. Miss Bertha E. Fowles, of Mountain Dale, Oregon, goes to Old Umtali, Rhodesia, where she is to become the wife of Mr. George A. Roberts, of the Old Umtali Industrial Mission. Miss Fowles was a student in the Oregon Agricultural College and has taught in the public schools of Oregon and Washington.

The Anointing of Jesus

International Sunday School Lesson for October 30, 1910
(Matt. 26: 1-16.)

TIME: Spring A. D. 30.

PLACE: House of Simon, the leper, at Bethany.

DAILY HOME READINGS

M. Matt. 26: 1-16;—Tu. John 12: 1-11;—W. Luke 10: 38-42;—Th. Luke 7: 36-50;—F. Luke 4: 16-22;—S. John 14: 15-27;—Su. Phil. 3: 7-14.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

God never exacts the impossible. He knows our ability and, therefore, expects no more than we are able to do. He does not look for the same results in all men. The one talent man is not expected to accomplish as much as the one talent man. But all men are expected to do something that will redound to His glory and honor, and nothing can more effectually contribute towards that end than a willingness to be used of Him in any way that He may direct. All cannot be burning and shining lights of the first order, but all may show their love for, and devotion to Him by their gifts and sacrifices for His cause. God does not measure by their size but by the love and sincerity that prompted them. "Distinctions of weight and measure, standards of value, and calculations of outlay, vanish before that simple and royal touchstone in the breast." God sees the heart, the secret, inmost soul. If that is sound, all is well and our gift, however small, will be accepted and honored by Him. If we believe and trust and love as Mary did, there our anointing of Jesus, as manifested by our gifts and service in His cause shall receive the Divine "well-done." Let us only do what we can, and then will He do what we cannot do.

Our lesson to-day is a beautiful exemplification of the love of one who, having been forgiven much, loved much, unconscious of the real import of her simple and love-prompted act, Mary did "what she could" to show her deep and inexpressible affection for her Lord and Master. Occurring at the time it did, when Jesus was beset by foes without and foes within, it forms "one of the most beautiful, instructive, and delightful incidents in the Gospels." It made for Mary a name that has been a blessing to all ages and shows that self-sacrificing acts never fail to receive the Divine approval.

Light on the Text

1. *When Jesus had finished all these sayings.* The "sayings" recorded in Matthew 24, 25, and spoken toward evening on Mount Olivet.

2. *After two days.* Wednesday and Thursday. *The feast of the passover.* An annual feast held in commemoration of the deliverance of Israel from Egyptian bondage. See Exodus 12: 1-14. This was the chief Jewish festival. It was also the beginning of their religious year.

3. *Then.* Tuesday evening. *Chief-priests * * scribes * * * elders.* The three highest classes among the Jews. They constituted the Sanhedrine, the supreme legislature of the Jews. *Palace.* The open court which constituted the centre of an Oriental house. *High priest.* The religious head of the nation. His name was Joseph Caiaphas, the son-in-law of Annas.

4. *Consulted.* Discussed how they might take Jesus. *Subtly.* Strategy, guile, snare. They wished to accomplish their purpose secretly. *And kill him.* They had already determined to put Him to death, but wanted to do it in a way that would be safe and sure.

5. *Not on the feast day.* The feast day included the seven days of unleavened bread. During this time the multitudes in the city were greatly excited, and they were, consequently, somewhat afraid. *Lest there be an uproar among the people.* Such occurrences had taken place at previous feasts. They did not want such a repetition.

6. *Now,* Saturday evening, April 1. The narrative now about to be related is out of its regular order. It properly belongs between Matt. 20 and 21. This is indicated by St. John's record. It is thought that its introduction here is because of its connection with the act of the traitor. *When Jesus was in Bethany.* The home of Mary and Martha and Lazarus. *Simon, the leper.* A resident of Bethany whom Jesus had, doubtless, cured.

7. *A woman.* Mary, the sister of Martha and Lazarus. *Having an alabaster box.* A bottle or cruet made of alabaster. *Very precious ointment.* Mark says it was spikenard. It was brought chiefly from Asia Minor and highly esteemed as a precious aromatic and a costly luxury. *Pound it on his head.* To anoint the head of a rabbi at such feasts was a common custom, but to anoint the feet (as John says she also did) was out of the ordinary and was regarded as expressive of "the tenderest, most humble, most reverential, unutterable affection."

8. *They had indignation.* Not all of the disciples, rather those of a selfish character. "Judas Iscariot was the leader and the mouth piece of the indignation against Mary." *To what purpose is this waste?* The natural question of a selfish and mercenary man. The act of Mary was regarded as a useless waste of what could have been used to a better purpose.

9. *Sold for much.* It was worth three hundred pence. *And given to the poor.* Such was the real thought of the other disciples, but not of Judas. He cared but little for the poor, but, being the treasurer of the band of the disciples, desired to handle what it would have brought had it been sold.

10. *When Jesus understood it.* Had divined

their thoughts. *Why trouble ye the woman? Why criticise her so unkindly? She hath wrought a good work upon me.* "Good in the sense of noble or praiseworthy." "Costliness is an external sign of love and obedience."

11. *Ye have the poor always with you; but me ye have not always.* As long as time exists there will be innumerable opportunities to bestow gifts upon the poor, but since I shall not be with you long it is well to do what you can for me now.

12. *She did it for my burial.* Her act was better than her thought. She unconsciously and unintentionally embalmed His body before His burial.

13. *This gospel.* The glad tidings of salvation shall be preached. These words show that Jesus expected His Gospel to be preached throughout the world. *Shall also this * * * be told for a memorial of her.* She wrought more nobly than she knew. Like Abel, "being dead, she yet speaketh."

14. *Then * * * Judas Iscariot went unto the chief priests.* Soon after the events above narrated Judas sought the chief priests with the purpose of betraying his Master into their hands.

15. *What will ye give me?* Having conceived the thought of betraying Jesus he now wishes to know what price they will give him. *Covenanted with him.* "Weighed unto him." *Thirty pieces of silver.* Thirty silver shekels. A shekel was between two and three shillings sterling. He sold his Lord and Master for about twenty-one dollars.

16. *From that time he sought opportunity to betray him.* He did not dare betray right away. He was afraid of the multitude.

Charleston, S. C.

Two Aspects of the Government of God

The Epworth League Devotional Meeting Topic for October 30, 1910

(Nah. 1: 2-8; Rom. 11: 22.)

BY ADELBERT F. CALDWELL, GREENCASTLE, INDIANA

The Scripture Explained

Nah. 1: 2-8. This statement opens the prophecy against the Assyrians and their metropolis, with a very magnificent description of the *infinite justice, tender compassion, and uncontrollable power* of God.—Adam Clarke.

1. *The Severity of God.* God is jealous and the Lord revengeth." The basis of this remark of the prophet is undoubtedly taken from the Decalogue. "Thou shalt not bow down thy self to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."

In the expression, "God is jealous," there is sternness, yet tender affection." If one did not love, he would rarely be jealous. It was because Timon of Athens loved so deeply that he was driven to hate; and it was owing to Othello's intense affection for Desdemona that he was overcome by the consummate passion of jealousy. "God is jealous of men, because he loves them. His burning jealousy for his own wounded honor and their love, as much as his justice, accounts for all his fearful judgments—the flood, the destruction of Jerusalem, and the overthrow of Nineveh."

"He reserveth wrath for his enemies." God waits his own good time before pouring out the vials of his wrath upon those who have willfully disobeyed his commands. It is not that God overlooks the acts of his enemies, that swift punishment is not immediately meted out to them. "To me belongeth vengeance and recompense."—(Deut. 32: 25).

"The Lord is slow to anger." It was said of Edward I of England, when he made his conquest of Wales, that he was swift to come, but slow to punish. Does not God often delay his punishments, that the wicked may be led to see the error of their ways, and turn unto him and be saved?

"Great in power." We must not attribute God's delay in inflicting punishment upon his enemies as a manifestation of weakness. When he so wills, God sends down his wrath and indignation—as he is abundantly able to—upon those who have turned from the right, to follow in the ways of sin.

"The Lord hath his way in the whirlwind." From

this statement on through the fifth verse, we see how God's power is exerted over all nature. "The sea and the rivers are dried up, the mountains tremble, the hills melt, and the earth is burnt at his pleasure." Bashan, noted for her cornfields and vineyards, is parched and made barren; Carmel, whose name signifies a splendid field, is withered; Lebanon, world-wide famous for its splendid forests, languisheth. If these things and places fail or are destroyed before God's might, shall not less who follow after evil come under his condemnation?

2. *The Goodness of God.* "The Lord is good, a stronghold in the day of trouble." While the wicked suffer punishment and perish before the wrath of God, those who put their trust in him and obey his will experience the Father's protection, favor, and love. "Blessed is the man that walketh not in the counsel of the ungodly" (Psa. 1: 1). The Lord knoweth the way of the righteous; but the way of the ungodly shall perish" (Psa. 1: 6).

"The benevolence or mercy of God toward you calls for gratitude, love, confidence. It demands expressions of thanksgiving. It should be highly prized, in order that it may excite to diligence to secure its continuance." God never forgets his children; his care is over them by night, and he leadeth them by day. "The Lord knoweth them that are his. . . . Let every one that nameth the name of Christ depart from iniquity" (2 Tim. 2: 19).

What the Topic Means Today.

God will not allow those who transgress his law to escape punishment.

God rules all nature, he proves his wonderful power over such.

His penalties, though long delayed, are sure to overtake the guilty.

One should accept the gift of salvation at once. Only thus is one secure. By such acceptance one enjoys the unspeakable riches of God's grace, and his loving companionship.

God knows the heart.

God will acknowledge his children.

God's plans are unsearchable.

Although one cannot always understand God's ways, he should have implicit faith in the all-wise Father.

—From "Notes on the Epworth League Devotional Meeting Topics."

Liberia—A Study

Continued from Page Two

oath, from the point of the knife. When the kola is masticated one teaspoonful of the mixed liquid is drunk. Then a glass of gin is gulped down.

The kings and chiefs take this oath. "I do solemnly swear to abstain from fighting any more war, and will never again send nor encourage, aid or abet, any of my people I have or control to any war or wars unless ordered to do so by the president. And I do further solemnly swear that I will not keep secret from the President or his representatives any news I hear of any king or kings, person or persons who are agitating or causing to be agitated any war or wars. I do further solemnly swear to remain loyal and true to my Government, the Republic of Liberia, and teach the children the same. And I do further solemnly swear to take up arms at any time when ordered to do so by the President of the Republic, and fight as ordered to do so by him only. Should I fail to perform this oath, let karfoo kill me."

During the administration of the oath, the parties swearing strike on each article of the karfoo.

The proceedings thus end with the day, to be followed on the morrow by another round, which centers upon a bull as the object of attraction and worship, provided by the commissioner at the request of the chiefs, and given on behalf of the Liberian Government.

The next day the bull is brought with his feet tied, and in the presence of the whole assembly thrown on the ground with his throat cut on the spot where the water was poured.

Around the bellowing and prostrate ox gather sixteen stalwart warriors with gleaming swords and spears, each weapon pressing against the breast of the panting animal. Then the Mori men offer a prayer in behalf of the people, beseeching the spirits to accept the sacrifice.

The prayer being concluded, the throat of the bullock is cut and his flesh divided among the council.

Thus ends the ceremony known as "eating the karfoo."

Making Cold Water

This is one of the items in the ceremony among the natives which is observed in their peace councils.

One of the wives of the chief places a brass kettle in the center of the council grounds and fills it with water from a creek nearby. A yard of white cotton cloth is then spread on the ground and the king's lieutenant standing thereon, brings an oblation to the departed sires of the town and to God.

His face is turned toward the east, and he holds in his hands a small white bowl which he gives to one during the deliberation. In front of him is a basin containing eight Kolas, two of which are white and the others red. They are divided into halves and those of the former dropped into the kettle of water first. When the inner sides of the kolas turn up, this is called a good omen. The remaining halves are dropped in like manner into the kettle, and likewise when their inner sides turn up, it is also proclaimed an excellent omen. This causes a wild shout of exultation and general thanksgiving to the spirits of their fathers and to the Great Spirit.

After this, each present in the council, throws a handful of trash into the kettle, and all seize hold and turn it bottom upwards. None but a select few witness this ceremony which ends with the spilling of the water. The guns placed on each side of the kettle are fired as a signal to the townspeople, announcing the close of the ceremony, which is followed by dancing, and weeping, and great rejoicing.

Computing Time

Knowledge of numbers is rather meagre among the interior natives, and yet they have a simple method of computing time which is by counting from one farming season to another; from one change of the moon to another. Time is also reckoned by days: to-morrow, day after to-morrow, and day after that, and thus on up to ten days.

Then again, they count by the phases of the moon—one moon, two moons, three moons, and so on. In the huts of some of the natives who live near the America-Liberian settlements on the coast, is found a small piece of flattened wood with seven holes cut into it. This serves as a weekly calendar. A peg is moved each day from the top downward, hole by hole. Another device also used is that of seven short pieces of pith, on a string, sliding back and forth in the manner of an abacus, which computes time and ascertains the Sabbath day, when business and trade cease among the Liberians. On that day they bring down to the coast no produce.

Commodities are computed as follows: cloth by fathoms; tobacco and steel by bars; salt by sticks or bowls; gums, kettles, pots, and powder, usually by dollars, which is the Liberian standard monetary unit. "Croo," "half croo" express money values and measures of rice, oil, and so forth. A croo is a half hushel. Some of the tribes count up to ten, then repeat by tens; others go as high as twenty and repeat thus; two tens, twenty and ten, two twenties, etc. The value and knowledge of one hundred is known.

The name of the twelve months signify either the state of the weather, or some physical act: for example, their name for January is "heavy dews;" April, "big cannon" meaning thunder; July, "budding" as in the spring of the year; October, "sound of heavy rain;" November, "pattering" of rain; December, "mud drying." Weather conditions are thus noted from month to month, and the prevailing characteristic of the name given the month.

Musical Instruments

Like most all primitive people the natives have some idea of music and often get pleasing effects from some of their instruments crude as they are.

These are of various kinds: bells, gongs, rattles, the inevitable kettle-drum with seed rattling and forming the native orchestra at the native dances, etc., etc. They are artistically carved, and from them issue clear and distinct notes. Percussion instruments consist of drums in many styles and sizes. There is the war drum which serves a two-fold purpose. Besides its regular beat for war it is used for giving an alarm which is never disregarded. The "devil" drum has a double cone with the apex meeting in the center. It is carried on the bent arm and is beaten with a peculiar tapping, a sound which is, however, made only over the dead.

Ordinary drums, large and small, are in general use. A hollow log with a slot in one side is also used for drumming.

These instruments do not differ essentially in form from those used by other people in Africa. They have a harp which is made of a triangular shaped framework of wood mounted, apex down on a circular base. The distinguished difference between this instrument and the conventional harp is that the strings, seven in number, are arranged horizontally instead of vertically. The base of this instrument is formed of a calabash the idea being to make a sounding board.

The Mandingoes have the xylophone of blocks of wood. Sometimes the drums stand on the ground and in other cases are fashioned so as to be carried by the musician. The Kroos make gay looking little drums which they fasten with cords and decorate in red and blue. In addition to the harp already described, some of the tribes have a guitar, a kind of banjo and rude tambourine. The strings in both instruments are made of plant fibres interwoven with the hair of elephant's tail.

The Pessehs have a metal rattle which they beat upon and a bead rattle like that used in the Gri-Gri bush. These rattles are classed as musical instruments and are used in the dance.

Recent District Meetings

ATLANTA CONFERENCE.

The Woman's Home Missionary Society of the Atlanta Conference, opened its seventh annual session in the Methodist Episcopal Church, Grantville, Ga., Thursday evening, September 22, 1910. It was one of the most interesting and best attended sessions that we have had for many years. Not because so much more money had been raised (although there was a large increase in that over last year), but because of growing interest in the general work of the Society and the manifestation of the missionary zeal demonstrated throughout the audience seemed to reveal to us the fact that our women are becoming more and more interested in the missionary work, and that in trying to save America for Christ they are taking an active part. We are sure that there are signs of growing interest in the general work of the Society.

While we rejoice in the increased interest shown in the work, we deeply regret that more has not been done and that we have not been able to carry out the plans laid out in the beginning of the year for the enlargement of the same. Yet we thank God that the missionary zeal is spreading as never before throughout this Conference, and that there seems to be an awakening among our District Superintendents and preachers. Our local officers have done well, and the four district meetings were well attended with eager, anxious souls, ready and willing to do whatever their hands could find to do in His name. We are very glad to note in the report of our Conference organizer an increase in the number of Auxiliaries organized during the year, for the

real success of the work depends upon the faithful women of the Auxiliaries, and as they are increased, we may hope for larger results in the coming year. We were favored with addresses by our President, Mrs. E. H. Oliver; by our Corresponding Secretary, Miss Flora Mitchell; our Temperance Secretary, Miss S. E. Abbott; Mrs. J. A. Rush, Secretary of the Young People's Work, and a special annual address by our Vice-President, Mrs. L. J. Price. We would not forget to mention the very timely and interesting address of welcome delivered by Mrs. Z. L. Crolley, wife of the pastor of the church at Grantville, Ga. We were thoroughly convinced that to reach the mass of the people we must carry these annual meetings to the smaller towns and cities, for it is there we come in contact with the women from the rural districts, who are willing, ready workers, only waiting to know more about the missionary work and to be told how to do better and more effective work for the Master. Amount taken in during the year: Building Fund, \$121.50; Students' Aid, \$20; Membership Dues, \$123.05; Total, \$264.55. We feel that we have been abundantly blessed in that there have been no deaths in our ranks, and that there has been an advancement along all lines of our work.—(Mrs.) I. G. Penn, Recording Secretary.

GULFPORT DISTRICT.

The Upper Division of the Gulfport District Convention of the Epworth Leagues, Sunday Schools, Ladies' Aid Societies and Woman's Home Missionary Societies convened in Bond, Mississippi, September 28-October 1, the Rev. W. H. Smith, Hands-

boro, President; S. H. Cannon, District Superintendent; Mrs. Artemise Tuggle, Secretary; J. E. Holmes, Corresponding Secretary and Treasurer. In point of attendance the convention was largely in excess of the convention at Pearlinton, and yet it was not what it should have been. The topics were discussed with enthusiasm. If the minister and Superintendent, who merely give these conventions a passing thought, only knew how much their presence is needed to make the conventions what they should be, they would never miss one. Superintendent Cannon pronounced this to be the best meeting of its kind he had known in his ministerial life. Our President, the Rev. W. H. Smith, must be set down as one of the strongest men in the Mississippi Conference. He is not a college graduate, but is a fair scholar and carries the people at will. District Superintendent Cannon remained with us during the convention and took a lively interest in the discussion of the various topics. The Rev. G. W. Coleman, our pastor at Bond, had everything in readiness. The church has some nice improvements about the altar and choir stand, together with a new organ recently purchased. The following ministers preached acceptably during the convention. A. Lee, J. J. Young, W. R. Walker, W. H. Smith and the writer. Two children were baptized and two accessions during the convention. The Rev. A. Lee, of Escatawpa, and F. L. Woods, from Sumrall, remained over Sunday (October 2), and preached to the delight of all who heard them. The welcome address was delivered by Mrs. Viola Jordan and was responded to by the writer. This welcome address was unique and timely and made us feel at once at home. We adjourned to meet next year—Coast Division, Scranton; Upper Division, Sumrall.—J. E. H.

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to *Waton & Mains*, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the *Advocate* does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the *Advocate*.

KNOWLEDGE THAT FAILETH

(Continued from Page One.)

ed it when it came with a shout that had been pent up for decades. "Black Mammy" was a role that the Negro woman played to perfection. In this she was an artist. But be this interpretation of the unique character as it may, the black mammy lives in the past and her real children have different notions of things. Any man who judges the Negro of today by the black mummies, picaninies and lazy lads of the past, will learn to his humiliation that he is woefully ignorant. The Negro of today demands a man's place among men. He is willing to serve, but he will not be subservient. He is not to "tote" any person unless there is value received. When our friend knew the Negro they were chattle; today they are freedmen. Then they were densely ignorant; today they read the best literature of the world and their heroes are the world's best of all races. The Negro of today aspires and struggles; he sees visions and dreams dreams; he plans and hopes; he thinks and acts; he loves and chases; he toils and achieves. He is a man and not a thing. This is just the reason that it is so hard to settle racial differences. Some whites insist on settling our troubles on the basis of the "black mammy," the "picaniny" and "the lazy lad" and to this our educated, wealthy, God-fearing, and self-respecting Negro objects. Get acquainted, brother with the new Negro whom new conditions have made. Your Negro is a hero of by-gone days. The drama has been rewritten and your favorite character has been left out. Can't you love our newer and better Negro as well as you loved the old? A manly man loves the manly. Even a Colored man is more worthy of confidence and co-operation than a chattle, a thing, a toy.

SENATOR DOLLIVER IS DEAD

World wide Methodism bows its head in grief with the American nation on the account of the death of United States Senator Jonathan P. Dolliver of Iowa, which occurred at his home at Fort Dodge, Iowa, Saturday, October 15. His death was sudden and unexpected. While he had been ill for some time he thought he was on the road to recovery and so expressed himself to his friends. He had been down town that day and met many friends in his usual cordial way, assuring them of his hope for the return of his health.

Everybody in Fort Dodge is in mourning for the loss of the town's most noted citizen. The suddenness of the Senator's death caused a shock, from which the people have not yet recovered.

During the afternoon Senator Dolliver took a walk in his garden, which had been one of his pleasures. He seemed normal in appearance and talked to several callers in the shade of a large tree, where he had rehearsed many of the speeches that had made him famous as an orator. To those who called the Senator talked pleasantly and optimistically. He repeatedly expressed the belief that he would soon be completely recovered. He even spoke incidentally of some plans for the future.

A little more than an hour before death came, Senator Dolliver chatted cheerfully with Mayor S. J. Bennetts, a life-long friend. Only an hour before his demise he spoke hopefully of his recovery to District Judge R. M. Wright, who called to ask after the Senator's health.

That evening his physician called. While working over Senator Dolliver, the physician was using an instrument to listen to the Senator's heart action. The physician unexpectedly discovered that he was no longer hearing the heart beats. He at first thought his instrument was faulty. An examination revealed that his patient was dead.

Jonathan Prentiss Dolliver was born near Kingwood, Preston county, Virginia (the section now is part of West Virginia), February 6, 1858. He graduated in 1875 from the West Virginia University, and was admitted to the bar in 1878. He never held any political office until elected to the Fifty-first Congress as a representative from the Tenth Congressional District of Iowa. After serving in the Fifty-second, Fifty-third, Fifty-fourth, Fifty-fifth and Fifty-sixth Congresses, he was appointed, on August 23, United Senator to fill the vacancy caused by the death of Senator J. H. Gear. On January 12, 1902, he was elected to succeed himself, defeating John J. Seerley, Democrat, by a vote of 120 to 26. He was reelected in 1907. His term would have expired March 3, 1913.

Senator Dolliver was chairman of the Agriculture and Forestry Committee and held membership in the following Senate committees: Conservation, Education and Labor, Inter-oceanic Canals, Mississippi River and Tributaries, Post Offices and Post Roads, Privileges and Elections and Public Expenditures.

Senator Dolliver was a son of a Methodist preacher and was a member of the Methodist Episcopal Church and was a lay delegate from the Northwest Iowa Conference to the last General Conference held in Baltimore in 1908. The Church believed in him and he was honored by our communion as a man of noble living, pure motives and withal a faithful servant of the King. Senator Dolliver was prominent in the councils of the Republican party and was a leader in the insurgent movement.

According to plans announced by the press the funeral was to take place Thursday of this week in charge of the Rev. W. H. Spence, pastor of the First Methodist Episcopal Church at Fort Dodge. Bishop Luther B. Wilson, Dr. Frank Gunsaulus of Chicago, Dr. Newell Dwight Hillis of New York City and Governor B. F. Carroll of Iowa were invited to make funeral orations.

If the weather is good on Thursday the services will be held on the lawn of the Dolliver home. If this is not feasible, the orations will be delivered in the First Methodist Episcopal Church. Burial will be in Oakland Cemetery, Fort Dodge, by the side of Senator Dolliver's parents.

RIPE IN YEARS AND RICH IN FAME

The country claimed no more unique character than Julia Ward Howe, abolitionist, author, philanthropist, woman suffragist, lecturer, preacher and lover of children who passed to her reward beyond at her summer home, Middleton, Rhode Island, Monday, October 17, rich in years and service. Born in New York City May 27, 1819 of wealthy parents she received the best education of her time. Her ancestry, on her father's side, included such men as Roger Williams and Governor Samuel Ward of Rhode Island, while she was distantly related to General Marion, familiarly known as the "Swamp Fox." Her father was a man of wealth and was president and founder of the New York Bank of Commerce. From her mother, Julia Rush Ward, she inherited an unusual literary talent, and upon her marriage, in 1843, to Dr. Samuel Gridley Howe, the eminent philanthropist, she began conducting with him the Boston Commonwealth, an anti-slavery journal, continuing up to the time of the civil war. After the slavery question had been settled she became active in woman's suffrage, prison reform, the cause of universal peace, and other philanthropic causes. For almost half a century she has been known as a writer and lecturer on special subjects, and for several years during the late '90's of the past century she frequently preached from Unitarian pulpits.

Mrs. Howe is best known as the author of the Battle Hymn of the Republic, written in 1861, after she had visited the Federal camps at Washington. This song stirred the nation and cheered the soldiers. It lives today and is sung throughout the nation. This song is a great favorite with the Southern Negroes and they are never happier than when singing this song. There is scarcely a Negro church attendant, whether member or occasional visitor, who does not know the last stanza of this famous hymn, which reads:

In the beauty of the lillies Christ was born across the sea,
With the glory in His bosom that transfigures you and me:

As He died to make men holy, let us die to make men free,
While God is marching on.

There are thousands of Negroes who know the entire hymn verbatim.

After her husband's death Mrs. Howe continued her work by pen and orally up to the very end. She had shared her husband's labors for the Greeks in their struggle for independence; she had assisted him in his anti-slavery work; she had joined heartily in the crusade for woman suffrage, then, in the last years of her life, she pleaded the cause of the little children by participating in a public hearing at the State House and urging that action be taken to insure pure milk for infants.

The three daughters of the aged authoress, Mrs. Florence Howe Hall, Mrs. Laura Richards and Mrs. John Elliott, were gathered about the bedside of their mother when the end came. John Elliott, her son-in-law, also was present.

A truly great soul has gone home, loved and honored by the nation's millions. With the weight of four score years and ten, she kept active and in constant touch with the world to the end.

Of General Interest

RICE LANDS

American people are learning more and more the value of rice as a food. The consumption of rice among Americans is increasing daily. Rice cultivation is destined to become one of our chief industries, already it figures largely in the crops of Louisiana and Texas. A preliminary estimate of the area planted in rice in the United States this year is made by the Department of Agriculture as 717,300 acres, 67.3 per cent of which is devoted to the Honduras variety, while 29.3 per cent is sown with the Japanese kind. The estimated acreage by States follows: North Carolina, 1,200; South Carolina, 17,300; Georgia, 4,000; Florida, 900; Alabama, 1,000; Mississippi, 3,000; Louisiana, 371,300; Texas, 264,800; Arkansas, 53,800.

A NEW WAY ACROSS THE ATLANTIC

We are but at the beginning of things as far as aviation is concerned. Travel by the sea of air may become as popular, as safe and as rapid as travel on land or water; who knows? Each day brings new attempts in handling ships amid air. Now comes the startling news that Walter Wellman with a crew of five in a big balloon named "America," has started for a trip across the Atlantic ocean. The big air ship is equipped with fuel for 50 days and food for the crew for the same length of time. "America" is equipped with wireless telegraphy by means of which the crew will keep in touch with the world. Mr. Wellman will attempt to cross the ocean in line with the path of ocean steamers. The crew sailed last Saturday from Atlantic City, New Jersey, but on Monday of this week they were not in touch with the shores.

THE INFANT REPUBLIC

The republic of Portugal is passing through the trying experiences of a beginning. It is said however that the populace gladly hailed the new regime. King Manuel is still in exile.

The members of the Portuguese royal family left Gibraltar Sunday. King Manuel, the queen-mother Amelie, and the Duke of Oporto, embarked on the British royal yacht Victoria and Albert, while the queen dowager, Maria Pia, went aboard the Italian warship Regina Elena. The departure of the royal family was marked by the thundering salutes and the playing of the Portuguese national anthem. The British authorities accorded to the king and his party all the honors due their rank. The route from the governor's residence to the wharves was lined with troops, while the vessels in the harbor were dressed. It is said that there is a treaty between Great Britain and Portugal which will bring the deposed royal family back into power.

THE POLITICAL UPHEAVAL IN TENNESSEE

The situation in Tennessee is the most interesting of the year in political life of the South. In spite of the claims to the contrary the lines of the old political parties are very much broken. Col. Hooper, the candidate on the Republican ticket, is

being supported by Independent Democrats, while in the judiciary election held some time ago Col. Hooper supported Independent Democrats. Gov. Patterson is still the controlling factor in the ranks of the regular Democrats. United States Senator Bob Taylor is nominee for governor on the regular Democratic ticket.

Strange as it may seem, an organization of Negroes is supporting the ticket. But this ticket is the whiskey ticket so the whiskey Negroes are with them. But it is safe to say when the voting time comes the sober, God-fearing Negro will vote on the side of temperance and law and order. The Negro vote is largely sought by both parties—the Democrats and Republicans alike. Hence the Negro for the present campaign at least is an important political factor in Tennessee.

CHURCH AND LABOR

A notable pronouncement is that of the special committee appointed by the Commission on Social Service of the Federal Council of Churches to investigate the industrial situation at South Bethlehem, Pa. It demonstrates that the United States can speak definitely and practically concerning industrial abuses and remedies.

Among other things, the committee makes the following recommendations to the Council and to the public; that the churches inaugurate a movement for legislation against the seven day week and the twelve hour day, which is a disgrace to civilization. That the churches inaugurate a movement to place in the hands of the courts the authority to determine when industrial operations must necessarily be performed on Sunday. That the government make the sixth day week a requirement in all its contracts and the eight hour shift instead of the twelve hour shift where work is necessarily continuous. That the attention of the churches be called to the extent of continuous prophesies in many industries and that ministers visit industrial plants in their vicinity and find out to what extent Sunday labor is prevalent. That the Federal bureau of labor or some other body take up a study of wages and cost of living in order to determine what is a living wage. That the government bureau of labor investigate the working hours of continuous industries; that employers recognize the organizations of their workmen when they speak in behalf of their members; that the churches set aside time in conventions and assemblies for the discussion of industrial conventions, particularly of the principles adopted by the council of a living wage and reasonable hours of labor.

THE WORK OF TUSKEGEE

The report of Dr. Booker T. Washington to the trustees of Tuskegee Institute now given to the public, contains many interesting statements concerning that famous institution. On the subject of the enrollment Dr. Washington says:

"In the regular Academic and Industrial Departments of the school we have had during the past year an attendance of 1,662 students, 561 girls and 1,101 boys, from 35 states and 21 foreign countries. Besides the enrollment in the main departments of the institution, there has been an average attendance of 153 at the Children's House or training School; 98 in the Town Night School and 27 in the afternoon cooking classes in the Town of Tuskegee; 10 in the night Bible Classes taught in Phelps Hall; and 227 upon the Two Weeks Short Course for Farmers which is held in January. Thus we have been responsible for reaching and teaching all told, for a greater or less time, 2,177 persons. At our commencement this year 167 students received diplomas and certificates."

Dr. Washington wants an endowment of four million dollars. Referring to the finances of the institute in his report he says:

"During the year the receipts for the current expenses and equipment have been \$319,964.31 including \$97,000 appropriated by the Trustees from the General Fund. Of this amount \$104,901.94 have come from the interest on endowment and from other stated sources; from donations, from individuals, churches, Sunday schools, and other organizations, \$118,062.37, and as already stated \$97,000 were transferred from the General Fund for current expenses. It will be readily seen that the weak spot in our present condition grows out of the fact that there is a large gap between our present income and definite outgo. Fundamentally, what is

needed is an increase in our Endowment Fund to at least four millions of dollars.

"We have received for buildings and other permanent additions to the plant, \$12,841.19; for endowment, \$13,759.54, and in the form of unrestricted legacies, \$95,306.40. The amount received through unrestricted legacies has been placed in the hands of the Investment Committee.

"The value of our plant, including equipment and live stock, is now \$1,279,248.75, making an addition of \$163,613.94 for the year for permanent physical plant.

"The Endowment Fund, in the form of invested funds, now amounts to \$1,401,440.77. The current expenses of the school have amounted to \$281,000. The average salary paid to our instructors and helpers during the past year has been \$63 per month.

"Among other legacies which will soon come into the hands of the Trustees is that of \$100,000 left us by the will of the late John S. Kennedy of New York. This will probably be paid in December next. As a permanent source of income for the future we have, unsold, 19,910 acres of mineral land in Alabama, which are, I think it is safe to say, increasing in value each year. The present market price would seem to give these lands a value of something like \$200,000."

People of Interest

Bishop and Mrs. McDowell are to sail from New York for India on November first.

Bishop Bashford is to address the Boston Methodist Preachers' Meeting Monday morning, October twenty-fourth.

Ex-Governor Hughes of New York on Monday, October 3, took his place upon the United States Supreme Court bench at Washington.

Bishop Quayle is urging all the Methodists of Oklahoma to stand by loyally in the fight against the saloon now on in that State.

The National Religious Training School, a Negro institution at Durham, North Carolina, opened for its fall term October twentieth, with an enrollment of one hundred.

Bishop Burt arrived in New York Monday, October tenth, leaving soon thereafter for Philadelphia to attend the annual meeting of Italian Missions, which began on the thirteenth.

Doctor Buckley's series of editorial letters in the Christian Advocate will cover his experiences and observations in European countries and will, of course, be interesting and instructive.

The fiftieth anniversary of Bishop Moore's connection with the active ministry of our Church was observed by the Ohio Conference at its recent session. A special program was rendered.

Dr. George W. Hubbard, Dean of Meharry Medical College, Nashville, Tenn., has an interesting and well illustrated article in the October number of *The Southern Workman* on "The Negro As A Physician."

Dr. A. B. Leonard thinks the attack on our Methodist work in Rome by Archbishop Ireland is completely answered by the Rev. D. J. Cooke in the Methodist Review. The same has been reprinted in pamphlet form.

A bust of Bishop John H. Vincent has been placed in the Chautauqua Institution at Chautauqua, New York. At the presentation, Dr. Fred Winslow Adams was the speaker and Dr. J. L. Hurlbert accepted the same on behalf of the institution.

The Rev. and Mrs. H. L. Ashe announce the marriage of their daughter, Miss Annie Mitchell, to Mr. Christopher Lipscombe, the ceremony to take place October 26th in the Berry Methodist Episcopal Church, Asheville, North Carolina.

The *Christian Advocate* says: "It is reported that the Rev. Charles M. Sheldon is at work on the dramatization of his book 'In His Steps.' Only Christians are to play the parts. If that be true a more pharisaic exhibition has never been presented."

Mrs. M. E. Ferguson, of Columbus, Mississippi, President, and Mrs. Anna S. Gray, Corresponding Secretary, of the Woman's Home Mission Society, Upper Mississippi Conference, are attending the annual meeting of this society this week in Buffalo, New York.

Sunday during the triennial convention of the Protestant Episcopal church in Cincinnati, recently, checks, drafts, banknotes and coin amounting

to \$242,000 were placed on the collection plates by Episcopal women. This was the united offering of the women's auxiliary to the Episcopal Board of Missions.

Mrs. Ada Mitcham Jenkins, wife of the Rev. A. G. Jenkins, of the North Carolina Conference, is in Mercy Hospital, Nashville, Tennessee, where she was operated on Saturday October eighth. Mrs. Jenkins desires her friends to write her at that place.

At the exercises commemorative of the founding of Morris Brown College, Atlanta, Ga., the African Methodists of Georgia under the leadership of Bishop C. S. Smith raised \$29,500.00. This is most commendable and Bishop Smith and his associates deserve the congratulations of the race.

Prof. H. T. Kealing, of Nashville, Tenn., the well known editor of the A. M. E. Review, is out in a new book called "Church Problems," which is proving one of the best sellers of the times. It is not denominational, but grapples with questions and problems common to all of the churches; and this, coupled with the terse, nervous and witty style which characterizes all that he writes, accounts for the desire of the public to read the book. What he says about right and wrong ways of raising a collection is likely to cause a "come-back" from some of the brethren.

The will of Mr. John S. Huyler dated November 18, 1907, contained this statement: "Believing it to be better and wiser to aid religious and charitable objects by gifts during one's lifetime rather than by means of testamentary bequests, I have tried during my lifetime to give liberally to such objects, and for that reason I make no bequests of that character." He evidently feared that he would die sooner than he expected, hence in a codicil dated September 4, 1908 the following bequests were made: "New York Church Extension and Missionary Society, \$5,000; New York Deaconess Home and Training School, \$5,000; St. Christopher's Home for Children, \$500; Drew Theological Seminary, Madison, N. J., \$2,500; Methodist Episcopal Church Home, \$5,000; New York East Annual Conference, \$3,000; trustees New York Annual Conference, \$2,000; and McAuley's Water Street Mission, \$2,500. The candy business of Mr. Huyler was divided equally among his four sons, and a trust fund of \$500,000 was created for the widow, Mrs. Rosa F. Huyler; substantial bequests are made to Abbie Huyler Held and John S. Huyler Held, his grandchildren. He left \$5,000 to William C. Dodge, his stepson, and \$5,000 to his friend, Lewis M. Fulton. The trustees and executors are Frank De Kay Huyler and Coulter D. Huyler. For the past ten years the benefactions of Mr. Huyler have aggregated more than a thousand dollars a day.

Dr. John F. Goucher, of Baltimore, and his two daughters, the Misses Eleanor and Elizabeth Goucher, left Baltimore, Wednesday, September 21, to sail by the steamship Manchuria from San Francisco, September 27. Dr. Goucher will visit Tokyo, where a movement looking toward the establishment of a union Christian university for Japan is in progress, an enterprise to which our Anglo-Japanese College must be rightly related. He will visit Korea as a representative of the Board of Foreign Missions at the 25th Anniversary of the beginning of Methodist missions in that land; he will also visit Peking University, of which he is a trustee; and he will visit Shanghai on behalf of the Methodist Publishing House in China, of which he is also a trustee. In the early winter, along with Bishop Bashford, he will make a trip to the far Sezechawan Province of China, making the journey up the Yangtze by steamboat and later by houseboat through the gorges. At Chengtu he will visit West China Union University of whose Board of Governors he is president. Dr. Goucher is a member of the Constitution Committee of the World Missionary Conference and Chairman of the American section of the Committee on education of that body. This section has to do primarily with educational missions in the Far East and the Near East, and in his capacity as Chairman, Dr. Goucher will interest himself on this journey in all matters pertaining to Christian education in Japan, Korea, and China. His immediate address will be Aoyama Gakuin, Tokyo, Japan; for mail leaving the United States October 1 to 15, letters should be addressed Seoul, Korea, in care of the Rev. D. A. Bunker; mail forwarded after October 15 should be addressed in care of the Methodist Publishing House, Shanghai.

Personal and General

Two and one-half years ago the Lexington Conference, which held its annual meeting at Cincinnati, Ohio, sent to the Second Methodist Episcopal Church, Rushville, Indiana, the Rev. J. T. Leggett,

done, good and faithful servant." Our membership is not as large as some, but we have a splendid force of workers.—Allen Daniels, Secretary and Treasurer of the Trustee Board.



SECOND METHODIST EPISCOPAL CHURCH AND PARSONAGE, RUSHVILLE, INDIANA

He found there a parsonage sadly in need of repair and so proceeded to make a comfortable dwelling place. There stands to-day on the ground of the old building a new modern, eight-room parsonage, erected at a cost of \$1,000.00, on which, we can say with pardonable pride, we do not owe one cent. We had the privilege of burning the mortgage on September 12, 1910. We had a big rally on the 11th day of September and raised \$264.52 and paid the last note on the parsonage. Indeed we are proud of the work accomplished by the Rev. J. T. Leggett here at Rushville, and we desire to extend sincere thanks to the Lexington Conference for sending us a man of his caliber. We have now a membership of fifty. Those



THE REV. J. T. LEGGETT

who gave \$1.00 in the last rally of September 11; A. B. Russell, Maggie Powell, Nannie Summersville, Ben Ramey, Joe Tracey, Sidney Haggart, Owen Rodney, Cora Smith, Wilson Ramey, Amanda Leggett, Mrs. J. T. Leggett, \$1.25; Elia Smith, \$1.50; Sunday School, \$1.62; Sophronia Means and Willis Summersville, \$2.00 each; Rusha Leonard and Hannah Richardson, \$3.00 each; Rebecca Leonard and Fannie May Ramey, \$5.00 each; Epworth League, \$8.00. The following gave \$10.00 each: Woman's Home Missionary Society, George Leonard, Luther Ramey, J. W. Ramey, H. C. Bundrant, Pink Bundrant, Henry Ramey, M. E. Ramey; Stephen Hardspath and Allen Daniels, \$10.25 each; Lucy Johnson and Rev. J. T. Leggett, \$11.00 each; Prof. Nelson Brown, \$30.00; Peter Johnson, \$40.50. When the Rev. J. T. Leggett leaves this field of labor, we can say, "Well

The Mansfield Academy, at Mansfield, Louisiana, opened October 1-3. Prof. John H. Roberts is principal.

Mr. Livingston, son of the Rev. Green Livingston, our pastor at Swansea, South Carolina, is very ill at that place.

The Rev. William Payne desires his correspondents to address him at Veto, Mississippi, instead of West Columbia, as heretofore.

The Rev. Lewis Robinson, our pastor at Mt. Sterling, Ky., writes that in his report of the August rally, as published in these columns, there was a typographical error. Instead of \$1,536.30, the amount raised was \$153.30.

The fourth Sunday in September was rally day on pastor's salary at Crystal Springs, Miss., at which time the membership raised \$108. The Rev. P. H. Rembert rendered valuable assistance. The Rev. L. L. Shumpert is the worthy pastor.

Miss Delia E. Anderson, of Clinton, Louisiana, has returned to her home, after a pleasant stay in Cincinnati, Ohio; Louisville, Kentucky; Memphis Tennessee; Bunkie and Alexandria, Louisiana. She is a public school teacher and a very helpful young woman in our church, of which she is a member.

We are in receipt of a copy of the Minutes of the first session of the Florence District Conference, Sunday School Institute and Epworth League Convention of the South Columbia Annual Conference. The Rev. J. H. Fulton, D. D., is Superintendent of this progressive District. The Rev. W. S. Thompson is Secretary.

At St. George Chapel, LaPlace, we have organized a social club and are arousing new life in the Church. Mrs. L. V. Woodland, Mrs. O. Lehan are standing by the Church. We have planned for a rally Silver Dollar Day, October 16, and Sister Woodland is busy. The chairman is Prof. Augustus. Several of our preachers are invited—Julia Goins.

The Old Folks Concert given recently by the Pick Up Club, of Warren Methodist Episcopal Church, Lake Charles, Louisiana, was a great success. The members and friends are standing by Mrs. Turner in her efforts to help her husband, the Rev. J. W. Turner, in his work as pastor. The amount raised was \$37.00. The affair was managed by Mr. Ed. Piert and Mrs. Amelia Turner. Mrs. Levenia Piert is President.

The Rev. N. R. Randolph, a member of the Louisiana Conference, ordained in 1885, by Bishop W. F. Mallalieu, has built six churches in as many charges—Bunkie, Morrow, Sorrell, St. Mark, Baton

Rouge, Cane River and Grand Ecore. He has donated to these churches \$327.25. He has served continuously in the work since his connection with the Conference in 1884. The Rev. Mr. Randolph joined the Methodist Episcopal Church in Booneville, Louisiana, in 1875, and as a layman served every office in the church. He was born in Galveston, Texas, in 1859, and was brought to Louisiana in 1860.

Revival Notes

We closed a very successful revival at Noble, Louisiana, September 19. Received into the church six persons.—A. C. Cato, Pastor.

The revival on the West Point (Ga.) charge was a soul-stirring one. Results: 20 conversions; accessions, 24. The Rev. R. S. Stacy and the Rev. J. S. Stripling, District Superintendent, assisted.—P. B. Gibson, Pastor.

At Marche, Arkansas, October 2, we closed a two-week's meeting with eight converts. All but one joined the Methodist Episcopal Church and were baptized. The church is alive and the good work goes on.—C. A. Taylor, Pastor.

Our rally and revival was a success. The members of Bagwell, Thompson Town and Fulbright (Texas), joined heart and hand in the work. Several souls were added to the church. Collection for pastor, \$58.85.—W. A. Parks, Pastor.

We have had one of the best revivals ever held on the Philadelphia (Miss.) charge. The Rev. Giles W. Adams and the Rev. I. S. Lewis rendered good service in the meeting. There were 76 conversions and accessions to the church. Raised during the meeting \$116 on pastor's salary.—A. B. Britton, Pastor.

At Bastrop, La., we have just closed one of the greatest revivals in the history of this church. Eleven precious souls acknowledged Jesus Christ, joined the Church and were baptized. There were also three accessions to the Church. The Rev. J. T. Lopez was with us and rendered valuable service. We have added twenty-two members to the Church this year.—(Mrs.) Bertha Thomas.

Our recent revivals closed on the Meridian, Mississippi Circuit with good results; 48 conversions and accessions. Money raised, \$96.20. The work is spiritually alive. Meridian Circuit bids fair to becoming one of the leading circuits in the District. We are well up with the District Superintendent and pastor and will bring up our full apportionment for benevolence.—W. L. Mills, Pastor.

I held my revivals at New Hope, Miss., and received into the church, one; at St. Paul I had with me in the services the Rev. J. W. Peters. We had splendid success and received into the church 16; total 17. We had the best meeting ever held at the latter place. We held services day and night. Bro. Peters did excellent preaching. Our people at St. Paul are coming to the front. At New Hope we raised \$31.31; at St. Paul \$22.40.—E. M. Dukes, Pastor.

One of the greatest revivals that was ever held in the city of Anderson, South Carolina, occurred during the month of August. The meeting lasted about three weeks. The Lord blessed the harvest with 33 souls. Collection \$45. Nearly all the preaching was done by the Rev. Mr. Johnson, the pastor. Your servant attended this revival and preached once. The Rev. Mr. Johnson is one among the strongest preachers I have heard. He is beloved by all with whom he comes in contact. God bless him.—C. T. Miller.

The Church at Mantua, Alabama, under the leadership of our pastor, the Rev. T. S. Sanders, has just come through a great revival. Results, twenty-three conversions. On Sunday, September 10, after a strong sermon by the pastor on "Baptism" these twenty-three were baptized by sprinkling. A new class was formed and the leader appointed. A large number partook of the Lord's Supper. The Churchyard and edifice were crowded. The Rev. Mr. Sanders came to us from the last Annual Conference. Although this is his first year here he has brought our Church to the highest point in its history.

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District Conferences and Conventions

CONFERENCES

District	Place	Date	Dist. Supt.
Starkville	McCool's Miss	Nov. 16-20	Everett
Tupelo	Okolona, Miss.	Nov. 24-27	Scarboro

CONVENTIONS

Oct. 26-27....Monroe District unday School, Epworth League, Ladies' Aid and Woman's Home Missionary Convention, Bastrop, La.
Oct. 27-30....Clow District Sunday School and Epworth League Convention.
Nov. 8-8.—Jackson District Missionary Convention, Pratt's Chapel, Mississippi.
Nov. 26-27....Hattiesburg District Missionary Convention, Collins, Miss.

Conference Notices

Special Notice

TUPELO DISTRICT CONFERENCE.

The date of the holding the District Conference has been changed from Nov. 24-27 to Dec. 1-4.—E. F. Scarborough District Superintendent.

HATTIESBURG DISTRICT.

To pastors and members: Our Missionary Convention of the above named district will convene in Collins, Miss., November 26-27. Now, pastors and members of the district, let us rally and raise all the benevolent claims, every dollar and cent. Let each circuit and charge elect one delegate from each church on his work and report the amount raised. Now do your best. Let us not fail. Let us come up this year to the high water mark. I believe you will do it. Let us make Hattiesburg district come to the front. The Lord will lead us if we will follow. Now remember the 26 is Thanksgiving Day, and we want to present to the Lord a good offering for His cause. We must raise five hundred dollars more. Let each pastor read this notice to his congregation. Work and there will be no failure.—D. F. Dudley, District Superintendent.

District Rounds

FORT SMITH DISTRICT.

FOURTH ROUND.

Danville, Oct. 29-30; Dardnell and Rust, 31; Roland Circuit, Nov. 5-6; Little Maumee, 12-13; Mache Circuit, 19-20; Springfield Circuit, 26-27; Solgohatchie, Dec. 3-4; Morrilton and Adkin, 10-11; Conway Circuit, 11-12; Fayetteville, 17-18; Bentonville, Circuit, 24-25; Vanburen Jan. 1-2; Ft. Smith, (Mal.) 8-9; Ft. Smith (Eb.), 8-9. Brethren this round brings us face to face with the Annual Conference, and we cannot defer taking the benevolent collection any longer; take all of the collections, and bring a round report to the Conference and a good list of subscribers to the Southwestern Christian Advocate. Don't fail to report in full on all of the claims.—H. P. Coulter, District Superintendent.

MONROE DISTRICT.

FOURTH ROUND.

Woods, Nov. 1; Tremont, 3; Ruston, 4; Beulah, 5-6; Bigbend, 8; Casper, 12-13; Bonita, 15-16; Joyce, 17; Lake Providence, 18-20; Water Proof, 21; Ferriday, 22; Florence, 23-24; Mt. Sinal, 26-27; St. James, Dec. 1-4; Jones, 6; St. Paul, 7-8; Washington, 9-11; Mt. Nebo, 16-18; Bastrop, 23-25; Minden, 27-28; Dear Brethren:—We are now in the closing quarter of our

conference year, let me urge you to raise all your benevolent money before the cold rainy season sets in. Let us strive to make a round report at the annual conference. Remember the District Sunday School, Epworth League, Ladies Aid and Woman's Home Missionary Convention, will convene at Lake Providence, Oct. 26-27. Let every pastor see to it that his representatives be present with reports. Make Southwestern day a success; we must not be found wanting in playing our part to make it self-supporting. Work and plan for a round report. Look after every cause.—T. H. Monson, District Superintendent.

CLOW DISTRICT.

FOURTH ROUND.

Caddo Gap Nov. 12-13; Gurdon, 19-20; Camden, 23-24; Stamps, 26-27; Lewisville, 27-28; Canfield, 29-30; Texarkana, Dec. 3-4; Texarkana Circuit, 6-7; Clow, 10-11; Clow Circuit, 17-18; Bingen, 24-25; Center Point Dec. 31—Jan. 1; Lockesburg, Jan. 7-8; Horatio, 14-15; Ashdown, 17-18; Paroloma, 21-22. Dear Brethren: This is the last round of the Quarterly Conference for this year, which means that you as pastors have only three months more in which to make good your promise to the district and conference. Each of us will be called upon to make reports to the conference of our year's labor. It remains with you as to what that report will be; whether to your credit or discredit; whatever the outcome may be, by it you will be judged. Can you afford to have it other than good, which will indicate your very best efforts along all lines. Lastly, let each of us see to it that nothing shall be lacking on our part to make good to the faith of the church in us which appointed us to these important fields. Remember: this is a great year of plenty; a year of great things, and for this reason we are urged upon to do so much. You will also remember that the Southwestern Christian Advocate is your weekly friend, bearing on its pages something for you and your people. Can you afford to fail in its circulation? No, you should send in your number at once. God bless you and yours.—W. R. R. Duncan, District Superintendent, Little Rock, Ark., 12th and Lewis St.

TOPEKA DISTRICT.

FOURTH ROUND.

Wichita, Cabbells Chapel, Oct. 22-23; Independence, 29-30; Kansas City, Kansas, Nov. 12-13; by W. McDonald; Topeka, Mt. Olive, 12-13; Burlingame Circuit, 15-16; Dunlap, 17-18; Asbury Chapel, 19-20; Bonnersprings, 19-20, (D. Smith); Alma Circuit, 26-27, (A. Faulkner); Salina Circuit, 26-27, (G. E. Trower); Omaha, Neb. 26-27; Lincoln, 28-29; Grand Island Circuit, 30-Dec. 1; Clay Center, Kan., 3-4, (S. E. Saunders); Manhattan, 3-4, (Wm. Dadson); Denver, Col., 3-4; Colorado

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Springs, 10-11. Dear Brother Pastors: Please don't fail to raise all of your benevolences and send them in and get your vouchers. Don't fail to report your general conference expenses. Raised and sent into Mr. Oscar P. Miller the Treasurer at Rock Rapids, Iowa, and please don't fail to get all the subscribers you can for the Southwestern, it should be in every home among the colored people as the great Methodist Episcopal Church is still doing great things for the good of the Negro race in this world.—J. J. Cabbell, District Superintendent.

SOUTH FLORIDA MISSION.

St. Petersburg, Oct. 30—Nov. 21; Tarpon Springs, 21; Clear Water, 3; Bradentown and Port Tampa City, 4-7; Ft. Myers and Punta Gorda, 12-15; Arcadia, 6; Lakeland and Bartow, 17-18; Plant City, 19-20; Tampa and West Tampa, 20-23; Keywest, 25-29; Miami, 30; Dec. 4; Ft. Lauderdale, 5; Melbourne, 6; Orlando and Appopka, 11-15; Taft, 11; Wood Bridge, 17-18; Winter Park, 18; Hernando, Jan. 1; Floral City, 2; Twinn Lake, 3-4; New Smyrna, 6-8; Daytona, 8-9. Dear Brethren please collect your full assessment for all benevolences, and send the same on or before the first of December. By the grace of God let every charge report a large increase to the membership at our annual conference.—Jeffrey Grant, Superintendent.

A PROGRESSIVE CHURCH, ITS RAPID GROWTH UNDER ITS PRESENT PASTOR, THE REV. WALTON BROWN.

Two years and a half ago when our present pastor was assigned to Spencer Chapel, Muskogee, Okla.; its membership was about 125; it took fifth rank in the conference; paid \$40.00 for benevolences; paid pastor about \$400.00; the interest on the old debt was nearly two years behind and not one cent on the principal had been paid. Now Spencer Chapel has a membership of 265; it stands at the head of the conference; it pays \$127.00 for benevolences; the interest on the old debt has been caught up with and some payment made on the old debt; the pastor's salary raised to \$700.00; the District Superintendent's salary raised to \$100.00. The church is one of the best located churches in the city. It is on Seventh street, the same street with the first white Baptist and the Methodist Episcopal churches. We have from one to four to unite with the church every Sunday. The pastor is very ambitious as to soul-saving. Our church is made up of some of the

best business men in the city; professional and non-professional. The pastor who would make the church grow in this new state, must always be on the alert and must be competent as well. In this beautiful city of more than forty thousand, all are strangers, for it is made up of people from all over the world who have come here to get rich. The minister who can turn their minds churchward must be competent and must be out early and late. The Rev. Mr. Brown, our pastor, is well prepared for the conditions. As a pastor and preacher he is par excellence. He does not fail to meet and see the new people who come to this city. He is a man of wide experience and is a graduate of two of our best schools. By his cheerful life and constant association with the people—strangers and friends—we are blessed with a good number of visitors every Sunday. We have five church societies run by the ladies of the church and one by the men. They are of great help to the church. Our Sunday School has grown from 35 to 125 and our young people's societies are doing well. Spencer Chapel is destined to be one of the great churches in Methodism.—S. S. Lilly.

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LAKE CHARLES DISTRICT PREACHERS' MEETING

Convened at Crowley, La., in Trinity Methodist Episcopal Church, September 8, 1910, the Rev. E. C. Goins, President. The secretary, M. R. Walker, being absent, A. J. Smith was elected secretary. Ministers present: Revs. E. C. Goins, M. L. Baldwin, J. B. Johnson, I. L. Turner, David Harrison and A. J. Smith. The President delivered an able address on the "Beauty of the Life of Service." The Rev. J. B. Johnson discussed the difference between the old and young members of the Churches as did also the Rev. David Harrison, Rev. Turner and Rev. Baldwin. Mr. A. Chagois was introduced and addressed the meeting. The sermons delivered by the Rev. J. B. Johnson, M. L. Baldwin, and E. C. Goins were masterpieces of eloquence. Our next meeting will be held in Abbeville, Louisiana, October 6-7, 1910.—A. J. Smith.

MONROE DISTRICT PREACHERS' MEETING

Convened at Washington Methodist Episcopal church, Wednesday Sept. 21, the Rev. H. C. Wilson, Vice-President, presiding and conducting the devotional exercises. Five pastors and four local ministers present. Remarks from the president on fostering the work of the church. Two important subjects were discussed. The president at 3 o'clock gave an invitation to the unsaved and six came forward. At 7 o'clock the Rev. Ed Powell preached to a crowded house and at this service twenty-six came forward for prayer. The Rev. James Lopez also assisted in the services. Washington church has a strong, loyal set of Methodists. Refreshments were served by the stewardesses under direction of Mrs. Violet Ward.—Reporter.

Gleanings from the Field

LOUISIANA

Bastrop.—Our District Superintendent, the Rev. T. H. Monson, held our third Quarterly Conference September 22-25. On Sunday night he preached an inspiring sermon. After the business of the conference was concluded the District Superintendent made a strong appeal to leaders and members urging systematic giving in accordance with the discipline. We paid District Superintendent in full. We are proud of our District Superintendent and are always glad to have him with us. We feel that he is a Christian and he is loved by all. Mrs. Bertha Thomas.

Eunice Charge.—Our Third Quarterly Conference convened September 2-3. Our worthy District Superintendent, the Rev. Valcour Chapman, presiding. He preached three noble sermons which were enjoyed by all who heard them. Reports showed marked improvement along all lines since last quarter. Five have been added to the church. One new subscriber to the Southwestern and one class of children formed for religious instructions. At 5 p. m. Sunday the District Superintendent addressed the Sunday School. \$25.80 raised during quarter. District Superintendent paid in full. The church is spiritually alive.—S. S. Earls, Pastor.

Welsh.—The Rev. Valcour Chapman District Superintendent, preached a stirring sermon at Jones' Methodist Episcopal Church Sunday night, Aug. 27. The third quarter was held Monday night Aug. 28. The District Superintendent was given a grand recep-

YOU CAN INTEREST HIM

Any Man Over Fifty.

You can interest any man over fifty years of age in anything that will make him feel better, because while he may not as yet have any positive organic disease he no longer feels the buoyancy and vigor of twenty-five nor the freedom from aches and pains he enjoyed in earlier years, and he very naturally examines with interest any proposition looking to the improvement and preservation of his health.

He will notice among other things that the stomach of fifty is a very different one from the stomach he possessed at twenty-five. That greatest care must be exercised as to what is eaten and how much of it, and even with the best of care, there will be increasing digestive weakness with advancing years.

A proposition to perfect or improve the digestive and assimilation of food is one which interests not only every man of fifty but every man, woman and child of any age, because the whole secret of good health, good blood, strong nerves, is to have a stomach which will promptly and thoroughly digest wholesome food because blood, nerves, brain tissue and every other constituent of the body is entirely the product of digestion, and no medicine or "health" food can possibly create pure blood or restore shaky nerves, when a weak stomach is replenishing the daily wear and tear of the body from a mass of fermenting half-digested food.

No, the stomach itself wants help and in no round about way either; it wants direct, unmistakable assistance, such as is given by one or two Stuart's Dyspepsia Tablets after each meal.

These tablets cure stomach trouble because their use gives the stomach a chance to rest and recuperate; one of Stuart's Dyspepsia Tablets contains digestive elements sufficient to digest 3,000 grains of ordinary food such as bread, meat, eggs, etc.

The plan of dieting is simply another name for starvation, and the use of prepared foods and new fangled breakfast foods simply makes matters worse as any dyspeptic who has tried them knows.

As Dr Bennett says, the only reason I can imagine why Stuart's Dyspepsia Tablets are not universally used by everybody who is troubled in any way with poor digestion is because many people seem to think that because a medicine is advertised or is sold in drug stores or is protected by a trade mark must be a humbug whereas as a matter of truth any druggist who is observant knows that Stuart's Dyspepsia Tablets have cured more people of indigestion, heartburn, heart trouble, nervous prostration and run down condition generally than all the patent medicines and doctors' prescriptions for stomach trouble combined.

ion after the quarter by the Sunday School scholars and friends. Through the efforts of the Sunday School superintendent, the Sunday School presented the church with a handsome altar set and table. The Rev. David Harrison, our beloved pastor, has added several new members to the church. He is moving things on to progress.—Reporter.

Lutcher Charge.—The third quarterly conference was held by our esteemed District Superintendent, the Rev. W. J. M. Price. Nearly all officers

were present with written reports. The amount of work done shows every department of the church alive and at work. Sunday night before a very attentive audience, Dr. Price preached a very able sermon. He declared this quarter to be the best held on this charge since being on the District. He was entertained in the home of our efficient and worthy District Steward, Brother J. B. Cooper.—Chas. C. Landry.

Union—I take this method to thank sisters Kitty Young, Susan Bibbs, Wilby Dean and Lucy Braxton; stewardesses at Conaway plantation for 75 pounds of groceries and a purse of \$9.25. They are splendid workers for the cause of Christ. They and their friends who contributed to this cause have my prayers and best wishes.—M. C. Harrison, Pastor.

Morgan City.—The pastor takes this method to thank the members and friends of Union church for the one hundred pounds of choice groceries brought to the parsonage at a late hour Tuesday night, September 6. A hymn was sung and prayer offered by the writer. Refreshments were served in abundance. The Misses Hinds, Ophelia Salmon and others too numerous to mention helped to make the affair a success. May God's choicest blessings rest upon these good people.—T. F. Robinson, Pastor.

I take this method to thank the members and friends of Mt. Olive church, Bastrop, La., for their many kindnesses during the illness of my little son. I want to especially thank Mesdames Estelle Davis, Eve Smith, Fannie Whitlow, Callie Hall, and also L. M. Evans, Mrs. Epsie Williams, Mrs. Ella Brown and others.—Mrs. Bertha Thomas.

Shreveport.—Daniels Chapel was given a concert September 17, 1910, by one of the members, Mrs. Bell Chambers. She is one of the leading women of this church. She owns a nice home in this city and is living well. It was said by those present at the concert that it was the best ever given in the history of this church. We are planning to give a two-weeks' fair at this place, conducted by sister Chambers. Daniel's Chapel and the pastor fit. We are coming up to the annual conference with a round report. We are also planning for the 5th Sunday in October for a benevolence rally and are expecting to raise every cent of our benevolence on that day.—Tweetie Markham.

Casper. Our third quarterly conference was held at Casper Methodist Episcopal church, September 8-11, the Rev. T. H. Munson, presiding. The Love Feast on the 8th was a great service indeed. On Sunday the Superintendent preached. The sermons were full of good things. The infant child of Mr. and Mrs. Henry Williams was baptized by pastor and Superintendent. The baptism of adults the 4th Sunday was witnessed by a great crowd. Mrs. Sallay Jones and Mrs. Josephine Long were transferred to St. James church, Monroe.—Reporter.

Spider.—Shady Grove Methodist Episcopal Church is both spiritually and financially alive. On September 6, we had with us the Rev. John McKee, our pastor, at Baton Rouge, who preached an able sermon to a packed house. The Lord's Supper was administered that night to 87 communicants. The Reverend chose for his text: "Do this in the remembrance of me," and same was indeed effective. Our revival closed at Shady Grove with

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The next session begins Wednesday, September 28, 1910, at 9 o'clock a. m.

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ten persons united with the church. The Rev. J. S. Jones is pastor.—J. B. Cato.

Napoleonville.—Our Third Quarterly Conference was held September 23 and 25th., Dr. Hubbard in the chair, and under his wise ruling the conference was a splendid affair. His cultured wife accompanied him, returning here after an absence of eleven years. A reception was given in her honor the 24th, by the stewardesses. The District Superintendent's sermon on the 25th was one of the best we have heard him preach. The church was packed with an appreciative audience. At the close of the sermon Mrs. Hubbard sang an excellent selection, playing her own accompaniment. The people here did all they could do to make them happy during their short stay. We thank them all for services rendered. The conference closed with very good reports.—J. P. Norris, Pastor.

MISSISSIPPI

Sardis.—My third quarterly conference was held at New Prospect Church September 17, with the Rev. N. R. Clay, District Superintendent, in the chair. The reports showed that the work is still progressing. Dr. Clay in his humorous way carries everything before him and causes the man that has not done his duty to take on new zeal to do his part. Dr. Clay is at home in the pulpit and masters what he takes in hand. He preached at eleven o'clock at New Prospect and at three o'clock at the new church in the town of Sardis to the delight of all who heard him. Collections for the day, \$11.64.—D. P. Shaw, pastor.

Marriages

THOMAS-THOMAS.—In the home of the bride's mother, Mr. John W. Thomas and Miss H. E. Thomas at Dodds, Texas, September 17, 1910. The Rev. C. M. Moore officiated.

HAROLD-FRANKLIN.—On September 1, 1910, at St. Paul Methodist Episcopal Church, West Columbia, Mississippi, in the presence of relatives and friends, Mr. Robert Harold and Miss Lillis Franklin. Both are members of our church. The Rev. E. M. Dukes officiated.

SIBLY-ABRAM.—At the residence of Mr. William Abram of West Columbia, Mississippi, September 25, 1910, Mr. John Sibly and Miss Lizzis Abram. The bride is a member of St. Paul Methodist Episcopal Church there. A host of relatives and friends, both colored and white, witnessed the ceremony. The wedding march was played by Mrs. Georgie Young. The Rev. E. M. Dukes read the ceremony.

CRITTENDEN-JOSEY.—Monday evening, September 19, 1910, Miss Willie A. Josey, daughter of the Rev. and Mrs. W. M. Josey and Mr. H. C. Crittenden, a prominent young man of Dallas, Texas. The wedding took place at Trinity Methodist Episcopal Church, Harrisburg, Texas, in the presence of relatives and a large host of friends. District Superintendent J. M. Johnson officiated. Madam Rochon, of Houston, played the wedding march. After the ceremony at the church all retired to the parsonage, where the reception was held. They received a large number of valuable presents. Mr. and Mrs. Crittenden left Tuesday morning for Dallas, Texas, their future home.

AMBROISE-WILLIAMS.—At Jeanerette, La., September 22, 1910, Mr. Paul Ambrose and Miss Lily Williams. The bride and groom are from excellent families. The Rev. G. J. Rogers, officiated.

WALKER-BANKS.—Mr. T. B. Walker and Mrs. L. E. Banks, September 11, 1910, at Los Angeles, California, Dr. L. M. Haygood officiating. Mrs. Walker is the widow of the Rev. A. H. Banks of the Louisiana Conference, and is a graduate of the Normal Department of New Orleans University. Mr. T. B. Walker is an old resident of Pasadena, California, and a gentleman of prominent affairs, being quite an extensive owner of realty and other successful business investments. Mr. and Mrs. Walker will make their home at 266 South Vernon Avenue, Pasadena.—L. G. Robinson.

HARRISON-LOMAX.—Mr. Henry S. Harrison and Miss Nettie Lomax were quietly married Monday evening, September 26, 1910, at the residence of Mr. Thomas Jones, 1919 North 14th Street, Fort Smith, Arkansas. Mr. Harrison is the popular letter carrier who has been on this route for a number of years and has been Secretary of the Odd Fellows Lodge of this city for the past ten years. Miss Lomax is one of Fort Smith's accomplished young ladies and rated as one of the finest trained nurses in this section. She graduated from the course of her profession with honors, class of 1904, Sarah Goodrich Hospital, Flint Medical College, New Orleans, Louisiana. They are at home to their friends at the former home of Mr.

Harrison, 903 North Tenth Street, which has been remodeled with all the modern improvements and conveniences, making it one of the most beautiful homes on that street.

RIVERS-WHITE.—Miss Mabel White and Mr. Wm. Rivers in Houston, Texas, at the home of the Rev. Jas. Jordan during the session of the District Conference. The Rev. Jas. Jordan officiated.

CROCKETT-GILL.—On the 1st of September, 1910, at the home of Mr. S. C. Gill, of Wallisville, Texas, his daughter Miss Ida F. Gill to Mr. Robt. Crockett. Miss Ida Gill is a normal graduate of Wiley University; both are members of our church. Her father is a big land holder in Chambers county. The Rev. Jas. Jordan officiated.

WILLIAM MORRIS.—At Napoleonville, La., September 20, 1910, Mr. Willie Williams and Miss Julia Morris. The ceremony was read at the bride's residence by the Rev. T. P. Morris.

PRICE-WOLF.—Mr. Fennel Price and Miss Roxis Wolf, September 22, 1910. They are among the prominent young people of Hazelhurst, Mississippi.—R. H. Patten.

MYERS-FLOWERS.—Mr. A. Myers and Mrs. S. A. Flowers at her residence, June 30th, 1910. Mr. Myers is a Christian gentleman, industrious and highly esteemed by white and colored. The Rev. I. L. Pratt, officiated.—Emma D. Pratt.

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Gleanings from the Field

GADSEN ALABAMA.

Some months ago I received a notice from the Board of Home Mission and Church Extension that our church was indebted to that board the sum of \$500.00, which had stood for twenty-seven years without any payments made on it at all, but the loyal officials joined me in setting a rally to cancel this debt which resulting in raising \$142.00. The same was forwarded to Dr. Forbes, Corresponding Secretary, Friday September 23. Our fourth quarterly conference was held on the 22 by the Rev. S. J. Jordan, Sr., our newly appointed District Superintendent and was a complete success. Every officer's report showed marked improvement along all lines. Rev. S. J. Jordan proved to be equal to the task before him. We raised \$20.60 in the quarter and paid the District Superintendent in full and a small purse was left for the pastor. Too much praise cannot be given our heroic people of Gadsden, for notwithstanding we had just had our rally, they rallied around the pastor and District Superintendent in the quarter, the notices of which was only four days prior to its setting, as if they had not been hard at work. The South Western Christian Advocate and benevolent monies were not forgotten.—N. H. Redick, pastor.

ARKANSAS.

Fort Smith.—Mallalieu Methodist Episcopal Church here is rapidly regaining her old place and will soon be on her feet in fine shape, under the efficient pastorate of Rev. D. H. T. Harris, who came in February. We have remodeled the parsonage and put in some new furniture. It presents a fine appearance. The church both spiritually and financially is doing well. We had a rally the 28th of Au-

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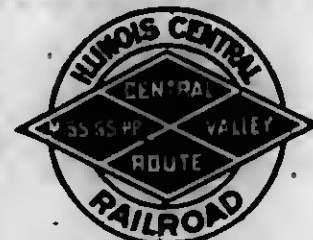


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gust, and raised \$62.70 and on the 6th of September, with our usual small band, we raised \$12.00 for the pastor, and one dollar for Hospital. Under the leadership of Rev. P. C. Sims Feb-

ruary, 1910, we have raised \$724.52. Too much praise cannot be said of him for he is a right man in the right place.—J. G. Webb, District Superintendent; W. J. Kidd, Secretary.

Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are waiting publication, so please condense. Write names of persons and places distinctly.)

THE REV. B. M. PEGUES

"A great man, and a prince has fallen." Our hearts were saddened, and our eyes bedimmed with tears when we heard that the Rev. B. M. Pegues, the faithful, energetic pastor of Kingsree South Carolina Circuit breathed his last in the presence of his wife and a host of friends Oct. 2, 1910. He was a man who was always full of sunshine. As an earnest, powerful, soul-stirring gospel preacher his place will be hard to fill. He fell on the field; died in the harness like a good soldier. He preached two sermons the last Sunday he lived, and met death bravely, and calmly. "How are the mighty fallen in the midst of battle!" The funeral service was conducted by Dr. I. H. Fulton, District Superintendent, and Dr. G. J. Davis, pastor of Kingsree station. It was a touching scene. A host of sorrowing friends, most of whom were the members of his charge, followed with bowed heads, and tearful eyes to his last resting place in the cemetery at Kingsree S. C., where Father Absalom Cooper was buried just one week before. We commend his wife, his mother, and sorrowing children to God who binds up the broken-hearted and dries the mourner's tears.—J. A. Harrell.

THE REV. J. W. PIERCE.

The Rev. J. W. Pierce, after three weeks illness, died at his post of duty, Sept. 19, 1910 at Rosedale, La. Those who know him loved and respected him for his truthfulness and Christian ability. Every department of the church was carefully looked after under his administration. He joined the Louisiana conference in 1888. He served Malden Chapel, Round Grove, Fairfield, Flournoy, Boyce, Pineville, Abbeville, Bunkie and Rosedale, where he answered the call of the Master. The following ministers officiated at the funeral: The Revs. W. L. Amos, L. L. Green, Jno. McKee, J. J. Obee, J. Daniels, District Superintendent. He leaves a wife and three children.

THE REV. O. H. HERVEY.

The Rev. O. H. Hervey, of Pittsburg, Texas was found dead in his room September 25, 1910. His wife, Eddie Hervey, died July 16. Rev. Hervey was our pastor until death called him home. Our membership is indeed bereaved. The deceased is survived by a host of friends. Sister Hervey was an exemplary Christian character. The Father has need of them and took them unto himself, but the memory of their presence and service in our midst will ever abide.—Prince Helma.

DAVIS.—James Davis, a faithful member of Bethel Methodist Episcopal Church, Waco, Texas, August 20, 1910, entered into rest. She joined the church when thirteen years of age and lived a Christian life for twenty-one years. The deceased leaves to

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Gleanings from the Field NEW JERSEY.

Atlantic City.—Asbury Methodist Episcopal Church, of Atlantic City, N. J., has put on new life and is fast marching to the front with every banner floating in the Gospel breeze under the untiring leadership of Rev. A. L. Martin, one of our bright and coming young men of the grand old Delaware Conference. The Rev. Martin is one of the record breakers, having spent twelve consecutive years at Cambridge, wherein he built a handsome church at \$17,000 and reduced it to \$6,500. Bought a \$1,000 park and nearly paid for it. Mr. Carnegie gave him his check for \$900 on his \$1,800 pipe organ. He rebuilt the parsonage at \$1,000 and paid that off. He paid the old \$1,400 debt of land standing. Raised in all over \$35,000. He is sent to Atlantic City highly endorsed by all of this church and scores of leading white people. Many being presidents of the banks. The old Asbury being over-run a new temporary tabernacle has been built out on Arctic Avenue, the new \$8,000 property, and the place is crowded each service. Over \$1,400 has been raised since the March conference in Philadelphia. An \$1,000 rally is on foot for next week for a new church; also August and September. Martin has his mark fixed to \$4,000 between

now and Thanksgiving Day for the New Asbury. A new church plan is being drawn in the Bartlett Boulevard to cost no less than \$20,000—stone front and of latest design. We hope to begin the new church this fall on their new property of \$8,000 out on Arctic Avenue, next door to the Y. M. C. A. (Colored). Rev. Martin is having a very beautiful three-months rally known as the "Congress of the Queens," that bids fair to net over \$3,000. August will be the celebration of the anniversary of the church, etc. There will be two weeks devoted to our Methodism and their pastors and people, commencing the 2nd Sunday in August, closing the 4th Sunday. We hope our people coming down here will not forget Asbury needs your help. All pastors and people are tendered a hearty welcome with us.—Observer.

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OHIO.

Cincinnati.—The district associations of the Woman's Home Missionary Society, Ohio District, convened at Mt. Zion Church Tuesday afternoon, August 16th. The sessions throughout were instructive and very beneficial. We regret, however, the loss of our former president, Mr. G. A. Sissle, who, unwillingly, yet by weight of responsibilities, was forced to resign. Still, we feel that the vacancy has been well filled in the person of Mrs. Joseph Courtney. We look forward to a year of fruitful work for the love of Christ and in His name. The following officers were selected for the year: President, Mrs. Jos. Courtney, 730 S. Centre St., Springfield, Ohio; first vice-president, Mrs. Anna Brooks Hocker, 747 Barr St., Cincinnati, Ohio; second vice-president, Mrs. Cora Grey, 235 E. Sixty-first St., Columbus, Ohio; third vice-president, Mrs. W. J. White, 160 N. Champlon Ave., Columbus, Ohio; treasurer, Miss Annis Mack, Troy, Ohio; corresponding secretary, Mrs. Drusilla Clay, 518 W. Court St., Cincinnati, Ohio; literature secretary, Miss Ellen Chareas, 1297 Grandville, Columbus, Ohio; supply secretary, Miss Gertrude Willis, Springfield, Ohio; Young People secretary, Mrs. J. W. Langston, Box 97, Glendale, Ohio; mile box secretary, Miss Lizzie Cummins, 3308 Reading Road, Cincinnati, Ohio. Mrs. Jeanette Love, temperance secretary, Batavia, Ohio; secretary of colored deaconess work, Mrs. E. A. White, 3053 Kerper Avenue, Cincinnati, Ohio.

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Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

Mr. and Mrs. A. J. Husbands and 3. C. Husbands, of Poplarville, Miss., were among our recent visitors.

Mrs. E. Morris, Mrs. C. Richardson and Master Irvine Richardson were in the city from Pass Christian, Miss., a few days ago, and called at the SOUTHWESTERN office.

Dr. W. W. Lucas will lecture Friday night of this week in the Auditorium of the Colored Y. M. C. A., 2220 Dryades Street, on his "European Observations."

Pleasant Plains Church.—At 3 p. m., the Rev. A. L. Scott preached a very able sermon on "Education." At 8 p. m. the Ladies' Friends of Louisiana had their anniversary sermon preached by the pastor, the Rev. T. B. Cooper. The church, which was beautifully decorated, was packed. Collection for the day, \$53.60; two subscribers to the SOUTHWESTERN.—T. B. Cooper, Pastor.

Simpson Memorial.—The Sunday School service was attended by 92 scholars. At 11 a. m. Bro. Smith preached a good sermon. At 7:30 the church was taxed to its utmost capacity. The General Grand Accepted Order of Brothers and Sisters of Love and Charity, Nos. 9 and 7, attended in a body to celebrate their thirty-first anniversary. The sermon was preached by the pastor. Collection, \$30.25.—R. C. Worsham, Pastor.

Williams Church.—The third quarter conference showed evidence of progress and Dr. B. M. Hubbard, District Superintendent, gave us words of good cheer and encouragement. The night of the 10th instant, the pastor and his wife were visited by a large number of members and friends, who gave them a genuine surprise, presenting them with 100 pounds of groceries, etc. The Auxiliaries are responsible

for this midnight invasion. Mrs. Emma Woodfolk, Anna Brazley, Irene Dauphin, Margaret Bartholomew, and Rosa Faulk were the promoters.

Scott Chinn Church.—Our forty-fourth anniversary was held and we had a glorious time. Several of the city pastors were with us in this anniversary, namely, the Revs. J. A. Lindsay, A. Lawless, F. T. Chinn, Dr. W. H. Logan, Dr. D. J. Price, Rev. C. Stanley, Rev. R. C. Worsham, Rev. C. Crockett, and also our District Superintendent, Dr. W. M. Price, who closed with a wonderful missionary sermon Sunday night. Rev. J. A. Lindsay conducted the missionary program. Collection, \$14.00. Attendance large Sunday night.—Eugene Baptiste, Pastor.

The Committee on City Evangelism appointed by the New Orleans Preachers' Meeting of the Methodist Episcopal Church, has planned for a great mass meeting to be held at Simpson Church, Wednesday night, November 9. All pastors and members of our churches are urged to be present. All our church choirs are to furnish the music under the direction of Prof. M. S. Davage. Program: To Conduct the Devotions, T. B. Oville; The Purpose of the Mass Meeting, W. R. Butler; The Convention Address, R. C. Metoyer; The Emergency, D. J. Price; Spiritual Preparation for Service, M. S. Davage; The City Problem, P. W. Clark; Woman's Part in City Evangelism, Miss Ella L. Rose. Committee: P. W. Clark, President; J. T. Marshall, Secretary; W. R. Butler, W. H. Logan, R. C. Worsham, T. A. Brown, D. J. Price.

Mt. Zion.—The third quarterly conference was held on a recent date. The District Superintendent, the Rev. W. J. M. Price, conducted the business of the conference with ease. In advance of the fourth quarterly conference, the trustees passed a brief to the effect: That Mt. Zion once again enjoys freedom from debt, in that the last dollar against the church has been paid, and all outstanding notes canceled. Sisters E. L. Taylor, Francis Robinson, Florence Williams, Louisa Bertrand, and their secretaries brought to themselves the commendations of the entire church for their untiring interest in the rally, the results of which enabled the final settlement of the long standing and embarrassing debt to be made. Too numerous are the names of those who contributed to the success, to be mentioned here, but the officers join the pastor in expressing their grateful appreciation for their loyalty to the church.—T. A. Brown, Pastor.

Wesley Church is making some advancement, which cannot fail to be noticed. All the services are very well attended; this is especially so with the Sunday eleven o'clock service. Dr. Logan, our pastor, rarely fails to fill this appointment. Our people are very much pleased with this energetic man of God. Notable among the recent efforts given here are: Everybody's Birthday Celebration, which was held on August 17, and was a pronounced success, and the same can be said about the banquet given by the Wesley Invincibles. All of our Auxiliaries seem to be doing their utmost to prove true to the great cause which the church stands for. Our choir should not be forgotten, for it has given excellent service during

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the long summer months, and now without scarcely a breathing spell the choir seems to never tire striving to improve the services by singing new and sweeter the songs of Zion. The Sabbath School is also giving signs of a hopeful future under the superintendency of Miss Viola C. Hurst. Dr. W. W. Lucas, Field Secretary of the Board of Foreign Missions, will preach next Sunday night. The public is invited.—Robt. Armstead.

The Mt. Zion Choir gave a musical on Monday night, October 3, the result of which proved to be both a musical and financial success. Through the leadership of Mr. Barry N. Stewart, friendly relationship between the different choirs of the city has been established. The program: Mr. S. Gates, of St. James African Methodist Episcopal Church Choir; Mrs. M. Brier and Mr. Hill, of the Union Bethel African Methodist Episcopal Church Choir; Miss Beatrice Stewart, of Mt. Calvary Colored Methodist Episcopal Church; Miss Eleanor Parker, of Williams Chapel Methodist Episcopal Church Choir; and Misses Lydia Norton, Ida and Mabel Ketchens, Mrs. Ollie Mann, and Mr. W. M. Smith, of Simpson Memorial Choir, and Messrs. Pace and Ed and Will Hubbs, of the Second Baptist Church. The Mt. Zion Choir rendered the Thanksgiving Chorus from the cantata "Belshazzar; "Ladi-ly," 9, Miss O. A. Smith, pianist, and indeed the entire affair was one of unusual merit. The Choir is now arranging a program for the celebration of the Thanksgiving on the evening of November 24, to which the public is cordially invited, and the programme will be published some time before the event. Officers of the choir: Mr. Barry N. Stewart, Chorister; Mrs. Alice Grooms, President; Mrs. Mary Washington, Secretary; Miss Hattie Summerville, Treasurer; Miss O. A. Smith, Organist; Rev. T. A. Brown, Pastor.

Gleanings from the Field

OHIO

Bellaire.—Quarterly services were held here Sunday, conducted by the Rev. Mr. Kinchen of Steubenville, Ohio as the District Superintendent could not be present. The Rev. Mr. Kinchen

preached an able sermon, and the day was a successful one spiritually and financially. Our most worthy pastor the Rev. Z. W. Tindull and his wife, are on a three weeks' trip to their home, from which they have been absent for sixteen years. It is interesting to note that Rev. Tindull's father is 102 years old. In addition to Elkton and Goshen, Va., they visited other points of interest. They are certainly deserving such a vacation, and on his return, a debt of \$763.00 which has been provided for, will be paid, and the church which has been burdened for many years will be free of debt. We are looking forward with delight.—Piccola V. Posey.

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Whether from Malarious conditions, Colds or overheating, try Hicks' CAPUDINE. It reduces the fever and relieves the aching. It's Liquid—10, 25 and 50 cents at Drug Stores.

TEXAS

Mexico Circuit.—Our Fourth Quarterly Conference was held at Mt. Zion church Aug. 27-28, 1910, the Rev. J. S. Wyatt, presiding. The District Superintendent was at his post of duty Saturday afternoon and most of the leaders were present with good reports. Sunday morning the Sunday school met at 9:30 o'clock. The Rev. Mr. Wyatt interestingly addressed the school. At 11 o'clock, the District Superintendent preached, subject "Enlargement of Opportunities," and at 3 o'clock on "Christian Soldier." Just after the morning sermon, ten infants and one adult were baptized. More than 150 partook of the Lord's Supper. The District Superintendent's claims, \$27.50 was paid. Total amount collected during the quarter \$42.00. We are always glad to welcome brother Wyatt. The Rev. R. H. Duncan is pastor.—Permeila J. Kelly.

Brenham Circuit.—The Rev. Mr. Tillory, the popular pastor on the Belleville Circuit, held our third quarterly conference, as the District Superintendent could not be with us. We paid the Superintendent's claim in full, \$12.05. Nine precious souls have joined our ranks this year. Pastor R. E. Dyer is on the alert for every interest of the church.—Easter A. Robert.

Condense, and leave out irrelevant matter. State facts. Do not put several items on one sheet.

Southwestern Christian Advocate

ROBERT E. JONES, Editor
BATON & MAINS, Publishers

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EACH PASTOR'S JOB FOR NEXT SUNDAY

Next Sunday is Sunday School Rally Day. No loyal pastor can afford to let this day pass by without taking his collection for this important work. The discipline makes it the duty of the pastor to take his collection. He cannot escape this duty.

The needs of the field make this collection a necessity which is imperative. The work of the Board of Sunday Schools is fundamental. It will rank side by side in importance with the work done by any other board in the Church. To place this work of the Board of Sunday Schools in a subordinate place in the calendar of the church is as unfair as it is unwise. The very life of the church depends upon the success of our Sunday Schools. These schools are large contributors not only to membership of the Church but to the various benevolences of the Church. We must not cut off our source of supply.

Four-fifths of the membership of the church is recruited from the ranks of the Sunday School. During the years 1845-1909 pastors have reported 4,712,225 conversions in the Sunday Schools under their care. An average of 73,600 per year. The statistics for 1909 report 169,139 conversions in the Sunday School and 63,047 net gain in the total membership of the Church. What is a most significant fact is that during the forty years ending with 1909 the Sunday Schools have contributed \$13,024,200, an average of \$325,605 a year, to the cause of missions at home and abroad. The Boards of Home and Foreign Missions have united in asking the Sunday Schools for an offering of \$1,000,000 in 1910. The Board of Education has received from Children's Day offerings \$1,671,000, an average of \$14,000 a year since its organization. These facts amply verify the claim that the Sunday School is vital to the life and growth of the Church.

During the past twenty-four months the Board has been conducting a more vigorous campaign and the Church has been responding to the call of the Board in an encouraging manner. The results achieved certainly justify a much larger outlay of money by the Church on this increasingly important phase of our church activity. During the past twenty-four months the Board has placed twenty-six Sunday School Missionaries in the field. These missionaries have established 600 new schools with 20,000 new scholars. Out of these schools have grown seventy-five churches. What if we would have had 200 missionaries? There is field for them. Other churches have many times the Sunday School missionaries that we have. Methodism must keep abreast with the times.

During the past twenty-four months the Board has held and is holding Institutes and Conventions that are District and Conference wide and is handling the whole question of the organization and administration of our Sunday Schools. What if we had a force to reach the whole Church? We could revolutionize the church in two years.

During the past twenty-four months the Board has given to the Sunday Schools in the foreign mission fields of our church \$25,800 to support workers and to provide suitable requisites and literature. It is therefore a Foreign Mission as well as a Home Mission Board. No part of the work of this Board is more important than this aid of Foreign Fields and yet the Board has hardly begun to develop this phase of the work.

The Board needs for the proper conduct of its vast and varied work not less than \$150,000 every year. The collections for 1909 aggregate \$63,000. This is an increase of 30 per cent over the contributions of 1908 and of nearly 100 per cent over those of 1907. The Board of Sunday Schools earnestly appeals to District Superintendents, Pastors, Sunday School Superintendents and the Church membership everywhere to see that the full apportionment for this Board (1 1-2 per cent of total Ministerial Support) is raised on every charge and promptly forwarded to the Corresponding Secretary.

Your Sunday School Rally next Sunday! Let not a church among us fail to observe this very important day in our Church calendar.

PREACHERS' CHILDREN

Preachers' children are often referred to by the general public as worthless and disappointing. The fact is whatever wrong may be committed by a preacher's child is sure to go the rounds of community gossip. Not unfrequently the inmates of our parsonage are humiliated, by the criticisms on the part of their parishoners, on the conduct of their children. If preachers' children were worse than other children there might be some excuse. Everybody feels that preachers' children are community property and they are often ruined by an over indulgent public, and for peace sake the parents of the parsonage must endure no little interference with that which belongs solely to the family. In the case of the Methodist preacher the frequency of the change of residence affects the ideal of the home and also affects the life of the child. The place enters largely into the ideal of the home, and a continuity of association figures largely in home ideals and no child is superior to the ideals of the home. Again preachers must often rear their children on incomes less than those received by ordinary laborers; and in the case of the mechanic he is much better than the average preacher. While the preachers' children are no better than those of other parents they certainly are no worse and often persons who severely criticize the preacher's family have family faults of their own. It is said that preachers' children do not turn out well. The *Omaha Daily News* became interested in the subject recently and gave an editorial expression along this line which is illuminating. Referring to preachers' children, the *Omaha News* says:

"The next time that it occurs to you that preachers' children are no better than they should be, read over this list of preachers' sons: Oliver Wendell Holmes, author; Edward Everett Hale, statesman and author; John Hancock, first signer of the Declaration of Independence; Jonathan Edwards, theologian; Increase Mather, former president of Harvard; Cotton Mather, author and scholar; George Bancroft, statesman and historian; Louis Agassiz, naturalist; Henry Clay, statesman and orator; Ralph Waldo Emerson, essayist and poet; David Dudley Field, jurist; Stephen J. Field, justice United States Supreme Court; Cyrus W. Field, Founder of the Atlantic Cable Co.; John B. Gordon, soldier and statesman; Henry Ward Beecher, preacher and reformer; Samuel F. B. Morse, artist and inventor; James Russell Lowell, author and diplomat; Francis Parkman, historian; Grover Cleveland, twice President of the United States; David J. Brewer, former justice of the United States Supreme Court; Jonathan J. Dolliver, Senator; Henry James, novelist; Richard Watson Gilder, editor and poet; Lyman Abbott, preacher and editor. There are others, too many to enumerate, enough to prove that were all men's sons up to the average made by preachers' sons there would be a much higher average.

THE GOSPEL OF THE TOOTHBRUSH

Bad teeth are not only offensive but they are often a cause of poor health. According to enlightened physicians, defective teeth are more menacing to the health of children than contagious diseases. Mr. Rheta Childe Dorr in an article appearing in a recent number of *Hampton's Magazine*, reveals many surprising facts concerning the disease of little ones. Referring to the defective health of school children Mr. Dorr says:

"The effect of decaying teeth on the rest of the bodily structure has never been sufficiently emphasized. Malnutrition follows on defective teeth almost as a matter of course. All kinds of intestinal and digestive disorders result from swallowing the bacteria of decaying tissue. No child whose teeth are in a bad condition can be expected to do the work of a normal child. Toothache is one of the most prolific causes of non-attendance at school, and consequently lagging in the grades. This is a costly matter to the schools. Each child who fails of promotion at the end of the school year, who must repeat his year's work, costs the taxpayers the price of his education twice over. A small dentist bill paid at the outset is vastly cheaper."

Too much care cannot be paid to teeth. The gospel of the tooth brush is not only good for the child but for the adult. The man in the pew and by all means the man in the pulpit should have clean teeth. We were very much interested in a recent address of a district superintendent delivered before his district conference in which he urged upon the preachers the necessity of using the tooth brush. Bad teeth are expensive both as to health and the pocket book, but bad teeth are as offensive as they are expensive. All persons should have their teeth cleaned annually by a competent dentist. By this means the matter which has accumulated may be removed. Not only should they be cleaned but examined. It is a good deal cheaper to put in a small filling than to have a bridge or a plate. Clean up your teeth and you will add to your looks as well as to the length of your lives.

FORAKER TAKES A FLING AT ROOSEVELT

Though fighting within the same party lines, Colonel Roosevelt and Ex-Senator Foraker are political opponents. Though defeated, Senator Foraker is not conquered. He is canvassing Ohio for the full Republican ticket and is supporting without reservation the Taft administration. Referring to Mr. Roosevelt's new nationalism Ex-Senator Foraker says that, in spirit at least, it is as treasonable as secession itself. "It has one saving feature, however," he continued, "There is about it all such a preposterous absurdity and such an unsufferable egotism as to excite not only condemnation but ridicule. It is another case of vaulting ambition o'er leaping itself. It has dispelled illusions that had become dangerous. The people now better understand the author and know better how to judge what he proposes. They are not likely to longer regard him as an improvement on George Washington and Abraham Lincoln."

Progressive Sanctification

By the Rev. James Mudge, D. D.

Methodism has a marvelous inheritance which it cannot prize too highly. But to make the most of it requires wisdom. It is not wise to ignore the fact that in the course of one hundred and fifty years many things have changed. The frank recognition of this implies no touch of disloyalty to the founders. We should no more expect to remain stationary in all the details of doctrine than in those of polity. We cannot afford so to do. Modifications in the one as well as in the other are imperatively demanded from time to time by the altered conditions that confront us. Yet, of course, such adoptions should be so managed as to retain all advantages while dropping all encumbrances.

This process, we fully believe, is called for in the case of the doctrine of Christian Protection which, from the beginning, has stood so close to the center of Methodism's peculiar message and large effectiveness. It has not, practically, the place now it once had. And the reason is obvious. There has been a lack of adjustment. The old presentation has failed, now for some time, to commend itself at the bar of clear thought, and the opposition of intelligence, joined to the opposition of carnality, leaves it very little chance to make headway. Furthermore, certain evils, not unknown in early days, have developed so offensively as to offer serious obstacles, creating in many minds a disgust at the terms most commonly employed. Evidently, then, what is needed for the best interests of the church is a new statement of this precious truth, such an one as will free it both from intellectual objections and from practical obstructions. Only thus can it take once more the place from which it has fallen, and to do the good or which it is designed.

A very little alteration will accomplish this. Two things, and only two, must be made prominent in the teaching that shall meet the need. The essentials are these: (1) Perfect loyalty to Christ; a consecration brought sharply to the furthest, latest limit of light or knowledge, involving in most cases a very distinct second work of grace, a marked epoch in experience from which an exceedingly blessed new departure is taken; (2) Unceasing devotion to the progressive realization of a complete mastery of all that is involved in ideal character and faultless, Christ-like living. These two things are enough. Less would not do; more are not necessary. A single aim, whole-hearted in its mighty purpose to do all God's will and nothing else, combined with an intense longing to know ever more and more what that aim in its widest inclusiveness, its fullest development, its entire articulations and implications, may comprise, cannot fail to result in a magnificent life. It means loving and serving God with all our present powers, together with a persistent effort to increase those powers, to know more and so be able to do more for Him.

A statement on the above lines does not lend itself to fanaticism, or censoriousness, or misapprehension. It does not lead one into metaphysical bogs unmanageable, or raise points of doubtful philosophy and reconite, obsolete theology. It steers clear of distracting, belligerent dogmatics and uncharitable, unpromising controversy. It affords no standing ground for partisanship, cliquism, or schismatical preclivities. It is unassailable, unmistakable, strategic, clear, conclusive. It is sufficiently Wesleyan to secure all the benefits which the church has found in the ordinary holiness movement. It is sufficiently catholic to unite under its banner all genuine believers in Jesus, all deeply earnest souls who are hungering for the closest possible walk with God. It leaves in the background certain incomprehensible speculative quibbles in no way important or productive of the best results, but which have, on the contrary, led to much evil. It gives free scope for a thoroughly reasonable, Scriptural propaganda such as we have not had for a long while, and cannot have under the more usual teachings, but which the church tremendously needs. It lays the emphasis on a right will and a constant growth. It makes the Christian life one from beginning to end, as the Bible does, one in kind, but subject to ever-increasing degrees of knowledge, which, when followed by corresponding consecration, open the way for ever-increasing degrees of purification or empowerment. It makes the whole mind and image of the Master the specific goal toward which we constantly press and to which we steadily approximate. It embodies a wholesome holiness, a sensible sanctification, a practical Christian perfection, something which can be preached in our churches without embarrassment or embitterment, without fear or friction, and something approved by the most critical philosophic thought. It is a continuous rather than a consummated sanctification; not an absolute finality at any point, but exerting an immense stimulation at all points. If adopted it will inaugurate a higher type of religion among us, and will contribute vastly to the spiritual prosperity of the church, bringing back much of the old-time power.

Is there any good reason why this proposed modification should not be adopted, why this old doctrine in somewhat altered dress, should not take a new start in these days, and marvelously bless the people? The present writer can see none. The limitations of this article do not permit him further enlargement. He will welcome correspondence on this subject, and if there be sufficient response will gladly print a more extended exposition, for which his fifty years of experience and study in these things should give him some special qualifications. He is an intense lover of holiness in all senses of the word, and of the Methodist Episcopal Church in all its departments of activity.

Malden, Mass.

Our Work in South America

Bishop Frank M. Bristol, who has just returned from another year spent among our South American Missions, was quizzed by a New York interviewer shortly after his arrival from the southern hemisphere, with the following results:

1. You have visited all our South American Missions since you were last in the United States. What special features of progress in our Methodist work are to be noted?

"I left the United States last Christmas to visit our South American fields, where we have work in the eight republics of Panama, Ecuador, Peru, Chile, Bolivia, Argentina, Uruguay and Paraguay. I found our work in a very encouraging condition. The educational work in particular is making greater demands on us for men and means than we can meet. I find the people willing, though poor, to do all in their power to build churches and by the encouragement of a gift of a few hundred dollars, we are enabled to organize new work in almost every direction."

2. Americans are ever eager to be told that the dirt is flying in Panama. Is there noticeable advance each time you visit the Canal Zone?

"One cannot realize without visiting the scene of engineering operations what marvels are being accomplished in the building of the great Panama Canal. A year ago, to an uneducated eye, the Canal Zone was a chaos. Now everything is changed. Gatun dam with its great locks have assumed magnificent form and proportions. The mere dirt-flying of preparation has ceased and the substantial work that impresses the beholder leaves no doubt as to the success of the vast enterprise and of the opening of the Canal in 1915. Undoubtedly the Canal will be a wonderful commercial boon to the Western Republics as well as to the United States."

3. What contribution to the spiritual welfare of Canal workers are we making?

"From Panama as a center of operations we are doing religious work along the one. Our missionaries, the Rev. William W. Gray and the Rev. Charles W. Ports, have been made visiting chaplains, therefore have access to the men, and among these they distribute reading matter, hold religious services, and minister to them in their quarters, in the hospitals, and elsewhere. The Young Men's Christian Association is also doing a helpful work along the one. If that work is more of a social char-

acter than directly evangelistic, nevertheless it has a good moral influence over the men."

4. We understand that the Gospel Missionary Union of Kansas is in Ecuador, and that the Regions Beyond Missionary Union, of Great Britain, is in Peru. But is there any evangelical work in Ecuador and Peru under the direction of any of the great denominations other than that of the Methodist Episcopal Church?

"While not wishing in any way to disparage the efforts being made by Missionary Unions in South America, it seems to me that the only real and permanent work is to be established by the organized church with its sacraments and ordained ministry. Our church seems quite alone in Ecuador and Peru. While the work in Ecuador is very small for lack of men and money, the work in Peru is most encouraging, and yet we cannot begin to meet the demands of the great opportunity."

5. Does the favorable attitude of the Bolivian government toward our school work continue? Are we free as yet to teach Christianity unreservedly during school hours?

"Bolivia offers us a special field. 'The harvest is great, but the laborers are few.' The government is very friendly toward our school and children from the best families attend the College. The officers of the government often visit the school and express their unqualified approval of our work. We need \$50,000 to put into school property. Mr. Bryan generously volunteered to raise \$25,000 for a college building if I would duplicate it. Will our people help me to do it? On account of receiving the subvention from the government, we are not as free to do direct evangelistic work in the school as we could wish."

6. We have had to face a schismatic movement in Southern Chile within the last two years. Is that situation now well in hand?

"The outbreak of fanaticism in Chile is gradually subsiding. The leader of this disreputable movement has been repudiated by the Rev. W. C. Hoover, M. D., and others who looked upon her as a prophetess. While Dr. Hoover has done our work great injury by his fanaticism, many who went away with him are returning, and indeed the best element of the church in Valparaiso never did sanction his wild methods, but remained true to the church which is now in charge of the Rev. B. O. Campbell."

7. What progress toward self-support is being made in those cities and towns in Chile and in the La Plata region where our work is best established?

"Progress toward self-support in our South American work is appreciable but slow. The people are poor but they do all they can in a financial way. I am emphasizing the policy of self-support among our preachers and district superintendents, and there is a growing disposition among the official members of the churches to pay their own way."

8. Were you in Buenos Ayres at the time of the recent Pan-American Congress? And if so, what impression did you get of a growing Pan-American spirit?

"I was in Buenos Ayres at the time of the Pan-American Congress and was pleased to notice the friendly spirit with which the South Americans look upon this movement. Our own delegation made a fine impression upon the Congress and upon the city. The only discordant note heard amidst the universal approval came from the British Press, which for obvious reasons seemed to sneer at the Congress and its purposes. The Rev. Charles W. Drees, D. D., one of our best known missionaries, was the chief of the official interpreters of the Congress."

9. The problem of religious liberty for a long time has been to the fore in South America. What evidence is there that the problem is near a solution?

"Religious liberty is no longer a problem in the leading republics of South America. Peru still lags behind. We have liberty in Ecuador, Chile, Bolivia, Argentina, Uruguay, and Paraguay. Indeed, 'liberty' in all things, religious as well as political, is the slogan of the hour throughout South America. This is Methodism's opportunity."

10. We hear frequently of vast areas in South America occupied for the most part or entirely by the Indians. Where does the Methodist Episcopal Church do work among these people?

"There are vast unevangelized regions among the aborigines of Peru, Bolivia, Paraguay and Panama. There are millions of Indians that are not even reached by the Roman Catholic Church, while all of them are almost utterly neglected by the Protestant Churches. Some even go so far as to say that since these people are dying out it is hardly worth while to evangelize them—a cruel and unchristian attitude which we repudiate. We are doing some work for the Indians in Chile, Panama and Bolivia, and are planning to push our work among them in Paraguay."

11. What is the impression of South America as a field for Methodist endeavor?

Awake, O Church of God

By Bishop Joseph Berry

The drinking of rum is the most fruitful source of human misery. Admitted.

The saloon is the world's chief death trap, the center of diabolism on the earth. Admitted.

The existence of the chief death-trap has been authorized by municipal, state and federal laws, and the ruinous business is as legal as any other business in the land. Admitted.

The number of communicants in the Christian churches of this country approximates 28,000,000. Counting but one member in five of the Protestant churches, and one to six of the Roman Catholic churches, as voters, a conservative estimate places the Christian vote of the nation at not less than 5,200,000. Admitted.

The drink evil stands squarely in the way, as no other obstacle does, of the progress of the church and the evangelization of the world. Admitted.

Then, in the name of our God of holiness, and of debauched and ruined souls and their weeping, despairing kindred, why do we not arouse ourselves and seek to put a stop to this work of destruction?

What a strange paralysis has taken hold upon the Christian citizenship of the republic! While we are sleeping in fancied security what has the enemy not done?

He has subjected us to a tyranny worse than that which any other page of history records. He has bound us in bondage worse than any other human slaves have endured. We have licensed hell. For a price we have given the devil permission to produce poverty, profligacy, cruelty, wretchedness, death. We submit while he transforms heirs of heaven into felons, harlots, paupers, madmen and murderers. We permit an organized devilish despotism to be reared at our own doors which possesses money without limit and audacity without bounds. This giant oligarchy with all the passions of the pit, robs its victims, tears out their manhood, crushes out hope and finally pushes them downward to an awful doom. This institution is the school of anarchy, the prolific breeding place of crime the nursery of every human woe, the irreconciled and irreconcilable enemy of the Christian Church!

How long is this sleep of indifference to go on? Who will sound a trumpet call loud enough to arouse the drowsy disciples of our Lord?

Shall not the Methodist Episcopal Church get ready to fight the whiskey demon as she never fought before? Shall not the bishops and editors and secretaries and pastors and influential laymen who stand high in the councils of political parties, and the young men and women who will soon be upon the blazing firing line of the battle against unrighteousness, gird themselves for a war determined and terrible against our satanic foe?

In theory we are against the saloon. That is what our conference and convention resolutions say. That is the doctrine with which our pulpits ring. But the rum people grow sleek and fat and are increased in gold and goods, while we do almost nothing. The great God yearns to save this world. And He will do it just as soon as His church will lend its co-operation.

But we do not look for a great, sweeping, all-pervading, all-conquering revival of religion in this country until the Christian Church shall arise in

"In repudiating Romanism the people of South America seem to take to our simple, earnest, whole-souled Methodism. We have just had a month of very successful revival work in Buenos Ayres. We went from church to church, holding a week's service in each of the five churches of the city, beginning with our great Spanish Church, of which the Rev. John F. Thomson, D. D., is pastor, and closing at the American Church—our English Church—of which the Rev. William P. McLaughlin, D. D., is the pastor. All the preachers and missionaries of the city joined with the Bishop in these union Methodist services. These meetings were very successful in the number of conversions and the spiritual blessings which they brought upon the churches. The Spanish people greatly enjoyed our fervent revival spirit and methods and they want more of it. Methodism seems preeminently suited to the Spanish temperament."

its might and do its utmost to smite, hip and thigh, the monstrous, murderous, legalized liquor traffic.

If we really mean to help crush the rum power it means war.

Speeches are good. Prayers are good. Resolutions are good. Denunciations are good. But all these combined are powerless to rout our altogether vicious enemy. We must fight! We must fight hard. We must fight with a strength born of desperation. It is a war into which we propose to go, wounding men and maidens, not a picnic. In the name of God and righteousness and of besotted men and suffering women and starving children, we call upon you to get ready!

This means war! The distiller is against us. The brewer is against us. The saloonist is against us. The respectable citizen who rents his property for whiskey purposes is against us. The gambler is against us. The dive-keeper is against us. The politician is against us. The weak kneed merchant and professional man who think more of their business than their principles are against us. The time-serving Christian who thinks more of his party than of his fealty to Christ is against us. All the satanic forces which are operating to pull men and women down to hell are against us!

This means war! The day of resolutions is past. What does the devil care for resolutions? While we have "resolved" and arraigned" and "denounced" he has laughed. Our words have "made us a reproach to our neighbors, a scorn and a derision to them that are round about us, a byword among the heathen, and a shaking of the head among the people." * * * *

Enough of this sort of campaign!

Men and women who profess loyalty to Jesus Christ, what will you do? Awake, O Church of God.—*National Advocate*.

As They Do It in Korea

In the city of Seoul, Korea, on October 1st, there began an evangelistic campaign which is to last a month. All the missionaries that work in Seoul have united in plans for this campaign. Previous to the beginning of the meeting, every house in Seoul was to have been visited and tracts distributed, each house to be visited once a day for six consecutive days with a different tract and invitation to attend the meeting and confess Christ. The meetings were also advertised with posters. Every church, theatre and hall in the city is to be open for meetings, so that the only evening entertainment for a month will be the evangelistic meetings. Tents will also be erected to accommodate those who would not go to the other places of meeting. It was also proposed that in the six daily papers of the city a column a day should be devoted. To follow up conversions, a lookout committee has been appointed. Each person who professes conversion will have handed to him or her a slip of paper on which to write name and address and preference of church. This will be given to a lookout committee, who will in turn give it to a sub-committee, and the individual will be looked up. The Bible Societies are at work publishing a million copies of the Gospel of Mark. Already 700,000 copies have been sold.

Dr. M. C. B. Mason in the West

BY J. G. McPHERSON,

Editor *Voice of the West*.

It is not often that any of the race's great leaders ever come to this section of the far-off Pacific Northwest, but quite recently Spokane has been honored by the presence of one of the most distinguished Negro churchmen in America, in the person of Rev. M. C. B. Mason, of Cincinnati, Ohio, Corresponding Secretary of the Freedman's Aid Society of the great Methodist Episcopal Church. Dr. Mason is on his annual visitation to the Conferences that are now holding their annual sessions throughout the Northwest. His visit to Spokane at this time is to attend the Columbia River Conference, that held its sessions at St. Paul Methodist Episcopal Church, of which the Rev. Dr. E. M. Hill is pastor. This church is among the most cultured white congregations of the Northwest.

The Columbia River Annual Conference membership is composed entirely of white people, from the Presiding Bishop, Charles W. Smith, down to the laity. While Dr. Mason is a Negro, there has been no discrimination on the part of the Conference members and visitors. On the other hand, every one seems to vie with each other in showing this eminent Negro every courtesy. On Saturday evening, at the anniversary services of the Freedman's Aid Society, Dr. Mason was given an ovation as he rose to present the claims of the Society. At the close of his masterly address hundreds of enthused men and women rushed forward to grasp the eloquent black preacher's hand. When the offering was called for, nearly eight hundred dollars were showered upon the altar in a few moments to aid a struggling Negro school located near Birmingham, Alabama.

Sunday morning a large crowd greeted Dr. Mason, at the Bethel African Methodist Episcopal Church, of which the Rev. F. L. Donohoo is pastor. It is needless to say that the doctor preached a soul-stirring sermon that electrified his hearers.

But the climax was reached on Sunday evening. It had been announced that Dr. Mason was to speak at the fashionable Vincent Church, of which the polished Rev. Dr. C. O. Kimball is the popular pastor. Long before the hour of services the spacious edifice was packed almost to suffocation, while several thousand were turned away and crowded the streets, so anxious were the people to hear the black preacher whose fame had spread throughout the far Pacific Northwest. The doctor was at his best and delivered one of the most forceful and eloquent addresses ever heard in this section on the very interesting subject, "Christian Education Solving the Race Problems of Dixie." This was in every way a most logical plea for the Negro. Men applauded, women wept, under the persuasive appeal of this eloquent divine. Many left the auditorium with a higher conception of the Negro as a man and Christian citizen. The address has been the talk of the town. On Tuesday evening, before a packed house, Dr. Mason again delivered an interesting lecture on the "Second Emancipation," at the Bethel African Methodist Episcopal Church. He gave some very wholesome advice to the members of his race. While here the doctor was pleasantly entertained at dinner at the home of the Rev. Dr. and Mrs. J. Gordon McPherson, formerly of New Orleans, the doctor's old home, where he met several former residents of Louisiana, among them Miss Ann Craven, one of the wealthiest colored women in the Inland Empire. On Wednesday evening, Dr. Mason again addressed thousands of interested white people at Waverly, Washington, and then departed for Seattle and other points on the Sound where he is billed to speak. Thus it can be truly said that Dr. Mason's visit to the far Pacific Northwest has been one of triumph.

The colored citizens have joined with thousands of whites in asking him to return and deliver one of his famous lectures. They have promised to secure the State Armory, which will seat nearly 6,000 people. Dr. Mason's visit has been most helpful to both races, and will mean much to the Negroes of this city.

Don't be a busybody, although it is worth while to be a body who is busy—about something good. But there is a world of difference between the two.
—In "The Epworth Herald."

THE CHRISTIAN LIFE

Sought

By Grace Agnes Timmerman

("The Father seeketh such to worship Him.")—John 4, 23.

Before His face the circling spheres are whirled
Like summer dust; afar in silver mist
One star, of gleaming millions, is the world.

O, miracle to us, that He should list
To look upon us!—lean above, and gaze,
And harken, wistful of our prayer and praise!

Unnumbered throng the ordered hosts of heaven,
Transcendent, ageless, beautiful as light,
In endless adoration. Turning even

From these aside, He watcheth from the height
Where willful weaklings toll, and sin, and die,
And, loving, waiteth long for love's reply.

"The Father seeketh!"

—Not "The King commands,"

For love itself is royal. Even He
May crave a gift, desiring at our hands
The self-devotion of a spirit-free

To give or to withhold it! Fain to bless,
His power waits suppliant on our willingness.

"The Father seeketh!"

Still the gracious word
Of tender condescension, though we lift
Wild hands in dire rebellion, undeterred,
As Absalom, by mercy's bounteous gift;
Our deepening sin, our peril, for us plead
With love unchanged that knows our deadlier need.

O strange, that to a thousand lowlier claims
We lean attentive, leaving His deferred!
O madly wise, with fond and futile aims
Enamored, who ignore the wondrous word!
O loss beyond all depth! where, day by day,
"The Father seeketh," and men turn away!

In "The Christian Advocate."

Sufferings

Last of all science now tells us that, when analyzed, sufferings seem to be points where life is being converted upward. The whole scale of creation stands for the transformation of low things into things that are high. The seed dies that the plant may live; the leaf falls that the rose may be redder; the tree goes down, but it lends food to the soil, that a better forest may rise. The food is assimilated into the blood, the blood is converted into the woodman's stroke or the farmer's sheaf. Thought itself is converted upward toward prayer. Every thought takes toll and leaves a little ash in the artery. Good work is a conflagration. A reformer is a ship, burning off shore for the delectation of the slaves that watch the holocaust. The mother's pains are the child's growth. The soldier's death is the slave's life. But every time the lower life is converted upward, and changes its form, suffering takes place. For all rebirths are painful. That is why the social achievements are sealed with blood.

One man's craft strikes the rock, and then the buoy is put in place, and all the fleets sail henceforth in safety. One man eats the cinchona bark and dies, and henceforth all the millions know the medicine and are healed of their sickness. One man dies of the secret disease, and his pains publish the story, and hundreds of millions henceforth are exempt. All the battle flags of liberty are crimsoned by the blood of the soldiers who fought the battle. Therefore, the great literatures, the Iliad, the Paradiso, the Progress, Faust, Paul's letters, Phaedo, Gethsemane, all, all are epics of suffering. Who are the great? Those who have struggled unto blood, striving against oppression and sin. What man shall have a niche in the Temple of Fame? This man who dodged every issue, evaded every burden, slipped out of every responsibility, worked for himself and himself alone, prompted his own cause, wore purple and fine linen, and finally lived in Nero's Golden House? Or is the immortal this Paul, who wore rags, ate crusts, struggled in the sea, taught in the catacomb, shivered in the dungeon, and knelt to receive the headsman's ax? "Who are these in bright array?" cried the angel in the vision of beauty, these radiant ones, who have never known the stain of care and sorrow? Who are they? These are they who were poisoned in Athens, mobbed in Ephesus, exiled in Rome, burned in Florence, martyred in Lyons, starved in the wilds of Scotland, shivered in the dungeons of England, were martyred in Washington, were crucified in Jerusalem. Out of fagot flames, dungeon and gibbet they come, toward the world's throne, toward universal happiness, divine culture and character.—Newell Dwight Hillis.

When a man gets perfectly contented, he and a clam are fast cousins.—Henry Wheeler Shaw.

Let God Be Ruler

Those people whose lives have been most successful, were in the habit of letting God rule them. They felt their incompetency to rule themselves. This has been true of the wisest and best men in all history. David, with all of his natural and acquired advantages, constantly besought God to govern his ways. Often he said to God: "Lead me and guide me." He realized that he knew nothing, in comparison with God. It was because he had a most exalted regard for the greatness of God, that he habitually depended upon Him for the daily rulership of his affairs. Before undertaking any matter of much importance, he asked God to reveal to him the way to do it. He did not dare to trust his own judgment in deciding duty. In all this, David showed freedom from conceit. He was intensely humble. And such ones always have the ready help of God. He can easily rule them. A scholarly Bible teacher says: "To have faith that our heavenly Father sees, knows, and understands where we are blind, ignorant, and foolish, and so to surrender the entire reins of our being to His wise and strong and loving hands, that, and that alone, is obedience. Eve saw that the forbidden tree was pleasant to the eyes, good for food, and to be desired to make one wise; and so she followed her own judgement and the devil's and ate; but what was pleasant to the taste proved poisonous and bitter to the soul; and though new wisdom came with eating, it was the wisdom of knowing the evil, which was better unknown." The Christian who conducts his affairs according to his own wisdom is certain to be far less favored by God than if he commits all of his ways to Him for rulership. Besides this, if we would be of most service to God, we must let Him decide for us. Surely, He knows what he desires us to do, and how to do it, and hence we must let Him make known to us His will. He wants to accomplish much by us; let us, then, submit to His dictations.

C. H. WETHERBE.

For him who can find in some tiny flower or bird, food for a day's study and a week's thought, is opened a field of happiness whose confines are well-nigh limitless. He may trace the whole course of time in the study of one daisy, or read the history of the ages in a bit of broken stone. It is not always on the surface, neither is gold nor the diamond, but it is there if one will seek. The world of nature is a great book, open to everyone who will turn its pages, and within that book is writ so much of beauty and wonders and helpfulness that the reader is sure to forget the little pains and cares that slip almost daily into life.—Selected.

One of the first necessities of our life is that we should grow upward like men, and not sink downward like beasts.—Anon.

The Roots of Life

Once there was an oak tree that clung to a crag on a mountainside. The wind swept its crest and the snows and rains tore at its soil. Its roots ran along a pathway and were trampled by the feet of men. But the rains and snows ran down the mountain and it was dying of drought. Patiently and persistently its underground tendrils had gone forth in every direction for relief. All its power was put into the quest by which it would save its life. And by and by it was successful. The roots reached the mountain spring and were bathed in the living waters. The faithful stream that touched the lips of man and beast ran up the trunk and laved the branches and gave new life to the utmost twig. The tree stood in the same place, it met the same storms, it was trodden by the same hurrying feet, but it was planted by the rivers of waters and its leaf could not wither. Out into the same old life you must go to-day as ever, but down underneath where men cannot know, you can be nourished by the everlasting streams of God.—Wellspring.

"My Father Worketh Hitherto and I Work."

BISHOP W. A. QUAYLE.

That text is full of sweat, and it would seem from reading it that there is no room for leisure. It is like a July day, which never stops to wipe the sweat from its face or draw a boyish sleeve across its perspiring features.

The thing that should impress us most is, that God is at work, and that the laborer must be larger than his task and the job worthy of the man. The world's notion of work has been revolutionized. The old Greek idea was that work was ignoble, to be done by everyday folks who didn't amount to much anyhow. Their notion of the gods was that of a group sitting at leisure with somebody fanning them.

I call you to witness that if work is noble, Christ made it so. He is the great God of working men. Not Caesar, nor Homer, nor Plato, nor Socrates put in the festal days of honest labor, but Christ.

The old notion of dignity was a king holding a stick and wearing a crown heavier than the head upon which it rested, as you see on playing cards. The king of the world now is the sweaty man that does the world's work. The world has gone to work, and he who does not do his share is a hobo. The ideal man is the laborer, and his scepter is the hoe. I don't want to talk about the shirkers.—Western Christian Advocate.

Gold Dust

It takes a great soul to forgive.

Make your life count for the best things.

No character ever happened. It is a growth.

Some friends disappoint us. Jesus never does.

It is really a splendid way to begin the day by talking to God.

Suppose you knew that God could see your every action? Well, he can.

Don't worry. God never grows weary at the task of running the universe.

Fletcherize your words. You will save yourself a great deal of trouble.

To have friends, be one. Why not? No water rises higher than its source.

Making life is a great task. Beside it that of making a living is cheap.

The character that is worth while is the one that rings true in private as in public.

Feathers are made to be picked under certain circumstances. But not characters.

In the great out of doors man draws near to the heart of the Almighty. How great is our God.

Make the most of your opportunities to do good. A cup of cold water does not go unrewarded, but it must first be given.

Look up, but not always. There are tasks of earth to be done also. Out of the upward look there will come strength to perform them.

Love someone—in God's name, love someone—for this is the bread of the inner life, without which a part of you will starve and die; and though you feel you must be stern, even hard, in your life of affairs, make for yourself at least a little corner somewhere in the great world, where you may unbosom and be kind.—Max Ehrmann.

The Last Supper

International Sunday School Lesson for November 6, 1910

(Matt. 26: 17-30.)

GOLDEN TEXT.—"This is my body which is given for you; this do in remembrance of Me."—(Luke 22: 19.)

TIME.—Thursday evening, April 6, A. D. 30.

PLACE.—Jerusalem.

DAILY HOME READINGS

M. Matt. 26: 17-30;—Tu. Luke 22: 7-20;—W. Exod. 12: 21-28; Th. Heb. 10: 11-22;—F. John 10: 11-18; S. Rom. 5: 1-11; Su. 1 Cor. 11: 23-34.

BY REV. E. B. BURROUGHS, A. M., D. D.

Divine love and human love meet at the communion table. Here it is that God shows His love for us and we our love for Him as manifested in Jesus Christ our Lord. To make the table possible God exhausted the treasury of heaven. Had not Christ, "the Lamb of God," died "for us the unjust," we would not be able to approach it. But now that "it is spread," Jesus desires, yea, commands, that His followers shall observe it. Having given His body and shed His blood for us He has enjoined its observance upon all who truly love Him, saying, "This do in remembrance of Me." Thus doing we show forth His death and sufferings until He comes again.

The Lord's Supper was instituted, not only to bring the sufferings and death of Jesus to the remembrance of His disciples, but "to demonstrate the truth of these things to the world in all ages." Thus it is incumbent upon those who believe in and love Him to "by all means keep this feast." Moreover, there is an intense personal satisfaction resulting from its proper observance by those who are united in a fellowship of spiritual love and obedience to their common Lord. There is brought out at that table the great truth that we are "all one" in Christ Jesus. There all human distinctions sink into nothingness and rich and poor alike realize that, without Christ, they are without hope in the world. Bear this in mind: "At the table of the Lord's Supper, man and God meet together—man with his best aspirations, God with His richest gifts."

It was Passover time. The greatest feast of the Jews was being observed. Its observance brought to their remembrance their deliverance from Egyptian bondage. Jesus also kept the feast. But His "time" had almost come. In a few hours He would suffer death upon the cross—the purpose of His coming would be consummated, and our Passover would be instituted. Hence His last discourse with His disciples, His institution of the greatest Sacrament of the Christian church.

Our lesson to-day is a study of the details incident thereto.

LIGHT ON THE TEXT

17. *Now the first day of the feast of unleavened bread.* The feast of unleavened bread followed the Passover. It lasted seven days. It was enjoined by Moses, Exodus 12: 18. The feast of unleavened bread took place on the 15th of Nisan and continued to the 21st. *The disciples came to Jesus saying.* Some time on Thursday. *Where wilt Thou that we prepare for Thee to eat the Passover?* Knowing Jesus to be a strict observer of all the feasts instituted by Moses, they naturally concluded that He would wish to observe this one. But to do so properly some preparations would have to be made. Hence their question.

18. *He said.* Spoke to Peter and John. *Go into the city to such a man.* Who this man was no one knows. Some think he was John Mark. At any rate he was a disciple. *The Master saith.* The Teacher saith. *My time is at hand.* His approaching death. The disciples, however, did not so understand it. They thought, perhaps, that He meant the time was approaching when He would manifest Himself as King. *I will keep the Passover at thy house with My disciples.* The arrangements had been privately made, it being a custom for the inhabitants of Jerusalem to provide for strangers who came to the feast.

20. *When the even was come.* The evening of the Passover. The paschal lamb was slain between

three and six o'clock. *He sat down with the twelve.* The feast began with a cup of red wine mixed with water. After this the guests washed their hands. Next, bitter herbs, unleavened cakes, and a sauce made of fruits and vinegar were partaken of. A second cup was then mixed and blessed. The head of the family then explained the meaning of the ceremony. Psalms 113 and 114 were then chanted. This is known as the first part of the "hallel." After this the paschal lamb was placed before the guests. But no such lamb was at the Last Supper. Why it was not provided is not stated. A third cup, called the "cup of blessing" followed. After the fourth cup the company chanted Psalms 115 to 118, the second part of the "hallel."

21. *As they did eat.* While observing the feast. *He said.* Jesus broke the silence. *One of you shall betray Me.* Through one of you I shall be delivered into the hands of my enemies.

22. *They were exceeding sorrowful.* The thought of such a dastardly act filled their hearts with sorrow. *Lord, is it I?* No one thought of his neighbor, but rather of himself. Hence the personal question.

23. *He that dippeth his hand with Me in the dish, the same shall betray Me.* Judas had already entered into a contract with the chief priests and others to deliver Him into their hands. This Jesus knew. Judas reclining near Him, supped from the same dish. Manifestly it was he.

24. *The Son of Man goeth as it is written of Him.* The prophecies concerning Me shall be fulfilled to the letter, but woe unto that man by whom the Son of Man shall be betrayed! While it was true that He would be put to death, Judas was in no way compelled to be a party thereto, by betraying Him. His being a disciple made his woe the greater. It had been good for that man if he had not been born. "It is impossible that he can ever be restored to Divine favor."

25. *Judas * * * * said, Master, is it I?* Judas knew that Jesus meant that he would betray Him and at last himself puts the question. *Thou hast said.* A Hebrew form of affirmation.

26. *Jesus took bread.* Their cakes of unleavened bread. *Blessed it.* "Consecrated with solemn prayers." *Take, eat.* "Make it a part of yourselves." *This is my body.* This is intended to represent my body. It will do for your souls what natural bread will do for your bodies.

27. *Took the cup.* The third cup. *Gave thanks.* Made a thank-offering. *Drink ye all of it.* It is a common heritage I now give you, a blessing in which all who love Me may participate.

28. *This is My blood.* Intended to represent My blood. *Of the new testament.* Of the new covenant which I now make with you and all men who love Me and My Father. *Which is shed for many.* Not a few, but for all who believe in Me. *For the remission of sins.* Remission of the penalty of sin.

29. *Drink it new with you in My Father's kingdom.* "In the kingdom of God completed and perfected, He would be with them once again, and then Master and disciples would be alike sharers in that joy in the Holy Ghost of which wine—new wine—was the appropriate symbol."

30. *When they had sung a hymn.* The Jews closed the observance of the Passover with singing the second part of the "hallel." This Jesus and His disciples did. *Went out into the Mount of Olives.* Went thither, possibly, for quietness and prayer.

Charleston, S. C.

A Call to Self-Examination

The Epworth League Devotional Meeting Topic for November 6, 1910

(Hag. 1, 5, 6; 2 Cor. 13, 5-7.)

BY PRICE ALEXANDER CROW, WARREN, PENNSYLVANIA.

The Scripture Explained.—Haggai, one of Jehovah's restoration prophets, gave the first of these scriptures—a prophetic communication—from the gate of the Lord's house, lying desolate. A prophecy plain, practical, and urgent, owing to the people's supineness, indifference in their conduct toward God and their unfulfilled covenant duties.

He calls upon them to consider their ways; through self-analysis to do away with their unfaithfulness, faint-heartedness and inaction, as well as to realize the machinations of their enemies. While they had, probably, enough of God's bounty to preserve them from famine, yet their harvests had been unfruitful; success had not crowned their efforts. A slow-going, selfish indifference had caused their fields to prove unproductive and all their labor, generally, unprofitable.

The second scripture has to do with a living Christianity, tangible evidence of Christ's approval of one's conduct. By self-analysis one can know if he is truly in communion with Christ, possessing the Christ Spirit and being influenced by the Holy Spirit in all his behavior. Yes, the church of the living God is here, the salt of the earth and the light of the world; but our personal hold on God—where and how is that? Our personal and individual loyalty to Christ, our trust, our faith in him, where is that? Examine! Make a test by a thorough inspection of our hearts, through earnest prayer, and the Lord will make known to us our heart's condition: Psalms 139, 23, 24. God will reveal to us our true condition if we make the proper overtures. Here were a requirement and a result. The requirement—"If ye consider your ways"—make a self-examination, prove yourself to be in the faith, having a vital connection, living fellowship, coupled with a true heart surrender to Christ. Then, as a result, they could dwell in peace; the temple would be restored and become glorious, Jehovah's presence would be with them, their fields rich in fruitage, their labor prove unusually profitable, and God would show His unmistakable favor. Otherwise, if they did not hearken to the

prophet's warning and expostulation for this testing process, this city of Judah and the streets of Jerusalem would be devoid of gladness, the land would be desolate, barren fields and unprofitable labor would greet them everywhere.

What the Topic Means To-day.—Learn from this that Jehovah's government is changeless. Human nature is much the same. Jew and Gentile, old nations and new ones, need the same renovating grace of God.

This grace is taught both in the Old and New Testaments and reaches into the character and conduct; hence, is far more significant than the sacrifices and burnt offerings of the Jew, or the creeds, forms and rites of the Gentiles.

The admonition is, "If ye love Me, keep My commandments." This is undoubted evidence. The mother takes her son's kiss as a sign of emotion, his obedience as the proof of principle.

The "Consider your ways," and the "Present your bodies a living sacrifice," are clauses which mean something. Many hold their religion too cheap. They took Christ for nothing and have rendered nothing since. No clinch of principle!

Here is a person who, through fight, struggle, and toil, was never known to do a thing to help—simply an interested spectator; but in the time of calamity, adversity and misfortune he urged his claim with all the persistency of his being. The Eyes that wept over Jerusalem surely weep over such a lack of unfulfilled covenant vows. Are there not too many Sunday friends of Christ?—*Notes on the Epworth League Devotional Meeting Topics.*

A little girl was asked the meaning of the word "happy." She said: "It is to feel like you wanted to give all your playthings to your little sister."—*Selected.*

Love is a many-sided sacrifice. It means thoughtfulness for others; it means putting their good before self-gratification. Love is impulse, no doubt, but true love is impulse wisely directed.—*H. R. Haweis.*

The North Carolina Annual Conference

By Prof. J. H. Lovell

The Fifty-Second Session of the North Carolina Conference convened with St. John's Methodist Episcopal Church, Leaksville, N. C., October 6, 1910, Bishop Thomas Neely, D.D., L.L.D., presiding. The members of the Conference and the visitors were greatly pleased with the wise and masterly presidency of Bishop Neely. The business was dispatched with ease and dignity. He was expeditious, yet careful and deliberate wherever necessity required. His morning lectures on practical points pertaining to the work of a pastor contained a fund of vital information and were highly appreciated.

ORGANIZATION

Each of the officers of the Conference was chosen by a unanimous vote. They were as follows: Dr. S. A. Peeler, Secretary, (for his seventh year), with J. C. Prince and A. S. Cottingham as his assistants; Dr. J. P. Morris, Statistical Secretary, (fifteenth year) with J. W. Wells, A. W. McMaster, P. J. Cook and W. T. Lomax as his assistants; R. P. Hairston, (fourth year), Treasurer, with J. C. Robbins, W. N. Wells, J. H. Lovell and N. J. Pass as his assistants. The North Carolina Conference is to be congratulated on her careful and efficient corps of minute-makers. The Discipline shows that this Conference is in the list of those whose records were found to be correct, "complying with all the requirements of the Discipline" as reported by the Committee on Itinerary in the last session of the General Conference.

MEMBERSHIP AND ORDERS

Walter O. Thomas was received on trial. William I. Dixon and Albert C. Hill were admitted into full membership. W. I. Dixon, Gilbert H. Caldwell, Walter O. Thomas, Eli L. Gilbert were ordained Deacons. Noah S. T. Shamborguer, Sylvester J. Hayden and Avery E. Robinson were ordained Elders.

ANNIVERSARIES

On Wednesday evening was held the Anniversary of the Epworth League. A short program was given by the Local Chapter and the addresses was delivered by our tactful, energetic Assistant General Secretary, Dr. I. Garland Penn. Dr. Penn was at his best and spoke with telling effect for more than an hour.

The Anniversary of the Board of Home Missions and Church Extension was held Thursday afternoon. Dr. Ward Platt, one of the Secretaries of the Board, made the address. The brethren of the Conference were much inspired and helped by this very intelligent address.

The Anniversary of the Board of Conference Claimants was held Thursday evening. Dr. M. W. Clair of Washington, D. C., presented in a most forceful and appealing manner the sacred cause of the faithful veterans of the cross, and the widows and orphans of those who have gone from labor to reward.

Friday afternoon were celebrated the Anniversaries of the Woman's Home Missionary Society and the Methodist Brotherhood. The former was represented by Mrs. R. C. Bearden, State Treasurer, in the absence of Mrs. Constance Peeler, the State President. An appeal was made in the interest of Kent Home at Greensboro, N. C., where a \$10,000 building is about to be completed by the Society, to the end that our girls may receive training in all lines of domestic art. A handsome collection was taken. The Rev. N. D. Shamborguer, State President of the Brotherhood, made a strong appeal in the interest of the young men of the Church.

Friday evening was the celebration of the Freedman's Aid Anniversary. In the absence of Dr. Mason, Dr. W. J. Yates, Professor of Systematic Theology in Gammon Seminary, was chosen to deliver the address. Dr. Yates reviewed some very interesting points of history pertaining to the Negro in America, and graphically portrayed the different stages of his development in this country in which our Church through the agency of the Freedman's Aid (and Southern Education) Society has played so great a part. In closing he urged that the Negro's ability, willingness and determination to prove himself equal to the moral and intellectual requirements of this age and civilization would determine his racial destiny. Furthermore, that America's claim to the highest

type and standard of civilization would be determined upon her wise and equitable solution of her race problems.

Saturday afternoon Dr. J. P. Wragg addressed the Conference in the interest of the American Bible Society of which he is an energetic and efficient agent. He showed what great work the Society is doing to spread the literal word of God in every land, to every people, and how vital is the relation of this work to that of the minister and the missionary of the Gospel.

Dr. C. C. Jacobs made the address in the Anniversary of the Board of Sunday Schools Saturday evening. Dr. Jacobs makes us to see that no part of our Methodist machinery is more indispensable than that of the Sunday School. He is indeed an earnest and indefatigable representative of this most noble cause.

Dr. Yates addresses the Conference also in the interest of Gammon Theological Seminary. He urged the pastors to look well after the brightest and best young men of their charges and warn them that they do not reject the call of God to enter the ministry nor fail to prepare themselves for the largest possible usefulness in this great calling.

Dr. Robert E. Jones, the brilliant and energetic editor of the Southwestern Advocate, was much in evidence in his appeals for self-support for this great paper. The North Carolina Conference congratulates itself on having as one of its members such a progressive and able editor. A goodly number of subscriptions were taken.

Dr. Penn addressed the Conference in interest of the Quadruple Convention that is to be held next year, and the Conference adopted resolutions endorsing this forward movement.

ON SUNDAY

On Sunday morning at eleven o'clock, following the Sunday School conducted by Dr. Jacobs and the Annual Love Feast conducted by two of our veterans, Lewis B. Gibson and David Connell, Bishop Neely delivered a strong and most inspiring sermon. The people sat in rapt attention as they drank in the refreshing message of the Gospel that came to them through this honored and revered servant of God. The ordination services were conducted by the Bishop in the afternoon in his own inimitable and impressive way. Following this Dr. R. E. Jones preached. And Dr. Jacobs with much ardor and power preached the final sermon of the session Sunday evening.

ENTERTAINMENT

Welcome was extended to the Conference on behalf of the city by His Honor, Mayor Thomas E. Williams; On behalf of the Methodist Episcopal Church, South, by the Rev. A. T. Bell; On behalf of the ministry by the Rev. J. W. Hawkins of the Baptist Church; On behalf of Education by the Rev. P. H. Gwynn; On behalf of the Laity by Mr. Calvin Sharp. These addresses were very cordial and assuring. Responses were given by Drs. J. P. Morris, M. M. Jones and Bishop Neely. The pastors and members of the other denominations and the white friends of the city all seemed to be in perfect co-operation in looking after the comfort and convenience of all those in attendance at the Conference. Bishop Neely, Dr. Yates, Dr. Platt and Mr. Southern (the latter the representative of the Book Concern), all enjoyed most cordial hospitality in the homes of white friends. The people of Leaksville will ever be remembered with peculiar gratitude by the members and visitors of the North Carolina Conference.

The next session is to be held with St. Matthews Church, Greensboro, N. C.

Mr. J. Waskom Pickett, of Wilmore, Kentucky, sailed from New York City on the Steamer Baltic, Saturday, October 1, en route to Lucknow, India, where he is under appointment as pastor of the English-speaking church. Mr. Pickett received from Asbury College, Wilmore, Kentucky, the degree of Bachelor of Arts in 1907, and the degree of Master of Arts in 1909. He was instructor in Greek and Christian Evidences at the same institution from 1909 to 1910.

Appointments—North Carolina Conference

(It is a serious regret that the names of all the supplies have not been secured by the writer.)

GREENSBORO DISTRICT

S. F. B. Peace, District Superintendent, Post Office Greensboro, N. C.

Central Randolph, E. H. McArthur; Clarksville, Va., —; Danville, Va., —; Durham and Henderson, G. D. Dunn; Empire, M. H. Hinton; Greensboro: East, Marcus C. Laughlin; High St. and Bass, J. A. Laughlin; St. Matthews, R. W. Winchester; South, J. W. Jones; West M. J. Bullock; Jackson, J. H. Garrett; Leaksville, P. J. Cook; Newport News, Va., A. C. Hill; Norfolk, Va.; C. J. Withrow; Oberlin and Raleigh, J. C. Robbins; Oxford, A. H. Newsome; Pleasant Ridge, Va.; N. S. T. Shamborguer; Portsmouth, —; Ramseur, E. L. Gilreath; Reidsville, J. C. Prince; Reidsville Circuit, W. T. Lomax; Summerfield, G. W. Byera; Townsville and Bullock, W. F. Allen; Wentworth, B. F. Thomas.

R. E. Jones, editor of the Southwestern Christian Advocate; S. A. Peeler, president of Bennett College; J. P. Morris and J. H. Lovell, professors in Bennett College,—all members of Greensboro, St. Matthews Quarterly Conference.

WESTERN DISTRICT

H. L. Ashe, District Superintendent, Post Office Asheville, N. C.

Asheville, R. P. Hairston; Black Mountain, S. B. Cornelius; Boone, —; Forest City and Brooks, W. M. Crawford; Franklin, —; Gastonia, Dorsey McRae; Hendersonville, —; Hickory, A. G. Jenkins; Jefferson, Walter O. Thomas; Jonesville, P. F. Johnson; Lenoir and Warrior Gap, R. D. Bethea; Lenoir Circuit, Daniel A. Williams; Lincolnton Circuit, —; Lowville Circuit, G. F. Hill; Machpelah, David C. Skeen; Marion and Old Fort, J. J. Blanton; Mayhew Circuit, H. O. Frederick; Newton, A. B. McQueen; Owenton and Brackett Town, J. C. Addie; Shelby and Lawndale, C. R. Moser; Sherill's Ford, A. W. McMaster; Stanley and Kings Mountain, Robert B. Rhyne; Statesville and Philadelphia, William I. Dixon; West Asheville, R. J. Shipp; Wilkesboro, W. B. Scales.

WILMINGTON DISTRICT

W. R. Zeigler, District Superintendent, Post Office Maxton, N. C.

Charlotte, A. S. Cottingham; Cool Springs and Beaver Dam, G. W. Morehead; Gibson and Hoffman, C. S. Gibson; Goldsboro and Newburn, J. D. Hairston; Hamlet and Philadelphia, J. W. Davis; Laurinburg and John, Robert Smith; Lumberton, W. P. Hayes; Maxton and Piney Grove, William Wells; Melrose and Bowmore, G. W. Brower; Monroe and Bethel, Alexander Clark; Pembroke and Beauty Spot, Marcus Mundy; Red Springs, Hickory Bend and St. Marks, J. D. Murphy; Rowland and Salem, J. M. McNeill; Sanford Circuit, Lloyd D. McQueen; Vass and McCrimmon, —; Wilmington Circuit, John R. McNair.

WINSTON DISTRICT

M. M. Jones, District Superintendent, Post Office Greensboro, N. C.

Advance, L. G. McDonald; Asheboro and Mitchell, S. P. West; Dennis and Red Bank, Lewis G. Thomas; Denton, —; Fairview and St. Marks, S. A. Gibson; High Point, J. W. Wells; Kernersville, S. M. Hanes; Lexington and Thomasville, N. J. Paas; Liberty and Glenola, Gilbert H. Caldwell; Madison and Stoneville, J. W. Simpson; Madison Circuit, A. E. Robinson; Midway, Walter H. Webster; Mount Airy, Samuel McDonald; Mount Airy Circuit, J. P. Franklin; Penn Hook and Hales Ford, Va., Sylvester J. Hayden; Randleman and Trinity, S. L. May; Rocky Mount and Boone's Mills, Va., William E. Clapp; South High Point, Pinkey I. Wells; Walnut Cove, W. M. Chavis; Winston, Mount Pleasant and Oak Grove, W. W. Pope; St. James and Boaton, C. W. Walton; St. Paul, N. D. Shamborguer.

Above all, our sympathy and regard are due to the struggling wives among those whom Abraham Lincoln called the "plain people," and whom he so loved and trusted; for the lives of these women are often led on the lonely heights of quiet, self-sacrificing heroism.—Theodore Roosevelt.

"Southwestern Self-Support League" Wants Recruits

The fixing of October 31 as the limit for holding Southwestern Day has not suited the plans of many of our pastors. For an instance the Tennessee, East Tennessee, and North Carolina Conferences were held in October. The going of the pastors to these conferences and returning and the necessary changes quite upset their plans. Many of the pastors in South Carolina, Georgia, Alabama, Mississippi, Louisiana, Texas and Arkansas have been waiting on the cotton crop. In order to meet the convenience of these brethren as well as those of the border conferences we have extended the date of holding Southwestern Day to January 1. There is no excuse now for any pastor not holding Southwestern Day. Simply select a Sunday and send us the date and on that day tell the people of the merits of the paper and its claim upon them. THE SOUTHWESTERN IN EVERY HOME will be the MOTTO OF EVERY LOYAL PASTOR. Enroll your Southwestern Day in this column. DO IT NOW.

SOUTHWESTERN DAY RESULTS

PASTOR.	CHARGE.	NO.
A. Brown—Gonzales		7
W. F. Isaiah—Tupelo		2
A. J. McNair—Meridian		4
W. J. M. Price—New Orleans		2
J. W. Queen—Hampton		3
W. M. Bellinger—Pulaski		6
H. May—Pelahatchie		2
T. A. Jackson—Lake Arthur		3
P. W. Baldwin—Canton		4
J. H. Swann—Marlin		6
H. J. Mason—Prairie View		3
W. H. Redfield—Orangeburg		7
D. H. V. Purnell—Anderson		5
L. Woolrich—Des Moines		2
J. O. Williams—Marshall		2
S. J. Harris—Knoxville		3
W. H. Brooks—New York		3
T. B. Cooper—New Orleans		2
D. D. Dukes—Forest		4
June Williams—Chunky		6
W. S. Thompson—Florence		3
J. H. Pinkney—Statesboro		6
Freeman Parker—Hempstead		6
P. H. Rembert—Brookhaven		2
J. H. Davis—Griffin		2
Harry Swann—San Antonio		11
J. B. Brooks—Pass Christian		5
E. H. Holden—Texarkana		7
S. D. Davis—Gainesville		3
C. A. Jordan—Itta Bena		2
T. H. Monson—Monroe		7
W. F. Isaiah—Tupelo		2
S. J. Jordan—Anniston		3
F. E. Wynn—Attalla		6
A. R. Clardy—Chetopa		2
M. C. Cavines—Temple		4
J. M. Lyte—Martin		6
J. W. Tate—Chattanooga		4
J. C. Williams—Waynesboro		9
B. F. Perkins—Roanoke		7
G. M. Stewart—Teague		6
J. O. Brown—Monroe		11
C. G. Curtis—Newport		5
R. Davis—Kansas City		9
J. L. Franklin—Jeffersonville		2
John I. Miller—Chester		14
B. G. Burke—Newman		4
Wm McMorris—Meridian		6
Joseph Courtney—Springfield		3
J. I. Garrett—Bay St. Louis		3

SOUTHWESTERN DAYS

ATLANTA CONFERENCE

PASTOR.	DISTRICT.	DATE.
R. B. Laster—Atlanta		Oct. 30
N. J. Crolley—Atlanta		Oct. 30
H. E. Burns—Atlanta		Oct. 30
J. H. Brandon—Gainesville		Oct. 30
E. H. Oliver—Atlanta		Oct. 30
B. A. Johnson—Gainesville		Oct. 30
R. T. Adams—Griffin		Nov. 6
E. D. Petty—Rome		Nov. 13
E. C. W. Cox—Atlanta		Nov. 20
W. T. Brantley—Rome		Nov. 27
G. W. Lamar—		Nov. —
J. C. Stacy—Atlanta		—

CENTRAL ALABAMA CONFERENCE

W. H. Nelson—Birmingham	Oct. 30
J. H. Bynum—Anniston	Oct. 30
W. T. Trammell—Birmingham	Oct. 30
B. S. Kirk—Marion	Oct. 30
W. H. Jordan—Marion	Oct. 30
G. W. Reeves—Montgomery	Oct. 30
R. R. Williams—Opelika	Oct. 30
O. Nelson—Montgomery	Oct. 30
Wm. Perry—Anniston	Oct. 30
James W. Wharton—Marion	—
H. N. Brown—Mobile	—
J. A. Curry—	—
William Jones—Huntsville	—
S. J. Jordan—Anniston	—
E. Green—Huntsville	—
J. C. Sammons—Anniston	—
J. W. Smith—Montgomery	—
N. J. Adams—Montgomery	—
Jatt Ellis—Montgomery	—
Cain Rogers—Montgomery	—
J. G. Williams—Huntsville	Nov. 6

CENTRAL MISSOURI CONFERENCE

W. A. Bohannon—Sedalia	Oct. 30
B. F. Bateman—Sedalia	Oct. 30

PASTOR.	DISTRICT.	DATE.
T. H. Lockwood—St. Joseph		Oct. 30
W. H. Wheeler—Mexico		Oct. 30
A. J. Williams—Sedalia		Oct. 30
J. Will Jackson—Sedalia		—
H. T. Gibson		—
H. T. Reeves		Nov. 6
E. A. Grabam—St. Louis		Nov. 27

DELAWARE CONFERENCE

W. A. T. Miles—Philadelphia	Oct. 30
F. T. Johnson—Wilmington	—
A. L. Martin—Cambridge	—
N. W. Moore—Wilmington	—
G. B. Coleman—Cambridge	Oct. —

EAST TENNESSEE CONFERENCE

Charles H. Hurd—Pulaski	Oct. 30
W. R. Marbury—Knoxville	Nov. 13

FLORIDA CONFERENCE

G. M. Covington—Fernandina	Oct. 30
F. M. Spicer—Ocala	Oct. 30
S. A. Huger—South Florida Mission	Oct. 30
Albert Emanuel—South Florida Mission	Nov. 20

LEXINGTON CONFERENCE

J. T. Legget—Indiana	Oct. 30
W. A. Hinton—Maysville	Oct. 30
I. F. White—Indiana	Oct. 30
John W. Robinson, D. S.	Louisville
P. T. Gorham, D. S.	Lexington
G. W. Zeigler—Ohio	Nov. 13
Wm. J. White—Ohio	Nov. 27

LINCOLN CONFERENCE

J. H. Taylor—Topeka	Oct. 30
W. McDonald—Topeka	Oct. 30
D. Bruce—Topeka	Oct. 30
B. J. Donnell—Topeka	—
G. E. Traner—Topeka	—
A. Faulkner—Topeka	—
T. R. Wamble—Muskogee	—
W. Brown—Muskogee	Nov. 13
C. A. Wallace—Topeka	Nov. 13
James Wallace—Topeka	Nov. 20

LITTLE ROCK CONFERENCE

W. H. Simpson—Fort Smith	Oct. 30
J. H. Hines—Pine Bluff	Oct. 30
Wm. McIntosh	Oct. 30
J. T. Hawkins—Forrest City	Oct. 30
D. H. E. Harris—Fort Smith	Oct. 31
G. W. Thompson—Clow	Oct. 30
Charles H. Royston—Pine Bluff	—
J. A. Swift—Pine Bluff	—
Phillip Owens—Clow	—
D. W. Boatner—Little Rock	Nov. 20
D. W. Nelson—Pine Bluff	Nov. 20
Lee Nelson—Clow	Nov. —

LOUISIANA CONFERENCE

C. C. Smith—Shreveport	Oct. 30
G. W. Bates—Monroe	Oct. 30
I. R. Williams—Monroe	Oct. 30
R. C. Worsbam—North New Orleans	Oct. 30
S. M. Haynes—Lake Charles	Oct. 30
M. L. Baldwin—Lake Charles	Oct. 30
B. R. Jackson—North New Orleans	Oct. 30
D. R. Williams—North New Orleans	Oct. 30
W. L. Amos—Baton Rouge	Oct. 30
G. W. Banks—Monroe	Oct. 30
D. J. Price—North New Orleans	Oct. 30
Charles C. Landry—North New Orleans	Oct. 30
A. B. Harris—South New Orleans	Oct. 30
Thomas W. Williams—South New Orleans	Oct. 30

A. J. Procter—Alexandria	—
E. Baptiste—North New Orleans	—
J. A. Vincent—Shreveport	—
S. Carroll—Alexandria	—
T. A. Brown—North New Orleans	—
R. F. Long—North Carolina	—
H. C. Armston—North Carolina	—
H. Daniels, D. S.—Baton Rouge	—
J. D. Banks—Baton Rouge	—
H. C. Wilson—Monroe	—
W. J. M. Price—North New Orleans	—
P. C. Colton—South New Orleans	—
W. R. Butler—South New Orleans	—
A. J. Smith—Lake Charles	Nov. 6
F. D. Thomas—Monroe	Nov. 13
R. J. Johnson—Alexandria	Nov. 13
F. D. Bowers—Baton Rouge	Nov. 20
E. D. Powell—Monroe	Nov. 20
W. A. Hilton—South New Orleans	Nov. 20
T. A. Bailey—Monroe	Nov. 27
C. O. Pardo—Lake Charles	Nov. 27
A. J. McNair, D. S.—Jackson	Sept. and Oct.
S. Jossel—Gulfport	Oct. 30
J. E. Holmes—Gulfport	Oct. 30

MISSISSIPPI CONFERENCE

PASTOR.	DISTRICT.	DATE.
A. M. Quinn—Vicksburg		Oct. 30
R. B. Anderson—Jackson		Oct. 30
W. L. Lamb—Jackson		Oct. 30
D. R. Bentley—Meridian		Oct. 30
T. A. Carter—Hattiesburg		Oct. 30
H. W. Woods—Gulfport		Oct. 30
S. H. Cannon, D. S.—Gulfport		Oct. 30
W. A. White—Hattiesburg		Oct. 30
I. L. Pratt—Hattiesburg		Oct. 30
C. H. Brown—Vicksburg		Oct. 30
W. N. G. Lipscomb—Vicksburg		Oct. 31
S. Jossel—Gulfport		—
W. L. Marshall—Brookhaven		—
G. W. Washington—Gulfport		—
A. H. Lathan—Vicksburg		—
I. S. Thomas—Jackson		Oct. —
P. R. Crump—Meridian		Oct. —
J. E. Holmes—Gulfport		Oct. —
B. W. Robinson—Hattiesburg		Nov. 6
D. L. Morgan—Meridian		Nov. 6
A. Johnson—Hattiesburg		Nov. 6
J. H. Cook—Vicksburg		Nov. 6
G. W. Smith—Jackson		Nov. 13
C. Washington—Hattiesburg		Nov. 13
J. C. Hibbler—Vicksburg		Nov. 13
J. J. Young—Gulfport		Nov. 27
N. E. Goodloe—Meridian		Dec. 4

NORTH CAROLINA CONFERENCE

J. H. Lovell—Greensboro	Oct. 30
A. G. Jenkins—Western	Oct. 30
S. L. May—Winston	Oct. 30
B. F. Thomas—Greensboro	Oct. 30
R. J. Shipp—Western	Oct. 30
J. C. Prince—Western	Oct. —
A. W. McMaster—Western	—

SAVANNAH CONFERENCE

P. W. Robb—Savannah	Oct. 30
R. R. O'Neal—Waycross	Oct. 30
G. H. Lemon—Savannah	Oct. 30
W. A. Holmes	Oct. 30
W. M. Baker—La Grange	—
W. V. Doughtry—La Grange	Nov. 13

SOUTH CAROLINA CONFERENCE

R. F. Harrington—Bennettsville	Oct. 30
G. W. Moore—Orangeburg	Oct. 30
J. F. Woods	—
J. S. Thomas—Orangeburg	Oct. 30
J. A. Gary—Bennettsville	Oct. 30
G. F. Miller—Charleston	Oct. 30
L. W. Williams—Greenville	Oct. 30
Thomas Sims—Sumter	Oct. 30
L. L. Thomas—Greenville	Oct. 30
J. L. Grice—Florence	—
C. C. Clark—Spartanburg	—
D. P. Murphy—Spartanburg	—
J. W. Monttree, D. S.—Charleston	—
S. Greene—Bennettsville	—
E. Forrest	—
James F. Page, D. S.—Greenville	—
S. A. Funches—Beaufort	—
W. C. Summers—Orangeburg	Nov. 6
D. H. Kearse—Spartanburg	Nov. 6

TENNESSEE CONFERENCE

J. F. Fenner—West Tennessee	—
Joseph Harrison—W. Tennessee	—
W. H. Tuner—West Nashville	—

TEXAS CONFERENCE

M. Fountain—Huntsville	Oct. 30
W. A. Parks—Paris	Oct. 30
S. A. Kelly—Navasota	Oct. 30
S. A. Pryor—Beaumont	Oct. 30
J. P. Patrick—Palestine	Oct. 30
S. S. Frazier—Palestine	Oct. 30
S. D. Hackett—Beaumont	Oct. 30
D. A. Runnels—Huntsville	Oct. 30
G. W. White—Palestine	Oct. 30
P. L. Jackson—Huntsville	Oct. 29-Nov. 23
G. E. Tyler	—
J. H. Napier	—
C. Davenport—Palestine	—
J. W. Walker—Huntsville	—
W. H. Jackson, D. S.—Huntsville	—
F. R. Morton—Palestine	—
G. W. White—Palestine	—
P. H. Jenkins—Palestine	Nov. 13

UPPER MISSISSIPPI CONFERENCE

J. M. Walton—Greenwood	Oct. 30
A. Marsh	Oct. 30
W. W. Williams—Greenwood	Oct. 30
A. E. Franklin—Aberdeen	Oct. 30

(Continued on Page Ten.)

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to Bates & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

COLLECTOR MCKINLAY

Whitefield McKinlay, recently appointed by the President of the United States as Collector of the Port at Georgetown, D. C., is one of the best representative colored men in the country. While he never before held public office, he has rendered public service to his race for many years in no unimportant way. For the past quarter of a century he has been a resident at the National Capital where he has come in contact with the leading colored men in political life and has enjoyed the friendship of many of the foremost statesmen of the country. Through and by virtue of the relationship he has



THE HON. WHITFIELD MCKINLAY,
United States Collector of Customs,
Georgetown, District of Columbia

sustained to those men he has been able to accomplish for his people in a political way, much for which he has never been given credit. What he has done has been done unostentatiously and unselfishly. Mr. McKinlay has repeatedly sought office for others but never for himself. Indeed, it was necessary for his friends to urge him to allow his name to be presented to President Taft for the position which he is now holding, even when he was assured that his appointment would quickly follow his assent to allow his name to be used in this connection. The idea of holding public office himself seems never to have crossed his mind. Yet no one was more earnest in his efforts to get other colored men appointed than he. For instance, when Dr. W. D. Crum was named by President Roosevelt for the position of Collector of Customs for the Charleston, South Carolina District and the bitter fight was made upon his confirmation by the Senate it was Mr. McKinlay who took charge of Crum's case before the Committee to which it had been referred, and he worked day and night, week after week, with different powerful senators until he convinced them that it was their duty to support the nomination of the President. No combination of forces did so much toward bringing about a happy conclusion to this celebrated case as his individual efforts.

Mr. McKinlay is a business man of a very high order. For the past twenty-five years he has conducted a real estate business in Washington with a success so pronounced that he has won the commendation and support of the foremost business men of the city. He holds a unique position in the commercial field of his community. His training along business lines has fitted him admirably for the public position he now holds, and it is predicted by all who know him that the Custom House for the District of Columbia will be conducted by him in a way that will reflect the highest credit upon him and upon the race with which he is identified. Mr.

McKinlay was born in Charleston, S. C. He came of the best stock of that town and state. His family was always prominent in the Methodist Episcopal church. Mr. McKinlay is still a member of Centenary, Charleston, of which Dr. M. M. Mouzon is pastor. Mr. McKinlay attended the South Carolina State University in Reconstruction days, and later the Iowa College. Like most young colored men of his age and day, he began life in a humble way. But by his unusual native ability and his exceptional educational equipment he soon forged to the front and took a place in the world in keeping with his talents.

Collector McKinlay has a charming family, consisting of a wife and two daughters. They live at Cedar Hill, District of Columbia, in the old house of Frederick Douglass.

It is gratifying to note that the citizens of Washington have accepted Mr. McKinlay's appointment as Collector graciously, and there is no doubt about his confirmation when his name reaches the senate.

Of General Interest

COTTON IS KING

In spite of the increase in the production of cotton the fleecy staple still advances in price, and he is a lucky farmer whose fields are white with cotton. A government expert some ten years ago gave out some interesting figures on cotton consumption. He estimated that the world's population was 1,300,000,000, of whom, he said, about 500,000,000 regularly wore clothes, 750,000,000 went partially clad, while the remaining 250,000,000 wore nothing more than a strip of bark or a covering of leaves. To clothe the world's entire population, he estimated that it would take 42,000,000 bales of cotton weighing 500 pounds apiece. This is more than three times the number of bales now annually produced. The possibilities of over production are very slight with these figures holding good. Cotton is the cheapest material known to civilization for clothing. It is being increasingly used for that purpose while other purposes are added to its use daily.

DEMOCRACY STILL GROWING

Democracy is in the air. The nations of the earth have become inoculated with the doctrine of the right of the people to rule. Many a throne once secure now shakes under the tread of constitutionalism. China has an Imperial Senate but three weeks old but it has memorialized the throne for the early opening of a general parliament. This move seems to indicate that the Imperial Senate means to be something more than advisory. As far back as last June a formal demand was made for the immediate convocation of a national parliament, the establishment of which had been promised for the year 1915. An imperial decree was then issued, refusing the demand which was made by delegates to the provincial assemblies and was supported by organizations of merchants throughout the country.

The Imperial Senate no sooner assembled on October 2 than the provincial delegates formed an opposition party and arrayed themselves against the throne. The question of the parliament was brought on daily and the demand was adopted that it should have executive and not merely advisory power. The campaign culminated Saturday when impassioned speeches were made, in which it was pointed out that a change was imperative for the salvation of the country. This plea won over a large majority.

THE TENNESSEE CAMPAIGN AND THE PRESS

The battle in Tennessee waxes warm. The indications are that a Republican governor will be elected by a large majority. The NEWS-SCIMITER of Memphis, which is supporting neither Col. Hooper, the Republican candidate, nor Senator Taylor, the candidate on the Democratic ticket, recently canvassed the Tennessee papers on the campaign and published editorially the following interesting results:

"Third and final poll of the newspapers of the state taken by the NEWS-SCIMITER for the purpose of ascertaining the drift of editorial opinion indicates that Taylor has brought some strength to his wing of the Democratic party, but that Hooper still has a comfortable majority of the newspapers on his side.

"Altogether 125 out of 188 newspapers have answered and of these 75 are supporting Hooper, 38 are for Taylor and 12 either supporting no one or had not decided when the poll was taken.

"An additional list of 23 papers, claimed by Taylor headquarters, is not included in the poll, making 61 in all for Taylor, but as against that there remains forty papers which have not been heard from and as they are almost entirely in the Republican or anti-administration counties, it is not believed they will materially change the proportion. Apparently at least two-thirds of the newspapers are supporting Hooper, not including the large number of religious papers, which are almost unanimous for him."

THE PROTESTANT EPISCOPAL CONVENTION

The Convention of the Protestant Episcopal Church, which closed its session in Cincinnati last week was notable in many particulars. Some of the Bishops were of the opinion that it was the most important convention in the history of the Church. Perhaps the outstanding events of the session was the token of the initiative in the calling of a World's Conference for Christian unity—towards which movement Mr. J. Pierpont Morgan subscribed \$100,000.00. A summary of the transactions of the convention is given out by the associated press as follows: The movement for racial Negro Bishops was voted down.

Movement toward Christian unity given stronger support and a commission appointed to call a conference with all Christian denominations looking toward this end.

Movement to endorse divine healing of the sick by offering prayer given unqualified support by the house of bishops and passed in an amended form by the house of deputies.

A movement to change the name of the church was voted down by one vote and defeated by non-concurrence of orders.

Establishment of parochial schools indorsed.

Laws of the general theological seminary revised.

Resolutions passed petitioning Congress to establish separate structures at army posts and putting the chaplains of the army and navy under the supervision of the bishop of Washington

Permission granted to use the revised version of the Bible.

Resolutions passed by both houses to expunge words "Jews, Turks, Heretics and Infidels" from collect for Good Friday. Phraseology of amended prayer a matter of dispute in the house of deputies and a commission appointed to report on the revised collect in 1913.

Provision made for the election of the presiding bishop for a term of six years, instead of for life, by seniority, as heretofore. An exception is placed in this provision to the effect that Presiding Bishop Tuttle shall serve as presiding bishop for the remainder of his life, or until he retires.

Canons No. 38 and 39, relating to marriage and divorce, amended by the house of bishops so that no Episcopal minister can perform the marriage ceremony for a divorced person under any circumstances. The amendment was brought up in the house of deputies and was carried over until the 1913 convention.

A resolution in the house of deputies declaring that "We protest against the unfair and inhuman treatment of the Jews in the empire of Russia," was lost by a close vote, and the resolution was placed on the calendar.

The following new bishops were appointed:

Rev. Allen Beecher of Omaha, to be bishop of Kearney, Neb.; Rev. Theodore Payne Thurston of Minneapolis, to be bishop of East Oklahoma; Rev. Francis L. H. Potts of Shanghai, to be bishop of Wu Wu, China; Rev. Louis Sanford of Berkeley, Cal., to be bishop of San Joaquin, Cal.; Rev. Julius Walker Attwood of Phoenix, Ariz., to be bishop of Arizona; Rev. Edward A. Temple of Waco, Tex., to be bishop of Northern Texas.

Registration and class work of the New Orleans University began October 3rd. The public opening exercises took place on Monday, 10th inst. The ministers of the city and neighborhood and university and church officials were present in force. The addresses to the students contained sound advice. The initial enrollment exceeds any former year. As usual the school begins the work of the year with promptness and vigor.

People of Interest

One of the progressive young men of the race is Mr. George H. Mays, Jr., of Mound Bayou, Miss. Mr. Mays is thoroughly in sympathy with that unique and growing town and never fails to



GEORGE H. MAYS, JR.

interest people in and make friends for it wherever he speaks. Mr. Mays represents the commercial interest of Mound Bayou and he is always on his job; faithful and competent. He is a Tuskegee graduate. Prior to his going to Mound Bayou he had served as president of the Mannassas Industrial College in Virginia and taught for a while at Wilberforce. Mr. Mays never fails to make friends for himself and the interests he represents.

Bishop Mallalieu dedicated Barham Memorial Methodist Episcopal church at South Boston Oct. 16.

Dr. J. C. Sherrill has been transferred from the Liberia Conference to the East Tennessee Conference and stationed at Bluefield, West Virginia.

Dr. H. C. Jennings, senior Publishing Agent at Cincinnati, has traveled within a few weeks recently, nearly 10,000 miles and visited eleven conferences.

Bishop S. D. Ferguson, of the Protestant Episcopal church, Monrovia, Liberia, comes to the United States to attend the triennial Convention of his Church.

Bishop Warren participated in the memorial services for Mr. John S. Huyler at Calvary Methodist Episcopal church, New York City, Sunday, October sixteenth.

Dr. and Mrs. Judson S. Hill announce the marriage of their daughter, Clara Stearns, to Mr. Hugh McCall Tate, Saturday, October the twenty-second, at Morristown, Tennessee.

According to an exchange, the first church to be established in the West for Negro Catholics was established in Kansas City, Missouri, recently. A temporary building is now in use; a \$30,000 building will be erected.

Gunn's Tabernacle at Lexington, Kentucky, the Rev. W. H. Riley, B. D., pastor has installed a fine pipe organ which has increased the popularity of the public service. Bro. Riley is enjoying large success at Gunn's Tabernacle.

The Hon. S. W. Green, the Supreme Chancellor of the Knights of Pythias, is kept busy travelling throughout the country in the interest of the organization of which he is the chief officer. He left last week for New York City.

Mrs. G. A. Hutchins announces the marriage of her daughter, Anna E. to Mr. Robert W. Mazique, Thursday evening, October thirteenth at Mount Rose, near Natchez, Mississippi. Mr. and Mrs. Mazique are at home at Libley, Mississippi.

The Hon. John W. Struther of Greenville, Miss., prominent in the circles of National Societies, Vice Supreme Chancellor of the Knights of Pythias, a successful business man and President of a bank at Greenville, died suddenly at his home last week.

The thirty-seventh International Conference of the Young Men's Christian Association of North America will be held in Toronto, Canada, Oct. 28-31. Among the speakers on the programme are Mr. John R. Mott of New York, and Dr. C. T. Walker of Augusta, Ga.

President Wier spent a part of last week in the western portion of Louisiana. At Lake Charles he visited the public and private schools and delivered an address on "Christian Education" at a mass meeting in the evening. Friday and Saturday were spent at Baldwin in the interest of Gilbert Academy, a part of the New Orleans University.

Bishop Scott, of Monrovia, Liberia, who has visited in regular succession the work in Sinoe, Grand Bassa and Maryland counties is encouraged by the bright outlook for all of our Mission Stations. The work at Cape Palmas, where the next annual session of the Liberia Conference is to be held, although somewhat hindered by reason of late war with the native tribes, is now running smoothly.

In an editorial reference recently to the Thomy Lafon Annex of this city we failed to give credit to Mrs. Ella S. Boyd for her excellent work in connection with the school. Mrs. Boyd is President of the Mothers' Club of the Thomy Lafon school and took the lead in securing the annex and was a leading factor in retaining the annex as such with a colored faculty. Mrs. Boyd is a prominent member of our First Street church.

Recording Secretary, A. G. Kynett, of the Board of Home Missions and Church Extension, has just returned from a trip to Annual Conferences in Nebraska, Iowa, Missouri, Illinois and Tennessee, in the interest of the Board. He reports in the Conferences visited increased collections. During the past summer nearly every Sunday was spent in presenting the cause of Home Missions and Church Extension in various Churches and Camp-meetings.

Six bishops of the Methodist Episcopal Church, South, occupied pulpits in the churches of their denomination in New Orleans Sunday morning. Bishop A. W. Wilson, the senior bishop of the church, preached at the First Church; Bishop Collins Denny, secretary of the College of Bishops, at Rayne Memorial Church; Bishop W. B. Murrah, at Carrollton, Avenue Church; Bishop John C. Kilgo, at Louisiana Avenue Church, and Bishop James Atkins, at the Felicity Street Church.

The Eighteenth Annual Meeting of the National City Evangelization Union of the Methodist Episcopal Church, will be held in the Smithfield Street Methodist Episcopal church, Pittsburg, Penn., on November first, 1910. The local city unions are urged to be represented by members elected by each local union. Each local city union under constitution of the National City Evangelization Union is entitled to membership in the National Organization as follows: Three members from each local organization in cities of twenty churches or under, and one additional member for each additional twenty churches or more than one-half fraction thereof; these members to be elected annually by said local organization. The local unions are earnestly advised of the importance of being represented by their officially elected members in the Annual Meeting, for conference concerning Methodist work in cities, and to discharge such business as under the discipline is assigned to the National Union.

Bishop John Wesley Smith, of the African Methodist Episcopal Zion church, presiding over the sixth Episcopal district, died Friday, October fourteenth, at his home in Washington, D. C. The funeral service was presided over by Bishop G. W. Clinton in Wesley African Methodist Episcopal church, Washington, where hundreds were unable to gain admission. The eulogy delivered by Bishop Alexander Walters related the late Bishop's endeavors along all lines for the uplift of his race. Among those who took part in the service were: Bishop J. W. Alstork, Bishop A. J. Warner, Rev. J. Milton Waldron, Rev. I. N. Ross and Dr. J. Harvey Anderson. The body was taken to Carlisle, Pa., for interment. Bishop Smith was born in Fayetteville, N. C., in 1862 and was ordained to the ministry in 1880. He has served as pastor of churches in New Haven, Conn.; Pennsylvania, Kentucky, North Carolina, and Baltimore, Md., where he was pastor of the A. M. E. Zion church in 1884. Prior to his election to the Bishopric which took place in St. Louis, Mo., in 1904, Dr. Smith had served for eight years as editor of the Star of Zion, the official organ of the Zion church.

News Paragraphs

The Negro Western Press Association meets in Muskogee, Oklahoma, next month.

In the recent Vanderbilt cup automobile race at Long Island, four people were killed and twenty-six injured.

Columbia University, in point of number of students, is in the lead of American Universities. The registration is now 7,058, an increase over last year of 556.

The State Deaf and Dumb Blind Asylum for Negroes at Taft, Oklahoma, conducted by Prof. S. Douglass Russell, has this year the largest enrollment in the history of the school.

Kansas City, Missouri, is to have a special hospital for Negroes. Dr. William J. Thompkins, assistant city physician, has been authorized to secure a corps of qualified nurses and internes.

Israel Putnam, who is said to have made all his many millions, in the last ten years, has given \$1,700,000 to Oklahoma for a State house. He went to Oklahoma from Georgia, a graduate of Vanderbilt University, in 1901.

The public schools for Negroes in Muskogee, Oklahoma are commodious and modern, press brick buildings. The enrollment so far this season is: Manual Training High School, 111; Dunbar High School, 585; Douglass School, 519.

After careful consideration the Linwood Presbyterian church at Kansas City, Missouri, has discharged the paid singers of its choir to the end that the \$1,000 heretofore expended for vocal music be allowed for the purchase of fuel and clothes for the poor.

The poor of Chicago are going to have a square deal in the courts. Judge Scanlan of the Chicago Criminal Court has decided to appoint strong and experienced lawyers to take the cases of clients who cannot afford to pay for legal talent. Heretofore young lawyers in search of experience have volunteered their services and been assigned.

On Sunday afternoon, October 9, in the Temple Auditorium, Los Angeles, California, was held the solemn funeral service over the remains of the fourteen victims of the blowing up of the TIMES building the previous week. The great building was densely packed, and thousands witnessed the interment in the Hollywood cemetery, to which a funeral train of twenty-one cars, bore the bereaved ones.

An important meeting of the Commission on Judicial Procedure will be held at Washington, D. C., in the home of the Hon. Justice Thomas H. Anderson, 1531 New Hampshire Avenue, on October 20, 1910, at nine o'clock p. m. The headquarters of the Commission will be at the Hotel Hamilton, corner Fourteenth and K. Streets.

The religious census of Chicago was taken Saturday, October eight, by 8,000 volunteers. The number of persons reached was 2,000,000; number without church preference, 175,000; regular church attendants, 900,000; irregular attendants, 475,000; number with membership letters but out of touch with churches, 450,000; refused to give information, 1,000.

On October 12th the 418 anniversary of the discovery of America was celebrated in many parts of the country. "Columbus Day" was observed for the first time in Massachusetts, the Roman Catholics holding a big parade in Boston, including some 50,000 marchers. President Taft with others reviewed the marching societies. In Providence a Columbus monument was erected.

The Board of Foreign Missions is publishing a pamphlet on the World Missionary Conference, held at Edinburgh in June, 1910. The pamphlet includes a succinct statement of the work of the Conference and its eight Commissions, and is to be sold for 5 cents. Any pastor or district superintendent can secure a copy free by writing to the Missionary Secretaries, at 150 Fifth Avenue, New York City.

On account of the change in the field of labor which the editor-in-chief of THE HORIZON has made recently, the HORIZON will suspend further publication. Dr. DuBois will, however, on November 1st, begin the publication of THE CRISIS, the monthly organ of the National Association for the Advancement of Colored people, 20 Vesey Street, New York. THE CRISIS will fill all unexpired subscriptions to THE HORIZON, at the same price per year.

Appointments---Tennessee Conference, 1910-11

Cumberland River District

J. B. Booth District Superintendent, Lebanon.

Alexandria, J. B. Bradford; Briersville, A. B. Brooks; Buffalo Valley Circuit, A. D. Butler; Cherry Valley Circuit, E. F. Douglass; Cookeville and Algood, Frank W. Smith; Dover, E. F. Carter; Gallatin, S. T. Miller; Gordonville, Thomas Belcher; Hartsville, Samuel Knight; Lebanon, Miles Williams; Lebanon Circuit, W. B. Crenshaw; Liberty and Temperance Hall, David Scott; Livingston Circuit, S. M. Carmichael; Mitchville, J. W. Satterfield; Nashville (Braden's), W. D. Pettus; North Lebanon (P. O. Lebanon), Wm. N. Neal; Springfield, H. E. Erwin.

Lexington District

C. L. Fields, District Superintendent, Mason, Tenn. Burdett and Annesdale, A. L. Nelson; Centerville and Hohenwald, to be supplied; Clifton, Anderson Phillips; Jackson, to be supplied; Lexington, to be supplied; Mt. Pleasant, to be supplied; New Zealand and Flatwood, G. A. Sanford; Oak Grove, to be supplied; Parsons, J. M. Huddleston; Rob's Creek, to be supplied; Savannah, to be supplied; Selmer, J. H. C. Means; Warren's Chapel, J. A. W. Moore; Waynesboro, to be supplied.

Nashville District

T. W. Johnson, District Superintendent, 10 Robertson Street, Nashville.

Bon Air Mission, to be supplied; Butler's Chapel, to be supplied; Calnsville Circuit, P. R. Woodson; Christiana Circuit, Henry W. Rucker; Decherd Circuit, to be supplied; Eaglesville Mission, to be supplied; McMinnville, J. W. Richmond; McMinnville Circuit, Samuel J. Boone; Manchester, S. J. Jenkins; Mt. Eagle Mission, to be supplied; Murfreesboro, D. T. Burch; Murfreesboro Circuit, H. P. Belcher; Nashville (Clark Memorial), R. T. Weather

by; Nashville (Hubbard Chapel), Frederick R. Anderson; Nashville (Thompson Chapel), Dr. J. A. Kumler; Nolensville Circuit, Azariah Ransome; Salem Circuit, W. L. Lillard; Shelbyville, W. A. Rogers; Smyrna Circuit, B. F. Anderson; Sparta, F. M. Collier; Sparta Circuit, to be supplied; Spencer Mission, to be supplied; Tullahoma, E. J. Guthrie.

West Nashville District

S. M. Utley, District Superintendent, 11 North Hill Street, Nashville.

Brentwood, to be supplied; Cumberland Furnace Circuit, W. T. C. Travis; Dickson, J. H. Thompson; Farmington Circuit, R. A. Dowell; Flat Rock Circuit, L. M. Moores; Lewisburg Circuit, B. J. Meredith; Nashville (Gordon), W. L. Denton; Nashville (Seay Chapel), J. H. Ellis; Spring Hill Circuit, James A. Hill; White Bluff Circuit, to be supplied.

West Tennessee District

J. M. Lyte, District Superintendent, Humboldt.

Atoka, H. W. Kay; Bell's Circuit, Wm. Harris; Binghamton Mission, John F. Neal; Covington Circuit, J. M. Moody; Dyersburg and Fowkes, J. P. Price; Friendship Circuit, Wm. M. Meek; Galloway Circuit, Robert L. Williams; Hudson and May's Circuit, Joseph Harrison; Humboldt and Kenton, K. H. Turner; Klondyke Mission, Walter W. Cole; Mansfield, J. F. Fenner; Martin, S. M. Strayhorn; Mason, Henry P. Gordon; Memphis, Centenary, W. R. Smith; North Memphis Mission, to be supplied; Paris and Bethel, Lewis Burk; Springville Circuit, E. J. Reddick; Trenton Mission, to be supplied; Union City and Sharon, T. B. Blackman.

Luther E. Vincent left without appointment to attend one of the schools. Isaac C. Pinkard left without appointment to attend one of the schools. Willis T. Ayers left without appointment to attend one of the schools.

Revival Notes

The Rev. W. J. Jones has held a very successful revival service at Forest, Mississippi. Seventeen new members were enrolled.

We closed at Valden, Mississippi our rallies with splendid success. Twenty-five conversions and accessions to the church. The Rev. William Campbell, pastor, conducted the meeting.

Our revivals at Summit and Magnolia, Mississippi, have just closed. Conversions and accessions, 15. The following ministers rendered excellent service. J. E. Coleman, J. E. Thompson and J. A. Tatum.—F. Smith, Pastor.

Our protracted meeting at Waynesboro, Mississippi, was good. We had twelve conversions. St. Luke, our church, is thirteen miles away. We began there on the third Sunday in September and closed with fourteen conversions. The Rev. N. D. Hopkins is pastor.—L. R. Glover.

We have closed our revivals on the Benton, Mississippi Circuit with good success. More than fifty souls have been added to our church, and still they come. We have made to the amount of about \$100.00 improvements on our churches, but we paid for it as the work progressed and we have no outstanding debts against us.—P. H. Davis, pastor.

My revival closed at Flournoy, Louisiana, September 23, with ten converts. Eight joined our Church. Received one from another church. Revs. S. Sims and Miller, of the Baptist Church assisted in the revival, also Superintendent B. J. Reddix preached for us on the first Sunday in this month. The Rev. J. R. Williams, of the Monroe District, also preached two good sermons. Collection good.—Geo. Thomas, pastor.

At Belcher, Louisiana, we have just closed a glorious revival held in Bradford Methodist Episcopal Church. In fifteen days we received fifteen precious souls. Some of the Baptist and Colored Methodist Episcopalians joined with us in this meeting for the cause of Christ. With God to help us we are going to bring Belcher to the front and carry in a round report to Franklin, the seat of the Annual Conference.—C. C. Smith, pastor.

At Veto, Mississippi, forty-two precious souls were saved for Christ and united with the Methodist Episcopal Church. The pastor here, the Rev. W. M. Payne, also preached in the revival service at China Grove, the Rev. G. W. Moody, pastor. Here there were forty-two conversions, and on the Brookhaven Circuit, where he assisted the Rev. Mr. Johnson twenty-nine souls were received, and eighteen joined the Methodist Episcopal Church. At West Columbia, this pastor was with the Rev. J. E. Coleman. The results here were twenty-four conversions. The Rev. W. H. Smith also assisted in this meeting.

Rocky Mount Methodist Episcopal Church, on the Oakwoods (Texas) Circuit, has just closed one of the greatest revivals in the history of the church. Fifteen precious souls were added to the church and the membership was greatly revived. This is the point where the people have never had a church until a few months ago, but they awoke from a state of lethargy and went to work as never before. Now we have a beautiful structure, 26x40 (but not completed), in which to worship. The Rev. H. R. Smith, pastor at Palestine, Texas, the great revivalist of the Texas Conference, was with us throughout the revival meeting and did noble work.—G. W. White, Pastor.

The Mallalieu Methodist Episcopal Church at Cowpens, South Carolina, under the pastorate of the Rev. D. H. Kearse, has just closed one of the greatest revivals in the history of the charge. There were fifty-eight converts, and with two exceptions all who were not probationers, joined the Church. It was a most pathetic scene, when at the altar there stood for reception into the Church, one man over four score years of age—soul saved but life lost. At the other end of the same altar a bright boy of nine years—happily converted. He, too is being admitted into the Church—soul saved, life saved. That the school which Dr. and Mrs. Kearse have struggled to found and maintain during the nine years they have pastored this charge, has had a wonderful influence upon the community life of all the people, is clear to any intelligent and fair minded visitor, that the young people have been especially helped in the development of every essential element of good citizenship; noble manhood and true womanhood, that the Church on account of the presence of this school and

its faithful founders is reaping a rich harvest of strong young men and women, with pure hearts, clean lives, and clear vision, must be acknowledged by any visitor who stops at Cowpens. Dr. Kearse was ably assisted in this great revival by Dr. G. W. Cooper, Rev. J. W. Eichelberger, and his son, Prof. J. W. Eichelberger, Jr., Principal Warren Institute, Warren, Arkansas; Revs. F. W. Vance, and J. F. Adams. Too much cannot be said in praise of the local exhorter, Brother C. N. Davis, and the entire Official Board, but the work done by the young men and young women of the charge was wonderful in scope and far-reaching in results.

Personal and General

Miss Lillian A. McCain, of Waxia, is now at Gilbert Academy, Baldwin.

Mrs. McCain, wife of the Rev. J. D. McCain, of Waxia, is spending a while at Welsh.

Mrs. R. S. Spiller, of Long Beach, Mississippi, who has been very ill for several weeks, is gradually improving.

The Musical Recital given by Miss Lucy M. Holmes, the blind girl, at the Masonic Hall, Wichita, Kansas, recently, under the auspices of Cabbell's Methodist Episcopal Church, was a grand success in every way. Miss Holmes proved to be a very pleasing entertainer and those who were present each evening were well satisfied.

Southwestern Days

(Continued From Page 7.)

PASTOR.	DISTRICT.	DATE.
Wm. Campbell—Winona	Oct. 30
S. M. McLeod—Aberdeen	Oct. 30
J. R. Nevils—Winona	Oct. 30
F. J. Talbert—Winona	Oct. 30
D. E. Simmons—Winona	Oct. 30
J. F. Watson—Greenville	Oct. 30
G. W. Hunt—Holly Springs	Oct. 30
N. W. Williams—Winona	Oct. 30
E. D. Montgomery—Starkville	Oct. 30
P. A. Lemon—Holly Springs	Oct. 30
N. H. Williams—Winona	Oct. 30
G. J. Dobson—Tupelo	Oct. 30
G. W. Baker—Aberdeen	Oct. 30
D. D. Shelly—Clarksdale	Oct. 30
C. W. Butler, D. S.—Clarksdale	Oct. 30
N. H. Isom—Tupelo	Oct. 30
E. C. F. Troupe—Starkville	Oct. 30
M. C. McEwen—Greenville	Oct. 30
J. W. Terrell—Greenville	Oct. —
G. Orange—Winona	Oct. —
M. C. Pulliam—Clarksdale
J. A. Slate
A. B. Blewett
A. A. Wright
C. Green
D. P. Shaw—Holly Springs
J. W. Johnson—Tupelo
N. R. Clay—Holly Springs
J. W. Winbush—Holly Springs
O. Gillespie—Starkville	Nov. 6
B. F. Woolfolk—Holly Springs	Nov. 6
F. L. Woods	Nov. 13
J. E. Ford—Greenville	Nov. 16
J. H. Talbert—Holly Springs	Nov. 20
J. H. Everett—Starkville	Nov. 20
D. Green—Starkville	Nov. 20

WASHINGTON CONFERENCE

Walter S. Jackson—Washington	.....	Oct. 30
E. P. Mann—Baltimore	.....	Oct. 30
J. H. Lewis—Alexandria	.....	Oct. 30
J. H. Watson—Washington	.....	Oct. 30
J. W. Hollins—Washington	.....	Oct. 30
L. C. Chase—Alexandria	.....	Oct. 30
E. M. Denis—Washington	.....	.....
J. W. Booker—Washington	.....	.....
W. A. English	.....	.....
T. B. Snowden—Staunton	.....	.....
J. W. Galloway—Annapolis	.....	Nov. 6
Rev. W. H. Dean—Alexandria	.....	Nov. 6
John H. Johnson—Staunton	.....	Nov. 6
Daniel W. Shaw—Annapolis	.....	Nov. 6
D. J. Valentine—Baltimore	.....	Nov. 9
Joseph Henry—Annapolis	.....	Nov. 13
A. P. Shaw—Baltimore	.....	Nov. 27
C. C. Young—Staunton	.....	Nov. —

WEST TEXAS CONFERENCE

P. B. Bennett—Waco	.....	Oct. 30
E. Henderson—Waco	.....	Oct. 30
James G. Brown—San Angelo	.....	Oct. 30
C. B. Melton	.....	Oct. 30
J. Beckham—Waco	.....	Oct. 30
N. H. Townsend—San Antonio	.....	Oct. 31
J. S. Wyatt, D. S.—Dallas	.....	.....
Moses Smith—Dallas	.....	.....
P. A. Morrow—Dallas	.....	.....
W. M. Mooney—San Antonio	.....	.....
W. E. Black—Columbus	.....	.....
A. L. Cooper—San Angelo	.....	.....

Rallies

BENTON, MISSISSIPPI CIRCUIT.

Mount Pleasant is a great country Church and a fine settlement of our people. It has a good membership and a fine set of officers. The firm of Washington & Co., composed of Washington, Morton, and Tibbs, three stirring and wide awake young business men, are doing a fine mercantile business of several thousand dollars per year, and the outlook now is that this will soon be a prosperous settlement composed mostly of none but colored people, and although the farmers have had considerable troubles in trying to make and gather their crops, and the crops are cut off more than one half, the good price paid for cotton will greatly help them. On the Sabbath, October 9th, the Stewards and Leaders of Mount Pleasant decided to have a rally on pastor's salary, with the following results, by classes, under the named leaders: Prince Johnson, \$5.65; Mitchel Penn, \$2.60; Charley Gullum, \$6.45; Charles Kyles, \$5.60; E. M. Whisenton, \$5.40; James Morton, \$9.70; John Peppers, \$5.00; Albert Guye, \$2.25; Ed. Freeman, \$3.60; Mrs. Rebecca McKenney, \$2.05; J. M. Tibbs, \$9.00; Henry Morton, \$8.50; P. H. Gills, \$2.35; Moses Parks, \$8.75; Charles Adams, \$3.50; A. Picket, \$10.00; S. H. Wisenton, \$8.95; James Robinson, \$4.15; Joe Starling, \$1.50; Table collection, \$5.15. Total collection, \$110.05.—P. H. Davis, pastor.

SPIDER, LA.

At Shady Grove Methodist Episcopal Church on Sunday October sixteenth, we raised by donations from the members and other friends the sum of \$153.00 for the building of a new church. We ask the prayers of all that we may be successful in our enterprise. The Rev. J. S. Jones is pastor.—H. W. Cato.

HEMPSTEAD, TEXAS

The Stewards of Bethlehem Methodist Episcopal Church, of Hempstead have just closed an extra effort to bring up the pastor's salary for which the following members served as collectors and reported the amounts after names: Mesdames B. Robinson, \$1.00; L. R. Hooper, \$5.75; A. Frazier, \$14.75; M. L. Moore, \$4.20; W. E. D. Freeman, \$2.25; E. Jefferson, \$7.30; E. Tillory, \$2.80; M. Walton, 30 cents; N. Reed, \$6.00; F. Harvey, \$14.; C. Lewis, \$1.00; C. Williams, \$1.00; R. E. Nellum, \$7.00; J. Bosson, \$1.40; M. J. Davis, 80 cents; Miss R. L. Lewis, \$2.50; Messrs. R. B. Neal, \$6.25; H. T. Tillory, \$3.65; J. B. Manning, \$7.75; Rev. E. Jefferson, \$4.20; Charles Johnson, \$1.50; J. Henderson, \$1.50; William Davis, 50 cents; George Reed, \$2.85; Rev. R. N. Wade, 75 cents; Rev. J. H. Williams, \$1.25; E. Mayes, \$1.25; Rev. D. Gage, \$1.50; William Toler, \$2.25; J. Luster, \$1.70; J. Singleton, \$12.30; Public collection, \$15.00. Grand total, \$135.50. Rev. G. A. Deslandes, D.D., pastor of our Trinity Church in Houston was present October 9 and preached two able and acceptable sermons. Church work here is in fine shape. Freeman Parker, pastor.

THE LAGRANGE, GEORGIA CIRCUIT

Union and Louise Chapel raised on the second and third Sunday of this month for Pastor Crandel, \$133.73, and we mean to push the battle to the gate. God being our helper.—P. O. Griggs.

LEONA TEXAS

That our church at this place was on the upward march was fully demonstrated on the 18th of September, when the Grand Trustee Rally was held. It had been announced several weeks prior to the day that on that day \$100.00 was wanted, and that every member was requested to bring \$1.00. By the time of the rally enthusiasm was high. Such interest was never manifested here before by our membership, which rallied around the old banner held high by our gallant trustees, viz: G. Miles, W. C. Culton and E. M. Hall. When the hour finally came for the collection a few remarks were made by the writer touching the remodeling and beautifying of our church. When all was over and the final count was made, \$90.60 had been laid down. This was only the beginning. We expect to continue until our church is remodeled and beautified and made second to none on the Palestine District. Several of our good Baptist brothers were represented in person and by their dollars. Among them were Bro. M. Perkins and wife. Our young unconverted friends also showed their loyalty by giving. Messrs. Oscar Walker, Rogers Walker, Hugh Walker and Willie Culton gave \$1.00 each. Our membership here is awake as never before. Our watchword is "Forward." Our motto is "A round report at the next annual conference and the Southwestern in every home."—W. M. Manning.

BRYAN TEXAS

The Autumn rally and memorial services of Lee Methodist Episcopal Church, September 25, 1910, were very successful. The rally was under the leadership of the following captains: H. Ward, A. Polk, G. Baker, T. Peterson, Walton Brown, Smyth Haynes, G. Clay, Deevotie Houston and the pastor. Missing members have not reported. All the above captains paid \$5.00 each to start with and the following named brethren also paid \$5.00 each: Prof. P. Landry, D. Strain Rev. Wesley Robinson, Henry Williams, R. C. Calhoun. The following paid: Virginia Haynes, \$4.00; L. E. King, \$4.20; Sadie Robinson, \$3.80; Francis Green, \$3.55; Maria Swiney, \$3.00; A. A. Story, \$3.10; Riley Thurman, \$2.75; M. Alexander, \$3.25; Lizzie Smith, \$3.50; M. J. Baker, \$3.50; M. E. Hutchinson, \$3.00. Those who paid \$2.50 each: Lella Houston, M. Calhoun, M. D. Robinson, Jennie Triggs, Ella Jenkins, Onnie Calhoun, Dock Houston, Little Davis, Rosie Ward, G. D. Houston, Mary Minor, Mariah Rogers, Minnie Peterson, Ida Polk. Lesser amounts: E. F. C. Forester, \$1.50; Susie Jackson \$1.10; Ellen Tillen \$1.50; Mattie Thurman \$1.50; P. H. G. Jenkins \$1.60; Ann Jefferson \$2.00; L. B. Evans, \$2.00; Louisa Brown, \$2.00; Oscar Pearse, \$2.00. The following gave \$1.00 each: Sallie Brown, M. R. Jenkins, Sister Smith, Elizabeth Thurman, Sister Williams, W. A. Jenkins, E. G. Clay, Mary Hemphill, Walter King, Lizzie Brown, Nancy Forester, Sallie Forester, Amos Hall, Dr. Hook; M. S. A. Fuller \$3.00. Reports of Captains of money raised by bands: H. Ward \$16.35; A. Polk \$31.50; G. Baker \$15.45; T. Peterson \$70.75; Walton Brown \$10.10; Smyth Haynes \$19.70; G. Clay \$24.40; Devotie Houston \$23.00; P. H. Jenkins \$27.00; Rev. W. Robinson \$10.75; Prof. P. Landry \$12.00. Total raised \$238.25 to be applied on old debt. At 11 a. m., the

pastor conducted a unique memorial service in memory of Lee Chapel's honored dead. Three p. m., the Rev. G. V. B. Goins, pastor of African Methodist Episcopal Church, this city, preached an able sermon. Eight p. m., the Rev. W. Robinson preached a practical and soul reviving sermon. We have paid \$616.25 on debts this year. We now have here 14 subscribers to the Southwestern; we had but one when I came here. The Rev. M. Q. A. Fuller, our worthy district superintendent, has manifested deep interest in our church work by financial help and by advice. The Rev. S. S. Frazier and wife rendered us valuable service during this rally.—P. H. Jenkins, Pastor.

ACKNOWLEDGEMENT.

I desire to express through these columns my high appreciation to the pastors and good people of the West Tennessee District who, led by the Rev. J. H. Ellis, presented to me a \$36.00 suit of clothes in honor of my faithfulness. I shall ever remember you and serve with you in the work of the Church with all my heart. May God smile upon each of you always.

Faithfully yours,

J. M. LYTE, District Superintendent.

FIFTIETH WEDDING ANNIVERSARY OF THE REV. AND MRS. HARVEY WEATHERALL, PONTOTOC, MISS.

On the night of the 4th of August the good people of Pontotoc witnessed the Golden Wedding of the Rev. and Mrs. Harvey Weatherall. Fifty bright sun flowers mixed with evergreen made up a beautiful, as well as appropriate decoration. Miss Lizzie E. Wilson, of Little Rock, Arkansas, played the wedding march. The aged couple marched up the aisle to the altar, where they were introduced to the audience by Miss Laura L. Chisholm. "Blest Be the Tie" was sung by the congregation. Prayer by the Rev. D. W. Bird; history of Mr. and Mrs. Weatherall's marriage was read by Miss Beatrice Bradford; Life's Gift was sung by Miss Lizzie E. Wilson, after which she read a selection on "Marriage." Miss Lula Chisholm, Master Frank and J. L. Wilson, sang to the delight of all, "The Old Gray Bonnet." The Matrimonial Ceremony was re-read by the pastor, the Rev. D. W. Byrd, and again they joined hands renewing their pledge to each other. Then Mrs. Doubton Hally arose and sang "The Holy City," after which Mr. and Mrs. Weatherall received congratulations from friends and relatives also a goodly purse was made up as a present to the honored couple. Mrs. Weatherall wore a soft white handkerchief linen dress that her husband bought for her soon after their marriage, also a long white veil and a lovely wreath of white roses. While the groom in a handsome black broadcloth, etc., made a remarkable picture. The Rev. and Mrs. Weatherall have had born to them nine children, thirty-two grandchildren and nine great grandchildren. Of the nine children two are sons, the Rev. C. C. Weatherall, of Aberdeen, and the Rev. Abraham Weatherall, of Memphis, Tennessee. The latter being of the Presbyterian branch. Among the several friends who spoke were: Rev. Deed Steward, Mr. Hamp. Simmons and the Rev. Abraham Weatherall. The Rev. Harvey Weatherall has been a subscriber for the SOUTHWESTERN CHRISTIAN ADVOCATE for thirty years and declares that he would not be without it. He is a local

THE FEAR OF HUMBUG

Prevents Many People From Trying a Good Medicine.

Stomach troubles are so common and in most cases so obstinate to cure that people are apt to look with suspicion on any remedy claiming to be a radical, permanent cure for dyspepsia and indigestion. Many such pride themselves on their acuteness in never being humbugged, especially in medicines.

This fear of being humbugged can be carried too far, so far, in fact, that many people suffer for years with weak digestion rather than risk a little time and money in faithfully testing the claims made of a preparation so reliable and universally used as Stuart's Dyspepsia Tablets.

Now Stuart's Dyspepsia Tablets are vastly different in one important respect from ordinary proprietary medicines for the reason that they are not a secret patent medicine, no secret is made of their ingredients, but analysis shows them to contain the natural digestive ferments, pure aseptic pepsin, the digestive acids, Golden Seal, bismuth, hydrastis and nux. They are not cathartic, neither do they act powerfully on any organ, but they cure indigestion on the common sense plan of digesting the food eaten thoroughly before it has time to ferment, sour and cause the mischief. This is the only secret of their success.

Cathartic pills never have and never can cure indigestion and stomach troubles because they act entirely on the bowels, whereas the whole trouble is really in the stomach.

Stuart's Dyspepsia Tablets taken after meals digest the food. That is all there is to it. Food not digested or half digested is poison as it creates gas, acidity, headaches, palpitation of the heart, loss of flesh and appetite and many other troubles which are often called by some other name.

They are sold by druggists everywhere at 50 cents per package.

minister and is living quietly on his own plantation.—Laura Chisholm.

Gleanings from the Field

ALABAMA

A great storm blew down upon the parsonage of the Heflin, Ala., charge Saturday night September 10, about 11 o'clock. Without the least notification a company of young people, led by Sister Daphne Stevens came to the parsonage and each came with package of good will and cheer. The dining table groaned under its burden. After prayer by the pastor's wife and a happy speech of welcome and thanks, the beneficent invaders left having blessed themselves and those whom they thus remembered. The following were seen:—Sister Daphne Stevens, Gertrude Jackson, Pearl Powell, Morcha Powell, Lizzie Birdsong, Ed. Birdsong, Lillie Powell, Bro. Jordan.—F. J. Brown, pastor.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine discharges by day or night.

District Conferences and Conventions

CONFERENCES

District.	Place	Date.	Dist. Supt.
Starkville	McCool's Miss	Nov. 16-20	Everett
Tupelo	Okolona, Miss.	Nov. 24-27	Scarboro

CONVENTIONS

Oct. 26-27....Monroe District unday School, Epworth League, Ladies' Aid and Woman's Home Missionary Convention, Bastrop, La.
Oct. 27-30....Clow District Sunday School and Epworth League Convention.
Nov. 8-8.—Jackson District Missionary Convention, Pratt's Chapel, Mississippi.
Nov. 26-27....Hattiesburg District Missionary Convention, Collins, Miss.

Conference Notices

Special Notice

CENTRAL ALABAMA CONFERENCE

Let all the brethren who are in the four years course of study meet the Board of Examiners at LaFayette, Ala., the day before the conference opens, which will be Nov. the 23rd at 10 o'clock a. m. The examiners will come prepared to examine in the same branches of last year.—E. M. Jones, Chairman.

TEXAS CONFERENCE

The Board of Examiners, will meet at Muntsville, Tex., Dec. 13th at 9.30 a. m., and all persons who are to take the examination must be present. Those who have taken the mid-year examinations must present to the Board an itemized statement of the examination, otherwise the work will not be recognized.—J. E. Bryant, Chairman, E. M. Bolden, Registrar.

THE ANNUAL MEETING OF THE WOMAN'S HOME MISSIONARY SOCIETY, UPPER MISSISSIPPI CONFERENCE

Will convene the second Tuesday in April 1911, in Greenwood, Miss. We hope that all the officers and members will rally as never before to make a splendid report and showing as to the work of the Society throughout the conference. We hope every officer and member will begin now to make ready to attend the meeting in full force, making it one of great interest and benefit. We hope to lead the van in the near future. Please do not forget the date.—Annie S. Gray, Conference Corresponding Secretary.

District Rounds

CUMBERLAND RIVER DISTRICT. FIRST ROUND.

Alexandria Station and Liberty Circuit Nov. 4-6; Cherryvalley Circuit, 12-13; Nashville, Braden and Brienville, 19-21; Dover, 26-27; Springfield, Dec. 3-4; Gallatin and Mitchellville, 10-12; Hartsville 17-18; Lebanon, 24-26; Dec. 31-Jan. 1, Seay, 7-8.—Brethren remember to send as many subscribers you can to the Southwestern by the 31st of Oct. We want our district to get 50 at least.—J. B. Booth, District Superintendent.

BRISTOL DISTRICT.

First Round.

Castlewood, October 29-30; Gate City and Kingsport, November 5-6; Big Stone Gap 12-13; Mountain City 19-20; Shell Creed and Elizabethton 26-27; Johnson City, December 3-4; Greenville 10-11; Greenville Circuit 17-18; Bristol 24-25; Abingdon, January 7-8;

Glade Spring and Meadowview 1; Marion 14-15; Rural Retreat and Chilhowie 21-22; Wytherville 28-29. Dear Brethren—We rejoice that we have just closed a most successful annual Conference with results that are gratifying in every respect. Let us reach the high standard to which the Church calls us; begin now with benevolent collections. Soul-saving must triumph. Push the battle to the hearts of the unsaved.—J. R. Hill, District Superintendent.

WEST TENNESSEE DISTRICT.

First Round.

Bells Circuit, October 15-16; Springfield Circuit 22-23; Mansfield Circuit 29-30; Paris-Bethel 30-31; Mason Station November 5-6; Galloway Circuit 7-8; Covington Circuit 12-13; Dyersburg Circuit 16-20; Friendship Circuit 26-27; Hudsons-Mays 28-29; Binghamton, Miss., December 1-2; Atoka Circuit 3-4; N. Memphis Circuit 5-6; Kiondike, Miss., 6-7; Memphis-Centenary 10-12; Humboldt-Kinton 14-16; Union City-Sharon 17-18; Martin Station 24-26; Trenton, Miss., 27. Brethren—This is a new year and we must have new ideas. Look deeper into demands of the church; put ourselves into the work. Plan well in the beginning, that we may have success in the end. Organize your Sunday School Board; put your Sunday School to work in the right way. Put the Southwestern in every home and encourage each Leaguer to read the Epworth Herald. Begin raising your benevolences on this end of the conference year: don't wait until the last end. Remember that the first meeting of the District Conferences will be November 16-20, 1910, at Dyersburg, Tenn. Lets come with the intent to help this church in its financial strain. They need us! Prepare for it!—J. M. Lyte, District Superintendent.

If afflicted with eye troubles use Thompson's Eye Water.

Gleanings from the Field

MISSISSIPPI

Verona Circuit.—Our work is alive under the leadership of the Rev. E. O. Woolfolk. We are satisfied that he is the right man for the place. The night of September 15, the Rev. E. O. Woolfolk, with 22 members organized and added to this work a church known now as Woolfolk's Chapel. He is wide awake to the interest of his Church and people. We do earnestly ask that our District Superintendent send him to us again as pastor. We have made a splendid start.—Rachel Thomas.

Duck Hill.—The Sunday School at New Salem on the Duck Hill Circuit is doing fairly well. We have forty scholars with an average attendance of twenty-five. We have not missed a single Sunday since the 4th Sunday in February. Through the untiring efforts of the Superintendent and the Woman's Home Missionary Society we purchased a 350 pound bell for the

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church and it has proved to be of no little help in bringing our people together. We have already more than paid the \$18.60 which we put in the bell. We have some energetic young men and women at this place. The Rev. H. N. York, our pastor, held his revival at this place which resulted in one conversion in the person of Miss Carrie Neal. This young girl has manifested great interest in our Church from the first and she stands fair to be a strong member along with other young men and women of our Church. We now intend to set on foot plans to cell our Church.—G. M. Frazier.

Itta Bena.—Our third quarterly conference held August 20-21 at Good Hope was quite a success. We are making some advancement. District Superintendent W. H. Gilliam was too ill to come but sent the Rev. J. M. Walton, our pastor at Winona, who rendered excellent service. He preached two very strong sermons to large crowds. Our collection was splendid for

this time of the year. We raised the quarterly claim of District Superintendent, \$27.00; raised for pastor, \$20.00; total during the session, \$47.00. Our circuit is rapidly advancing along every line. Our revivals have closed with great results. Seventy-six precious souls have been added to the Churches. The crowds were large at each church. The religious enthusiasm ran high, and the churches were greatly edified.—G. Orange, pastor.

West Point.—The members and friends continue to manifest interest in the welfare of their pastor and family by doing something each week, besides their regular contributions. On Thursday night, September 22nd, following the class meeting, about forty persons entered the parsonage and piled to overflowing pounds of choice groceries upon the table. This storm was led by Mesdames Carpenter, Lewis, Tate, Rush, Turner, Walton, Westbrooks, Hutcherson. Brothers Tate, Steele, Walton, Rose, Hutcherson, Rev. Hendricks of the Baptist

Church, and scores of others. Besides the choice groceries a purse containing some cash was also presented. Prof. Miller presented the pastor a fine white vest and handkerchiefs. God bless these, is the prayer of pastor and family.—J. A. Slate, pastor.

Meridian Circuit.—Our third quarterly convened September 20th., the Rev. D. L. Morgan, presiding. As Dr. Shumpert could not be with us the Rev. D. L. Morgan opened the conference as though he had been presiding for many years. Reports showed that the circuit is on its upward march. Paid District Superintendent in full. Paid pastor \$173.38. The indications are that Meridian Circuit is no longer the back number but now ranks with the leading appointments on the District. We are planning now to raise our full apportionment the fifth Sunday in October. At night the Rev. D. L. Morgan preached a strong sermon. Sacrament was administered. This closed one of our best quarters.—W. L. Mills, pastor.

Mashulaville Circuit.—The Rev. A. E. Franklin is a plain man, and his meanings are good. He has the Church at heart. The people love this good man. He has labored hard to overcome many obstacles to make this charge better. He is a preacher that God has sent. His sermons are awakening; he is never without a large audience. He has held his revivals. The results good at two points. Brother Franklin is one among the best along church work. He has made plans for the church and has accomplished them. He is a Sunday School worker, and is in the Sabbath School every Sunday.—C. R. Cotton.

Philadelphia.—At Pilgrim Methodist Episcopal Church our third quarterly conference convened September 24-25, the Rev. H. E. Morgan presiding. Reports showed much improvement in the work; 76 souls have been converted and added to the church. Paid pastor \$167.75; paid District Superintendent \$20.00; raised for benevolence and other purposes, \$68.35; total raised for this quarter, \$256.30. The Rev. Mr. Morgan preached two able sermons.—A. B. Britton, pastor.

West Enterprise.—The third quarterly conference for this charge convened at New Hope, the Rev. D. F. Dudley, District Superintendent, presided with much ease and dignity. Most of the officials were present with well prepared reports. At night the Superintendent preached an excellent sermon. Paid District Superintendent \$14; paid pastor for this quarter, \$135.15. We have in treasury \$100 with which to help build our new church at New Hope. Raised for all purposes this quarter, \$249.15. We are progressing spiritually and financially.—Emma C. Price.

West Columbia Circuit.—At Pine Burr, Mississippi, September 21, my third quarterly conference was held by Dr. P. H. Rembert, Superintendent. Dr. Rembert is so fair and kind as a presiding officer that all the officers and members love him. This was the first quarterly conference ever held at this place and the people enjoyed it. We had harmony throughout the meeting. At night the Superintendent preached to the delight of all. Brother D. Roy, of Hub, was with us at night and helped to administer the Lord's super. Paid the Superintendent in full. Raised this quarter for all purposes, \$101.00.—E. M. Dukes, pastor.

Hattiesburg.—At Dudley Chapel our third quarterly conference convened September 17, with Superintendent D.

F. Dudley and officers present. After devotional services and helpful remarks by the District Superintendent the business of the conference was taken up. Sunday at 3:30 o'clock and at night the Superintendent preached able sermons. Raised during quarter for Superintendent and pastor, \$76.80. We have a good Superintendent and a good pastor and trust they both may live long to praise God's Holy Word.—E. D. Pickens.

Mt. Pleasant.—At Eason's Chapel my third quarterly conference convened September 24th. The officers presented good reports and on Sunday night the Rev. N. R. Clay, District Superintendent, preached a good sermon before a crowded house. His text was "We must overcome." One man was converted and nine added to the church. Forty-five communed. Collection during the quarter, \$40.80.—S. D. Troupe, pastor.

Cary.—Our Third Quarterly Conference was held in Clark's church Sept. 24, by Dr. L. W. Price. All reports showed the work alive on all lines. It was quite a lively session. Dr. Price preached two sermons. Love Feast, led by the Rev. Wm. Taylor followed. Four accessions to the church, one hundred communed. Paid District Superintendent in full, and raised \$25.00 in the quarter; total raised this quarter for all causes \$100.00. We have a good Ladies Aid Society here doing good work for the cause.—A. H. Lathan.

Shelby.—Our Third Quarterly Conference convened in the Wesley Chapel, Mound Bayou; the Rev. Dr. H. B. Hart presiding. Despite the absence of the officers from the church at Shelby Mound Bayouans rallied and paid the District Superintendent Saturday in the quarterly conference. Sunday was a great day in Mount Bayou for the Methodist Episcopal church. Ten children baptized. Raised Saturday and Sunday \$40.00; raised for the quarter \$202.85. The Quarterly Conference caught us in the middle of a revival meeting which was very successful. The Rev. C. W. Evans, our pastor is the man for the place. He is the most successful revival that we have had here in the history of our work. He had the Rev. P. H. Jackson of Oxford Circuit to help him in the meeting which resulted in adding 14 good, strong members to our church. God bless Bro. Jackson for his faithful service here.—Daisy Harmon.

MISSOURI

Fulton Charge.—The work in all of the departments of the Church is moving on by degrees. Our new church edifice is under course of construction. The walls are up several feet. The joists are now being laid by two splendid carpenters of our own church, Brothers W. J. Boyles and Edward Green. After the joists shall have been laid the brick masons will be put to work. We are hoping, praying, and working to finish the walls, put the roof on and be ready if possible to use a part of the building by the 10th of November, 1910. Our Sunday School and Epworth League is not up to its highest mark of duty and responsibility, and yet we are moving on fairly well. The women of the various churches of Fulton have been organized into the Women's Christian Temperance Union. They have begun a good and noble work—in doing all they can to annihilate the liquor traffic.—W. H. Smith, pastor.

Joplin.—Sunday, September 4th, was the second quarter for this charge.

The pastor and members as usual, were glad to greet our beloved District Superintendent, the Rev. J. H. McAllister. It is a treat and a pleasure always to have Dr. McAllister with us. His report for the Sedalla District is encouraging and shows continued growth in every charge that comes under his notice. Dr. McAllister is one of those preachers who believe in advancement and he proves it to the ministers and people all over his District by encouraging them with helpful sermons from the pulpit and by his businesslike methods in his quarterly conferences. Sunday was an ideal day and splendid audiences greeted the Superintendent at all the services. The Doctor is high in his praise of the splendid work that is being done by our pastor, the Rev. C. S. Webster and his good wife, both of whom are rapidly growing in favor of the citizens and churchgoing people. The second quarter just closed has been the hanner quarter of any previous ones in the history of the Church. Four hundred and fifty-three dollars has been raised for all purposes during this quarter. Only five months of the Conference year have passed but the church has moved rapidly and is able to report a total of all monies raised to the amount of \$646.35. Sunday the eleventh was our Mock Conference rally day at which time every member of the Church was to report with \$7.25 as their assessment. A splendid union service was conducted throughout the day between our Church and the African Methodist Episcopal Church. The members of Trinity Methodist Episcopal Church reported \$110.50.—L. M. Clark.

SOUTH CAROLINA.

The Rock Hill charge is now in a growing and prosperous condition; we have labored hard to infuse life, push and work, and have succeeded of each. We are working earnestly to put our charge on equality with other leading charges in the State, and by God's help we will succeed. Our Sunday School and Epworth League institute convened at Gafney with much success and credit to our district, under the leadership of our District Superintendent Rev. J. A. Brown. We have painted and made some repairs on our church in the city of Rock Hill, and the work done really reflects credit to this portion of the city. Our Epworth League is taking on new life, and we are praying and trusting that it will revive again; not only this League, but the leagues throughout the State.—D. P. Murphy, Pastor.

The Epworth League Convention and Sunday School anniversary of the Walterboro and Cumberland charge held at Cumberland Church, Walterboro, September 14-18 inclusive, was indeed instructive and inspiring. Wednesday evening devotions conducted by Mr. A. L. Levine. A very interesting paper, "The Duty of the Pastor and his officers to the league," was read by Mrs. C. A. Levine. Remarks by the president of the league and each officer touching upon league work and encouraging league workers. Papers were read by Miss Lulu Rivers, student at Claflin University, an "Parents relation to the Sunday School," Mrs. Lilly Polite, on "The Ladies Aid Society and its Importance in the Church." General discussion on this subject was opened by Mr. M. C. Frasier. Thursday evening devotions conducted by Mr. C. W. Browlee. The president of the league, Mr. A. L. Levine, read a very scholarly paper on

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The next session begins Wednesday, September 28, 1910, at 9 o'clock a. m.

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"How can we make our league a success." The paper read by Mrs. Virginia Rivers, Mr. S. L. Smith and Mr. J. E. Evens were full of many good and helpful thoughts. Friday evening, devotions conducted by Mr. W. M. Pickney. Mrs. Susana Evans read her paper on "How Can We Better the Conditions of Our People," and this subject was opened for general discussion. Miss J. E. English, a talented young teacher of Mather Academy, Camden, S. C., gave a very eloquent and instructive address on "The Necessity of Parents Making Greater Sacrifices to Educate Their Children. Mr. Jas Murry's subject was "The Qualifications Necessary for a Good Epworth League President." Each service was interspersed by good music furnished by the Cumberland choir. Mr. James Lewis presiding at the organ. At ten o'clock on the morning of the Lord's day devotions were conducted by Mr. T. W. Williams; paper by Mr. Lewis on "When is the Best Time to Have Epworth League Meetings and Who Should be Members." Special mention should be made of the very excellent paper read by Mrs. Julia Mitchell and also of the one read by Mrs. H. Belle Martin on "Missions in the Sunday School. Mrs. W. T. Frasier, wife of our esteemed Rev. W. T. Frasier, of the Presbyterian church, delivered an address that was full of wholesome advice. At 12 o'clock the Rev. M. T. Frasier preached a very eloquent and forceful sermon; text, "But if any widow have children or nephews let them learn just to show piety at home and to requite their parents, for that is good and acceptable before God." The music was furnished by the Cumberland and Walterboro choir composed of Mrs. Sarah A. Rice, organist of the Methodist church, Walterboro, presided at the organ.—J. T. Martin.

Gleanings from the Field

ARKANSAS

Texarkana.—Our third quarterly conference was held September 10. All leaders made fair reports. We had splendid service Sunday. At 11 o'clock Dr. W. R. R. Duncan, District Superintendent preached, and at 3 o'clock the Rev. Mr. Young of Christian Methodist Episcopal church preached. All services were well attended. Collections for the day, \$25.39; total for quarter \$203.45 for all purposes. We are striving to finish and beautify our church. We extend a cordial welcome to all preachers passing Texarkana to call on us. Fifty-seven communed at the Lord's Supper.—F. J. Jacobs, Pastor.

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GEORGIA.

Eastman.—Our third quarterly conference was held at Allen Methodist Episcopal church with our much honored District Superintendent, F. R. Bridge, presiding. This was a very good quarter; most of the leaders were present with fair reports. We paid the Superintendent \$10.00. On Sunday at 11 o'clock the Superintendent preached to a crowded house. Being in the heat of a revival at this point. At night one soul was converted and joined the church. We hope for a round report at the annual conference. We hope our District Superintendent will stay up his time and then be re-appointed, for he is an able and upright man, full of zeal and inspiration and knows how to handle his work as Superintendent. May God bless him and crown all his labors with success.—W. H. Odum, Pastor.

LOUISIANA.

Zachary.—At Jackson Methodist Episcopal Church the third quarterly conference was held by the District Superintendent the Rev. H. Daniel. This was a good conference; the attendance was fine. The Superintendent preached to a large and appreciative audience. Paid him \$12.40. We are moving on nicely under the leadership of the Rev. E. J. Harrison, our pastor. We are standing by him and the work of the church.—S. Maze.

Berwick.—Our church at this place has wrought well. We started with 27 members and a debt of \$510; up to this time we have no debt, and 37 members. The members and friends of this charge stand loyally by the pastor. The pastor married on the 31st of August at Natchitoches, La., and the members made it very pleasant for him and his bride by buying new furniture and placing same in the parsonage. Mr. Wash Masiah led a host of members and friends to the parsonage in a substantial pound party, which netted \$8.20. We expect to meet conference with a good report. The Lord has blessed our work this year.—T. Williams, pastor.

The Rev. A. A. Lacy, B.D., of Madisonville African Methodist Episcopal Church wishes to thank the members and friends who helped us so nicely in our second quarterly conference, namely: The Res. F. Sheridan, A. Martin, R. Overton, C. W. Kershaw, B. J. Bell, Bro. S. Pollte, Wm. Bennett, T. H. Davis, Ed Smith, Robert Pitkin, Prof. H. White, Ike Lawson, and also to the Captains of each Company, the Christian Union League, S. S. B. B. Y. P. U. Total raised for all purposes \$96.00. The Rev. Mr. Lacy also

desires to thank the Rev. M. J. Dyer, the worthy pastor of Madisonville Methodist Episcopal Church for aiding us in our Missionary rally meeting Sunday, September 4., assisted by Prof. C. C. Lolow, J. Washington, president of B. Y. P. U., of Hopewell Baptist Church and others. The Rev. Mr. Long, pastor of Martin Methodist Episcopal Church, O'Vington, who has the public school in charge was with us Sunday.—A. A. Lacy.

Viron. At St. James Church was held a grand contest September 25. The following young ministers were with us and preached: Dan Moore of Rose Hill Baptist church; John Love, of Israel Baptist church; A. S. Simon, of Virginia Baptist church. Total collection \$41.10. We are remodeling our church. The following ministers with us during our camp meeting: The Revs. J. A. Landry, M. Carter, J. D. Poole, C. Bradford, and T. P. Norris assisted our pastor. The Rev. A. C. Mitchell is pastor. Our Third Quarterly Conference was held September 14-15. Our honored District Superintendent B. M. Hubbard, D. D., and his wife were with us. Reports showed an increase on all lines. Superintendent Hubbard paid in full. We were indeed pleased to have Mrs. Hubbard in our midst. Our District Superintendent preached a practical sermon and after his sermon Mrs. Hubbard sang with charming effect. She enjoyed her stay with us. Union is still alive.—Luella Mitchell

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MISSISSIPPI

Hollandale.—This town is situated on the M. V. R. R. with a population of about 15,000 and growing very fast. We have a mission here of about 20 members and have bought a Church site 80x150 feet in the part of town populated principally by colored people. It is paid for and on record with deeds in our possession. Our new Methodist Episcopal Church when completed will be an attractive little edifice. We have one Ladies' Aid Society that is working very well in raising finance. Among the members are found Sisters Mitchell, Slater, Bush, Harris, Turner, Moore, Wadkins, and others. They are faithful and earnest workers, doing all they can to foster the cause of the Master. This is known as the Hollandale Circuit in the Greenville District. The Rev. Dr. H. B. Hart, our Superintendent, is a great leader, a man of God, one that knows nothing but success.—W. H. Jordan, pastor.

Bradley.—Our third quarterly conference held recently, was pronounced the best held here for several years. Two good sermons by our Superintendent and \$30.00 was raised and one subscriber for the paper. Our children's day rally was splendid. The young ladies are due much credit for the amount raised. Jones realized \$12.00; Bland, \$20.00; New Light, \$13.00. Total collection for Children's Day, \$45. Our revival closed with 28 souls saved for Christ. The work is in good condition.—G. H. Hoong, pastor.

Winona.—We, the sisters of Haven Memorial Methodist Episcopal Church, were successful in our efforts put forth to assist the stewards in raising our pastor's salary. July 19th, we gave a

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big picnic on the parsonage yard and realized \$24.30. We feel that we owe this good man (Brother Walton) more than we will pay, not only financially, but for his good words and deeds as well. We certainly hope to pay him his salary; we are hustling, and praying for same. May God's blessings ever be upon him whose heart is in the work of the Master.—(Mrs.) W. S. Leake.

West Point.—On Thursday night September 15th, at the close of a splendid class meeting a severe storm struck the parsonage and left many pounds of choice groceries and other things in its path. Mesdames Henry, Ragland, Miller, Spraggins, Jackson, Logan, Meacham, Moore, Petty, Goo-

by, and Drakes; Brothers Meacham, Harris, Wesley, Drake, Walker, and others too numerous to mention here were among the leaders in this event besides a number of children. God bless these good people is the prayer of the writer.

Yazoo City.—At Rock Zion Methodist Episcopal Church the Sisters Aid has raised \$15.95 for benevolence since July 16; \$7.50 of this money was raised by the plans and encouragement of Sister L. A. Cox, wife of the District Steward. My hope and aims are to raise the entire amount. Also we are working to prepare our parsonage so that we may have our new pastor, the Rev. J. S. Lewis, to live in our midst.—(Mrs.) L. A. Cox.

Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

DUMAS.—Mr. John Dumas, of Shamrock, Louisiana, passed into the great beyond a few days ago. He died as he lived a sinner. A host of relatives survive. Funeral conducted by the Rev. James E. Harrison.

STRONG.—Jennie Strong, age 50 years, 1 month and 7 days died in peace September 8, 1910. She was a member of St. Paul Methodist Episcopal Church, West Point, Mississippi, and lived a consistent Christian for 28 years. The funeral was attended by the writer. The deceased was loved by all who knew her. She leaves a daughter, son and a brother. Peace to her ashes.—J. A. Slate, pastor.

WILSON.—Carrie E. Wilson, age 37 years, a member of Findlay Street Methodist Episcopal Church, Portsmouth, Ohio died September 17, 1910. Funeral service conducted by the Rev. T. R. Fletcher.

PERTEETE.—Little Joe Perteete, age 8 years and nine months, grandson of Mrs. Annie Thomas, a faithful member of St. Paul Methodist Episcopal Church, West Point, Mississippi, died September 21, 1910. Funeral conducted by the writer from the residence, was attended by a large number of friends.—J. A. Slate, pastor.

MARSHALL.—The death of Varonica Lois Marshall, age 6 years, 8 months and 2 days, daughter of our pastor, the Rev. W. L. Marshall, at Brookhaven, Mississippi, was a shock to the community Saturday, September 24, 1910. The child had been accustomed to playing with her father's horse, and the parents had cautioned her not to play with the horse. But Saturday as soon as she had finished eating dinner she went out into the yard, called the horse to her and began her usual play. Her little seven-year-old brother Johnny L. missed his sister and went out in search of her and found her lying motionless at the horse's feet. He ran to his mother and said playfully: "Mamma, Sister's playing dead." After an immediate investigation 'twas found that the horse had kicked the child in the head and fractured her skull. She revived, only to live about two hours in intense agony. The funeral service was held at Kynett Methodist Episcopal Church, Sunday, September 25. The service was conducted by the Rev. Dixon, pastor of African Methodist Episcopal Church. His theme, "Christ admonishing little children," was beautifully illustrated. Four of her little associates viz: Theima Lucy Pendleton, Ora Lee Johnson, Lillian Ophella Powell and Wessie Edna Townsend acted as pallbearers.—Lillie E. Venable.

MOORE.—Emily Moore died September 19, 1910 in full triumph of faith at Bolton, Mississippi, age 75 years; a member of the Methodist Episcopal Church forty years.—A. L. Lipscomb.

CRAWFORD.—Agnes Crawford died at Dickinson, Texas September 9, 1910. She was born in Virginia in the year 1844, was brought to Columbia, Texas, in 1860. She was converted in 1875

A "SQUARE DEAL"

It is often argued that women do not have an equal chance with men, for enjoyment and usefulness, because women suffer so much from pain and weakness. In a general sense, it is true that women bear more physical pain than men. However, the belief that women must suffer regularly, on account of ailments and weakness peculiar to their sex, has been successfully contradicted by the relief so many women have obtained by the use of Cardui, that great remedy for suffering women.

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under the pastorate of the Rev. James Smith and lived a consistent Christian until death. Her home has always been the preacher's home. The deceased moved to Dickinson, Texas, April 9th, and joined Warren Methodist Episcopal Church. She leaves a daughter, one son, four grandchildren and three great grandchildren.—L. L. Graham, pastor.

BROCKINGTON.—Lenora Brockington, a faithful member of Christian Banner Methodist Episcopal Church at Mortou Charge, Mississippi, was born January 22, 1889, married July 15, 1910 and died September 15, 1910. She leaves a dear husband, father, mother, three sisters, three brothers and a host of friends. The funeral was conducted by the pastor, the Rev. R. B. Anderson.

HILL.—Lizzie Hill, of Valden, Mississippi, entered into rest September 16, 1910. She leaves to follow husband and children. Funeral conducted by the Rev. William Campbell, pastor.

JOHNSON.—Sam Johnson, Sr., one of the faithful servants of Macedonia Charge, Clinton, Louisiana, after an illness of 14 months died October 13, 1910, age 50 years. He leaves three sons, seven daughters and a host of friends.—W. L. Amos, pastor.

YOUNG.—The home of Mr. and Mrs. S. C. G. Young is bereaved in the death of little James Richmond, their baby child. James suffered for three months but bore it patiently until October 7, when he went to be with the angels.

HARPER.—Alex. Harper has been called from labor to reward. He was a member of the Methodist Episcopal Church, Valden, Mississippi, twenty-five years and chairman of the Board of Trustees. He died in full triumph of faith, September 16, 1910.—William Campbell, pastor.

TERRY.—Isabella Terry died September 6, 1910. She was a faithful member of Gallatin Methodist Episcopal Church, Hazelhurst, Mississippi. She leaves one son, five girls and a host of friends.—R. H. Patton, pastor.

WOLF.—L. B. Wolf, a member of Allen Methodist Episcopal Church, Greston, Georgia, died September 23, 1910. He met God in peace. He had been a

member of the above named Church for more than 30 years, twenty years a Sunday School Superintendent and class leader, Stewart and Trustee. The Sunday School will miss him as superintendent and the church has lost a great leader, the wife an affectionate husband, and his children a loving and faithful father. The entire community mourns his death, both white and colored. He is gone but not forgotten. The funeral was conducted by the writer September 24, 1910.—W. H. Odum.

HILLYER.—Jennie Hillyer, a member of the Methodist Episcopal Church, Yoakum, Texas, died September 24, 1910. Funeral conducted by the Rev. J. W. Wormly, pastor.

BELL.—Walker Bell, a member and local preacher of the Neely Methodist Episcopal Church at Indian Mound, Louisiana, was struck by the falling chimney of his house, and death followed. Brother Bell had preached every night of that week. He came home from work at 5 o'clock Friday, the 23rd day of October to prepare for service that night, but death claimed him. He was 42 years of age, and leaves father, two brothers and sisters and a host of friends and other relatives. Funeral was conducted by the pastor, assisted by the Rev. A. M. Taylor and Rev. Willson.—I. C. Dougherty.

THOMPSON.—Joe Thompson, of Okolona, Mississippi, passed to the great beyond after an illness of two months. He lived a faithful member of the Methodist Episcopal Church for forty-one years. He also served as soldier in the Civil War. The funeral was preached by the Revs. W. C. Conwell and Joe Gray, as the pastor was unable to attend. Brother Thompson was 81 years old. He is survived by his wife.—A. W. Wright, pastor.

DANTZLER.—Wallace Dantzler died in great peace September 11, 1910, at Heidelberg, Mississippi, age 66 years, 3 months, 2 weeks, 5 days. He was a member of the Pleasant Valley Methodist Episcopal Church, a class leader, and had been for 30 years an old soldier of the Cross. He has lived a true Christian life and his friends had great confidence in him. The funeral was conducted by the pastor, the Rev. B. W. Robinson. Over five hundred people attended. Interment was made in the Philadelphia Cemetery. He leaves a wife, eight children, five brothers, three sisters and a host of other relatives.—S. L. Harrison.

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Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

At Thomas Chapel, Kenner, Saturday night, October 15, Miss S. J. Davis, Missionary of the Baptist Foreign Mission Board, delivered one of her famous lectures, subject: "Courtship and Marriage."—A. Robinson, pastor.

Mrs. Baquie, one of New Orleans' old residents, died Monday of last week. She is survived by her husband, two daughters, Misses Clara and Rhetta, the former being a member of the faculty of Gilbert Academy, Baldwin; two granddaughters, one great granddaughter, other relatives and many friends.

The Rev. and Mrs. A. J. Price entertained a number of guests Thursday evening, September twenty-ninth, in honor of the seventeenth birthday anniversary of their niece, Miss Ollie N. Bourgeois. The music furnished by Mesdames C. M. Huhhard and G. Gespon, and Misses L. Landry, T. Hubbard and S. Smith added greatly to the pleasure of the occasion.

HAVEN MEMORIAL.—The Trustees rally on Sunday last was a financial success. The Revs. H. C. Foster and E. S. Brown, pastors respectively of the Second Free-Mission and Zion-Travelers Baptist Churches, this city, with their large membership, were present and preached acceptably and gave substantial evidence of their friendship for our pastor and interest in our work.—Verince C. Oert.

THOMAS CHAPEL—KENNER.—A grand rally was given at this Church Sunday, October 23, for the benefit of the pastor, the Rev. A. Robinson. The following ministers were present and participated in the service: The Revs. C. S. Stanley, D. J. Price, J. F. Marshall, T. B. Oville, S. Wilmore, J. Zeno and G. Robinson. A number of friends from New Orleans were also present. Collection, \$10.00.—O. Dean.

MALLALIEU CHAPEL.—A great benevolent rally was held Wednesday night, October 19. Invocation was offered by Mr. A. Sims; scripture lesson read by the pastor, the Rev. F. T. Chinn; paper, "In Unity there is Strength," by Mrs. Alice Jackson; paper by Mrs. Maggie M. Thornton, "Wine Cup"; address on Temperance by Mr. John F. Williams, (a white gentleman); paper by Mrs. S. Wilson, "Women of Today"; solo, Mrs. C. Milo; address by Mrs. A. Chace; solo, Miss Lourenia Baptiste; address by the Rev. P. W. Clark. Apportionments: Stewardess, \$12.00; Kings Son and Daughter, \$12.00; Ladie's Aid, \$12.00; Woman's Home Mission, \$10.00; Epworth League, \$2.00; Sunday School, \$8.00; Sunday School, \$10.00. Committee: Mrs. Sina Ellis, F. T. Chinn, pastor.—Mrs. Emma Randal.

CARD OF THANKS

To the officers and members of the Young Men's Morality Association. Under the auspices of Mrs. James Taylor, the old folks of the Thomy Lafon Home, in Delachaise and S. Robinson Streets, were tendered a bountiful supply of staple groceries amounting to \$24.70. This noble body of young men have at all times remembered the old folks, this being just one of the many occasions, and they send thanks to those who carry the burdens of the old and infirm; for they are filled with the love of God. May God bless them in their onward march.—Eliza Gant, matron.

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Gleanings from the Field

LOUISIANA.

Macedonia Methodist Episcopal Church, of the Eola and Sunflower Circuit, has planned a great Trustee Rally for Sunday, October 30. The Rev. A. B. Venable, pastor, sends the Macedonian cry, "Come over and help us," to the following ministers: the Revs. M. P. Franklin, W. H. Lacy, D. G. Taylor, F. M. Lashington, Henry Taylor, C. Johnson, E. Hutchinson, S. A. Davis, and the Rev. J. O. Richards, Superintendent of the Alexandria District, who will be general manager on that day.

Lake Charles.—Sunday, September 3rd, was a great day at Warren Methodist Episcopal Church. Seventy-five Sunday School scholars were in attendance. The church was packed at 11 o'clock and also at 3 p. m., and at night we did not have room for the people. One hundred and thirty-five communed and \$55.00 was collected during the day.—J. W. Turner, Pastor.

Belcher.—The membership and friends of our church here visited the parsonage, Saturday night, October 10, and presented to its inmates a handsome lot of groceries. The pastor expressed his sincere appreciation.—C. C. Smith, Pastor.

Mansfield.—Thomas Methodist Episcopal church is growing by leaps and bounds. We had a good revival; eight persons were converted and added to the church. Our Rally Day, the second Sunday in September, was a success; \$31.45 was raised. The Ladies' Aid Society has placed a beautiful chair in the pulpit and carpet for the same. The trustees are repairing the church with a fine coat of paint.—W. L. Dyas, Pastor.

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MARYLAND.

Oxen Hill Charge.—On September 30 our second quarterly meeting was held at St. Paul Church, with our honorable District Superintendent, Rev. E. S. Williams, presiding. It was a very nice conference indeed and most of the leaders were present with their reports in good shape, showing that the work was in good condition. We paid the Superintendent \$11.25, and the pastor \$116.26. The pastor spoke concerning the Southwestern, and Bro. Williams also made some very helpful remarks. The conference then closed and the sisters entertained the conference with a fine dinner. The Superintendent preached at night. There had been a ten-day meeting going on on the other part of the work, and the Lord blessed us with 14 converts.—Daniel Henson.

SOUTH CAROLINA

Rock Hill.—I am now located in the beautiful city of Rock Hill, a place that consists of some of the best people in the State or United States. It possesses quality, cash and grace and these together constitute the city, and our church and people possess some of each.

Anderson.—Dr. A. G. Kennedy, pastor of the Methodist Episcopal church is serving his 18th year in Anderson. His ability to preach is great. He is greatly beloved by all his flock, and not only so, but by other denominations. He is up-to-date, and preaches on current events, and is a good vocalist as well as preacher. He is a unique pastor, and will bring the church to victory. May God bless this exponent of good works, and may he live long among us.—C. T. Miller.

Society Hill Mission Charge.—At Society Hill Mission I have served as sub-pastor twelve years. This was under the presiding elderate of Dr. J. E. Welson, and Rev. J. S. Thomas. Through the Rev. J. S. Thomas I was appointed pastor by the Bishop to the said mission. There I have worked hard with only a few member, but there has been a small increase. I commenced with six members and now have fourteen. I am glad to be under the superintendentship of the Rev. H. C. Ashury. He has done much good each time he held the quarterly conferences.

On the 4th of September he held his third quarter. Reports were very good. Superintendent Asbury preached at three o'clock and at night held a great revival for two weeks. I had to assist me the Revs. S. Green, D. E. Thomas, C. C. Roberson and Isaac Ishm. These divines preached in an effective way the gospel of salvation. This was pronounced the best revival held in Cedar Grove Methodist Episcopal church in thirty years. The building and the grounds were crowded each night and we had several conversions and accessions. We are earnestly striving for the growth of this church.—C. B. G.

TEXAS

Pelham.—On September 17-18 our 4th quarterly conference was held by the Rev. J. S. Wyatt, our District Superintendent. Raised on that Saturday in the conference \$42.00. Sunday at 11 o'clock also at 3 o'clock the Superintendent was at his best and a real pentacostal shower was felt. Eighty-seven souls partook of the Lords' Supper. The Rev. J. S. Wyatt, our Superintendent, is a man of push. We love him. Sunday was also the rally day for the new church; raised \$240.70; total raised this quarter \$330.35. Our pastor, the Rev. R. D. Dennis is full of energy and push. Pastor and people are working together and our work is now in better condition than it has been for years. Under the leadership of our pastor, the Rev. R. A. Dennis, we hope to accomplish a great year's work. This was a great quarter, the best in the history of the church. Five subscribers obtained for the Southwestern.—Mrs. L. A. Richie.

Dodge Circuit.—The fourth quarterly conference for this circuit was held September 17-18, Dr. W. Hartley, Jackson, District Superintendent, presiding. It was a splendid session. Sunday the Superintendent lectured to the Sunday School and preached two very excellent sermons. At 8 o'clock p. m. he gave his "Git There" lecture to a crowded house. Rev. M. Moon, our faithful pastor and officials had everything well in hand. The Superintendent spoke on the Southwestern. Collections Sunday \$43.86. Two united with the church.—D. M. Jones.

Southwestern Christian Advocate

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BUSINESS MORALITY

Business is business. And morality is morality. But no business is worth the while that is not thoroughly moral. It is said anything is fair in war and likewise in trade, but this is bad ethics. Even war has its rights and wrongs and no less has business its rights and wrongs. The same moral principles that adhere in family, civic, social and church relations should obtain in business and political life. The business man and the politician are not exempt from the moral law.

Honesty is always the best policy; best for the dealer and best for the purchaser; unfair advantage taken by either is dishonest. To catch the purchaser on the blind side or to take advantage of his ignorance is dishonest; to take advantage of the seller or dealer's ignorance is no less dishonest. Of course giving of short weight and adulteration of goods are direct stealing and it is surprising that so many business men wink at such wrongs.

Men who are otherwise moral are crooked when it comes to business dealings. Such men are often on the correct side of social purity but they are off on business matters.

The eighth commandment is not only directly against stealthily appropriating that which belongs to another but is just as positively against every form of stealing however polite or modern. Honesty is honesty. It is the opposite of fraud, deceit, hypocrisy, graft, underhand methods and all such.

One of the modern methods of dishonesty (stealing) is the making of an assignment or going into bankruptcy. A man goes heavily into debt; he then turns everything possible into cash and draws his cash from the bank, cries, "Broke" and assigns his visible assets to his creditors. All assignments have not the motive of fraud but most of them have. Now, such procedure may be good business but it is poor morals. It is a sad comment upon the morals of the business world that men who are guilty of such transactions seldom lose caste among their fellows. This method of getting and having is the same in kind as breaking in and carting away the possessions of another between two suns.

Debts incurred are moral obligations as well as business contracts. And a man's morals are in question so long as his accounts are overdue without a satisfactory adjustment with all concerned. There are those who go in debt with no possible way of paying out, they "hope something will happen" that will give them a chance to get out. There are others who go in debt with no intention of paying. Both of these classes are guilty of moral wrong which should be put down as criminal. The old law of putting a man in jail for his debts may seem hard in the light of the present day, but it was a just law.

A story is told of a guest in a certain hotel who had a room on the third floor, who was disturbed by a man in a room just above him on the fourth floor who walked the floor all night. Upon inquiry as to the trouble the fourth floor guest said that he had a debt of one thousand dollars due the next day and having no funds to meet the obligation he was worried and therefore could not sleep. Where upon the third floor guest said "let the other fellow do the worrying." And so the world goes. But the man who owes who has conscience will worry and he should until his creditor is satisfied.

By the looseness of a few preachers have gotten the name of "bad pay." However, derelict a congregation may be in meeting its obligations to the pastor and others a preacher's influence is seriously impaired when it is whispered around that he is in debt and cannot or will not pay. There is in most cases but one salary a preacher can count on and that is the one he has received. Many a preacher is embarrassed because he has figured on his full salary

when it does not come. When this is the case a preacher may plead mitigating circumstances when he is in debt but his usefulness is none-the-less impaired. It is the business of all to live within their income and pay every man whatever is due him, but this is particularly the duty of the preacher. Here is the rock on which many a promising ministerial career has gone to wreck. Shun it!

Then there are schemes to get rich quick which are more or less of questionable character. The credulous public is often fleeced while a few get the coin. Then again someone is always offering and the public is ready to accept something "Free." Now the business world carries a very small stock of charity. Whenever something is offered for nothing, beware. There is an evening up some where—and when it comes the promoter certainly gets his share.

Many good men go astray in handling trust funds; we mean funds held for others. A man is trusted with the funds of others because they have confidence in him. For instance, in a company some man is elected treasurer, some time with bond then again without bond. He holds the funds of the company because others put their faith in him—in his integrity and honesty. He should be honest for the sake of his own good name and as well to protect the confidence men have in each other. Again, directors of banks have great responsibility because they are entrusted with the funds of the rich and the poor alike. Banks thrive on honesty; they often fail when dishonesty steps in.

Perhaps the highest form of trust is the handling of funds for charitable, educational or religious purposes. Such funds have a two-fold value—the physical and moral or spiritual value. The individual or individuals who handle such funds have a two-fold responsibility—first of holding safely so many dollars and second the good of the beneficiaries. Occasionally we hear of such funds being squandered. Sometimes they are loaned on doubtful securities. This is a risk that is criminal. Again, some officer actually makes away with the funds. The man who misappropriates trust funds is a greater criminal than the burglar who blows open the safe of a bank. Confidence is reposed in the man who holds trust funds. He not only steals but betrays confidence. Sometimes local churches cannot thrive because of some dishonest official. Sometimes a whole trust fund is wiped out by the dishonesty of some trusted officer. Even church funds go astray. But there is going to be a reckoning—a reckoning where there will be wailing and gnashing of teeth. Such a reckoning is not all the time on the other side. It may come sooner than we expect. Let him that thinketh he standeth take heed lest he fall."

WANTED—A PREACHER

There are many Negroes who stand out prominently because of their success along given lines, and they occupy such places without apology and to the credit of our common humanity. Booker T. Washington takes high rank as an educator; the truth is this, the Nation and the world is debtor to him for the emphasis placed upon industrial education. M. C. B. Mason is truly a great orator. Henry O. Tanner holds an undisputed place as an artist. Paul Laurence Dunbar as a poet has undying fame. Granville T. Wood as the inventor of electrical appliances holds a unique place. And thus we might go on and name individual men of the race, at home and abroad, who have not only made the race their debtors but the civilization as well of which they are a part.

The Negro is widely advertised and makes strenuous claims that he is a religious people. Some are bold to assert that the particular niche of the Negro in the civilization of the future will be as the con-

servator of religion. We have no dispute with these prophets, for, if we were inclined to prophesy, we would, no doubt, make some such utterance. But in spite of the success of the Negro along various lines, and in spite of the fact that the Negro is of a religious temperament, and in spite of the fact that there are approximately 10,000 Negroes who are ministers of the Gospel, we have no man among us who has made outstanding and unquestioned success as a preacher. In making this statement we are not unmindful of the fact that here and there are preachers who have local reputations and who are somewhat known in the Nation, but there is no towering, masterful, persuasive preacher of the Gospel. There is certainly no man among us who is to the Nation what Talmage or Moody or Beecher was. Nor is there any man among us who is the undisputed Talmage or Moody or Beecher of the race. True enough, we have the spiritual temperament. Our preachers are particularly apt in the giving of gospel narrative and expounding the truth. There are men of piety, and, in some instances, there are men of scholarly attainments, but the preacher has not yet arrived. We are not attempting to assign a reason for this, we are simply stating a fact. The very statement of the fact emphasizes our need along this line as well as our failure where success should have been pronounced. Every great preacher has given himself absolutely to the preaching of the Word on broad Catholic principles. He must be as broad as humanity and as unselfish as a songbird. Some man among us ought to be, as a preacher, what Washington is as an educator, what Tanner is as an artist, what Dunbar is as a poet, and what DuBois is as a sociologist. This one man we lack. For this man the race pleads and we will be mighty poor until this man comes. When he comes he must be clothed in undisputed righteousness; he must know the problems of life that are about him; he must be acquainted with the history that has preceded him, of his race and of all races, in Church and in State; he must have the passion of the fathers for the preaching of the simple Gospel truth; he must be a man of prayer—incessant prayer; he must be a man of sound body as well as of sound mind; his vision must be undimmed by denominational prejudices and predilections; and he must be given to the one work of the preaching of the Gospel. This magnificent post of honor is vacant; he who fills it will fill an unique position and will be crowned with undying fame and will have an opportunity of large service. Who will be the man? Has he been born or do we await another?

THE FOURTEENTH AMENDMENT INVOKED

Tennessee has a state-wide prohibition law. But Memphis, the largest city of the State and the metropolis of the adjoining states of Mississippi and Arkansas has defied the law since it went into effect, July 1, 1909. The grand jury failed repeatedly to find a true bill against saloonists who have kept their saloons wide open in spite of the law. The city and county officials claim that they were powerless. Governor Patterson was opposed to state-wide prohibition and the people of Memphis felt that they had the Governor's moral support in their defiance of the law closing saloons. A Law and Order League was formed which had for its specific purpose the enforcement of the prohibition law. The league finally hit upon the plan of an injunction by the federal courts based upon the Fourteenth Amendment. United States Judge McCall granted the injunction on the allegations of the petitioners that they were deprived of the equal protection guaranteed by the 14th amendment to the Constitution. They allege that the state prohibition law is being

(Continued on Page Eight.)

"Unity of Methodism"---Another Plan

By Bishop I. B. Scott, D. D., LL. D.

I have read with very great interest the article by Dr. Jesse W. Jennings in the "Central Christian Advocate" of April 13th, 1910, on the "Unity of Methodism." It is indeed a great scheme that he proposes and I think merits most serious consideration. It was read before the Kansas City preachers and Editor Spencer tells us in a brief editorial that "Among those who have given their approval of its progress are men well known in the Church South, and in our own." This being true is all the greater reason why those of us who are so vitally concerned should not deceive ourselves and dismiss it with the assertion that it is only the thought of one individual. The article is written in a spirit that indicates the author's sincerity and brotherliness. And yet he proposes such a remarkable transformation that I think most persons who read it will say, "Admirable, if it could only be worked." I am glad, however, that he discusses in the open a question which is giving so many of the strong men of the church serious concern. What he suggests may not be the way out of the difficulty, but it may be the means of leading up to it. For evidently the purpose which is uppermost in his mind is how to bring about the reunion of the Methodist Episcopal Church and the Methodist Episcopal Church, South, which he feels cannot be done while the Negro membership is a part of the former. According to his plan, the accomplishment of the end he proposes hinges upon the approval of so many independent, not to say discordant, elements, that I for one despair of its execution. But at the same time he not only makes clear what he and many others wish to see done, but also what is believed by many to be the principal hindrance to the consummation of the end desired.

I do not hesitate to say that this proposition interests me greatly, and all the more because I know how pronounced are the views on this subject of many of the leading men of the church. Hence in reviewing briefly Dr. Jennings' plan, it is my purpose to present another which I feel drives directly at the end desired and which can, I think, be carried into effect with far less difficulty. His plan is set forth in the following:

He says: "The fair thing is for us to elect to the General Superintendency a Negro who shall be competent and well qualified to perform the functions of a Bishop, clothed with all the authority and dignity of a General Superintendent, and equal in episcopal office with white Bishops, just as an Elder of the Negro race is equal with any white Elder ordained by our church to administer in the church of God. Then having kept faith with the Negro by making him equal with the white man in the church of God, he could be treated as an equal in official dignity. Then let there be appointed by the General Conference of the Methodist Episcopal Church a commission, on which commission there shall be a Negro representation. Let the Methodist Episcopal Church South, also the Protestant Methodist Church, appoint commissions; also let the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and the Colored Methodist Episcopal Church in America appoint similar commissions. Let all those as a joint commission pray for divine guidance and consider a basis of organic union, and determine that for unity and peace sake there shall be formed out of these six organizations a new church to be called the United Methodist Episcopal Church, thus eliminating all sectional names as to territory. Let this United Methodist Episcopal Church, for peace and unity's sake, divide into two sections, one to be known as the United Methodist Episcopal Church and the other part to be known as the United Methodist Episcopal Church Colored. Let the white members with their church and school properties, and publishing interests of all kinds, by charters, deeds of conveyance, etc., merge with the United Methodist Episcopal Church, merging all interests into the common body under one General Conference. Let our colored membership, with full dignity, headed by a General Superintendent, with the other African or Colored Methodist Episcopal Churches, merge with the United Methodist Church Colored, and have one General Conference and common rights in all church, school and publishing properties as a joint commission shall determine to belong to the colored section."

As much as I wish it was, I repeat that I do not believe Dr. Jennings' plan for uniting all Method-

ism practicable. Those who have kept up with the history of the colored Methodist churches mentioned will recall that two of them have been talking of organic union between themselves for a long time, but for reasons have never succeeded in attaining thereto. I doubt whether they would be any more ready to unite because of going in with so many.

With regard to our Negro membership, it may be well enough to say it is barely possible that they might object to being thrown pell-mell into such an immense body, where they would find little else in common save the color of their skin. At the same time, I do believe that if a little time was allowed them to find their bearings and shake out their sails, there is at least one of the bodies named by the Doctor with which an agreeable union, equally honorable to both, could be effected; and it may come to this, for conditions as they actually exist must not and cannot be ignored; the tendency of the times is against the perpetuation of our present relation. Still, I am free to confess that the church, as at present constituted, if conducted fairly and harmoniously, comes nearest to what I believe best pleasing to God and most helpful to man.

But, again, I am confident that when it shall come to the final test, Dr. Jennings and those who believe as he does, will find that the Negro membership in the Methodist Episcopal Church is not the only consideration which stands as a hindrance to the union of the two principal bodies of Methodism. Nevertheless, since there are so many who entertain his view, it is just possible that were this hindrance removed, they might find a way to get nearer together than they are at present. At any rate, I for one shall be only too glad to have my people give them the opportunity to try. Should they succeed it certainly would be a great triumph and I should be among the very first to exclaim, "The Lord be praised!"

Now, let me say that while I claim no special authority to speak for the Negro membership of the Methodist Episcopal Church, nor for those whom I consider their leaders, I am nevertheless convinced that the time has come when we are in honor bound to meet in some way this constantly increasing sentiment regarding our relation to the church—a sentiment which is so often and so emphatically expressed by men prominent in our white membership. This we owe not only to ourselves but to our children and the other young people of the church. I am not forgetful of the fact that we are members of the Methodist Episcopal Church, with all the rights and privileges to which such membership entitles one; but at the same time I also recognize the fact that the church came to us in the dark days for a particular purpose, and that was to help us. This she has done and through us helped the Negro at large. It is evident that what was done for this membership was to prepare us to help ourselves, and thus to place us on our feet. As matters now appear, I am more and more impressed that a very large part of feels that it would like to be freed from further responsibility, but especially from the relationship at the church, including many of our good friends, present existing. For my part, I do not regard this in any unkind spirit, but rather that she has done for us about all she started out to do, and that we have now reached that point in our church life where she thinks we will develop more rapidly if left to ourselves. On this phase of the case, I am sure many will recall Dr. Goucher's views as set forth in a speech some years ago before the General Missionary Committee. Some seem to think that such men stand alone in the views they express, but as to this I need only say they would not announce them if this were true. Now, then, in view of this constantly increasing sentiment, which those of our men who travel in the home field so often meet with, I ask this question: Will it not be the least bit unmanly in the Negro, should he close his eyes to the situation as it is to-day, and pull back like a spoiled child, saying: "No, I have as much right to remain as any one else and I intend to do so." What has been accomplished by the Church for the Negro is undoubtedly the largest and best mission work she has ever done. If she thinks she is through with the job her thought is entitled to our respect and the very least we can do under the circumstances is to let her know that we are ready to make room for others at any time it may be thought best.

It is well to bear in mind also that the Negro, through no fault of his own, was more or less responsible for the breach between these two branches in 1844. I confess that we fell so much at home where we are that it makes some of us a little sore to have Dr. Jennings or any one else intimate that if we were out of the way that breach could be healed. But to take that view of it is neither fair to ourselves nor just to our friends. I fear it is a mean streak of human nature showing itself. Still, if so, I thank the Lord it is additional evidence that the Negro is human. Anyway something within us prompts the feeling that if they wish to come let them come on while we are here, and if they will not do that, let them remain away. But, after all, that is a very selfish view for any man, and especially so for one who has profited as much by that breach as we have. The church was standing for a great principle, 'tis true, but nevertheless she made a great sacrifice to take care of our interests in 1844. Hence, if she now seems to expect us to make a sacrifice to enable her to adjust her past, should we say nay? I answer, no. And besides we should prefer to go on our own initiative rather than remain until asked to go; or than to be constantly embarrassed by being reminded of what an advantage it would be to the church if we should go.

The Doctor says further: "The Negro members doubtless would at once see the greater advantage in all divisions of Methodism among colored people uniting as one and for peace, order and unity's sake will not obstruct union of the white membership of Methodism, when he shall be given equal dignity and rights granted the most favored race, conditional that the racial line of separation be recognized as a natural condition." By this it will be seen that he thinks the Negro membership of the church is keeping "the white membership of Methodism" apart. A thought worthy of our most serious consideration.

My thought is that we should relieve the church of her embarrassment by proposing what seems the remedy desired. But how shall this be done? I answer, in the very smoothest way we can. Right at this point is where the excellence of Dr. Jennings' plan shows itself. He proposes to unite all Methodism and then divide it in such way as to cause each body to feel that it had actually been separated from some other. Under my plan I can propose no such general division as that, but I shall suggest a method that will make the readjustment of our membership as harmonious as possible. For, after all, there is a good deal of sentiment in the Methodist Church on the Negro question, and it is not all on one side either. The colored membership love their church. They feel that she did her full share in bringing about the emancipation. They feel that she has done more to secure the second emancipation of their people than any other organization on earth. On the other hand, there are hundreds of white Methodists who do not hesitate to say that the Negro should remain in the church. And besides, no matter what individuals may have thought, said or done in opposition to their relation to the church, no man has ever heard the General Conference sound even one false note on any question affecting the interests of the Negro. The old church has made a record on this line and we appreciate it.

During the years of the past we have lost thousands of members as the results of the jibes and criticisms of those who opposed our connection with a mixed church, so that now we hold only such as are loyal to the church, despite all that could be said or done. Still it must be admitted that we have many prominent members who feel that sooner or later something must be done to change our present relation. The main question with them is how to do it without scattering our splendid membership, without leaving many sores, without being greatly humiliated themselves. To them it seems a serious question.

Now what do I propose? In a word it is this: I propose a commission to be appointed by the Bishops on the request of the Annual Conferences of the home field, to consider the question and report to the General Conference of 1912. I desire to ask how the matter can be brought before the church properly previous to the assembling of the General Conference. That is, how can it be done authoritatively? While I believe the question could be presented to the church by the colored conferences alone, I feel

nevertheless that since it is a matter in which the entire home church is interested, it should be considered accordingly. Should this course be pursued, it will save the brethren of much embarrassment. This, however, is not mine to decide. I take the position that if one or more of the conferences should adopt a resolution this fall requesting the Bishops to submit the proposition of the appointment of a commission to the annual conferences of 1911, for their action on the same, the Bishops would grant the request. The fact is I am confident they would.

As to the wording of the resolution mentioned, my idea is that it should request the Bishops to appoint a commission which shall formulate and present to the forthcoming session of the General Conference a plan for such adjustment of the relation of the colored membership to the remainder of the membership of the Methodist Episcopal Church as, in their godly judgment, shall be for the glory of God and the best good of all concerned. The resolution should also set forth the fact that this action is taken with a view of promoting in some way, to which it is hoped Methodism may be guided by an all-wise God, the union of at least some of the branches of the Methodist Church, colored and white.

And, further, it should include the request that it be presented to the annual conferences of the home church for their action during their sessions of 1911. I think it would be satisfactory to have such a commission composed of three Bishops and twelve ministers and laymen; the number of ministers and laymen being equally divided between the two races.

Should such action be taken, it would rest with the commission to recommend whatever it thought best to the general body, still, I shall herein present an outline of my plan in order that those interested may understand what I have in mind. My plan contemplates asking the commission to recommend the election of two or three of our best men to the episcopacy, together with such other General Officers as may be deemed necessary to take immediate control of the colored work. I say two or three Bishops, for I think two better than one and three than

either. One could not do the work alone, and besides the brethren would not like to have any one man entrusted with the important interests that must be considered at such a time. This relation of the work I would have continue until the ensuing General Conference, for it is evident there would be much to be done in making ready for the new conditions. Call such a relation "Autonomy" or what you please, but I am nevertheless sure that to pursue such a course would enable the church to make the change contemplated with the least possible unpleasantness. The General Conference could associate with the Bishops chosen a number of the strong men of the church, and they could meet when necessary during the quadrennium to arrange all plans for the final adjustment at the session of the General Conference ensuing. There would be property interests to supervise and arrangements made to conduct the work until a session of the General Conference could be convened. Of course, we should expect to retain our church and school property and to have as our share of the Book Concern a thoroughly equipped publishing house at some convenient center.

Meanwhile the General Conference could appoint a commission to begin negotiations with any of the colored Methodist churches with which we might set our hearts to unite, and they could labor to consummate such an end as soon after our final adjustment as possible. Then, too, if thought best, a similar commission could be appointed to the Methodist Episcopal Church South and the Protestant Methodist Church, to invite them to a serious consideration of organic union.

Finally, just how these thoughts may strike the church I do not know; I hope favorably, but all I need say further is, that the only excuse I present for writing what is here offered is my earnest desire to serve the church and my people as a part of the same, and to this end I pray the blessing of God, who has so surely directed our church life in the years of the past, upon the thoughts herein advanced. Monrovia, Liberia.

Liberia---A Study---XXX

By the Rev. Alexander P. Camphor, D. D., President Central Alabama College, Mason City, Birmingham, Alabama

VI. RELIGIOUS WORK IN LIBERIA

Begins With the Colony

Religious work in Liberia began with the founding of the colony. In fact one of the leading motives which actuated the founders in the establishment of Liberia, was a religious and missionary one, namely, to spread civilization, morals and religion throughout the continent of Africa. This was zealously aimed at as was also the improvement of the condition of the Negro in the United States.

Ministers as Leaders

Several of the agents of the Colonization Society were ministers of the Gospel, and among the pioneer colonists or emigrants were a number of preachers also, Mills, Burgess, Samuel and Ephraim Bacon, Coker, Andrus, Johnson, Ashum, Gurley, Cary Waring, Pinney and others were ministers.

First Religious Society

The first religious society in connection with the Colony was organized on board ship. The "Elizabeth" sailing from New York February 6, 1820, en route to Africa, contained the pioneer group of emigrants—eighty-eight in number—who having been recommended by the American Colonization Society, constituted the nucleus of the Colony. This composed the first religious organization directly related to the Colony.

Dr. Reid's Statement

Dr. J. M. Reid, discussing this event, states that, "ten days after the departure from New York, Rev. Daniel Coker, one of the emigrants, formed on ship-board a society according to the discipline of the Methodist Episcopal Church, and this Church and its pastor were landed with the expedition at Sherbo. This goodly man, during the disasters that befell the ill-fated company, was most faithful in his devotion, and acted by turns in the capacity of pastor, physician, nurse and governor. Years afterwards Mr. Ashum speaks of him as the same true and excellent man."

(1) Missions and Missionary Society of the Methodist Episcopal Church, Rev. J. M. Reid, D. D., 1, 177. And again, he adds: "The Methodist Church, or

ganized under Daniel Coker in mid-ocean, landed at Campelar, and driven by calamities back to Sierra Leone, had now at last found a resting place. Rude houses of worship were hastily thrown up, and the work of God went on for many years under the ministrations of colonists, guided by the help afforded by pious agents." (1).

A communication to the Colonization Society from Coker himself on the State of the Colony at Sherbro, and his ministerial labors among the colonists, reveals the responsibilities borne by Coker, and gives a graphic picture of conditions in those early days:

"Dr. Crozer, the agent of the Colonization Society, when near his end, having solemnly committed the agency with which he had been entrusted, to the Rev. Daniel Coker, a colored preacher, of the Methodist Episcopal denomination, and both the government agents being dead, the whole burden and responsibility of providing for the welfare of the colony devolved on this man.

From Alexander's History of Colonization

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Daniel Coker's Letter

"In his letter, Coker says, 'Although we have met with such trials, and are here a small handful, and our provisions are running low, and we are in a strange and heathen land, and have not heard from America, and know not whether any more people or provisions will be sent out—and though we know not what is to become of us, far distant from our

families and our friends; yet thank the Lord, my confidence is strong in the veracity of his promises, and in the honor of your society and the government. Last Lord's Day, I preached in the King's town, and administered the Lord's Supper to our little society, in the presence of many natives. It was a glorious time; some natives were affected. Tell my brethren to come—not to fear—this land is good—it only wants men to possess it.' (2).

Local Methodist Society and Organic Relation

The society organized by Coker continued as such and was latterly transferred from Shebra to Liberia on the arrival of the emigrants on Perserverance Island, January 7, 1822. Other Methodist societies followed. One was at Caldwell and the other at Millburg. Besides these there were three additional societies of other denominations in the Colony in 1833; the number increased to nine the following year. The Methodist societies, however, sustained no organic relation to the Methodist Episcopal Church in the United States until the arrival of Melville B. Cox, the first Methodist missionary to Africa. This was March 7, 1833, eleven years later. It was then that these local Methodist societies connected themselves organically with the parent Church, and were officially taken under the supervision of Cox.

Baptists' Beginning and Growth

But previous to the arrival of Cox as we have stated, religious work had already been started and was making steady progress in the Colony. In this enterprise the Baptists were pioneers, their work having commenced as early as 1821, when Lot Cary and Colin Teage, both Negroes, were sent out under the auspices of the Baptist Missionary Society of Richmond, Va., Lot Cary Cary himself largely giving origin and character to this institution. The American Baptists (white) gave assistance to this work, and Cary and Teage were recognized as missionaries under the National Foreign Missionary Society (white) of the Baptist Church. The Rev. Calvin Holton was the first white missionary from the United States to be appointed to Liberia. He sailed from Boston in the "Vine" in 1826, but died soon after his arrival. Others followed, and soon a promising work was in progress among the colonists and natives. The Rev. John Day, who arrived in Liberia in 1830 was for a period Superintendent of Baptist missions under the Northern and Southern Board of Missions. The seat of operations or the work was in Bassa County. In 1856 the home society suspended work, but in 1869 it was resumed. At present the Baptist Church of Liberia is an independent organization, receiving no financial aid from America. Its work among the civilized population reflects credit upon the denomination. I have diminished, however, in vigor and scope of work, to what it was in the earlier period of its history. Work for and behalf of the civilized tribes in the interior greatly needs augmentation. This is true, not only of the Baptists, but of the several denominations working chiefly among the civilized settlements.

Other Missions

A number of missions under other denominations began, but were only of short duration. Their operations were interrupted by the sickness and death of the missionaries. Among these were several Swiss Missions, under the Basle Missionary Society or Switzerland, and others.

The Methodist Episcopal Church

Beginning with Daniel Coker, in 1820, and with his contemporaries, Anthony D. Williams, Elijah Johnson, Amos Herring, Remus Harvey, and other local preachers of the Methodist Church, and latterly Cox and his successors, the work has maintained continuity of life, and the Mission has gradually developed, although at times seriously embarrassed by the ravages of death among missionaries and hampered by the long absence of Episcopal supervision.

Melville B. Cox

Melville B. Cox, whose name is familiar to Methodists everywhere, and whose words—"Though a thousand fall, let not Africa be given up"—have become the heritage of the Church, was the first of Methodist missionaries to Africa. His commission was issued from New York City, June 22, 1833, signed by Bishops R. R. Roberts and Elijah Hedding. He sailed from Norfolk, Va., November 6, 1833.

(Continued on Page Ten.)

THE CHRISTIAN LIFE

Life's Shadows

By Mrs. John Wier

If life should be all sunshine,
As it seems in childhood days,
No cloud to mar its prospects,
Nor dampen pleasure's ways.

Too fondly would we love it,
Too closely would we cling,
To the joys that are so fleeting
That earth alone doth bring.

'Tis well some shadows hover
Some clouds hang darkly o'er,
They teach us, earth's joys perish
With the use, and are no more.

That Heaven alone's eternal,
Its joys will ne'er decay
But satisfy and linger
Forever, and for aye.

'Tis not always the worker,
That does the most for God;—
Oft times the patient sufferer,
Bears the heaviest load.

With strength of mind and body,
We can easily do our part;—
But in weakness and affliction,—
Ah! then it needs strong heart.

But God accepts the motive,
In weakness or in strength;
And each shall have his merit
From God's account, at length.

The Gift of Faith and the Grace of Faith

By Dr. Daniel Steele

In the interest of clear thought and Scriptural truth, the distinction between these two kinds of faith should be ever kept in mind. In 1 Cor. 12: 9, faith is one of the nine charisms, or extraordinary gifts of the Spirit, not bestowed upon all Christians alike, but severally, as the Spirit wills. It is defined by Wesley as "the inwrought assurance that God in answer to prayer will grant this or that petition." There is no need of saying, "If it be Thy will." Of course this gift is supernatural. Theologians call it *fides miraculosa*, miraculous or mountain removing faith. It is so far from being a grace that Paul teaches that it may exist separate from love. This is not so clearly seen in the English as it is in the original: "Though I have all faith, so that I could remove mountains, and have not love, I am nothing." The Greek of this sentence denotes that the condition, faith without love, is quite possible, wholly unlike that in which there is no expectation that the condition will be realized, such as: "If the sky should fall, we would catch larks." An instance of this gift of faith is found in James 5: 17, where Elijah prayed for a drought three years and six months long. The faith that asks a curse like a distressing famine, cannot be a grace; it must be a divine gift that gave pain to the receiver. This is quoted as descriptive of the gift of faith, not the grace of faith, required for healing the sick through the elders of the church. This knocks the bottom out of that doctrine of divine healing which requires its missionaries to go into malarious climes without a medicine chest, presuming on the gift of faith, which is not promised to all Christians. Paul did not have it at all times, for, though in great need of preachers, he says: Trophimus have I left at Miletum sick." As for himself, while sick in Asia Minor, Dr. Luke came to him, and accompanied him on most of his subsequent journeys for the care of his health, I doubt not. Another difference is that no one is culpable for the absence of the gift of faith, while the absence of the grace of faith is the root of all sin. This is because every one under the Atonement has the ability to repent and believe. "He that believeth not is condemned already."

Again, the gift of faith is not saving, but the grace of faith is. If it should be asserted that this, too, is the gift of God, we reply that the capacity to believe, the object of faith, the Lord Jesus, and the grounds of faith, the Holy Scriptures, are all the gifts of God, but the exercise of that capacity in appropriating that object is my own act.

If Eph. 2: 8 is quoted against this doctrine, "By grace have ye been saved, through faith, and that not of yourselves, it is the gift of God," the Greek student will tell you, that the word "that" does not refer to faith, but to salvation. This is confirmed by

the answer to the question: "What is not of works?" We must reply, "Salvation." If we say, "Faith," it would make Paul utter a truism. Some of my readers may hold up their hands in holy horror that there is a faith in Christ that does not change the character, that does not work by love, purify the heart, and overcome the world. Wesley's notes on Matt. 7: 22 and 17: 20 are: "So that the working of miracles is no proof that a man has saving faith," and: "Many have had it (faith to remove mountains) who thereby cast out devils, and yet will at last have their portion with them." For the encouragement and comfort of every humble lover of Christ, I affirm that simple, sanctifying trust in Christ is to be preferred to the showy, wonderful works wrought by the perilous gift of faith. I do not wonder that Paul closes his description of the nine charisms in 1 Cor. 12 with these words: "But I show unto you a more excellent way," and then opens his magnificent eulogy on love, called by Drummond "the greatest thing in the world." The Corinthian church gave Pastor Paul far more trouble than any other because of its abuse of the extraordinary gifts of the Spirit bestowed more bountifully upon them. They were carnal, wrangling about preachers, divided into cliques, full of strife, envious, running after false teachers, turning the Lord's Supper into a feast of appetite and drunkenness, while their Sabbath assemblies were disorderly, several speaking at the same time, some in unknown tongues, pell mell. I have never offered a prayer for the restoration of these nine charisms, and I am thankful that none of my fifteen pastorates were as troublesome as Paul's was at Corinth.

Once I called to visit a venerable saint on his sick bed. I found his class leader there, who strongly believed in faith-healing. I prayed for healing, if it was in God's will. The wife and the class leader objected to the "if" in my prayer and said that they would pray that "he might be healed any way." Being regarded as a sort of unbeliever, I left the room. They continued in prayer. In a few hours the old saint died in peace. I asked the class leader why the unconditional prayer of the two had failed. He answered: "The faith of the old woman at last broke down." Often the sick man in such failures is accused of unbelief. This was thus sarcastically and ironically criticised by Dr. Samuel Johnson, of England: "The sick man is a rascal."

In the summer of 1881 the following colloquy of two young girls was overheard: "So many millions are praying for President Garfield I am sure he will get well." "I doubt it." "Then you don't believe God answers prayer?" "Yes, I do. Sometimes He answers. 'Yes,' and sometimes, 'No.'—In *Zion's Herald*.

The True Mission of the Church

The business of the church is not to pity men. The business of the church is not to rescue them from their suffering by the mere means of material relief, or even by the means of spiritual reassurance. The church cannot afford to pity men, because it knows that men, if they would take it, have the richest and completest inheritance that is possible to conceive, and that, rather than being deserving of pity, they are to be challenged to assert in themselves those things which will make them independent of pity. No man who has recovered the integrity of his soul is any longer the object of pity, and it is to enable him to recover that lost integrity that the Christian church is organized. To my thinking, the Christian church stands at the center not only of philanthropy, but at the center of education, at the center of science, at the center of philosophy, at the center of politics; in short, at the center of sentient and thinking life. And the business of the Christian church, of the Christian minister, is to show the spiritual relations of men to the greater world processes, whether they be physical or spiritual. It is nothing less than to show the plan of life and men's relation to the plan of life.—President Woodrow Wilson.

Happiness in Doing

God designed that people should be happy. He has made ample provisions for the happiness of all people. But happiness is not to be sought after, as though it were the main thing in life. They who make happiness the chief object of their pursuit are likely to often be disappointed. This blessing will come to one in his doing what is right. It comes to one in the midst of his performance of duty. The highest order of happiness is had by one whose chief purpose is to do God's will. He who is most anxious to know what God's will concerning him is, and, having ascertained it, does his best to fulfil it, is sure to have a fulness of blessed happiness. Oftentimes the doer of God's will is surprised by the large degree of happiness which comes to him. Especially so it is when the doer is feeling that his burden is too great for him, or when he is contending with more than ordinary obstacles. Momentary discouragement is felt; and then, as the heart looks to God for help, a flood of delicious happiness surges the soul. It is a timely refreshment to the worried and wearied one. The Holy Spirit is a great producer of happiness. He gives happiness which is vastly greater, purer and richer than any natural happiness is. It uplifts the soul, and gives it a strength for further work and further endurance. The Christian worker feels largely paid for all toil, all trial, all sacrifice. Besides human compensation for the work he is doing, he receives the highest compensation which holy happiness gives to him. If you would have such happiness, engage in some form of Christian work. You need not abandon secular work. You may continue in your chosen calling, and you ought to, for the supply of your bodily needs; but, in addition to this, you can do some purely religious work, and in the doing of it you will receive a happiness which is beyond all earthly price.

Why Should I Die?

By Mrs. M. Duplessis.

Why should I long for death to come?
When there is work to do.
The fields are ripe, the master calls,
But laborers are so few.

Why should I die? When I can live
To do my Master's will.
An then when all my work is done
He'll whisper peace be still.

Why should I die? No, I must live;
And take a soldier's fare
If I expect a robe of white,
An starry crown to wear.

And when my general says well done
I'll answer to the call.
An then above the sky's somewhere
Help crown him Lord of all.

One of the grandest things in having rights is that, being your rights, you may give them up.—George Macdonald.

Get the Large Map

By Joseph B. Hingeley, D. D.

A pastor called at the office a few days ago and made an inquiry concerning a large missionary map to place on the walls of his church, preparatory to a missionary address. He said that he found such a map to have great educational value and that it broadened the view of his people as to the meaning of the great missionary movements. It was with pleasure that we referred him to the Missionary office.

But, after he left, his statement kept coming to mind in reference to the work for conference claimants. What the church needs today is to study a large map in order that it may break through the self-complacent bands which have bound it to a narrow view as to its duty and ability as to the sacred cause of providing for the superannuated ministry.

The new work involves not only what has been done, but vastly more. The new large map includes the old small charts. The plan is not intended to make it easier for the church to do the little that it has heretofore done, but to make it possible to DO EXCEEDINGLY MORE than it has ever done in their behalf. If pastors and laymen will get the LARGE MAP and study it they will find the following:

- (1) The support of Conference Claimants placed on the same basis as that of the pastors and superintendents.
- (2) More liberal apportionments to be made by Annual Conferences for such support.
- (3) The distribution of the largest possible funds as annuities, based on service.
- (4) The continuation of the accessory work of the Preachers Aid Societies, etc.
- (5) CONNECTIONAL WORK, in which every charge participates in the giving, and all the conferences and all necessitous cases participate in receiving; the connectional funds consisting of both moneys raised for annual distribution and immediate connectional relief; (The Connectional Fund) and also money received and permanently invested (The Permanent Fund.)
- (6) All work for Conference Claimants correlated by the Board of Conference Claimants, which has the general oversight of all efforts in

behalf of superannuates, together with the special duty of "increasing revenues," and creating the PERMANENT FUND.

Does this at first sight seem complicated? It is not so, if you get the LARGER MAP, and study all in their relations to each other and to the great purpose. There is absolutely no reason why the Methodist Episcopal Church should not distribute a million dollars per year to its more than five thousand Conference Claimants. And this it will do in a few years when the church awakens to the meaning of the new movement and pastors spread out before the grateful people the LARGER MAP.

Late tabulations, involving fall conferences of 1909 and spring conferences of 1910 show that there was an increase of more than \$130,000 in the money actually distributed to Conference Claimants as compared with 1908, and it is the confident expectation of the Corresponding Secretary of the Board of Conference Claimants that when the tabulations of the fall conferences of 1910 have been made it will be found that the year 1910 will show an advance of \$200,000 as compared with the year 1908; this not including gifts to permanent investments, but only the income actually distributed to the superannuated preachers.

The board of Conference Claimants emphatically urges the preachers to study the LARGE MAP and give the people the larger vision. Do not imagine that the several methods employed to help the old preachers conflict with each other. This is the time of co-operation. As the Board says in its Appeal to the Church for a Million Dollars for Conference Claimants:—

"Annual Conferences are recognizing the fact that the Board of Conference Claimants is not a jealous rival, but a glad and willing helper, and that the whole work is related to the one great purpose of helping the old preacher to come to his own and hastening the day when the superannuate shall receive from his own conference a liberal support basis on years of service; while the entire church, through the Board of Conference Claimants, provides additionally and benevolently for their claimants whose annuities are inadequate to their needs."

The Washington Letter

By Tam

Haven Charge, W. H. Barnes, pastor, has just closed a series of efforts that brought success and helpfulness to the charge, spiritually and financially. This loyal people deserve much praise for the work they have done. A place of worship has been bought and tastefully improved, so that now we are permanently located in the far southeast of the city, where the prospects of growth are very favorable.

Ebenezer Charge, S. H. Brown, D. D., pastor, is lining up for a \$1,000 rally on the bonded debt of the church. Dr. Brown is enjoying a very prosperous pastorate in this charge; both people and pastor are pleased.

Simpson Memorial, W. Z. Jackson, pastor, is on the high tide of prosperity. Recently a new iron fence has been put around the church and plans are perfected to put new pews in the church. Bro. Jackson and his good people are working loyally together.

W. H. Howard, A. Randall, R. A. Hart and C. E. Queen are in charge of the Mission work of the city, under the direction of the City Missionary and Church Extension Society. They are doing well.

Mt. Zion Church is enjoying a high tide of prosperity, and Dr. D. W. Hays, the pastor, is making good.

G. A. Davis was appointed last Conference to the pastorate of Nash Memorial, and the people are loyally standing by him, and the indications are that his will be a pastorate of marked success. The congregation is growing and the various interests of the church well sustained.

W. E. Jefferson, pastor of Central Church, feels encouraged, and sees a promising future for this church. Last month he and Miss Mabel Brent, Bennings, D. C., were united in holy wedlock by the bride's pastor, Elijah Ayers. These two working

side by side among these worthy people means much for the church. What Jones Chapel lost Central has gained.

Successful revivals are in progress at Pomonkey, Oxen Hill and Woodville. C. S. Briggs, L. E. S. Nash and R. F. Coates are the pastors, and are pleased at results.

Asbury, M. W. Clair, pastor, has just closed an Emergency Rally, in which \$320.00 was contributed. Plans are being made for the fifth campaign in the interest of the New Church Movement. In eighteen months \$6,834.00 was raised for this fund and it is the hope of the pastor that in this campaign this amount will be increased to \$10,000.00.

Tuesday, the 4th inst., the installation exercises of the District League were held at Tennallytown. A large and appreciative audience enjoyed an interesting program.

Rev. E. S. Williams, D. D., District Superintendent, formally installed the following District Officers: M. W. Clair, President; First Vice-President, C. S. Briggs; Second Vice-President, Miss Wood; Third Vice-President, Mrs. E. V. Stokes; Fourth Vice-President, Mrs. Nellie Williams; Secretary, Miss S. E. Addelle; Treasurer, Mrs. E. A. Martin; Junior Superintendent, Mrs. Ora Smith; Executive Committee, Miss H. H. Beason, Miss Nettie B. Lloyd, J. W. Crusor, Mrs. Mary E. Griffin, Dr. E. S. Williams, M. W. Clair. The Leagues are in fair condition.

At a recent meeting of the Washington Methodist Episcopal Preachers' Meeting, Washington Conference, the following officers were elected: Elijah Ayers, President; Vice-President, Dr. G. W. W. Jenkins; Secretary, W. E. Jefferson; Treasurer, L. F. S. Nash; C. E. Queen, Sergeant-at-Arms; Executive Committee, M. W. Clair, G. A. Davis, E. S. Williams.

The death of the Right Rev. J. W. Smith, of African Methodist Episcopal Zion Church, is very keenly felt by his many friends and admirers in Washington. The Bishop had so identified himself with the local church work of the city that he was held in the highest esteem by all, regardless of denomination. It was befittingly said: He was as broad as the Christian religion, and thus in soul bigger than mere denominationalism. His funeral was largely attended by the clergy and friends of the city, which took place from John Wesley African Methodist Episcopal Zion Church, Monday, the 17th inst., at 1 p. m. Bishop G. W. Clinton, D. D., was in charge. The eulogy was delivered by Bishop Bishop Alex. Walters, D. D. The following assisted: Bishop Warner, Bishop Allstock, Dr. S. L. Corruthers, C. C. Alleyne, Dr. Ray, Dr. Ferguson, Dr. Temple, Dr. Ross, of the African Methodist Episcopal Church; Dr. Clair, of the Methodist Episcopal Church. The remains were taken to Carlisle, Pa., for interment.

New York Letter

BY LUTHER H. SMITH

The memory of the distinguished layman, John S. Huyler, was celebrated by memorial services at several of the Methodist Episcopal Churches in this city on Sunday the 16th. Mr. Huyler was one of the largest manufacturing confectioners in the city, and his benevolence extended to the slums and among the poor and needy. The Rev. Dr. Charles L. Goodsell, pastor of Calvary Methodist Episcopal church preached a memorial sermon at 3:30 o'clock and many prominent persons associated with Mr. Huyler in business life, were among those to speak. At St. Mark's, the Sunday School, Lyceum and Epworth League conducted memorial services. The Rev. Daniel W. Shaw of Baltimore, Md., preached at St. Mark's church Sunday morning and again in the evening. He spoke well and greatly pleased his audience. Mrs. Shaw was in the city with her husband and after the morning service met the members of the church. Superintendent Walter E. Handy of the Sunday School has been very ill for the past three weeks, but is now mending slowly. He has the prayers of his great host of friends. Mr. Handy's brother, Arthur W. Handy, a former Superintendent of the School, and now in charge of the Normal Department, and also president of St. Mark's Lyceum, is very ill and has been confined to his bed several weeks as also has his wife and daughter. It is reported that this afflicted family is gradually improving, especially the little girl.

Miss Edith A. Leonard, a member of St. Mark's Church and one of the most prominent church workers in the city of New York, was suddenly taken ill three weeks ago and is still confined to her home on Long Island. Quite a gloom has been cast over the members of the musical profession by a succession of misfortunes to its members. Bob Cole, of the famous Cole and Johnson team of composers and entertainers, is suffering from a complete nervous breakdown and is now in a sanitarium. His condition is serious and the time of his recovery is gravely in doubt. Mr. Herman Carle of this city, who came of a musical family, and was himself an excellent performer on the piano and cornet, was killed by a truck on the 10th inst. His sister Miss Cora Carle is organist of the Abyssinian Baptist church. Mr. Joe Britton, an entertainer who was well known all over this country and abroad, died on the evening of the same day from pneumonia. Mrs. Reed, mother of Ada Overton Walker died last week and the funeral services were conducted from the house on the 16th inst.

The business and professional men of this city tendered a banquet to Dr. Booker T. Washington on the evening of the 14th, welcoming him home from his European tour. Dr. Washington went abroad to study the conditions of the poor in foreign countries and declares that he found conditions in other countries much worse than in this, and that the Southern Negro is better off than the poorer classes in other countries he visited. The Rev. Dr. Horace G. Miller, pastor of the Mt. Tabor Presbyterian Church is actively engaged in organizing a Boy Scout movement among the colored youths of this city irrespective of denomination. He has asked several prominent professional and business men to co-operate with him in the movement.

World's Temperance Sermon

International Sunday School Lesson for November 13, 1910

(Matt. 24: 32-51.)

GOLDEN TEXT.—"Watch and pray, that ye enter not into temptation."—(Matt. 26: 41.)

PLACE.—Mount of Olives.

TIME.—April 4, A. D., 30.

DAILY HOME READINGS

M. Matt. 24: 32-42;—Tu. Matt. 24: 43-51;—W. Jer. 35: 1-11;—Th. Jer. 35: 12-19;—F. Luke 21: 29-38;—S. I. Thess. 5: 4-11;—Su. I. Pet. 4: 1-8.

BY REV. E. B. BURROUGHS, A. M., D. D.

Watchfulness is in order to safety. He who would avoid the dangers, pitfalls and snares of life must ever be on the alert. Tempted from within and enticed from without, no one can hope to live a pure, holy and sober life without constant watchfulness. If "eternal vigilance" is the price of civil liberty, it is likewise the price of personal, moral, and religious liberty. The enemy knows us. He is well acquainted with our passions, inclinations and weaknesses. He is not so careful to know all of our weaknesses as he is the one weakness by which we may so easily be beset. It is at this point especially that we need to be constantly vigilant. And this vigilance must be backed by prayer. Therefore "the duty of a Christian, watchfully discerning the approach of temptation, is to convey the case to God." Doing this we may rest assured of the Divine help and protection. Doing this the Divine impulse will enable us to keep out of the reach of sin; it will cause us to be careful "not to stand in the way of sinners; not to breathe pestilential air."

Entering into temptation is another and a very different thing from being assailed by temptation. "Therefore ought a good man ever to watch and pray that he enter not into temptation." Very earnestly, therefore, should we avoid temptation, seeking to walk so guardedly in the path of obedience, as revealed to us through prayer, that we may never tempt the evil one to tempt us.

We are to study a temperance lesson to-day. A careful study of the text used as a basis therefor will show that an appropriate selection has been made, for, after all, no man can be a temperate man without watchfulness and prayer. And this is what all men need to know, but more especially Christians. Laxity in social life and indifference in personal deportment are the direct causes of much of the intemperance seen about us. We should ever bear in mind that "no man liveth unto himself," and strive, therefore, to do nothing by which our brother might stumble and fall.

LIGHT ON THE TEXT

32. *Now learn a parable from the fig tree.* "In introducing the parable of the fig tree Jesus reminds his hearers that God's purposes may be read in His workings, and that foresight of the future may be gained by insight into the present."

33. *These things.* As the putting forth of leaves by the fig tree indicated the approach of summer, so certain signs, as specified in verse 2, would indicate the destruction of Jerusalem and the Jewish people.

34. *This generation shall not pass.* That is, while some who are listening to Him should still be alive and witnesses of the fulfillment of His prophecy.

35. *My words shall not pass away.* My predictions shall not fail of fulfillment. Heaven and earth would sooner pass away than His prediction fail to come to pass.

36. *But of that day and hour knoweth no man.* The exact time of the fulfillment of His prophecy no one knew, not even Himself. God alone knew. "The Eternal Word in becoming flesh 'emptied Himself' (Phil. 2: 7) of the infinity which belongs to the Divine attributes, and took upon Him the limitations necessarily incidental to man's nature, even when untainted by evil, and in fullest fellowship, through the Eternal Spirit, with the Father."—(Plumptre.)

37. *But as the days of Noah were.* As in the day when Noah built the ark and warned the people of the approaching destruction of the world. The people went about their daily work, and laughing him to scorn, gave no heed to his warnings. So shall

it be at the time of the coming of the Son of Man.

40. *The one shall be taken.* The day of judgment will be a day of separation. According as one's character shall be, so shall be his destiny. Two may walk and even live together in this life, and yet be separated in the life to come.

41. *Two women shall be grinding at the mill.* Two women sit at the mill facing each other, both having hold of the handle by which the upper is turned round on the nether millstone. *The one shall be taken, and the other left.* The one having prepared herself by repentance, prayer and faith, would be saved, while the other having repented not, though working side by side with the one saved, would be left to destruction.

42. *Watch therefore.* Not knowing the day nor the hour your Lord doth come, be constantly on guard. Let not that day come upon you as a thief in the night. Be in readiness against its coming.

43. *Good man of the house.* The householder. *What watch.* What hour or part of the night. "En-

tire life is the hour of probation. It is the watch time in which you are to be on the alert for the coming of the Son of Man."

44. *Therefore be ye also ready.* Like the householder who, though not knowing the hour of the coming of the thief, was, nevertheless, on his guard, so must you be. You know not the day of your death, hence be ready whenever it comes. *In such an hour as ye think not the Son of Man cometh.* When least we expect we may be summoned to appear before God. Death is uncertain as to time but certain as to coming.

45. *Faithful and wise servant.* "In the interpretation of this parable the reference is to the apostles and to their successors in the ministry of the Christian Church."—(Meyer.)

46. *When He cometh.* When the Master shall summon him to judgment.

47. *Ruler over all His goods.* Shall set upon him a mark of His favor.

48. *My Lord delayeth His coming.* Because judgment is slow in coming many grow lax and unjust.

51. *Shall cut him asunder.* "Surely scourge him." *And appoint him his portion with the hypocrites.* Shall consign him with other evil-doers, to a place of everlasting punishment. Charleston, S. C.

The Father's House and the Father's Business

The Epworth League Devotional Meeting Topic for November 13, 1910

(Church Extension Topic.)

(Luke 2: 41-51; Psa. 26: 8.)

BY ALPHA G. KYNETT

The Scripture Explained.

Luke 2: 41-51. Jesus loved the temple, and from his first visit to that just before his crucifixion he made much of "my Father's house." Although he told the woman of Samaria that God is a Spirit, and may be worshiped anywhere by those who worship him in spirit and in truth, he honored the house of prayer. He went into synagogues. He urged united prayer. He encouraged worship in common, while putting large emphasis on secret devotion. And so we do well to connect the name and message of Jesus Christ with buildings set apart for the use of those who worship him and who would come together to hear his message and understand its meaning.

Psa. 26: 8. What Jesus did, and David in his day, we can do—we can love "the habitation of thy house, and the place where thine honor dwelleth." There is something more than brick and stone and wood about a church building. It is built of prayers and faith, of the love of men and the love of God. It is a center of truth, of reform, of regeneration, of new and large life, for the individual and the community. It is always advertised in the real estate lists, while the saloon is quietly ignored by the "boomer."

A neighborhood without a church is a poor sort of place in which to live. The heaven-pointing spire, the bell that calls to prayer, the associations and memories that gather about the place, all make it the chief asset of the community. Every good citizen is proud of it, and is inclined to help the enterprises originated or encouraged under its roof. It is in a real sense a sacred place, although regarded with no superstitious awe. It is the house of God, and so it should be of more worth and dignity than the other houses about it. For, since it is the house of God, it is the house of man as no other house can be. The others belong to somebody, but the church belongs to everybody.

What Church Extension Is

What is it? It is "Church Extension," the expansion or enlargement of the church, the body of Christian believers and workers. It is growth outwardly from places where it is to places where it is not.

The field in which this work is most needed is the West and South. The frontier States and Territories are being rapidly penetrated by new lines of railroad, the country is filling up with marvelous rapidity, and towns and villages are springing up as by magic. The people are comparatively poor and have everything to do. Churches are an imperative necessity to their religious welfare, and they must have aid to procure them. Built in time, they

will prove garnerers of untold resources of Christian power for the future work of the church. Never before were such vast opportunities presented. They cannot be neglected without great loss to the church.

In the Southern States there is still abject poverty and destitution of churches. Our church has a missions of elevation and salvation to the neglected and of conciliation and peace to all in that wide region. In this gigantic work Church Extension is in perfect accord with every other agency of the church. Our home mission work "sends out the living minister to preach the gospel to the poor; but where shall he preach? Where garner the fruits of his preaching? Where organize his church and utilize his power of converted souls for further conquests? Where gather the Sunday School and nourish and train the church of the future?"

"These are questions fundamental to any true and permanent success, and Church Extension comes in with the answer. It says to the people, 'Do all you can, and we will help you.' " With this proffered aid the strength of the community is called out, the house of worship is erected, the gospel is preached, souls saved, the church planted, the Sunday school organized; and this work, repeated all along the advancing lines of the church militant in every part of the country, is Church Extension.

Two thirds of the church buildings the Methodist Episcopal Church now owns have been erected since the foundation of Church Extension, and one-half of all the churches—that is, fifteen thousand—have been built with aid furnished by the Board, through donations or loans, aggregating over \$9,250,000.

No work for Methodism is more valuable than that of Church Extension. Without the aid of the 15,000 churches brought into being or saved, the cry for "A Million for Missions" would have proven a failure instead of a glorious success. The great empires of the West that have been developed, the thousands of towns that have been built, could never have been held for Christ and Methodism without its aid. And its influence in Christianizing both white and colored people in the South since 1864 has been immeasurable. The harvest of souls from the preaching of the Word would have been largely lost without its presence.

The story of Church Extension is written not only in thousands of structures, which, in all parts of our land, point the thought of man from earth to heaven, but in tens of thousands of homes and redeemed souls who have found their way into the kingdom of God at the altars of the churches which in the past forty years have been created by the aid of this Board.

This story is but a prophecy; the future will fulfill it.—From "Notes on The Devotional Meeting Topics."

"Southwestern Self-Support League" Wants Recruits

The fixing of October 31 as the limit for holding Southwestern Day has not suited the plans of many of our pastors. For an instance the Tennessee, East Tennessee, and North Carolina Conferences were held in October. The going of the pastors to these conferences and returning and the necessary changes quite upset their plans. Many of the pastors in South Carolina, Georgia, Alabama, Mississippi, Louisiana, Texas and Arkansas have been waiting on the cotton crop. In order to meet the convenience of these brethren as well as those of the border conferences we have extended the date of holding Southwestern Day to January 1. There is no excuse now for any pastor not holding Southwestern Day. Simply select a Sunday and send us the date and on that day tell the people of the merits of the paper and its claim upon them. **THE SOUTHWESTERN IN EVERY HOME** will be the **MOTTO OF EVERY LOYAL PASTOR**. Enroll your Southwestern Day in this column. **DO IT NOW.**

SOUTHWESTERN DAY RESULTS

PASTOR.	CHARGE.	NO.
A. Brown—Gonzales, Tex.		8
P. P. Wright—Madison, Ala.		2
R. M. Phillips—Brandon, Miss.		2
E. H. Holden—Texarkana, Tex.		11
J. I. Garrett—Blount, Miss.		5
D. A. Landry—Washington, La.		3
J. B. Brooks—Pass Christian, Miss.		7
S. McDonald—Hot Springs, Ark.		3
C. A. Jordan—Bond, Miss.		4
G. Orange—Itta Bena, Miss.		4
E. H. Langston—Lumberton, Miss.		5
I. C. Rucker—Carthage, Miss.		4
J. F. Marshall—New Orleans		4
Leroy Woolrich—Des Moines, Iowa.		2
B. F. Branch—Colfax, La.		4
J. M. Marsh—Aberdeen, Miss.		4
N. A. Hodges—Forest City, Ark.		4
B. F. Abbott—St. Louis, Mo.		13
G. W. Brower—Melrose, N. C.		6
J. T. M. Willis—Oneonta, Ala.		3
L. H. Richardson—Waco, Tex.		10
J. T. Cannon—Okalona, Miss.		10
W. E. Blackburn—Goliad, Tex.		3
L. W. Deakin—Sallsbury, Md.		7
J. B. Booth—Lebanon, Tenn.		2
D. Harrison—Welsh, La.		2
J. S. Wyatt—Dallas, Tex.		6
W. R. Butler—New Orleans		22
D. W. Hays—Washington, D. C.		3
Thos. N. Austin—Lincoln, Va.		3
M. P. Moore—Whitesville, La.		8
E. M. Duke—Columbus, Miss.		7
P. H. Davis—Benton, Miss.		5
W. P. C. Morrison—Yazoo City, Miss.		21
E. A. White—Cincinnati, O.		2
A. Reid, Florence, Miss.		3
J. A. Barnes—New Roads, La.		2
R. M. Davis—La Fayette, Ala.		2

SOUTHWESTERN DAYS

ATLANTA CONFERENCE

PASTOR.	DISTRICT.	DATE.
J. H. Davis—Griffin		Nov. 6
R. T. Adams—Griffin		Nov. 6
E. D. Petty—Rome		Nov. 13
E. C. W. Cox—Atlanta		Nov. 20
W. T. Brantley—Rome		Nov. 27
G. W. Lamar		Nov. —
J. C. Stacy—Atlanta		—

CENTRAL ALABAMA CONFERENCE

James W. Wharton—Marion		—
H. N. Brown—Mobile		—
J. A. Curry		—
William Jones—Huntsville		—
E. J. Jordan—Anniston		—
E. Green—Huntsville		—
J. C. Simmons—Anniston		—
J. W. Smith—Montgomery		—
N. J. Adams—Montgomery		—
Jatt Ellis—Montgomery		—
Cain Rogers—Montgomery		—
J. G. Williams—Huntsville		Nov. 6

CENTRAL MISSOURI CONFERENCE

J. Will Jackson—Sedalia		—
H. T. Gibson		—
H. T. Reeves		Nov. 6
E. A. Graham—St. Louis		Nov. 27

DELAWARE CONFERENCE

F. T. Johnson—Wilmington		—
A. L. Martin—Cambridge		—
N. W. Moore—Wilmington		—

EAST TENNESSEE CONFERENCE

W. R. Marbury—Knoxville		Nov. 13
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FLORIDA CONFERENCE

Albert Emanuel—South Florida Mission		Nov. 20
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LEXINGTON CONFERENCE

J. S. Bailey—Maysville		Nov. 13
W. H. Riley—Lexington		Nov. 6
John W. Robinson, D. S. Louisville		—
F. T. Gorham, D. S. Lexington		—
G. W. Zeigler—Ohio		Nov. 13
Wm. J. White—Ohio		Nov. 27

LINCOLN CONFERENCE

B. J. Donnell—Topeka		—
G. E. Traneer—Topeka		—
A. Faulkner—Topeka		—
T. R. Wamble—Muskegoe		—
W. Brown—Muskegoe		Nov. 13
C. A. Wallace—Topeka		Nov. 13

PASTOR.	DISTRICT.	DATE.
G. T. Wooten—Topeka		Nov. 20
W. R. Stephens		Nov. 20
James Wallace—Topeka		Nov. 20

LITTLE ROCK CONFERENCE

Charles H. Royston—Pine Bluff		—
J. A. Swift—Pine Bluff		—
Phillip Owens—Clow		—
D. W. Boatner—Little Rock		Nov. 20
D. W. Nelson—Pine Bluff		Nov. 20
Lee Nelson—Clow		Nov. —

LOUISIANA CONFERENCE

A. J. Procter—Alexandria		—
E. Baptiste—North New Orleans		—
J. A. Vincent—Shreveport		—
S. Carroll—Alexandria		—
T. A. Brown—North New Orleans		—
R. F. Long—North Carolina		—
H. C. Armston—North Carolina		—
H. Daniels, D. S.—Baton Rouge		—
J. D. Banks—Baton Rouge		—
H. C. Wilson—Monroe		—
W. J. M. Price—North New Orleans		—
P. C. Colton—South New Orleans		—
W. R. Butler—South New Orleans		—
A. J. Smith—Lake Charles		Nov. 6
F. D. Thomas—Monroe		Nov. 13
N. R. Randolph—Shreveport		Nov. 13
R. J. Johnson—Alexandria		Nov. 13
F. D. Bowers—Baton Rouge		Nov. 20
E. D. Powell—Monroe		Nov. 20
W. A. Hilton—South New Orleans		Nov. 20
W. R. Butler—South New Orleans		Nov. 27
T. A. Bailey—Monroe		Nov. 27
C. O. Pardo—Lake Charles		Nov. 27

MISSISSIPPI CONFERENCE

S. Jossell—Gulfport		—
W. L. Marshall—Brookhaven		—
G. W. Washington—Gulfport		—
A. H. Lathan—Vicksburg		Nov. 6
B. W. Robinson—Hattiesburg		Nov. 6
D. L. Morgan—Meridian		Nov. 6
A. Johnson—Hattiesburg		Nov. 6
J. H. Cook—Vicksburg		Nov. 6
I. C. Rucker—Jackson		Nov. 13
G. W. Smith—Jackson		Nov. 13
C. Washington—Hattiesburg		Nov. 13
J. C. Hobbler—Vicksburg		Nov. 13
J. J. Young—Gulfport		Nov. 27
N. E. Goodloe—Meridian		Dec. 4

NORTH CAROLINA CONFERENCE

A. W. McMaster—Western		—
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SAVANNAH CONFERENCE

W. M. Baker—La Grange		—
W. V. Dougherty—La Grange		Nov. 13

SOUTH CAROLINA CONFERENCE

J. F. Woods		—
J. L. Grice—Florence		—
C. C. Clark—Spartanburg		—
D. P. Murphy—Spartanburg		—
J. W. Moultrie, D. S.—Charleston		—
S. Greene—Bennettsville		—
E. Forrest		—
James F. Page, D. S.—Greenville		—
S. A. Funches—Beaufort		—
W. C. Summers—Orangeburg		Nov. 6
D. H. Kearse—Spartanburg		Nov. 6

TENNESSEE CONFERENCE

J. F. Fenner—West Tennessee		—
Joseph Harrison—W. Tennessee		—
W. H. Turner—West Nashville		—

TEXAS CONFERENCE

P. L. Jackson—Huntsville		Oct. 29-Nov. 23
G. E. Tyler		—
J. H. Napier		—
C. Davenport—Palestine		—
J. W. Walker—Huntsville		—
W. H. Jackson, D. S.—Huntsville		—
F. R. Morton—Palestine		—
G. W. White—Palestine		—
P. H. Jenkins—Palestine		Nov. 13

UPPER MISSISSIPPI CONFERENCE

M. C. Pulliam—Clarksdale		—
M. C. Pulliam—Clarksdale		—
J. A. Slate		—
A. B. Blewett		—
A. A. Wright		—
C. Green		—
D. P. Shaw—Holly Springs		—
J. W. Johnson—Tupelo		—
N. R. Gray—Holly Springs		—

PASTOR.	DISTRICT.	DATE.
J. W. Winbush—Holly Springs		Nov. 6
O. Gillespie—Starkville		Nov. 6
B. F. Woolfolk—Holly Springs		Nov. 6
F. L. Woods		Nov. 13
J. E. Ford—Greenville		Nov. 16
J. H. Talbert—Holly Springs		Nov. 20
J. H. Everett—Starkville		Nov. 20
D. Green—Starkville		Nov. 20

WASHINGTON CONFERENCE

E. A. Haynes—Alexandria		Nov. 6
T. W. S. Peck—Cumberland		—
E. M. Dens—Washington		—
J. W. Booker—Washington		—
W. A. English		—
T. B. Snowden—Staunton		—
J. W. Galloway—Annapolis		Nov. 6
Rev. W. H. Dean—Alexandria		Nov. 6
John H. Johnson—Staunton		Nov. 6
Daniel W. Shaw—Annapolis		Nov. 6
D. J. Valentine—Baltimore		Nov. 9
Joseph Henry—Annapolis		Nov. 13
A. P. Shaw—Baltimore		Nov. 27
C. C. Young—Staunton		Nov. —

WEST TEXAS CONFERENCE

J. S. Wyatt, D. S.—Dallas		—
Moses Smith—Dallas		—
P. A. Morrow—Dallas		—
W. M. Mooney—San Antonio		—
W. E. Black—Columbus		—
A. L. Cooper—San Angelo		—
J. W. Warren—Columbus		Nov. 13
A. Johnson—San Antonio		Nov. 21

Revival Notes

At Ridgeway, Virginia, we have just closed a stirring revival. We ran meetings ten nights and 14 precious souls were happily converted, 12 of whom have been added to our church. The revival has had a very marked effect upon the young members of the church, which we trust will be permanent. We had no outside help.—E. Adolph Haynes, Pastor.

We had a great time, a soul stirring meeting in Haven's Chapel, Clarksdale, Mississippi, which closed on the first Sunday in October. The following ministers assisted during this great revival: the Revs. D. D. Shelby, E. D. Reid, A. Levi of the African Methodist church, Weaver and the Rev. Mr. Alexander, the ex-pastor of the first Baptist church of this city. The meeting closed with 12 conversions and three accessions. Collections during revival \$25.00; number of members added to Church, 47 this year; raised for all purposes \$310.00.—M. C. Pulliam, Pastor.

Missionary Personal

A cablegram received at the Mission Rooms, October 7, from the Rev. John Gowdy, of Foochow, brought the sad news of the death on October 5 of Mr. Ernest L. Paige, who one year ago went out to Foochow under appointment by the Board of Foreign Missions to the Anglo-Chinese College. Mr. Paige is a native of New York State, and was a resident of Hamilton, N. Y., at the time of his going to the field. He was graduated from Colgate University (Hamilton, N. Y.), in 1909, with the degree of Bachelor of Science, standing fourth in a class of fifty-five, his specialty being Biology. He sailed for China from San Francisco, September 3, 1909, having been appointed Instructor in Biology and Chemistry in the Anglo-Chinese College. Men associated with him in Colgate University wrote in terms of highest praise, at the time of his appointment, concerning his work and Christian character, describing him as "a strong, devoted Christian, in practice as in ideal," "a man of devout Christian character, remarkably strong executive ability and admirably fitted for educational work in the mission field," "an accurate, brilliant and thorough student." Mr. Paige was twenty-nine years old at the time of his death.

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

THE FOURTEENTH AMENDMENT

(Continued From Page One.)

enforced in other cities of the state but that the governor, attorney general, and officials of Shelby and city officials, have refused to enforce the law in Memphis and therefore the United States court had jurisdiction. The action, which was a total surprise to the saloonists and local optionists, was the culmination of a long and bitter fight to enforce prohibition in Memphis, the largest city in which it has ever been tried.

The saloon keepers of Memphis are a typical set. There is no law which prohibits or restricts the saloon that the saloon will not defy or break if possible. The saloonists believe in law when the law is their own and then it must be so flexible as to suit their every whim. The defiant and lawless spirit of the saloon, linked with its black history and the demoralizing influence, means that the saloon must go. Judge McCall has since dissolved the injunction on the ground that the Federal court had no jurisdiction in the case.

Of General Interest

LILLY WHITEISM IN SOUTH CAROLINA

The Republican party in South Carolina has divided on the color line. National Committeeman John G. Capers of South Carolina is bold in this effort to eliminate the Negro. A convention was called by Mr. Capers and his associates from which Negroes and Federal officeholders were excluded. Mr. Capers, in sounding the keynote of this convention, says: "We do not care what Republicans do with the Negro in the West and North, even to sending blacks to Congress from out there if they care to, but we are determined that the Southern Negro, who is, with few exceptions, too lacking in thrift and interest to register, and who is a dead load to the Republican party in the South, shall no longer keep us in helpless political bondage for the sake of holding the Negro vote North and West."

THINGS POLITICAL

It is hazardous to make any predictions concerning the outcome of the elections to be had next Tuesday throughout the Union. Notwithstanding the issues which are emphasized at the party headquarters the spellbinders and candidates have not been able to stir the country. This is an off-year and except in some sections the campaign is tame. Mr. Roosevelt and Judge Parker are to the front in New York. The outcome in the empire state is problematical. The Republicans certainly will not have a landslide, and the chances are they will lose the state. Former President Woodrow Wilson of Princeton University will in all likelihood carry New Jersey as the Democratic candidate for Governor. This being the case he will loom large for the standard bearer of the National Democratic ticket in 1912. Tennessee will be carried by the Independent Democrats and Republicans and Prohibitionists. The Regular Democrats are bidding for Negro votes in this state and it is said the Negro vote on one side or the other would be decisive. Predictions are made that the Democrats will get control of Congress. It is certain that the Republicans will lose some votes in the House.

POSTAL SAVINGS BANKS

One of the pet measures of the Taft administration is that providing for Postal Savings Banks which Congress passed on its last session. To begin the new movement an appropriation of \$100,000.00 was made for the first test of the service which includes all the expenses of equipment, including the engraving and printing forms, certificates, bonds, clerical assistance, etc. Because of the smallness of

the appropriation only a few postal banks can be opened at present. The trustees of these government savings banks are Postmaster General Hitchcock, Secretary of the Treasury McVeagh and Attorney General Wickersham. They met recently and prepared a list of 48 second class postoffices where the first saving banks will be opened—one for each state and territory. The communities were chosen in which conditions were exceptionally favorable for the development of a postal savings business, mostly industrial centers, where wage-earners will be especially benefitted by the kind of banking facilities afforded. A large patronage of the service is expected by the officials from foreign born Americans in these cities, who are now remitting considerable sums to their native countries, usually in the form of money orders. Many of the places selected, especially those in the West, are not adequately provided with other savings institutions. Gulfport is designated for the state of Mississippi and New Iberia for Louisiana.

ONE CENT POSTAGE

For two cents the United States government will collect a letter at your door, take it to the local post-office, carefully stamp the date received, transport it under personal supervision of a competent and well-paid clerk and then pay a mail carrier to deliver it to any friend in Manila, a distance of about 10,000 miles. This would appear reasonable postage rate, but now comes the news that Postmaster Senator Hitchcock has announced that one cent postage rate is in sight. Such a reduction may increase the annual deficit of the Postoffice Department but it would be welcomed. A one cent postage would materially effect more people than any government measure which is now being advocated. We have made considerable progress in the reduction of our postal rate since postal communications were established. In 1792 we had a graduated rate of postage. Half-ounce letters were transmitted a distance of less than 30 miles for six cents; eight cents was charged for a distance between 60 and 100 miles and 25 cents for distances over 450 miles. These rates prevailed until 1837 when there was a slight decrease. In 1854 a three cent rate was put on but even this rate doubled for letters going more than 3,000 miles. Mutilated stamps were used for the first time in 1874 but the general use of them began in 1855. In 1863 the postal limitations on distances was abolished and now a letter with a two cent stamp will be carried anywhere in the United States and in our Island possessions. In 1883 the domestic postage was reduced to 2 cents for each half ounce of a letter or sealed matter.

DR. WASHINGTON IN NORTH CAROLINA

Dr. Booker T. Washington has toured the states of Oklahoma, Mississippi, Tennessee, South Carolina and Delaware. During the later part of last week and the first part of this week he has been speaking to crowds in North Carolina. The local stops and the chairmen of the local committees are: Charlotte—Mr. J. T. Saunders; Concord—Dr. John Fuller; Salisbury—Dr. W. H. Goler; High Point—Dr. G. A. Gerran; Greensboro—Mr. G. H. Mitchell; Winston—Dr. S. G. Atkins; Reidsville—Mr. E. M. Towns; Durham—Prof. W. G. Pearson; Wilson—Prof. S. H. Vick; Rocky Mount—Prof. T. W. Thurston; Washington—Prof. W. G. Saunders; Newbren—Hon. I. H. Smith; Wilmington—Mr. O. H. Lennon. The initiative in arranging for this tour was taken by Bishop G. W. Clinton, D.D., of the African Methodist Episcopal Zion Church. He was assisted on this Managing Committee by Mr. John Merrick, President of the North Carolina Mutual and Provident Association, and The Mechanics and Farmers Bank, Durham, N. C., and Mr. C. C. Spaulding, Durham, N. C. On such tours Dr. Washington is accompanied by a number of gentlemen who make up a party. The party of the North Carolina tour, beside the managing committee, consisted of Mr. Emmett J. Scott, Dr. Washington's secretary; Mr. Nathan Hunt, Dr. Washington's stenographer; Dr. J. A. Kenney, resident physician, Tuskegee Institute; Mr. J. H. Washington, general superintendent of Industries, Tuskegee Institute; Mr. C. W. Greene, charge of Truck Gardening, Tuskegee Institute; Major R. R. Moton, commandant, Hampton Normal and Industrial Institute, Va.; Mr. W. T. B. Williams, field agent, The John F. Slater Fund Board, Hampton Institute, Va.; Dr. R. E. Jones of The Southwestern

Christian Advocate, New Orleans, La.; Mr. W. Sidney Pittman, architect, Washington, D. C.; Mr. J. H. Lewis, Boston, Mass.; Mr. R. W. Thompson, of The Thompson National News Bureau, Washington, D. C.; Mr. W. T. Bost, city editor, The Morning Herald, Durham, N. C.; Mr. Horace D. Slatter, general newspaper correspondent, Hopkinsville, Ky.; Dr. S. A. Peeler, president of Bennett College; Dr. G. A. Gerran; The Hon. R. B. McRary, and others.

OUTSTANDING FACTS ON THE KOREA SITUATION

Korea is today one of the very ripest of the mission fields. A national movement to Christianity is under way, which if taken advantage of by the Christian church promises to result in the speedy evangelization of the people. Up to 1909, the total Christian population in Korea was approximately 250,000, being an average of one convert an hour for every hour of the day and night since the first missionary set foot on Korean soil twenty-five years ago.

The Korean church has just passed through a very remarkable revival resulting in a wonderful deepening of the spiritual life of the Christians and leading the way to a great campaign now in mid-career to carry the gospel message to one million Koreans one by one. An official estimate of the number of Koreans who have joined the church as the result of this campaign during the six months November, 1909, to May, 1910, puts it at 80,000. This estimate appears to be justified.

By arrangements with other missions, Methodism now has certain sections of Korea assigned to her as exclusive missionary responsibility. It is estimated that our parishes total 3,000,000 Koreans, a number equal to the entire membership of the Methodist Episcopal Church in America, and these Koreans are entirely dependent upon us for the gospel message.

Between 1888 and 1910 our membership has increased from 38 to approximately 50,000, or over one thousand fold.

In the schools maintained by our church in Korea, there are over 6,000 boys and girls getting an education. The buildings and equipment available are sadly inadequate, and the work stands in need of large help at this point.

Medical work is carried on at four mission stations and during the past year over 30,000 sick and dying were cared for by Methodist physicians. The plan is to open two new medical missions and to erect proper hospitals at the old points. A sum of \$50,000 will erect all of the six hospitals, thus called for and will ensure Christian medical relief to an average of at least 50,000 Koreans annually for the next thirty years to come. There are men in Methodism who could give this \$50,000 and thus be instrumental in not only relieving annually the pain and suffering of a population equal to that of a large city, but be the means of bringing out of darkness into the light of our Lord multiplied thousands of souls.

Our mission in Korea at the present time is in a sadly overworked condition. The health of our three leading missionaries on the field is reported by the physicians to be in a serious condition. In fact, it is only a question of months when they will be under the necessity of returning to America. There must be immediate and substantial reinforcement.

It is estimated by the mission after a very careful investigation and consideration of the forces necessary to properly occupy our field that the sum of approximately \$400,000 will be necessary to place all our mission stations on the plane of immediate efficiency. 8,000 shares of \$50 each by individuals or churches would provide this amount, and we feel sure that it can be secured without diverting money from the regular treasury of the Board of Foreign Missions.

The key-note of the Korea Quarter-Centennial is this: May this Movement mean as much for the spiritual uplift of the Church in America as it means for the financial uplift of the Church in Korea.

Literature dealing with the situation in Korea is now available. Any pastor desiring to present this subject to his congregation may have a package of this literature sent to him upon application to the Korea Quarter-Centennial office, 150 Fifth Avenue, New York City.

People of Interest

Bishop Anderson and President McConnell, of DePauw, will preach before the students of Tome, at Port Deposit, this winter.

David Bennett Hill, formerly United States Senator and Governor of New York, died at his home near Albany, New York, October twentieth.

Dr. James M. Thoburn, Jr., the successful pastor of Calvary Church, Pittsburg, Pennsylvania, becomes superintendent of Allegheny District.

Dr. H. T. Kealing, editor of the A. M. E. REVIEW, Nashville, Tennessee, has been elected president of Western University at Quindaro, Kansas.

The Greenville District Conference of the Upper Mississippi Conference, Dr. H. B. Hart, district superintendent, will be held at Gunnison, Nov. 16-20.

Bishop Hughes is to be the principal speaker at the banquet to be held in the interest of the Inter-medial Leagues of San Francisco at Grace church, December twenty-ninth.

Bishop McDowell commends the great work Dr. C. B. Spencer, editor of the Central Christian Advocate is doing through his columns in favor of state-wide prohibition in the three nearby states.

The Tennessee Conference increased its collection for the Board of Sunday Schools for the past year from \$56.00 to \$100, while the East Tennessee Conference made an advance from \$63.00 to \$91.00.

The Rev. and Mrs. W. L. Marshall of Brookhaven, Miss., mourn the death of their six-year-old daughter, Veronica. Her early death came from a kick by a horse. The parents have our sympathy.

Prof. Walter F. Walker, of the College of West Africa, and Miss Anna Belle Lyon, the daughter of Dr. Eanest Lyon, who has so efficiently performed her duties as clerk of the American Legation, were united in marriage recently, at the American Legation by Bishop I. B. Scott, who was assisted by Dr. J. H. Reed.

Mrs. J. L. Leggett, of Rushville, Indiana, represented the Daughters of Samaria, of Jeffersonville, Indiana, at the Convention of Good Samaritans and Daughters of Samaria of North America, held last month in Alexandria, Virginia. By the action of this executive body Mrs. Leggett becomes Deputy of Good Samaritans of the State of Indiana.

Mrs. William F. McDowell has given to Ohio Wesleyan University a bronze tablet to commemorate the life and distinguished service of her father. The tablet bears the following inscription: "Aaron Jackson Lyon, D. D. 1828-1909. Minister of the Methodist Episcopal Church, 1854-1909. Trustee of Ohio Wesleyan University, 1867-1909. 'The memory of the righteous is blessed.'"

Mr. Edward S. Brown, the colored assistant librarian of the State Law Library of Richmond, Virginia, for forty years, died Tuesday, October eighteenth. The Law Library closed the following Friday in respect to his memory and the Bar Association of the city passed resolutions in respect to the dead citizen. Mr. Brown was considered one of the best informed men in the state on legal matters.

Word has been received from the Rev. Herbert C. Withey, of Angola, telling of his marriage on September 20, at Loanda, to Miss Ruth P. Bassett, of Los Angeles, California, who in company with Mrs. Mary B. Shuett of Angola, and Mr. and Mrs. John C. Wengatz, new missionaries for Angola, sailed from New York City August 13. Mr. Withey states that the party of four arrived at Loanda September 14.

The late Senator Dolliver's family includes the Rev. R. H. Dolliver, of Deadwood District, Black Hills Mission; Mrs. Edwin R. Graham, wife of the Publishing Agent of the Western Book Concern, in Chicago; Miss Margaret G. Dolliver, dean of Women, Morningside College, and the late Victor B. Dolliver, of Fort Dodge, Ia., who was a lay member of the General Conference of 1904. Among the Senator's boyhood associates were Bishop William F. Anderson, Bishop Edwin Holt Hughes and Dr. Matt S. Hughes.

The *Michigan Christian Advocate*, in noting Dr. Buckley's recent visit to Detroit, says: "Forty-seven years ago Rev. James Monroe Buckley became pas-

tor of Central Methodist Episcopal Church, Detroit, and during his pastoral term led in the construction of the present stately edifice, which has been called 'the Cathedral of Michigan Methodism.' Sunday evening, September 18, before an audience that filled the spacious auditorium to the doors, this same Dr. Buckley, alert, keen, thoughtful, and well-poised, for one hour and four minutes entertained, informed, edified, and delighted people on the subject, 'What Is Man?'"

The family of the late Rev. Charles M. Griffin have endowed a memorial alcove to his memory in the library of Drew Theological Seminary. The income of the endowment is to be used for the purchase of books relating to Jesus the Christ. A fine portrait of Dr. Griffin will be placed over the alcove containing the books on the subject. This will enable the library of Drew Theological Seminary to form an unique collection. Already they have a nucleus of nearly twelve hundred volumes. The library has been handicapped because of the lack of money for the purchase of new books. A list of subjects unendowed will be sent to those interested.

At the meeting of the Board of Home Missions and Church Extension held October 20, 1910, the following were elected as representatives from the Board of General Committee of Home Missions and Church Extension, which meets in New York, November 10, 1910: Ministerial—Samuel W. Gehrett, (Philadelphia Conference); Emory M. Stevens (Central Pennsylvania); Philip M. Waters, (New York); Frank Mason North (New York East); James C. Nicholson, (Baltimore); Jabez G. Bickerton, (Philadelphia); John G. Wilson, (Philadelphia). Lay—Cyrus D. Foss, Jr., (Philadelphia); William H. Heisler, (New Jersey); Fred E. Tasker, (New York); James E. Ingram, (Baltimore); John P. Melick, (Central Pennsylvania); Walter O. Hoffecker, (Wilmington); Thomas A. Redding, (Philadelphia); C. Edgar Anderson, (New York). Ministerial Reserves—Robert Watt, (Wilmington); Richard K. Gilbert (Central Pennsylvania); Frank P. Parkin, (Philadelphia); Whitford L. McDowell, (Baltimore); J. Morgan Read, (New Jersey). Lay Reserves—Alfred M. Schoyer, (Pittsburg); John A. Wallace, (Philadelphia); William Rawling, (New York); Frank A. Dingee, (Philadelphia); Stephen J. Seneca, (Baltimore).

The Rev. John K. Loggins, the oldest member of the Texas Conference, was killed by a freight train at Humble, Texas, where he was visiting his wife on October 22nd. Brother Loggins joined the Texas Conference at its second annual session at Houston, on January 3rd, 1868, presided over by the sainted Bishop Ames. In his class were Louis Lane, Richard Forte, George Ricks, Aaron Neeley and Isaac Smith, all of whom have long since answered the roll call. He was ordained deacon on January 15th, 1870, and elected and ordained an elder December 8th, 1871. Brother Loggins was the seventh pastor of Trinity Church, Houston, where he served for two years, 1878-79. He served also several of the leading charges in the Texas Conference and was honored and respected by all. The funeral services were held at Trinity Church, Houston, on Monday, October 24th. Long before the hour had arrived the edifice was packed, friends from all over the city and of every denomination had come to pay the last tribute of respect to this honored father in the gospel. The pastor, the Rev. G. A. Deslandes, opened the service by announcing Hymn 593, "Servant of God, Well Done," prayer was offered by Dr. King of the Colored Methodist Episcopal Church, the Rev. K. W. McMillan read the Scripture lesson. The Rev. Mr. Delandes read a telegram from Dr. W. H. Logan of Wesley Chapel, New Orleans, expressing his sympathy with the bereaved. A short sermon from 2 Timothy 2: 3 "A Good Soldier," was delivered by the pastor of Trinity. The Rev. W. H. Jackson, D.D., District Superintendent of the Huntsville District, spoke of his association and knowledge of the Rev. Bro. Loggins as a "Father in the Gospel." The Rev. E. Lee also spoke on the moral worth of the Rev. Mr. Loggins as a Methodist preacher. The following ministers acted as pall-bearers: J. F. Barnes, C. M. Moore, R. H. Warren, E. M. Tolbert, A. Britton and S. J. Wood. Among the Houston pastors present were the Revs. B. T. Reese, W. M. White, E. J. Folford, Moses Evans of Galveston and C. M. Moore. The floral offerings were unique and many.

News Paragraphs

Edgar Allen Poe is to have a place in the Hall of Fame.

The Protestant Episcopal church has grown in sixty years from 80,000 to 950,000.

Mr. John C. Minkins, of the DAILY EVENING NEWS, Providence, R. I., is writing in the A. M. E. REVIEW on "Miscegenation and the Fight for Race Purity."

Mr. John D. Rockefeller, on the opening of the new hospital to the Rockefeller Institute for Medical Research, in New York, made an additional gift of \$3,820,000.

Miss Katherine Drexel, of Philadelphia, by her gift of \$8,000 made possible the church for Negro Catholics, established at Kansas City, Missouri, October fifteenth.

For teachers' license in the State of Alabama in July, there were 3,142 white applicants and 757 colored applicants. Of those who passed 1,596 were white, and 520 colored.

Recent mortality statistics give the number of deaths annually in the United States as about one and a half millions. Medical authorities say that about 500,000 are afflicted with tuberculosis.

The Rev. J. H. Jowett, of Birmingham, England, has been invited a second time to deliver the Yale lectures on preaching. An exchange says, "Only Henry Ward Beecher gave this lecture more than once."

King Chulalongkong of Siam died Saturday morning, October twenty-second. The crown Prince Chowfa Naha Vajiravudh, who was immediately proclaimed king, ascends the throne at the age of thirty years.

Mrs. Frances Folsom Cleveland, of Princeton, N. J., widow of former President Grover Cleveland, has been named by Governor Fort as one of the commissioners to manage the Womans' Reformatory in New Jersey.

The following names are to have a place in the Hall of Fame: Harriet Beecher Stowe, Edgar Allen Poe, Oliver Wendell Holmes, Roger Williams, James Fenimore Cooper, Bishop Brooks, William Cullen Bryant, Frances E. Willard, Andrew Jackson, George Bancroft, John Lothrop Motley.

The volume of business done from July 29, 1909 to July 28, 1910, by the Forsyth Savings and Trust Company, Winston-Salem, N. C., was \$339,194.70. The receipts during this time were \$170,221.23, while the expenditures, covering the same period were \$168,973.47. J. S. Hill is the president and F. M. Kennedy, cashier.

Mr. Louis I. Aaron, of Pittsburg, Pa., the rail magnate, has decided not to wait until the time of his death to make certain bequests to charity but to enjoy the good his money will do while he is alive. With this end in view, Mr. Aaron will celebrate his seventieth birthday, Saturday, October twenty-ninth, by giving away \$59,800.

Hammond, Louisiana, is the parish seat of Tangipohoa. This parish has the name with the general public of "Bloody Tangipohoa." Here it has been claimed that the Negro has not much chance to thrive and little or no protection. Now comes the good news that assisted by the white people of the parish the colored people are to establish an industrial agricultural college. Verily this is encouraging news.

Berlin's multimillionaire "milk king," Geheimer Kommerzierat Karl Bolle, is dead at the age of seventy-eight. He was master of the milk situation in Berlin and its environs and his business was conducted with a view of doing everything possible for the health of the infant and youthful population. Twenty-five hundred people were in his employ, and a few years ago Herr Bolle established a holiday home for the children of his employees near his native place of Mirow in East Prussia.

According to the LEXINGTON DISPATCH, a colored woman who was raised in Greensboro, North Carolina, died in New York possessed of considerable estate accumulated through years of saving of wages earned in domestic service. In her will she bequeathed a valuable tract of land in Guilford County to be used as a nucleus fund for the establishment of a reformatory and manual training school for young Negroes. Wherever such a school is established she directed that the proceeds of the sale of the valuable farm be applied to the fund necessary to keep active work.

Recent District Meetings

FORT SMITH DISTRICT

The District Conference, Epworth League and Sunday School Convention convened at Morrilton, August 24-28, Rev. Dr. H. P. Coulter, District Superintendent in the chair. Devotional service conducted by Rev. C. A. Taylor. Rev. M. F. Strong was re-elected secretary and Rev. W. B. Smith assistant; Rev. A. T. Stephens, Statistician; Rev. W. H. Simpson, Treasurer. The Epworth League and Sunday School convened at 2:30 with District President, Rev. M. F. Strong in the chair. Devotional service conducted by Rev. J. D. Howell, Jr. of Danville, was elected President; Rev. P. H. Myers, of Springfield, assistant; Mrs. Corinne Alexander. The second day the District Conference convened at 8:30—30 minutes for devotional service conducted by the Rev. A. T. Stephens, of Van Buren. At 11 o'clock the second day the Rev. G. G. Troupe, Jr., preached. Devotional service conducted by the Rev. J. D. Howell, Jr. Afternoon session.—The Rev. A. T. Stephens, First Vice-President, presided. The Rev. Mr. Hawk, of the Colored Methodist Episcopal Church was introduced and made a few timely remarks. Response by the Rev. McIntosh; paper read, "The Cause of Temperance," Rev. J. D. Howell, Jr.; discussed by the Rev. W. H. Simpson and others. Dr. J. M. Cox, President of Philander Smith College and Dr. W. S. Sherrill, of Pine Bluff, were introduced. The Rev. P. H. Myers preached and the Rev. J. A. Howard conducted devotional service. In the afternoon the Rev. J. S. Stoke conducted the devotions. Reports of the Epworth League and Sunday School from each charge were made. Dr. W. S. Sherrill, State President of Epworth League and Sunday School lectured on the work of Epworth League and Sunday Schools in the State. Dr. J. M. Cox made a few interesting remarks. Response by Dr. H. P. Coulter and others. Rev. L. G. Hodges, Superintendent of Forest City District, was also present and made brief remarks. At 8 p. m. Drs. Cox, Sherrill and Hodges spoke to a crowded house on "The Need of Education." It being Freedmen's Aid night the Conference and convention raised \$123.00. Dr. Madison was present the fourth day and was introduced and made a few remarks. The next District meeting will be held at Danville, Arkansas. In the afternoon session the District Conference and Epworth League and Sunday School Convention met in joint session; thirty minutes devotional service conducted by the Rev. W. B. Smith. District officers for Epworth League and Sunday School Convention for ensuing year: District President, Rev. M. F. Strong, Danville; First Vice-President, Rev. A. T. Stephens, Van Buren; Second Vice-President, Rev. W. D. Evans, Bentonville; Third Vice-President, Rev. J. S. Stoke, Sologhachia; Fourth Vice-President, Rev. G. G. Troupe, Jr., Danville; Treasurer, Rev. W. H. Simpson, Fayetteville; Secretary, Mrs. Corinne Alexander, Fort Smith; Assistant Secretary, Rev. H. P. Myers, Springfield. Sunday the Rev. Dr. J. M. Cox preached at 11 o'clock; at 3 o'clock the Rev. G. W. Brownlee preached a splendid sermon, after which the Lord's Supper was administered by the District Superintendent assisted by a number of preachers. At 8 p. m. the Rev. W. H. Simpson preached a wide awake sermon. Collection for all purposes during the session, \$300.00. We wish to thank the choir for its excellent singing also the Rev. W. H. Morris and his good people for their kindness and hospitality shown while we were among them.—Corinne Alexander. [Received October 18.—Ed.]

MISSISSIPPI CONFERENCE

The annual conference Epworth League Convention convened in Central Church, September 6-7, the Rev. D. L. Morgan presiding. Devotional services conducted by Dr. L. W. Price. R. L. Tate was elected Secretary; H. E. Morgan, assistant; Mrs. L. V. Smith and L. W. Price, Reporters for the Southwestern.

Drs. E. M. Jones and W. W. Lucas, General Officers, were welcome visitors. Dr. H. B. Hart, District Superintendent of the Upper Mississippi Conference, was also present. These brothers were of great help and inspiration to the convention. Among the various topics discussed were: "Evangelism, the Supreme Need of the Hour;" "What Should Be Done to Secure Religious Training in the Home?" "The Church and the Newspaper;" "The Relation of the Young People to the Epworth League, Etc.;" "The Spirit Rather Than in the Letter." The Revs. Drs.

H. B. Hart, W. W. Lucas and E. M. Jones rendered valuable help in bringing out some of the great truths in each of these subjects. Continuing: "Evangelism the Supreme Need of the Hour." Some money was collected for the general expenses of the Epworth League. Miss Mary E. Ruffin offered a resolution complimentary to the Rev. D. L. Morgan, for the prudent, painstaking way in which he had presided over the convention; also to Dr. H. B. Hart, E. M. Jones and W. W. Lucas for their presence. The resolution also paid a compliment to the Rev. D. F. Dudley, Drs. A. J. McNair, L. W. Price and the Rev. P. H. Rembert. Four dollars and fifty cents was taken for local expense of the League and some \$19 for other causes. Thus the first annual conference convention certainly has accomplished some good. Our next annual convention will be held at Laurel, Miss.—R. L. Tate, D. L. Morgan.

INDIANA DISTRICT

At Madison, Ind., the first of the three groups of Mission Conferences met at Madison, Oct. 13-14. Of eight churches grouped together seven pastors and delegates were present. The Revs. W. S. Rollins, N. Vernon; Bowren of Watson; Strum of Cincinnati; Griffins, enpernumery of N. Vernon; I. F. White, Shelbyville. The sessions were brief and interesting. Madison's people entertained visitors hospitably. The Rev. Dr. F. L. Hurtfield, the pastor, spared no pains in making our stay pleasant. Prof. Bailey and Prof. Lounds were at each night session and expressed their delight in hearing discussions of the papers. The Rev. D. E. Skelton, District Superintendent, made timely remarks. Paper, "China"—North Vernon; "Negroes in Northern Cities,"—Rev. W. S. Rollins; "India," Jeff Wesley. Missionary sermon, Rev. I. F. White; paper, "Korea," Rev. J. L. Franklin; sermon by the Rev. James Bowen; paper, "Mormonism," Rev. F. L. Hertzfield; 7:30 sermon by the Rev. S. P. Asher; Closing address by the District Superintendent.—I. F. White.

BIRMINGHAM DISTRICT

The Woman's Home Missionary Society of the Birmingham District, held a very successful meeting with the Enon Ridge Methodist Episcopal Church October 7, Mrs. J. W. Thomas, President, and Miss Mary Wyatt, Secretary. Owing to the inclement weather the attendance was not as large as we had expected. Reports were received from the following auxiliaries: Bessemer, Mrs. M. A. Ward, President, \$3.00; Avondale, Mrs. Laura Hansard, President, \$2.00; Enon, Mrs. Birdie Warlick, President, \$2.00; Mason City, Mrs. Lulu James, President, (sent in) \$2.00, total, \$9.00, which was turned over to the district treasurer, Mrs. W. H. Nelson. It is very necessary that all auxiliaries send in their dues as we want to report our money raised and begin the new building, therefore let each president send in the \$3.00 at once. The ladies who were present read us excellent papers. Mrs. Dr. A. P. Camphor our state president was with us and how our hearts burned within us as she talked with us about the work. Sisters of the Birmingham district he up and doing!! O, I would to God that you realized your opportunity. A friend will give us \$19,000 if we raise \$1,000 to build our large dormitory at Central Alabama College. Please make your report at once to the President, Mrs. J. W. Thomas.

STATE DEAF AND DUMB INSTITUTE, JACKSON, MISS.

The State Deaf and Dumb Institute for the colored mutes of the State, located at Jackson, Miss., and under the management of Prof. E. L. Gordon, closed another successful year's work with quite an interesting program. Prof. Gordon has been in charge of the institute for the colored mutes of the State for the last four years, and the rapid advancement which the pupils have made under his instruction is conclusive evidence of his ability and fitness for the place which he has been called to fill. The writer, during the closing exercises, and with the assistance of Prof. Gordon, who translated the words to the sign method of speaking, both addressed and preached to the pupils of the institute. The State is now planning to erect a new brick building to take the place of the old frame structure, which has been used for the colored mutes of the State for quite a number of years. On account of the want of sufficient room to

accommodate a large number, no special effort heretofore has been made to interest our people in this line of work. But as we now expect to have a large and quite a spacious building by the time of the opening of the next session of the school, we, therefore, call upon our people and ministers of the State to co-operate with Prof. Gordon and make special efforts from now on to send in every deaf and dumb pupil in the State, that they may get the benefit of the education which the State is thus providing for them. The State furnishes everything necessary for their education except clothes. The parent is required to send them to the school and furnish sufficient clothing during the term thereof.—G. W. Smith, D. D.

Liberia—A Study

(Continued from Page Three.)

in the "Jupiter," and reached Monrovia, March 7, 1833. His voyage of four months were occupied in planning for his work. His letters to his friends at home breathe a spirit of lofty devotion and reveal the excellent moral qualities with which his heart and life were enriched; in this correspondence there is portrayed the hero he was, his fervent, exuberant spirit was literally consumed with desire for Africa and the salvation of the heathen was the absorbing thought and burden of his heart. His "Sketches of Western Africa," written while en route to Liberia, furnish correct and charming glimpses of the African coast and certain valuable information descriptive of the condition of the country and people of that time. His plan of work as told in his first communication to the Missionary Society is far-reaching. With statesman like vision he planned for a mission house, a school, a farm, an academy and then churches and conferences and finally a Christian nation as a beacon light on the shores of a continent of degradation. To use his own, he said, "we intend to line the coast and pray that it may be with such moral power as shall effectually put a stop to the accursed practice of slave stealing." No time was lost in entering upon his work with which he took up with the enthusiasm of youth. In a short time he had purchased the premises of the Swiss missionaries in Monrovia, made vacant by their death; convened the local Methodist Societies in Monrovia, Caldwell and Millsburg; and had articles of agreement drawn up and adopted by which the representatives of these local societies and their congregations as well were placed into organic relation with the Methodist Episcopal Church; they acknowledged the said church as their parent organization, and recognized the General Conference in all departments of government. The existing societies came regularly under the supervision of the Missionary Society. This brought an end to all irregularities of administration in which ordained local preachers had fully indulged previous to the arrival of the accredited missionary. Anthony D. Williams one of the colonists, who served in the capacity of acting Governor of the Colony, was adjudged well qualified to receive deacon's and elder's orders. The colony was at that time without a single ordained colored preacher in the Methodist Societies. Cox in a letter to the "Christian Sentinel" pays a deserving tribute to Mr. Williams and speaks of him as being almost a husband and a father of the little church in Monrovia. Williams came to the United States and was ordained and returned to Liberia. Sailing from Hampton Roads November 5th. Cox settled many delicate questions resulting from prejudice and bias against the "rule of the white man," as so called. This was accomplished only after several meetings of earnest prayer and the exercise of much discretion. A Sabbath school, of seventy children and a camp meeting, the first of its kind on African soil were convened, and enlarged plans were in process of operation looking toward advanced movement among the heathen tribes in the regions beyond.

His Lamented Death

No time was lost in entering upon and prosecuting his work, which he did with the enthusiasm of youth; but alas, his work was only begun. He was permitted to carry out but a few of his comprehensive plans. On Sunday morning July 21, 1833 after a brief sojourn of three months and twenty days in Africa, the sweet spirited and fervent Cox ceased his earthly labors. His frail body emaciated under the strain and fatigue of unremitting toil and prostrated by the merciless ravages of African fever collapsed, and his spirit forsook its feeble tenement of clay to dwell in the regions of bliss beyond. With his expiring breath he whispered "Come, Come, Come, Lord Jesus, come quickly."

Rallies

LA GRANGE, GA WARREN TEMPLE CHURCH

In a Tribe Rally for pastors on Oct. 16, the sisters who were at the head of the tribes reported as follows: Alice Greenwood, \$16.43; Hilda Heard, \$13.36; Hattie Moore, \$21.19; Lucy Morgan, \$20.28; H. C. Bufford, \$15.79; Emma Jackson, \$20.68; Nancy Cragmiles, \$22.94; Mary E. Stinson, \$17.74; Sarah Denis, \$18.23; Annie Akers, \$16.15; L. L. Harrison \$16.71; Jane York, \$21.61; public, \$6.71; total for pastor \$228.02. Collected for poor, \$3.88. Grand total for the day, \$231.88.—W. V. Daughtry, Pastor.

LUTCHER, LA.

The pastor, officers and members, rejoice over a successful rally on Sunday, October 16th, 1910. The rally was well planned by the pastor and officers, and every member and our white and colored friends were called on for help and responded most liberally. The church was divided into four clubs, and each was led by able leaders whose contesting spirit knew no defeat. Club No. 1, Louis Farrow, \$52.00; No. 2, J. B. Cooper, \$30.50; No. 3, Philip Vaughn, \$26.00; No. 4, I. E. Badie, \$27.00; penny collection, \$33.10; grand total, \$168.60. The Rev. J. D. Poole, our pastor at Thibodaux, was with us, and rendered valuable service. Mr. C. H. Anderson, Mrs. E. Cooper, Mrs. Patient Duke, Mrs. Anna Carroll, Mrs. U. J. Landry, Mrs. Martha Badie, Mrs. Mener Farrow, Mrs. Alice Anderson, Mrs. Agnes Hood, Albert Vaughn, W. D. Derrick, Ed Jackson, Wm. E. Ellis, W. V. Ellis, Tony Catholic and Alzio Jacobs, all worked for the success of the rally.—Chas. H. Anderson.

ST. MATTHEWS, BALTIMORE, MD

We are still alive and struggling with a handful of members. The Ladies Aid (with the pastor's wife as president) is doing good work. They observed "Woman's Day" the first Sunday in October and raised \$45.00. The officers of the Ladies Aid are Mrs. S. L. Love, President; Mrs. Mannie Bland and Mrs. Marsella Jones, Secretary; Mrs. Lena Bell, Treasurer; Miss Anna Toogerd, chaplain. Sunday, Oct. 16, we dedicated the first story of our new church. It was a glorious day to us. In the morning Rev. Adam Jackson of New Rochell, N. Y., preached. He is one of the old stamp of Methodist preachers, full of the fire and the Holy Ghost. In the afternoon the Rev. John A. Holmes of Metropolitan

Methodist Episcopal church preached the dedication sermon. He brought his people and filled the church. It was a sermon filled with power. His people responded freely and gave us \$13.00 or more. W. A. C. Hughes, of Sharp Street, was also with us and took part with the District Superintendent and the pastor in the dedicatory services. He brought from his good people the sum of \$10.00 which was a great help to us in our struggle. At 8 p. m. District Superintendent M. J. Naylor, preached one of the most heart-stirring sermons I have ever heard him deliver, after which several persons came to the altar for prayer. It was a Red Letter Day for St. Matthew's church, and the sermons preached will forever live in the hearts of the people. The collection for the day was \$128.00. We praise God and thank our many friends for the help and blessings of our Dedication Day.—J. C. Love, pastor.

BEAUMONT, TEXAS ST. JAMES CHURCH

A great rally day was Sunday, August 14, at St. James Methodist Episcopal Church. It was a battle against the indebtedness on the Church. The Advocate Eight Baker October—29—debt was charged upon by two grand divisions of the Arm under the command of the general chief, W. J. F. Barnes. There was rapid firing all day upon the enemy by the soldiers of the two divisions under the leadership of the two generals and colonels. T. C. Ransom, General and Ed Parrish, Colonel of the first division, male—General, \$14.00; Colonel, \$15.00. The grand division No. 1, male reported as follows: Company Abraham Lincoln: Sam Harrison, captain, Noble Dixon, lieutenant, \$10.30; company Fred Douglass: H. N. Denson, captain, George Moran, lieutenant, \$13.60; company Kelly Miller: O. K. Logens, captain, Seamon Josey, lieutenant, \$10.00; company William McKinley: Frank Cruse, captain, J. W. Webb, lieutenant, \$11.00; company J. C. Hartzell: L. J. Wood, captain, reported \$10.00; company J. W. E. Bowen: W. B. Barrette, captain, H. T. Barnes, lieutenant, \$25.00; company Theodore Roosevelt: Henry Bradford, captain, \$13.00; company I. L. Thomas: L. W. Holland, captain, \$12; C. Bright, lieutenant, \$2.00; company Abraham Grant: J. W. Click, captain, \$1.00; company W. W. Lucas: the Rev. J. F. Barnes, captain, \$12.82; company Andrew Carnegie: R. E. Augustus, captain, \$3.10; Bro. J. T. Parrino, \$1.50; Grand Division, female, No. 2: W. E. Scott, general, \$21.42; C. A. McQueen, colonel, \$3.00; company Barbara Heck: L. D. McKenna, captain, L. D. Johnson, lieutenant, \$11.85; company Phillis Wheatly: Dlanah Young, captain, R. Hunt, lieutenant, \$9.50; company Harriet B. Stowe: Rosie Willard, captain, M. Abbott, lieutenant, \$13.90; company Francis E. W. Harper: Agnese Gills, captain, May Kirkwood, lieutenant, \$1.00; company Fannie Crosby: Mandy Hodnot, captain, \$5.00; Pynkye Belle, lieutenant, \$12.50; company Lucy Lane: Alma Beard, captain, \$4.05; company Annie T. Janney: Sallie Parr, captain, \$7.25; Lizzie Bradford, \$12.50; company Halie Q. Brown: Mollie Walker, captain, L. V. Ransom, lieutenant, \$20.00; company Ida Wells Barnett: Caroline Clark, captain, Mittie Kennerson, Neu-

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I am a woman. I know women's sufferings. I have found the cure. I will mail, free of any charge, my home sent with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—yes, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. When we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whittish Discharges, Ulceration, Displacement or Falling of the Womb, Prolapse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feelings up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weakness peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give me treatment a complete trial; and if you should wish to continue, it will cost you only about 25 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case entirely free, in plain wrapper, by return mail. I will also send you a book of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Stickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address

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tenant, \$25.00; company Hellen Keller: Barbara Clark, captain, \$3.25, Florence Woodard, lieutenant, \$2.00; company A. B. Clark: Tennie Brown, captain, Mary Begletor, lieutenant, \$14.65; company E. E. Petterson: Reva Moran, captain, N. E. Denson, lieutenant, \$2; company Lucy Morton: A. E. Palmer, captain, \$1.25; Ella Thomas, lieutenant, \$2.10; company Annie J. Cooper: Hattie Kilcrease, captain, Lula Washington, lieutenant, \$12.00; company Nannie Burroughs: Ophelia Barnes, captain, \$12.50; company Mary Broden: Emma Alford, captain, \$1.20; company Sojourner Truth: Fannie Young, captain, E. Patterson lieutenant, \$5.40; company Mary Churchill Terrell: F. Barnes, captain, \$12.50; Sister Mary Gant reported \$5.10. McCabe Memorial Methodist Episcopal Church, South, \$4.25; St. Paul African Methodist Episcopal Church, \$4.11; Live Oak Baptist, \$2.05; St. Paul, Palestine, Texas, \$9.50; Boynton Chapel, Houston, \$11.50; The Rev. J. W. Covington, Houston, \$5.00; Miss E. J. L. Champ, Wiley University, \$1.00. When the firing was over and the smoke had cleared away we found that we had received a fraction over \$500.00. This, the 14th of August, being the Sunday set for our Third Quarterly Conference our District Superintendent, the Rev. W. L. Duncan, was with us and preached three able sermons. Brother Duncan is a splendid superintendent. He is kind and big hearted, so much so that he gave way to the Trustees on his day and yet we raised all of his quarterage.—E. C. Ransom, Recording Steward.

RESCUE HOME FOR WOMEN BALTIMORE, MD.

We have been struggling for some time to have in Baltimore city a rescue home for our fallen women. We have succeeded in securing a building on the corner of Oak and 21st streets. It is an eleven-room house, four stories from the basement up. We have a well stocked grocery store in the basement. We have religious meetings on Wednesday nights and Sunday afternoon from five to six p. m.; childrens' meetings on Thursday afternoons from five to six. This work is much needed and we ask you to help us in our struggle for fallen humanity. We have two girls in the home. Mrs. Bettie Holmes is matron. Donations can be sent to the president, 440—E. 23 street or to our financial agent, Mrs.

Mary R. Burkett of Reisterstown, Md. Any donation you may make will be thankfully received. Yours for the uplift of humanity.—Susie C. Love, President, 440—E. 23 St., Baltimore, Md.

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Conference Notices

Special Notice

Four great Educational and Missionary Conventions have been called to meet in Baltimore, Maryland, Atlanta, Georgia, New Orleans, Louisiana, and St. Louis, Missouri, during the year 1911, by Drs. M. C. B. Mason, J. W. E. Bowen, I. G. Penn, R. E. Jones, J. P. Wragg, I. L. Thomas, E. M. Jones, C. C. Jacobs, M. S. Davage, W. W. Lucas and G. W. Arnold. The Holly Springs District, now in session at Victoria, do heartily approve of the above movement and do pledge our support to the same. The Holly Springs District further pledges to send delegates from each of the charges to one of these conventions and we also pledge ourselves to pay the one cent per capita.—B. F. Woolfolk, Chairman; W. C. Hilliard, T. P. Palmer, S. D. Troup; G. W. Hunt, Secretary.

ATLANTA CONFERENCE

The Board of Examiners and the undergraduates of the Atlanta Conference will please meet in the Methodist Episcopal Church at Gainesville, Georgia, at 10 o'clock a. m., November 30, 1910.—A. P. Melton, Chairman.

ALEXANDER DISTRICT

All the pastors are requested to attend the Preachers' Meeting Wednesday and Thursday, November 9th and 10th at Alexandria, Louisiana.—Rev. F. M. Lashington, Pastor; W. H. Lang, President; Cornelius Johnson, Secretary; J. O. Richards, District Superintendent.

CLARKSDALE DISTRICT

The Second District Conference of the Clarksdale District will convene at Clarksdale, Mississippi, December 13-18, 1910. Each member of the District Conference is requested to be present the first day and each pastor is expected to report his benevolence in full, and bring vouchers to the Conference for all money sent off. Send in all of your Rust claims to Dr. J. T. Docking; he will also be at the Con-

ference. Now brother pastors, don't forget the SOUTHWESTERN; keep your pledge to the editor. Drs. Jones, Lucas, Thomas and Penn are invited to be present. Don't fail to collect from your Epworth League Chapters \$2.00 for general Epworth League expenses, and send to Dr. Penn. Each District Steward that fails to pay his dollar in the First District Conference must pay at this Conference. All visitors will be made welcome.—Charles W. Butler, District Superintendent.

THE SOUTH NEW ORLEANS DISTRICT PREACHERS' MEETING

Met at Morgan City, October 13, President P. C. Colton in the chair. Devotional exercises conducted by the Rev. J. D. Poole. At roll call five were present. The Sunday lesson was the subject of discussion, led by J. D. Poole, and J. D. Wilson preached to a large crowd. Collection, \$5.00. The next meeting is to be held in Wesley Chapel, New Orleans, November 17th. All pastors are asked to be present.—Thomas Williams, Acting Secretary.

District Rounds

WINSTON DISTRICT FIRST ROUND

Penn Hook, Va., November 5-6; Rocky Mount, Va., 7; Mount Pleasant, 10-13; St. Paul, 11-13; St. James, 12-13; Advance, 19-20; Asheboro, 25-27; St. Mark, 26-27; Trinity, December 2-4; Liberty, 3-4; Lexington, 16-18; Midway, 17-18; Salisbury, 19; South High Point, 31-January 1, 1911; High Point, 1-2. District Steward's meeting November 8th, at Winston, (St. Paul) at 2 p. m.—M. M. Jones, District Superintendent, 522 Thomas Street, Greensboro, North Carolina.

KNOXVILLE DISTRICT FIRST ROUND

Jefferson City, November 5-6; White Pine, 12-13; Byington, 19-20; Kingston and Oliver, 26-27; Harriman, December 3-4; Clinton and Coal Creek, 10-11; LaFollette, 17-18; Tazewell and Tate, 24-25; Knoxville, 31-January 1; Knoxville, Seney Chapel, December 31-January 1; Morristown, 7-8; Warrensburg, 14-15. Dear Brothers: Let us start at once to do our duty in the way of saving souls and putting the SOUTHWESTERN in the homes of our people and thus assist in this great paper of the Church to self-support. Subscribe now for it, so that we may have all the necessary information concerning the four conventions which are to be held during the early spring. Commence at once to raise the claims of the Church and report some part of them at each Quarterly Conference. The District Stewards will please meet us at Knoxville November 7, 1910 in the Vine Avenue Church. The Rev. W. E. Mitchell, the pastor, will have things in readiness for us. Please be on hand at 10 a. m.—J. W. Tate, District Superintendent.

NASHVILLE DISTRICT FIRST ROUND

Manchester Circuit, November 1-2; Mount Eagle, 3-4; Decherd Circuit, 5-6; Tullahoma Station, 6-7, night; Shelbyville Station, 13-13; Eagleville Mission, 14-15; Murfreesboro Circuit, 19-20; Salem Circuit, 21-22; Murfreesboro Station, 27-28; Butler's Mission, 26-27; Spencer Mission, 29-30; Christiansburg Circuit, December 3-4; Camptown Circuit, 10-11; Smyrna Circuit, 17-18; Nolensville Circuit, 24-25; Her-

District Conferences and Conventions

CONFERENCES

District	Place	Date	Dist. Supt.
Starkville	McCool's Miss	Nov. 16-20	Everett
Greenville	Gunnison, Miss	Nov. 16-20	Hart
Holly Springs	Grenada, Miss	Nov. 21-27	Clay
Winona	Durant, Miss	Nov. 23-27	Gilliam
Tupelo	Okolona, Miss	Nov. 24-27	Scarboro
Clarksdale	Clarksdale, Miss	Dec. 13-18	Butler

CONVENTIONS

Nov. 8-8.—Jackson District Missionary Convention, Pratt's Chapel, Mississippi.
Nov. 26-27.—Hattiesburg District Missionary Convention, Collins, Miss.

bert Chapel, 31-January 1, 1911; Thompson Chapel, 1-2; Clark Memorial, 8-11. Dear Brethren: Now that the Conference is over and we are again at our various fields let us take on fresh courage and push the work as never before. We desire a round report from each and every charge. Begin now to plan to that end. Let our motto be good revivals and no blank report in our benevolences. Our first District Conference will convene at Tullahoma, Tennessee, November 23, at 9:30 a. m., and continue to the 25. Let every pastor and District Steward be present at roll call.—Thomas W. Johnson, District Superintendent; No. 10 Robertson Street, Nashville, Tennessee.

OFFICERS OF THE GULFPORT DISTRICT CONVENTION

W. H. Smith, President, Handsboro; Mrs. Artimese Tuggle, Secretary, Gulfport; Jesse E. Holmes, Corresponding Secretary and Treasurer, Ocean Springs; Miss Lillie Johnson, Second Vice-President, McLain; Mrs. Ella Ramsey, Third Vice-President, Dantzler; Mrs. Viola Jordan, Fourth Vice-President, Bond; Mrs. Laura Baylock, Superintendent Junior League, Handsboro; Mrs. W. H. Smith, President Woman's Home Missionary Society, Handsboro; Mr. N. E. Thomas, Musical Director, Gulfport.—J. E. H.

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Gleanings from the Field

ARKANSAS

Crawfordsville.—On the first Saturday in October the Rev. L. G. Hodges, District Superintendent of Forest City District, held our Third Quarterly Conference at Newmans Chapel, Crawfordsville. S. J. Brown's report showed that the work had been brought to life. The Rev. Brown has the church work at heart; he is a preacher, and a shepherd. Too much praise cannot be given him. On Sunday our church was crowded. Dr. L. G. Hodges preached one of his best sermons. He baptized two persons in the church; thirty-five communicants at the altar. Our church is highly revived. Our Sunday School is up-to-date. We paid District Superintendent, L. G. Hodges, \$15.53; the Rev. S. J. Brown, pastor, \$26.02; benevolence, this quarter, \$24.00; for Sunday School, \$5.22; for insurance on our church \$8.00. Total for the quarter, \$78.77; \$24.29 was raised in this quarter; \$6.00 also was raised for the SOUTHWESTERN.—A. L. Greene.

Van Buren.—The first Sunday in October was a great day with us. Dr. Coulter preached two stirring sermons. At night he administered the Lord's Supper to a goodly number. The District Superintendent was well pleased with our work. We paid him in full. Our rally was a decided success in every way. We raised in our rallies \$111.—A. T. Stephen, pastor.

GEORGIA

Waynesboro.—Sunday, October 15, in Haven Memorial Church, the Committees on Mission, Freedmen's Aid and Education, rallied and put down on the table \$44.28. The Church is alive on all lines and we are preparing to pay our pastor and District Superintendent and make a round report at the Annual Conference at Valdosta, December 1.—W. E. W. Carpenter.

Millen.—Sunday, October 2 was a record breaking day with our people at Munnerlyn Grove, Munnerlyn, Georgia; being our Annual campmeeting and rally day. We met with much success. There were nearly two thousand people on the ground. At 9 a. m. the Rev. A. P. Gilliard preached his famous sermon on "The Bright and Morning Star." At 11 o'clock the Rev. J. S. Shuman preached, subject, "Preparing to meet God." At 2 p. m. the Rev. L. R. Braboy had an attentive au-

dience and preached very interestingly on "Seeing Jesus in the Lives of Individuals." At 3:30 p. m. the Rev. J. C. Williams preached his splendid sermon on "Christ, the Protecting Shepherd." At 7 p. m. the Rev. J. S. Shuman preached the crowning sermon to many. Raised for the day, \$44.26. The members and friends paid in as follows: Mrs. Fannie Wimberly, \$1.15; A. J. Jackson, L. S. Turner, Josephine Griffin, L. Carsville, Mrs. Striges, Maria Allen, L. C. Clark, Dora Thomas and Nathan Robinson, \$1.00 each. Others paid from 25 cents up. We take this method to thank our friends. A. P. Gilliard, pastor.

MISSISSIPPI

Bolton.—Our third quarterly conference was held at Mt. Zion Methodist Episcopal Church, September 24-25. District Superintendent L. W. Price sent the Rev. W. McNeal, pastor of Clinton Charge, to fill his appointment. He made quite an impression on the conference. The officers' reports showed the work to be in a growing condition, spiritually and financially. Paid District Superintendent in full, \$12.30. Our revivals closed with 28 souls converted and added to the church. We are now preparing to build a new church at Wesley Chapel, and have raised \$25.00 for same. We have only thirty members at this little point.—A. L. Lipscomb.

Oxford.—Our fourth quarterly conference was held in Mt. Zion Church, October 8-9, with Dr. N. R. Clay, District Superintendent, presiding. The churches reported as follows: Jones Church, \$10.75; Mt. Zion, \$3.90; Sulphur Springs, \$2.65; Talt Chapel, \$4.50; total for the quarter, \$50.20. On Sunday, Dr. Clay preached from the first chapter of Romans, 16th verse, to the delight of all. This was one of the greatest quarters in the history of the charge.—P. H. Jackson, Pastor; J. C. Harmon.

Crystal Springs.—Our fourth quarterly conference was held October 10, with the Rev. P. H. Rembert, District Superintendent, present. On Sunday his sermon was strong and helpful. We paid him in full. Truly he is a great man and beloved by all.—L. L. Shumpert.

Forest.—District Superintendent Shumpert held the quarterly conference here September 24-25, and preached a splendid sermon Sunday at 11 a. m. We paid the Superintendent in full.—W. J. Jones, Pastor.

Trenton.—Our third quarterly conference convened September 17-18, with Dr. Shumpert at his post. We wound up the business in good shape. Paid the Superintendent in full, \$15.00. Raised during the quarter, for pastor and all other causes, \$201.95. Our church is alive both spiritually and financially, under the leadership of our pastor, the Rev. H. W. Little. Dr. Shumpert, our Superintendent, preached a wonderful sermon on Sunday and administered the Lord's Supper. Our energetic pastor is trying to place the Southwestern with every family. As the Rev. J. W. Little led at the district conference on the Meridian District, we wish him to lead at the annual conference.—S. Hughes.

Morgan City.—Dr. H. B. Hart, Superintendent of Greenville District, held his fourth quarter on the fourth Sunday of last month. Raised \$56.00; paid the Superintendent in full. The rally for the pastor on the second Sun-

day in October was a credit to the officers and members of the Mt. Elaim Church. Raised for the pastor, \$61.05. J. H. Hamilton led the classes, raising \$20.00. Morgan City Circuit stands second on the Greenville District.—J. S. Pleasant, Pastor.

Brigville Circuit.—Our Quarterly Conference has been held by our District Superintendent, the Rev. P. H. Rembert. Paid the Superintendent in full for the year. Paid pastor this quarter, \$99.10. We had our revival here in August and closed with twenty-two souls converted. The Rev. P. H. Rembert seemed to be inspired. He preached for us in our meeting a logical and soul stirring sermon. He is always on time and does his work well. We also have added another church to Brigville Circuit this year.—M. White pastor.

Shelby.—Our revival meeting at this (Hushpuckany) was a success. The Rev. C. W. Evans is the man for this place. We had a great meeting in which fourteen happy souls joined our church and we were financially revived also and raised \$17.00 on the parsonage on our work, namely, Shelby and Mound Bayou. Also paid the pastor \$9.00. Embury Chapel plans to play well its part in paying the expenses of the circuit this year. Mr. Frank Rose paid \$1.00 for each member of our church that lived on his place and promised to do anything he can to help Brother Evans foster the claims of the church at this place. Mr. Rose is a white man who believes in helping those who try to help themselves. God will bless this good man.—Hal Embury.

SOUTH CAROLINA.

Anderson.—The Rock Mill Charge on the Greenville District is meeting with phenomenal success. Almost immediately after the close of the last Annual Conference, the writer began a tour of search for his appointment, which he found in the mountainous part of the State, with a composition of as loyal Methodists as are met anywhere. Here we cast our hopes, aims and endeavors upon the sea of spiritual industry and they have developed and returned to us with thirty souls happily converted; forty accessions, and \$997.05. We had a rally on pastor's salary October 2, at the historic Mount Sinai Church, which resulted in \$116.57. Both preacher and people are singing "Praise ye the Lord."—L. W. Williams.

TEXAS

Groesbeck Circuit.—The Rev. P. B. Bennett by his ability and the co-operation of his officers has made this charge a place that no one need regret to serve. On September 11th and 12th the good people put on the table \$71 for Superintendent and etc., also \$5 for Samuel Huston College and \$7.50 for the Southwestern. The Rev. P. B. Bennett is pastor; the Rev. T. S. Moore District Superintendent.

Beaumont.—The Rev. W. L. Duncan held our third quarterly conference at McCabe Memorial August 26-28. The conference was a success in every sense of the word. Reports showed marked improvement along all lines. The Sunday School was well attended and after the lesson the Superintendent held our attention for more than 30 minutes with one of his old-fashioned lectures. He also preached two sermons and it goes without saying that they were strong, and well delivered.

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The Rev. Mr. Duncan is a great preacher; we paid him \$10.15. The pastor was not forgotten. On the night of the 26th a company of the members led by Sister Isabella Peterson made their way to the parsonage and left many nice things. This is but a repetition of what they have done before. God bless such members as these.—G. H. Hackett, Pastor.

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Guthrie District Notes

W. B. Smith, District Superintendent.

The District Conference convened at Oklahoma City which gave inspiration to Brother Hameltons work, and the elegant parsonage built by him gave inspiration to the entire District. The Rev. Gatewood at McLoud is pushing things to success. He had a great revival and more than twenty were added to the church and his recent rally was every thing that could be looked for. He knows how to rally his forces. The Rev. C. Jackson of Wynnewood, had one of the best revivals in the history of that circuit. He organized a new church and raised \$75.00, and at his third quarter conference October 2-3, reported \$50.00 pastor's salary and District Superintendent paid in full for the year and four subscribers for the South Western Christian Advocate. All benevolent claims will be paid off before the annual conference. The Rev. E. M. Madden, of Cleveland and Depou is re-building a church that was destroyed by a storm a year ago. The people presented him a new suit of clothes and have pledged that every dollar of benevolent claims will be raised. He has had a successful revival. It is a pleasure to visit his work. The Rev. Darlan at Shawnee did faithful work the few months he was there. Put every department of the church at work and they are still laboring to that and in order to have a grand report. The Rev. Scott Rush, an excellent local preacher is holding the fort. In this charge we have some excellent members who love the church and give freely of their earthly means for its support. The Rev. J. D. Gibson of Earlsboro, this circuit is in fine trim. The District Superintendent spent eight days in a revival and the success was beyond our expectations. I preached night and day for seven days. Many souls were converted and added to the church. Notwithstanding the sickness, Brother Gibson has had since being appointed to this circuit, he says he'll raise every dollar. This is one of the strongest circuits on the District. They are able to pay pastor \$700.00 a year. The Rev. G. H. N. Rowe, Luther, has had a successful revival on his circuit and he says all claims will be raised. Bro Rowe is an applicant for admission to the Lincoln conference. The Rev. W. W. Cowen, Ardmore, had a fine start off at this charge but he and his people disagreed. But despite disagreement that membership is determined to raise all claims and hold their place, that being one of the first charges on the District. We have some strong laymen here. Dr. E. F. Smith a practicing physician of the city; Mr. C. G. Graham, Bro. Clay and others. The Rev. J. M. Brown, Anadarko, O., has on this circuit Lawton, Herbert, Lucuba. Bro. Brown says he is doing well, but we'll know more about it when we meet at the annual conference. The Rev. R. D. Shuppert, Wawika, is doing well in his work. He is arranging to build a new church. If he succeeds in his plans the building will be up when we return to hold the fourth quarter. The Rev. J. L. Hardeman has charge of Weston, Shiloh and Iowa churches. He has not done very much with his work notwithstanding that is a splendid field. The Rev. DeCorben, Mt. Zion. This work is alive, holding its own. Bro Corben also has charge of Meridian church and has had a successful revival at that place. We have a debt of \$420.00 on that church which we

are struggling to pay. The Rev. H. B. Hubbard, Chandler, Key West.—An old perplexing debt has been paid off at Chandler. Bro. Hubbard says he'll lead the district. The Rev. S. N. Smith, Hennessey and Twilight—is the evangelist of the District. He has had two revivals on his work. He seems to be loved by his people. The Hennessey church stands as it was last year. But he hopes to bring up a good report at this annual conference. Brother Smith is an earnest preacher. The Rev. F. Ward, Caldwell, Kansas.—Brother Ward is a good man and is holding things down. He has two excellent girls to help him in his work, Misses Ocla and Gertruda. Bro. N. M. Lacy, a local preacher has been put in charge of Sulphur and Davis. At Sulphur we had donated to us ten acres of ground for a school, for which Rev. W. W. Cowen has been out soliciting aid to build a house. This is destined to be one of the leading charges on the District with proper care. We have some excellent members at Sulphur, one of whom is Mrs. Fannie Tombs, who has influence with our white people of the city. The Rev. L. H. Strippling, Guthrie.—Bro. Strippling is holding his own in Guthrie. Some that left our church a year ago are returning to the fold again. The church at Langston was burned down in July, so Dr. Strippling is kept busy trying to rebuild the Oak Grove church and when it is finished it will be one of the best stone churches in the conference. Mrs. Strippling is a helpful woman to her husband in the parsonage. The District Superintendent has organized a mission at Oklahoma City with Rev. A. G. Thompson in charge. Rev. A. G. Thompson was excused from his work on account of sickness this early part of the year. But he has gotten well and is assisting the District Superintendent in holding conferences. The Rev. Seth Nell has been assisting Bro. Strippling all the year in his work and has held successful revivals on the Meridian charge. The Rev. J. C. Williams is teaching school at Hennessey.

Gleanings from the Field
MISSISSIPPI.

The Rev. and Mrs. M. C. Pulliam, of Clarksdale, Miss., greatly rejoiced over a storm that swept through the parsonage in June, leaving the dining table full of choice groceries. The party was led by Sister B. C. Williams, Millie Carruthers, M. A. Harrell, Ella Parker, Mrs. J. B. Watson, and others. On August 25th another surprise party came to the parsonage, bringing many good things for the pastor and wife. We take this method of thanking our good members and friends for their kind hospitality.—M. C. Pulliam, Pastor.—[Received October 25.]

Ripley.—We are moving on nicely along all lines of the church work. Our third quarterly conference was held on the 20th of September. Dr. Clay was with us and preached to the delight of all who heard him. Truly, he is an orator and a great man. About sixty partook of the Lord's Supper. We closed our revival with great success; 26 conversions and 38 accessions.—W. C. Hilliard, Pastor.

Byhalla.—Our fourth quarterly conference was held at Strickland Chapel, September 17-18. Our District Superintendent, Dr. N. R. Clay, could not be with us, but sent the Rev. S. D. Troupe. The business session on the

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evening of the 17th was an ideal one. Every official member was present but one, with written reports. Such loyalty reflects much credit upon the people of this charge. On Sunday the Rev. Mr. Tronpe preached two great sermons to a packed house. Eighty-eight persons partook of the Lord's Supper. Raised during the quarter \$24.00. Our charge is on the upward move. Paid District Superintendent in full for the year, and plans are set for a great rally in October to meet all demands of our work.—J. W. Golden, Pastor.

Minter City.—This charge is in good condition. We have had a good year. Mr. J. A. Townes sent me another large box of meat and sugar recently,

enough to last us the remainder of the year, and Mr. Ed Henderson, a white gentleman, on Mr. Townes' place, sent me \$2.00, for which I am thankful.—S. H. Nevils, Pastor.

Columbia.—On September 15-16, our third quarterly conference convened. The Rev. P. H. Rembert, our District Superintendent, presided. Paid District Superintendent in full, \$11.50; paid pastor this quarter, \$200.00; total for the quarter, \$246.00. This was the best quarterly conference in the history of the church.—J. E. Coleman, Pastor.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

THE REV. A. HILTON

Father A. Hilton, of Bayou Goula, Louisiana, a member of the Louisiana Conference, crossed the river October 6, 1910. He was laid to rest by the side of his wife, October 7, 1910. He had great faith and hope in his God. He leaves one brother, the Rev. J. W. Hilton, and two sons, W. A. and Willie Hilton.—H. J. Robinson, pastor.

MRS. MAHALIA HILTON

Mahalia Hilton, wife of the Rev. A. Hilton, of the Louisiana Conference, passed into the land of Rest September 29, 1910. Remains interred in the St. Luke Cemetery by the writer, assisted by the Revs. A. Vincent, of the Methodist Church, Robert Robinson and Robert Jackson, of the Baptist Church. One son, Mr. L. Williams, a local preacher, of Stony Point Charge, and a host of friends survive.—H. J. Robinson.

LOURY.—Rosetta Lorry, a resident of Bonita, Louisiana, entered into rest August 4, 1910, leaving husband, mother, and six brothers to follow. Peace to her ashes.—J. A. L. Booker, pastor. [Received October 11, 1910.—Ed.]

CLICK.—Banger Click died at Bonita, Louisiana, August 18, 1910, in the Christian faith. Age, 98 years. Sermon by J. H. Holway. [Received October 11, 1910.—Ed.]

MYERS.—James Myers, died at Baker, Louisiana, August 29, 1910. He was a probationer of Thomson Methodist Episcopal Church. His wife, four children, mother and five brothers survive.—F. D. Bowers, pastor.

HILL.—On September 5, 1910, G. Hill, of Dickert, Alabama, passed to his reward. He had been a member of the Methodist Episcopal Church for nineteen years. He is survived by his wife and twelve children. The funeral was conducted by the Rev. D. R. Traylor, pastor, and the Rev. Mr. Treedwell.

DANTZLER.—Warles W. Dantzler, one of the oldest members of Pleasant Valley Methodist Episcopal Church, Heidelberg, Mississippi, September 11, 1910, at the home of the family. Bro. Dantzler had been a member of the church thirty years, and a class leader for twenty years. He was ever a faithful member, a loving father, and a husband, well respected by both white and colored. The funeral was in Pleasant Valley Church by the pastor, the Rev. B. W. Robinson.

PORTER.—The Rev. H. P. Porter, of McAllister, Oklahoma, died July 15, 1910, age about 70 years. He lived a consistent Christian life for fifty years in the Methodist Churches. He preached in the Colored Methodist Episcopal Church about 25 years ago, but left here from the old ship of the Methodist Episcopal Church. His wife survives.

COOLEY.—Rubin Cooley, a member of the Baptist Church, passed from labor to reward August 25, 1910. He came

HER DUTY

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from Alabama very sick about six weeks prior to his death. His last hours were spent in the home of his sister, Mittie Newell, a member of the Methodist Episcopal Church, Chappel Hill Sandersville, Mississippi. Deceased leaves a mother, three sisters, three brothers and many friends. Funeral conducted in the Methodist Church by the Rev. B. W. Robinson, our pastor at Heidelberg, Mississippi. Burial with K. of P. honors.—B. W. R.

JACKSON.—Barney Jackson, daughter of Rebecca Myers, age 19 years, sank peacefully to rest September 2, 1910. She was a faithful member of the Chappel Hill Methodist Episcopal Church on the Heidelberg, Mississippi Charge. She was a sweet singer and was a member of the choir, League and Sunday School. She was loved by all who knew her. She leaves mother, three brothers, five sisters and many friends. Funeral conducted by her pastor, the Rev. B. W. Robinson.

HILL.—In the death of Mrs. Virginia Hill, which occurred at her home in New Orleans on Friday, October 21, 1910 Haven Memorial sustains the loss of one of her best members and our people one of their most valuable friends. Deceased was the mother of eleven children five of whom are living. All are devoted members and supporters of Haven Church. The services were conducted by our pastor, Dr. Landry, assisted by Dr. D. J. Price, of Thomson Chapel and the Rev. Oville, of Ross Chapel in the presence of a host of friends and relatives who followed the remains to Carrollton Cemetery.—Vernice C. Obert.

ARDISON.—Harriet Ardison, a member of Corinth Methodist Episcopal Church, Grand Bayou, Louisiana, for a number of years died in peace August 30, 1910. She was the sister of the Rev. George Thomas, pastor at Flournoy, and Round Grove, Louisiana. She leaves three sons and one daughter. The funeral was conducted by the Rev. Lewis Norman and pastor, I. B. Henderson.

Condense, and leave out irrelevant matter. State facts. Do not put several items on one sheet.

Marriages

ADAMS-REID

The Rev. R. T. Adams, pastor of Wesley Methodist Episcopal Church, McDonoughville, Ga., and Miss Rosa L. Reid, at the residence of her parents, Mr. and Mrs. Sandy S. Reid, near Griffin, Ga., September 28, 1910. The Rev. P. H. Travis, District Superintendent of the Griffin District, was the officiating minister, assisted by several of the pastors of the District. The groom is one of the best known ministers of the Atlanta Annual Conference, and has been unanimously elected Secretary of this body for several years. The bride is a former student of Clark University, and has been engaged for several years in teaching in the public and district schools of the state. In Church circles she is known as a diligent and successful worker. She is a woman of most exalted Christian character, adorned with many beautiful Christian graces.

JACKSON - WILLIAMS.—At Grand Bayou, Louisiana, recently, Mr. Jeff Jackson and Miss Anna Williams, in the home of the bride, by the Rev. I. B. Henderson.

HILL-LOUIS.—In the city of Shreveport, Louisiana, October tenth, Mr. Perry Hill and Miss Priscilla Louis, the Rev. I. B. Henderson, officiating.

HUGGER-FRANKLIN.—On the West Columbia, Mississippi Circuit, at the residence of the bride's mother, Mrs. Cinda Franklin, Mr. Prince Hugger and Miss Mattie Franklin, October 23, 1910. Many relatives witnessed the ceremony, as well as friends—both colored and white. The Rev. E. M. Dukes read the ceremony.

ROSS-LOGAN.—Mr. George A. Ross, of Lewiston, Maine, and Miss Mary A. Logan, of Washington, D. C., Saturday, October 22, 1910, in Asbury Methodist Episcopal Church by the pastor, the Rev. M. W. Clair, D.D., the bride's uncle, officiated; assisted by the Revs. Dr. S. H. Brown and J. M. Trammell. The newly married couple left soon after the ceremony was pronounced on a bridal trip. Their new home is to be Lewiston, Maine.

HITE-PECK.—Mr. M. R. Hite and Mrs. Susie Peck, of New Orleans, Friday night, October 21, 1910, at the groom's home in the presence of a few friends. The Rev. R. C. Worsham officiated.

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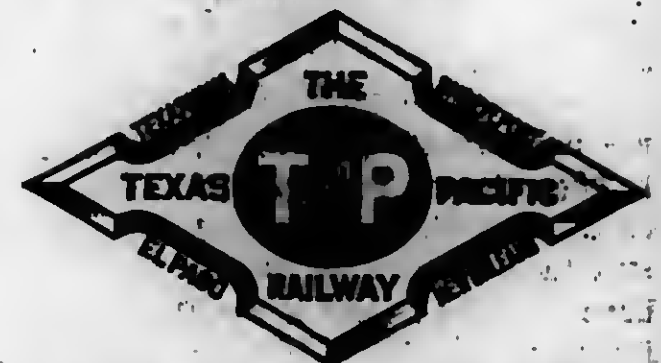
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HON. W. G. CRITCHLOW
Widely Known Business
Man, Organizer and Editor

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We give away without cost to our members thousands of dollars worth of **FREE PRESENTS**—simply for paying the dues "ahead" of the regular date. We do this so that the protection may be kept continuously in force without lapsation—and also to save ourselves expense of collection and useless bookkeeping. We give to our members the saving we effect by this plan. In this **WE LEAD.**

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Members are invited—even urged—to take out shares in the I-L-U. This carries a part ownership and a definite interest in the Order. Shares are issued **ONLY TO MEMBERS**, and at the low rate of \$1 each. This shows why we succeed. We treat you differently than you have been used to. Our plan is **"ORIGINAL"** and again **WE LEAD.**

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We give the first member to join in each neighborhood a chance to earn some "extra" money by introducing the Order to his or her friends. The pay is liberal. Many

members make \$12.50 to \$50.00 a month for just spare time. Others who give **ALL** their time make \$50.00 to \$150.00 and all expenses. We will give you the same opening **WHEN YOU JOIN.** **NO OTHER SOCIETY PAYS SO WELL FOR YOUR FRIENDLY LABOR AS THE I-L-U.**

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At this writing we need five **STATE MANAGERS**—several good **DISTRICT AGENTS**—and three **TRAVELING MEN.** They must give all their time and be able to produce good business. **WE PAY GOOD AND GIVE STEADY WORK.** If you join right away and make a success in your neighborhood you will have an **EQUAL CHANCE** for **PROMOTION** to these **HIGH POSITIONS.**

Our Union Journal Magazine is Splendid.

Every member receives this Magazine. We pay for it to be sent to every member. It is full of good stories and **THINGS YOU OUGHT TO KNOW.** It will interest, amuse and instruct you. **YOU SHOULD JOIN AND BEGIN GETTING IT RIGHT AWAY.**

Our Mercantile Department Will Save You Money

You can buy your supplies—groceries—utensils and so on through the **UNION MERCANTILE COMPANY** and save **MONEY.** Wholesale prices are given to **MEMBERS IN GOOD STANDING ONLY.** You will be surprised at the money you can save—nickels—dimes—**DOLLARS**—yes, hundreds of them. On your groceries alone you ought to save **TEN TIMES THE COST OF YOUR MEMBERSHIP.** We are strictly originators—pioneers along **"THE NEW WAY"** of doing business—and in this, as in other things, **WE LEAD.**

We Invite You To Membership

Join this Order and begin **RIGHT NOW** to enjoy its many benefits and advantages. The cost is but little when you think of the great **HELP—BENEFITS—**and **INFLUENCE** it will bring you. If among strangers your button and membership card will gain you help and friends. The secret words and all the inside work **WILL BE YOURS.** In many ways you will be aided through this membership. No matter where you are—or what your station in life—

whether high or low—rich or poor—man or woman—**YOU MAY JOIN AND ENJOY THESE BENEFITS.** Our plan of business provides for members from all points. **WE ACCEPT MAIL APPLICATIONS** the same as from agents—and **WITHOUT ANY DOCTOR'S EXAMINATION.** You will find it a genuine privilege to be a member and to be given authority from the Grand Lodge to wear the official **EMBLEM OF THIS SPLENDID ORDER.**

We Guarantee Satisfaction Or Return Your Money

You take no risk in joining this Order. We guarantee you against dissatisfaction **FROM ANY CAUSE WHATSOEVER.** We return your money in full—**WITHOUT ANY QUESTIONING**—if you request within thirty days after joining. We believe that **HONEST DEALINGS** and a **MONEY-BACK GUARANTEE** will pay us in the long run. We therefore **GUARANTEE** to give you **FULL SATISFACTION** with your membership—or to satisfy you by the **PROMPT RETURN OF YOUR MONEY IN FULL.** This means a **TRUE GUARANTEE OF FULL SATISFACTION TO YOU.** In this, as in other things, **WE LEAD.**

We Do Business Everywhere

We transact business in every state and territory of the Union—all of our Uncle Sam's possessions—and in foreign countries. You will find our members **WHEREVER YOU MAY GO.** Wherever a letter will go—**WE GO**—and we have members there now—**OR WE WISH TO HAVE THEM.** We receive mail applications and members from all parts of the world—**AND WE WILL GLADLY RECEIVE YOURS.**

We invite you to membership in this great Order. We will welcome you into our Fraternity. **YOUR MEMBERSHIP CAN BE PLACED IN THE GRAND LODGE NUMBER ONE AT THE HOME OFFICE RIGHT AWAY.** If a Lodge be formed in your community later, you can then be placed in that, if you like. No matter what other protection you now carry—or what Lodges you belong to—**YOU SHOULD INVESTIGATE THIS ORDER AT ONCE.**

This is the plan you have been wanting for years—but no one ever placed it before you until now.

Write our Grand President for further and more complete particulars. With your letter enclose 10c coin or stamps and he will see that you receive a **SPECIAL TRIAL SUBSCRIPTION** for three months to the **UNION JOURNAL MAGAZINE**, and also circulars telling about the Order's great work and how to take out a membership. Address him as follows:



Special Offer to You

Right now our advertising Department has a contest on to see which paper will bring in the most replies to this advertisement. To help them we make you this offer: If you will cut out this "ad" and send it with your letter to our Grand President, we will send you with our answer a **CASH COUPON GOOD FOR 25c** in trade with this Order or any of its connected companies. (344.)

Hon. W. G. Critchlow,
Grand President

**344 I-L-U Bldg., Dayton, Ohio,
U. S. A.**

IMPERFECT IN ORIGINAL

Southwestern Christian Advocate

ROBERT E. JONES, Editor
BATON & MAINS, Publishers

NEW ORLEANS, NOVEMBER 10, 1910

Vol. No. 44—No. 45

EDUCATING THE MASSES

The most difficult problem any race has to face in its fullest development is the reaching of its lowest element. This substrata is mainly a problem because it is removed from the common influences that make for the building of a race. The possibilities are there—but they are unreached. There has been great progress in the upper classes of the Negro but the immediate task of the race is the reaching of the unreached—which are a hindrance to the further progress of the work advanced.

No more successful attempt to reach the masses of Negroes is known to us than the tours of Southern States made during recent years by Dr. Booker T. Washington. These are not social jaunts, although they may afford pleasure for some, but they are educational campaigns carefully and seriously planned. No one can study for a day or two this reaching of thousands of Negroes without being impressed that the movement is significant, unique, and exceedingly practical. On such trips Dr. Washington is accompanied by twenty to twenty-five men, including prominent men within the State visited and a number from other States. These constitute the party who usually travel in a special car. This adds emphasis to the trip. Dates are made covering from 5 to 10 days and on some days Dr. Washington delivers two and three set addresses beside several brief addresses from the platform of his car. The visit to many a town is of more than ordinary significance. It becomes an outstanding event—a sort of a holiday. In Reidsville, North Carolina, recently work was suspended in tobacco factories and the colored school children assembled en masse to greet Dr. Washington and strew flowers in his pathway and later heard his address. Farmers came in from the country and the population from the alleys and cabins mingled with the educated and cultured of the race to see and hear this man of whom the world has heard.

The masses are actually reached. Dr. Washington toured North Carolina from October 29 to November 3. This being the seventh State thus visited. As an item of great interest in this connection we give the States visited and the number who were addressed during the recent year and in each case the estimates are very conservative: Oklahoma, 50,000; Tennessee, 100,000; Mississippi, 125,000; Delaware, 12,000; Arkansas, 60,000; South Carolina, 80,000; North Carolina, 60,000. These audiences varied in size and were composed of persons in all walks of life and the humble being always in evidence.

When, once facing his audience Dr. Washington has the good sense to go at his job in a straightforward and logical way. The majority of his hearers need instruction in the fundamentals—in first principles. While there are a few who think that the message is not suited to them let it be stated that the message *per se* is not for such. Too long we have neglected a class who figure largely in the world's estimate of the Negro race as a whole. Mr. Washington is an educator in these towns no less than at Tuskegee. He must teach. He must teach the masses. He does it. He instructs them in that which they need most and that which they can take in best, and in this he shows great wisdom and has large success. It can not be denied that the race needs instruction in sobriety, reliability, industry, thrift and the like cardinal virtues. Instruction in such fundamentals is necessary and the race is to be congratulated in having a man big enough to be content to do this job and who is doing it so well.

THE GENERAL COMMITTEE ON FOREIGN MISSIONS

It was a fine tribute to the Foreign Mission work of the Methodist Episcopal Church and a striking testimony to the breadth of Col. Theodore Roosevelt that he should address our General Committee on Foreign Missions in Baltimore, on Wednesday evening, November 2, while yet in the midst of a heated political campaign. The missionary secretaries are to be congratulated on securing Col. Roosevelt. His presence was an endorsement of the Methodist Episcopalians and our own work in this and in foreign fields. Former Vice-President Fairbanks was to have been present and presided but was prevented on account of the illness of Mrs. Fairbanks. Col. Roosevelt spoke in the Lyric—the building thoroughly known to the Methodists because our last General Conference was held there in 1908. The hall was full to overflowing. Bishop Warren presided and introduced Mr. Roosevelt as The Honorable, Horst Theodore, Gift-of-God, Roosevelt. In the course of his address Col. Roosevelt, among other things, said:

"My friends, it is a very peculiar pleasure to me to come here and speak to you this evening. I have made quite a study of American history. I have always been greatly interested in the thrusts of our people westward across the continent, that movement which began during the Revolutionary days. From the beginning of that movement the pioneers included as their spiritual leaders an extraordinary proportion of preachers of the Methodist Church.

"It was the Methodist preacher who gave to the backwoodsmen, as they lived in their stockaded villages among the stump-dotted clearings, the spiritual lift that prevented them from going down overwhelmed in the hard materialism of their surroundings.

"The growth of the Methodist Church in this country since the days that we became a nation has been not only one of the phenomena of the country, but almost the most typical American development of that growth. Although myself a member of the Dutch Reformed Church I must say I have always felt peculiarly at home among you Methodists and there are moments when the more exasperated of my opponents complain that I talk like a Methodist lay preacher. I only wish I could talk half as effectively as some of them do.

"I want to tell you tonight a little of the things I saw in connection with the mission work in Africa. I regret to say that I did not go to the western half of Africa, where the Methodist Church, under my good friend, Bishop Hartzell, has done so much; and I did not visit the Orient where Bishop Harris and others have labored with such extraordinary effect in the cause of Christianity.

"The field of missionary endeavor where I went was covered by other denominations, but I know that you would be interested in my telling you what I saw. They were all working in the vineyard together, fairly and squarely. That is the thing we are after."

After describing his visits to a number of missions and commending their work, Colonel Roosevelt passed to a station in the Soudan and said: "Now, think of what a little centre of humanization this is. I had an awfully nice time. I enjoyed myself thoroughly, perhaps that is the way I should put it. There were four missionaries, including one industrial worker, a medical missionary and the wives of two of them, and it was a little bit of real United States right down there in the middle of savage Africa.

"But I would like to tell you what I saw in Egypt. In Egypt I think the missionary work was even more extraordinary than that which I saw anywhere else, extraordinary both in its direct effect

and in its indirect effect. Of course, in Egypt there were full opportunities to do the spiritual work, the genuine religious work, and there the vivifying of the Christians, the bringing of them up, is something extraordinary.

"The schools that I saw for boys and girls, not only elementary schools, but the higher schools, the schools to develop them and put them on the highest plane of cultured efficiency and of genuine spiritual religion, were something extraordinary.

"As a curious by-product there is the extraordinary effect upon the Mahdins. There is not much proselyting among the Mahdins, and none of it directly. It comes indirectly from what they see of what the Christians are doing in the way of bringing them in touch with Western beliefs that make them accessible to our views of morality and ethics and giving them a chance to introduce the internal, as well as the external, features of our civilization."

The General Committee met in regular session in East Baltimore Station Methodist Episcopal Church Thursday morning, November 3. Bishop Warren conducted the devotions and Bishop Cranston presided. The bishops were:

Bishops Warren, Walden, Mallalieu, Cranston, Moore, Hamilton, Burt, Wilson, Neely, Anderson, Nuelsen, Quayle, Smith, Hughes, McIntyre, Bristol, Robinson and Oldham. Bishop Bashford was present during the first day.

The officers of the Board of Foreign Missions present were. The Rev. Adna B. Leonard, D. D., corresponding secretary; the Rev. Homer C. Stuntz, D. D., first assistant corresponding secretary; the Rev. Stephen O. Benton, recording secretary; the Rev. Homer Eaton, D. D., treasurer; the Rev. Henry C. Jennings, D. D., assistant treasurer.

The treasurer's report is of interest. In appropriating for the forthcoming year the committee can not exceed the receipts of the past year. The report of the treasurer, Dr. Homer Eaton, contained among others the following items:

RECEIPTS AND DISBURSEMENTS

Regular Receipts

Conference collections (including Immediate advance, \$47,988.86)	\$1,101,043.91
Lapsed Annuity Funds	2,332.16
Legacies	40,555.52
Miscellaneous Receipts	12,863.21

Total Regular Receipts \$1,156,794.80

Regular Disbursements

Bengal	\$20,358.74
Bolivia	4,775.16
Bombay	29,330.37
Bulgaria	9,696.90
Burma	10,125.03
Central China	41,063.79
Central Provinces	21,367.90
Chile	23,081.25
China, Editor and Publishing Agent	5,784.62
Denmark	7,988.92
East Central Africa (including Inhambane, \$3,241.07, and Rhodesia, \$13,362.05)	16,603.12
East Japan	40,367.46
Eastern South America	52,666.16
Finland and Saint Petersburg	9,106.65
Foochow	32,544.49
France	5,836.16
Germany and Switzerland (for Martin Mission Institute)	1,000.01
Hingwa	13,245.17
Italy	40,000.00
Korea	40,000.00
Liberia	12,000.00

(Continued on Page Eight.)

Unity of Methodism

Is Organic Union of Methodism in the United States of America Desirable? If so, Is it Practicable?

By Jesse W. Jennings, D. D., LL. D., Manager of Kansas City Depository

The once debatable questions between the States in the South and the States in the North have been amicably settled; and the "Union" as one mighty empire, is the glory of the great American Nation, with the stars and stripes waving over a common citizenship. May forever "Peace her influence shed, and heaven its wings outspread, to guard each citizen's head from loss or fear."

I.

But what shall be said of the divided Methodism which since 1844 has kept its divided body in the line of march, conspicuous for its lines of separation, often one part antagonizing the other part, each part often claiming to be the whole body in disputed fields of operation. While it is evident that they are not two bodies, separate because of doctrine, origin or polity, explanations only make it all the more evident that divided Methodism in so far at least as relates to the Methodist Episcopal Church, and the Methodist Episcopal Church, South, is one body divided into two parts. When the representatives of the Methodist Protestant Church in 1908 responded favorably to the desirability of organic union of Methodism, and accepted the invitation to come back home, the question in substance was asked, "Which home?" We are like children whose old home has been divided in our absence, and now if we should desire to return home we must ask, "Which home?" I believe that deep down in the heart of every Methodist there is a prayer for a United Methodism, but there is no united prayer for such organic union as shall result in defeat of one division, and corresponding triumph by the other division of the severed body. Twenty-five years ago, while visiting my mother in the South, all of whose kindred were Southern born, except her own children, I met a member of a conference of the Methodist Episcopal Church, South, and asked, "Why can not the Methodist Episcopal Church, South, reunite with the Methodist Episcopal Church?" He answered: "On what basis? Do you want us to join you as a body and thus lose our existence and repudiate our history? I would welcome some basis of union fair to us, but we will never consent to join your church as a body, and utterly extinguish our church." This made a lasting impression on me, and appealed to me as a question of great weight. It impressed me that the Methodist Episcopal Church, South, is of a common origin, and up to 1844 the pride of Methodist ancestry and achievement was a common inheritance. The Methodist Episcopal Church, South, is our equal, being a part of the same body of which we are part.

A few years ago it was my high privilege to be a member of the commission on producing a joint catechism and common order of worship of the Methodist Episcopal churches. There were seven from each church, and the result of that commission is before the two churches, accepted by each. During the preparation there were many discussions and sometimes a divided vote, but at no time was the division marked by one side being all from the same church. We sat and debated as one commission, determining questions of usage and doctrine and arrangement as representing the Great Methodist Episcopal Church divided into two parts. I fervently believe that each of the fourteen members of that commission, in spirit, if not in words, prayed, "Oh, that we might all be one." But we must become one on equal terms, and if this can be brought about then organic union is desirable and I believe it to be practicable. In my judgment a true plan of union is to merge into a greater Methodist Episcopal Church, and to so arrange a plan of union that not only the two Methodist Episcopal churches could merge as one church, but that all or any other Methodist churches could, without loss of dignity or historic glory, become one with us. But first there is a grave and delicate question to be dealt with in the Spirit of the Master, and so adjusted to meet existing conditions as shall better redound to the glory of God. I was brought up in Northern Indiana and Southern Michigan, where, during my boyhood, the issues of the war between the North and the South were often discussed and the doctrine of "Equality before the law" was firmly imbedded in my conviction of human rights, regardless of color,

race or clime. To this my early conviction I still adhere. I will not here discuss the question of racial unity, or whether the black man be descended from a prehistoric race or pre-Adamic ancestry, or whether he bears the marks of divine displeasure placed upon Cain, or whether he inherited the blackness of Noah's wrath as he reproved his son Ham. I will leave all that for ethnologists to determine to their own satisfaction. I will deal with the fact that the Negro is here, and the further fact that the color line is a wall of separation between the Methodist Episcopal Church white members and Negro members, whether it be in the North or in the South. The Methodist Episcopal Church in the North or South clearly recognizes the color line. We have a very small number of members of the Negro race holding membership in the North in churches which are recognized as under control of the white members. Just as soon as the colored members can be segregated into colored congregations with a colored pastor and a colored District Superintendent, with quarterly conferences and annual conferences for colored work it is done. No Bishop would exercise his authority by appointing a Negro, though fully qualified, as an Elder in the church of God, to preside over a white congregation, or serve as its pastor, though there is nothing in the church law to prevent such appointment. If a Bishop should choose to make such appointment the church would recall the words of St. Paul, "who declared, 'All things are lawful unto me, but all things are not expedient.'"

II.

Now let us be fair in dealing with the "color" problem. For peace sake we make mutual concessions or else fail of union. The Methodist Episcopal Church, South, is not the enemy of the Negro. It seeks to befriend the Negro as a Negro. It obstructs him only when he would pose as a white man. The Methodist Episcopal Church declares in substance, as a theory, the equality of the Negro with the white man, but in practice she is in accord with the Methodist Episcopal Church, South. She segregates the colored race into schools for colored, also churches and conferences for colored. Bishops for languages and races would doubtless never have been entertained by the General Conference in 1904 had it not been for the purpose of giving a limited episcopacy to the colored membership of the Methodist Episcopal Church. There is no need and no demand for such an episcopacy for languages and races in America. The Negro himself does not want a limited episcopacy of this kind. The fair thing is for us to elect to the General Superintendency a Negro who shall be competent and well qualified to perform the functions of a Bishop, clothed with all the authority and dignity of a General Superintendent, an equal in episcopal office with white Bishops, just as an Elder of the Negro race is an equal in orders with any white Elder ordained by our church, to administer in the Church of God. Then having kept faith with the Negro by making him equal with the white man in the Church of God, he could be treated as an equal in official dignity. Then let there be appointed by the General Conference of the Methodist Episcopal Church a commission, on which commission there shall be a Negro representation. Let the Methodist Episcopal Church South, also the Methodist Protestant Church, appoint commissions, also let the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and the Colored Methodist Episcopal Church in America appoint similar commissions. Let all those as a joint commission pray for divine guidance and consider a basis of organic union, and determine that for unity and peace sake, there shall be formed out of these six Methodist organizations a new church to be called the United Methodist Episcopal Church, thus eliminating all sectional names as to territory. Let this United Methodist Episcopal Church for peace and unity sake divide into two sections, one to be known as the United Methodist Episcopal Church and the other part to be known as the United Methodist Episcopal Church, Colored. Let the white members, with their church and school properties, and publishing interests of all kinds, by charters, deeds of conveyance, etc., merge with the United Methodist Epis-

copal Church, merging all interests into the common body under one General Conference. Let our colored membership, with full dignity, headed by a General Superintendent, with the other African or colored Methodist Episcopal churches, merge with the United Methodist Episcopal Church, Colored, and have one General Conference and common rights in all church, school and publishing properties, as the joint commission shall determine to belong to the colored section. Then let each General Conference of the two sections of the United Methodist Episcopal Church appoint a joint commission to determine and report to the General Conference of each section the special needs of the colored section, and the General Conferences take such action from time to time as shall be thought best in providing such missionary, church extension and educational aid annually by voluntary offerings in each congregation, to aid the colored section in aggressive evangelism, educational and church extension work among colored people, annually. Let such joint commission consider and report the needs of the Negro race as ministered unto by the colored section, be appointed or elected for a quadrennium at each quadrennial session of the General Conference of the United Methodist Episcopal Church and of the United Methodist Episcopal Church, Colored. Let there be provision made in the Discipline for a collection annually in each congregation of the United Methodist Episcopal Church to aid the colored section in maintaining and extending its home missions, educational and church extension work in the United States of America, and also such foreign mission, educational and church extension work as may be by mutual arrangement by the "plan of union," and by subsequent General Conferences designated as belonging to the United Methodist Episcopal Church, Colored. Let each section of the greater United Methodist Episcopal Church thus organized, be independent in government, managing its own affairs from the local class organization, through all its various organizations up to and including the General Conference. But through the joint commission to be quadrennially appointed by each General Conference, vital relations of comity and helpful co-operation should be continuously maintained to be clearly defined by the General Conferences of each from time to time as conditions shall develop. Let there be proper provision made by the commission merging the lesser into the greater, by forming the United Methodist Episcopal Church, with its co-equal section, the United Methodist Episcopal Church, Colored, for any other Methodist Church organization to merge subsequently or at future dates with the United Methodist Episcopal Church, also with the United Methodist Episcopal Church, Colored.

III.

In the Ecumenical Conference meeting every ten years all Methodism meets as one, white, black, yellow or copper color. It is the decennial "home coming" of diversified, world-wide Methodism. The Ecumenical Conference can be a great Advisory Conference in which all Methodism of all colors can meet on terms of equality, and determine in an advisory manner, all questions pertaining to each separate general Methodist Church organization, as to fields of activity, ways and means of serving best the kingdom of God by advancing the welfare of each general Methodist Church organization throughout the world. It could recommend to the General Conference of each such general church organization what may be deemed best for any part or all of world-wide Methodism. The power not to be in any way legislative, but purely advisory, yet carrying great weight by reason of the high source of any advice thus given.

I do not deem it wise for all Protestantism to unite as one church. It is better that there should be various administrations for the work of the ministry and the edifying of the body of Christ. I believe that denominational organizations are in harmony with the Master's teaching, who rebuked the disciples for interfering with those who worked in Christ's name but did not follow with the disciples. It is the extension of the Pauline teaching, who said, "To the weak became I as weak, that I might help the weak. I am made all things to all men that I

might by all means save some." Some need a strong ecclesiastical system, while others a more modified form, and still others weak forms of church government, while different parts of fundamental truth need stronger emphasis in order to reach some, while others not impressed with the emphasis required by one division, do require emphasis on other phases of the great doctrine of the Bible. There are requirements for denominational divisions in the Holy Catholic Church, the one Universal Church of God in all ages and all climes, that the Gospel be not bound by any particular form, but that God should be worshipped in Spirit and in Truth.

IV.

The different divisions of the Baptists, the Presbyterians, the Lutherans, etc., should unite their divided forces into single bodies, thus becoming strong advancing agencies in establishing the kingdom of God among men. These different denominational groups have a history clustering about great fundamental truths or different phases of the common truths of the Bible, and there is reason for their existence and continuance, "Till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ." But this does

not argue the need of division of Methodism, where there is no difference in doctrine, no fundamental difference in polity or form of church government. The divisions in Methodism have resulted from family quarrels over the adjustment of domestic affairs, in which temporary separations may have appeared essential to maintain peace, but there is no justification for a permanent, absolute divorce. The Negro members doubtless would at once see the greater advantage in all divisions of Methodism among colored people uniting as one and for peace, order and unity's sake, will not obstruct union of the white membership of Methodism, when he shall be given equal dignity and rights granted the most favored race, conditional that the racial line of separation be recognized as a natural condition. Let both races in the Spirit of Christ, frankly admit that the natural line of race separation exists.

We should adjust our Methodist organization in such a manner as will wrong none, but help all to attain the greatest possible organized unity. The strong helping the weak in the bond of peace, to strengthen the weak places until every eye shall behold our common Lord and see Him as He is, because we shall be like Him.—*In the Central Christian Advocate.*

For Ever Fuller Life

By Rev. J. R. Miller, D. D.

A constant danger of life is narrowness. We are apt to grow contented with our little daily routine and indisposed to push out beyond it. Mr. William J. Dawson talks of "contented insignificance" as one of the unworthy elements of some lives. Many of us must live all our life in a narrow sphere, with a little round of uninspiring tasks and without the opportunity of developing into anything greater. It is not easy to live an ever-widening life in such conditions. We are likely to let our opportunity shrink into the measure of the small place we occupy in the world.

Yet it is possible, though our daily round be small, to be ever reaching beyond our narrow environment. We should not allow our earthly occupation to hem us in and dwarf our souls. A poor shoemaker found that there was one place in his little shop from which he could get a view, through a window, of green fields, blue skies, and far-away hills. He set his bench at that point, so that any moment he could lift his eyes from his work and have a glimpse of the great world outside. Our work is important, however lowly it is, and we must never be ashamed of it, nor fail to do it with zest and enthusiasm. But while we perform our commonest tasks faithfully, we must not permit our lives to be shut up in any merely earthly limitation.

* * *

There are people who seem never to have a thought beyond the dreary spot where they live and work day after day. They talk to no one who has ever been out of the little valley where they live. They never go to the top of the hill to see what lies beyond. This is not the way a Christian should live. We are immortal and our lives should reach into the wide expanses of immortality. We are not "worms of the dust," but children of God. While for a time we live in the world, we are not to be of the world. We have been raised together with Christ and should seek the things that are above, where Christ is. We are citizens of heaven, and it is not fitting that we should be on earth as if we belonged here and had no higher relationship, fellowship, or destiny.

We need, however, to be most watchful lest we allow our life to deteriorate in its quality as we go on in our earthly condition and experiences from year to year. This is especially one of the temptations of advancing age. There seems less to live for, less to draw us onward and upward, and inspiration is apt to flag. The best seems to be behind us, and zest for toil and attainment grows less keen. We yield to weariness; we relax our discipline and self-restraint; we do not mind so much the little slips, the minute neglects, the lowering of tone in feeling, in sentiment, in conduct. We are losing our life's brightness and beauty, and we do not know it. We allow ourselves to become less thoughtful, less obliging, less kindly, less forgetful of self, less charitable toward the mistakes

of others, less tolerant of others' faults and weaknesses. People to whom we have been a comfort in the past begin to note a change in the degree of our geniality and our spirit of helpfulness. We are not interested in human needs and troubles as we used to be. Friends apologize for us by saying that we are not well, that we have cares and sufferings of our own, or that we are growing old. But neither illness, age, nor pain should ever make us less Christ-like. St. Paul tells us that though our outward man is decaying, our inward man should be renewed day by day. The true life within us should become fuller, richer, diviner in its beauty, purer, stronger, sweeter, even when the physical life is wasting.

* * *

To all men there come, along the years, experiences that are hard to endure, disappointments, misfortunes, in one form or another. Business ventures do not always succeed. In some cases there are years of continual repeated disaster. Ill health saps the energy and strength of some men, leaving them unequal to the struggle for success, and compelling them to drop out of the race. Life is hard for many people, and there are those who do not keep brave and sweet in the struggle. Some lose heart in experiences of adversity and become soured. Nothing is sadder than to see a good man give way to disheartenment and depression and grow misanthropic or soured in spirit.

* * *

Renan, in one of his books, recalls an old French legend of a buried city on the coast of Brittany. With its homes, public buildings, churches and thronged streets, it sank instantly into the sea. The legend says that the city's life goes on as before down beneath the waves. The fishermen, when in calm weather they row over the place, sometimes think they can see the gleaming tips of the church spires deep in the water, and fancy they can hear the chiming of the bells in the old belfries, and even the murmur of the city's noises. There are men who in their later years seem to have experiences like this. Their life of youthful hopes, dreams, successes, and joys have been sunk out of sight, submerged in misfortunes and adversities and has vanished altogether. All that remains is a memory. In their discouragement they seem to hear the echoes of the old songs of hope and gladness, and to catch visions of the old beauty and splendor, but that is all. They have nothing real left. They have grown hopeless and bitter.

But this is not worthy living for those who are immortal, who were born to be children of God. The hard things are not meant to mar our life—they are meant to make us all the braver, the worthier, the nobler. Adversities and misfortunes are meant to sweeten our spirits, not to make them sour and bitter.

"Confide ye aye in Providence,
For Providence is kind,
And bear ye a' life's changes
Wi' a calm and tranquil mind.
Tho' pressed and hemmed on every side.
Have faith and ye'll win through,
For ilka blade o' grass keeps
Its ain drop o' dew."

We need to think of these things. There should be a constant gaining, never a losing in our spiritual life. Every year should find us on a higher plane than the year before. Old age should always be the best of life, not marked by emptiness and decay, but by a richer fruitfulness and more gracious beauty. St. Paul was growing old when he spoke of forgetting things behind and reaching forth to things before. His best was yet to be attained. So it should always be with Christian old age. We must ever be advancing toward fuller and holier beauty. But this can be the story of our experience only if our life be hid with Christ in God. Apart from Christ, no life can keep its zest or its radiance.

"Singing at dawn on an alder bough;
I brought him home; in its nest at even
He sings the song, but it cheers not now,
For I did not bring home the rive and the sky:
He sang to my ear—they sang to my eye."
—In Northwestern Christian Advocate.

Church or Lodge?

There are thousand of men who belong to churches, and also fraternal lodges. Oftentimes there is occasions for them to decide as to whether they will attend a meeting of their church, or a session of their lodge. A meeting of both the church and the lodge is to be held the same evening, which one will have their preference? It is said that many men will choose to attend their lodge, rather than their church. That does not look well in a professed Christian. If he be a real Christian, and acts thus, he cannot be spiritually-minded. He is a very feeble sort of a "saint." Moreover, if the professing Christian act more cordial to visitors, while in a lodge meeting, than he does when he is at church, it looks as if he makes more of the lodge than he does of the Church. This is wrong. Here is what Bishop Berry says: "Said a gentleman, not long ago: I went to the city of N—, and the first thing I did was to present my church letter. After being formally received by the pastor, I passed down the aisle to my seat. I noticed, in one of the pews, a fine looking man. Many members of the church came to meet me at the close of the service and welcomed me, but this man passed out without so much as noticing me. The next week I entered the lodge. The day after, a gentleman came running across the street through the mud to meet me. Introducing himself, he said: 'I saw you at lodge last night; I want to welcome you.' It was the same man whom I had noticed in the church, of which he was a prominent member. He never thought of giving me a welcome as a member of the church, but as a member of the lodge he was prompt and profuse in his recognition." He ought to have been ashamed of himself. A "prominent" member of a Christian church, and yet so different toward a brother, appearing as a stranger at his own church! No welcome as a Christian brother, but cordial welcome as a member of the lodge! Why should such a man belong to a church? He needs converting. Give your church the first place.

C. H. WEATHERBE.

We never miss an opportunity of giving innocent pleasure, or of helping another soul on the path to God, but we are taking away from ourselves forever what might have been a happy memory, and leaving in its place a remorse.—*Frances Power Cobbe.*

He that hath so many causes of joy, and so great, is very much in love with sorrow and peevishness, who loses all these pleasures and chooses to sit down upon his little handful of thorns. Enjoy the blessings of this day, if God sends them, and the evils of it bear silently and sweetly; for this day only is ours, we are dead to yesterday, and we are not yet born to the morrow.—*Jeremy Taylor.*

THE CHRISTIAN LIFE

A Prayer

Forget them not, O Christ, who stand
Thy vanguard in the distant land!
In flood, in flame, in dark, in dread
Sustain, we pray, each lifted head!
Be thou in every faithful breast,
Be peace and happiness and rest!
Exalt them ever every fear,
In peril come thyself more near!

Turn thou the hostile weapons, Lord,
Rebuke each wrathful alien horde!
Thine are the loved for whom we crave
That thou wouldst keep them strong and brave.

Thine is the work they strive to do,
Their foes so many, they so few;
Be with thine own, thy loved, who stand
Christ's vanguard in the storm-swept land!
—Margaret Sangster.

His Tokens

I build my hopes on what I see,
When blossoms clothe the naked tree:
Life's winter ends and spring shall be.

I give my love for what I hear,
After the storm the birds sing clear;
Delight and joy where all was drear.

What matters if I do not know,
Interpreting their meaning so,
I keep the torch of Trust aglow.

Lord, do Thou guide my steps aright,
And when shall end Life's little night,
Give me Thy welcome, peace and light!

—Frank Dempster Sherman, in *Congregationalist*.

It is a great thing to live so as to be of use
in this world. That is one thing that Christ taught
humanity. He went about doing good.

The Joy in Heaven

The Bible is a happy book; it is the key of the "Te Deum;" it is glad with glories and joyful with jubilation. The hallelujahs of heaven drop down upon its pages. But its divinest beauty is not this revelation of celestial gladness, but in the fact that heaven's highest rapture is born out of earth's victories.

God rejoices. The God of the Bible is not impassive, like heathen deities; he has an emotional life of infinite tenderness and sympathy, which touches all his universe and is touched by it. He knows the rapture of making; at the end of each day of creative toil he sang his chant of gladness. "It is very good." And in redeeming the world God "renews his ancient rapture." It is the husbandman's joy as he sings the songs of harvest home, the shepherd's joy as he pipes to safe-folded flocks, the father's joy over the returning wanderer.

Angels rejoice; they are in perfect sympathy with God. They joined the creative chorus as "the morning stars sang together." They are deeply interested in redemption, singing a herald song for the Incarnate God; following his life of pain with loving ministry and circling his grave with shining messengers of heaven's interest. Heaven is nearer to us than we think. We need only the opened vision and the air about us would glow with glory and be tremulous with triumph. Earth's joy is poor; we lack greatness of heart and brain enough to measure the might of the pain and love that has redeemed us. If we want full gladness we must call the angels in.

It is a social joy. God wants our sympathy and cries, "Rejoice with me!" He sings the solo of gladness and invites us to join the chorus. The Father calls to his servants, "Let us eat and be merry." There is community in all highest joy; it always breaks away from its solitude to share its ecstasy with others.

Salvation is the highest source of God's joy. His sight takes in all glories and he rejoices in all his works. He is glad in bending a rainbow against a cloud, or painting a sunset in the western sky, or tinting a rose in the madness and riot of June. But he knows a higher than his delight as maker, even the recovery of his lost ones, and in this he calls for sympathetic songs while—

"Wondering angels 'round him throng
And swell the chorus of his praise."

What we regard the greatest events of earth are not those which most interest celestial beings. We are jubilant over the advance of science, the progress of art, the achievements of statesmanship, the triumphs of war, the reform of old abuse. No doubt God and the angels rejoice in many of these. Whenever goodness triumphs, or a noble cause gains a victory, their shout answers earth's fidelity and progress. But how often does this world rejoice over smaller things than these? We hold jubilees over the petty triumphs of selfishness, and sing over

poor plans while heaven weeps. And are we not all too indifferent to that which is the beatitude of the skies?

The joy of heaven is excited by one of earth's sorrows, the pain of repentance. The tears of the penitent are wine of angels—

"Tears that sweeter far
Than the world's mad laughter are."

It is the pang of soul-birth; it is the heir claiming his inheritance. And so they do not wait for the moment of pardon to begin the song, but strike up the happy strain on the first news that a soul has turned his back on sin and his face toward the Father. This is the "joy in heaven," "the joy in the presence of the angels"—joy in the eternal throne, joy among the heavenly hosts, a joy that at last meeting human hearts swallows up all other felicities.

Shall not the divine and angelic example teach us the value of the human soul, the tragedy of its loss, the glory of its redemption? Shall we not add to the happiness of heaven and help to make God glad? This we may do by the surrender of our own lives, and by becoming partners of the Son of God in his work of saving the world. Every falling tear of sympathy, every word of kindly help, and every faithful service shall help to swell the symphony of the divine bliss, which heaven and earth sing together.—*Northwestern Christian Advocate*.

Yourself

Selfishness is a mean and hateful spirit from which nearly all the meanness and wickedness in the world spring. The selfish man, who lives for himself alone, without regard to the interests or rights of others, wastes his own life and wrecks his own soul. We are all indebted to others for what we are and have all helped to make others what they are, whether bad or good. "None of us liveth unto himself."

Yet let no one deceive you by the modern doctrine of losing one's self in the mass, as a drop of water is lost and swallowed up in the sea. According to this new gospel the community is everything and the individual is nothing. Each one must give up his own conscience and will and judgment and personality for the municipality, the community, the corporation, or the union. This is not the teaching of the Bible nor of common sense. Each one must make the most of himself for the sake of others, and by serving others he will make the most of himself.

The chief problem for each one is himself. This is an age of problems. Everyone has his problem. But your problem is not the race problem, nor the labor problem, nor the slum problem, nor the problem of corporate wealth. Your chief problem is yourself. What are you? What are you here for? What are your capabilities? What can you do? What are you doing? What is your destiny? Un-

til these questions have been intelligently answered you cannot do much with any other. It is impossible for one to become so much interested in many things as to overlook the one thing which is most important and nearest home. "Know thyself," said the old Greek philosopher. "Take heed to thyself," said the Christian apostle.

Your most dangerous enemy is not Satan nor the world, but yourself. Some one may doubt this. He may say, "I am good to myself. I can trust myself. I am my best friend." But were you never deceived in yourself? Did you ever follow the devices of your own heart to your own hurt? Self is a deceitful enemy. One may think he is doing the very best for himself when he is doing the very worst.

Be good to yourself in the highest sense; be your own best friend, indeed; do yourself no harm; and all the world cannot harm you much.

"Take heed unto thyself," for in this way shalt thou save others. One reason why we fail to save our neighbors is we are not saved ourselves. Our own hands are not clean; our own hearts are not pure; our own record is not stainless. That was a withering rebuke which Jesus administered to certain people in His day who were busy pointing out the sins of others and trying to induce others to abandon their sins while their own hands were unclean. "Why beholdest thou the mote that is in thy brother's eye when there is a beam in thine own eye? Or why sayest thou to thy brother, let me pluck out the mote out of thine eye, and behold, there is a beam in thine own eye? Thou hypocrite! First cast out the beam from thine own eye, and then thou shalt see clearly to pull out the mote from thy brother's eye." The psalmist felt the need of personal cleansing before he should be able to help others to step into the pool: "Create in me a clean heart, O God, and renew a right spirit within me; then will I teach transgressors thy ways; and sinners shall be converted unto thee."

Thy chief wealth is not the inheritance thy father may leave thee, nor the gold and silver thou mayest accumulate; but thyself. Your own powers and capabilities are your riches. The richest mine you will ever find is in your own breast. Your good name, your intelligence, your conscience, your memory, your affection, these are all your own. And if you are honestly trying to be right and do right, there are yet more valuable treasures in the depths of this fathomless mine. Think of your honesty, your conscientiousness, your integrity, your love of truth and righteousness. Think of your ability to speak with God, to walk with God, to know God and to enter into daily fellowship with Him. Think of your immortality. Talk about wealth. The colossal fortunes of all the oil kings and the steel kings and cotton kings and railroad kings shall crumble away, but the treasure which is within thee shall shine forth as the sun forever and ever. Do not lose it. Do not trifle it away. Do not neglect it. "Take heed unto thyself."—*The Christian Advocate*.

The Discipline of Human Life

Life, from first to last, is a perpetual "trial," and the "trial" is perpetually varied. In the school of God there are no vacations. His "mercies are new every morning;" on our part there should be a new depth of trust and a new rapture of praise. We have more to thank him for to-day than we had yesterday; our thankfulness should be inspired with more intense passion. We are nearer heaven to-day than we were yesterday; our hope should rise to diviner heights, and there should be a more exulting joy in the prospects of going to the blessed home of God. If our environment remains the same, we ourselves have changed; and with the change in ourselves, our environment becomes a new test of our fidelity to God. We should, therefore, be thankful for long life, and for the discipline—painful as it must sometimes be—which extends from youth to manhood and from manhood to old age. We should count it all joy that the "temptations," the "trials" of life are "manifold;" for every one of them may add to us some new element of force, some new touch of grace and beauty. The development of Christian righteousness is the divine end of human life; when we accept that end its sorrows and its joys alike will have a new aspect and a new meaning. The transitory delights and the transitory sufferings of this mortal condition will then alike contribute to the wealth of our eternal blessedness, and the splendor of our eternal glory.—*R. W. Dale*.

Tenth Anniversary of Samuel Huston College

After many unsuccessful efforts Samuel Huston College started out just ten years ago, with President Lovinggood and his wife as teachers, with \$500 appropriated for salaries, with one unfinished building and two small cottages, with a property valuation of \$12,000, with no furnishing and no students. Today it stands among the leading Negro schools in the Nation. It now has seven buildings and cottages, well furnished, valued at \$80,000, over five hundred students, eighteen teachers, over seventy graduates in the various professions, a vegetable farm, a loyal and devoted constituency and a glorious outlook.

The school will celebrate its Tenth Anniversary the latter part of November and the first part of December. In honor of the Anniversary, Dr. M. C. B. Mason will give his great lecture, "The Second Emancipation" on November 25, and preach the sermon on November 27.

Mr. J. H. Douglas will give a violin recital Monday, November 28.

On December 2, at 1 p. m., there will be a great basket dinner and barbecue given by the citizens.

At 2 p. m. the same day the following will be the speakers: Hon. R. L. Smith, Hon. A. P. Woolbridge, Mayor of Austin, Hon. T. M. Campbell, Governor of Texas, Rev. R. E. Jonts, D. D., of New Orleans, La., Dr. P. J. Maveety, Cincinnati, Ohio.

At 7:45 p. m.—Great \$10,000 rally for Boys' Industrial Building by Annual Conference and friends.

Speakers: Rev. R. E. Jones, D. H. Moore, Dr. W. P. Thirkield, Dr. C.

W. Bennett, and Mr. E. T. Burrowes.

Among the other features of the program will be a "Health Congress," "Business, Farmers and Laborers Conference," "Football Game," "Conference Night," etc. Some of the speakers will be. Dr. M. W. Dogan, Dr. D. H. Butler, Dr. E. L. Blackshear, Dr. I. M. Agard, Dr. S. W. Broome, Dr.



MRS. R. S. LOVINGGOOD,

Who has been a faithful assistant to her husband in building up the school.

G. J. Starnes, Dr. W. R. Roberts, Dr. T. E. Speed, Dr. C. V. Roman, Rev. D. C. Lacey, Rev. F. L. Kirkpatrick, Prof. S. H. Gates and others.

While Samuel Huston College has had a great struggle, it has had likewise noble friends. Too much cannot be said of the faith, heroism and labors of the faithful pastors, district superintendents, and lay members of the West Texas Conference. They have not done all they could have done but they have done much.

The white citizens of Austin have done much to keep and encourage the school.



BOYS' HALL AND MAIN BUILDING.

Mr. E. T. Burrowes, of Maine, has been a valuable friend to the school for some years and his interest is unabated.

The story of how we became interested in the school is as follows:

A copy of the "Samuel Huston College Bulletin," in which the needs of the school were set forth, was sent to that Christian gentleman and friend of humanity, Rev. E. O. Thayer, D. D., ex-president of Clark University, Atlanta, Georgia, then presiding elder in the Maine Conference, of the Methodist

Episcopal Church. With the college paper Dr. Thayer interested Mr. Edward T. Burrowes.

Dr. W. P. Thirkield, who was then secretary of the Freedmen's Aid Society, now of Howard University, came with Mr. Burrowes to Austin on a visit to the school. Dr. Thirkield also did much to push the interests of the school. He is still interested in it and comes to speak at the Anniversary. Dr. M. C. B. Mason who now has charge of the school has been a constant and faithful friend from the beginning.

Samuel Huston College has a strong faculty.

Entertaining Visitors at the Conference and Anniversary.

"THE BULLETIN."

We are hoping to have a great crowd at the Annual Conference and Anniversary. We are asking the pastors to send in so far as possible the names of all visitors. This will enable us to have some knowledge of the number to be entertained. Also we hope to be able to make the assignments and publish the houses of each one before he gets here so he will know just where to go.

"THE BULLETIN."

Rally! \$1,000!

The faculty and Students are raising money to pay on the Athletic Park and Truck Farm situated just east of the city. The rally will come off Friday Nov. 18. Every student should raise at least \$2.50, and every teacher should raise not less than \$10 each. The student raising the highest amount above \$40 will receive a \$50 scholarship; the one raising the next highest amount will receive a \$15 scholarship. Let everybody work hard.

The property when bought cost \$1700; it is now worth \$2500. We must not let this note go unpaid.

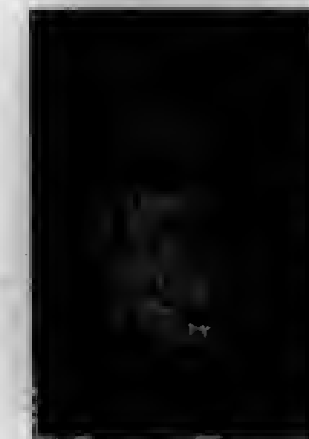
Let every student, teacher and friend get busy.



DR. E. O. THAYER,



MR. E. T. BURROWES.



DR. W. P. THIRKIELD.



PROPOSED INDUSTRIAL BUILDING

MISS GERTRUDE E. TOWNSEND, A. B.,
(Clafin University.)
Normal, or Teachers' Department.

MRS. P. F. DENNIS,
(Tillotson College.)
Teacher Grammar School Department.

MRS. L. A. FRAZIER,
(Bennett College.)
Superintendent Laundry

MISS EVA J. LEWIS, A. B.,
(Michigan State University.)
Academic Department.

MRS. CLARA L. BROWN,
(Tillotson College.)
Department of Music.

MISS TAMA A. GHEE,
(Walden University.)
Secretary and Bookkeeper.

MRS. S. A. McNEAL, A. B.,
(Ohio Wesleyan.)
Teacher Grammar School Department.

MISS R. F. NICHOLS,
(Boston Conservatory.)
Department of Music.

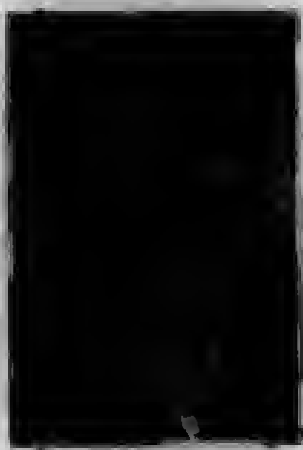
J. H. STEVENS, M. D.
Physician.

MISS C. I. KING,
Superintendent Eliza Dee Home.

MISS CLORA E. MADISON,
(Samuel Huston College.)
Teacher Grammar School Department.

MRS. REBECCA GRAVELLY,
(Clark University.)
Matron and Domestic Economy.

MISS FERRARIE,
Assistant Superintendent Eliza Dee Home.



R. S. LOVINGGOOD, A. M.,
PH. D., President.
(Clark University.)



R. M. MERONEY, A. B.,
(Yale.)
Head Teacher College
Department.



REV. A. McNEIL, A. B.,
S. T. B.,
(Ohio Wesleyan and
Boston University.)
Head Teacher Academic,
or College Preparatory
Department.



W. L. BROWN, A. B.,
(Walden University.)
Head Teacher Normal,
or Teachers' Department.



J. W. FRAZIER, A. B.,
(Bennett College and
Wiley University.)
Head Teacher Grammar
School Department.

Jesus in Gethsemane

International Sunday School Lesson for November 20, 1910

(Matt. 26: 36-56.)

GOLDEN TEXT.—"The Son of Man is betrayed into the hands of sinners."—(Matt. 26: 45.)

TIME.—The morning of the day of crucifixion.

PLACE.—Gethsemane.

DAILY HOME READINGS

M. Matt. 26: 36-46;—Tu. Matt. 26: 47-56;—W. Luke 22: 39-46;—Th. Heb. 5: 1-9;—F. John 18: 1-11;—S. Matt. 27: 1-10;—Su. John 17: 1-13.

BY REV. E. B. BURROUGHS, A. M., D. D.

Had there been no Gethsemane there had been no salvation! There in that lonely spot, shut out from the maddening crowd, was fought the last battle of human redemption—there it was that the Son of Man nerved and prepared Himself for the cruel death He was about to suffer. Had He failed there all else had been in vain, for the struggle in Gethsemane was but the completion of that in the wilderness. Satan has two methods by which to turn men from God. The first is that of such pleasures as he knows God will not approve. Failing in this he then urges them to shun the hardships to which God is pleased to call them. He tried these two methods upon the Savior. The first was offered to Him upon the Mount of Temptation. Having failed there, he seizes the opportunity to deter Jesus from His undertaking by bringing before Him in Gethsemane the bitterness, sorrow, pain and humiliation He would yet have to pass through in order to complete His work. But the Master was equal to the occasion and bowed in humble submission to His Father's will. His human will was in perfect harmony with the Divine will and though he was "sore amazed and very heavy." He was, nevertheless, willing to drink of the cup if it so pleased His Father.

Yes, "the Son of Man is betrayed into the hands of sinners." and He goes forth to meet, what He could hardly think of previously. So at times is it with us, for we, too, like the Savior, have our Gethsemanes, and rising therefrom go forth to meet we know not what. But as God sustained Him, even so will He sustain us.

Our lesson to-day is one of sadness and sorrow. The Prince of Glory in the form of the Son of Man is in tears! Alone He struggles. The awfulness of the immediate future causes Him to exceedingly fear and tremble. The cup from which He is about to drink is bitter beyond expression. And yet He must not falter. He must complete the task He has undertaken. Redemption must be consummated. Thank God, He is equal to the task. The battle has been fought and the victory is His. May the study of the lesson cause us to love Him more and serve Him better.

LIGHT ON THE TEXT

36. *Then cometh Jesus.* From the upper room in the city. *Unto a place.* John says "a garden." Called *Gethsemane*. "The oil press." On the slope of the Mount of Olives. *Saith unto the disciples.* All of the disciples went out with Him from the upper room. *Sit ye here.* Tarry at this place. *While I go and pray yonder.* He wished to be comparatively alone while at prayer.

37. *He took with Him Peter and the two sons of Zebedee.* James and John. They were with Him on the Mount of Transfiguration and had seen Him in His glory. They were now to witness His great sorrow and bitterness of soul. *Began to be sorrowful and very heavy.* He was now about to enter into "the most terrible part of the atoning agony;" hence He was "sore troubled." His agony was intense and maddening.

38. *My soul is exceeding sorrowful.* He was not afraid of death, but "the supernatural woe overwhelms Him and all but sinks Him before the cross arrives." He had a clearer vision of what lay before Him. *Even unto death.* The sorrow was so extremely heavy that it seemed as if it would crush Him to death. He was "encompassed with sorrow, as with an atmosphere, or as with a besieging army." Luke says He was in "an agony." *Tarry ye here, and watch with Me.* Though Divine, He was also hu-

man and desired the companionship of those favored three. He needed their sympathy.

39. *And He went a little further.* Left the disciples at the point where He first begins His conflict and goes "a stone's throw" from them. *And fell on His face.* The natural position of intense, agonizing prayer. Thus He gave no thought to the body, but prostrated Himself before His Father. *And prayed.* Made supplication unto God. His disciples could watch with, but could not pray for Him. *O My Father.* "The Fatherhood of God is the basis of our hope in prayer." *If it be possible.* If man can be saved by any other way than by His suffering and death, then let this cup pass. This was the cry of the human side of Jesus. It was not fear of the cross that caused Him to thus pray, but "the present supernatural agonies in the garden." *Nevertheless* If such cannot be, if the plan of human redemption cannot otherwise be completed, let it not be as I will, but as Thou wilt. Thus He shows that He was perfectly willing to subordinate His will to His Father's will.

40. *He cometh unto His disciples.* Three times Jesus went to the disciples on guard. *And findeth them asleep.* Though it was late, after midnight, it was their grief, rather than bodily weariness, that caused them to fall asleep. *Saith unto Peter.* As he was the most confident of all, it was natural that he should be addressed first. *Could ye not watch with Me one hour?* A gentle rebuke and kindly warning against over-confidence.

41. *Watch.* Not only keep awake, but also watch. *Pray.* Let your heart be open to heavenly as well as earthly influences. Prayer without watchfulness, and vice-versa, is hypocrisy. *That ye enter not into temptation.* "Assaults from without cannot injure

you unless you enter into the spirit of temptation and breathe its poisonous atmosphere." *The spirit.* The higher, nobler nature. *Indeed is willing.* Desires to do what is right. *But the flesh.* The lower nature. *Is weak.* Is inclined to give way to its natural tendencies.

42-44. These verses tell of the repetition of the Master's prayer and visits to His disciples.

45. *Sleep on now, and take your rest.* The battle is ended and the victory is His. He now comes back to His disciples and says to them. Do you sleep on, then, and take your rest? *The hour is at hand.* The atoning hour.

46. *Rise, let us be going.* "Not to escape, but to confront the traitor and his band," for he is at hand that doth betray Me.

47. *Lo, Judas * * * * and with him a great multitude.* The body, guided by Judas, consisted of (1) a company of Roman soldiers; (2) a detachment of the Levitical temple-guard; (3) certain members of the Sanhedrin and Pharisees. *With swords and staves.* Lanterns and torches and weapons.

49. *Kissed Him.* This was the sign by which the one sought was to be known.

50. *Friend. Companion.* *Wherefore are thou come?* Why comest thou thus? *Then came they * * * and took Him.* Arrested Him.

51. *One of them.* See John 18: 10. *Servant of the high priest, Malchus.*

53. *Twelve legions of angels.* In the Roman army a legion numbered about six thousand.

54. *Thus it must be.* All the prophecies pointed to this end.

55. *Jesus to the multitudes.* Addressed those who had come out against Him, but "more especially the Jewish rulers in the company."

56. *But all this was done, etc.* A continuation of the address of Jesus. *All the disciples forsook Him and fled.* Though He had striven to comfort and strengthen them by the words preceding this passage, they, nevertheless, lost heart and left Him all alone in the hands of His enemies.

Charleston, S. C.

Fellow Workers' Covenant Enrollment and Organization of Personal Workers' Classes

The Epworth League Devotional Meeting Topic for November 20, 1910

(Luke 5: 10.)

BY ERNEST LYNN WALDORF, SYRACUSE, NEW YORK

The Scripture Explained.

This verse is the climax of the first ten verses of this chapter, and can best be understood by a brief summary of the whole. Some fifteen months have elapsed since our Lord entered upon his lifework. During this time his messages and miracles have excited the profoundest interest in him and his claims. Judea, Samaria, and Galilee are watching him with wonder and expectation. We find him here selecting the first leaders and members of his church, and pointing out to them their supreme task as Christians.

First he expounds to them and to the crowd that has gathered the great doctrines he has come to inculcate—truths which are to transform character and to so change the currents of history as to make necessary the formula "B. C." and "A. D." with which to explain the difference they made. With Peter's boat for a pulpit and the open sea as a background, he "spoke as never man spake" to the eager, listening multitude upon the shore.

After this setting forth of doctrine comes a demonstration of his power in the miraculous draught of fishes, which reveals the faith of Peter and of his companions in the Christ, by their willingness to follow his suggestions in the matter of fishing even after they, as expert fishermen, have had a whole night's experience of failure.

The results fill Peter with astonishment. The numberless fish, the breaking net, Christ's tone of authority and his air of certainty serve to convince him that he is in the presence of God.

Perhaps he recalls the words of Exod. 33: 30—"There shall no man see my face and live." When Gideon became aware of God's presence he cried out, "Alas! O Lord God! for because I have seen an angel of the Lord face to face," and was only reassured when the Lord said unto him: "Peace be unto thee; fear not: thou shalt not die." Peter is

similarly affected. "He fell at Jesus's knees, saying, Depart from me; for I am a sinful man, O Lord."

A good prayer to offer each morning is, "Lord, show me thyself, and then show me myself."

Having beheld the majesty and glory of God in this miracle, Peter becomes aware of his sinfulness. The whitest linen man can bleach looks dark in comparison with the whiteness of God's snow. Peter's life never seemed to him to contain so much of unworthiness as it did at that moment when he saw and understood the true character of Jesus. His partners, James and John, are impressed the same way. Jesus, seeing their fear, explains to them the purpose of it all, and says, "Fear not, from henceforth thou shalt catch men." Through power which he has just demonstrated that he is able to furnish them, they are to preach his doctrines to needy men and women.

A faith in this command and an obedience to it, like that which led to the large catch of fish, will lead to the conversion of a multitude of people. The ingathering of three thousand souls on the day of Pentecost must have brought back vividly this scene to these men. The word "catch" here has the significance of "take alive." Fish lifted from their natural state in the water die. Men lifted out of their native state attain unto life eternal. So attractive was this program that when these fishermen reached the shore, "they forsook all and followed him." What to them were boats and nets and temporal gain compared with the privilege of leading men to Christ? "And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." For such blessed results toil and sacrifice are not too great price to pay.—From "Notes on The Epworth League Devotional Meeting Topics."

"Worry, anxiety and fear are all deadly enemies of the nerves."

"Southwestern Self-Support League" Wants Recruits

The fine list of Results given below show that our pastors are not only working but **WORKING SUCCESSFULLY**. What these have done others can do. You will observe that these successful workers are not confined to one state. **SOUTHWESTERN DAY CAN BE MADE A SUCCESS ANYWHERE**. The magnificent results thus far reported have come from about two hundred pastors—There are still about fifteen hundred. The pastors who have reported thus far have averaged about five subscriptions. A little multiplication will show how many subscriptions would result if the remaining fifteen hundred pastors would average even one-half as many. A word to those who have tried and failed and to those who have not tried:—Appoint any day between now and January 1, 1911 and make an earnest appeal to your members in their homes as well as in the pulpit and you will **GET RESULTS**. Name a day and send it in. **DO IT NOW**.

SOUTHWESTERN DAY RESULTS

PASTOR.	CHARGE.	NO.
Chas. C. Landry	Lutcher, La.	6
J. M. Daniel	College Park, Ga.	4
J. C. Martin	Greenville, S. C.	3
J. I. Gilmore	D. S.—Paris, Tex.	3
H. A. Foreman	Chicago, Ill.	3
N. E. Mitchell	Water Proof, La.	2
E. L. Gilliam	Columbus, Ohio	7
E. H. Holden	Texarkana, Tex.	12
M. Munday	Maxton, N. C.	5
H. May	Pelahatchie, Miss.	5
Freeman Parker	Hempstead, Tex.	8
P. W. Baldwin	Canton, Miss.	10
J. T. Cannon	Okolma, Miss.	11
J. R. Nevils	Pickens, Miss.	8
Simon Mitchell	Colfax, La.	5
E. D. Montgomery	Weir, Miss.	13
N. J. Crolley	Grantville, Ga.	11
M. C. McEwen	Greenwood, Miss.	3
Thomas Williams	Berwick, La.	3
J. E. Holmes	Ocean Springs, Miss.	5
J. S. Carroll	Charleston, W. Va.	2
R. N. Jones	Laurel, Miss.	11
A. B. Britton	Philadelphia, Miss.	6
Wm. McIntosh	Little Rock, Ark.	2
J. A. Gary	Darlington, S. C.	8
A. G. Townsend	Sumter, S. C.	5
N. H. Williams	Goodman, Miss.	7
R. Davis	Kansas City, Mo.	14
Jno. T. Leggett	Rushville, Ind.	2
M. Fountain	Camilla, Tex.	2
T. R. Wamble	Wewoka, Okla.	2
W. A. Oates	Natchez, Miss.	2
C. O. Pardo	Lafayette, La.	4
J. E. Wood	Lorain, Ohio	2
W. H. Jackson	Conroe, Tex.	2
G. W. Thompson	Gurdon, Ark.	2
P. A. Lemon	Holly Springs, Miss.	2
W. H. Jordan	Marion, Ala.	2
T. A. Carter	Eucutta, Miss.	4
J. H. Fulton	D. S.—Florence, S. C.	22
S. A. Huger	Tampa, Fla.	5
J. D. Mackey	Kerrville, Tex.	2
G. W. Baker	Caledonia, Miss.	4
A. Brown	Gonzales, Tex.	8
Joseph Courtney	Springfield, Ohio	6
B. S. Kirk	Marion, Ala.	2
T. L. Ferguson	Cincinnati, Ohio	11
J. B. Booth	D. S.—Lebanon, Tenn.	5
R. R. Williams	Tallasse, Ala.	2
S. B. Danley	Pasadena, Calif.	2
T. S. Moore	Marlin, Tex.	12
W. L. Amos	Cilnton, La.	2
P. A. Morrow	Ft. Worth, Tex.	4
Kelly Roberts	Rosehill, Miss.	2
J. Will Jackson	Sedalla, Mo.	14
E. C. F. Troupe	Strakville, Miss.	5
J. B. Redmond	Cincinnati, Ohio	6
Quinctius E. Whaley	Bowling Green, Mo.	3
W. McDonald	Banner Springs, Kan.	4
J. W. Terrell	Greenville, Miss.	6
W. R. Butler	New Orleans, La.	23
P. H. Davis	Yazoo City, Miss.	7
B. R. Jackson	Angle, La.	10
L. U. Florer	Owenton, Ky.	6
M. P. Moore	Chipley, Ga.	11

SOUTHWESTERN DAYS

ATLANTA CONFERENCE

PASTOR.	DISTRICT.	DATE.
E. D. Petty	Rome	Nov. 13
E. C. W. Cox	Atlanta	Nov. 20
W. T. Brantley	Rome	Nov. 27
G. W. Lamar		Nov. —
J. C. Stacy	Atlanta	

CENTRAL ALABAMA CONFERENCE

PASTOR.	DISTRICT.	DATE.
James W. Wharton	Marion	
H. N. Brown	Mobile	
J. A. Curry		
William Jones	Huntsville	
S. J. Jordan	Anniston	
E. Green	Huntsville	
J. C. Sammons	Anniston	
J. W. Smith	Montgomery	
N. J. Adama	Montgomery	
Jatt Ellis	Montgomery	
Cain Rogers	Montgomery	

CENTRAL MISSOURI CONFERENCE

PASTOR.	DISTRICT.	DATE.
J. Will Jackson	Sedalla	
H. T. Gibson		
E. A. Graham	St. Louis	Nov. 27

DELAWARE CONFERENCE

PASTOR.	DISTRICT.	DATE.
F. T. Johnson	Wilmington	
A. L. Martin	Cambridge	
N. W. Moore	Wilmington	

EAST TENNESSEE CONFERENCE

PASTOR.	DISTRICT.	DATE.
W. R. Marbury	Knoxville	Nov. 13

FLORIDA CONFERENCE

PASTOR.	DISTRICT.	DATE.
Albert Emanuel	South Florida Mission	Nov. 20

LEXINGTON CONFERENCE

PASTOR.	DISTRICT.	DATE.
J. S. Bailey	Maysville	Nov. 13
John W. Robinson	D. S. Louisville	
P. T. Gorham	D. S. Lexington	
G. W. Zelgler	Ohio	Nov. 13
Wm. J. White	Ohio	Nov. 27

LINCOLN CONFERENCE

PASTOR.	DISTRICT.	DATE.
B. J. Donnell	Topeka	
G. E. Traner	Topeka	
A. Faulkner	Topeka	
T. R. Wamble	Muskogee	
W. Brown	Muscogee	Nov. 13
C. A. Wallace	Topeka	Nov. 13
G. T. Wooten	Topeka	Nov. 20
W. R. Stephens		Nov. 20
James Wallace	Topeka	Nov. 20

LITTLE ROCK CONFERENCE

PASTOR.	DISTRICT.	DATE.
Charles H. Royston	Pine Bluff	
J. A. Swift	Pine Bluff	
Phillip Owens	Clow	
D. W. Boatner	Little Rock	Nov. 20
D. W. Nelson	Pine Bluff	Nov. 20
Lee Nelson	Clow	Nov. —

LOUISIANA CONFERENCE

PASTOR.	DISTRICT.	DATE.
A. J. Procter	Alexandria	
E. Baptiste	North New Orleans	
J. A. Vincent	Shreveport	
S. Carroll	Alexandria	
T. A. Brown	North New Orleans	
R. F. Long	North Carolina	
H. C. Armston	North Carolina	
H. Daniels	D. S.—Baton Rouge	
J. D. Banks	Baton Rouge	
H. C. Willson	Monroe	
W. J. M. Price	North New Orleans	
P. C. Colton	South New Orleans	
W. R. Butler	South New Orleans	
F. D. Thomas	Monroe	Nov. 13
N. R. Randolph	Shreveport	Nov. 13
R. J. Johnson	Alexandria	Nov. 13
F. D. Bowers	Baton Rouge	Nov. 20
E. D. Powell	Monroe	Nov. 20
W. A. Hilton	South New Orleans	Nov. 20
W. R. Butler	South New Orleans	Nov. 27
T. A. Bailey	Monroe	Nov. 27
C. O. Pardo	Lake Charles	Nov. 27

MISSISSIPPI CONFERENCE

PASTOR.	DISTRICT.	DATE.
S. Jossell	Gulfport	
W. L. Marshall	Brookhaven	
G. W. Washington	Gulfport	
A. H. Lathan	Vicksburg	
I. C. Rucker	Jackson	Nov. 13
G. W. Smith	Jackson	Nov. 13
C. Washington	Hattiesburg	Nov. 13
J. C. Hibbler	Vicksburg	Nov. 13
J. J. Young	Gulfport	Nov. 27
N. E. Goodloe	Meridian	Dec. 4

NORTH CAROLINA CONFERENCE

PASTOR.	DISTRICT.	DATE.
A. W. McMaster	Western	

SAVANNAH CONFERENCE

PASTOR.	DISTRICT.	DATE.
W. M. Baker	La Grange	
W. V. Doughtry	La Grange	Nov. 13

SOUTH CAROLINA CONFERENCE

PASTOR.	DISTRICT.	DATE.
J. F. Woods		
J. L. Grice	Florence	
C. C. Clark	Spartanburg	

PASTOR.	DISTRICT.	DATE.
D. P. Murphy	Spartanburg	
J. W. Moultrie	D. S.—Charleston	
S. Greene	Bennettsville	
E. Forrest		
James F. Page	D. S.—Greenville	
S. A. Funches	Beaufort	

TENNESSEE CONFERENCE

PASTOR.	DISTRICT.	DATE.
J. F. Fenner	West Tennessee	
Joseph Harrison	W. Tennessee	
W. H. Tuner	West Nashville	

TEXAS CONFERENCE

PASTOR.	DISTRICT.	DATE.
P. L. Jackson	Huntsville	Oct. 29-Nov. 23
G. E. Tyler		
J. H. Napier		
C. Davenport	Palestine	
J. W. Walker	Huntsville	
W. H. Jackson	D. S.—Huntsville	
F. R. Morton	Palestine	
G. W. White	Palestine	
P. H. Jenkins	Palestine	Nov. 13

UPPER MISSISSIPPI CONFERENCE

PASTOR.	DISTRICT.	DATE.
M. C. Pulliam	Clarksdale	
M. C. Pulliam	Clarksdale	
J. A. Slate		
A. B. Blewett		
A. A. Wright		
C. Green		
D. P. Shaw	Holly Springs	
J. W. Johnson	Tupelo	
N. R. Clay	Holly Springs	
J. W. Winbush	Holly Springs	
F. L. Woods		Nov. 13
J. E. Ford	Greenville	Nov. 16
J. H. Talbert	Holly Springs	Nov. 20
J. H. Everett	Starkville	Nov. 20
D. Green	Starkville	Nov. 20

WASHINGTON CONFERENCE

PASTOR.	DISTRICT.	DATE.
T. W. S. Peck	Cumberland	
E. M. Denis	Washington	
J. W. Booker	Washington	
W. A. English		
T. B. Snowden	Staunton	
Joseph Henry	Annapolis	Nov. 13
A. P. Shaw	Baltimore	Nov. 27
C. C. Young	Staunton	Nov. —

WEST TEXAS CONFERENCE

PASTOR.	DISTRICT.	DATE.
J. S. Wyatt	D. S.—Dallas	
Moses Smith	Dallas	
P. A. Morrow	Dallas	
W. M. Mooney	San Antonio	
W. E. Black	Columbus	
A. L. Cooper	San Angelo	
J. W. Warren	Columbus	Nov. 13
A. Johnson	San Antonio	Nov. 21

A Valuable and Interesting Christmas Program

The Christmas program entitled "Children of Many Lands" has been tried, and has been pronounced a success. Many have called it "The best ever." The program aims at something, and something that is worth while,—the real message and spirit of Christmas.

The program is intended to be instructive and at the same time interesting. It can be used by schools large or small, as it is flexible enough to permit of changes. One of the best presentations, so far known, was by a school of about fifty members. Among many testimonies, the following are worthy of note: "Interested the children as no other program ever had;" "A constant inspiration to the committee and the children which we were preparing and rehearsing;" "The interest of the audience never flagged;" "It is the general opinion that it was the best ever;" "To many, Christmas has a new and better meaning;" "A lasting lesson in genuine unselfishness."

This program is worth investigating. Send to The Young People's Department, 150 Fifth Avenue, New York City, for samples.

There are two days about which one should never worry, and these are yesterday and to-morrow—
J. Burdette.

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

The following is a partial list of assignments made for the Spring Conferences:

BISHOP MOORE	
Lincoln—Wichita, Kans.	March 1
BISHOP HAMILTON	
South Florida—Daytona, Fla.	February 16
Florida—	February 22
BISHOP BERRY	
Central Missouri—Columbia, Mo.	March 1
BISHOP ANDERSON	
Washington—Lynchburg, Va.	March 22
BISHOP NUELSEN	
Mississippi—Hindsboro, Miss.	January 25
Louisiana—Franklin, La.	February 1
BISHOP QUALE	
Upper Mississippi—Oxford, Miss.	January 18
Little Rock—Marianna, Ark.	February 1
BISHOP SMITH	
Delaware—Philadelphia, Penn.	April 6
BISHOP HUGHES	
Lexington—Springfield, Ohio.	March 29

The General Committee on Freedmen's Aid was in session last week in the Arch Street Church, Philadelphia. Its sessions began on Tuesday at ten o'clock and closed with a grand mass meeting on Wednesday evening the 9th. The report of the Board of Managers shows that during the year there has been a decrease in the indebtedness of the Society of \$46,250, and an increase in its income from collections through the Conferences of \$4,789.10. The report also shows that last year's expenditure for all purposes has been \$351,527.49, thus showing that while the Church contributed \$146,439.25 for the support of these schools, the income from students' fees, local collections and other sources has been more than double the amount of the collections.

During the past year these twenty-two schools have had 7,130 students. Of these 3,932 have been in the grades, 855 in the high school and preparatory departments, 949 in the normal course, 264 in the college classes, 182 in special classes, 703 in the professional schools and courses, and 2,850 in the trades and industries. In order to carry forward this work, 366 teachers have been regularly employed, and 142 student practice teachers, prepared for this work by the normal departments.

Who can measure the tremendous uplift to the Negro race through the influence of all these young people as they go out from the schools into the cities, villages and country places of the Southland. They go as ministers, physicians, school teachers and industrial leaders everywhere. They constitute the leaven that is rapidly leavening the whole mass of the Negro people and bringing them up to the standards of moral righteousness to which our Christian civilization has brought other races.

The Second General Conference District Epworth League that is to celebrate the Epworth League's Twenty-first Anniversary with a dinner. This District embraces the New York the New York East, the Newark, and the New Jersey Conferences, each containing four sub-districts. On the afternoon of Friday, Nov. 11, at four o'clock there will be a Workers Conference at the Board of Foreign Missions Rooms, 150 Fifth Avenue, New York City. The Rev. Edwin A. Carr, President Poughkeepsie District, New York Conference and Mr. Harry D. Conover, President Trenton District, New Jersey Conference will discuss "Building a District Program", and the Rev. Wallace B. Fleming, of Maplewood, N. J. will conduct an hour on "Social Work."

THE GENERAL COMMITTEE

(Continued From Page One.)

Malaysia	21,157.65
Mexico	56,946.59
North Africa	3,000.00
North Andes (including Peru, \$12,568.37; Panama, \$2,183.35)	14,751.72
North China	52,124.74
North Germany	17,626.15
North India	64,284.24
Northwest India	35,631.37
Norway	12,665.97
Philippine Islands	34,193.38
South Germany	19,556.70
South India	30,041.73
Sweden	15,871.41
Switzerland	7,317.98
West Central Africa (including Angola, \$12,115.76; and Madeira Islands, \$3,125.28)	15,241.04
West China	21,329.15
West Japan	25,877.47
Total direct to Missions	\$908,618.75
Support of Missionary Bishops	24,050.00
Incidental needs of Missions (not including \$24,812.20 charged to Mission accounts)	5,594.47
Allowances for Retired Missionaries, Widows, and Orphans	22,779.67
Publication Fund	38,989.97
Young People's Work	7,136.73
Salaries (and Expenses) of Field Secretaries	17,231.75
Salaries of Office Secretaries	13,500.00
Office and General Committee Expenses	18,235.42
Miscellaneous Expenses (including Interest, net, \$7,922.77)	30,390.77
Total Regular Disbursements	\$1,086,527.53

The collections from the Colored Conferences is as follows:

Atlanta	\$380.00
Central Alabama	363.15
Central Missouri	620.85
Delaware	2,670.00
East Tennessee	711.50
Florida	267.50
Lexington	808.00
Liberia	350.00
Lincoln	130.67
Little Rock	151.00
Louisiana	1,174.00
Mississippi	914.95
North Carolina	49.38
Savannah	430.00
South Carolina	2,952.25
South Florida	47.00
Tennessee	720.35
Texas	898.00
Upper Mississippi	844.27
Washington	2,763.00
West Texas	1,013.75
Total	\$9,265.62

In spite of the cry of "hard times" the Board of Foreign Mission shows a gratifying advance. There was an actual increase in Conference collections of \$46,000.00. Bishop Bashford came to the country in July and he headed a committee which called for a hundred thousand for immediate advance. This committee succeeded in raising one hundred and four thousand dollars, a part of which, however, remains in pledge and subscriptions while good are not figured in the aggregate of receipts, added to this during the year which reached \$55,000.00. Aside from this special gifts for Asia and Africa amounted to \$320,905.12. This makes a grand total receipt of the Board of Foreign Missions of the Methodist Episcopal Church for the year 1910 of one million four hundred and seventy thousand. This is the record in American Missions for work in foreign fields.

Based upon the receipts and expenditures for 1909 the disbursements by percentage is as follows:

Of every dollar received the distribution was as follows:	
Missions	90.4
Expenses of Collection:	
Publication Fund	3.7
Young People's Work	0.7

Salaries and Expenses of Field Secretaries	1.5
Conference Visitation	0.2
Interest	0.6
Advance to Laymen's Missionary Movement for St. Louis Convention, Exchange on Checks, etc.	0.3 7.0
Expenses of Administration:	
Salaries of Secretaries and Office Expenses	2.1
General Committee Expenses	0.3
Postage, Printing, etc.	0.2 2.6
	100.

Bishop Bashford being forced to leave in order to reach China in time for the date of his first Conference, was called forward for an address.

The Committee on General Appropriations and Incidental and General Expenses with Bishop Cranstons as chairman, reported through Senator Hypes, its secretary, and the following items were approved: Support of Missionary Bishops, \$24,250; Emergencies in the Missions, \$50,000; Incidental needs of the Missions, \$30,000; Allowances for retired Missionaries, Widows, and Orphans, \$23,000; total appropriations for the Missions to be directly administered by the Board, \$127,250.00. Amounts for General Expenses were appropriated as follows:

1. Expenses of Collection:	
(1) Publication Fund	\$25,000.00
(2) Young People's Work	7,500.00
(3) Field Secretaries	10,000.00
(4) Laymen's Movement	15,000.00
	\$57,500.00
2. Expenses of Administration:	
(1) Office Secretaries	14,000.00
(2) Office and General Committee Expenses	18,000.00
	\$32,000.00
3. Miscellaneous, including interest on debt	10,000.00
Total General Expenses	\$99,500.00
(To be Continued.)	

Of General Interest

CARNEGIE HERO FUND AWARDS

The fall meeting of the Carnegie Hero Fund Committee was held at Pittsburgh, Monday, October 31 for the purpose of adding new names of persons to the already lengthy list of those who had performed deeds of heroism and devotion. Fifty-three names were added. Of these several were furnished by the heroic attempts of persons to rescue the survivors in the Cherry mine disaster. There were also added the names of persons who had saved or attempted to save their fellows from death by drowning, railway accidents, fires, etc.

ENGLISH SUFFRAGETTES AGAIN ACTIVE

The English suffragettes who have been comparatively quiescent for several months now give signs of again becoming active and even militant. Their immediate object is to secure the passage of a bill through parliament which gives the right to a parliamentary vote to those women who have at present the right to vote at municipal elections. There is being held in London a demonstration this week in which all societies which advocate women's suffrage have been asked to participate. The suffragettes are determined and threatened that unless the premier changes his unfriendly attitude a number of spectacular attacks would be made upon parliament during the coming session.

STRIKES IN NEW YORK AND CHICAGO

New York and Chicago, our chief cities, are the centers of two great strikes. The strike of the Hoboken and Jersey expressmen has spread all over the city of New York and includes numerous employees of the American, Wells-Fargo, Adams, United States and several smaller express companies. Many thousand men are involved. The strikers demand the following scale of wages: Eighty dollars a month for route drivers, seventy-five dollars for assistant drivers and fifty-five dollars for helpers.

Samuel Gompers, president of the American Federation of Labor, is in New York taking part in the conferences of the labor leaders. At this time of writing it seems that the differences are far from being adjusted and a general strike such as will tie up practically "everything on wheels" is threatened. Every precaution is being taken to preserve order.

In Chicago there has been a tie up of the clothing manufacturers. About 40,000 garment workers are out. There have been several clashes with the police. Strikes at this season of the year cause great suffering among the strikers, many of whom are unprovided with the things necessary to meet the demands of winter.

THE ELECTION

As this paper goes to press there will be balloting in thirty-eight states. There are numerous prophets who have forecasted the outcome of the elections and as usual the campaign committees of the two great parties with their customary optimism are expressing their confidence in the victory of their respective parties by large majorities in all of the doubtful states. This is considered somewhat of an off year, there being no presidential election, but still there are great issues at stake and much interest is being manifested in the outcome. For it is evident that the results of this election will play a large part in the selection and elimination of presidential candidates for 1912 and may largely too determine the issues to be fought out.

Considered as a whole the election is an extensive one. A new congress is to be elected; governors and full state tickets in twenty-eight states; judges of the Supreme Court, railroad commissioners and other state officials in thirty-eight states. The Prohibition party has tickets in twenty-five states and the Socialists in thirty-four states. The terms of thirty United States senators will expire March 3, 1911. In New York and Pennsylvania there are six state tickets in the field. The states of New York, Ohio and New Jersey are centers of interest.

Woman's suffrage is an issue that is attracting some attention in the West.

In New York Col. Roosevelt has been the center attraction and attack. Rooseveltism has been discussed more than party platforms. The criticism launched against the Colonel have not been confined to one state nor the Democratic party.

The high cost of living has come in for considerable discussion and is an issue in which all are interested. Of course the Democrats have charged it along with other ills to the Payne-Aldrich tariff bill.

By the time this comes to the attention of our readers the votes will have been cast, the various candidates elected and the issues in question more or less settled.

DISTRICT CONFERENCE ECHOES

The Baton Rouge District Conference completed my visitation upon Louisiana District Conferences. Its session was held at Clinton, Louisiana, a flourishing town known chiefly for its good spring water and its ability to care for a District Conference. There are a number of Methodist churches near Clinton and a District meeting is the occasion of a great outpouring of these nearby Methodist congregations. The destructive boll weevil has worked hard in this community. So successfully has he worked that the average cotton yield of one of the parishes has been cut from 20,000 to 3,000 bales. In the face of all this the pastors are working to bring in creditable reports and it looks like they will succeed. The Rev. Hubbard Daniels is the superintendent. He manifests brotherliness and good judgment in his rulings. He has the confidence of the pastors who work with him. The Rev. J. E. Rolax, the pastor, is doing good work. New pews were installed and other repairs were made for the Conference. The numerous delegates were well entertained. There were good lectures, good sermons and large audiences. It was in every way a good Conference.

The Houston District of the Texas Conference brought my District Conference rounds to a close. This session of the Conference convened in Mt. Vernon Church, Houston. This was indeed a great Conference. Dr. J. Mercer Johnson is the superintendent and the Rev. Kay W. McMillan, the pastor. Every District Superintendent of the Texas Conference, with one exception, graced the Conference with his presence. Prof. Pemberton who enjoys

the unique distinction of being a member of all the Districts was present and contributed much to the success of the Conference. The Wiley Quartette and Miss Champ were also present and charmed the multitudes with the melody of their voices. Methodism is flourishing in Houston and, needless to say, the Conference was well entertained.

Dr. Johnson is a hard worker and a successful leader.

All of the interests of the great Church are looked after. The District Superintendent saw to it that the SOUTHWESTERN was given an excellent opportunity to be presented to the people and in deed none were more zealous than himself in securing the large subscription list that resulted. Pastor McMillan, one of the strong young men of the Conference, has done great work at Mt. Vernon. The Church has been enlarged and beautified and is a credit to our Methodism. He was also an earnest SOUTHWESTERN worker and nearly twenty of his members became SOUTHWESTERN subscribers as the result of his work. Of course, a trip to Houston would be incomplete without a visit to Trinity, our leading Church. The Rev. Deslandes is the pastor. After an excellent sermon by the Rev. J. I. Gilmore, superintendent of the Paris District, an appeal was made for the SOUTHWESTERN and in five minutes twenty came forward and subscribed. The Rev. Deslandes has won the hearts of the people and is accomplishing great things at Trinity. Everywhere the brethren seemed loyal to the SOUTHWESTERN and promised to do great things in the SOUTHWESTERN Day Campaign and many of them are.—M. S. D.

People of Interest

Bishop Burt dedicated ten new churches in Europe the past year.

Ex-Vice-President Fairbanks has been elected a trustee of DePauw University.

Bishop Earl Cranston will write the Episcopal address to the General Conference.

Wiley University enrolled on its opening day, October 3rd, the largest number of students in its history.

Bishop T. B. Neely dedicated the new \$50,000 Erie Avenue Church, Philadelphia, Penn., Sunday, October second.

The Rev. J. Mercer Johnson, D.D., superintendent of Houston District, Texas Conference is delivering an address under the caption of "When, Whom and How to Marry."

Belva A. Lockwood, lawyer, suffragist and twice candidate for the presidency of the United States celebrated her eightieth birthday at her home in Washington, D. C., Monday, October twenty-fourth.

The Bishops, during their semi-annual session at Washington, were received by President Taft at the White House. Bishop Warren gave a brief review of the work of the Methodist Church and the President in his reply congratulated the denomination.

Doctor John W. E. Bowen, of Gammon Theological Seminary, South Atlanta, Ga., is available for addresses at camp meetings and Chautauqua assemblies and would be glad to correspond with any desiring his services for the coming season.

The Rev. and Mrs. J. F. Barnes, of Beaumont, Texas, gave in marriage, recently, their eldest daughter, Onelia Elizabeth, to Mr. William L. Sharpe, of Mansfield, Louisiana. Dr. J. Mercer Johnson, Superintendent of Houston District, officiated.

The Michigan Christian Advocate says: "Bishop John L. Nuelsen, the first German American Methodist Bishop, is one of the most scholarly, brainy and level-headed men ever elected to that high office, and is a splendid representative of our noble German-American Methodists."

The Associated Press says that Dr. Charles R. Brown, pastor First Congregational Church, Oakland, California, Dr. Matt S. Hughes, pastor First Methodist Episcopal Church, Pasadena, California, and Dr. Charles L. Goodsell, pastor Calvary Methodist Episcopal Church, New York City, have been favorably considered for the presidency of Boston University.

Illinois most eminent citizen, Mr. Woodrow Wilson, who has been for the past eight years president of Princeton University, which position he resigned

recently to accept the nomination of the Democratic State Convention for the Governorship of that state is a widely read author, among his books are: "The State," "Division and Reunion," "History of the American People," and "George Washington."

A meeting of the Korea Quarter-Centennial Commission was held during the meeting of the General Committee of the Board of Foreign Missions. Definite plans for pushing the campaign were discussed and much enthusiasm was manifested. Bishop Cranston presided at the meeting, and Bishop Cranston, Dr. A. B. Leonard, Dr. C. M. Stuart and Dr. George Heber Jones spoke. The Commission lunched together in the parlors of East Baltimore Methodist Episcopal Church.

Bishop William F. McDowell and Mrs. McDowell sailed from New York by the steamer Kaiser Wilhelm II, Tuesday, November 1, for Genoa where they are to trans-ship for Ceylon and India. Bishop McDowell is making the quadrennial visit by a General Superintendent to the Southern Asia Conferences. Mrs. McDowell, as President of the Woman's Foreign Missionary Society, will have a large opportunity for seeing the work of that organization at first hand. They plan to return in 1911 by way of the Far East and the Pacific Ocean.

Bishop H. W. Warren visited Detroit, Michigan, recently and of him the daily papers, in an editorial, said among other things: "Like Weslev, Bishop Warren seems to be scholar, educator, philosopher, philanthropist, orator, theologian, patriotic citizen, but first of all a Christian man of white life and simple ways. He is old in years perhaps, but young in heart, with the youthfulness of eternal life. To see Bishop Warren, twenty years after many men retire to their hearthfires and their studies, still building colleges and laying corner stones of pioneer churches in the face of the wilderness is a rebuke and a cure for all sloth and all pessimism."

The Rev. Eddy H. Greeley, of Umtali, Rhodesia, and Mrs. William C. Terril, Inhambane, Portuguese East Africa, arrived in New York City on the steamer St. Louis, Saturday 22. Mr. Greeley, who left Umtali September 23, returns to this country on furlough after a ten years' period of work in Rhodesia, this being the twenty-second year of his missionary service in Africa. His address for the present will be 150 Fifth Avenue, New York City. Mrs. Terril left the field September 14. She is returning on account of her health, having been in Portuguese East Africa three years. She may be addressed at 1288 Early Avenue, Chicago, Illinois.

Following upon the death of that distinguished layman and philanthropist, John S. Huvler, comes the announcement that Samuel W. Bowne, of New York City, another Methodist millionaire benefactor and the close friend of Mr. Huvler, passed away Saturday, October twenty-ninth, aged sixty-seven years. Mr. Bowne was born near Walden, Orange County, New York, and was educated at the academy of his native town, taking afterward a thorough course in a business college. The New York Christian Advocate says, "In the matter of beneficence Samuel W. Bowne and John S. Huvler were like David and Jonathan. They were, indeed, special friends and voke-fellows in philanthropy, and in the support of the Church in all its enterprises." Mr. Bowne was president of the New York City Church Extension and Missionary Society, and its most generous supporter, giving \$10,000 to it annually. He took an active interest in the Bowery, Water Street and other missions, and made a large annual gift to the Deaconess Home. He also gave \$25,000 to help build the Italian Church. He started the church fund known as the "Twentieth Century Movement," his first subscription being \$100,000. This grew later into \$1,000,000. President of the Board of Trustees of Drew Theological Seminary, he was the most generous donor to this splendid institution. With William Hoyt he built the Hoyt-Bowne Dormitory, and gave the just-finished Bowne Gymnasium, besides making other large donations. He also gave the Bowne Hall of Chemistry, at Syracuse University, and was a Trustee of Wesleyan University. The New York Tribune says that Mr. Bowne had for several years practically supported eighteen or twenty families. His name was mentioned some eight years ago as a possible candidate for Mayor. He was a member of the Madison Avenue Methodist Episcopal Church, New York, the Rev. Dr. Wallace McMullen, pastor. Mr. Bowne is survived by his wife, three sisters, and a brother.

Peace in the Churches---Appeal for the Observance of Peace Sunday

The time has clearly come when people of every name and creed, of every race and nation, should heartily unite in efforts to bring about the fulfillment of the ancient prophecy, "Peace on earth and good will to men."

All the nations, especially all the nations of Christendom, are in closer touch with each other than at any previous time in the world's history. They are bound together by multiplied commercial ties, by rapid transit of various kind on sea and land, by electric wires that span the continents, reach all islands and rest secure on the beds of the oceans. Most wonderful of all, they are bound together by that strangest and most remarkable of all inventions, the wireless telegraph.

Surely it is high time that we should all unite in a supreme effort to find a better way of settling international contentions and disagreements than by the wicked waste of untold wealth and the wholesale slaughter of human beings.

In such a crisis as this, when the movement for

world arbitration and, peace has made such enormous progress both among the masses of people and in the governments themselves, the religious press, the clergy of every Christian church, all leaders of religious organizations and all patriots and philanthropists ought most cordially to unite, and with earnest, persistent and wisely-directed efforts strive, in all legitimate ways, to bring about a condition of affairs that shall eventually make wars between the nations and utter impossibility, and put a stop to this present irrational and burdensome rivalry in armaments.

To this end we most respectfully urge the clergy of all the Christian churches, and the leaders of all religious organizations, to observe the third Sunday of December of each year as Peace Sunday, or some other Sunday if this is not convenient, and in song and prayer and reading of the Scriptures, and especially in the sermon, to advocate the abolition of war, and the substitution of imperative, universal arbitration, and thus secure world-wide peace; and so fill the world with security, comfort and perma-

nent deliverance from the terrible sufferings and the awful destruction of life and property incident to all wars.

Sincerely hoping that you may lend your valuable assistance and effective co-operation, we remain,
Very truly yours,

(Signed).

JAMES L. BARTON, Secretary of the American Foreign Mission Board, Boston.

ARTHUR J. BROWN, Secretary of the Presbyterian Foreign Mission Board, New York.

RUSSELL H. CONWELL, The Baptist Temple, Philadelphia.

EARL CRANSTON, Bishop of the Methodist Episcopal Church, Washington.

CHARLES F. DOLE, First Unitarian Society, Jamaica Plain, Mass.

SAMUEL T. DUTTON, Secretary of the New York Peace Society.

O. P. FITZGERALD, Bishop of the Methodist Episcopal Church, South, Nashville.

JAMES CARDINAL GIBBONS, Baltimore.

WILLARD F. MALLALIEU, Bishop Methodist Episcopal Church, Auburndale, Mass.

BENJAMIN F. TRUEBLOOD, Secretary of the American Peace Society.

Rallies

BOLEY, OKLAHOMA.

Dr. D. G. Franklin, district superintendent of Muskogee District, held our third quarter Oct. 22-23, in Prewetts Chapel. He preached three strong and helpful sermons. Sixty-eight persons communed. Thirteen persons had been added to the membership during the quarter and five baptized. We were in the midst of our Seventh Anniversary Rally when the district superintendent came and the class leaders reported as follows: No. 1. T. Hollans \$28.60; 2. H. Taylor \$12.35; 3. R. Rodgers \$5.35; 4. C. D. Jackson \$6.25; 5. W. E. Watson \$2.25; 6. T. Young \$31.56; Public Collections \$33.01; Total \$119.21. H. Young leader of class No. 6 led. T. Holland, class No. 1 followed. Mr. J. N. Burnett contributed \$2.00; Mr. C. D. Jackson \$2.50; Mr. J. H. McRiley \$1.50; M. J. Jones \$1.00; Mrs. M. J. Jones \$1.00; Mrs. C. S. White, Mrs. M. McCormick, Mr. E. Ramsy, the Rev. L. R. Kirksy, Mrs. C. M. Taylor, Mr. E. Robinson, Mrs. E. Tumlin, Mr. Campbell, and many others gave \$1.00 each and less. The Valley Grove Class gave \$31.56. Dr. Franklin rendered excellent service. He is an ideal Methodist district superintendent. The Junior Choir rendered music Sunday morning, in charge of Misses M. E. Jones, E. M. Taibert, and J. H. McRiley, Jr. Mrs. S. D. Hollands is pushing the new parsonage proposition and we will soon hear the sound of the carpenter's hammer.—A. W. Taibert, Pastor.

CANE RIVER, LA

At St. Matthew Methodist Episcopal Church, under the direction of the Rev. T. A. Hampton, a very successful rally has just ended in which a neat sum was realized. Amount raised in rally on the 16th of October, \$68.50. We call this the closing of our July's rally, in which we realized \$84.75. Total \$153.25. We, the members and friends of St. Matthew, are glad to have such an able and energetic pastor as the Rev. T. A. Hampton. In the contest held Sunday night, Miss Maria Shanon was the principal factor. The contestants were two small girls—Vioia Ivins, collected the highest prize \$12.60. Brother Alfred Hall, a local preacher of the same church represented her. Little Hattie Nicholson received the second prize, \$8.45. Bro.

A. H. Brown of the Baptist Church represented her. This meeting was a success. God bless these little children.—Gabriel Harris.

UNION CHURCH, MISSISSIPPI

This is one of the strongest charges in the Vicksburg District. But we have had the boll weevil here for two years, so we have nothing here to depend upon but farming, and we haven't five members of our church that will make a bale of cotton. We have but two churches on this work. We had a Tribe Rally at each church on pastor's salary. The following amounts were raised by Tribes: Bell Hill—Mary J. Johnson, Patsy Menlar, \$8.00; Missouri Gibson, Mary Menlar, \$4.00; Harriet Johnson, Levenna Gibson, \$4.25; Mattie Good, Marla Gray, \$10.25; Eltha Harris, Hattie Johnson, \$2.85; Frances Ronald, Nellie Gibson, \$2.05; Mary J. Branch, Ann Hall, \$5.70; Mary Brawn, Joe Stewart, \$5.05; Renner Gibson, Adline Brothers, \$2.20; H. R. Johnson, Minnie Bonds, \$6.05; Total, \$64.40. Hickblack—D. C. Collins, R. Stewart, \$12.15; Mary Wooly, Mary Thompson, \$8.10; Mollie Roundtree, Hester McGlouthen, \$6.75; Betsy Earls, Candis Gibson, \$6.25; Sillor Smith, Jane Reid, \$6.65; Jane Brown, Preston Mack, \$3.55; Mary J. Mathew, Margaret Young, \$8.00; Jennie Glichrist, Mariah Gibson, \$10.00; Martha Gray, Sue Gibson, \$6.80; Josephin Green, Gary Gray, \$2.95; Total \$71.20. Grand total, \$121.60.—S. H. Glenn, Pastor.

ST. PAUL, LAUREL, MISSISSIPPI

The St. Paul Methodist Episcopal Church has some strong and earnest members and friends. On October 30 Gen. Lee and Gen. Grant met in a financial battle for the increase of building funds. Gen. Lee was represented by S. M. Anderson, one of our thrifty merchants. Members of his company: Will Cor, Will Calls, J. W. Worthy, James Price, Sarah Campbell, Annie Gavans, Ben Woods, Iren Woods, \$1.00 each; George Eaton, 50c; Willie Crosby, \$5.00; Hellin Croops, L. Miller, \$1.00 each; C. E. McGee, \$1.50; Lee Parker, \$1.65; Julia Thompson, \$1.25; S. M. Anderson, \$10.00; Dr. M. W. Dogan, Charles Banks, John W. Harris, T. S. Goodman, J. A. Williams, Sam Woods, \$1.00 each; George P. Hewes, \$5.00; Laurel Chapel, Lodge No. 3174, \$5.00; T. W. Fisher, \$5.00; Athnean Club, \$3.75; Flocey

Reed, C. P. Pearson, S. F. Sharper, A. W. Pegues, L. M. Young, Will Finley, L. L. Linsey, A. M. Clark, Cornelia Moody, Mattie Anderson Quennie Williams, Irene McGee, \$1.00 each; R. N. Jones, \$2.50; Sarah Moody, Mary Brown, Ike Hill, Iren Washington, Lucindy Cobbs, Elley Homes, Scottie Blankingship, Luella Marshal C. A. Pickins, \$1.00 each; Emma Hurrington, and Mary Mitchel, 50c each; C. H. Reed, \$1.00; City School Pupils, \$5.32; Morgan Dansby \$2.50; Dr. E. C. Lucas, Mary Owens, \$1.00 each; Dimps Morgan \$5.00. Gen. Grant's Army—W. J. Grant, \$5.00; A. H. Malone, \$1.00; G. W. Beheay, \$3.00; A. E. Edwards, Huston Mitchel, \$1.00 each; S. T. Gavens, \$8.00; G. Britton, \$1.00; R. N. Jones, \$2.50; Sadie Jones, A. Dill, Ellen Thornton, H. L. Anderson, \$1.00 each; Nettie Owen, \$2.55; R. S. Bevely, E. Grayer, E. D. Harris, Billie Wirldom, Alice Harrison, E. D. Pickins, Gatson Johnson, Roberter Jackson, C. Warren, W. M. Comble, M. McDonnoi, Emma Harman, \$1.00 each; Public collection, \$16.50; Total for this building fund, \$147.50, for which we thank them all. Trusting our friends will stand by the effort, the Trustees are now ready to let out the contract. Our revivals are over. We had success.—R. N. Jones, Pastor.

Gleanings from the Field

GEORGIA

Sparks.—Our fourth quarterly conference was held Saturday, October 8, by our District Superintendent, Rev. F. R. Bridges; H. H. Smith, Secretary

Reports showed wonderful progress made under the administration of our pastor, Dr. J. H. Grant. This cultured man of God, who everybody in Sparks regardless of denomination, is proud of, has nicely seated our church at Nashville and is at work beautifying our own St. Peter's, at Sparks. We raised during this quarter for pastor, \$191.00; for District Superintendent, \$18.50; total, \$209.50. The quarterly conference voted unanimously the return of Dr. Grant. This charge estimated for the pastor \$600.00 and \$74.00 for the District Superintendent. We have paid the District Superintendent every cent and paid the pastor \$495.00. We are due him \$105.00 and will pay it and give him a fine suit of clothes. We are proud of Dr. Bridges. His sermons Sunday will never be forgotten.—H. H. Smith.

AN APPEAL

To the District Superintendents, pastors, and Members of the Mississippi Conference:

We make this appeal in the interest of the Natchez church debt. The debt now stands \$1,970.00. We must raise \$500.00 by March 15, 1911 to get extension of time and save the church. We ask each District, each pastor and each District Superintendent to come to the conference at Handsboro prepared to raise this amount in cash subscriptions. We have paid over \$600.00 this year. Let us keep the debt sliding down till we reach the one dollar column.—L. W. Price, District Superintendent.

ROYAL Baking Powder

ABSOLUTELY PURE

Where the finest biscuit, cake, hot-breads, crusts or puddings are required *Royal* is indispensable. *Royal* is equally valuable in the preparation of plain, substantial, every-day foods, for all occasions.

Royal is the only Baking Powder made from Royal Grape Cream of Tartar—made from grapes—

Gleanings from the Field

MISSISSIPPI.

Our DeKalb correspondent from DeKalb, Miss., writes that the work there is progressing. The place is building up; many improvements are being made; buildings of brick and concrete are being put up on the latest style. We have a bank also in the town and a railroad running now right up into DeKalb—two trains a day. The court house is undergoing some repairs and my people themselves are building better homes. Our church here is not a whit behind; it is nicely painted and seated and is keeping abreast of the times. Our pastor the Rev. D. R. Bentley is now serving his fifth year here with us and is held in high esteem by white and colored—by members and friends. We recently had an entertainment and the profits are being used to beautify our parsonage and make comfortable our pastor. Our fourth quarterly conference was held Oct. 22-23 and was the best yet. Large crowds, good behavior, and an excellent sermon preached by our District Superintendent, the Rev. J. M. Shumpert. It was a masterpiece. We raised \$50.00 collection. The Sacrament of the Lord's Supper was administered to a good number. Our Sunday School convention recently held, was grand. The topics fully met the occasion and were very ably discussed. The choir of Ebenezer church from Ft. Stephens rendered valuable service as did also the Unity Springs choir and our own faithful and tried choir of New Hope.—Willie Scott.

Pickens.—Pickens charge is at high water mark at this period. A rally beginning the first Sunday in October and closing the fourth Sunday resulted as follows: Pickens, \$13.00; Spring Ridge, \$31.50; Richland, \$8.10; Total for the month, \$67.60. Brother James Campbell's class raised \$6.00, the highest amount raised by any one class. The three storms that swept through the parsonage recently resulted in leaving several pounds of choice groceries. Sunday School rally day was observed over the charge with success. Three dollars raised for benevolence and \$2.00 forwarded to the Board of Sunday Schools. People are alive along all lines; besides raising their benevolence they have sent six subscribers to the Southwestern. Brother L. D. Campbell our local preacher at this point is due much credit for soliciting these subscriptions. One of the unique things that happened was the storm party at Pickens last week. It was a surprise to pastor and wife. After the intruders had disappeared, Mrs. Nevills found in the midst of the gifts and envelope containing \$2.50 hearing the inscription on it, "Mrs. Nevills this means Hat."

Nettleton Charge.—The fourth quarterly conference was held at Pleasant Grove, October 8-9, the Rev. E. F. Scarborough presiding. He preached two good sermons. Eighty-six communed. Raised for the quarter, \$30.30.—C. D. Reid.

Stephensville Circuit.—The reports presented to the fourth quarterly conference, October 15-16, Dr. H. B. Hart presiding, showed marks of success along all lines. The circuit is alive as never before. Dr. Hart was at his best Sunday. Paid the District Superintendent in full; raised during the quarter \$128.50. Dr. Hart is the man for the Greenville District. The pastor

will be able to make a round report at Gunnison, and we expect to lead the district in cash subscriptions to the Southwestern November 16, 1910. Dr. Hart's hobby is the Southwestern and Rust University. We expect to lead this conference in sending students to Rust.—E. H. Holmes, Pastor.

Brookhaven.—Our fourth quarterly conference convened at Crump Chapel, on the Brookhaven Circuit, with District Superintendent P. H. Rembert present. This was one of the best conducted quarterly conferences I ever witnessed. All reports gave indications of progress.

Morehead.—On Oct. 12-13 our fourth quarterly conference was held in the Baptist church with H. B. Hart, D. D., present. The Superintendent preached a great sermon, subject: "Ye must be born again." We paid him \$13.50. Total amount raised this quarter \$33.50. Success is at hand. Dr. Hart has brought the Greenville District to the front. He is loved by all the brethren. The church made no mistake when she put him at the helm. The work is being pushed as never before and too much cannot be said of this great and good man. We are working and praying that Nov. 30th may be a great day for the Southwestern Christian Advocate.—A. Marsh.

Shubuta Circuit.—Fourth quarterly conference just over. The Rev. D. F. Dudley, District Superintendent, presided. Some benevolent money raised; we are striving earnestly to bring up our apportionment.—C. W. Ivy, Pastor.

Moss.—We had a feast in the Wilderness Thursday night, Nov. 13th on the Vernon circuit at Blue Ridge church and raised ten dollars. Mesdames Martha J. Jones, Collie McCollum and others are doing all they can for the pastor; they say that they are going to pay him in full. We had a feast also at Magnolia church and raised \$7.75.—J. Butler.

Hubb.—At this place our third quarterly conference was held Sept. 20th by District Superintendent P. H. Rembert. Reports showed that the work is in good condition, spiritually and financially. Fifty-four precious souls have been converted and joined the church. Paid our Superintendent up in full, \$18.00. Paid the pastor \$170. Mrs. N. C. Brewer, President of the Ladies Aid, reported \$23.00; Epworth League, \$6.00; Benevolence, \$4.75; Southwestern one subscriber. Grand total \$223.00.—D. Ray.

Our rally day at Mount Pleasant, Miss., was a success at Eason church, on the fourth Sunday in Oct. The Brothers and Sisters stood by the pastor, the Rev. S. D. Troupe on that day and collected on pastor's salary \$31.15. They also presented the pastor with a nice overcoat.

Columbus.—The Columbus City Mission assumed charge in August and in two months we had built a neat little frame church 30x40, 14-foot wall and put thirteen windows and two doors to same, and only had \$114.00 to begin with. Our worthy district superintendent, the Rev. F. H. Henry, deserves much credit for obtaining this amount from the Church Extension Society. On October 30 we had the corner stone laid by the Grand United Order of O. F. No. 3850 of this city. It was a grand affair. We raised \$30.00 and secured four subscribers to the paper.—G. W. Baker, Pastor.

JOPLIN, MISSOURI—PROGRESSIVE

This city is rapidly becoming the metropolis of Southwest Missouri. It is now a city of 38,000 with about 1200 colored people. It is the desire of the leading colored citizens that more of our people would locate here. The writer, with the assistance of one or two others, has been the medium through which a few of the best people of the race have located here in the past few months and who are doing well. I had the pleasure of meeting Dr. J. H. Williams, a graduate from Meharry a couple of years ago. In St. Joseph, Mo., last year, while attending the Grand Lodge of the U. B. F's of which he was Deputy Grand Master, he informed me that he was looking for a place to locate; I advised him to come to Joplin as we were greatly in need of a colored physician. He came last November and is now purchasing a beautiful home and is enjoying a large practice. The city at this time is greatly in need of a good, first class registered dentist. Our aim is to impress that part of our people who desire good live towns in which to locate that Joplin is a growing city and one that needs as many respectable families of our race as will come here. Through the efforts of the Rev. C. S. Webster, pastor of our own Trinity Methodist Episcopal Church, with the assistance of the Rev. J. A. Holt, our trustee treasures and pioneer citizen, and the writer, succeeded in securing the services of Miss Viola Mil-lone Jackson, daughter of Dr. J. Will Jackson, Sedalia, Mo., as our third and fourth grade teacher at Lincoln School. Miss Jackson is a product of our George R. Smith College, Sedalia, and she is not only recognized as a teacher of the first rank, but is renowned as one of the sweetest singers of our race. She is a loyal member of her home church, Taylor Chapel, of which her father is pastor. She is rendering valuable service in our church here and we hope to keep her for several years. This is the class of people that make a good city and community everywhere. Anyone desiring to locate can get desired information by writing the Rev. Charles S. Webster, pastor of Trinity Methodist Episcopal Church, 408 E. 4th St., Joplin, Mo., or Lewis M. Clarke, 10 Kentucky St., Joplin, Mo. A splendid field for a first class dentist now, one with good reference. A church man preferred.—L. M. Clark.

PILES CURED AT HOME BY NEW ABSORPTION METHOD

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 176 South Bend, Ind.

Literary Note

THE DELINEATOR FOR NOVEMBER

With its November number the DELINEATOR celebrates its fortieth anniversary. When the magazine issued its first number to illustrate the fashions, women wore hoopskirts and shawls, queer bonnets and quaint coiffures. Some of the early pictures are reproduced in the current issue of the magazine, which has developed marvelously along all lines until it now offers the best in literature, while it speaks authoritatively concerning all that pertains to the art of dressing well. In this anniversary number, Mahel Potter Daggett recalls incidents

"When The Delineator Was Young," beginning with the story of how Mrs. Butterick stopped sewing on her baby's dress, one evening long ago, to suggest to her husband that women would be glad to have patterns for their children's clothes. Charles Hanson Towne reviews the "Noted Contributors to the Delineator," among whom are many of lasting fame, and Honore Willis describes "The Street the Delineator Lives On"—a street in which numerous historic characters once dwelt. Erman J. Ridgway in his editorial department, "Conversazione," announces that in celebration of its fortieth anniversary The Delineator will make a thorough investigation of the legal status of dependent children in every State as a step toward improving conditions. One of the leading articles of the month is "The Passion for 'As Good As,'" by David Graham Phillips, a startling arraignment of extravagant women. Louis V. DeFoe writes of "The Actor's Other Self" and Anne Forsythe tells about her third "place" in her venture, "Seven Times a Servant." The fiction includes "From Generation to Generation," by Kate Jordan, and "Lovers," by James Oppenheim.

The Delineator for November.

Social Features: Conversazione, Erman J. Ridgway; The Passion for "As Good As," David Graham Phillips; The Autobiography of an Heiress: The Five and Ten Acre Farm, Allen L. Benson; Seven Times a Servant—III, Anne Forsythe; The Actor's Other Self, Louis V. DeFoe; When The Delineator Was Young, Mahel Potter Daggett; Noted Contributors to The Delineator, Charles Hanson Towne; The Street The Delineator Lives On, Honore Willis.

Fiction: From Generation to Generation, Kate Jordan; Lovers, James Oppenheim; The Unforseen, A Serial, Mary Stuart Cutting.

Fashions: Madame Butterfly, Clara E. Simcox; "Ici, Arete Toi," Edouard La Fontaine; Highly Commended, Helen Berkeley-Loyd; Fashions of the Month; The Doll Dressmaker; A Chat About the New Furs; New Buckles; For the Girl Who Works, Helen Berkeley-Loyd.

Departments: Dressmaking Made Easy, Eleonor Chalmers; At the Point of the Needle, Ethel M. Harris; Making the Country Home, Kate V. Saint Maur; A Woman's Notebook of Events, Ella W. Peattl; The Delineator Child-Rescue Campaign; The Housewives' Club, Emma Paddock Telford; Stories of Our Babies: The Man's Magazine Page; The Children's Department, Sarah F. Splint. Circulation Department of The Delineator, Butterick Building, New York City.

THE CENTURY CO.'S NEW BOOKS

The Century Co. will issue May Sinclair's novel of London literary folk, "The Creators," in book form, following its serial publication in The Century, October 8th.

There is to be a new book by Dr. S. Weir Mitchell, eighty-one years young last February, this fall, a collection of short stories of mystery. The book will be one of The Century Co.'s October issues.

WHY IS SUGAR SWEET?

If sugar did not dissolve in the mouth you could not taste the sweet. GRIFFIN'S TARTARUM CHILL TONIC is as sweet as the strongest bitter tonic, but you do not taste the bitter because the tonic dissolves readily in the mouth and the sweet taste is the result. It is just as good for children as for adults. The First Tasteless Chill Tonic. The Standard 50 years. Price 50c.

District Conferences and Conventions

CONFERENCES

District.	Place.	Date.	Dist. Supt.
Starkville	McCool's Miss	Nov. 16-20	Everett
Greenville	Gunnison, Miss	Nov. 16-20	Hart
Holly Springs	Grenada, Miss	Nov. 21-27	Clay
Winona	Durant, Miss	Nov. 23-27	Gilliam
Tupelo	Okolona, Miss	Nov. 24-27	Scarboro
Clarksdale	Clarksdale, Miss	Dec. 13-18	Butler

CONVENTIONS.

Nov. 26-27...Hattiesburg District Missionary Convention, Collins, Miss.

Conference Notices

Special Notice

CENTRAL ALABAMA CONFERENCE

Dear Brethren:—Efforts have been made to get special rates over the various railroads to the conference on the 24th, but such arrangements cannot be effected. Pastors should advise visitors to provide themselves with full fare both ways. Round trip rates can be got at points where ten or more persons are going together on one ticket. Local parties can see after this. Special car arrangements have been made over the Central of Georgia, for Tuesday 22nd. This train will embrace the three districts, Huntsville, Anniston, and Birmingham. The train leaves Birmingham at seven o'clock in the morning and gets to Lafayette at six on the same day. Persons can get on this special arrangement anywhere on the line at train stops. The special cars go through to LaFayette without change at Opelika.—W. H. Nelson.

District Rounds

CHATTANOOGA DISTRICT FIRST ROUND

Dayton, Nov. 12-13; Hill City, 19-20; Ooltewah, 26-27; Grace Memorial, Dec. 3-4; Ridgedale, 3-4; Soddy 10-11; Wiley Memorial, 17-18; South Pittsburg, 24-25; Jasper, 24-25; Cleveland, Jan. 1-2; Athens, 3; Daisy and Hixon, 7-8; Rockwood, 14-15; South Chatto, 18. Brethren: begin now to push every cause. Let us lead the conference. I am always with you.—E. J. Cox, District Superintendent.

NURSING MOTHERS AND MALARIA

The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. For grown people and children. 50c.

Gleanings from the Field

ALABAMA

South Anniston.—On October 1-2 our fourth quarterly conference was held by the Rev. S. J. Jordan, District Superintendent. The Rev. S. J. Jordan works well with the brethren. He held his quarter with ease and the people regard him as a man of God sent to do the work of a Christian brother. He never fails to look after every interest of the church with care. We were only due to raise a balance of \$9.71, which was due the District Superintendent. We paid the pastor \$75.00 and raised on benevolence \$5.00. Total amount, \$89.71.—Wm. Perry, Pastor.

Hicks' Capudine Cures Sick Headache Also Nervous Headache, Travelers Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—It's liquid—effects immediately. Sold by druggists.

ARKANSAS

Cotton Plant.—The church is moving on nicely since the great revival in September, at which time 35 souls were happily converted and added to the church. The Rev. G. A. Hall, our State Evangelist, was with us. He proved himself to be quite a worker for God. This is the sixth and most successful year of our pastorate from a spiritual standpoint. Mrs. G. N. Johnson is attending the Woman's Home Missionary Convention in Buffalo, N. Y. Mrs. Johnson is the Corresponding Secretary of our State and one of the foremost workers. She will stop in Chicago on her return home to visit her sons, James and Irvin. James is U. S. postal clerk and Irvin is a graduate of the Greer Automobile College. Both are doing well.

GEORGIA

Ceylon.—The Ladies' Aid Society of the Woodbine Charge, for the past four months has been doing good work. Mrs. Olive Green, our worthy President, leaves no detail, however small, unnoticed; this has been the secret of her success. Four new lamps have been bought also a new Bible. The church has been painted inside and outside. The pews have been stained. Also paid our pastor and District Superintendent, and paid on a suit of clothes for each. We know no failures. Total amount raised, \$28.20.—F. Floyd, Pastor.

Milner.—Under the pastoral leadership of the Rev. D. McLendory, the Baynesville Charge is making a financial mark this year. At Milner, Ga., October 16, 1910, the following members and friends gave: Cas. Jordan, \$4.80; J. C. Dumas, \$2.00; Frank Taylor, \$2.00; A. G. Hall, \$1.00; Matthew Taylor, \$1.00; Willis Merritt, \$1.75; Charlie Mangham, \$1.80; Dock Jordan, \$1.10; Mesdames Estella Hall, \$1.00; Eliza Taylor, \$1.25; Ida Merritt, \$1.55. A number of others gave from twenty-five to seventy-five cents each, making the total amount \$34.00.—W. H. Hunter, Pastor.

Newnan.—The fourth and last quarterly conference of the Rivertown Charge, held at Pleasant Hill Methodist Episcopal Church, October 15-16, showed evidence of progress both spiritually and financially. The Rev. C. W. Adams, District Superintendent, was at his post of duty Saturday afternoon. The Superintendent gave us words of encouragement. Just after the close of the business session several sisters presented the District Superintendent with many useful articles, in token of their gratitude for him who had been in their midst for the past six years and served them so faithfully. The Superintendent's claims were paid. Total amount collected, \$55.00. Four subscribers to the Southwestern.—B. G. Burks, Pastor.

Yatesville.—The Rev. J. B. Maddox, of this place, has won his place in the hearts of this people. Under his pastoral leadership the people are coming to the front. He had a glorious camp

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meeting here, commencing September 12 and running through to the 20th. On October 2nd he raised \$73.50 and on October 15th and 16th, quarterly meeting day, the Rev. J. S. Stripling, our District Superintendent, being present and giving \$10.00 himself, we raised \$62.50; a total of \$136.00. This is done out of the small membership of twenty-six, and only a small proportion of them doing anything. But we do such work as this by placing on the table from \$5.00 to \$10.00 and as high as \$22.92 at one time. I want to say to larger membership, figure on us, we are coming.—A. J. Lewis.

KENTUCKY

Meadville.—At St. James Methodist Episcopal Church we had with us on Thursday night, October 20, the Rev. A. M. Quinn, pastor of Harrison Methodist Episcopal Church, who preached a strong, helpful sermon. He just got away in time to save himself from the storm. The clouds were gathering

when he was here. He went away Friday morning and the clouds got heavy and thick and Friday evening a band of stormers visited us and filled our table with many good things. This company was led by our members and friends. We welcome them at any time.—Wm. Herman, Pastor.

North Middletown.—On Thursday night, October 21, after the Epworth League meeting, to the surprise of the pastor, the Rev. C. H. Pyles, about forty persons came in and loaded the tables with choice provisions. After a song and prayer and remarks by the pastor, all retired, leaving the inmates of the parsonage happy.—T. W.

Smithland.—We, the members and pastor of Mount Zion Methodist Episcopal Church, are rejoicing over the many victories won in the last 18 months for God and for humanity. The church is progressing as never before in its past history. Every department is at work. The Rev. J. S. Henry, of Hartford, Ky., came to us on the 19th

of September and remained until the 26th. He rendered valuable service, preaching sermons which proved to be helpful and inspiring to the good people of Smithland, and especially to the members of Mount Zion. During the Rev. Mr. Henry's stay with us, we raised for the stewards and trustees, \$29.42. The trustees of our church now have enough money on hand to purchase paint, with which to paint the parsonage, and when this is done we will have one of the best parsonages on the Louisville District. Now, as the next session of the Louisville District Conference will meet here, we, the members of this church, hope and pray that the Bishop and brethren of the Annual Conference will return to us the Rev. R. D. Hines, as our pastor.—G. C. Parker.

LOUISIANA

Grand Ecure.—One of the best camp meetings that has ever been held at Grand Ecure, has just closed. It proved a success in every respect. During the series of meetings, we were blessed with the presence and aid of the following divines: the Revs. S. Carroll, B. F. Branch, G. G. Goston, Z. Z. Harris of St. Joe Baptist Church; H. J. Thomas of African Methodist Episcopal Church, Leesville; Wade Hampton, Sr., A. Hall and W. J. Hampton, Jr. Emanuel Chapel is in a prosperous condition, under the leadership of the Rev. T. A. Hampton. Raised during the meeting \$83.15. — Mrs. Rachel Emanuel.

Colfax.—The Rev. J. O. Richard, District Superintendent appeared October 26 and 27 and held his fourth quarterly meeting. District Superintendent Richard, though young in the work, knows how to bring about results. After adjournment of the conference a grand reception was tendered the District Superintendent and pastor, B. F. Branch by a committee of ladies.—S. Mitchell.

New Roads.—October 1, 2, the Rev. H. Daniels, District Superintendent, held his third quarterly conference at New Roads with much success. Reports were all in good shape and showed advance along all lines of the work under the pastorate of the Rev. J. A. Barnes; from all indications he is the man for the place. We paid the District Superintendent \$12.05.—B. J. Stanley.

MISSISSIPPI

CLARK CHURCH, CARY

Sunday October 30th at Clark's Methodist Episcopal church, the Ladies Aid Society with the aid of the brothers, gave a Tribe Rally. The Rev. W. H. Merrill, pastor of the leading Baptist church in Cary, preached two strong sermons representing the tribes of Judah and Joseph, lead by Mrs. Emma S. Mitchell for Joseph, and Mrs. Anna A. Russell for Judah. Result: Mrs. E. V. Mitchell, \$7.05; Mrs. A. Russell, \$7.85; Rev. D. J. Barton, for Mrs. P. Harding, \$7.50; Mrs. Gillie Sanders, \$5.55; Mrs. Mariah Cunningham, \$3.10; Mrs. Lou Rice, \$5.80; Mrs. Indiana Bailey, \$2.05. The brothers led by the Rev. Wm. Taylor raised \$15.55; total raised on the above date in the rally, \$60.00. This rally was for the purpose of remodeling the church at Cary. We are getting ready for our next District conference which convenes here at Cary. Many thanks to the members of Clark's Chapel and the pastor and members of the Baptist churches, and thanks to all the ministers and friends of Cary for their

NERVOUS DYSPEPSIA

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In the face of these absurd claims it is refreshing to note that the proprietors of Stuart's Dyspepsia Tablets have carefully refrained from making any undue claims or false representations regarding the merits of this most excellent remedy for dyspepsia and stomach troubles. They make but one claim for it, and that is, that for indigestion and various stomach troubles Stuart's Dyspepsia Tablets is a radical cure. They go no farther than this, and any man or woman suffering from indigestion, chronic or nervous dyspepsia, who will give the remedy a trial will find that nothing is claimed for it that the facts will not fully sustain.

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In using Stuart's Dyspepsia Tablets no dieting is required. Simply eat plenty of wholesome food and take these Tablets at each meal, thus assisting and resting the stomach, which rapidly regains its proper digestive power, when the Tablets will be no longer required.

Nervous Dyspepsia is simply a condition in which some portion or portions of the nervous system are not properly nourished. Good digestion invigorates the nervous system and every organ in the body.

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presence and contributions. We had an abundance of refreshments on the ground.—A. H. Lathan.

Ripley Circuit.—My fourth quarterly conference was held in Union Grove church, October 29. Dr. W. L. Clay presiding. Reports good. Paid the claims of the conference. Sunday morning Dr. Clay preached a great sermon on "The Kingdom of Christ;" seventy-two communed; \$26.74 raised during the conference. Our plans are to have ten new subscribers for the Southwestern before the conference.—F. C. Smith, Pastor.

Okolona Circuit.—At Prairie Mound our fourth quarterly conference was held on Oct. 15-16, Rev. E. F. Scarboro presiding. Good reports were presented. Superintendent Scarboro preached three stirring sermons. We are always glad to have him with us. Bro.

Berry Griffin led in class collection. We raised during the quarter \$58.00.—A. A. Wright.

MISSOURI

Osceola.—For the past six months I have been steadily pushing the cause of our work here. When I took charge of this work last April, I found it in splendid condition and I have tried to keep it up to that point. We are now working hard, looking forward to the conference next spring. If the interest keeps up, we hope to have all our benevolence in hand by Thanksgiving. The causes of the Southwestern and George R. Smith College are being looked after on the fifth Sunday in this month in connection with our Disciplinary collection. The members and friends are now heeding the call of the pastor. We were agreeably surprised recently on our return to the parsonage from a meeting of the Methodist Brotherhood, to find that quite a number of members and friends had taken charge of the parsonage, and the yard. A number of the Baptist ladies had led quite a number of our own people here and filled the table with good things. Many thanks to Mrs. Harris and daughters, Miss Sally McFancin, of the Baptist Church; Bro. Robert, McDonald, Sister Cooper, Sister Dolly Carroll, Mrs. Stella McDonald, Robt. Cox, Lula May Carroll, Mrs. Jessie Cook, and many others. Our work bids fair for the future.—A. J. Williams, Pastor.

NORTH CAROLINA

Greensboro.—Nineteen hundred and five, five years ago the Conference sent us the Rev. J. A. Laughlin. The charge then consisted of three churches viz: Mt. Tabor, Rhode Island and Mt. Carmel. At that time there were a hundred and twenty-five members on the charge and the condition can be seen from the pastor's salary which was \$300. The District Superintendent was receiving \$25.00 per year. We were at that time receiving thirty dollars missions and were raising just that amount. Four years ago the conference saw it best to take off Rhode Island with its 35 members, thereby cutting the charge down to two churches with a membership of 95. The mission was also taken off, thereby for the first time in the history of the charge it was left self-supporting. That same year the pastor's salary was raised, the Presiding Elder fared the same, and more mission was raised than ever before. Mt. Carmel church was then under repairs which have since been completed and two tiers and a recess added and the church partly seated anew. The Epworth League has purchased an organ for the church and some twelve chairs for the choir. The District Conference convened here July 12-17. During the Conference \$101.15 was raised. The membership on charge has been increased to 150. The pastor's salary to \$400; the District Superintendent's to \$60.00, and we now raise \$100 a year mission. We raised on the charge last year \$775.00. The year's work closed with stirring revivals. Many were converted and added to the church. The conference moved our pastor to another charge

NOTICE.

Prof. George Carrere is now connected with the Musical Department of Straight University and is giving lessons on the violin and orchestral instruments. Any student of said institution may register if desired.

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The next session begins Wednesday, September 28, 1910, at 9 o'clock a. m.

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and he has our prayers and kind wishes for he has served faithfully. The Rev. M. J. Bullock, former District Superintendent of our district comes to us this year and we believe he will continue to build on the work which man has a solid foundation.—U. S. Mumford, District President Epworth League Sunday School.

Gleanings from the Field

COLORADO.

Denver.—The second quarterly conference was held by the Rev. W. R. Stephens, A. B., Acting District Superintendent, September 25. Reports from all departments of the church showed progress. The revival fire was burning when the Rev. Mr. Stephens arrived to hold the quarterly conference. Sister Sallie A. Ramsey, the noted evangelist, helped the pastor in a three weeks' meeting. Fifteen precious souls were reclaimed and converted during this meeting. The membership was greatly revived and many made new covenants with the Lord to do better work in the future. Sister Ramsey has a special gift in song and appeal. Her great spiritual power was manifested to a great degree during this series of meetings. The church was revived not only spiritually but financially. Already plans have been put forth to raise \$500.00 to beautify the church and parsonage. The old plans for raising money to run the church have been abolished and new ones substituted. A budget of all expenses of the church has been made and each member is subscribing a part of it to be paid weekly. The finances have been placed on a business basis. Scott's Chapel has been placed in the column of the progressives. The Ladies' Aid Society has done wonderful work during the quarter; \$78.90 has been raised and applied to the most needy departments of the church. Mrs. Dora E. Wallace is the retiring president; Mrs. Louise Burrell is the newly elected president. We expect great things from the new officers. The five class leaders made excellent reports of work done during the quarter. The revival began in the class meetings. The amount reported raised on the pastor's salary during this quarter is \$169.23 and the District Superintendent was paid in full. The Rev. W. R. Stephens preached a stirring sermon in the morning and the Rev. W. C. Williams, of the African Methodist Episcopal Church, preached an eloquent communion sermon in the afternoon, and the Evangelist, Mrs. Sallie A. Ramsey, delivered the message to a packed house at night. The members and friends of Scott's gave her a purse of \$42.35 for her services. We invite the sister to come again. Mr. G. W. Anderson, the active Sunday School superintendent, reported an increase in attendance on the Sunday School. This department of the church is doing a telling work among the young people in their religious and moral development. Mr. G. E. Townley is the new president of the Epworth League. Mrs. Anna Bobo, having taken unto herself a husband down in Kansas, could not longer serve the League as president. The League is in splendid condition, having rendered helpful service in our recent revival. Our slogan is "Doubled missionary offering this conference year and at least 25 new subscribers for the Southwestern. Our church here is destined to become the leading church in this section. The work would be far stronger than what it is if our members coming from other large centers would unite with us and help to make our church large and attractive like some of our sister churches of this city. We need a little more church loyalty along this specific line here in the West. We ask for your prayers and co-operation.—James N. Wallace, Pastor.

FLORIDA

Micanopy.—This charge is in a very good condition. The work seems to prosper. The officers of the Sunday School are standing by its superintendent in the person of Mrs. Elise Means. She has her work well in hand. The Epworth League, under the presidency of Mrs. A. S. Nelson, is making progressive strides toward success. She is master of the situation. Raised for trustees, \$1.13. Have put a new corner on the church at Rochelee and have nearly completed a very beautiful hel-fry at the Micanopy Church. Sad to relate the Angel of Death visited us, taking from our midst four of our strong members in the persons of Mrs. Eliza Irvine, Eliza Cuncle, Jennie Christopher and Father Albert Hall.—D. W. Demps, Pastor.

East Atlanta Circuit.—At County Line Methodist Episcopal Church, on Sunday, October 9th, the Rev. S. B. Beauford, pastor, preached a splendid sermon. We had a rally, raised \$66.23 and paid pastor all we owed him. Raised also \$3.32 for the sick. Our young people rallied splendidly to our support. This has been for us a year of large success.—J. T. Thompson.

GEORGIA.

Duluth Circuit.—On October 1-2, we held the fourth and last quarterly conference at Alpharetta. We were encouraged by an excellent sermon by the District Superintendent, Dr. Z. K. Gowen, to a large congregation. Total collection, \$50.26. One joined the church. We are glad to say that the circuit under the faithful pastorate of the Rev. H. L. Phillips for the last three years, has prospered. New members have been added to the church. A new church has been built at Alpharetta. The parsonage was remodeled and made very comfortable for the pastor's bride, on September 1. The church at Duluth is being remodeled. Our pastor is a wide awake man and a hustler; he is a graduate of Gammon and one of her best sons. He knows no failure and he is an honor to the church.—Secretary.

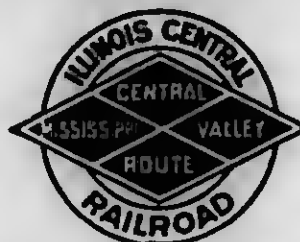
Millen.—Our church members and friends at Millen are very loyal to the cause of Christ. We have placed on organ, at a cost of \$75.00, in our church, added an "ell" to the parsonage at the cost of over one hundred dollars, and added some furnishings to the parsonage. Sunday's collection of \$40.46 was quite a surprise to many. A. P. Gilliard and R. Lovett gave each \$1.00. A number of others gave 50 cents and 25 cents each. We cannot say too much for these good people. May the good Lord bless them and may they live long and reap what they have sown.—A. P. Gilliard, Pastor.

Mt. Vernon.—The Rev. E. D. Giddens held our fourth quarterly conference at Mt. Vernon, September 24-25. His sermons were very logical indeed. Officers rendered reports which showed an improvement on all lines. Amount raised this quarter, \$128.33; paid District Superintendent in full (\$17.50). Prior to the quarterly conference a most wonderful revival had just closed at this charge, which resulted in 34 accessions. Our pastor, the Rev. D. G. Greer, a most faithful and worthy leader, was assisted by the Revs. W. W. Clemons, of Jesup, and I. T. Griner, of Savannah.—A. L. Pierce.

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LOUISIANA

Mesdames Ada Robinson, Lydia Dixon and Mr. J. Robinson presented to the pastor at Fordoche, the Rev. S. A. Davis, a nice hat. A useful present was also given him by Miss Lucy Adams.

At Pleasant Hill Methodist Episcopal Church a grand rally November 27, 1910, commencing with a supper on the 25-26. This rally is for three causes, pastor's salary; benevolence, and the District Superintendent. The preachers invited are the Revs. W. L. Dyas, S. Carrol, T. A. Hampton, James Roberson, D. H. Young, West McCrum, D. Shelby, Parker Moore, Farmer,

George Johnson and others whose names do not appear are cordially invited. Brethren don't fail to come. The District Superintendent, the Rev. B. J. Reddix, is expected to be present. Everybody is invited in this high rally, the first one given this year.—N. R. Randolph, pastor.

I take this method to thank the good members of Anderson Church, Bastrop, for their presentation to the pastor, the Rev. F. D. Thomas, of \$5.05 on Saturday night, October 15. Especially Percilia Webster, Amillie McClinton, Lizzie Fudge, Georgia Beck and Matilda Hallins. I also thank Mrs. Bettie Scott, President of Ladies' Aid, for her many kindnesses to pastor and family.—Mrs. Bertha Thomas.

Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

WILSON—Aileen Wilson, a member of St. James Methodist Episcopal Church, Magnolia, Mississippi; born July 8, 1891, died September 29, 1910. Age, 19 years, 2 months and 21 days. She leaves a mother, father, husband, three sisters and a host of relations and friends. The funeral was conducted by the pastor and the Rev. I. W. Davis.—F. Smith, pastor.

CHAMBLIE—Susan Chamblie, the oldest member of Wesley Chapel, Carthage, Mississippi Circuit, died October 9, 1910, in full triumph of faith, age, 87 years years and six months. She leaves a devoted daughter and son-in-law. The funeral was attended by the pastor and the Rev. Mr. Garnon, of the Zion Methodist Church.—I. C. Rucker, pastor.

MALONE—Mary Malone died in peace at Waynesboro, Mississippi, January 18, 1910. The Rev. N. D. Hopkins conducted the funeral.—L. R. Glover.

KITTLER—Daniel Kittler, of Waynesboro, Mississippi, died as he lived, in the full triumph of faith, on January 25, 1910. The Rev. N. D. Hopkins conducted the funeral.—L. R. Glover.

SAUNDERS—Oliver Saunders was born in Eastport, Bath County, Kentucky, October 10, 1848. He died Tuesday, September 6, 1910. He had been married twice and to the first union were given seven children, six of them now survive. Mrs. Catherine Saunders died August 29, 1901. Mr. Saunders married again December 12, 1906 and to this union came one boy and one girl. Brother Oliver Saunders was a man who always looked on the business side of life. He was fond of work and made a first class hand at any thing that he undertook. He was energetic and tireless in all of his undertakings. He was a soldier in the late Civil War, enlisting October 19, 1864, merited the title of Corporal and was honorably discharged at Taylor's Barracks, Louisville, Ky., November 18, 1865. He was a member and officer of the Sherburne Methodist Episcopal Church for more than three years. He served as Sunday School superintendent for more than twenty-five years. He was the trustee of both the church and District school from their very beginning in Sherburne, and has done as much or more than any other man of his race in the uplift of the colored people in Sherburne, Ky., both temporally and spiritually. He was a United Brother of Friendship for a number of years. Deceased was employed at the Sherburne Roller Mill for upwards of 41 years. He was a steel sawyer by trade, and was a model workman, loved by his fellow workmen and friends. Funeral sermon by the pastor, the Rev. W. A. Hinton. He bore his affliction with great fortitude and patience. By his sudden taking away the church has lost a good and faithful member and officer, the Sunday School a faithful superintendent; the community a morally good citizen and an honest toiler; the family a loving father and the wife a loving hus-

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band. His wife and four sons and four daughters survive. Job 14:14 was the text used preached by the pastor, the Rev. W. A. Hinton.

LEGARDY—F. S. Legardy was born in Nashville, Tennessee, May 4, 1844. His father was Alfred F. Legardy, his mother, Sarah Legardy. He moved to Mississippi when he was quite a boy. In 1863 they moved to Shreveport, Louisiana, where his mother died. He entered politics when quite a young man and was appointed secretary of numerator under Governor Warmoth; he served as secretary, as State Central Committee of the Republican party for a number of years. He was the first mail carrier in the city of Shreveport and was the last Negro that was elected member of City Council from the Fourth Ward under Mayor Currie's administration. Deceased was a standing jurymen in the United States Court presided over by Judge Alex Bowman, until too feeble to serve. He embraced the Christian religion in 1870, under H. T. O. Abbott, pastor in charge of St. James Methodist Episcopal Church, the Rev. Dr. Vance presiding elder. He was appointed Superintendent of Sunday School in 1874 by the Rev. Mr. Morant, pastor in charge, and also served the Church for years as recording steward. The deceased lived a servant of God, a true worker in his Church, and a local preacher. He asked his brother Byron on September 4 to take him to Shreveport, and on arriving there September 5, asked to be given the Lord's Supper, after which he requested his children, sisters and brothers and relation to join in with the pastor in singing "There is Rest for the Weary." Death occurred September 10, 1910.

WROE—Alice Wroe, of Dickert, Alabama, died in peace September, 1910, age 19 years, 5 months and 17 days. She was loved by all. She leaves a father and step-mother, seven brothers, one sister and a host of friends. The funeral was attended by the pastor, the Rev. D. R. Traylor, and the Rev. C. Coleman.

WARNER—Hannah Warner died September 24, 1910, at the home of her daughter, Mrs. Callie Brooks, Terrell,

Marriages

CONNELL-HARVEY—On the 22nd of September, 1910, the Rev. F. A. Connolly and Miss Hannah Harvey, at Thomas, South Carolina. The Rev. Mr. Connolly is a promising young local preacher and singer. His bride is a very popular young lady and is also a great church worker. She is the daughter of one of the most successful colored farmers of this section namely, Mr. Alfred Harvey. The ceremony was read by the Rev. W. L. McWillie and the Rev. A. W. Howard of the Allendale charge.

TATE-TATE—At Carthage, Missouri, October 9, 1910, Mr. R. O. Tate and Miss Martha Tate. Mr. Tate is a thrifty young man and can be of much service. The bride is a successful teacher in the schools of the county.—I. C. Rucker, pastor.

Texas. Her sons are James Warner, Los Angeles, California, and the Rev. Albert Johnson, San Antonio District, West Texas Conference. The writer is of the opinion that the Reverend Mr. Johnson does not know of his mother's death and desires to inform him of the fact through these columns.—(Mrs.) L. A. Warner, San Felipe, Texas.

MICHEL—Martha Michel was born in Eutaw, Ala., June 5, 1872. Died Oct. 16, 1910, at Laurel, Miss. She was converted and joined the Methodist Episcopal church in 1891, under the Rev. Mr. Brown of the Alabama Conference. She was a faithful Christian, a true mother and a loyal member of the Woodmen Circle. She leaves a husband, two sisters, three brothers, four children and a number of friends.—R. N. Jones, Pastor.

Gleanings from the Field

TEXAS.

Onalaska—At St. Andrew's church our fourth quarterly conference was held with the Rev. Dr. W. H. Jackson in the chair. The Superintendent is well pleased with the work that has been done here. He preached a stirring sermon to the delight of a large audience. One hundred and thirty persons partook of the Lord's Supper. Paid the District Superintendent in full, \$20.20; paid the pastor \$86.00; raised \$5.00 for Episcopal Fund; raised \$1.80 for Sunday School. Total \$93.00.

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Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

The Rev. Frank Walker informs us that the Rev. J. W. Lewis, a superannuate of the Louisiana Conference, is very ill at the Charity Hospital in this city and desires that the brethren visit him.

PLEASANT PLAIN CHURCH.—Sunday, November 6, good services all day. S. Williams conducted the early morning prayer meeting. At 11 a. m., general speaking meeting was an enjoyable service. At 8 p. m. the Sacrament of the Lord's Supper was administered to 68 communicants; two persons joined the church. Collection good.—T. B. Cooper, pastor.

WILLIAMS CHURCH is undergoing repairs and a thorough renovation and preparing for reopening day, Sunday, December 18. The pastor and trustees extend many thanks to all who are aiding them financially; especially the Golden Rule Willing Workers Club, represented by Miss Elsie C. Charles, the secretary, who on Sunday, the 6th inst., presented them the sum of \$52.10, and also Misses Eleanor Parker and Ida Maxwell for \$12.15, the proceeds of a recent concert.

To Misses Bessie Dorcy, Vernice C. Obert, and Arcola Burkiy, who conceived the splendid surprise party of Friday, November 4; to the members of Haven Memorial Church; to the Baptists, Catholics and all others who so liberally contributed to the success of the party whereby an assortment of 125 pounds of choice groceries and other good things were brought to the parsonage, and to the young men of Carrollton, who sent a valuable purse do I extend my sincere thanks.—Pierre Landry, pastor.

The writer takes this method of expressing our gratefulness to the leaders and stewards of Mt. Zion Church for their kindness to the inmates of the parsonage on the night of October 26th, and for their repeated kindnesses. They came at a very late hour that night bringing with them 132 pounds of the choicest groceries. The affair was projected by the brothers led by Brothers Louis Maderson, R. J. Harper, Jordan Wilburg and others; however, the sisters heartily supported them, namely: Mesdames Belinda Grooms, Rosie E. McMillan, and others whose names are too numerous to mention here. The choir was also represented by Mrs. Alice Grooms, and others. When admission was gained they filed the parsonage for the intruders were many. They brought refreshments in abundance, and a pleasant time was enjoyed by all. Presentation was made by Brother Jordan Wilburg, in behalf of the Board of Leaders and Stewards.—(Mrs.) Lucinda M. Brown.

FINANCIAL RALLY AT FIRST STREET CHURCH, OCTOBER 31, 1910.

The committees made their reports in full as follows: No. 1, represented by Mrs. S. J. Davis, as chairlady, Mrs. L. E. Parker, secretary, Mrs. Octavia Carr, treasurer, reported \$57.79; No. 2, \$50.88, Mrs. Kate Clark, chairlady, Mrs. Belle Hall, secretary, Mrs. Eva Anderson, treasurer; No. 3, \$39.60, Mrs. Melvina Thompson, chairlady, Mr. E. H. Anderson, secretary, Mrs. Felecity Gant, treasurer; total, \$142.27. This does not include the \$500 raised in the June rally by the committees. The brothers reported \$100 from their entertainment; Sisters reported \$252, making a grand total in October rally of \$500.27. Mrs. S. J. Davis and Mrs. Victoria Duncan led this noble band of women to great success with Mrs. Sally Gray, secretary, and Mrs. W. R. Butler, treasurer. The Brothers had for their leader that young, tireless, and straightforward officer, R. D. Clark. Mr. E. A. Simms was secretary, with Moses King, treasurer, each doing his part, which made the entertainment a great success. Total amount raised in these two rallies, \$1,000. The last note on this Church will be taken up in a few days and we will praise God from whom all blessings flow. The pastor and members extend thanks to the following societies whose anniversary sermons were preached in this Church during October by the Rev. W. R. Butler, for their generous donations: second Sunday, Old Daughters of Zion; third Sunday, Young Men's Mutual Benevolent Association; fourth Sunday, Venus Star Tabernacle No. 6; fifth Sunday, Lady Providence Benevolent Society.

Gleanings from the Field

TEXAS.

Buena Vista.—Rev. J. R. Davis is leading successful efforts to improve the church properties at Fairfield and the Baths. On the 30th of this month, he will hold a rally to raise money to pay the indebtedness of the Colored Methodist Church of this city. Everybody is asked to help this worthy cause. Several of the leading white citizens of the city have agreed to come and address the colored people on that day. Possibly no greater example of self-sacrifice presents itself in the history of the church than that of Rev. Davis. Standing security for church lot and the first one-third payment on the building, sexton and pastor, this

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man of God seems never to tire in his efforts to build a church here. As a minister of experience, a Christian gentleman and law-abiding citizen he deserves support.—The BUENA VISTA TIMES (white) Oct. 13, 1910. The above clipping from the white press of this city gives an idea of the great task which Rev. J. R. Davis is performing. The fact that for 20 years the Washington Conference tried to establish a Methodist Episcopal Church here and that the members got busy when he took charge here 18 months ago with results that they are now worshipping in a creditable building lighted by electricity, emphasizes the ability of this great and noble man. Three times in 18 months he has by his personal effort and no form of reasonable assistance by those who should help saved the building for the cause. The ministers and churches of the Washington Conference are asked to come to the rescue of this worthy cause. A little aid given right now would save to the cause a church that would thrice repay in the near future.

Queen City.—Our Fourth Quarterly Conference was held at Hamilton Chapel October 9, at 11 o'clock. A model Sunday School, with a good attendance, was conducted by our pastor, the Rev. G. R. Turner. Our Sunday School at this point is indeed alive with Mrs. Belle Bush Superintendent. At 11 o'clock the Rev. J. O. Williams preached a most excellent sermon. At 4 o'clock the Conference went in session, the Rev. J. O. Williams, District Superintendent, presiding. Reports showed eleven marked improvements along all lines. We expect to send our pastor to the Annual Conference in good shape and with a fine benevolent report. We raised for District Superintendent \$35.00.—(Mrs.) P. A. White.

San Augustine.—Sunday, October 16, at St. Paul Methodist Episcopal Church at 11 o'clock, sermon by Pastor E. Simons. At 3:30 class meeting. At 7:30 sermon by pastor. At this service two persons united with the church. One person for baptism at the altar. Collection for the day, \$20.00. The San Augustine work is not dead, instead our motto is "Expansion."—E. Summers, pastor.

Hubbard.—Some two years ago our church house was wrecked by a storm; the trustees did their best to have it

straightened. They succeeded and entertained the District Conference. About two or three months later during the winter of 1908, the house became dangerous, we had to tear it down and the lumber was stacked on the ground. So that left us out of doors. The trustees (white) of the city public school allowed us to worship in the school house, at which place we have been for two years without any charges, for which we thank the trustees and our Heavenly Father. Recently the trustees of the Methodist church, South, decided that they would build a new brick church and as the old edifice was for sale the trustees took advantage of the great bargain offered, purchased the old church, all furnishings included, for \$800.00 and have had it moved on their lot. Now we are under our own vine and fig tree and have the best church bell in town, and the best church on the Dallas District. We thank our white brothers for their liberal donation. May the Lord still provide us means to pay for our church within the next four years.—R. B. Davis, Chairman, C. D. Hook, Secretary, Rev. S. Hall Pasrot.

East Mexia Circuit.—The Fourth Quarterly Conference convened at 3 p. m., the Rev. M. Q. A. Fuller, A. B., District Superintendent, in the chair. Rev. Fuller has a big heart, full of sweetness and cheer. The quarter was of marked success. Raised for building and improvements, \$115.00. Benevolence raised up to date \$59.00. Paid District Superintendent up in full, \$85.00 for the first time since he has been on this District. Conversions 22; accessions 30. Sunday at Landsdel Chapel, the District Superintendent preached strong sermons, at 11 a. m. and 8 p. m. Collections Sunday; for District Superintendent \$30.86; for Missions, \$1.00; for pastor, \$15.70. Total collection \$47.56. There are three churches on this circuit and all of them need repairs; one to be remodeled, and one rebuilt. We are expecting to put lumber on the ground for rebuilding before conference.—G. W. Gili, Pastor.

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Unsigned articles will not be published.

Southwestern Christian Advocate

ROBERT E. JONES, Editor
EATON & MAINS, Publishers

NEW ORLEANS, NOVEMBER 17, 1910

Vol. No. 44—No. 46

TOO MUCH ROOSEVELT

The results of the elections held last week show some surprises. While the results are definite the reasons therefor are very much of a conjecture. There is no doubt, however, but that the tariff figured very considerably in the reversal of power as did also the attitude of the "insurgents" to the old line Republicans. But be that as it may, it would seem safe to say that Mr. Roosevelt must assume in a very large measure the results of the campaign. There are those who will allege that the results would have not been materially different had Mr. Roosevelt remained in the background, but because he brought his personality to the front and would have been credited with the victory if the Republicans had won, likewise he must take the medicine of this defeat.

Now there is no doubt that Mr. Roosevelt is the most popular of all Americans, honored and admired for force of character and for the principles for which he stands which are definitely and persistently pronounced, but however much love a nation may bear for a man there are limits to the leadership which it grants him. When Mr. Roosevelt was President of the United States the people expected him to tower head and shoulder above every other man, which he did without any impropriety or any just criticism of egotism or selfishness. But the premier leadership of the nation is in the hands of the present President, Mr. Taft. By the vote of the people he is the chief Executive of the nation and the former President must resume the position of an ordinary citizen, subordinate, if you please, to that of the President. It cannot be gain said that the personality of former President Roosevelt overshadowed that of Mr. Taft in the recent campaign, and we fear very much to the liking of Mr. Roosevelt and very much because of his initiative and self-assertedness. He could have served the cause he espoused the better if he had been less aggressive, if he had not given the impression that he was the only capable man of teaching the nation lessons in good morals and of bringing bad men to their just punishment. Now, that for which he stood may be ever so just and righteous, but there are proprieties that he should regard, and a disregard of proprieties a genuine democracy will not tolerate. This country was not prepared for the dictatorship which Mr. Roosevelt seemed to have assumed and it may be for this reason that the results of the election was as they were. Likely enough, Mr. Roosevelt may be forgiven for this obtrusion of his personality and on second thought the country may feel disposed to adhere to his leadership, and if such is the case the former President may come back and hold once again the reins of an unquestioned leadership.

THE FREEDMEN'S AID SOCIETY HAS A PROSPEROUS YEAR

The General Committee of the Freedmen's Aid Society met in the Arch Street Methodist Episcopal Church, Philadelphia, November 8-9. The outlook was the most favorable in the history of this Society. There had been a substantial reduction in debt, an increase in the receipts from students for tuition and incidentals, an increase in enrolment and average attendance. Opening devotions were conducted

by Bishop Warren, and Bishop Nuelsen presided at the initial session. Dr. D. L. Aultman, Secretary of the Board, called the roll. Among those who were absent was Judge W. F. Boyd of Cincinnati, who has been a faithful and influential member of this committee for years. The Judge was detained on account of illness and the Secretary was instructed to send him all the greetings and the sympathy of the Board. Dr. H. C. Jennings, Treasurer of the Society, presented his report. The conference collections for 1910 amounted to \$125,398.15 as against \$121,335.82 for the year before. There had also been received as special trusts \$10,699.38. The total bonded indebtedness of the Society was only \$39,000 having been reduced during the year by \$46,000. This statement was most encouraging for the debt has been of long standing and burdensome, and now daylight breaks in upon this Society, and when the total bonded indebtedness is wiped out it will be able to attempt larger things for the colored people in the South. The total endowment amounts to \$111,952.12 while the aggregate valuation of buildings and grounds foots up to \$1,324,531. The total receipts for the year were \$362,777.15. Of this amount the students paid in as incidental fees \$15,349.83 and for tuition \$47,332.70, for room rent \$20,178.22, and for board \$66,535.18, making the total coming directly from the purses of the students \$149,435.93. The report presented by Secretary Mason on behalf of the Board of Managers was opened with this very optimistic statement:

"The renewed interest which the Church manifested in our work at the beginning of the quadrennium has been more than maintained during the past year. Our appeals have been received with unusual enthusiasm in the Churches and Conferences, and our pastors have been most cordial in presenting the claims of this Society to their people. Notwithstanding the far-reaching influence our schools and similar institutions have exerted for the uplift of the Negro, the work has scarcely begun, and we believe the hour is ripe for a new presentation of the claims of these millions under our own flag, who naturally look to us for sympathy and encouragement."

The report shows that there was an enrollment of 7,130. Of these 3,932 were in the grades, 855 in the high school and preparatory school, and 949 in the normal school. Now, the complaint has been made that there was too much higher education for our people. These has always been a stretching of the truth on this point. As a matter of fact, there are not three thousand Negro students in all the colleges in all parts of the country, and in-

stead of there being over much higher education there is too little. There are only 264 students in the college classes in all the Freedmen's Aid institutions, this is a very lamentable fact. Something ought to be done to increase this enrolment. We fear this enrolment is small because stress is not put at this point as it should be. There must be leaders and leaders must think, but leaders do not think unless they are trained to think. At any rate, there certainly could be no harm if instead of 300 we had at least 3,000 students in the college courses. The enrolment showed further that there were 182 in special classes and 703 in professional classes. We do not show up to a disadvantage when our trades and industrial departments are reckoned with, for there was a total enrolment in these branches of 2,850: almost as many students in these departments as there are in Hampton and in Tuskegee combined, and yet sometimes it is thought that the Methodist Episcopal Church is not doing industrial and trades work when, as a matter of fact, we are among the pioneers in this branch of training. The Society employed last year 366 regular teachers with 142 practice teachers.

That the Negro membership of our church is approaching self support is gratifying and there are enough facts at hand to warrant the most optimistic view along this line. The report of the Freedmen's Aid Society showed that our colored conferences contributed last year \$26,785.50 in regular conference collections for this cause, and this is one dollar in every four of the contribution of the entire church. The South Carolina conference leads the entire denomination and has done so for the past six years. The conference has now undertaken to raise an endowment of \$50,000 and this amount is to come entirely from our colored membership in South Carolina, and it is definitely understood that nothing toward the endowment of Claflin is to be attempted on the outside until this amount is first raised among our people there. This is certainly commendable and should not fail to impress the church.

In the line of new buildings a dormitory has been completed at Central Alabama College, a new barn and creamery at Clark University, which is the gift of Mr. William Deering of Chicago. The Coe Hall at Wiley University is also under construction. The right wing of the Hubbard Hospital of Meharry Medical College is about completed at a cost of \$15,000, and plans are drawn for the new administration building in the Walden University. There is under contemplation our new industrial building for Samuel Huston College.

We give here the collections for our colored membership by conferences:

	General Fund Raised	Special Fund Raised	Paid Directly to Schools	Total Raised
Atlanta	\$1,002.00	\$6.10	....	\$1,008.10
Central Alabama	75.19	682.27	1.00	758.46
Central Missouri	433.47	2,102.00	....	2,535.47
Delaware	42.00	6.13	1,677.00	1,725.13
East Tennessee	309.00	....	36.00	345.00
Florida	275.50	....	15.50	291.00
Lexington	479.63	15.00	....	494.63
Little Rock	6.00	....	641.94	647.94
Louisiana	760.32	....	....	760.32
Mississippi	856.10	....	....	856.10
North Carolina	526.00	571.26	....	1,097.26
Savannah	\$350.00	\$228.00	....	\$578.00
South Carolina	5,872.29	....	....	5,872.29
Tennessee	199.10	....	....	199.10
Texas	23.00	3,395.00	205.00	3,623.00
Upper Mississippi	608.00	....	1,174.30	1,782.30
Washington	53.00	....	2,028.00	2,081.00
West Texas	392.00	....	1,633.24	2,025.24
Total	\$11,762.60	\$7,005.76	\$7,411.98	\$26,680.34

(Continued on Page Eight.)

The Old Gospel and the New Theology

By Naphtali Luccock, D. D.

The last victory for the Christian faith has not yet been won. Some royal battles are just ahead and some are now on. We are to contend, in our generation, for "the faith once for all delivered unto the saints" as earnestly as ever the battle was pushed in all the past. A century ago our fathers were in hot debate over the question, "whether Christ died for all or only for the elect." Now the question is pressed whether Christ died for any, or ever lived or died at all. A French philosopher has written a book on "The Non-religion of the Future." He depicts a world from which the idea of God, of worship, and of a future life has quite disappeared. In certain influential circles in Germany there is little more than an official belief in religion. Haeckel's denial of God, of the soul, and of immortality is widely accepted by cultured classes at the top of society, and by rabid socialists at the bottom. President Eliot, of Harvard University, speaking of the "Religion of the Future," declares that in it "there will be no identification of any human being, however majestic in character, with the eternal Deity," that the new religion "will not be bound to any dogma, creed, book, or institution." Christ and the Bible are peacefully carved out from authoritative positions in the leadership of human thought and life.

The history of civilization hardly supplies a parallel to the immense influx of new ideas and expulsions of old ones, characteristic of the present era. An increasing number of men live and work with little, if any, thought of the hereafter. Prof. William James divides mankind into the "tender" and the "tough," the idealist and the materialist. If one is radically tough, the hurly-burly of the sensible facts of nature, the whirl of business, the excitements of political and social life will seem to be quite enough for him. A writer in the *Fortnightly Review*, for instance, declares that the questions of religion, the being of God and the immortality of the soul have not the faintest interest for him. This materialistic and militant temper rises in revolt against religion and theology. Theology, we are told, is rapidly disappearing from the modern worlds, its place being taken by sociology. It would be more accurate to say that theology is bearing legitimate fruit in sociology. If sociology be divorced from theology, it will soon wither like a cut flower.

A Brief for Theology

This is to be said for theology: It is the foundation for the true social order. One of the first statements of the Declaration of Independence is a theological one. The inalienable rights of humanity, "life, liberty, and the pursuit of happiness," are recognized as gifts of God, to whose maintenance He is committed. The support of civil government is not any material or visible thing, but a firm grip upon spiritual realities. Theology is the background of life. The stakes in a vineyard do not produce grapes; but they hold up the vine to the sunlight; rain, and atmosphere of heaven, and sustain the purple clusters. A well articulated skeleton is essential to the strength, beauty, and very life of the body.

It is the fashion of these days to rail at creeds. But what is a creed? A creed is simply clear mental processes, carried through to a conclusion properly formulated to anchor faith and regulate action. The physician makes his diagnosis—creed—of the disease before he gives a dose of medicine; upon the accuracy of his creed the life or death of his patient may depend. The lawyer analyzes and organizes the fact—formulates his creed—of the case before he goes into court; upon his creed, his interpretation of the facts and the law, the case is won or lost.

Clear thinking must always precede wise and successful action. In fact, the theologians have been among the most helpful leaders of the race; they have been true pilots, holding the vessel to the right course through the night; or, to change the figure, they have been alert switchmen, keeping the train of thought and belief, at critical times, on the main lines of truth and progress. The world owes quite as much to Athanasius as to Columbus, to Luther as to Watts, to Wesley as to Franklin.

Progress in Theology

Progress in theology means a clearer perception of truth and a more discriminating application of it to

living issues. It implies the drawing out of the potentialities of truth and their timely emphasis. No science in modern times has made greater progress than that of chemistry. Yet there has been no change whatever in the character and relation of its atoms and fundamental forces. False theories are discovered as the truth is more accurately and more distinctly apprehended. When Dalton discovered the "law of multiple proportions" and formulated the atomic hypothesis, he reorganized the science of chemistry. Progress in other sciences has moved along a similar pathway, and theology has been no exception. Newton's discovery of the law of gravitation reorganized the science of astronomy. The discovery of America by Columbus reorganized the science of geography. Luther's apprehension of the truth of justification by faith reorganized theology in the sixteenth century. Wesley's apprehension and emphasis of the witness of the spirit reorganized theology in the eighteenth century. Methodism was, for a time, in popular apprehension, a new theology, not from any vagaries of doctrine, but by reason of a clear apprehension of truth potentially present in the gospel all the time.

The New Theology

The new theology is an attempt to apprehend more logically the truths of our religion; to make them more intelligible and attractive to the modern mind; to rescue a distressed faith by interpreting theological conceptions in the terms of a present-day philosophy. Whether this will prove to be a fresh impulse along the main line of progress or an open switch that threatens to wreck the train remains to be seen. Its chief apostle, Mr. R. J. Campbell, like Harnack, inherited rare spiritual susceptibility, and is exceptionally gifted with speculative power. Principal Fairbairn is reported as saying that no one at Oxford in his day surpassed Mr. Campbell in dialectic skill. Therein lies his danger. Mere intellectual analysis can never give the entire content of spiritual truth. Its appeal is to the whole man. As one of the early fathers remarked, "the intellect is often Satan's seat;" for in the cloister we frequently get but a partial and distorted view of the truth. Certain minds, observed Bacon, have the poetic sensibility that observes resemblances, but lack the philosophic power that observes differences. It is more than possible that Mr. Campbell belongs in this class. Carlyle's remark concerning Dean Stanley is also pertinent, "There goes a lovely character who is boring holes in the bottom of the old ship of 'Zion' and does not know it." At all events the New Theology, as Mr. Campbell expounds it, seems but a broken cistern which he would vainly substitute for the fountain of life. This will doubtless be fully apparent after certain crucial tests.

God

The apostles of the New Theology attempt to conceive of God in terms of the intellect. They claim to bring Him back into His own world. "How," asks Mr. Campbell, "can there be anything in the universe outside of God? Remember that the real God is the God expressed in the universe and in yourself. To all eternity God is what He is and never can be other; but it will take Him to all eternity to live out all that He is. In order to manifest even to Himself the possibilities of His being, God must limit that being. Thus we get two modes of God—the infinite, perfect, unconditional, primordial being; the finite, imperfect, conditioned, and limited being, of which we are ourselves expressions."

In this language Mr. Campbell clearly teaches that the activities of the human soul are the activities of the limited self of God. To use his own figure "The selfhood of the individual is to the selfhood of God as the bay is to the all-comprehending ocean. This pathetic little pool of personality thinks of itself as separate from the far-spreading ocean of divine personality. But this is a simple delusion."

Now this gives us some queer results. John Smith is not a separate and independent personality as we have supposed, but is an integral part of God, as the atom is an integral part of the mountain. John Smith is simply God limited, and, even in his sinning, is the manifestation of the activity of God. Great as the shock may be to our moral sense, there

is no escape from the implication of the avowed principles.

Sin

The fundamental principle in the New Theology is that there is but one thing in the universe—that is mind, or spirit, or God. Clearly that monistic principle tends to obliterate all distinctions, even vital ones. If there be but one thing in the universe and that is God, then everything, in the last analysis, is of God. If there be but cause in the universe, there can be no radical distinction between God and evil. Sin disappears. "Sin," Mr. Campbell tells us, "is the attempt to minister to self at the expense of that which is outside of self. It lives by death to others, or seeks to do so." In a word sin is selfishness.

There is a measure of truth in this, but not the whole truth. Unselfishness is the fruit and manifestations of a righteous character, but not the full measure of moral obligation. Professor Clifford endeavored to derive conscience from a preception of one's tribal relations. From a recognition of the things which made for the welfare of the tribe or otherwise he contended arose conscience in the individual and a sense of duty. The New Theology, from a perception of what makes for the good of the whole, would derive the sense of sin. But the range is far too narrow and misses the vital thing in sin. Kant tells us, in an immortal sentence, that there is nothing strictly bad but a bad will. Mr. Campbell reluctantly confesses, "In strict logic I find no place for the freedom of the will." This means, of course, that he finds no logical place for sin. Mistakes, errors, blunders there may be without the freedom of the will; sin, however, only emerges when the will goes against whatever of law of light or love is known. Hear the witnesses: Paul declares, "I had not known sin except by the law;" James affirms, "To him that knoweth to do good and doeth it not, it is sin;" John says, "Sin is the transgression of the law."

The truth is, man is everlastingly akin to God, yet everlastingly other than God, and our otherness from God is an immediate fact of our experience. The consciousness of sin comes to us from a far more immediate source than the story in Genesis or the logic of Paul. It asserts itself in consciousness and does not have to be proved at all. Among the primal facts of consciousness, fixed as deep and firmly as that of personality, are the facts of freedom, of responsibility, of sin; no logic can overthrow them, no dialectic acids can dissolve them, no speculative mists can long obscure them.

Atonement

The New Theology teaches, according to Mr. Campbell, that every man is a potential Christ; that he may come to the very level upon which Christ Himself stood. "Everything," he tells us, "that is said about the love of Christ can be said about the love of any one whom Jesus came to, call to God. Every man who is doing anything that is worth doing at all for humanity is manifesting the truth, whether he knows it or not. His work is the expression of the redemptive force which is gathering men together. He is a part of the atonement."

But, surely, Christianity as a religion absolutely depends upon the unique character of its Founder. If Christ is merely man, and is only divine in the sense in which each one of us is divine, then He stands upon the same level as Plato, Confucius, or Mohammed, or any other religious teacher. The doctrine of divine immanence can be so construed as to utterly destroy the foundations of faith and hope. The subtle element we call ether is immanent in every particle of matter, including those which constitute our own bodies; but it does not follow that we are ether. So the presence of God is immanent through the whole creation; but it does not follow that the whole creation, or we, as part of it, are God.

The New Theology is Buddhism with a Western accent. To surrender faith in the reality and worth of individual consciousness, in the divinity of our Lord Jesus Christ, and His unique relation to the Father and to the human race, is to make the whole life a dissolving view. The soul has no place to stand and nothing to hope for. Such a faith is little better, if any, than bald, cheerless agnosticism.

George Eliot once said of the great realities that brace one in the way of high endeavor—God, immortality, duty—"the first is inconceivable, the second, is unbelievable, the third is peremptory." But duty without relation to God and immortality is

like a cable detached at both ends; it has no regulating or staying power. Only a firm and unshaken grip of spiritual certainties can give buoyancy and strength to life. These certainties shine out on the face of Scripture as distinctly as the unfailing stars in the sky. The plain teaching of the New Testament, "the faith once delivered unto the saints," is that "God was in Christ reconciling the world unto Himself, who is the propitiation for our sins and who 'is alive forever more.'" The supreme

fact of time and history is the sacrifice of Christ upon Calvary, "the just for the unjust, that He might bring us to God." "God forbid that I should glory save in the cross of our Lord Jesus Christ." "If any man preach any other gospel"—than this with the cross at the center—"let him be anathema." "Beware lest any man spoil you through philosophy and vain deceit; after the traditions of men, after the rudiments of the world, and not after Christ." —*Western Christian Advocate.*

Liberia---A Study---XXXI

By the Rev. Alexander P. Camphor, D. D., President Central Alabama College, Mason City, Birmingham, Alabama

VI. RELIGIOUS WORK IN LIBERIA

A Deep Affliction

The death of Cox was a tremendous blow to the mission and a deep affliction to the Church. John Seys who was placed in charge of the mission four years later expresses a thought that reveals somewhat of the poignant grief and sorrow of the church over the loss of a workman so heroic and beloved. He says, "God honored me by permitting me to come and catch the dropping falling standard that Cox had planted, but which had been seemingly nearly washed from its foundation by the tears shed over his lamented fate."

New Recruits

No sooner had the distressing news of Cox's early and lamented death reached America than others with equal heroism offered themselves for the work. The Rev. Messrs. Rufus Spaulding and Osgood Wright and their wives, with Miss Sophronia Farrington had been appointed by the Board as assistants to Cox before the news of his death reached America. But Cox died before the news of their appointment reached him. They sailed for Liberia November 5, 1833, reaching Monrovia January 1st, 1834.

Cox's Successor—His Work

In a letter dated from Monrovia January 11, 1834, Rufus Spaulding who was elected the first president of the Liberia Conference, gives minute detail of the work. The conference was organized in Monrovia January 10, 1834, with Remus Harvey its secretary. In this first conference which sat only two days, there were thirteen members present. Great harmony and peace prevailed among the brethren and business of importance to the Church and Colony was transacted. A Conference Temperance Society was organized and strong resolutions binding each member to use his influence in behalf of the temperance were adopted. The plans and policies of Cox were discussed, unanimity of sentiment prevailed as to the wisdom of carrying them out.

Mr. Spaulding was proving himself a worthy successor to Cox by following in his footsteps; the work was progressing, a station at Grand Bassa was opened and a man stationed there; and plans were set on foot to begin work at Grand Cape Mount. In the midst of these abundant and hopeful labors the work was again arrested by the chill and shock of the unexpected death of Mr. and Mrs. Wright and the sickness of Mr. Spaulding and Miss Farrington. The death of these two workers and the frequent attacks of fever among the surviving members of the missionary party was disheartening. Eight white missionaries one after the other had already died in the Colony in a short time. The gloom of death seemed to have settled over the mission colony. The little mission homes once dwellings of hope and cheer, were now clothed in the cheerless drapery of mourning and sorrow. Spaulding declared that it was fruitless to depend upon the labors of white men in Africa. "We may," he writes, "send our white men and women here and bury them," continuing he adds, "some plan must be devised to which we can depend for more certain success." The plan he proposes was to send out young educated colored men and women from America as missionaries instead of white people. He believed that the redemption of Africa would be chiefly the work of the consecrated and prepared black men and women. Looking backward upon this proposal of Spaulding's after the flight of seventy-five years, there seems to be great wisdom in his suggestion.

Saphronia Farrington—"A Lone Woman in Africa"

Among the immediate successors of Mr. Cox, no name deserves more honorable mention than that of Saphronia Farrington, who, upon the arrival of John Seys in 1834, was the only foreign representative of

the church to extend him a word of cheer and greeting to his new field.

Bereft and deserted by her associates in the work, she stood with a calm and heroic indifference amid the desertion, saying to Rufus Spaulding, when he urged her to abandon the work and return to America with him—"No, I can never see this mission abandoned. I can die here, but I will never return until the mission is established." "But," said he, "the Board will probably cut you off if you do not go." She replied, "I will stay and trust the Lord." Few have equalled Sophronia Farrington in supreme loyalty to Christ and Africa and none have surpassed her in those higher moral virtues which adorn and beautify human character. She was indeed a "Lone woman in Africa," a light to cheer the gloom and a living link in the history of our African work. Her name and memory are worthy of unfading honor in Methodism.

Splendid Roster of Names

Under the leadership of a splendid company of men and women the work has continued through the years. Immediately following Cox were Rufus Spaulding and Samuel O. Wright. Then came the long and efficient supervision of John Seys, succeeded by that of Bishops Francis Burns and John Wright Roberts, first Negroes to be elected to the missionary episcopacy. They were elected to the office of bishop by the Liberia Conference and ordained in America, the former in 1858, and the latter in 1864.

A partial list of early Methodist missionaries under appointment of the Board, up to 1894 is as follows: Melville B. Cox, Rufus Spaulding and wife, Miss Sophronia Farrington, Samuel O. Wright and wife, John Seys and wife, S. M. E. Goheen, M. D., Mrs. Ann Wilkins, Walter P. Jayne, Squier Chase, John G. Pingree, J. B. Benham and wife, Wm. B. Hoyh and wife, Wm. B. Williams and wife, Miss Laura Burch, N. S. Bastian and wife, James W. Horne and wife, Miss Marie E. B. Staunton, Miss Caroline M. Brown, Miss Margaret Kilpatrick, Joel Osgood, Melville Y. Boord, Royal Jasper Kellog, Mary A. Shap (still in the field but now working independently), R. P. Hollett, and Eddy H. Greeley and wife.

Growth of Work

The labors of these pioneers were arduous, and considering the peculiar difficulties of the field, and the times, much was accomplished. One year after the founding of the Mission, there was an accession of 200 souls; in 1837 the Church membership numbered 418; in 1845 it had increased to 837, while the day schools enrolled 400 scholars. In 1834, the Liberia Conference was organized, with Rufus Spaulding first president, and Remus Harvey secretary. The General Conference of 1836 gave this body legality, constituting it a Mission Conference with all the rights of an Annual Conference save those of representation in the General Conference. In the course of time the Conference grew and there were five districts, Monrovia, St. Paul River, Bassa, Sinoe and Cape Palmas. The membership advanced proportionately. Under the superintendency of Mr. Seys, the progress of the work was most gratifying. That period was known as the "golden age" of the mission. The missionary appropriations were as much as \$40,000 annually. The purchase and selection of mission property in Monrovia, Sinoe, Junk, Bopora, and other points was made by Seys. During his superintendency, Monrovia Academy, now the College of West Africa was established, as was also Millsburg Manual Labor School and the "Africa Summary," a semi-monthly published by W. P. Jayne.

Advance Interiorward—Some Splendid Types of Men

There was a vigorous interior work among the heathen tribes. The old Heddington station was

alive and doing good work; and as far inland as Bopora, the work of evangelization and education was influencing the surrounding tribes. The Liberia Conference now seventy-five years or more old has furnished from its ranks men of heroic mould, born and reared in Liberia or emigrated thereto, who have done yeomanlike service for the cause of missions and for the church. Burns, Roberts, Johnson, Moore, Wilson, Pitman, Ware, Harmon, Payne, the Kennedys, Gross, Deputie, Artis, Hagsn and others are types of men whose devotion to Methodism amid difficulties is worthy of praise.

Episcopal Supervision

In 1855 Bishop Levi Scott visited the Mission. His presence and counsels were very helpful to the work. In 1876, the mission had the benefit of Bishop Gilbert Haven's superintendency. Bishop William Taylor's supervision began in 1884 and continued twelve years. His self-supporting missions among heathen tribes received special attention. He was succeeded by Bishop J. C. Hartzell, who for eight years faithfully administered the work and greatly strengthened the same. He appointed to Liberia a score or more of prepared Negro men and women from the schools of the Freedmen's Aid Society. The educational work in Liberia that had been neglected for years was resuscitated and enlarged. The old Monrovia Seminary was made an institution of College grade and named the College of West Africa. It became the center of a system of elementary and affiliated schools. A printing press was established and a monthly paper, the "Liberia and West Africa," founded, and made a department of the college in Monrovia. The Liberia Conference in its membership and workers and the general membership of the church, under the brotherly and statesmanly leadership of Bishop Hartzell became infused with new life and hope.

Bishop I. B. Scott

Bishop Isaiah B. Scott (elected in 1904), the first Negro to be elected by the General Conference to the episcopacy for Africa, has just closed a successful quadrennium of work as Bishop Hartzell's colleague and successor in Liberia. His report to the General Conference at Baltimore produced a good impression upon the general Church. The work in Liberia under his leadership is making headway. The African Diamond Jubilee gave large opportunity to inform the Church of Africa's needs. May the reaping be ample and abundant, and the impression permanent and abiding.

Methodism and Success

Methodism has rendered incalculable service to Liberia. Men and women reared in her schools and converted at her altars have arisen to distinction in the Republic, and by their moral worth and efficiency in their country's service have amply justified the presence of the Church in Liberia and its outlay of men and money in establishing and fostering the Mission. Methodism has in itself the elements to succeed in Africa as it succeeds everywhere. With an awakened interest commensurate with the needs of the work felt by the whole Church and manifested by unstinted co-operation with the field,—with more men and women possessing the spirit and consecration of Coker and Williams; Cox and Seys; Burns and Roberts, Pitman and Ware, Miss Farrington and Mrs. Wilkins; Miss McAllister and Miss White, the Church will become a yet greater power in Liberia and in Africa.

Make it a life rule to give your best to whatever passes through your hands. Stamp it with your manhood. Let superiority be your trade-mark. Let it characterize everything you touch. This is what every employer is looking for. It indicates the best kind of a brain; it is the best substitute for genius; it is better capital than cash; it is a better promoter than friends or "pulls" with the influential.—*Orison Sweet Marden.*

Fear is paralyzing, whatever the direction of its operation. Whether you are afraid of a thunderstorm, or of what phat people will say, or of failing in what you will undertake, or of disease, that fear cramps your powers, and stifles your aspirations, and reduces your achievement to its lowest terms. Put fear aside. Be hopeful. Cultivate the attitude of expecting the best things. Claim all the blessings as your rights.—*Onward.*

THE CHRISTIAN LIFE

God Is Not Deaf to Any Cry

Like some schoolmaster, kind in being stern,
Who hears the children crying o'er their slates,
And calling, "Help me, master," yet helps not,
Since in his silence and refusal lies
Their self-development, so God abides
Unheeding many prayers. He is not deaf
To any cry sent up from earnest hearts:
He hears, and strengthens, when he must deny.

He sees us weeping over life's hard sums;
But should he dry our tears, and give the key,
What would it profit us when school were done
And no one lesson mastered!

What a world
Were this if all our prayers were granted! Not
In famed Pandora's Box were such vast ills
As lie in human hearts. Should our desires,
Voiced one by one, in prayer ascend to God
And come back as events shaped to our wish,
What chaos would result!

In my fierce youth

I sighed out breath enough to move a fleet,
Voicing wild prayers to heaven for fancied boons
Which were denied; and that denial bends
My knee to prayers of gratitude each day.
Of my maturer life. Yet from those prayers
I rose always regirded for the strife,
And conscious of new strength. Pray on, sad heart!
That which thou pleadest for may not be given,
But in the lofty attitude where souls
Who supplicate God's grace are lifted, there
Thou shalt find help to bear the future lot
Which is not elsewhere found.
The work is great and the need is sore,
Shall we idly stand by the open door?
The time is ripe, the hour is come,
Shall we idly wait till the battle's won?
Let a loving heart and a generous hand
Be our prompt response to our Lord's command;
"Thy kingdom come!" our prayers shall be,
Till the world is conquered, O Christ, for thee.

—Pittsburg Christian Advocate.

As God Wills

By the Rev. Charles F. Aked

When the heart has been wrung by anguish, when the waters have overwhelmed us, the proud waters have gone over our soul, when we have been beaten back and trampled down and when the sun has darkened in our sky and the stars forgot their shining, in the wreck of a career, in the blight of hope, when the unforeseen and the unlooked-for has made mock of our ambitions, when a lingering sickness has taken out of our life that which alone made life worth living, or death robbed us of that which has given us the best joy we have known on earth and left us, as it seemed, friendless, unpitied, homeless in the night, then we have tried to stay our faltering faith on God with this prayer of fathomless pain: *Thy will be done.*

Charlotte Elliott's favorite but too feminine hymn reflects the mood in which the prayer rises to our lips:

"My God, my Father, while I stray
Far from my home on life's rough way,
O, teach me from my heart to say,—
Thy will be done!

"If Thou shouldst call me to resign
What most I prize—it ne'er was mine;
I only yield Thee what was Thine;
Thy will be done!"

May the day never dawn for any man or woman when you cannot pray that prayer! May you never know the sorrow so crushing, the loss so charged with agony, that your devout will cannot make your own the will that governs the universe, and pray with deepest fervor, from the midst of blinding tears, *Thy will be done!*

But the mistake is in supposing that it is the prayer for such times and such trials alone, in supposing, indeed, that it is first and chiefly a prayer in these experiences of affliction and loss. Consider the words of the petition as our Lord teaches them to us: *Thy will be done, as in heaven, so on earth—as in heaven, where is no blight nor sorrow nor bitter grief, where there shall be pain and sighing no more, and where God shall wipe the tears from every eye. There, where there is no resignation and no submission, and no sad endurance of unavoidable ills because there is no trouble there—God's will be done, and our prayer is that it may be accomplished, as in heaven, so on earth. Let the tried and suffering heart pray this prayer in the depth of mortal pain, but also, let us pray it as devoutly when life runs riotously in our veins and all the joy of the world is coursing in our blood. When you are young, daring, aspiring, when you have energy, ambition, pride, when you are capable of heroism, chivalry, and gallant enter-*

prise, then I beg you pray this prayer, Thy will be done. Bind it upon your heart as a spell. Bear it upon your spirit as a passion. See it written in the sky above you and on the earth beneath your feet. Read it everywhere! Let the trees mean it, and the grassy sod, and the city street, and the throngs that come and go. Let life have no other grander meaning than this which vibrates in our living prayer, Thy will be done! In our home and in our hearts, in the commerce of our country, in her industry, finance, law, science, in the government of her cities, in her home and foreign policies, in her relations with inferior peoples, in all for which America has been raised up by the God of nations, Our Father, Thy will be done! And not in this land alone, but in every land beneath the sun let the mighty prayer go sounding on, and there may He who hears and answers prayers respond to the appealing of his people—as in heaven, so in the business of cities, the affairs of states, and in the broad fields of international life, Thy will be done! And let us seek to answer our own prayer—as far as in us lies. Let us despise ourselves if we seek to cast on God the burden He in His gracious province would impose on us. At the least and the lowest, let us seek cooperative service with Him. Let us be fellow workers together with God. Let us do his will and count that day ill spent in which we have not sincerely tried to help Him to get His will done, as in heaven, so in the little corner of the earth in which He has placed us.

It requires a sterner virtue than good nature to hold fast the truth that it is nobler to be shabby and honest than to do things handsomely in debt.—*Juliana H. Ewing.*

The Unexpected

The sweetest song is not always sung
In the role of the great soprano;
And the finest note is not always flung

From the chords of the grand piano.
But often the tend'rest strain is blown
On the pipe not heard in the clashes;
And the sweetest choric undertone
Burns like the lightning flashes.

The words of faith and courage are
Oft from the lips of the stranger;
And Heaven's mightiest avatar
Is born within a manger.

—Henry Meade Bland in the Pittsburg
Christian Advocate.

Is Your Armor On?

Every day we struggle with giants in the spiritual region; they are called principalities, and powers and the rulers of darkness of this world—invisible but mighty, nameless but strong because of fury. We can only overcome by the grace and power of the God of David. Wherefore, take unto you the whole armor of God, that having withstood in the evil day you may stand firm and strong evermore. There is a provided panoply, every part of which has been prepared and appointed by the Captain of Heaven. In vain do we take the swords of our own manufacture and adopt plans of our own feeble and perverse ingenuity. Stand in the old paths; demand to know the old ways; resolutely refuse to adopt any answer to satanic assault that is not included in the replies of Jesus Christ Himself to the great foe; and constantly pursuing this course, the course can have but one end—victory in the name of the Lord, and heaven for evermore.—*Joseph Parker.*

A Crowned Soul

Any one that sets out in this life for the purpose of being happy will have a pretty tough time of it. There is not enough happiness to go round, and the kind of which there is enough is not worth having. No one can ever be built up into a crowned soul by being favored with happiness. But when you go in for the best things, the fundamental things, and keep on doing so, somehow or other you will be likely to have a good deal of trouble and pain, but it will be pain which will have something divine in it, and something you would not exchange for any so-called happiness under the sun.—*Selected.*

"Ye Are My Friends"

There is a personal question which concerns every one of us—Do you know the friendship of Jesus? He is your friend—no other human being is to you the friend that Christ is. He loves you; He knows your needs; He longs to help you. He longs to save you from your faults; He longs to make your life mean more to you. He stands at the door of your heart and knocks, and wants to enter in to fill you with love. Do you know Christ as your friend? Into your life have come human friendships which have meant a great deal to you. Some one asked Charles Kinksley the secret of his life of beauty, of love, of gentleness, of service. He answered: "I had a friend." Have you not had a friend, a rare human friend, who has enriched your life in countless ways? Do you know the friendship of Jesus Christ as you know that of this human friend.—*Ex.*

Try the Sunny Side

Get out of the gloom of the shade, and bask in the glare of the midday sun.

Life is what we make it—and business is a big part of the great game of life.

Down in the Valley of Doubt and Despair hang heavy the mists of vanishing hope and threatening failure.

Out in the open spread the glorious Plains of Peace and Prosperity.

It's all in the view-point—in the color of the glass through which you view, as it swiftly passes, life's daily parade.

Throw off the foggers. With eyes unhampered look again toward the East, and there you'll see the Star of Hope that ever shines with becoming brilliancy for the man who will but look.

Shake off the shackles of doubt and despair; step into the sunshine; forget the meaning of pessimism and panic.

This is a good old world we live in. *Ours* is the one great nation of them all. The sunshine of prosperity is as bright to-day as yesterday. Get out of the shade and try the sunny side!—*E. F. Gardner.*

Honest toil is holy service; faithful work is praise and prayer.—*Henry van Dyke.*

The cross is a tremendous fact. It cannot be brushed aside. Whether we will or not it must be reckoned with—a saving force or a condemnation.

Add to your faith, virtue; add to virtue, knowledge; add to knowledge, temperance; and to temperance, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.—*Epistle St. Peter.*

OUR YOUNG FRIENDS

Somebody's Mother

The woman was old and ragged and gray,
And bent with the chill of the winter's day;
The street was wet with a recent snow
And the woman's feet were aged and slow.
She stood at the crossing and waited long.
Alone, uncared for, amid the throng
Of human beings who passed her by,
Nor heeded the glance of her anxious eye.
Down the street, with laughter and shout,
Glad in the freedom of "school let out,"
Came the boys like a flock of sheep,
Hailing the snow piled white and deep;
Past the woman so old and gray
Hastened the children on their way;
Nor offering a helping hand to her.
So meek, so timid, afraid to stir
Lest the carriage-wheels or the horses' feet
Should crowd her down in the slippery street.
At last came one of the merry troupe—

The gayest laddie of all the group;
He paused beside her and whispered low:
"I'll help you across if you wish to go."
Her aged hand on his strong young arm
She placed; and so, without hurt or harm,
He guided the trembling feet along,
Proud that his own were firm and strong.
Then back again to his friends he went,
His young heart happy and well content.
"She's somebody's mother, boys, you know,
For all she's aged and poor and slow;
And I hope some fellow will lend a hand
To help my mother, you understand,
If ever she's poor and old and gray,
When her own dear boy is far away."
And somebody's mother bowed low her head
In her home that night, and the prayer she said
Was: "God be kind to that noble boy,
Who is somebody's pride and somebody's joy."
—Selected.

A Girl's Song

At the time of the terrible accident a year or two ago at the coal mines near Scranton, Pa., several men were buried for three days, and all efforts to rescue them proved unsuccessful.

The majority of the miners were Germans. They were in a state of intense excitement, caused by sympathy for the wives and children of the buried men and despair at their own balked efforts.

A great mob of ignorant men and women assembled at the mouth of the mine on the evening of the third day in a condition of high nervous tension which fitted them for any mad act. A sullen murmur arose that it was folly to dig farther—that the men were dead. And this was followed by cries of rage at the rich mine owners.

A hasty word or gesture might have produced an outbreak of fury. Standing near me was a little German girl, perhaps eleven years old. Her pale face and frightened glances from side to side showed that she fully understood the danger of the moment. Suddenly, with a great effort, she began to sing in a hoarse whisper which could not be heard. Then she gained courage, and her sweet, childish voice rang out in Luther's grand old hymn, familiar to every German from his cradle, "A mighty fortress is our God."

There was silence like death. Then one voice joined the girl's, and presently another and another until from the whole great multitude rose the solemn cry:

With force of arms we nothing can,
Full soon are we o'ridden,
But for us fight the godly Man,
Whom God himself hath bidden.
Ask ye his name?
Christ Jesus is his name.

A great quiet seemed to fall upon their hearts. They resumed their work with fresh zeal, and before morning the joyful cry came up from the pit that the men were found—alive. Never was a word more in season than that child's hymn. Our Young Folks.

Philanthropy Begins at Home

Harold, aged nine, came home the other day in such a state as to cause great perturbation in the household.

"Mercy!" exclaimed his mother. "How on earth, Harold, did you manage to get your clothes so frightfully torn?"

Harold assumed a virtuous air. "Tryin' to keep a little boy from bein' licked," he explained.

"That was fine of you, Harold!" was the enthusiastic response of the parent. "And who was the little boy?"

"Me."—Harper's Magazine.

Doing Dishes—A Story for Boys

"I'll do the dishes this morning, mother, but I don't promise to do them again. John Branch's brother is coming home from college today, and he's promised John that he will organize the boys of our size into a military company and drill us every day. John says there's nothing he doesn't know about athletics. I mean to spend every minute practicing."

Herbert's mother did not answer. She was thinking that it would be almost as easy, after all, to crowd the dish-washing into her overful day as it was to persuade Herbert to wash them. Herbert often said that his father never had washed dishes or scrubbed walks. He forgot that in his father's boyhood home there had been wood to cut and water to bring and a garden to weed, while in Herbert's home none of these things had to be done.

"Guess I'll go right up to John's," Herbert said next morning, as soon as breakfast was over. He stopped for William Perry and met Fred Hunter on the way. Several boys were already waiting on John's lawn. The Branches had been in Trenton only a few months, but their home had already become a favorite meeting place for the boys.

"You'll just excuse me for a few minutes, fellows," John called from the door. "I'm helping mother break in a new girl."

It was nearly half an hour before he came. Herbert wondered how he could stay in the house when a dozen boys were having a good time outside. When he did come, the new girl followed him, but what a queer girl! Tall and strong, with sleeves above the elbow showing muscle envied by every boy in the crowd, the new girl, in spite of a big apron, was undoubtedly the person they had talked and even dreamed of since they had known John; the person they had resolved to imitate; the college brother who could do anything in athletics.

"I've just finished my dishes," he said, as he shook hands all around. "It took longer this morning because I haven't learned where things stay. I must ask you to excuse me again, for there are some other things to be done. Girls are hard to get, you know, and I tell mother I must earn my board some way. After this we will agree on a time to meet, so I needn't keep you waiting."

The boys tried not to look guilty, but most of them had left work undone at home, and several mothers were surprised next morning that their boys had time to help them before the drill hour came, instead of running off as usual.—Selected.

Contentment is less an act than a habit of life. The possession of it does more than affect our conduct in a single instance; it alters our attitude toward all the tribulations that may come to us.

The Inventor of Ice Cream

Dolly Madison was famous for her beauty, grace and social charm, but she has never been given due credit for her greatest achievement—the invention of ice cream. For the chroniclers tell us that she was the first to serve this national delicacy. The wife of the President must have been a wonderful woman, gifted in every thing from diplomacy to cooking.

If every boy and girl who eats a saucer of ice cream or a "sundae" would put a penny in the plate to erect a monument to the inventress of ice cream, they could build a tower so tall that it would make the Washington Monument look like a fence post. While it was Dolly Madison who first made ice cream, they tell us it was the wife of a young naval officer, Nancy Johnson, who invented the ice cream freezer. She deserves as much credit as the President's wife. They were one in achievement; they should be one in fame and immortality.—(Baltimore Sun.)

An Unfortunate Vacancy

Elizabeth, just six, had been going to kindergarten and enjoyed very much the little motion songs taught there. She was very enthusiastic at learning all the words, but one day she realized that try as she might, she could not make her voice harmonize with those of the other children. Thoroughly disheartened, she ran home to her mother and with a sigh said:

"Oh, mama, I don't know what I shall do. I'm so full of words, but so empty of tune!"—Edna E. Allen in Woman's Home Companion for September.

Another Answer

In a primary school examination, over which I once had the pleasure to preside, one of the questions was with regard to the five senses. One of the bright pupils handled the subject thus:

"The five senses are: Sneezing, sobbing, crying, yawning, coughing. By the sixth sense is meant an extra one which some folks have. This is snoring."—From Woman's Home Companion for September.

Is Your Name Here

Susan is Hebrew, a Lily.
Alma is Latin, the Kindly.
Guy is French, the Leader.
Margaret is Greek, a Pearl.
Job is Hebrew, the Mourner.
Rachel is Hebrew, the Lamb.
Paul is Latin, the Small One.
Edwin is Saxon, a Conqueror.
Lionel, Latin, is a Little Lion.
Clara is Latin, the Bright One.
Hugh is Dutch, the Lofty Man.
Martin is Latin, the Martial One.
Gilbert is Saxon, Bright as God.
Jacob is Hebrew, the Supplanter.
Lucius is Latin, the Shining One.
Earnest is Greek, the Serious One.
Peter is of Latin origin, the Rock.
Eunice is Greek, the Fair Victory.
Florence is Latin, the Blooming One.
Leonard, German name, is Lionlike.
Ruth is Hebrew, and means Beauty.
Sophia is Greek, and means Wisdom.
Arabella is Latin, the Beautiful Altar.
Sarah, Hebrew name, means Princess.
Rosamond is Saxon, the Rose of Peace.
Cæsar, Latin name, means Hairly Man.
Agatha is a Greek name, the Good One.
Isaac, a Hebrew name, means Laughter.
Oliver is of Roman origin, an Olive Tree.
Lucy is the feminine of the Latin Lucius.
Edith and Editha are Saxon, Happiness.
Douglas is Gaelic, signifying Dark Gray.
Daniel is Hebrew, meaning God is Judge.
James is of Hebrew origin, the Beguiler.
Meredith is Celtic, the Roaring of the Sea.
Esther is a Hebrew word meaning Secret.
Agnes is of German origin, the Chaste One.
Moses, a Hebrew name, means Drawn One.
Matthew, a Jewish name, signifies a Gift.
Roxanna is a Persian name, the Day Dawn.
Harold, the Champion, is of Saxon origin.
Huldah, from the Hebrew, means a Weasel.
Eugenia and Eugene are French, Well Born.
Constantine is Latin, signifying the Resolute.
Catherine, a Greek name, means the Pure One.
—Selected.

The Trial of Jesus

International Sunday School Lesson for November 27, 1910

(Matt. 26: 57-68.)

GOLDEN TEXT.—"Who, when he was reviled, reviled not again."—(I Pet. 2:23.)

TIME.—Friday morning of the crucifixion.

PLACE.—The palace of the High Priest.

DAILY HOME READINGS

M. Matt. 26: 57-68;—Tu. John 18: 12-24;—W. John 2: 18-25;—Th. Acts 6: 8-15;—F. John 15: 18-25;—S. Heb. 12: 1-6;—Su. I Pet. 2: 19-25.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

Of no one else save the Christ could the words of our Golden Text have been written. Though Lord of lords and King of kings He subjected Himself to the greatest humiliation that ever befell a mortal man. He had but to speak in order to change the apparent victory of His enemies to crushing defeat. But no, "when he was reviled, he reviled not again." He endured the ignominy and shame heaped upon Him with patience. He resigned Himself unto the will of His enemies and suffered it all without a word of complaint. Not a word of protest against the illegality of His arrest escaped his hallowed lips. He knew the law and His rights in the premises yet He invoked not the former nor sought to exercise the latter. Instead of reviling and threatening, He committed all to Him that judgeth righteously. And all this that He might set us an example. His demeanor at Pilate's bar is the true method of Christian patience. Not to reply to reproach with reproach, to give an ill word for another, is to be Christlike. To turn the whole matter into God's hands, to resign it over to Him to prosecute where and as He thinks good, is to show that we are following in the footsteps of Him who loved us and gave Himself as a ransom for our sins. And this we may do regardless of our condition in life for in imitating Jesus no man is led out of his sphere. The rich and the poor, the cultured and the uncultured, men of every class and of all dispositions, may find in Him the teaching they need. "He is the contrast of all that men should shun and the perfection of all they should copy."

The Trial of Jesus is the subject of the lesson we are to study to-day. A better understanding of its true import may be had if we keep in mind a synopsis of the leading events of the Passive Morning. That synopsis is as follows: One a. m., the agony and betrayal; conveyance to the high priest's house. Two a. m., the preliminary examination before Annos in the presence of Caiaphos, and the Sanhedrin at an irregular meeting. Five a. m., the formal sentence of the Sanhedrin in their proper place of meeting, and the first examination before Pilate at the palace. Half-past five a. m., the examination before Herod; the scourging and first mockery by the soldiers at the palace. Half past six a. m., the sentence of Pilate. Seven a. m., the second mockery. Nine a. m., the crucifixion. Twelve, the darkness. Three p. m., the end.

Jesus had six successive trials. 1. Before Annos. 2. Before Caiaphos. 3. Before the Sanhedrin. 4. Before Pilate. 5. Before Herod. 6. Again before Pilate. The incidents leading up to and after the arrest of Jesus form an interesting background to our lesson. Read in order Matt. 26: 51-56; Mark 14: 46-50; Luke 22: 49-52; John 18: 4-24.

LIGHT ON THE TEXT

57. *They that had laid hold on Jesus.* The duly authorized officers of the court. *Led Him away to Caiaphos.* Apparently after a preliminary examination before Annos. (John 18: 13, 19-24.) *Where the Scribes and Elders were assembled.* It was against the rules of Jewish law to hold a session of the Sanhedrin for the trial of capital offence at night. The present gathering was therefore an informal one.

58. *But Peter followed afar off.* Though he had fled along with the rest, Peter comes back and, with John, follows Jesus to the palace of the high priest. *Sat with the servants.* Officers, as the Revised Version puts it. Certain officers would be privileged, no doubt, to be moving around and overheard on duty, or at discretion.

59. *Sought false witness against Jesus.* Manifestly they were in a dilemma. They had arrested Him before specific charges had been preferred against Him. Consequently they had no evidence upon which to justify conviction.

60. *But found none.* Many false witnesses, doubtless, came forward, but their testimony was not sufficient to prove any charge. *At the last came two false witnesses.* The Jewish law required this number to convict a prisoner of a crime. But the evidence these witnesses gave was false.

1. The statements made were not correctly reported, and (2) they were wholly misapplied and intentionally perverted.

61. *This fellow said.* A contemptuous epithet. *I am able to destroy the temple of God.* This was regarded by the Jews as a very grave offense. But this is not what Jesus really said nor meant. What He did say was: "Destroy the temple and I will build it again in three days." (John 2: 19). Here He had reference to raising from the dead, not to the destructive and upbuilding of the great temple. Clearly the attempt was to convict Jesus of blasphemy as asserting a superhuman power.

62. *The high priest arose.* Filled with excitement and indignation. *Answereth thou nothing?* The silent contempt with which Jesus had treated the testimony given was more than he could stand. Hence the question.

63. *But Jesus held his peace.* As neither a denial nor explanation would have been accepted Jesus says nothing. "As a sheep before the shearer is dumb, so he opened not his mouth." *I adjure thee by the living God.* When such a formula of adjuration was employed, a simple affirmation or negative was regarded in law as to constitute a regular oath. "Tell us whether thou be the Christ, the Son of God." Here we see that the high priest's only

hope was to get Jesus to say something from which they could make an accusation. Hence the question. It was adroitly put. If Jesus confessed that He was the Messiah they would condemn Him for blasphemy; if He said He was not they would condemn Him for being an imposter.

64. *Jesus saith unto him, Thou hast said.* The Master could remain silent no longer. The time for Him to speak had come. "The high priest has given him the opportunity of proclaiming his Gospel in the presence of the council, and he will not lose it, though it seal his condemnation."

Nevertheless. Regardless of your belief concerning me. *Hereafter ye shall see the Son of Man sitting on the right hand of power.* Though I am in your power now the time will come, nevertheless, when all will be changed. I am to rule, and you will be in my power. *Coming in the clouds of power.* The words are a quotation from Dan. 7: 13. Its true fulfillment took place at the resurrection.

65. *The high priest rent his clothes.* This act was enjoined by the Rabbinical rules. Where the charge of blasphemy was proved "the judges standing on their feet rent their garments and do not sew them up again." *He hath spoken blasphemy.* He had slandered God. His claims were regarded as treason against God. Hence He was guilty of blasphemy.

66. *What think ye?* What is your verdict? *He is guilty of death.* Blasphemy was punishable with death. Jesus being adjudged guilty of this crime must pay its penalty.

67. *Then did they spit in his face.* This is the meanest of insults. They regarded Him as deserving it. *Buffeted him.* Struck Him with their fists. *Smote him with the palms of their hands.* Smote him with rods, boxed His ears.

68. *Prophecy unto us, thou Christ.* "The demand of those men reveals the coarse, popular idea of prophecy, according to which it is a meaningless exhibition of miraculous power." This is shown by the fact that it was after they had blind-folded Him that they made this demand.

Charleston, S. C.

The Sin of the Drink Habit

The Epworth League Devotional Meeting Topic for November 27, 1910

(Hos. 7:5; Hab. 2:15.)

BY ALONZO E. WILSON

The Scripture Explained

Hos. 7:5. The day of our king, the princes made themselves sick with the heat of wine. The day—the high of festival day, when his birth or coronation was commemorated. Wine—*Khamath*. "Heat of" wine—Fermented. It is surprising that this same word in the American version is translated as "poison," "heat," and "fury," while in this one instance, the translators use "bottles," which is obsolete and occurs in but one early chapter (Gen. 21:14), and there the genitive case is different. The noun *khamah* and the verb *khahmam* repeatedly are used to indicate the inflaming, poisonous influence of wine (Deut. 32: 33; Isa. 51: 17; Jer. 25:15; 51:39). The *khamath* is clearly assigned as the cause of the sickness which the prophet reproves as sin. In verse 7 the phrase is translated, "They are hot even as an oven," maddened with passion, and the temple polluted with iniquity. The sickness, regarded with such horror and indignation by God's prophet, must be considered moral and not physical. Those scorning or mocking—Same as in "wine is a mocker." They were men like pests or plagues. He drew to his own hand a crowd of liars. He stretched out his hand with corruption. Inflaming heat proceeded from wine. Even the king drew out his hand with mockers. As among the children of Judah the priest and the prophet erred through wine (Isa. 28:1, 18); among the children of Ephraim the king and the princes, the rulers and statesmen, were numbered through wine among the impure and the scoffers. Ephraim is a cake not turned, hurned and spoiled (Prov. 23: 29-35). The English language has no word to distinguish fermented from unfermented wine. The Hebrew word *tiros* is a specific term which means new, sweet wine, or unfermented juice of the grape, but is always translated "wine." It is found thirty-eight times, always in

good company and commended (Joel 2: 19), while *shekar*, intensely intoxicating wine, and found twenty-three times, is always condemned and forbidden because it is fermented (Prov. 20: 1). These old translations should not confuse us. The avoidance of the term "wine" by the Saviour, and by Paul in his extended reference to the Lord's Supper (1 Cor. 11), is at least remarkable. It is the true living vine and the fresh undecomposed fruit of it that are naturally prominent.

Hab. 2: 15. It is worthy of note that the fourteenth verse speaks of millennial glory, when the earth shall be "full of the knowledge of the Lord," should be followed by this woe, as if indicating the love of strong drink to be the great and primary obstacle to that spiritual jubilee. Puttest thy bottle—Buying, giving, selling, or permitting others to do so; pouring out inflaming drink, gall, poison. It is bad to give at all the brain-disturbing *khamah*. It is the emblem of God's anger. The cup of the Lord's right hand shall crush in retribution. The consummation of wickedness is reached when drunkenness ensues. There is an extraordinary argument which infers from the mention of the prohibition of a sin, the rightfulness of the intervening steps—moderate drinking, for instance; but here all the stages and agencies are denounced and condemned—the poisonous drink, the giving of it, and the final result. It is no excuse for the fool who cast lighted brands about to cry, "I am in fun—just a social glass." To deal out, whether by the barrel or glass, liquor for license conscience-ease money does not render the act blameless, nor the agent—liquor dealer or voter—blameless. Even when intentions are kind there must be a heavy responsibility for the sanction given.

What the Topic Means To-day.

The sin of the traffic in intoxicating drink is (Continued on Page Seven.)

“Southwestern Self-Support League” Wants Recruits

Our Fiscal Year closed October 31 but another began November 1. So let the good work continue. Each pastor who was unable to observe Southwestern Day successfully during the closing days of October has another opportunity. Let every loyal pastor in our Methodism contribute his quota of Subscriptions. The pastors of the coming Fall Conferences are urged to bring in as many Subscriptions as possible to the Conference. Let this be the resolve of each pastor, “I WILL NOT GO TO CONFERENCE WITH NO SUBSCRIPTIONS FOR THE SOUTHWESTERN.” Some of the workers whose names appear below in the column of “RESULTS” had to make the second and even third attempts before success came. But now you see the result. DON'T GIVE UP. SNATCH VICTORY OUT OF DEFEAT.

SOUTHWESTERN DAY RESULTS			PASTOR.	DISTRICT.	DATE.	PASTOR.	DISTRICT.	DATE.
PASTOR.	CHARGE.	NO.	E. Green—Huntsville			A. H. Lathan—Vicksburg		
H. D. McCain—Davis, Okla		2	J. C. Sammons—Anniston			J. J. Young—Gulfport		Nov. 27
W. H. Wheeler—Fayette, Mo		4	J. W. Smith—Montgomery			N. E. Goodloe—Meridian		Dec. 4
N. H. Williams—Goodman, Miss		11	N. J. Adams—Montgomery			NORTH CAROLINA CONFERENCE		
I. L. Pratt—Hattiesburg, Miss		4	Jatt Ellis—Montgomery			A. W. McMaster—Western		
S. M. Bolden—Clarksville, Texas		4	Caln Rogers—Montgomery			SAVANNAH CONFERENCE		
J. Bickham—Waco, Texas		8	CENTRAL MISSOURI CONFERENCE			W. M. Baker—La Grange		
H. W. Simmons—Flemingsburg, Ky		5	J. Will Jackson—Sedalia			SOUTH CAROLINA CONFERENCE		
J. S. Todd, D. S.—Jacksonville, Fla		2	H. T. Gibson			J. F. Woods		
June Williams—Forrest, Miss		7	E. A. Graham—St. Louis		Nov. 27	J. L. Grice—Florence		
Grant Orange—Itta Bena, Miss		6	DELAWARE CONFERENCE			C. C. Clark—Spartanburg		
E. H. Langston—Lumberton, Miss		2	F. T. Johnson—Wilmington			D. P. Murphy—Spartanburg		
H. E. Burns—Newman, Ga		4	A. L. Martin—Cambridge			J. W. Moultrie, D. S.—Charleston		
J. F. Barnes—Beaumont, Texas		4	N. W. Moore—Wilmington			S. Greene—Bennettsville		
I. F. White—Shelbyville, Ind		2	FLORIDA CONFERENCE			E. Forrest		
B. M. Taylor—Navasota, Texas		2	Albert Emanuel—South Florida Mission		Nov. 20	James F. Page, D. S.—Greenville		
Loyd McQueen—Maxton, N. C.		2	LEXINGTON CONFERENCE			S. A. Funches—Beaufort		
G. E. Trower—Clay Center, Kans		3	John W. Robinson, D. S. Louisville			TENNESSEE CONFERENCE		
J. I. Garrett—Bay St. Louis, Miss		4	P. T. Gorham, D. S.—Lexington			J. F. Fenner—West Tennessee		
F. E. Wynn—Attalla, Ala		7	Wm. J. White—Ohio		Nov. 27	Joseph Harrison—W. Tennessee		
E. H. Holden—Texarkana, Texas		24	LINCOLN CONFERENCE			W. H. Turner—West Nashville		
C. W. Whitehead, D. S.—Fordyce, Ark		2	B. J. Donnell—Topeka			TEXAS CONFERENCE		
A. G. Jenkins—Hickory, N. C.		5	G. E. Traner—Topeka			P. L. Jackson—Huntsville		Oct. 29-Nov. 23
Joseph Wheeler—Baltimore, Md		3	A. Faulkner—Topeka			G. E. Tyler		
T. R. Wamble—Wewoka, Okla		4	T. R. Wamble—Muskogee			J. H. Napier		
H. W. Tate—Indianapolis, Ind		6	G. T. Wooten—Topeka		Nov. 20	C. Davenport—Palestine		
William Robinson—New Orleans, La		2	W. R. Stephens		Nov. 20	J. W. Walker—Huntsville		
W. H. Redfield—Orangeburg, S. C.		10	James Wallace—Topeka		Nov. 20	W. H. Jackson, D. S.—Huntsville		
Lee Nelson—Locksburg, Ark		3	LITTLE ROCK CONFERENCE			F. R. Morton—Palestine		
S. A. Cowan—Bolton, Miss		3	Charles H. Royston—Pine Bluff			G. W. White—Palestine		
B. F. Abbott—St. Louis, Mo		16	J. A. Swift—Pine Bluff			UPPER MISSISSIPPI CONFERENCE		
			Phillip Owens—Clow			M. C. Pulliam—Clarksdale		
			D. W. Boatner—Little Rock		Nov. 20	M. C. Pulliam—Clarksdale		
			D. W. Nelson—Pine Bluff		Nov. 20	J. A. Slate		
			Lee Nelson—Clow		Nov. —	A. B. Blewett		
			LOUISIANA CONFERENCE			A. A. Wright		
			A. J. Procter—Alexandria			C. Green		
			E. Baptiste—North New Orleans			D. P. Shaw—Holly Springs		
			J. A. Vincent—Shreveport			J. W. Johnson—Tupelo		
			S. Carroll—Alexandria			N. R. Clay—Holly Springs		
			T. A. Brown—North New Orleans			J. W. Winbush—Holly Springs		
			R. F. Long—North Carolina			J. H. Talbert—Holly Springs		Nov. 20
			H. C. Armston—North Carolina			J. H. Everett—Starkville		Nov. 20
			H. Daniels, D. S.—Baton Rouge			D. Green—Starkville		Nov. 20
			J. D. Banks—Baton Rouge			WASHINGTON CONFERENCE		
			H. C. Wilson—Monroe			T. W. S. Peck—Cumberland		
			W. J. M. Price—North New Orleans			E. M. Denis—Washington		
			P. C. Colton—South New Orleans			J. W. Booker—Washington		
			W. R. Butler—South New Orleans			W. A. English		
			F. D. Bowers—Baton Rouge		Nov. 20	T. B. Snowden—Staunton		
			E. D. Powell—Monroe		Nov. 20	A. P. Shaw—Baltimore		Nov. 27
			W. A. Hilton—South New Orleans		Nov. 20	C. C. Young—Staunton		Nov. —
			W. R. Butler—South New Orleans		Nov. 27	WEST TEXAS CONFERENCE		
			T. A. Bailey—Monroe		Nov. 27	J. S. Wyatt, D. S.—Dallas		
			C. O. Pardo—Lake Charles		Nov. 27	Moses Smith—Dallas		
			MISSISSIPPI CONFERENCE			P. A. Morrow—Dallas		
			S. Jossell—Gulfport			W. M. Mooney—San Antonio		
			W. L. Marshall—Brookhaven			W. E. Black—Columbus		
			G. W. Washington—Gulfport			A. L. Cooper—San Angelo		
						A. Johnson—San Antonio		Nov. 21

The Epworth League
(Continued from Page Six.)

America's most appalling iniquity. The ancient revelry in wine is now the devil's highly organized system in preying upon men and women. It is a business, a trust, the nation's greatest enemy and the worst foe to the spreading of righteousness. The manufacturer and the dealer are in it for money, and we permit them to continue their drunkard-making for money—a bribe.

The license policy of the state and nation is "vicious in principle, utterly inconsistent with the purpose of enlightened government, and in practice a protection to a traffic which is inherently criminal in nature. The drink traffic cannot be legalized without sin." By this is not meant the saloon, for more than two thirds of the dramshops are owned or controlled by the brewers. The sin is largely in permitting the manufacture for beverage purposes. Who does that? The people of America. How? Through federal laws. Who makes the laws? Congress. Who makes Congress? The voters. Who then is responsible for these liquor laws? The same is true in the State government.

The state and the federal governments collect in one year about three hundred million dollars from this curse, and so all the voters are stockholders in this

business fostered by Uncle Sam. We share the profits, and because we get this bribe money we say nothing and do nothing—that counts. How can we escape responsibility for this sin. By protesting in every way and at all times, especially at the ballot box, both in the spring and the fall, against all agents and servants who occupy office, and not voting for any who favor regulation or license in State and nation. Thousands of Christian men ignorantly vote to continue these license laws. The whole system endangers our country and the church. It means we must win by holding frequent meetings and circulating more literature to promote voluntary total abstinence and the speedy enactments of laws prohibiting the traffic.

How to Take Part in the Meeting

Have no long-winded speeches, but heart-to-heart talks about the license system—not the saloon. Confess it if you helped to retain those laws, and repent, then go and sin no more. Assign a dozen questions. Is the use of liquor every permissible? Why is beer more dangerous than other liquors? What is the organized rum power? Is license constitutional? How can we help on the prohibition cause in our community? What is being done in our country and State? etc.—From "Notes on the Epworth League Devotional Meeting Topics."

The Adult Bible Class and Missions

A Report of the Conference on Missionary Education in the Sunday School, in session at Silver Bay, on Lake George, New York, July 14-21, 1910.

I. Aim and Scope of the Adult Bible Class.

The Adult Bible Class, organized or unorganized, is an integral part of the Bible School of the Church with which it may be connected and should be so related; its indispensable text-book is the Bible; and the aim of such classes should be to discover and perform God's world-program, in His advancing Kingdom, for and through its members. Other aims, however important, are secondary and should be so treated.

II. Missionary Organization of the Adult Bible Class.

There should be a missionary committee of the Adult Bible Class to provide for and direct the missionary education and activity of the class. The chairman should be a member of the missionary committee of the school.

III. Methods of Missionary Education in the Adult Bible Class.

The following methods are not mutually exclusive. They may be used separately or in connection with one another as may seem best:

(Continued on Page Ten.)

Southwestern Christian Advocate

631 BARONNE STREET.

- 1.—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2.—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3.—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4.—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

THE FREEDMEN'S AID SOCIETY

(Continued From Page One.)

In the Tuesday afternoon session Bishop Quayle presided. Senator Hypes reported for the Committee on Treasurer's report and commended the Treasurer, Dr. Jennings, on the completeness of his statement. Bishop Smith reported for the Committee on Apportionment to Conferences to the effect that the askings for the church should be \$200,000 instead of \$250,000. Bishop Smith contended that a small apportionment would increase the collections. This was opposed by Dr. Mason, Dr. Schell, Dr. Maveety, Dr. Stansfield and Bishop Walden. The amendment offered by Dr. Mason favoring \$250,000 prevailed and the committee made an apportionment based upon the number of full members, the valuation of church and parsonage property exclusive of debt, ministerial support and benevolence.

The second day's session was presided over by Bishop Smith. Dr. A. E. Craighead of Wilmington, Del., reported for the Committee on Professional and Industrial Schools. This was one of the most significant reports of the meeting and is worthy of careful consideration. It was adopted as here-with presented:

"Report of Committee on Professional and Industrial Schools. From its organization, this society has stood for the symmetrical development of the race to whose uplift it is committed. It has believed that the education that will adequately fit it for its highest usefulness must include that of the heart, the head and the hand. It should not be overlooked that this society has been a pioneer in the matter of Industrial and Professional training. While we have no disposition to minimize the work being done by other institutions, some of which enjoy a large measure of public favor by virtue of the publicity given to their work, yet we do well to realize that the training that our schools afford is most excellent in its character and on the whole surpassed by none, and that there are more students receiving Industrial Education in our schools than in any other institution, or group of institutions devoted to this work. The report of your secretaries show there are 703 receiving professional training and 2,850 receiving training in the trades and industries.

"Industrial Work. The increasing importance that is being attached to Industrial Education, for both the white and black races makes it especially urgent that we give very careful consideration at this time to this important feature of our work. It is evident to all who have given this question thought that to properly carry on this sort of educational work requires large equipment and involves great expense. If any criticism can be made upon our work at the present time it is that we are trying to do it with insufficient equipment in many of our schools. In the judgment of your committee the time has come for a thorough review of this entire matter. We therefore offer the following suggestions:

"1. In all our schools it should be our aim to conduct such industrial training as can be carried on without great expenditure of money. The girls might be given a course in domestic science and such forms of handicraft as will fit them to become competent home makers. A sufficient amount of land might be attached to each school to make it possible to give instruction in gardening, dairying and such other forms of agriculture instruction as may be given on small outlay. Incidentally this land may prove a source of income in supplying provisions needed for the table of the institution.

"2. We recommend that the features of industrial training that call for large outlay in equipment be confined to such strategic centers as may be required to offer part of the territory the opportunity

it may need and such as may be within our ability to adequately equip and properly maintain. Already such progress has been made in certain schools as to indicate that they might be the first selected for such plan of concentration. We would suggest in this connection Claflin University at Orangeburg, S. C., Clark University at Atlanta, Ga., Morristown Normal and Industrial College at Morristown, Tenn., Wiley University at Marshall, Texas, and Gilbert Academy at Baldwin, La. There are others of growing importance that should also receive consideration.

Theological Schools. We take a reasonable amount of pride in the fact that our Gammon School of Theology has always held a foremost place in the work of preparing men for the Christian ministry. The generous endowment of that institution places it beyond any apprehensive concern for the future. We predict an era of increasing usefulness for this important school under its new alignment.

Medical Schools. The distinct advance made in recent years in the matter of medical education entails a very great responsibility upon those who have the control of such institutions. The attitude taken by the Council on Medical Education of the American Medical Association makes it obligatory that they be kept up to a certain standard of proficiency or pass under their ban. Their method is to classify these institutions into three grades, class A, class B, and class C. Those which they classify C, practically fall under such ban. It is gratifying to know that Meharry Medical College at Nashville, Tenn., is placed by this council in class A. However, it becomes very essential that its present standard of efficiency be maintained. We therefore heartily commend to the liberality of the church this school. Its standard and work worthily represent the Methodist Episcopal Church. The recent addition of a well equipped hospital adds greatly to its efficiency, and its outlook was never so promising as now.

The condition of Flint Medical College is such as to demand our immediate consideration. Let us realize how greatly it is needed in its present position. It is the only medical school for colored people in that part of the South. The nearest school to it is at Nashville, 600 miles away. There is within three hundred miles of this school a population of 3,000,000 colored people, who naturally look towards New Orleans for their professional training. This school must be saved to our society. We have now a splendid property which we cannot afford to sacrifice. Yet to maintain it in a condition of efficiency will demand an immediate outlay of at least \$100,000 for a hospital. From an educational standpoint this college is needed; from a philanthropic standpoint the hospital and Training School for Nurses are needed.

Your committee, therefore, recommends that Bishop Mallalieu and Dr. Mason be appointed a special committee to take up this matter and to raise, if possible, the funds necessary to save this school to our society and to properly equip it for its important work.

This society takes pleasure in highly commending the industrial work done in connection with the institution under the auspices of the Woman's Home Missionary Society."

Bishop Wilson, in discussing the report, said that the student body of Meharry Medical College was as fine as he had seen North or South, white or black. Meharry was commended to the church and to the public in general for generous support to the end that Hubbard Hospital may be completed.

It is exceedingly gratifying to our people in this section of the country that Flint Medical College met with such favorable consideration at the hand of the Committee. Flint will be substantially strengthened and saved to our people in this section. This is good news. It will be noted that the report calls for the appointment of Bishop Mallalieu and Dr. Mason as a committee to raise funds to build a hospital for Flint Medical College. The original amount asked for by the committee was \$50,000; but so enthusiastic were Bishop Mallalieu and Dr. Mason that this amount was increased to \$100,000, for scarcely had the report been read and the committee appointed than Bishop Mallalieu announced a contribution of \$1,000 for this purpose. The committee on endowment urged the raising of a fund of a half million dollars for permanent endowment of the institution and recommended 50% of the elapsed annuities and bequests are to go for this purpose.

The closing session on Wednesday afternoon was presided over by Bishop Hughes and was taken up largely in the reports of committees. The following appropriations were made to schools:

Gammon Theological Seminary.....	\$14,500
Flint Medical College, New Orleans, La.	2400
Sarah Goodrich Nurse-training School and Hospital, New Orleans, La.	1,000
Meharry Medical College, Nashville, Tenn.	2,500
Bennett College, Greensboro, N. C.	3,000
Claflin University, Orangeburg, S. C. ...	10,500
Clark University, Atlanta, Ga.	15,240
Sam Houston College, Austin, Tex.	3,700
Morgan College (and affiliated schools) Baltimore, Md.	5,900
New Orleans University, New Orleans, La.	5,000
Rust University, Holly Springs, Miss., ...	5,600
Geo. R. Smith College, Sedalia, Mo.	3,000
Philander Smith College, Little Rock, Ark	4,450
Walden University, Nashville, Tenn. ...	6,400
Wiley University, Marshall, Tex.	4,450
Central Alabama Academy, Birmingham, Ala.	2,800
Cookman Institute, Jacksonville, Fla. ...	2,950
Gilbert Academy, Baldwin, La.	2,250
Haven Academy, Waynesboro, Ga.	500
Meridian Academy, Meridian, Miss. ...	1,500
Morristown Normal and Ind. College, Morristown, Tenn.	4,500

\$102,140

In addition to this Samuel Houston came in for a pledge of \$2000 to meet a proposition offered by Mr. E. T. Burroughs toward the erection of an industrial building. The Board also made a guarantee of \$1000 for Claflin University to assist in the restoration of the Slater fund and a guarantee of \$1000 to the hospital of Meharry Medical College. Apportionments to all the conferences were made. Those for the conferences within our territory will be published next week.

One of the greatest debates of the meeting was on the making of tentative appropriation to Porto Rico. A constitutional question was raised to the effect that the Freedmen's Aid Society was confined to work among the colored people in the South. After a long discussion the Committee interpreted the paragraph of the discipline referring this particular point to mean that it was within the power of the Freedmen's Aid Society to do work among colored people in any part of the territory of the United States whether within the States, territories or our insular possessions. Hence, the church will be appealed to for \$500 to begin work among the Porto Ricans.

No one could sit through this meeting but that he would be struck with the intense interest of the church in this problem of educating the Negroes in the South. There is no lack of interest; there was an apparent increase of enthusiasm. Nearly all the Bishops were present throughout the session and participated very generally in the deliberations of the session.

Thus closed one of the best sessions in the history of the Freedmen's Aid Society.

THE GRANDFATHER CLAUSE GIVEN A BLOW

Annapolis, Maryland, recently made a new and bold attempt to throttle the Negro, contending that the Fourteenth and Fifteenth Amendments applied to national elections only. The city council of Annapolis passed an ordinance very much similar to the constitutional amendment recently proposed in Maryland. By the city ordinance its wise (?) men of Annapolis hoped to eliminate the Negro vote. Had Annapolis been successful every town in Maryland and in other states could easily have passed such laws and then barred the Negro from city and state elections. A test case was recently brought before Judge Thomas John Morris of the United States Circuit Court of Maryland. Judge Morris held that the law was unconstitutional and therefore has been null and void. In giving his opinion Judge Morris among other things said:

"It is true that the words 'race' and 'color' are not used in the statutes of Maryland, but the meaning of the law is as plain as if the very words had been made use of; and it is the meaning, intention and effect of the law, and not its phraseology that is important."

Judge Morris took the ground that the Fifteenth Amendment is the real law of the land, and that Congress had the right to pass it, and to hedge it about with such laws as would make it take precedence over any state law that might be passed.

He said further, "property or educational qualifications which might eliminate a large number of colored voters would be perfectly in order, provided however that same applied to all men, without regard to race or color." Judge Morris also took the ground that the intent was to be taken into consideration when the question came to the court for consideration. Any state law depriving or abridging the right of franchise is clearly nugatory and is not to be obeyed by any one. Consequently those who attempt to deprive a citizen of his proper rights is subject to suit at law and damages therefor.

Of General Interest

RADIUM FOR SALE

A factory near London, England, is advertising radium for sale. This factory is operated in connection with a mine in Cornwall from which the pitch blend ore is obtained. This factory has already produced to date something like 5,000 milligrammes of radium. This sounds like a great deal when in fact it is almost an infinitesimal quantity amounting to .077 part of a grain avoirdupois. But this small amount is worth \$55,000. Those who like mathematics can figure out how much a pound of this rare element will cost. Sir William Ramsay, the eminent British scientist, says that radium expends its energy so slowly that only one half of it would be spent in seventeen hundred years.

RAILWAY CASUALTY RECORD

The Inter-State Commerce Commission has issued a report showing the number of railway casualties in the United States during the fiscal year which ended June 30, 1910. There were 5861 train collisions which caused the deaths of 433 persons, and the injury of 7765. The total number of persons killed in all accidents during the year was 3804; the number injured, 82,374.

This is a gruesome record and plainly shows that every safety device including a sufficient number of rest hours for and the proper training of employees must be used to insure the safety of travellers. For years the number of railroad accidents has been proportionately greater in this country than in foreign countries.

BANNER YEAR FOR EXPORTS

The year ending December 31, 1910 will be the banner export year of American manufactures. The figures thus far compiled by the Department of Commerce and Labor justify the prediction that the total value of the export of manufactures from this country for the year will exceed \$800,000,000.00. This is a large gain over the previous year. There has been a decline however in the value of exports of foodstuffs. The value of exports of crude foodstuffs for the nine months of the year ending September 1910, was \$60,000,000; as compared with \$75,000,000 during the same time last year.

On the import side there has been a marked increase in the value of crude materials and manufactures ready for consumption.

IN SMOKE

A lover of statistics sought to find out the amount of smoking tobacco consumed by the students of the University of Michigan and went the rounds of the nearby tobacco shops to investigate. He found that during a single session the young men had used 132,210 cigars, 33,180 boxes of cigarettes, 52,000 packages of smoking tobacco and 7,000 packages of cigarette papers. This shows, as some one has pointed out that the students of this institution burn other things than mid-night oil. Now some psychologist or eminent medical authority ought to compute just how much brain and even how much brawn were thus consumed in smoke. For it is no doubt true that as a rule the champion smokers excelled neither in the class room nor on the athletic field.

AMERICAN AND MEXICAN MOBS

On November 3rd a Mexican was burned at the stake at Rock Springs, Texas, by a mob. As a re-

sult there have been violent demonstrations in the City of Mexico and other cities. The American flag was trampled upon, Americans attacked and beaten in the streets and windows in American homes and business places were broken. The Mexican police were compelled to resort to stern measures to quell the mob. Several lives were lost. The affair is now being investigated by the State Departments of the two countries. American papers state that the Mexican mob was disgraceful. The Mexican papers state that the American mob was disgraceful. The truth is that both mobs were disgraceful. Between the two there is little difference to be made.

W. C. T. U. IN SESSION

The National Woman's Christian Temperance Union met in its Annual Convention in Baltimore, November 12. There were delegates from Canada, British Columbia as well as from all parts of the United States. The reports read were very encouraging and indicated a healthy growth in the membership and influence of the union. Mrs. Frances P. Parks, of Illinois, corresponding secretary reported that there were sixty-two state unions in the national organization with a constituency of more than 300,000. There were also 1,655 unions of the Young Peoples Branch. The reports showed further that the capital cities of New Hampshire, Vermont, West Virginia, Florida, Nebraska, and Michigan were dry under local option and that the saloon had been outlawed in forty-seven cities each with a population of 20,000 or more.

POSTMASTER-GENERAL HITCHCOCK'S PLANS

Postmaster-General Hitchcock has devised a plan for reducing the enormous postal deficit caused largely by the handling of second class mail. He thinks that some distinction should be made between educational and religious periodicals which derive but little profit from advertising and the magazines which carry so many pages of advertising matter. He therefore proposes to increase the postage rate for the carrying of the advertising matter and allow the reading matter to be mailed at the present low rate of one cent a pound. To make the idea popular he says that this reasonable increase in postage rates as mentioned above may so reduce the deficit as to warrant in the near future a one cent rate on first class mail.

Postal receipts for the fiscal year ending June 30 were \$224,128,657.62, an increase of 10 per cent over the previous year. The New York post office collected 10 per cent of the entire increase and the Chicago post office 8 per cent. The expenditure for the year amounted to \$229,977,224.50, an increase of 4 per cent.

More than \$64,700,000 in money orders were issued during the year. Fifteen per cent of these were paid in Chicago and 9 per cent in New York.

More than \$89,000,000.00 in money orders found its way into foreign lands last year, while less than \$10,000,000.00 came into this country in the same way. Italy received more money than any other foreign country.

ELECTION RESULTS

In the recent elections victory perched upon the banner of the Democrats. This party which has been so long kept out of power has proven its ability to "come back." The Democrats have as the result of the election secured a majority of about sixty in the new House. They have also elected the following governors: Dix in New York, Foss in Massachusetts, Wilson in New Jersey, Harmon in Ohio, Baldwin in Connecticut, West in Oregon. In addition they have captured eight senatorships.

Progressive Republicanism triumphed in Iowa and in California but failed in Indiana. This failure will cost Senator Beveridge his seat. This is one of the most regrettable incidents of the election. He will probably be succeeded by John W. Kern.

In Tennessee the Independent Democrats and Republicans joined together and elected B. W. Hooper governor, defeating the popular Senator Taylor, regular Democrat.

State-wide prohibition was defeated in Utah and in Missouri.

Woman's Suffrage was adopted in Washington but defeated in Oregon.

For the first time in the history of the country the Socialists were successful in electing a member of Congress. Wisconsin Socialists elected Victor

L. Berger of Milwaukee to Congress. The Socialist party is fast gaining strength. Especially is this true in industrial centers.

Champ Clark of Missouri, the most prominent candidate for the speakership of the House, to succeed Speaker Cannon has this to say as to the result of the election and the policy of the Democratic party:

"The landslide is in line with my prediction of months ago. The people are tired of the present administration and are provoked to just the extent that the returns indicate with tariff deception. The first and the greatest proposition that the Democrats should stand for is a reduction of the tariff to a revenue basis. I would reduce it scientifically and gradually, and put it into a sliding scale, much like there was in the tariff bill of 1833. There is no question but what the Democrats will be on their good behavior in the next Congress, and the future will depend largely on our conduct. Democrats now have a golden opportunity for constructive statesmanship, and should seize and demonstrate once more their fitness for legislating wisely and patriotically."

People of Interest

Bishop Wilson was fifty-four years of age November fourteenth.

The Rev. B. R. Jackson, of Angie passed through the city last week returning from a visit to Plaquemine.

Mr. E. E. Shipley, of Cincinnati, Ohio, has been elected one of the vice-presidents of the National City Evangelization Union of our Church.

Rev. John Lee has given to the Board of Conference Claimants all future royalties on his interesting book entitled "Religious Liberty in South America."

President Taft sailed November tenth on a four day's tour of inspection of the Panama Canal. He is accompanied by his brother, C. P. Taft, Secretary Norton, two aids, a physician and a stenographer.

The Methodist Advocate Journal says that Prof. P. C. Wilson of Chattanooga, Tenn., a member of our First Church in that city, has founded a public museum for the city. He has visited Japan, Korea, China and many other European countries and has for many years been collecting relics, curios and works of art and has given his collection to this museum, furnished a suitable building for it and provided a neat sum for its maintenance.

The tenth anniversary of Samuel Houston in Austin, Texas, November 22 to December 2. President Lovinggood announces the following program: November 22, at 8:00 p. m.—Faculty, Alumni, and Undergraduate Exercises—Speakers: Prof. J. W. Frazier, Prof. W. L. Brown, Prof. I. S. Simmons, Miss C. E. Madison, and Poem by Prof. R. M. Meroney. November 23—Health Congress—Speakers: "Tuberculosis," Dr. G. J. Starnes; "Hookworm Disease," Dr. T. E. Speed; "Pellagra," Dr. W. R. Roberts; "General Laws of Health," Dr. C. V. Roman. November 24—Thanksgiving, 9:30 a. m. to 5:00 p. m., Conference for Business Men, Farmers, and Laborers—Short addresses by delegates and address by President E. L. Blackshear, LL. D., Prairie View, Texas. November 25, 8:00 p. m.—Lecture, "The New Emancipation," by the Rev. M. C. B. Mason, D.D., Cincinnati, Ohio. November 26, 3:00 p. m.—Football Game, 8:00 p. m., Greeting from Colleges and Public Schools, The Rev. M. C. B. Mason, D.D., presiding; 3:00 p. m.—Mass Meeting by Austin Churches, Speaking by Pastors. November 28, 8:00 p. m.—Violin Recital, Mr. J. H. Douglas, of New York. November 29, 8:00 p. m.—Annual Conference Night—Speakers: The Rev. F. L. Kirkpatrick, the Rev. D. C. Lacy, Prof. S. H. Gates, Mrs. E. S. Ratliff, and others. December 2, (During Annual Conference), 1:00 p. m.—Basket Dinner and Barbecue—Given by Austin and Travis County citizens. Music by Carpenter's Band; 2:30—Dedication of New Boys' Hall—Speakers: Hon. R. L. Smith, Hon. A. P. Woolridge, Mayor of Austin, Hon. T. M. Campbell, Governor of Texas, the Rev. R. E. Jones, D.D., New Orleans, La., Dr. P. J. Maveety, Cincinnati, Ohio; 7:45 p. m.—Great \$10,000 Rally for Boys' Industrial Building by Annual Conference and Friends—Speakers: The Rev. S. E. Jones, Bishop D. H. Moore, Dr. W. P. Thirkield, Dr. C. W. Bennett, and Mr. E. T. Burrowes.

The Adult Bible Class

(Continued from Page Seven.)

1. *Missionary environment* to be created by the use of such visible objects as charts, diagrams, pictures, mottoes, curios, bulletin boards, books and literature.

2. *Investigation of local religious problems.* There are religious problems peculiar to the locality of every Adult Bible Class, which demand investigation, report and prayerful discussion in order to their solution.

3. *Informal instruction* in connection with the Bible lessons.

(a) Introduction into the opening or closing exercises of hymns or Scripture, with a missionary significance and the use of definite prayer for missions.

(b) Emphasis upon the missionary interpretation of a scripture passage clearly permitting it.

(c) The use of illustrations from present day life in the home and foreign mission fields.

(d) Class reporters appointed to bring in items of interest from the mission fields and mention current events which have reference to the progress of the Kingdom of God.

(c) Brief extracts from letters from the mission fields.

4. *Formal instruction* that is courses of study on special missionary topics.

A. *Suggested themes.* The Biblical basis and warrant for missions, missionary biography, the

study of particular fields, problems and phases of Christian work.

There is provided an up to date list of courses on these topics, adapted to Adult Bible Classes.

This list and the books referred to can be obtained from the Denominational Mission Boards or from the Young People's Missionary Movement, 156 Fifth Ave., New York City.

B. *Suggestions for use.*

1. *The Report Method* by which in successive order, resumes of the chapters of a text-book, or topics for discussion suggested in such chapters, are presented to a class from time to time by members of the class.

2. *The Text-book Method* by which a text-book is in the hands of each student, and is studied for a period of successive Sundays. This involves the consideration of a portion of scripture in its relation to the particular topic studied in the text-book.

3. *The Mid-week Study Class Method* by which the class meets at some designated time other than the Sunday School hour.

IV. *Activities.* The Adult Bible Class should express its missionary spirit and purpose.

1. By encouraging each member to co-operate with the other organizations in support of all the activities of the local church, and to give systematically and proportionately to missions.

2. By engaging constantly in some definite and practical missionary activity (local, home and foreign). See "Fifty-eight Varieties: One Better" 5 cents, to be obtained from the Denominational Mission Boards or from the Young People's Missionary Movement, 156 Fifth Ave., New York City.

Personal Mention

The address of the Rev. W. R. Smith, of the Tennessee Conference, is 270 Calhoun Street, Memphis, Tennessee.

The membership of Union, Alabama, Methodist Episcopal Church, raised on October 16th, \$50.00 on pastor's salary. The Rev. J. W. Knox is pastor.

The Rev. A. H. Higgs informs us that the Rev. H. R. Roseman, of the Central Missouri Conference, who was appointed to the Glasgow Circuit in the St. Joseph District, was on the 23rd of September suspended from the ministry for leaving his work, and other causes not becoming a Christian minister.

In the home of Professor Peter E. and Mrs. Agatha B. Davis, of Texarkana, Texas, October 11th a new visitor made her advent, and to Dr. M. E. Stevens the parents gave the privilege of naming the little Miss and he has decreed that it shall be "Mary Helen," the name of a dear New England friend, Mary Helen Scott, and also of his own daughter, Mary Helen Stevens.

The Rev. A. J. Mitchell, pastor Court Street Methodist Episcopal Church, Bedford City, Virginia, during the six months has wrought well. The pews and furnishing account of \$389 has been settled; \$125

has been paid on a note, besides \$164 on other accounts, making a total of \$703 paid on the main indebtedness. Some improvements and current expenses raised and expended will bring the amount upward of \$800 for trustees.

The people of St. Andrews Methodist Episcopal Church, Sylvania, Georgia, and the friends and citizens of the vicinity are much elated over having been honored with the presence of Dr. J. W. E. Bowen on Sunday, October 30th. Three times Sunday he addressed this people. He left a great impression on his audience, as he lectured to them on the A., B., C.'s of the race. The collection was \$232. Doctor Bowen re-dedicated the church, also re-laid the corner stone. The Rev. C. W. Prothro is pastor.

The Rev. W. W. Cowen, of the Lincoln Conference, performed the ceremony at the marriage of Mr. Clarence Mitchell to Miss Salena Allen at Warren Methodist Episcopal Church, South Memphis, Tennessee, October 25th. The occasion was a noteworthy event in social circles of Memphis. The bride who is one of the most beautiful and cultured ladies of the city, was led to the altar by her mother. A large audience had assembled in the new Warren Chapel, that taxed its capacity. The Rev. J. A. Moore is pastor of Warren Chapel.

John Wesley Methodist Episcopal Church, Lewisburg, Virginia, Celebrates Eighty-ninth Anniversary

The celebration of the Eighty-ninth Anniversary of the John Wesley Methodist Episcopal Church, Lewisburg, West Virginia, beginning Sunday, September 4th, and closing Sunday, September 11th, with much success was a week of great social, literary and spiritual events, unexcelled in its history. Sunday, September 4th, at 11 a. m., the Rev. J. W. Waters, pastor in charge, delivered the opening sermon. It was an eloquent discourse. At 3 p. m., the Rev. J. W. Jackson, pastor of the Mt. Tabor Baptist Church, of this place, delivered a magnificent sermon. His theme being the purpose of God. At 6:30 p. m. the Epworth League devotional exercises was conducted. Topic: "Chapter Rally Day." Much enthusiasm was manifested. At 7:30, the Rev. J. W. Waters occupied the pulpit and talked on the topic of the Epworth League. Monday, 7:30 p. m.—Address, Judge J. M. McWhorter. Judge McWhorter, who for several years was judge of the Circuit Court here, has been a life-long friend of the race and on no occasion have we known him to refuse when called upon to say something to our people to encourage, uplift and instruct them. His address was wholesome and instructive.

The Rev. T. B. Dunahe gave an able address on the advancement of the Negro. Rev. Dunahe is pastor at Frankfort, West Virginia, and is doing noble work there. Paper, "The Spirit of Brotherhood," by the Rev. G. W. Jackson, who set forth the true spirit of brotherhood. Address, "Heroes of the World," by the Rev. J. M. Roan. Rev. Roan, is pastor of the Methodist Episcopal Church at White Sulphur Springs, besides being a minister of the gospel is principal of the school at White Sulphur. Tuesday, 2:30 p. m.—Address, "Utility of Time," the Rev. S. H. Moore. Rev. Moore at present is pastor at Williamsburg and vicinity, and is doing good work there. Duet my Misses Annie Hamilton and Bertha Gardner. Paper, "Nobleness of Women," Mrs. Lizzie Lewis. Mrs. Lewis' paper was excellently presented. 7:30 p. m.—The Tenth Anniversary of the Social Chapter of the Epworth League. President's address, Mr. William Freeland. Excellent music by Lewisburg Quartette. Address by the Rev. R. W. S. Thomas. This was one of the most scholarly addresses that we ever heard. The Rev. Thomas is one of our greatest educators. He is now pastor of the Method-

ist Episcopal Church at Staunton, Virginia, and is doing the greatest work there in the history of the Church. He is now on the eve of remodeling to the extent of \$6,000, making it one of the finest churches around. Paper, "Local Church History and Origin," by E. A. Bolling. He is one of our promising young men and teachers. Wednesday, 2:30 p. m.—Excellent paper, "Material Progress of the Race," by Mr. C. A. Robinson. Trio by Mrs. Willie Carter, Sallie Freeland and Fannie Hayes. Recitation, "The Raven," by Mr. E. A. Bolling; accompaniment by Mrs. Nannie Johnson. Solo, by Mr. Junior Harris. 7:30 p. m.—Sermon by the Rev. S. A. Lewis, who is a gospel preacher and orator. Thursday, 2:30 p. m.—Paper, Mrs. M. F. Steward, the second vice president of the Epworth League. Miss Nica Morris' paper on loyalty was a most excellent one. The paper presented by Mr. A. D. Seama was a magnificent one; subject, "the education of the youth from 3 to 10." 7:30 p. m.—Devotional, Mr. Henry Woodson. The Rev. J. A. Reed, of Hinton, delivered a stirring sermon from 118 Psalms, 6 verse. Friday, 2:30 p. m.—Solo, the Rev. J. H. C. McPherson. Paper, "Character," Mr. Brunette Chambers, was well received. Duet, Miss Eliza Pettigrew and Mrs. Nannie Johnson. Cornet Solo, Prof. Jack Wilson. Sermon, the Rev. J. H. C. McPherson, of Covington, Virginia, from the 6th chapter, 10th verse of the Epistle to the Ephesians. Sunday, September 11th, was the closing day and also a joyous day. The Rev. G. W. Tindill, of Bellaire, Ohio, preached two most excellent sermons.

ANNIVERSARY NOTES.

The anniversary was a success in every particular, religiously, socially and financially. Amount realized was \$230.00.

The Rev. J. W. Waters, the pastor, deserves great credit for the work he has done here. He is undoubtedly one of the ablest young men in the Washington Annual Conference.

In appreciation of his work and labors the board unanimously voted him a vacation of five weeks. He visited points in Ohio and Canada and then joined his wife in Michigan.

Much is to be said of Prof. E. A. Bolling and Dr. S. F. Clay as masters of ceremony. Prof. Bolling is one of the educators of our race, having been principal of the graded schools here for 25 years. Dr. S. F. Clay has met with great success as a physician. He graduated from Shaw University Raleigh, North Carolina, and Howard at Washington, D. C.—"Mountain Leader."

Missionary Personal

On the steamer Furnessia, arriving in New York on Tuesday, November 1, were the Rev. Preston S. Hyde, Mrs. Hyde and their two children, of Naini Tal, North India, and Mrs. Howard F. Bishop, widow of the late Howard F. Bishop, of Nadiad, with her three children, the entire party having sailed from India September 16. Mrs. and Mrs. Hyde, who are returning to this country on furlough, may be addressed at Moores Hill, Indiana. Mrs. Bishop will go to her family at West Point, Iowa.

A missionary party of four sailed from New York City Saturday, October 29, enroute for India. Mr. Carl H. Conley and Mrs. Conley, of Newport, Indiana, go to Nadind, Bombay Conference, to take up the industrial work of the late Howard F. Bishop. Mr. Conley received the degree of bachelor of science from DePauw University in 1903. He worked as civil engineer and contractor at Newport, Indiana, 1906 and 1910. Mrs. Conley was graduated from the Indiana State Normal School, 1907, was supervisor of music in the public schools of Brazil, Indiana, 1907 to 1910, and principal of the High School of Newport, Indiana, 1909 to 1910. They were married August 16, 1910. The Rev. Otho D. Wood, from Clyde, Illinois, a graduate of Cornell College, 1905, and of Garrett Biblical Institute, 1910, a student volunteer, and a member of the Rock River Conference, goes to Cawnpore, Northwest India, to become pastor of the English church there. Mr. Wood is a brother of Miss Daisy D. Wood, missionary of the Woman's Foreign Missionary Society in Calcutta, India. He became a member of the Northwest Iowa Conference in 1905, of the Central Illinois in 1906, and of the Rock River in 1908. Miss Grace Wood, daughter of the Rev. Frederick Wood, of Bombay, goes back to India after a period spent in a school in Kingston, Ontario.

Recent District Meetings

LINCOLN CONFERENCE

The First Annual Convention of the Woman's Home Missionary Society of this Conference was called to order by Mrs. E. W. Norris, of Muskogee, Oklahoma, in Oklahoma City, October 14, this was the first attempt to organize an annual convention of the Woman's Home Mission Society of the Lincoln Conference. It took courage to attempt such an organization yet the women of the Conference saw the need of such a meeting and made the effort. I need not say the undertaking was successful, for it more that met the sanguine expectation of all who attended the convention which lasted three days. At 9 a. m., on the 14th, Mrs. E. W. Norris called to order in Quales Chapel this very important Convention. After appropriate remarks by the presiding officer and singing prayer was offered by the Rev. Walton Brown, of Muskogee, Oklahoma; he also read the Second Psalm. Rev. Wade Hamilton commented upon the scripture lesson. The delegates were introduced and the most of them made enthusiastic speeches upon the calling of the Convention. At 3 p. m. the program was taken up and some very important subjects were discussed. Notwithstanding this was a new meeting among the women of this Conference, they entered into the subjects with the energy and force that bring success. At 8 p. m. a praise service was conducted by Mesdames M. M. Robinson and Lottie Montgomery. Following which an address was delivered by the Rev. Walton Brown, subject: "Some of the Things Accomplished by the Woman's Home Missionary Society." Doctors Tyson and Drizzle were introduced and made addresses. Dr. Tyson of Wewoka, dealt with the business side of religion. His address was forceful and helpful. The second day at 9 p. m. the meeting opened with a song service. The reports were excellent and showed that the women had been applying their minds to the missionary work. Some of the reports included the work of the Queen Esther Circle, Home Guards and Mother Jewels. At 3 p. m. the president, Mrs. E. W. Norris, made her annual address, subject: "Opportunity." It gave a splendid survey of the work of the Lincoln Conference. She had traveled over parts of every district of the Conference and had the situation well in hand. Too much cannot be said of Mrs. Norris for working up this convention. The following officers were elected for the conference year: Mrs. M. M. Robinson, president; Mrs. S. E. Hamilton, vice-presi-

dent; Mrs. M. J. McKay, corresponding secretary; Mrs. Lottie Montgomery, recording secretary; Mrs. D. Bruce, treasurer; Mrs. E. M. Norris, Conference organizer. Mrs. Mary F. Tompson was elected to distribute Woman's Home Missionary literature. Rev. Tompson donated to the Convention a secretary's book. The next meeting will be held in Muskogee, Oklahoma. —Walton Brown.

PINE BLUFF DISTRICT

The District Conference met at McGehee, Arkansas, September 28, and was opened by the Rev. C. W. Whitehead, District Superintendent, who conducted a very impressive service, in which the Lord's Supper was administered. The Revs. J. W. Williamson and J. A. Swift were elected secretaries. The remainder of the morning session was spent in helpful talks from the brethren relative to their Church work. Reports showed quite an increase along all line over last year and especially along the line of new church buildings. Several new churches had been built since the last annual conference. The Pine Bluff District seems to be alive from one end of the District to the other. The benevolent collections are far ahead of last year. The increase in membership over last year is 400. At last Conference we reported 800 members on the District and at the District Conference we report 1,200. Dr. J. M. Cox, president of Philander Smith College, spoke to the delight of all who heard him. His watch word is "A new Dormitory for my Boys at Philander." Mrs. A. C. Freeman, of Pine Bluff, read a most excellent paper, subject: "Woman's Place in the Moral, Social and Spiritual Uplift of the World." This paper was thoughtfully prepared and well rendered. Mrs. Freeman is one of our best teachers in Pine Bluff. She is a faithful Christian and a church worker. Our District Superintendent is the right man for the Pine Bluff District and by his untiring efforts he is pulling the District up to high water mark, and each brother on the District is standing solidly by him in his great effort to build up the District.

Too much cannot be said of the good people of McGehee and Pastor Houser for they have wrought well. They have built a new church, which would be a credit to any town or city. The special mentioning of Brother Smith, a member of this church will not be out of place here. Mr. Smith is a classical graduate of out of our schools, and is a railway mail clerk, but he always finds time to attend and look after the church and it is through Mr. Smith and his accomplished and devoted wife that we have a Methodist Episcopal Church at McGehee. Mrs. Keller, of Louisiana, was with us, and read an interesting paper on Sunday School work. She was also very active in securing aid from the brethren to purchase shades for the church windows. The District Conference reports as a whole were very good. —W. S. Sherrill.

SHREVEPORT DISTRICT

The convention of the Epworth League, Sunday School and Ladies Aid Society convened at Trenton, La., October 28-30, the Rev. B. J. Reddix, District Superintendent. The Epworth League and Sunday School department was presided over by the Rev. E. P.

Harris; the Ladies' Aid was presided over by Mrs. S. E. Johnson. Welcome addresses by Mr. Taylor Smith; response by Mrs. D. C. Murray. Both were timely, spicy and instructive. Our District Superintendent gave a wide-awake talk before the convention on our duty and responsibilities to the Church. The Rev. T. J. Johnson gave a wholesome talk. As a matter of material strength to the convention, the Preachers' Meeting, by request of the District Superintendent, met also at the seat of the convention, October 27. That this was a capital idea is seen in the fact that each charge put in a fair representation and spiritually and financially the meeting went far beyond our expectations. The following officers were elected and confirmed: President, P. Harris; First Vice-President, Rev. W. L. Dyas; Second Vice-President, W. R. London; Third Vice-President, Mr. Taylor Smith; Fourth Vice-President, Mrs. S. P. Bryant; Secretary, Miss Ida E. Markham. The Rev. Mr. Haskin and his good people, the whites as well, deserve the highest commendation for their loyalty and liberality. Our next Preachers' Meeting is to be at Pleasant Hill, La., November 17.—G. A. Payne.

MERIDIAN DISTRICT

The Missionary Sunday School Epworth League Convention met in its third session in Silvester Methodist Episcopal Church, Newton, Mississippi.

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Gauss' Catarrh Cure to All Sufferers.
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Disease is In, and Prove Entirely
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C. E. Gauss says you cannot cure Catarrh with the old time methods, because they do not reach the real source of the disease. Catarrh is not simply an affection of the nose and head, but it involves the Throat, Bronchial Tubes, Lungs, Stomach and various other organs of the body, and the only way you can effect a cure is to cleanse the system of every trace of the disease—THAT'S THE GAUSS WAY.

Send your name and address at once to C. E. GAUSS, 9423 MAIN ST., MARSHALL, MICH., and he will send you the free treatment referred to. Simply fill in name and address on dotted lines below.

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October 11-13, the Rev. Dr. McMorris presiding. W. L. Mills and the Rev. H. E. Morgan elected secretaries. This was one of the most interesting and best attended sessions that we have had because of the growing interest in the general work of the Society and the manifestation of missionary zeal demonstrated throughout the entire session. The topics were well discussed, able sermons were preached by the Revs. N. E. Goodloe, J. S. Williams, E. A. Wilson, W. J. Jones, Dr. J. M. Shumpert was present and with his long experience did much good in throwing light upon many subjects. Meridian Academy was represented by the Rev. D. L. Morgan. \$16.00 was raised. The Rev. D. D. Dukes was appointed agent and four subscriptions were secured. \$11.00 raised for Epworth League expenses; \$200 for Home Missions; more than \$49.00 raised during the session. Thursday night the church rendered a program under direction of Prof. Cole. Fine papers were read. Bro. Down, Grand Lecturer of K. of P's. Vicksburg, spoke to the delight of all that heard him. Never before have we been better cared for than at Newton. The Rev. A. M. Trotter is an admirable host. The Rev. Wm. McMorris presided. Convention adjourned to meet in its next session at Tabernacle Methodist Episcopal church, four and a half miles east of Meridian on the Meridian Circuit. We feel that we have been abundantly blessed in that there have been no deaths in our ranks.—W. L. Mills.

BATON ROUGE DISTRICT.

The Sunday School and Epworth League convention of the Baton Rouge District convened at Jackson, La., Oct. 19-20. The subjects were well presented. Every delegate and pastor was newly inspired to push forward these two causes of our church as never before. The District Superintendent made an address that was in every respect worthy of putting into practice. Introductory sermon Wednesday night by the writer. Thursday, 3 p. m. sermon by the Rev. A. M. Taylor. At night the address of welcome on behalf of the town was delivered by Dr. Halkumb; response by the writer. The closing sermon was preached by the Rev. C. L. Angum, which will be remembered long in Jackson.—J. E. Rolax.

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Conference Notices

Special Notice

WEST TEXAS ANNUAL CONFERENCE

Not knowing the address of all the members of the Conference I could not send a card to all, but if you have not received a card, notifying you of your home, come on to the church and a home awaits you. Please announce to your people that 1 1-3 fare round trip tickets are on all roads leading into Austin. Dates of sale, November 28th and 29th, and no other dates. If you live near a small station where they have not the 1 1-3 fare, buy full ticket only, to the first large station and there buy a round trip ticket. At small stations where they have no operator there will be no

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Address

Mail this coupon to Magic Foot Draft Company, P. K. 46, Oliver Bldg., Jackson, Mich.

Conference tickets on sale. Let all pastors take notice and govern themselves accordingly.—T. H. Wyatt, pastor of Wesley Chapel, seat of West Texas Annual Conference.

BEAUMONT DISTRICT

Thanksgiving Day, Thursday, November 24th. Dear Brethren: The day mentioned, if you will observe it properly with prayer, song services, sermons, etc., will prove a great blessing both to pastor and people in a spiritual and a financial way. In this way you can round out your deficiency on all claims of the Church. Come, let's close out a nice financial rally on our benevolences, by having every member and friend to attend church and bring with them an offering. Yours for "Expansion and a square deal."—W. L. Duncan, District Superintendent.

WEST TEXAS CONFERENCE

Dear Co-Laborers: Dr. R. S. Lovingood is planning and struggling for our school and our children to raise a big collection at Austin, Texas, during our annual conference. Why not every pastor do his very best. I for one (notwithstanding I have raised all I was asked to raise), have planned to do my best. Let us prove to him and to the parent board that we mean to stand by our Samuel Huston College. Let us also help the cause of Eliza Dee Home, and prove to Mrs. Ratlin and Miss King that we are in sympathy with their movement. Bring all the people you can to the Conference. Tell them to put money in their pockets to help out the rally. My District Superintendent and his District must lead.—L. H. Richardson, St. James, Waco.

MISSISSIPPI CONFERENCE

Dear Brethren: At our last Annual Conference we voted One Thousand Dollars, (\$1,000), to be raised for the Meridian Academy for 1910, and it was apportioned as follows: Meridian District, \$170.00; Jackson District, \$170.00; Hattiesburg District, \$165.00; Gulfport District, \$165.00; Brookhaven District, \$165.00; Vicksburg District, \$165.00. Now, dear brethren this is a very small amount for these Districts to raise. Will we do it? or shall Adv Eight Baker Novem 12 ovices—we fail to meet this obligation, and let the world see that we don't care for our obligation? The money is much needed at the Academy. The District Superintendents have reapportioned the amounts to each charge. Get to work at once dear brothers. Some of the pastors on the Hattiesburg District have raised their apportionment, and sent it in. Please let all do likewise at once.—I. L. Pratt.

Gleanings from the Field

MISSISSIPPI

The membership at Wiggins is much pleased with the out-look for their church, under the pastorate of the Rev. L. E. Johnson. His financial plans succeeded so well recently, that sufficient money was raised to cell the church and make some addition. The people are greatly encouraged.—P. S. Neely.

Soul Chapel.—Hesterville.—In a recent effort the following members subscribed: Houston Weatherly, \$1.50; Frank H. Weatherly, \$1.25; Eugene Hull, \$1.15; Joe Weatherly, Will Ayers Mrs. Emma Terry, W. A. Moore, B. F. Stephens, S. H. McAfee, Richard McMullan, Pinkney Hull, William

District Conferences and Conventions

CONFERENCES

District	Place	Date	Dist. Supt.
Holly Springs	Grenada, Miss	Nov. 21-27	Clay
Aberdeen	Macon, Miss	Nov. 22-27	Henry
Winona	Durant, Miss	Nov. 23-27	Gilliam
Tupelo	Okolona, Miss	Nov. 24-27	Scarboro
Clarksdale	Clarksdale, Miss	Dec. 13-18	Butler

CONVENTIONS

Nov. 26-27...Hattiesburg District Missionary Convention, Collins, Miss.

Weatherly, Clide Hull, Harvey Hull, \$1.00 each. Others contributed from 25 cents to 75 cents each. Total collection for the day \$41.02.—F. H. Weatherly.

TENNESSEE.

Savannah.—On October 9, 1910, I was appointed to St. James Church. I came here and found some work to be done. By the help of Him who doeth all things well, and by the help of our good and great District Superinten-

dent, the Rev. C. L. Fields, we will accomplish our designs. Watch Savannah. The Tennessee Conference has a composition of great District Superintendents—Rev. J. M. Lyte, the theologian and sweet singer; Rev. J. B. Booth, D. D., the positive and scholarly gentleman; Rev. T. W. Johnson, D. D., the theologian and scholar; Rev. S. M. Utley, M. A., D. D., the rhetorician, theologian and parliamentarian; Rev. C. L. Fields, the preacher and disciplinarian. With these great men



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We will send you 21 bottles of GRE-CO Liniment which sells for \$10.50, when sold or used send us \$5.25 and keep \$5.25 for yourself. If you accept our offer NOW we will add, FREE, 3 extra bottles of Liniment to cover express charges. If you can't sell the Liniment we will take it back at our expense. Fill out the application below and send it to us AT ONCE, RIGHT NOW.

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SCHOOL OPENS SEPTEMBER 29TH
Write R. S. LOVINGGOOD, A. M., Ph. D., President

at the head of affairs the Tennessee Conference of the Methodist Episcopal Church should continue to advance along all lines.—J. W. Sebastian, Pastor.

Russellville.—Our first quarterly conference was held October 22-23, by the Rev. Dr. J. W. Tate, District Superintendent. This is Dr. Tate's first quarter on the district. He conducted the business of the conference with ease. Dr. Tate is at home in the pulpit. At one o'clock he announced for his text, 1st. Rev., 6: 19-20, and at seven p. m. Rev. 3: 5. A large number communed. At 6:30 o'clock the love feast was conducted. Dr. Tate remarked that the Rev. Brother W. A. Webber, whom he succeeded, had the work in good condition. The people were glad to meet both pastor and Superintendent on the new charge. One subscribed for the Southwestern. Paid Superintendent in

full and pastor \$3.05.—W. E. Johnson, Pastor.

Brownsville.—I arrived on this, my new field of labor, Sunday, October 16, and was received cordially. I found the work in good shape. We raised on the new church \$35.00 and my salary and traveling expenses were also raised. We hope to occupy the new church by the first of December. Our next rally will be held the first Sunday in December.—J. F. Neal, Pastor.

McMinnville.—Oct. 22-23, the Rev. Dr. T. W. Johnson District Superintendent was with us and held our first quarter with splendid results, although we had only been from our annual conference two weeks. Fifty-four persons communed. We paid District Superintendent out \$175.00. My people are very proud to have Dr. Johnson together with Dr. J. W. Richmond, ex-pastors. The Rev. Mr. Johnson was our pastor before for three years and is now for the second time in his second year here. Everything bids fair for a good year.—Richmond, Pastor.

TEXAS.

Chilton.—The Rev. T. S. Moore, District Superintendent, was with this pastor and people October 22nd. Splendid reports were presented. Sunday's services were inspiring and helpful, the Rev. T. S. Moore preaching at night an eloquent sermon from the 15th chapter of Matthew, subject, "Christ My Brother." Collection \$30.50.

Lynch.—On the 7th of August we began a camp meeting which continued eight days, closing August 14th. This meeting was largely attended at all services. The ministers who preached and lectured were, the Revs. B. K.D. Garrette of Christian Methodist Episcopal church; W. L. Washington; E. Adolph Haynes, of our own church, and our beloved District Superintendent W. C. Thompson. They delivered powerful sermons and lectures. The Rev. N. A. Page of the Methodist Episcopal church, South, delivered a splendid sermon. We closed with two added to the church. Collected during the meeting, \$50.67. August 28 we had our all days meetings at Jasper Methodist church, which was packed to its capacity. An excellent sermon was preached by the Rev. E. Adolph Haynes. The afternoon's discourse was delivered by the pastor. Collections for the day \$33.50. We are now in the midst of great revivals, having just closed a meeting of three weeks which was so largely attended that many were turned away. The Rev. J. W. Warren of Bedford Springs preached three nights. Bro. Warren is a wheel horse in revivals as well as a pulpit orator. Eighteen conversions and twenty accessions was the result. The Ebenezer church was never so prosperous as at this time, the membership has been increased one-half since the Annual Conference. We are now battling at Jasper. At this writing three are at the altar; we are expecting a great meeting here. The charge is alive in many respects. Our third quarterly conference was held September 8th, the Rev. J. M. Warren presiding. Our District Superintendent being called to do some special work on the District could not attend. Bro. Warren's executive ability was indeed demonstrated and he was appreciated. Written reports from nearly all church departments showed progress along many lines. Collected for all purposes

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Do you have to clear your throat on rising?
Is there a tickling sensation in your throat?
Do you have an unpleasant discharge from the nose?
Does the mucus drop into your throat from the nose?

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Gleanings from the Field

ARKANSAS

The Willing Worker Club at Wabbeska, composed of Maggie Stand, Carrie Brown, Mollie Liles, Millie Williams, and many friends recently gave the pastor 75 pounds.—E. M. Alexander.

GEORGIA

Millen.—Our fourth quarterly conference convened October 9-10, at Munerlyn Grove, with District Superintendent Jas. Jackson presiding. Collections on Saturday, \$14.80; collected for pastor during the quarter, \$111.90; collection Sunday, \$9.48; total for Saturday and Sunday, \$24.28; total for the quarter, \$136.18. The pastor secured one subscriber for the Southwestern. Our District Superintendent preached two able sermons before large and appreciative audiences. The Rev. Mr. Jackson is a great preacher and a Christian gentleman. May he live long to preach God's word.—A. P. Gilliard, Pastor.

Newnan.—We had a great time at Evergreen Church on the Grantville Circuit, the third Sunday in October. Our beloved pastor, the Rev. H. E. Burns, preached a noble sermon. The collection was \$57.65. Brother Burns is now winding up his fifth year on the Grantville Circuit, and we hope that the good Bishop will return him to the Grantville Circuit. This circuit has greatly improved, spiritually and financially. The Rev. H. E. Burns is the man for the place and we plead for his return.—J. W. Matthews.

Boxley.—We had a fine fourth quarterly conference Sept 3-4. The Rev. E. D. Giddens dispatched the business with care. We had a great love feast Sunday at 10:30 a. m. District Superintendent Giddens preached a splendid sermon Sunday afternoon. Collection for the quarterly Conference \$86.50. The quarterly Conference voted solid for the return of our pastor, the Rev. A. M. H. Evans, for another year. Bro. Evans has just closed a most successful revival meeting at Boxley; twelve persons converted and united with our Church. Certainly Bro. Evans is the live wire of the Baxley Charge. He is now planning a great rally for the Southwestern and is rounding up his year's work with abundant success. He is a man of rare ability and kindly spirit.—Mrs. Annie J. Lee.

English Eddy Circuit.—Our fourth quarterly Conference was held in Fair Heaven Church, Oct. 2-3, District Superintendent E. D. Giddens, presiding. Total collection for this quarter \$79.00. Our church work is under the leadership of our proficient pastor, the Rev. W. J. Hamilton. This is the fifth year that he has served us and the longer he is with us the better we love him. Sunday Dr. Giddens gave us three gospel feasts. Our work is spiritually alive.—H. B. Finch.

KANSAS

Wichita.—Sunday, October 2, a big rally was conducted at Cabbell's Church for the benefit of the trustees. At 3 p. m. the Rev. G. T. Wooten, pastor, spoke 30 minutes on "The General Rules of our Church," after which the Rev. Dr. Sommerville, pastor of St. Paul Methodist Episcopal Church, delivered a powerful sermon to the waiting congregation, which was highly enjoyed by all. The pastor preached again at 8 p. m. Collection for the day \$98.21. An observer writes: "We were very much pleased with our visit

last Sunday night to Cabbell's Methodist Episcopal Church, Fifteenth and Wabash. Pastor G. T. Wooten filled our spiritual needs with a splendid sermon and the excellent young choir filled our ears with sweet strains of music. Their choir is doing fine. The choir is composed of the following members: Mrs. O. A. Briley, president; James E. Hogan, chorister; Misses Jessie Mickelberry, Virginia Johnson, Deborah Mickelberry, Goldie Perry, Grace D. Perry, Mesdames N. D. Briley, Clinton Butler and Thomas Cash. As a whole the Rev. Wooten is doing a great work at this church, which only a man sent by God could perform and he should receive the encouragement of all good people in his work."

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MISSOURI

Troy.—Sunday Oct. 30 was a great day in the history of the church at this place. It was the day set apart for raising funds for putting a basement under the church and we are gratified with our first effort. There were four captains who brought in the following amounts: John Wray, \$11.17; Mrs. Harrett Wright, \$66.00; Mrs. Ella Sydnor, \$25.05; collected from other sources \$2.75; total raised during the day \$75.17. And the end is not yet there is more to follow. The church is alive in all departments. We have had four conversions since conference and three baptisms. Our Sunday School continues to prosper under the leadership of our energetic Superintendent William Clark.—H. T. Reeves, Pastor.

Moberly.—Moberly charge has made progress in the last two years. A five room parsonage has been built valued at \$800.00, the membership increased. Oct. 27-28 the Ladies Aid Society gave a bazaar which netted \$34.00. Oct. 29th, 30th the Rev. W. C. Ellis, District Superintendent was present to hold his third quarter and he preached three strong sermons. One more joined the church. Collection on Sunday \$15.00. That with help of the ladies amounted to \$49.00. We have raised on benevolence \$20.00. We are planning to meet all of our financial obligations and have revival during the fourth quarter.—G. B. Abbott, Pastor.

OKLAHOMA.

Shawnee.—Dr. W. F. Smith, District Superintendent, held our second and third quarterly conferences October 8-9 and preached two excellent sermons. Good reports were made. Money raised at this quarter, \$75.00; paid District Superintendent, \$15.00, and made him a present of \$2.35 and a \$6.00 hat. We have a good pastor in the Rev. A. Jackson. Two subscribers for the Southwestern. We will pay all claims this year and send our pastor and District Superintendent to Conference all with good reports. Conversions in our church, eighteen.—W. M. Price.

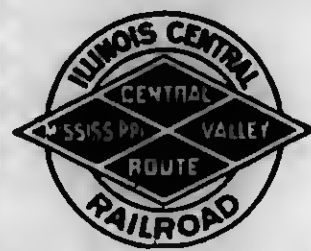
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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

WHITE.—Aaron Augustus White was born near Okolona, Mississippi, May 12, 1865, and died in Holly Springs, Mississippi, October 22, 1910. He was 45 years, 5 months and 10 days old. He joined Asbury Methodist Episcopal Church in 1903, under the pastorate of the Rev. N. R. Clay, and lived a consistent Christian life until his death. He was devoted to his friends, to his Church and his Church duties. He proved his devotion by his work. He was sick for several weeks. He bore his suffering with remarkable fortitude, and died as he lived in peace with God, and with all mankind. He was buried by the Odd Fellows and United Woodmen. Peace be to his ashes.—B. F. Woolfolk, pastor.

JOHNSON.—Ellen Johnson, faithful member of the Prairieville, Louisiana Methodist Episcopal Church, born April 10, 1890, died in peace November 2, 1910. She leaves, husband, mother, four sisters, four brothers and many friends. The church has lost a loyal Christian worker. The funeral was attended by the Rev. J. Edwards of the Baptist Church, and the pastor, the Rev. R. B. Sanford.

SWANSON.—Mrs. Millie Swanson, age about 89 years, died July 8, 1910. She was a faithful member of the Methodist Episcopal Church of Batesville, Arkansas for 37 years. She was never called upon to administer to the needs and wants of any one but that she was found ready and willing to do all within her power. She leaves two daughters. Her last moments were spent in singing "There is Rest for the Weary."—Phoebe D. Vagner.

RAMSEY.—Mack Ramsey, an old local preacher died at his home in Daleville, Mississippi, October 5, 1910, saying that all was well. He leaves a wife and seven children. The funeral was conducted by the pastor, the Rev. H. R. S. Erby.

BRADLEY.—Amos Bradley died in peace with God and man October 15, 1910. He was a member of St. James Church, Monroe, Louisiana for a number of years.—J. A. Brown, pastor.

WASHINGTON.—Dinechey, the little daughter of Mrs. Dinechey Washington, of Monroe, Louisiana, closed her eyes in death and joined the angelic host October 17, 1910.—J. O. Brown, pastor.

CHISOM.—Mrs. Bessie Chisom, wife of Mr. Robert Chisom and daughter of Mrs. Dollie Thomas, died at Forest, Mississippi October 26, 1910. She leaves a husband and four children, the baby being two weeks old. Bessie was about 23 years old; also she leaves her mother, two brothers and three sisters. She was converted during the administration of the Rev. H. Tool, joined Mars Hill Church and lived a faithful member.—D. D. Dukes, pastor.

JOHNSON.—J. Johnson, a faithful member of Forest Methodist Episcopal Church, Jeffersonton, Kentucky, died October 14, 1910, after two weeks' of suffering. He was a great man in his

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church—honest and truthful in all his dealings, and a Christian father. He joined the church when 17 years of age and lived in the church until his death. He was a class leader for 60 years; and a trustee 54 years. He was 78 years old when the Father said to him, "Come, thou faithful servant." His funeral was the largest ever witnessed here. The floral offerings were beautiful, presented by both colored and white friends. The church is in mourning over the loss of so good a man. His funeral was preached Sunday by our pastor, the Rev. Mr. Reynolds, the Rev. Smith, of the Baptist Church, and the Rev. E. D. Lawrence, of Hobb's Methodist Episcopal Church, Middletown. The deceased was laid to rest in his own lot at Highland Cemetery.—(Miss) Sarah Kerby.

TERRY.—Ann Terry, a faithful member of St. Matthew Methodist Episcopal Church, Daleville, Mississippi, passed from labor to reward October 7, 1910. She died after a short illness, leaving six or seven children, her husband and a host of friends. She died as she lived, a faithful member. The funeral was conducted by the pastor, the Rev. H. R. S. Erby.

SALAVONT.—Rosa Salavont, a faithful member of St. Paul Methodist Episcopal Church, Pass Christian, Mississippi, died October 18, 1910. She was an exemplary Christian. She leaves many relatives to mourn. She is at rest.—J. B. Brooks, pastor.

JAMES.—Mahaley James, one of the oldest members of St. James Church, Monroe, Louisiana, fell asleep in Jesus' arms September 18, 1910. She proved faithful to the end.—J. O. Brown, pastor.

HARTFIELD.—Bettie Hartfield fell asleep in Jesus September 27, 1910, happy in the fact that although leaving her husband she would join her mother who had preceded her Home. She had been a member of the Methodist Episcopal Church at Daleville, Mississippi about 24 years, and was faithful to every duty that the church gave her. She leaves her husband and a host of friends. Several of the local preachers assisted in the funeral service.—H. R. S. Erby, pastor.

Marriages

WASHINGTON-NOBLES.—Oct. 6th, 1910, Mr. G. H. Washington and Mrs. Nancy Nobles at the brides residence in Monroe, Louisiana. The groom is the son of the late George Washington of the Louisiana Conference.—J. O. Brown, Pastor.

McCALAHAN-MORE.—Mr. Grays McCalahan and Miss Mary More of Monroe, Louisiana, at the residence of the bride's aunt. The groom is a wide-awake business man. His bride is a member and organist of St. James church and is very prominent in church and social affairs.—J. O. Brown, Pastor, Oct. 19.

JOHNSON-SMITH.—On October 19th., 1910, Mr. Harvey L. Johnson and Mrs. Mary E. Smith, both members and class leaders in the Draper Methodist Episcopal Church, Va. The marriage took place in the home of the pastor, the Rev. J. M. Watson.

BEVERLY-BROWN.—At the home of the bride's mother in Pineville, La., Mr. Dudley Beverly and Mrs. Ada Brown, October 22, 1910, the Rev. H. J. Wright, pastor of Wesley Methodist Episcopal Church, officiating.

BUGG-BAILEY.—Thursday night, November 3, 1910, at the home of Mr. Walker Tillman, Fordoche, Louisiana, Mr. L. B. Bugg and Miss Clara B. Bailey. After the ceremony the couple left for Ashland plantation their future home, where the groom has valuable property and a nice store. His bride is a former student of New Orleans University.—S. A. Davis, pastor.

STITH-BUFORD.—November 2, 1910, Mr. Charley H. Stith and Miss Evelyne Buford at the residence of Mr. and Mrs. J. H. Buford, the home of the bride, Pulaski, Virginia. They were the recipients of many presents. Miss Lillie Buford, the younger sister of the bride, played the wedding march. The Rev. J. M. Watson, officiated.

RANKIN-COPE.—At the beautiful home of Mr. and Mrs. B. C. Cope, McMinnville, Tenn., Mr. Oscar J. Rankin, of St. Louis, Mo., and Miss Lexie V. Cope. Many handsome gifts were presented them by their friends. The bride was a teacher and a member of the Methodist Episcopal Church. The pastor, the Rev. J. W. Richmond, officiated.

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Here is just what you want, just what you need. You have been looking for it and here it is. Send for it and stop worrying. Say the word and it will be sent to you. Send us the message in the coupon, saying you have read this announcement, saying you want to try it and it will be sent by mail, without a penny. It is Bodi-Tone, the real remedy for the sick, whose fame is spreading like wild-fire from the Atlantic to the Pacific, which is curing sick-folks by the hundreds, the medicine your neighbors are talking about. This announcement is put in this paper by the Bodi-Tone Company of Chicago, who invented Bodi-Tone over a year ago and immediately offered it on trial to all the sick, a fair and honest way, so everyone could try it and judge its curative value before paying a penny for it. The Bodi-Tone Company has sent out over one hundred thousand \$1.00 boxes during the past year in this way, to people in all parts of the country, without a penny in advance, and thousands have seen, felt and known its great curative benefits. Now the Bodi-Tone Company wants you to try a full-sized one dollar box of Bodi-Tone at its risk and expense, so that you, too, will get to know the great curative and restorative forces in this extraordinary medicinal combination, which is rapidly proving its superiority over the common and ordinary proprietary medicines that have so badly disappointed the sick. We want you to fill out and send us the "Trial Coupon" printed at the bottom of this announcement, giving us your full name and address, and the one dollar box of Bodi-Tone will be sent to you by next post, without a penny for you to pay unless it proves its value in the ailments which are troubling your body, unless it benefits you, unless it proves to you that it can cure.

Bodi-Tone

does just what its name means—cures disease by toning all the body, and we want you to try it and see what it will do for your body. Bodi-Tone is a small, round tablet, that is taken three times every day, either before or after meals as you may prefer. Each \$1.00 box contains seventy-five of these tablets, enough for twenty-five days continuous use, and we send you the full box without a penny in advance, so that you can try it and learn what it is, so you can learn how easy and simple it is to take, so you can learn how it works in the body, how it cures stubborn diseases by helping nature to tone every organ of the body. The composition of Bodi-Tone is not secret. Every one of the many valuable ingredients used to make this splendid remedy are well known to all doctors of all schools; each has a well defined, well known and thoroughly established place in the realm of medicine and is prescribed by physicians every day of the year. Each ingredient is named and fully described in the Bodi-Tone Book, which tells all about Bodi-Tone and is sent free to every Bodi-Tone user. You know just what you are using and know it is good and safe. Among the ingredients which compose Bodi-Tone are Iron, to give life and energy to the Blood, Sarsaparilla, to purify it, Phosphate to nourish the Nerves, Lithia for the Kidneys, Gentian for the Stomach, Chinese Rhubarb and Oregon Grape Root for the Liver, Cascara which restores tone to the Bowels and Intestines, and Peruvian Bark for the General System. All these ingredients pull together to restore health in the body, each serves to build upon the others work, each one helps.

Highest Medical Authority

We claim no credit for discovering the ingredients in Bodi-Tone, each of which has its own well-deserved place in the medical books of most of the civilized world and all of which are recommended by the best modern medical writers and teachers. Many are prescribed regularly by the medical profession for diseases in which we recommend Bodi-Tone, most of them have been successfully used separately or in combination with other drugs for the treatment of innumerable diseases, but the exact combination found in Bodi-Tone is peculiar to Bodi-Tone alone and gives Bodi-Tone a curative and restorative power peculiar to itself, that has brought health to thousands during the past year's time. We simply claim credit for the formula which we have invented, for the way in which these valuable ingredients are combined, for the proportions used, for the curative force which thousands have found in Bodi-Tone, for the cures which make it different from other remedies. That is why we want to send a box on trial to you immediately, as soon as you write for it, for we know you will find it different and superior. Though Bodi-Tone is a scientific medicinal combination, most of the ingredients used in it are familiar to the common

people, and are remedies which they as well as the doctors know to be good, remedies in which they can place the fullest confidence and which they know they can safely use. Bodi-Tone is right all through, from the first to the last ingredient, a remedy that knows its work in the body and does it in a way that satisfies the body-owner. It is a pure remedy that all the family, young and old, can use. It contains no narcotic or habit-forming drugs, it contains nothing that we are ashamed to tell all the world, it contains no ingredient that your own family doctor will not endorse and say is a good thing. It does not depend on drugging the body. It does not kill pain with opium or morphine. It does not excite the body with alcohol, but it tones the body and cures its disorders with the remedies nature intended to tone and cure the body or that power would not have been given to them.

Bodi-Tone

offers its valuable service, to you right now, right from this page, if you are sick, if you need medicinal help, if your bodily organs are not acting as they should, if your body is not in right, natural and normal tone. This is what Bodi-Tone is for—to help nature restore tone to the body, to restore normal health, energy, vigor, vitality and strength. If there is anything wrong with your Kidneys, Bodi-Tone helps to restore tone to the Kidneys, helps to set them right. If there is anything wrong with your Stomach, Bodi-Tone helps to tone the Stomach, helps to set the wrong right. If there is anything wrong with your Nerves, your Blood, your Liver, your Bowels or your General System, the ingredients in Bodi-Tone, which are endowed by nature with a special action in these parts, go right to work and keep on working day after day, exerting always a well understood, definite action that produces curative results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone, a splendid eliminant, helps to eliminate the Uric Acid from the system while it restores tone to the Kidneys, Stomach and Blood, thereby exerting a continual anti-rheumatic effect which makes it hard for Rheumatism to obtain or retain a foothold in the system. Bodi-Tone should be used by all women suffering from any of the various Female Ailments, for its toning properties are especially valuable in such ailments. Bodi-Tone is especially urged for all chronic sufferers who have tried honest, reputable physicians at home and elsewhere without getting the relief and permanent benefit desired. If your local doctor is doing you no real good, if you have given him a real and honest chance to do what he can and the medical combinations he has used have failed, then give this scientific, modern combination of old-time remedies a chance to show what it can do for you.

It Is Proven

If you read our Bodi-Tone offer a year ago, when Bodi-Tone was first offered on trial, and hesitated to try a new medicine you should hesitate no longer, for the curative power of Bodi-Tone has been amply proven by one solid year of cures. It has been tested in thousands of cases, covering a great variety of ailments in both sexes, at every age, and the results obtained are more than sufficient to amply prove the wide curative value of this splendid formula. It was advertised right from the start as a remedy for all of the body and its aid has been sought by chronic sufferers from most of the important diseases which destroy the body's peace and comfort. Over one hundred thousand people have used it during the past year. Persons suffering from Rheumatism, Stomach trouble, Kidney, Liver and Bladder Ailments, Uric Acid Diseases, Bowel Complaints, Female Troubles, Blood and Skin Affections, Dropsy, Piles, Catarrh, Anemia, Sleeplessness, La Grippe, Pains, General Weakness and Nervous Breakdown, have tested Bodi-Tone and proven its value in such disorders. Their experiences have proven beyond a shadow of doubt that the Bodi-Tone plan of toning all the body is a right plan that helps to cure these and other disorders, that it is a real aid to nature. How Bodi-Tone has acted in these cases is best shown by the letters of praise received from former sufferers. Every day's mail brings its share, for the fame of Bodi-Tone is spreading like wild-fire, because Bodi-Tone is doing the work and proving its superiority over common remedies. Many who have for years been in poor health and have tried most all of the prominent medicines, have written that one single box of Bodi-Tone did more good than all the others combined. Other sufferers, who have tried good physicians and specialists for their various troubles, often doctoring at great cost over a long period, have written that Bodi-Tone did the work after the doctors' medicines had failed.

The letters and reports printed in this announcement are but a sample of the many we receive every day. Read them and judge for yourself. If you are sick or in poor health, if you have been doctoring without benefit, if you are discouraged, send for a box of Bodi-Tone on this most liberal and fair trial offer. Try a real remedy for the sick and see what it does for you.

COTESFIELD, NEB.—I have had Stomach trouble for eleven years and very bad for the past four years. Before taking Bodi-Tone, I had to throw up my supper every night. I would have such pains and such a heavy weight at my stomach and would nearly smother with gas. I would almost die and had to throw up what I had eaten to keep from smothering to death. It was so bad for four years that I was almost a walking skeleton. Now I am much stouter and don't look like the same person. My stomach digests what I eat and that trouble is all gone. Before using Bodi-Tone I was so nervous and had such pain in the top of my head, and Bodi-Tone has remedied that also. I have



tried home physicians, have doctored with a well-known specialist, and have taken a number of different patent medicines, but they only did me harm. I cannot praise Bodi-Tone too highly. Mrs. Wm. Beck.

CULVER, IND.—I am telling all of my neighbors and friends about Bodi-Tone, and when they ask me what I know about it I tell them all I know is that it reached my case and did me more good than any other medicine I ever took, which is enough for me. My troubles were lame back and continual tired feeling, due, as I believe, to weak kidneys. My back was so bad that when I stooped over I could hardly raise up again and I suffered much pain with it. I took most everything recommended for lame back and kidney trouble but found no relief until I used Bodi-Tone. I used only two boxes and have not since been bothered with my back, and instead of feeling tired I feel like working all the time. I heartily recommend Bodi-Tone. Otis E. Marsh.

GASTONIA, N. C.—When I began Bodi-Tone I was in a very weak condition, and had tried so many medicines that I became discouraged. I had been in very poor health for five years, suffering from different diseases and with a debilitated, run-down system. I was full of Malaria. I had two physicians waiting on me and they gave me only temporary relief and told me I would have to have an operation, which I would not do. I scarcely had strength enough to dress myself in the mornings and had to stay in bed, not able to do my household duties. I began the use of Bodi-Tone three months ago and my improvement was so rapid that in a few weeks I was attending to my household duties and rested better at night than I had in years. I now enjoy perfect health and have gained ten pounds. Mrs. R. M. Currie.

DORSET, VT.—I had Rheumatism very bad and was lame and sore all over. My Kidneys bothered me; Bodi-Tone has freed me from all of these troubles. Mack Fisher.



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Trial Coupon

Clipped from Southwestern Christian Advocate. Bodi-Tone Company, Hoyne & North Aves., Chicago, Ill. I have read the Bodi-Tone Announcement, offering a \$1.00 box of Bodi-Tone on 25 days trial, and ask you to send me a dollar box by return mail, postpaid. I promise to give it a fair trial and to send you \$1.00 for same promptly if I am benefited at the end of 25 days. If it does not help me I will not pay one penny and will owe you nothing. Neither I nor any member of my family have ever before used Bodi-Tone and I state on honor that this application is made for my own personal use and not for any other person. The following is my full name and address to which the Bodi-Tone should be sent.

Name _____
Town _____
State _____
St. or R. F. D. _____

Bodi-Tone Company.- Chicago.

IMPERFECT IN ORIGINAL

Southwestern Christian Advocate

ROBERT E. JONES, Editor
BATON & MAINS, Publishers

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Vol. No. 44—No. 47



THE REAPER

The President's Thanksgiving Proclamation

This year of 1910 is drawing to a close. The records of population and harvests, which are the index of progress, show vigorous national growth and health and prosperous well-being of our communities throughout this land and in our possessions beyond the seas. These blessings have not descended upon us in restricted measure, but overflow and abound. They are the blessings and bounty of God.

"We continue to be at peace with the rest of the world. In all essential matters our relations with other peoples are harmonious, with an ever-growing reality of friendliness and depth of recognition of mutual dependence. It is especially to be noted that during the past year great progress has been achieved in the cause of arbitration and peaceful settlement of international disputes.

"Now, therefore, I, William Howard Taft, President of the United States of America, in accordance

with the wise custom of the civil magistrate since the first settlements in this land, and with the rule established from the foundation of this government, do appoint Thursday, November 24, 1910, as a day of national thanksgiving and prayer, enjoining the people upon that day to meet in their churches for the praise of Almighty God, and to return heartfelt thanks to Him for all His goodness and loving kindness.

"In witness thereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at this city of Washington this fifth day of November, in the year of our Lord, one thousand, nine hundred and ten, and of the Independence of the United States the one hundred and thirty-fifth.

"WILLIAM HOWARD TAFT.

"By the President: Alva E. Adee, Acting Secretary of State."

Everybody's Thanksgiving

By Prof. J. H. Lovell, M. A., B. D.

This is indeed a fitting season for Thanksgiving Day. The golden colored leaves in the grove and woods blend with the yellow husk of the full ripe corn that is being harvested by the good, jolly, hearty farmer against the barren days of approaching winter. The brown nuts are laughing from the trees as if to tease those boys who dare not play truant on their way from school. The large, red, juicy, wine-saps are being gathered from the fruitful orchards. And too, it is the time of pumpkin custards, roast turkey and cranberries, mince pie and fruit cake.

The scorching days of summer are past and the capitalists and business men return from the seashore the mountains and the lake, flush with the recreation and invigoration of a refreshing vacation renewed to fill their places in office or at the desk or counter, while their wives, mothers and daughters are making the parlors of their mansions resound with the melody of "Home Sweet Home."

The college students have returned to those dear old institutions and have caused many a lesson to suffer while they have related to one another the thrilling romances of their happy vacation times.

The planter goes to market with his grain, cotton or tobacco and he chuckles with delight as he returns home with a heavy wallet or a snug little sum written on the credit page of his bank book. And now for the year just passed, the demon war has not been permitted to set foot on our shores, neither have such terrors as the bubonic plague or the dread cholera been here to waste our millions—And what shall I say more, yea time would fail me to tell of the thousands of good things we have received, as well as the evil things we have escaped—all of which blessings cannot be accounted for in any other way but that they are the gifts of an All Wise, All Powerful, Kind and Loving Father. Surely every human voice should be lifted to the skies in praise and adoration and thanksgiving to Him who has given such gifts unto men.

Yet there are those who feel that they have had an equal share of misfortunes and ills instead of blessings, and that there is nothing for which they could reasonably be thankful. One has had reverses in business. Another has lost his earthly accumulations by fire or storm or flood. Another has suffered the loss of health. The demon of strong drink, dread diseases and insanity have made

their ways into many homes, and into many more the icy-handed monster death has gone to remove a loving father, mother, husband, wife, son or daughter, and has left to those that remain bereavement and sorrow, and often withal poverty and want. And now as Thanksgiving Day returns each one will review his deprivations and the calamities, as they seem to be, which he has suffered during the past year, and will be forced to exclaim, "How can I give thanks for these things!" Well, it may be that we cannot give thanks for these things, but the great apostle has said "In all things give thanks." And really when we can rise to that height of faith that the patient one of old had in the wisdom and the goodness of our dear Heavenly Father in providing for His children, we can say, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord!" Yea we can see that He is the very same kind tender, loving Father in times of trouble and sorrow as He is when joys and pleasures abound. And in His wisdom, in His infinite love and mercy, He always does those things which are best for His children, yea, best for everybody. And too, we give thanks that we have such a God as ours, in whom we may so trust that when our knowledge and judgment fail, when we cannot understand the workings of His providence in the affairs around us, we can simply submit all to Him and feel assured that the "God of all the earth will do right," that all will be well in the end. As the poet so beautifully sings:

"When through fiery trials thy pathway shall lie,
"My grace, all-sufficient shall be thy supply
"The flame shall not hurt thee; I only design
"Thy cross to consume and thy gold to refine.

If in this faith and in this spirit we come to Thanksgiving Day we shall find that everybody of whatever lot or station will have much for which to be thankful, and that he too can join his voice with the millions in this celebration, and sing a song of sincere gratitude to our Heavenly Father for the innumerable blessings He has bestowed upon us, realizing that these are but tokens of the unspeakable gifts that are in store for all those who love Him, through the abounding grace of our Lord and Saviour Jesus Christ.

Bennet College, Greensboro, N. C.

A Thanksgiving Meditation

By the Rev. S. A. McNeill, S. T. B.

The observance of a day for general thanksgiving is a relic of the past. Unlike many of our relics, this one possesses a beautiful sentiment, a high motive and a broad purpose. It is a perilous thing to leave God out of one's plans and purposes.

The nation or the individual that sows, tills, and reaps; or enjoys the blessings of life, health, and opportunity for twelve months without keen gratitude to God, has a serious malady, either in the head or in the heart.

We are debtors to our Puritan forefathers for very many good things which, like a healing oint-

ment, helps to keep our national body strong and healthy. To these high souled individuals life and all of its successes came as a gift from God. It was very natural for them, therefore, to come together at the close of harvest, with thanksgiving of praise and prayer upon their lips for the rain and sunshine that prospered their farms, and the beneficent providence that kept back disease and the stroke from the Indian's tomahawk.

How do we feel about the day?—we, who live in these wonderful times of progress and growth? Then, the forests were broad and the towns small.

No police guarded the streets while the people slept in perfect safety. No hospitals with skilled attendants waited to serve the sick and dying. No railroads spanned the continent. No palace-like steamboats plied between the great cities of the world. No electric sparks made the streets of their cities as bright as roadways in the daytime, or flooded their homes with lights like sunbeams that dance in the face of the moon. And yet, out of hearts responsive to the best, they came together upon an appointed day each year to devoutly thank God for His mercy and His goodness to them.

Little wonder that the sentiment of the day has fastened itself in the hearts of the people with grip-like hooks of steel. The custom, therefore, is not sectional but national. So that from the pen of the nation's executive and of almost every state governor goes forth, each year, a proclamation, sounding the clarion voice of a nation's conscience—stop, consider and give thanks. For what?

Well, in this year one thousand nine hundred and ten, there are very many things for which we may pour out our hearts in thanksgiving to God.

The conveniences of life. We have superior advantages over those possessed by our fathers. Each year is a new epoch in the march of our Christian civilization toward the goal of perfection. Men understand better how to live the community life and do altruistic service. Distances have been bridged. Travel is made easy and pleasant. And almost every part of the globe, through the medium of railroads, steamships, the telegraph wire, and wireless telegraphy, has become neighbors to every other part. The poorest may send a message across the continent for one or two cents. Our country is truly a garden spot of wealth and of opportunity.

National Peace. We have cause for gratitude in that no pestilence has swept our land. No war with its devastating sword has come to cut down our aged and thin the ranks of our youth. Not only has there not been any war, but the possibility of war grows less and less with the passing of the year. By this, we do not mean that the spirit of heroic endeavor is dying. Not at all. But rather that the spirit of peace is growing, and the heart of the golden rule is being translated into the everyday routine of life.

The Hearts of the People Still Swing Toward Righteousness. We know that sin abounds. But the conscience of the people is very much alive today in every walk of life. On sea and on land; in marts of trade and in legislative halls, the voice of justice is crying for a hearing for all the people. Transactions, which in business or law, or politics, a few years ago, were considered a matter of course, are today being tested by the gospel of righteousness. It has become difficult for eloquence to win its way to the throne of power, either in Church or in State. Goodness counts. Righteousness weighs. Purity of life is in demand, and the people are tiring of any substitute. In the midst of a vast amount of negative piety there is much positive christianity. The heaven of God is at work and the untouched lump of humanity is growing smaller. Even though sin abounds, we may devoutly thank God that grace does much more abound.

The Heart of the World is Full of Love. The spirit of the Nazarene is pervading in the hearts of men. The hearts of men are softer, and more full of love today than at any other period of the world's history. What mean these millions of money that go each year to build schools, libraries, hospitals, the improved parks and playgrounds, and the many elementary institutions that bless our day and generation. Men are vying with one another in a Godly contest to do good for humanity. The milk of human kindness is everywhere in evidence, and nothing can stop its onward flow. From the palace of the richest to the hovels of the poorest, the light of love and kindness is flowing with increasing volume. Man is learning more surely than ever before that he is his brother's keeper.

Present Day Opportunities. These are times of opportunities. The sky is bent with bows of promises. Men are looking out and on. The vision is big and the aspiration is high. We think in terms of continents and plan in terms of empires. The American man is face to face with the biggest opportunity that the world has to offer. All may be comfortably housed, clothed, and fed. No one need be ignorant of the great world movements passing by his door. The opportunity for moral, intellectual, and spiritual development was never so great as now. Everywhere, the school house door is

open, the church bells are ringing, and the Christian men and women are striving to lead their fellowmen to the highest and the best.

Significant Movements.—Every year is emphasized by some great movement, epoch making in its purpose and extent. Perhaps the most far-reaching occurrence since the Reformation took place last June, in Edinburgh. I refer to that great international and interdenominational conferences, in which more than twelve hundred men and women participated. These leaders in Church and in State without creed or politics, met together to discuss the best methods for hastening the coming of the kingdom of Jesus Christ. Heaven must have rejoiced to see the men of christendom lay aside their denominational cloaks and robes, bare their heads and open their hearts to the best in every creed, working for the salvation of men. St. Paul must have felt proud to see in that Conference the fulfillment of his prophecy, in that all were one in Christ Jesus. The writer believes that this conference took the longest step of any other movement toward the universal kingdom for the universal King. We cannot estimate its worth. We can only thank God that the darkness is passing and the dawn of a new day is at hand.

The Prince of Peace is Conquering the World. The heart of man is responding to the love of Christ. His matchless life is the inspiration and ideal of millions, found in all classes, in all lands beneath the sun, even the man who despises the Church loves the carpenter of Nazareth. "Back to Christ," is the cry of the hearts of uncounted thousands. Back to Him, as the ideal of life. What is there that an individual wants to do for good that he may not find perfectly set forth in the teaching of Jesus? If it be purity of life; then twenty centuries have

but emphasized the words of Pilate "I find no fault in him at all. If it be a great preacher; then as now, the multitude hang upon His words as the life of the soul. If it be holy eloquence; then never a man spoke like Jesus. If it be heroism; follow Jesus to the temple and watch the crowd disperse before the whip of cords. And if it be the spirit of self sacrifice; go with Him to the garden, to the court and to Calvary. If it be victory; follow Him in His path across the world and see that the Nations bow in reverence and loyal obedience to Jesus, their King.

There is very much for which to thank God as we come together, with relatives and friends, on this Thanksgiving day. May it be a real joy, a Sabbath to the soul, and an inspiration to the mind as we gather around our festal boards to enjoy the gifts of earth and the mercies of heaven. For:

"So soberly and softly
The seasons tread their round,
So surely seeds of Autumn
In Springtime clothe the ground.
Amid their measured music,
What watchful voice can hear
God's voice amidst the garden?
Yet, hush! for He is here!

No mere machine is Nature,
Wound up and left to play,
No wind-harp swept at random
By airs that idly stray.
A spirit sways the music,
A hand is on the Chords,
Oh, how thy head and listen,—
That hand, it is the Lord's."
Samuel Hnston College, Austin, Texas.

Liberia---A Study---XXXII

By the Rev. Alexander P. Camphor, D. D., President Central Alabama College, Mason City, Birmingham, Alabama

VI. RELIGIOUS WORK IN LIBERIA PRESBYTERIAN CHURCH

Simultaneously with the planting of Methodist Missions in Liberia, in 1833, began the missions of the American Presbyterians. In the same vessel which bore Cox to Africa was the Rev. John B. Pinney, a missionary under the patronage of the Western Presbyterian Board of Missions. Joseph W. Barr was to have accompanied Pinney, but died in Richmond after engaging passage to Africa. Mr. Pinney on arriving in Liberia organized the Presbyterian Church, and the Rev. James R. Eden, colored, became pastor of the Church in Monrovia. This church was dedicated in 1838.

Pinney, like Cox, was abundant in labors and visited several important places on the coast and in the interior, arranging for a vigorous prosecution of the work. Ephraim Tyler, a young colored man from Schenectady, N. Y., was appointed to a mission in the Boh county, Pinney returning to America to recuperate his impaired health, again set sail for Africa, embarking November 5, 1833, in the ship "Jupiter." With him were the Rev. Messrs. Cloud and Laird, with the lady of Mr. Laird and Mr. John Temple, a colored man, all missionaries under the patronage of the Western Presbyterian Board of Missions.

PRESBYTERY OF WEST AFRICA

In 1848 the General Assembly of the Presbyterian Church authorized the Rev. Messrs. James M. Priest, James Conolly and Harrison W. Ellis to organize the Presbytery of Western Africa. Interruptions delayed the organization until December 19, 1856, when three ministers, James M. Priest, D. A. Wilson and E. T. Williams, representing churches in Monrovia, Sinoe, and Clay Ashland met in Monrovia and organized the Presbytery.

ALEXANDER HIGH SCHOOL

The Alexander High School, early started and formerly located at Harrisburg (now out of existence), an institution of high grade, well equipped and thorough in its work, was established with the Rev. D. A. Wilson, principal and the Rev. E. T. Williams assistant. Successors to these early teachers were Edward Bochlen, a German, Edward M. Blyden, Alfred B. King.

In 1865 Mr. Edward Bochlen, a German, was placed in charge of the school. The school gave

to the Republic such capable men as W. M. Davis, J. H. F. Evans, I. T. Dimery, W. Highland Lynch, M. M. Weatherpoon, H. R. W. Johnson, F. W. Blyden and others.

PERSONAL

Presbyterians have furnished some names that reflected credit upon the denomination and race: James M. Priest, Amos Herring (formerly a Methodist), Daniel B. Warner, Cyrus L. Parsons, Mr. B. V. R. James, E. W. Blyden (no longer a Presbyterian minister), H. W. Erskine, Thomas E. Dillon, R. A. M. Deputie and others.

LINCOLN UNIVERSITY AND LIBERIA

Lincoln University has furnished from time to time young men of training who have given good service to Presbyterianism in Liberia. In 1859 came Armistead Miller, James Raud and Thomas H. Ames.

GEORGE L. SEYMOUR

George L. Seymour, who may be classed with Benjamin Anderson as an explorer, established an industrial mission for inland among the Perseh tribe. He had built a home, opened a school and was teaching the natives various lines of industrial arts, but the praiseworthy labors of Seymour terminated in his lamented and untimely death.

PRESBYTERIANS DIMINISHING

The operations of the early days among the heathen have in the main ceased, and the Presbyterian Church in Liberia, confined chiefly to a few of the settlements has gradually diminished in numbers and is now a small company.

SEMI-CENTENNIAL, ETC.

In December, 1906, with the Rev. B. A. M. Deputie, D. D., Moderator, the Presbytery celebrated its semi-centennial in Monrovia. No missions or church are at present receiving aid from the Board of Foreign Missions in America. This ceased several years ago, although overtures have been made by the leaders in Liberia to the Board in America to resume work.

PROTESTANT EPISCOPAL CHURCH

On November 12, 1835, the Foreign Committee of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church adopted the following resolution, which was the beginning of their work in Liberia:

Resolved, That in the opinion of this committee, it

is expedient to prosecute the measures of our predecessors, in the establishment of a Mission School in Africa, under the direction of James M. Thompson and wife, on the terms specified in the minute of the late Executive Committee.

Resolved, That in the event of Mr. Thompson's receiving ordination as a clergyman of the Protestant Episcopal Church, and no circumstances occurring to change their present views, this committee will appoint him a Missionary to Western Africa.

FIRST TEACHERS

Mr. James Thompson and wife received their appointment as teachers in June, 1835. Previous efforts had been made to initiate the Mission and appoint missionaries thereto, but a series of disappointments followed every attempt that was made. The first effort began in 1821, when the General Convocation organized a Missionary Society to maintain a mission in West Africa, but this brought forth no results, and the second in 1822, when Mr. Ephraim Bacon and wife were appointed, but failed on reaching the field; and the third in 1827, when Mr. Jacob Oson, who, having been appointed and ordained, became suddenly ill, and died a few days before the ship's departure.

SOME RESULTS FROM BEGINNING AT MT. VAUGHAN

"From this historic spot," writes Bishop Ferguson, "the work has spread eastward, westward, and northward through different parts of Liberia, and from those two Negro pioneers, Mr. Thompson and wife, the number of laborers has increased to sixty, clerical and lay, and fifty-five boarding and day schools, with an enrollment of 1711 boarding and day scholars."

Other workers soon followed: The Rev. Thomas S. Savage, M. D., the first white missionary; July, 1837, the Rev. John Payne and wife arrived. Dr. Payne, after fourteen years of arduous labor, was elevated to the office of Bishop, being the first Missionary Bishop of the Protestant Episcopal Church in Liberia. He retired from the field after a service of thirty-two years. The Rev. Lancelot B. Miver was among the early arrivals.

The work at Mt. Vaughan continued under the Rev. Thompson until his death in 1838, when the Rev. Payne was placed in charge. Mr. Payne was greatly attracted to the heathen tribes and placed special emphasis upon that work. He made occasional visitations at Garaway and Cavalla, which afterwards became the Mission's headquarters, when Dr. Payne was called to the Bishopric of the jurisdiction.

PARTIAL LIST OF MISSIONARIES

The following is a partial list of the missionaries who labored in the Protestant Episcopal Mission: Mr. and Mrs. George A. Perkins, Rev. John Smith, Miss Martha D. Coggleshall, the Rev. Samuel Hazlebunt, Mr. and Mrs. Applehy, the Rev. and Mrs. E. W. Hering, Mrs. Catherine L. Patch, the Rev. E. J. P. Messenger, the Rev. C. C. Hoffman, the Rev. E. W. Stokes, the Rev. T. A. Pinckney, the Rev. Alexander Crummell, the Rev. Hezekiah Green, the Rev. and Mrs. G. W. Horne, the Rev. and Mrs. H. R. Scott, white and colored are in this list.

THE WORK AND BISHOPS

The work of the Episcopal Mission covers the several counties of the Republic, and has the longest native ministry and membership in Liberia. Four Bishops, three of whom were white men, since the beginning of the work in 1835, administered the work: Bishops John Payne, D. D.; J. G. Auer, D. D.; C. C. Perrick, D. D., and the present incumbent, a Negro, Bishop B. D. Ferguson, D. D., D. C. L. Bishop Ferguson received his training in the Mt. Vaughan High School at Cape Palmas, under Dr. Alexander Crummell. He was elected by the House of Bishops of the Protestant Episcopal Church, and consecrated June 24, 1885. In this twentieth annual report, which fills a pamphlet of thirty-three pages, the work of the Protestant Episcopal Church in Liberia, under Bishop Ferguson's supervision reveals a healthfulness of growth and success that must be gratifying to all concerned. Bishop Ferguson has been connected with the mission for forty-six years and has filled the Episcopal office since 1884.

CHEERING OUTLOOK

A good system of schools and an orphan asylum, with Epiphany Bell, at Cuttington, Cape Palmas, an institution with collegiate and divinity courses, combine with the regular work of the Church to give to Protestant Episcopalianism in Liberia an outlook of yet larger hope and usefulness.

THE CHRISTIAN LIFE

A Thanksgiving Hymn

By S. E. Adams

For bud and for blossom, and for balm-laden breeze;
For the singing of birds from the hill to the seas;
For the beauty of dawn, and the brightness of noon;
For the light in the night of the stars and the moon,
We praise Thee, gracious God.

For the sun-ripened fruit and the billowy grain;
For the orange and the apple, the corn and the cane;
For the bountiful harvests, now gathered and stored,
That by Thee in the lap of the nations were poured,
We praise Thee, gracious God.

For the blessing of friends, for the old and the new;
For the hearts that are trusted, and trusting and true;
For the tones that we love, for the light of the eye
That warms with a welcome, and glooms with good-by,
We praise Thee, gracious God.

That the desolate poor may find shelter and bread;
That the sick may be comforted, nourished and fed;
That the sorrow may cease of the sighing and sad;
That the spirit bowed down may be lifted and glad,
We praise Thee, pitying Lord.

That brother the hand of his brother may clasp
From ocean to ocean in friendliest grasp;
That for North and for South, for East and for West,
The horror of war be forever at rest,
We pray Thee, pitying Lord.

For the blessings of earth, of air, and of sky,
That fall on us all from the Father on high;
For the crown of all blessing since blessing begun,
For the gift, "the unspeakable gift," of Thy Son,
We praise, Thee, gracious God.

—In "Onward."

The Lesson of Thanksgiving

"O That Men Would Praise the Lord."

Learn the lesson of thanksgiving. It is due to God, it is due to ourselves. Thanksgiving for the past makes us trustful in the present and hopeful for the future. What He has done is the pledge of what He will do.—A. C. A. Hall.

* * *

"Perhaps we all think too little of the joy of gratitude and the chill and starvation of heart that comes from a spirit of ingratitude. Thanksgiving day is the home day and the dearest things this world gives us are home love, the home ties, the home fireside.

* * *

Thank God for friends your life has known,
For every dear, departed day;
The blessed past is safe alone—
God gives but does not take away;
He only safely keeps above
For us the treasures that we love.

—Phoebe Cary.

* * *

Be patient with everyone, but above all, with yourself. I mean, do not be disturbed because of your imperfections, and always rise up bravely from a fall. I am glad that you make a daily new beginning; there is no better means of progress in the spiritual life than to be continually beginning afresh.—S. Francis De Sales.

* * *

The memory must be cultivated or the progress will be slow indeed. We dare not forget all His benefits. We cannot forget any of His benefits without being so much the poorer. The more we forget, the more we lose in power and enthusiasm. Every man has in the yesterday of his life some sacred spot at which he can rekindle his faith and gratitude, if only he revisits it.—J. E. McFadyen.

* * *

Thanksgiving is far more a cultivated habit than a grace of nature. Some men, to be sure, find it easier than others to be thankful and happy, but all men, if they sedulously cherish the good they can see in their lives, will speedily see more good to cherish and the blessed process will go on at a rapidly increasing rate, an endless chain of thanksgiving.—Amos R. Wells.

* * *

How it would revolutionize life if we could agree to have one day a year for murmuring and complaining, for letting out the floods of pent-up annoyances and grudges and slights, and be thankful

the rest of the time! How much better than to try to be thankful one day by law and grumble by impulse for 364. Let to-day sound a thankful note to ring through the year.—Maltbie D. Babcock.

* * *

God knows when we are needing cheer
And 'tis sure to come in time,
He may send some friend with a message clear,
It may come through a bit of rhyme;
A flower or a smile may be what we need,
To strengthen us on our way;
But there will come through word or deed
The needful for every day.

—A. P. Jarvis.

* * *

Good, grand, old-fashioned Thanksgiving has come. * * * Through the gates of this morning it came, carrying on one shoulder a sheaf of wheat and on the other a shock of corn. Children, in holiday dress, hold up their hands to bless it, and old age goes out to welcome it, asking that it come in and by the altars of God rest awhile. Come in, O day fragrant with a thousand memories, and borne down under the weight of innumerable mercies, and tell to our thankful hearts how great is the goodness of God.—Talmage.

* * *

An old gentleman and lady were driving quietly along a country road when they saw an automobile rushing toward them. They had become fearful and uncomfortable when the car turned into a side road and left them in perfect safety. The lady drew a sigh of relief, and after a few thoughtful moments, remarked: "Oh, well, there isn't a bit of use in worrying about troubles in the distance. There are plenty of side roads for them." Don't waste nerve and moral strength on troubles in the distance. Keep your strength for the troubles that really come upon you.—"In Onward."

It is a good thing to give thanks unto the Lord, and sing praises unto Thy name, O most High.

—Psalm 92, 1.

Thou crownest the year with Thy goodness; and Thy paths drop fatness.

They drop upon the pastures of the wilderness; and the little hills rejoice on every side.

The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

—Psalm 65, 11-13.

Thanksgiving Meditation

"It is a good thing to give thanks unto Thee, O Lord." Thanksgiving is not only a duty, but a grace. The child that receives a gift and neglects to thank the giver is reminded of his omission, and is rebuked for his lack of ordinary politeness. There are many that are no longer children who thus offend against good manners as well as good morals when in return for God's favors they never say, "Thank you." Ingratitude is one of the meanest sins of the human heart. Personal thanksgiving should not be kept for a holiday occasion, but is an every-day garment that can never wear out, and always adds grace and beauty to its wearer.—*Select-ed.*

The Truly Thankful Heart

REV. GEORGE MILLIGAN, D. D.

In the struggle with poverty, in the sorrows and trials of life, which fall to the lot of some, it may be hard to find place for a feeling of thankfulness. Why, such ones may ask, are we not as happily circumstanced as others? Why should we be called upon to suffer, while they rejoice? It is but one form of the old question of the inequalities of life, the problem of the very existence of evil. We cannot dwell upon it now. But granting that there are inequalities, that there is suffering, are we not again and again met with some compensating privilege or blessing? Even in the darkest lot, some streak of light, the herald of the coming day, may be found. "I am being taught," said one (Bishop Hannington) who triumphed over no ordinary difficulties, who never lost heart when most men would have despaired, "never to be disappointed, but to praise."

Besides, are we sure that if we had all that we wish, we should be the better of it, we should even be as happy as we think we would? Is there not even a risk that the more we got, the more we should wish to have? It is by no means the universal or even general, experience that it is the rich who are the most satisfied; who get the greatest good out of life. The wisest prayer is still the humblest: "Give me neither poverty, nor riches; feed me with food convenient for me" (Prov. 30:8). And true and lasting peace of mind only comes to him who with the great Apostle can say, "I have learned, in whatsoever state I am, therein to be content" (Phil. 4:11; R. V.).

"Some murmur—when their sky is clear
An wholly bright to view—
If one small speck of dark appear
In their great heaven of blue.
An some with thankful love are filled,
If but one streak of light,
One ray of God's good mercy, gild
The darkness of their night."

Let us only strive to make the best of what we have: let us look on the bright side even of our disappointments and failures—believing that they too will work together for good to them that love God.—*From God's Garden.*

A THANKFUL heart! Who would not have it? Who would not cherish it as a pearl of great price? Shakespeare said of mercy that it blessed him who gives and him who takes it; but this is far from true of gratitude. For every blessing that gratitude brings to its recipient it leaves ten to the giver, if we may try to express thing like this with numbers. The thankful man is happy, and no man can be happy without being thankful. It is a matter of record that a thankful man with but a crust is happier than a pampered ingrate. We love the person who shows appreciation for what we give him or do for him; why should God not love most those who receive his good gifts with the gratitude that becomes good children? It is easy to set God far off; but has he not feelings? It he not infinitely sensitive? We cannot picture to ourselves the sorrow that must pain the heart of the Infinite when his children show themselves hard and cold, nor the joy that warms his spirit when he finds them thankful and loving. Gratitude is born of love, and ingratitude reveals a heart as dead as a cinder.—*Ex.*

OUR YOUNG FRIENDS

Thanksgiving Ballad

By Mrs. Manetta Dauphinee Wier

Remember, now, remember,
The twenty-fourth of November,
For then will be, Thanks-giving Day
When our appetites may have full sway.
There's turkey, squash and pumpkin-pie,
Pease, beans, salads, and, O my,
Pickles, chow-chow, gumbo, ham,
Cakes galore and cranberry-jam.

Those are among the things we eat.
And now as to the people we meet:—
There's father, and our busy mother;
Sisters, too, and many a brother,
Relatives, with children all.
Those we meet most every Fall—
We talk and eat, and eat and talk,
So that after dinner we can scarcely walk.

Now, none of this is wrong, O no,
But there's something else we ought to show
On that Day of Thanks, once every year—
To the Giver of all let us draw near,
From Him, alone, comes each good gift,
So in prayer to Him our hearts we'll lift.
And for good, not evil, let us speak,
And by His might He will us keep.

Delaware, Ohio.

Thanksgiving Day at the Home

By the Rev. Ralph Welles Keeler, . . .

Thanksgiving Day! What visions of turkey and mince-pies fill the mind of the lad and lass, as they await with joyous expectancy the coming of the day. It means the putting on of the Sunday clothes, a ride on the train, a trip over the hills back of old Dobbin, and finally, a long, delightful day at Grandmothers.

The youth and maiden, now grown up beyond childhood's expectations, go along to help take care of the little tots. Their hearts are aglow with reminiscences of the time when they, too, thought only of things to eat and the wonder of Grandmother's kitchen. Now they talk over those other days as they sit apart from the grown-ups. They walk about the old farm and find the brook where they vainly fished with bent pin and pickle-bait. They occupy the shadowy corner when the candles are lit. They talk of the dawn of life, and what Thanksgivings they will have when a few more years have rolled away.

Father and mother take their delight in the children. Father plays with them and tells them stories. Mother puts witch hazel on the bumps, kisses the bruised fingers, and nurses the last little babe that she holds in her arms. And both father and mother commune with the old folks, and enter into their thoughts and share their viewpoint and feeling. A multitude of thankful thoughts come trooping home. Thanksgiving for their aged loved ones, rejoicing for their own little family. The rich joy of living makes glad their hearts. Memories of the early home-making, the institutions received as a heritage from the preceding generation,—schools, home, the church, the blessing of good parents, the message of the Christ, crowd their minds. An atmosphere of happiness and praise pervades these hearts now in their prime.

And Grandfather and Grandmother,—what wonderful joy is theirs! Few words escape their lips. But their hearts are full. They sit by the large open fire-place, Grandfather tapping his cane on the floor, Grandmother "making-believe" knit. Their thoughts are beyond the fire-place, far away. They see the nesting days, when they had no roof over their heads, when all was labor and hardship. They count over the little boys and girls who crowded in to fill their nest with joy. Then they see them learn to fly; and off they go. Now they have nested for themselves, and the many childish voices ringing thro the rooms are the little nestlings that they have brought home to cheer these tired old hearts. All learned to fly but one. They seldom mention him. But sacred to their deepest feelings are the little clothes laid away in the attic chest, clothes that a

little blue-eyed boy would not stay on earth to wear. And close to their breast they hold a bright little babe that the others do not know and cannot see.

Yes, it is Thanksgiving Day! To each one it comes with different meaning. But to all it is a day that comes with loving regularity. The babies gurgle over it. Youths and maidens begin to feel a something in it that they do not quite understand. Father and mother look backward and forward, at the children and at the grandparents. They know now just what it means. And dear old Grandfather draws aside his companion of the years, and asks her if she remembers the words which he whispered to her in years gone by. How sweetly she repeats them:

"Grow old along with me!
The best is yet to be,
The last of life, for which the first was made;
Our times are in His hand
Who saith, 'A whole I planned,
Youth shows but half; trust God: see all,
nor be afraid!'"

And then, before the lights are blown out, and the fire banked with ashes, the old man takes down the family Bible, and with quavering voice, but with a faith like unto that of an ancient prophet, he reads to the whole circle of hearts about his heart-stone his Psalm of Thanksgiving:

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul. He leadeth me in the paths of righteousness for His name's sake. Yea, tho I walk thro the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of my enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."
New York City.

Thanksgiving represents a principle and that principle is gratitude.

A thankful heart to God for all His blessings is the greatest blessing of all.

A thankful heart is not only the greatest virtue, but the parent of all the other virtues.—Cicero.

Intermittent Blessings

How easily God could force us into thankfulness, and how glad I am that He is gentle with our surly and ungracious lives! I sometimes fall to thinking about the ways in which our Father could compel us to appreciate our blessings. For instance, He might have arranged it so that we could see for only ten minutes each day, instead of having twenty-four hours of perfect, delightful vision. Suppose that were the order of things. How eagerly we should look forward to those ten minutes! How gratefully we should plan for them! How terribly we should grieve if any ugly sight, any impure picture, any foul blot should creep into those precious minutes! How we should gather around us the faces of our dear ones and the most lovely paintings and the fairest flowers and the wisest books, and how ravenously we should turn our hungry gaze from one to the other! Ah, we should set a due value on our eyes under that dispensation, I tell you!

And if we could only hear for ten minutes each day? Would we permit any cross words to mar those ten minutes? any harsh noise? any unkind sentence? How fast our tongues would go, reeling off bits of brightness and good cheer, whispering tender greetings, uttering prayers and praise to the Most High! No slighting of ears and tongues, if that were the state of affairs!

No pen can picture, no mind can conceive, the passionate joy we should feel in our commonest blessings if they were thus intermittent. But now that they are permanent and constant, we really don't find it worth while to thank God for them at all! Shame upon our cold hearts!—Caleb Cobweb.

Overlooked Blessings

There are few people in this world so poor that they have not many things for which to be thankful. Often, however, we overlook the blessings for which we should praise our heavenly Father.

The story is told of a barefooted beggar who went along the roadside, crying out that he was the brother of a king and complaining that he had no shoes. "What a shame," he said, "that the brother of a king should go unshod!" Just then he saw a poor beggar carried along who had lost both feet; and in shame and confusion the first beggar ceased complaining and began to thank God because he was better off with his bare feet than the beggar who had no feet at all.

There is a little lesson for every one of us in this story of the beggar. Too often we go about complaining because we have not this or that thing, when we should be thanking God for all the beautiful things which we do have.—Ex.

A Boy's Thanksgiving Alphabet

T' for the turkey so toothsome and good,
H is for holiday, well understood,
A's for the apples which make sauce and pie.
N's for the noise of the children knee-high.
K's for the kitchen where good things are made,
S is for spices and sweet marmalade.
G's for the games which we play until night,
I's for the ices so cold and so white.
V's for the vines which encircle each plate,
I's for the illness which comes to us late.
N's for the nuts, and raisins, you know,
G's for the gratitude we all should show.

—C. B. Jordan.

There is always a lack of gladness in our work when we set about it in a grumbling way. It is one of the commonest complaints today that men are not in earnest with their work. Their one ambition is to get it done, and done as cheaply and easily as possible. That is a very bad thing for the work; but I think it is a worse thing for the man, for to go to our work in a half-hearted way is a certain recipe to miss the music. It is not by doing less that joy will come; nor necessarily will it come by doing more. It is by throwing ourselves on our task with all our might, whether our task be little or be great. That is the spirit which makes labor glad, and weakens the song that sleeps on the breast of drudgery, and brings that light into the eyes of toil, which is brighter than the sunniest morn of May.—The Rev. G. H. Morrison, D. D.

Peter's Denial

International Sunday School Lesson for December 4, 1910

(Matt. 26: 31-35; 69-75.)

GOLDEN TEXT: "Let him that thinketh he standeth take heed lest he fall."—(1 Cor. 10: 12.)

TIME: Early Friday morning, April 7, A. D. 30.

PLACE: In the Court of the Palace of the high-priest Caiaphas.

Daily Home Readings

M. Matt. 26: 31-35; 69-75;—Tu. Luke 22: 31-34; 54-62;—W. Prov. 4: 10-19;—Th. 2 Cor. 7: 1-10;—F. John 21: 1-19;—S. 2 Pet. 3: 14-18;—Su. Psalm 1.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

We learn by experience. A child knows not the danger of fire until he has been burned. This is true of all men. Depending upon themselves they frequently essay to do the impossible. Thinking themselves strong and able to withstand the wiles of the evil one they rush madly on into ways that are dangerous and into paths that are slippery and destructive. Especially is this true of many Christians. It was true of Peter. Had he been more distrustful of himself he would not have fallen. So many times would it have been with us. But most of us have to learn by the painful experience of repeatedly falling into sin that our strength is absolutely nothing. This being true we ought to habitually distrust ourselves, and habitually guard against everything like boasting. Above all, we should cultivate the habit of walking through the world with a consciousness that God is looking on us and willing to lead us. That there are many temptations in life we admit, but the man who goes into temptation in the way of duty may rest assured that God will help him; for he may well feel that God sent him, and that He who sent will also protect. And so will it be in all of the relations in life we may be called upon to sustain. Let us learn to be more and more distrustful of ourselves and to trust more in Him who has said, "My grace is sufficient for thee." Doing this we shall be able to stand fast in the liberty wherewith Christ hath made us free and never again become entangled with the yoke of bondage.

We aim to study, to-day, the Denial of the Christ by Peter. It is a sad lesson indeed. One can hardly believe that he who had expressed himself as willing to die for his Master could so forget himself as to deny ever having known Him. But such is the fact. The giant becomes a weakling. The strong and impetuous disciple turns his back upon his Lord. But there were reasons the chief thereof being that he trusted in himself rather than in God. He was too self-confident. Let us learn the lesson herein taught. Let us remember that we must be always wakeful and on the lookout, and never deem ourselves secure; for there is no set time nor place for the visit of him who is at war with us and is ever ready to attack us.

Light on the Text

31. *Then saith Jesus unto them.* This passage is thought to be out of its regular order, it being held that the incident it relates occurred before, and not after, Jesus and His disciples had left the Upper Room in which they had observed the Passover. *All ye shall be offended because of me this night.* That is, because of what shall take place to-night, "ye shall be made to stumble." So strange and terrible shall be the events that shall soon take place that you shall fail in your fidelity to me. *For it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.* The quotation is from Zech. 13: 7. It was fulfilled. When Jesus was arrested, the shepherd was smitten down, and when the disciples forsook Him and fled, the sheep were scattered abroad.

32. *After I am risen again.* A reference to His resurrection. *I will go before you into Galilee.* A pastoral expression. The meaning is that though for awhile they would be without a shepherd and scattered here and there, yet, after His resurrection, He would gather them together and again frequent "the old haunts in Galilee."

33. *But Peter answered.* Bold and impetuous as ever he thought it proper to assure his Master of

his loyalty and devotion to Him. Consequently he said, *Though all men shall be offended because of thee, yet will I never be offended.* He felt that though all others forsook his Master yet would not he. What he meant it no one doubts. His mistake lay in that he was too self-confident. He trusted in himself rather than in God.

34. *Jesus said unto him, Verily I say unto thee.* Knowing Peter better than Peter knew himself the Master astonishes him by saying, *Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.* Though you now boast of your fidelity, yet, before the third watch of the night, you will disown me as your Lord and Master.

35. *Likewise, also, said all the disciples.* Not to be outdone by Peter, nor to be thought less loyal and devoted to their Master, the rest of the disciples spoke in the same strain.

69. *Now Peter sat without in the palace.* While Jesus was being examined in another apartment Peter, who had followed Him, sat in the open court of the Palace. The weather being cold he sat with the servants and others around a fire. *A damsel.* One of the maids of the high priest, perhaps. *Came unto him.* Noticing his presence approached him, saying, *Thou also wast with Jesus of Galilee.* She had probably seen Peter with Jesus. Or, it may be that his anxiety about the fate of his Master betrayed him as one of his followers.

70. *But he denied before them all.* Before all who were sitting around the fire. *I know not what thou sayest.* Your speech is unintelligible to me. What do you mean? I neither know anything about nor have anything to do with what is now going on. Mark says (14: 68) that immediately after this the cock crowed. This should have been a warning to Peter but unfortunately Peter was within sight of Jesus as the hall opened into the court.

71. *And when he was gone out into the porch.* This was the outer entrance to the court. No doubt he was fearful that being thought a follower of Jesus he would be arrested, therefore he thought it wise to avoid further observation. Accordingly he went beyond the light of the fire. *Another maid saw him, and said unto them that were there.* Another maid of the high priest, probably. Recognizing him as a stranger she at once concluded that he was a disciple of the prisoner at the bar. *This fellow was also with Jesus of Nazareth.* It may be that some of those who were there had seen Peter in the garden at the time of the arrest and had communicated the information to her.

72. *Again he denied.* For the second time he affirms that he knows not the Lord. *With an oath.* Not being satisfied with a simple denial he strengthens it with an oath. "His first lie is 'whirling him into a vortex of meanness and sin.'" The first step having been taken it is easy to take the second. Beware of the first step. *I do not know the man.* Having begun to go wrong it was easy to keep on.

73. *After a while.* About an hour. *They that stood by.* "The main charge was prominently made by one—a kinsman of Malchus, who had seen Peter in the Garden, *Thy speech betrayeth thee.* His speech betrayed him. Being a Galilean he was "unable to pronounce the gutturals distinctly," and lisped. "Happy he whose speech betrays him to be a disciple of Christ!"

74. *Then he began to curse.* He called down curses on himself if he did not declare the truth that he knew nothing about Jesus. *And to swear.* He called on God to witness the truthfulness of his statements. *I know not the man.* I know nothing of Him of whom you speak. *Immediately the cock crew.* Thus was fulfilled the prophecy of Jesus.

75. *And Peter remembered the word of Jesus.* Memory now plays its part. Like a flash Peter becomes conscious of his sin and recalls the words of Jesus. *And he went out and wept bitterly.* The recollection of his sins, the awfulness of his faithlessness, caused him to go out and weep tears of bitterness and sorrow.

Charleston, S. C.

The Heart of the Gospel

The Epworth League Devotional Meeting Topic for December 4, 1910

(Zech. 13: 1, 2; John 3: 14-16.)

Zech. 13: 1, 2. "There is a fountain filled with blood." Some people don't like that hymn, or the idea on which it is based. But it is an idea which humanity in the large insists on accepting. "Without shedding of blood is no"—anything great or worthy. The cleansing of hearts and lives through the sacrificial death of Christ is not a mere sentiment; it is the biggest fact in history.

The prophet sees a time when some power that can cleanse the foulest and wash away the deepest stains will come to men's lives. What is that power? Not civilization, not education, not industrial progress, not culture, not any philosophical theory of conduct—but the cross of Christ! That has changed and cleansed more lives than every other agency for making men better than ever existed. To-day, while reforming agencies and theories are under fire or under suspicion, Jesus Christ wins men and women from wickedness to goodness, from sin to holiness, from despair to confidence, from death to life. And so we may afford to hold to the power of the blood to cleanse, no matter if some fastidious critic does not like that figure of speech.

Suggestions for the Leader

Make this meeting genuinely evangelistic. Let the Scripture set the key. Sing the hymns that echo the idea of God's love in Christ saving the world from death.

Get testimonials of personal experience in salvation. Lead for them. In discussing the Scripture, in talking about the theme's relation to everyday life, in the connecting comment between the several parts of the program, emphasize the idea of salvation through Christ as the heart of the gospel.

If you can get hold of Harold Begbie's great new book, *Twice-Born Men*, read two or three chapters and use the ideas you get there as illustrations. Your pastor may have the book, and he will be glad to lend it to you for this purpose.

By the way, talk this meeting over with your pastor. He will be sympathetic and interested, and he will do a lot to help you, though most of his help should be that of which is revealed only by its results. He will give you hints for illustrative mention. He will show you the best books he has on the subject. And he will tell you, out of his experience, what to attempt and what to avoid in leading this important meeting.

John 3: 16. Luther called this "the little gospel," and with reason. See how full it is of mighty ideas. God as the lover of the world—more than Creator, or Judge, or Ruler, he actually *loves* the men and women who have fallen into sin. The sacrificing God, giving Jesus Christ unto death, though Christ was God himself in the flesh, for the sake of lost men. This sacrifice is the sure means of saving every possible sort of lost man, and of saving him, not merely from perishing through and for his sins, but to a life whose bigness and power we cannot ever understand. This potent verse is fairly electric with meaning. In it are a thousand sermons, every one declaring the love of God, the power of faith, and the universality of the gospel.

The Theme in To-day's Life

The fact that Christians believe in the power of Jesus Christ to save is the only excuse for the existence of Christian organizations. We have other and better organizations which group around other facts. A bank is a better place than a church for the management of matters of finance. The church cannot compete with the restaurant or the library or the public school or the Garment Makers' Union. These things need specialists, and the only thing which the Church of Jesus Christ knows more about than any other agency is the organized proclamation of the glad tidings of salvation from sin. With

(Continued on Page Ten.)

Personal and General

The Rev. H. W. Woods, our pastor at Basin, Mississippi, plans to begin the erection of a new church edifice at that place during this month.

A neat and interesting journal is out of the first annual meeting of the South Carolina conference Woman's Home Missionary Society, held in Camden, this summer. We are indebted to Mrs. M. S. McLeod for a copy.

The good people of Mansfield and some friends of the Mansfield Academy, as a compliment and anticipating the new principal's needs in his work of labor and love, surprised him and his good family with a shower of choice edibles. Principal Roberts says his delight surpassed his surprise. He is grateful.

The Rev. and Mrs. William W. Gray, of Panama, have returned to their field of labor after a few weeks of vacation in the United States. There sailed with them on the steamship Colon, leaving New York Friday, November 4, Mr. Philip A. Risch, of Worcester, Mass., who goes to Panama to assist in the educational work conducted by the Methodist Episcopal Mission.

The following interesting report is from St. Paul Methodist Episcopal Church, Texarkana, Texas: "Number of families in the charge, 58; number who own homes, 40; number who take the SOUTHWESTERN, 31; number of property owners who take the paper, 25; subscribers who are not members of the Church, 4." The Rev. E. H. Holden is the popular and successful pastor on this progressive charge.

Miss Minnie V. Logeman, of Rockham, South Dakota, sailed from New York City, Thursday, October 20, for South India, where she is to become the wife of Hugh H. Linn, M. D., missionary of the Board of Foreign Missions. Miss Logeman went to India under the Northwestern Branch of the Woman's Foreign Missionary Society in 1905. She was stationed successively at Meerut, and at Cawnpore, Northwest India, remaining at the latter station until she left the field in July, 1910.

Adeline Smith Home

To the Former Students and Patrons of the Adeline Smith Home:

This is to let you know that another school term has opened under most favorable conditions and under the guidance and direction of the great Jehovah, we hope to do better and more telling work than ever before. Girls from seven states are already here and in a short while our Home will be full. Our sewing department is almost full to its capacity and our teacher in said department works nobly and well to help the girls to be good sewers and dressmakers. In our cooking department there is also enthusiasm and especially do the senior girls take an interest in that department for they know that their time is limited here. Our department in Art Needle Work is also doing good work. At our State Fair held in Hot Springs in October, we had exhibits. Three of our pieces took first premium and two took second premium, and all of it was very much admired by people who visited that part of the exhibit.

We are now praying and hoping that we shall have a good revival and that all of our girls shall be God's queens to do service for Him no matter where He may call them to work. And yet though we see all this success and hope for still greater, we are not entirely satisfied because so many who have received so much help and could never have attended a college a half month had it not been for the kindness of our friends in this Home who labored in our Woman's Home Missionary Society, thus making their chances possible for an education—we repeat it, so many of them go out and forget entirely the blessings that came to them while they were here and though they are out and well married, and making good money if not married, never do they think to encourage our friends who labor for us by sending as much as a dollar.

Now you know enough that no race or people who evidence forgetfulness or ingratitude for blessings bestowed can live long upon the earth or amount to anything while they live. As individuals perhaps they may, but in mass they can not, and you must

Mr. Berton O. Wilcox, of Norwalk, Ohio, has started for Java as a missionary under the Board of Foreign Missions. He signed the declaration card of the Student Volunteer Movement during the first of four years spent as a student at Ohio Wesleyan University. Wednesday, November 9, he sailed from New York. Upon his arrival in the East Indies he will be engaged in the educational work which has been extensively developed through the efforts of the Rev. John R. Denyes, of the Malaysia Conference.

The Rev. W. H. Pope, Lexington Conference Evangelist, is now ready for the winter revival campaign. Any brother who contemplates holding a revival would do well to write the evangelist and make dates for such meetings. Address all communications to W. H. Pope, No. 1225 Watt Street, Jeffersonville, Indiana, or to the Rev. J. W. Robinson, Superintendent Louisville District, No. 310 Lincoln Avenue, Evansville, Indiana; Rev. J. S. Bailey, Superintendent Maysville District, Maysville, Kentucky; Rev. D. E. Skelton, Superintendent Indiana District, Indianapolis, Indiana.

On the Steamship Korea, sailing from San Francisco November 8, was a party of thirteen Methodist missionaries. The Rev. Frederick G. Henke and Mrs. Henke are returning to Central China after a furlough in this country. Miss Bertha A. Blood, of Sioux City, Iowa, graduate of a Nurse's Training School in Hot Springs, South Dakota, with a hospital experience of more than three years in Worthington, Minnesota, goes to Korea, where she is to become the wife of the Rev. Henry C. Taylor, a brother of the Rev. Corwin Taylor, also of Korea. Miss Blood is a sister of Mrs. Corwin Taylor. The other ten members of the party, all of whom go out under the Woman's Foreign Missionary Society, are here given, with the fields to which they go: The Misses Nellie Beggs, Mabel A. Woodruff, Emma Eichenberger, and Georgia E. Day, to China; the Misses Mary Belier, Ruth E. Benedict, and Olga Shaffer, to Korea; the Misses Bertha Starkey, Mabel Lee and Elizabeth Russell, to Japan, the last two returning from furlough.

remember that it is the masses among us who make it hard for the individual who really tries to measure up. Will you not therefore think seriously on this matter and give back to God at least a small gift every year for the blessings He gave you while with us and thus help some other girl who needs the same instruction, the same inspiration, who needs the same kindness, who needs the same amount of love put into her heart and the same sympathy that you received while with us. Do you not think it reasonable for us to at least expect you to send a dollar a year and some word of comfort and cheer to those who labor, not for money, not to obtain riches, but labor that the women of the race may live, may be honored, may be self-respecting, may stand in the King's highway as ministering servants, dispelling the gloom and sadness, correcting errors, stamping down vice, treading under foot iniquities, and lifting up the standard of home and community?

We can not tell what a small gift from each one who has ever been with us would mean to us if recorded and put before the people in the North who assist us. Dear girls, you know I do not plead for myself, but I do plead for you, and I plead for yours; and I plead that you will wake up and do your duty in order that others may see that you do recognize and appreciate kindness bestowed, and opportunities given you, and that you in a measure desire also to pass the work along by your efforts and your gifts. Do all you can in the communities where you are located, no matter of what denomination; that is of least importance, but let everything that you ever learned in school be practiced in your life at home to the glory of God and to the uplift of the race, and if you do so, people will wonder at first, and then be filled with admiration because of your good conduct and even if you should not receive the plaudits of the people for what you are doing, God keeps the record. He will let all the world know it some day. Let me hear from you girls and do your duty.

Your Superintendent and friend,

H. M. NASMYTH,
Little Rock, Ark.

Girls' Industrial Department, Mansfield Academy

Monday, October 31, was opening day for the Girls' Industrial Department in connection with the Mansfield Academy. This department at present includes plain sewing, dressmaking, fancy work, and hat making. The work of this department is in the hands of competent instructors in their respective lines.

Many of the preachers of the Shreveport District, the teachers of DeSoto Parish, farmers, and other laboring people turned out to lend encouragement to the efforts of Principal John H. Roberts, A.B.

Coming here in October much has been done. The literary departments have all been reorganized, including a kindergarten, a music department added, and now a girls' industrial school, and all in so short a time and with so little means at hand. It at first seems impossible, but from those who have been on the grounds the one verdict is that this is only part of the splendid work already done by this young man—a direct product of our church and schools.

Plans are already matured for a manual training department. Through Principal Roberts, an efficient corps of teachers, and a loyal Board of Trustees the work of the Mansfield Academy is speeding on.—By-Stander.

Trinity Church, St. Mary, Georgia

On November 3-8 was celebrated the Thirty-third Anniversary of Trinity Methodist Episcopal Church, and Dr. J. H. Hubbard, of Gammon Theological Seminary, filled the engagement of Dr. I. Garland Penn, to the delight of all who heard him. Dr. Hubbard arrived on Saturday, November 5th, and preached Sunday morning at 11 a. m., and Oh, what joy came to us through this great man's sermon; at 3 p. m. he gave a talk; at 7:30 p. m. he preached another great sermon; Monday, November 7, 7:30 p. m., he delivered one of his splendid lectures, subject, "The Building of a Race." His sermons and lectures were great. He swayed the audience with his power and eloquence. After the lecture Monday evening we called on Dr. Hubbard, and held an informal reception; a large crowd of the young people and the pastor were also present and a pleasant social hour was passed. On Tuesday evening Dr. I. Garland Penn arrived, so we had in our midst at the same time both Drs. Hubbard and Penn, and what a treat this was to St. Mary's. Dr. Penn delivered a fine lecture Tuesday night. These are the first General Officers of our Church to visit St. Mary's. They were the guests of Mr. and Mrs. Charles Holzendorf, who were delighted to entertain these distinguished churchmen. Our much beloved pastor, the Rev. E. J. Kimball, is indeed a church worker; he labored hard in this anniversary. The program was carried out. Many strong papers were read. Our prayer is that our pastor will be returned to us this forthcoming Annual Conference. We could not forget to say a word about our organist in the person of Mrs. Minnie L. King, who labored to make this cause a success. God bless her. We hope these distinguished visitors will come again; they are welcome. We believe our church has been helped by their coming.—(Mrs.) Clara A. Kelly, Epworth League President.

Revival Notes

Revival at Village church, Slidell, La., resulted in 14 souls happily converted to Christ and baptized Oct. 30th.—F. Walker, Pastor.

The Rev. J. A. Reynolds has just closed a ten days' meeting at Otterville, Missouri. This young man is making a powerful ally for Christ's cause. The results of the meeting were seven accessions and three conversions.

Basin, Miss., Camp-Meeting opened on Oct. 20 and closed Oct. 30. Paid preachers: Revs. A. Lee, \$7.00; S. H. Cannon, \$20.00; H. J. Grant, \$5.00; H. W. Wood, \$12.00. Paid on old bills \$12.00. Raised \$71.43. Stewards: I. Ferrill, M. B. Wells, E. E. Lawrence. On Monday night Oct. 24th, after all of the visiting preachers had gone, the pastor and people of Basin had an old time meeting and God blessed us with seven converts. Conversions during revival ten; conversion and accession of the work this year sixty-one.—H. W. Wood, Pastor.

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

THE SPIRIT OF THANKSGIVING

Although Thanksgiving Day does not come to us by divine appointment it nevertheless has a legitimate place in the life of Christianity in America. Its place in the calendar of the American churches is assured, and it finds warrant for its place there by its appropriateness and its spiritual benediction. True enough, Thanksgiving Day has its real origin back in the colonial days, but it became a fixed custom on the appointment of Abraham Lincoln. The great President by thus putting permanently into the calendar of American holidays, as well as into the calendar of American holy days, this event reveals unmistakably the genuineness of his religious nature. There was not much of the external and spectacular in the religion of Abraham Lincoln, nevertheless, he bore in his great soul that American consciousness of its relation to God. He incarnated this spirit to such an extent that his acknowledgment of God in the time of great peril and his recognition of God as a source of all help, and the opening of his heart to the God-All-Father in gratitude, made him in a sense a spiritual leader of the Nation, as well as an emancipator of a race and the saviour of the Union.

It is said that Thanksgiving Day did not strike Mr. Roosevelt favorably, but it is safe to say that any person who recognizes the hand of the great God in the history of the American Nation cannot fail to see the appropriateness of this day.

The scriptures abound in terms of thanksgiving, and we might wonder why it is that we do not have scriptural authority for a definite thanksgiving day, except for the fact that any day in general and every Sabbath in particular is a thanksgiving day to the child of God.

Gratitude is a natural attribute of manhood. It is not a supererogation of good works. It is natural for the normal man to well forth his heart in gratitude, in recognition of blessings which come to him not of his own making but from a beneficent hand. As gratitude is natural to the normal human life so ingratitude is unnatural. It is one of the fine points of culture to be able to say "Thank you" and to return in some measure an expression of appreciation for services rendered. And that being is lowest in the scale of human existence who has lost all sense of gratitude toward his benefactors and general philanthropy by which he moves and has his being. Usually the ungrateful man is a sour man and sad, too, because he is sour.

Gratitude is a mighty illuminator; it is a soul-lifter, a cloud-dispeller and a chaser of the blues. For when a person can bring himself to the point of grateful recognition of a benefactor he then begins to conquer his baser passions and lives in a larger and better world. The sordid and narrow are usually void of the grace of gratitude and therefore live in a mean and little world, largely little because it is selfish and selfish because it is little. If the grace of gratitude did nothing else it breaks the shell of selfishness and lifts the circle of one's existence until he recognizes that there are others in the world who are a necessity to the completion of his full-orbed life. Gratitude is opposite to selfishness, and selfishness is a destroyer of spiritual life; yea selfishness is a destroyer of all life and as selfishness hinders gratitude helps.

We are called upon by the Chief Executive of the Nation to assemble in our places of worship to give thanks. To thus assemble is appropriate, but the assembling is not necessary to a grateful heart. Wherever a man may be—in the open field, on the mountain top, at the plow or at the throttle, in the office or in the shop, at his family table or away out on the frontier, amidst his friends or surrounded by his enemies, his heart should turn to God in recognition of His great beneficence. Some one has declared that righteousness exalteth a nation. And what

a mighty uplift it would be if the heart of the ninety millions of people would as one, on the fourth Thursday in this month be lifted to Almighty God in recognition of Him as the Supreme Ruler of the universe, worthy to be adored and worshipped as the giver of every good and worthy gift, as the Shepherd of our souls and we but the weak creatures of His own making unto whom by nature we owe adoration and homage! Let this nation turn to God and our history will become brighter, our progress more rapid and our future assured.

SEGREGATING THE RACES

One of the new phases of the race situation which has not heretofore troubled the South is the question of segregating the races as to residential districts. As a matter of fact the colored people occupy generally, North and South, sections of the cities or towns but then this rule is not strictly adhered to in any part of the country for there has been inevitably a sort of mixing of the residences. But now comes a movement to definitely settle the limits of the territory to be occupied by the races and it is charged that the Negroes are making an encroachment upon the whites. Nothing is further from the truth and nothing is further from the intent of the Negro population. If they did encroach there would be some justification for it. For instance, it is almost certain that wherever there is a Negro quarter there will be little or no city improvement. Notwithstanding Negroes pay the same rate of taxes the streets on which they live are seldom paved, poorly lighted and any public improvements that might be made are always last in coming to them. Thousands of Negroes make an effort not to buy within the white district but so near that district that they may be able to get some of the city improvements. There is also a measure of protection as well as a measure of convenience when Negroes live on the better streets.

The Negro has a just protest against the sort of treatment he is forced to endure notwithstanding he is a taxpayer. It may be alleged that he is not a heavy taxpayer and this we grant, but there are sections of cities sparsely settled which are improved at the behest of speculators while Negro residents are compelled to live in discomfiture and inconvenience because of the lack of improvement.

But back to the question of encroachment. Take the city of New Orleans, for instance. Our four colleges for colored people in this city are located in white settlements. New Orleans University and Leland University are in the very heart of the most aristocratic residential sections in New Orleans, and Straight University is on Canal Street in the heart of white residences and on the widest street and our chief thoroughfare. Now, it might be alleged that these institutions were placed there as an encroachment upon the white residents, but what are the facts? When New Orleans University was located on St. Charles Avenue by Bishop Mallalieu years ago, it was upon the site of an old plantation and there was nothing but mud and water around it. While not inaccessible, it was not easy of approach. Leland University is still further out, and when located stood alone. Straight University was located upon an old canal and in a part of the city, where, although it was upon Canal Street within a mile of the center of the city, the site was not particularly desirable. In the case of all these schools, instead of encroaching they have been encroached upon. It might be alleged that the persons who located these schools had the foresight to see the way the city would grow and to prophesy its prosperity. If this be the case they should not be blamed, and the residences that are about them have come not of the choosing of these particular schools but because the people found the locations desirable and thus placed their money in substantial homes. Because Negroes have foresight enough to locate in line with the building of the city shall they be censured?

This question has been up in Baltimore, New York, and Charleston. The agitation in Baltimore has been rather warm. An ordinance was presented before the City Council of Baltimore and a committee of one hundred and fifty of our most representative citizens visited the Council and entered a protest. The principal speaker of the evening was the Rev. W. A. C. Hughes, D. D., pastor of our Sharp Street Church. Among other things, Dr. Hughes alleged:

"We see in the passing of the ordinance incalculable harm for a large number of the people of this city.

"It means the stopping of self respecting law-abiding colored citizens in their efforts to secure homes and plant themselves in communities as tax payers.

"Rental values will advance since there will be no outlet for an already congested population; they must stay where they are and in order to do so pay any price which an unscrupulous money grabber may demand. With the high cost of food stuffs and the low scale of wages for unskilled labor the passage of the West ordinance points to the creation of a pauper element in our city rather than a thrifty law abiding colored citizenship and the pauper element of any city or community makes the more prosperous pay in one way or another for their support.

"The tuberculosis question has engaged the most serious attention of the people of the city and state, and we are taught that health is a necessary adjunct to good citizenship and for health we must have fresh air, sunshine, good water and cleanliness. Already we have seen that the alleys and the crowded living of our people in them with little light or sanitation, with little yards and foul cesspools filling sleeping quarters with an awful odor are responsible for the high death rate among the colored people of Baltimore. As a pastor with a church following of more than thirty five hundred and a weekly sick list of more than I can visit I speak that I know when I say that a majority of the sick infected with tuberculosis live in the small crowded streets and alleys of northwest Baltimore in miserably ventilated quarters. I visited the tuberculosis exhibit of all the states in New York recently and saw exhibited 'Death Row' and recognized one of Baltimore's small streets where my people live.

"Its the scourge of my race, the 'white plague' more properly called the 'black plague.' Would to God that some gentleman of the council would introduce some measure looking to the closing of these streets or limiting the number of occupants for each house and blot out these disease and death breeding dens rather than stand and say to the ninety thousands colored people of Baltimore go in here.

"In your ordinance you involve the bread of my people. Recently I stood in Pierce Street and overheard this conversation. 'A colored woman was asked, 'Did you get the place?' 'Yes, I got it and started to work when the lady asked me where I lived and when I told her she said she could not have any one in her house who came from that street. She said there was too much disease there.' It remained for that woman to move. With the West ordinance in force where could she go? We have already a crowded colored population. For her to move out meant for some one else to move in. It affects not only the employed but the employer and the only way out is for the man who hires a servant to go to the additional expense of renting or buying a house for his servants in more healthy quarters which will aggravate the already troublesome help problem."

THE INDEPENDENT VOTE

The recent elections show that the independent vote in this country is growing. A notice has been served upon the political parties that no one of them can deliver a vote to any candidate regardless of his qualifications, or for any measure regardless of its merits. The bane of our American political system has been its partisan vote. Men and measures have been voted for merely for the reason that they were offered by certain political parties and when once approved by the regularly organized party in convention assembled the partisan had nothing else to do but obey. He was not thus allowed to discriminate between men and measures and if he scratched or bolted a ticket he was put down as a traitor. The party whip has been an effective instrument in carrying elections in days gone by and the results have largely been just what the boss would dictate and not that which the rank and file of an American citizenship desired. The independent vote is therefore proclaiming a new emancipation, an emancipation from the tyranny of the party whip and from the sneers and scorn of those who would brand the man as a traitor who dared to vote as he thought best.

In the midst of this emancipation is found the Negro. If there has been one outstanding objection to the Negro as a voter it has been because his vote has been largely delivered in a bulk to one party. And yet the Negro can hardly be blamed for this for he has learned to look upon the Republican party as sponsor for all that was for his well being. But the Negro vote at the recent elections was more indepen-

dent than ever before. In New York, New Jersey, Ohio and Indiana the Negro did not fail to vote the Democratic ticket and that openly and above board. And this independent vote has become so large that it is respectable and can no longer be cried down and snowed under by sneers and jeers. The Republican party has counted upon the Negro as being loyal; but this loyalty has been abused and so much so that the Republican platforms time and again have contained planks with reference to the Negro that were merest trash as far as the sincerity that was behind it. Such planks were usually campaign thunder and nothing else and on this the Negro has been fed so much that he relishes it no more. He has turned insurgent. He is more and more becoming an independent voter.

American politics stand a chance of being purified and the political bosses displaced just in proportion as the American voter becomes independent and will not be delivered by the dictation of any political machine or party.

Of General Interest

A MEMORIAL TO MRS. ABRAHAM LINCOLN

It is now proposed to build a memorial in honor of Mrs. Mary Todd Lincoln. The memorial is to take the form of a hall added to Sayre college, in Lexington, Ky., which was the home of Mrs. Lincoln before her marriage. Sayre college is an educational and benevolent institution for girls, and its charter was written by John Breckinridge in 1854. Mrs. Lincoln's family furnished some distinguished men and women to Kentucky and she being the wife of the great emancipator is entitled to marked recognition. The memorial proposed is approved.

WILL CONGRESS UNSEAT POWERS?

Congress will be called upon to practically open the Gov. Goebel murder case which has divided Kentucky in twain. It will be recalled that Caleb Powers was tried three times for the murder of Gov. Goebel and was at last pardoned by Gov. Wilson. Politics so entered into the case that no disinterested person believed that a just verdict could be rendered. After being released from prison Powers was nominated for Congress on the Republican ticket and at the recent election was elected to Congress. The House is Democratic. Will the Democratic majority unseat Powers? That is the question.

SOME SANE (?) FOOTBALL

In spite of the change of rules and the announcement that football would be more sane this year, fourteen men were killed during the season just closed and forty-three seriously injured. While this is a decrease in the fatalities they are still too great and is cause for alarm. During the football season of 1909 there were twenty-three players killed and sixty-four injured. Of the latter eight died between the close of the 1909 season and the opening of the 1910. Two years ago there was one less death than in 1910, but the number of injuries ran much higher. There were 134 youths so badly hurt that they were forced to have the attention of surgeons.

TOLSTOI—THE IDOL OF RUSSIAN PEASANTRY

Count Tolstoi, the world renowned Russian author died Sunday morning at an insignificant flag station at which he was taken ill on his recent flight from home. While he died apparently without a pain—the scenes of his death were in line with the queer notions that have possessed him for years. He was a prolific writer and his writings had a wide reading and occasioned much discussion. He championed the cause of the Russian peasants, who are much oppressed but the policy advocated by Tolstoi would hardly have brought relief. Tolstoi was opposed to existing forms of government, and to discipline and regulation in religion. He was opposed to existing social conditions, to militarism, to nationalism, and, in fact, to pretty much everything that normal men accept and approve. His death removes one of the notable characters of this age. The Russian Douma after some wrangle adjourned in his honor. In proposing the adjournment the president eulogized Tolstoi, whom he described as the "pride of Russia and the glory of mankind."

A MEXICAN REVOLUTION

A riot which foreshadowed a revolution took place in Mexico last Friday and one hundred persons, including the chief of police, were killed at Puebla.

The trouble began Friday morning when a number of policemen, headed by the chief, attempted to break up a meeting of anti-re-electionists, which was being held in a large hall. As Chief of Police Miguel Cabrera and his men advanced toward the building a doorway was opened by a woman, who shot and killed the chief. A fight then ensued between the police and the occupants. A bomb was thrown from one of the windows in the midst of the policemen and rurales, the latter having been called to assist the city officers. The bomb exploded, killing many. On Saturday 2,000 Mexicans from the border countries of Texas passed over into Mexico intent on overthrowing the present administration. It is supposed that the revolution is headed by General Bernardo Reyes once the bosom friend of President Diaz but now an exile. Fighting was reported to have taken place at Zacatecas between the revolutionists and the government troops and that 500 persons were killed.

People of Interest

The Ohio State University is to have a half million dollar library.

There will be four women members of the next Legislature in Colorado.

Bishop Wilson's fifty-fourth birthday occurred Monday, November fourteenth.

Bishop McDowell is president of the board of trustees of the deaconess pension fund.

The next meeting of the Bishops will be held in the spring of 1911 in Oklahoma City.

King George has issued a proclamation, fixing the date of the coronation as June 22, 1911.

The colored fraternal organization of Cleveland, Ohio, are planning the erection of a \$50,000 building.

Bishop Thoburn is preparing his autobiography which will appear in the *Western Christian Advocate* in a series of "Wayside Notes."

The *Michigan Christian Advocate* compiled a list of twenty-two practicing physicians who were born and reared in Methodist parsonages.

Justice Stafford, of Equity Court No. 1, of the District of Columbia, rules that South Dakota divorces are not valid in his jurisdiction.

A number of prominent Negro residents of Jacksonville, Florida, purpose to erect in that city soon a fine Young Men's Christian Association building.

Dr. Earnest Lyons former U. S. Minister to Liberia, has returned to this country. He again becomes pastor of John Wesley Methodist Episcopal church, Baltimore.

Mr. J. H. Grant, a Negro, the owner of a shoe store in Memphis, Tennessee, valued at \$20,000, is said to be trying to establish a chain of stores in various Southern States.

Dr. Pierre Landry announces the engagement of his daughter Miss Lillian to the Rev. H. H. Dunn Pastor Central Congregational Church this city, the ceremony to take place during the holidays.

Editor Lafayette Young, of the *DES MOINES Capital*, has been appointed United States Senator to succeed the late Senator J. P. Dolliver. Mr. Young will serve until his successor is elected by the Legislature.

Dr. M. C. B. Mason delivered his great lecture "Napoleon at Waterloo" at the White Central Methodist Episcopal Church, Atlantic City, N. J., Friday, November eleventh, for the benefit of the colored Young Men's Christian Association.

Bishop Nuelsen's advice to the ministers of the Missouri Conference was "Get to the laymen." He would have laymen given their honored and rightful share in Christianizing the whole world, the world of trade, the world of brains, the world of spiritual possibility.

The Bishops on their way from Philadelphia to New York, stopped over at East Orange, N. J., to pay their respects to the venerable Bishop Bowman who at ninety-three is being tenderly cared for in the home of his children, Mr. and Mrs. A. F. Caldwell.

Mr. Cary B. Lewis, formerly of Louisville, Kentucky, has now become managing editor of the *Illinois Chronicle*, published in Chicago. Mr. Lewis

served the Louisville *Daily Courier-Journal* three years as correspondent and the *Indianapolis Freeman* five years.

Bishop Edwin A. Hughes will deliver the Reed Lectures, Nov. 30, and Dec. 1 and 2, at the West Virginia Wesleyan College, in the following topics: "The Christian Attitude toward Knowledge," "The Christian Attitude toward Prayer," "The Christian Attitude toward Work."

The Interstate Commerce Commission finds that during the year ending June 30, 1910, 3,804 persons were killed upon railroads and 82,374 injured, compared with 2,791 killed and 63,920 injured during the previous twelve months—an increase of 1,013 in the number killed, and 18,454 in the number injured.

Bishops Warren and Walden were present and spoke at a recent Vesper service at Howard University, Washington, D. C., greatly to the edification of the students and faculty that crowded the chapel. Howard has registered 167 college freshmen, which is unprecedented, the entire registration of college students four years ago being less than one half this number.

While Bishop Henry W. Warren was in New York attending the annual meeting of the Board of Home Missions and Church Extension of our Church, his home in Denver suffered some damage by fire. Valuable paintings and other works of art were ruined. The Bishop's collection of manuscripts and books, however, were saved by the students from the University of Denver.

Bishop James W. Bashford sailed from Vancouver, on the steamship "Empress of Japan," Wednesday, Nov. 9. Soon after his arrival in China, in company with Dr. John F. Goucher and his daughters he will make the trip up the Yantse River to the Szechwan Province, and in January will hold the West China Mission Conference. Mrs. Bashford is to remain for a time in this country.

Bishop David H. Moore preached twice in Columbus, Ohio, on Sunday, October sixteenth, the occasion being the dedication of the Indianola church; addressed on Monday morning, according to the *Western*, "the fullest session of the Preachers' Meeting held for years," spoke at the noon banquet tendered him by fifty members of the Ohio conference and lectured at eight o'clock at Broad Street on "The Challenge of the City" in the interest of the City Missionary Society, and during these two days greeted hosts of old friends.

The third annual meeting of the Medical Missionary Conference will be held at the Sanitarium in Battle Creek, Mich., January 5 to 8, 1911. The Conference will open at noon of the 5th. with a banquet to all visitors. Missionaries and missionary officers will be entertained free for one week. It is expected that a large number of missionaries both medical and evangelical will be present, including men and women of prominence. We are asked to extend to all missionaries, on furlough or retired, a cordial invitation to attend this gathering, which promises to be a season of inspiration and spiritual power. The Conference is interdenominational, all Christian bodies meet on the same footing. Information will be cheerfully given by the secretary, Geo. C. Tenney, Sanitarium, Battle Creek, Mich.

Census Director Durand says that Fall River Massachusetts, has the highest death rate of any American city—19.1 deaths per 1,000 inhabitants.

On the steamer Caledonia, sailing from New York City on Saturday, November 19, was a party of Methodist missionaries enroute for India. All are returning from furlough except Miss Naomi A. Anderson, a trained nurse, of Chicago, Illinois, who goes out under the Woman's Foreign Missionary Society to assist Dr. Cora I. Kipp in the Woman's Hospital at Bareilly, North India. The Rev. W. Rockwell Clancy, D. D., and Mrs. Clancy are returning to their work at Muttra, Northwest India. With them are four of their children,—the eldest daughter, Miss Anna R., and the three little ones; Kathleen, Louise and Hugh. Three Clancy children remain in this country,—Bernice, who was recently married, and Paul and Persis, in school. The Rev. Frederick B. Price, Ph. D., and his wife, Mrs. Emma Stockwell Price, return to the Bengal Conference, leaving in this country, at Ohio Wesleyan University, two children, Ethel M. and Arthur F. Both Dr. Clancy and Dr. Price during their stay in this country have rendered valuable service in the campaign of the Laymen's Missionary Movement.

The Epworth League

(Continued from Page Six.)

Jesus Christ supreme in the heart and thought of the church, there will be plenty of work to do; otherwise there may be much machinery, but little output of any product that will justify the machine.

So it is utterly important that we Christians should be busy with our great task. Whatever furthers it we may do; anything else is a hindrance.

And this great business of the church is centered on the one word "Saviour." He is the light of the world, given of God, that whosoever believeth on him shall not perish, but shall have life eternal. He is the Redeemer of men, redeeming them out of the hand of the enemy. Through him a strayed and lost humanity finds its way back to God. He does not provide merely for our temporary relief; he is able to keep that which I have committed unto him against that day. He has borne our grief and carried our sorrow; he has gone down unto death for

us, that death might no longer threaten us. This is the heart of the gospel.

Do you doubt the sufficiency of Christ? Because he is remote as a figure of history, because he lived in an Oriental and primitive civilization, are you hesitant? Do you ask whether he can be the helper of this modern day and this complex civilization? Be not faithless, but believing. When Jesus went to a Galilæan village it became peopled with sick folk. The news of his coming brought misery out of its hiding places. He did not cause all that distress. On the contrary, he cured it. But first he disturbed it! He is the disturber of to-day's life. There is no labor problem where he has not come, no science of sociology, no impatience at pain and sorrow and sin. The normal attitude of heathenism is a dull, inert, fatalistic apathy. Suffering and wrong are matters of course. But when Christ comes! Then there are commotion, and unrest, and the coming to light of hideous malformed and death-smitten wretchedness. He is the great disturber of

civilization. And only he can quell the tumult his coming has aroused.

And this reveals the business of the Christian. Because Christ has come into our hearts, and given us a life that shall not die, we have a message to others. We are to say to them, "Here are certain folk who are blind, halt, maimed, hungry, sick, hopeless. We found Jesus Christ, and we have no longer our old distresses. But that is never the end of the sermon. Another word must be said: 'He who is our Saviour may be your Saviour too.'"

What culture and civilization and progress could not do Christ Jesus has done. He will do this same service for everyone who comes to him. This is the cause for which he came; that he might be the Saviour of all men, especially for them that believe. And when he is accepted as Saviour, culture and civilization and progress will be worth seeking. All this is included in the positive side of Christ's salvation—"but have everlasting life."—From "Notes on the Epworth League Devotional Meeting Topics."

Rallies

WARREN CHAPEL MEM HIS TENNESSEE.

Reports of rally October 27: Club No. 1, E. C. Rogers, \$18.00; 2, Thomas Davis, \$20.55; 3, T. White, \$7.55; 4, Dave Rogers, \$4.50; 5, Emma Davis, \$6.25; 6, Kizzie Davis, \$18.61; 7, Mrs. Love, \$3.00; 8, Gussie Davis, \$10.25; From the public, \$2.20; total \$70.00

COLUMBIA, TEXAS

The conference and rally were a success from every point of view. Excellent papers and addresses, collections, \$127.50. The tribes fought well without a single exception. Tribe No. 3 carried the laurels, raising \$27.50. Those untiring workers—Sister M. J. Hobbs and Brother Ben Williams, deserve much credit, as well as all the others. Too much cannot be said in praise of them.—William Mack, pastor.

WESLEY CHAPEL, BATON ROUGE.

The Annual Bazaar, Oct. 22-29 was quite a success. The following captains under the management of Mrs. Alice T. Berryhill raised: Mrs. Louise Wilson, \$9.40; Mrs. Jennie Winfield, \$48.60; Mrs. Jennie Williams, \$8.10; Mrs. Ella Bernard, \$20.00; Mrs. Lavinia Smiller, \$26.30; Mrs. Fannie E. Walker, \$35.82; Mrs. Rhoda Salone, \$21.05; Mrs. Berryhill for expenses, \$3.50; grand total, \$172.77. We are planning to do our best aided by our present pastor.—Alex Nelson, (Steward).

LAWRENCEVILLE, GEORGIA.

The Lawrenceville charge is moving along all right. One month ago ten captains working under two generals were appointed to raise what money they could toward building Mt. Calvary church at Lawrenceville. On the fourth Sunday in October we had our rally. General W. H. Gholston paid \$5.90; General Fannie Rokestrou, \$10.90. The ten captains reported as follows: Mrs. Belle Russell, \$4.75; Mr. C. H. Garrison, \$3.75; Mrs. Ithma Gholston, \$6.00; Mrs. Sallie Craig, \$7.99; Mr. W. H. Morrow, \$9.50; Mrs. Laura M. Gholston, \$9.60; Mrs. Maggie Searcy, \$8.45; Mrs. Flora Craig, \$10.50; Mr. G. C. Craig, \$16.25; Mrs. Lillian Rodgers, \$18.40; public collection, \$2.75. Total amount collected \$112.75, with still others to hear from.—B. A. Johnson.

PULASKI, GEORGIA.

Our rally for the new church now in course of erection was held Oct. 30. The Rev. James C. Williams preached for us at eleven o'clock an eloquent sermon. The five class leaders received their collection by classes. These anxious leaders vied with each

other for the three prizes which were offered to the leaders that raised the three greatest amounts over fifty dollars. The following are the amounts each class raised. Class No. 1, Marshael Mincy, \$32.25; 2, W. B. Holloway, \$55.76; 3, B. J. Mincy, \$21.11; 4, John Parish, \$65.00; 5, J. W. Johnson, \$41.00; grand total for the day, \$215.12. We are striving to bring this charge to the front rank.—W. M. Bellinger, Pastor.

LAKE PROVIDENCE, IN.

St. Peter Church.—The 5th Sunday in Oct., under the leadership of our beloved pastor, the Rev. S. McGruder, we raised in our financial effort \$150.00 by classes as follows: Class No. 1, C. W. Swofford, \$42.15; 2, Braxton House, \$18.20; 3, Sam Morris, \$12.10; Pichard Herd, \$15.00; 5, H. R. Armstrong, \$30.50; 6, Louise Reed, \$16.00; 7, Mrs. Mary Jackson, \$11.05; Epworth League \$5.00. Mrs. M. J. Keller President. Too much praise cannot be given the pastor, class leaders, Epworth League, and the members all for their loyalty. Revs. Messrs. Tunson and Debro, of the African Methodist Episcopal church and the Revs. Messrs Knox and Wright of the Baptist church were with us and rendered valuable service. We are determined to make a record breaking report for 1910.—H. R. Armstrong.

FOREST CHAPEL, JEFFERSON TOWN, KY.

November 6, was the great rally day for the trustees. Our pastor, the Rev. Joel Perkins, did the preaching for the day. The work was done by clubs, as follows: No. 1, J. Johnson, \$25.50; 2, Henry Lewis, \$5.00; 3, John Steel, \$6.00; 4, Preston Sissle, \$3.00; 5, Frank Hobbs, \$7.80; 6, C. T. Burrows, \$5.00; 7, Eliza Moore, \$2.00; 8, Eliza Robinson, \$6.90; 9, Sarah Moore, \$3.10; 10, Eliza Johnson, \$4.25; 11, Dorselor King, \$14.90; Ladies Aid, Hester Steel, \$5.30; 12, T. Willson, \$3.05; Young People's Club, Joel Perkins, \$13.50; total for the day from all departments, \$111.75. A great day for the church.—Joel Perkins, Pastor.

BOLTON, MISS.

Although the boll weevil has infested our cotton fields, and cut our staple more than two thirds short, yet our rally was a success. Our church is alive both spiritually and financially. Our membership has decreased in the last few years. Under the leadership of the Rev. S. A. Cowan, and his wife, we have accomplished a great year's work. Sister Cowan is indeed a church worker. We have never had any min-

ister's wife to work so faithfully. She organized a club, "Faithful Workers" by name, and through this club two rooms have been added to the parsonage, a new front, every room nicely papered and the whole house painted, which gives it a handsome appearance; cost \$200. October 30th was a great day here. Dr. L. W. Price, district superintendent; the Rev. Dr. R. P. Thirkeld, former presiding elder, and the Rev. John Platt of Vicksburg, were with us in our rally. At the close of the day we were able to report collected in cash \$209.00.—Walter Vincent.

DEPEW, OKLAHOMA.

Sunday, October 23rd, was a high day in Depew. Our rally was a success. It was given for the purpose of rebuilding our church. Raised during the day \$110. The District Superintendent, W. F. Smith, was with us and preached two able sermons. He also held his third quarterly Conference in connection with the rally. The people of Depew are spiritually alive as never before and are struggling hard to bring the grand old church of Depew up to the firing lines. If the Church Extension will come to our rescue we will be able to make good our intentions. Depew is on a boom. The people are beginning to move in this section of the country as never before. Some time in November we are planning a corner-stone laying and Bishop Quayle has been invited. On that day we hope to raise \$200. We want the Southwestern in every home and a round report to the annual Conference in March. The following named persons contributed on rally day: W. T. Head, \$13.00; W. H. Timmons, \$6.85; B. McCollie, \$1.00; A. Brisco, \$5.00; Sarah Ashford, \$1.00; W. E. Timmons, \$5.75;

Ella Head, \$8.00; L. Craig, \$2.50; Mary Jackson, 60c; Purcilla Craig, \$2.50; William Head, \$1.75; W. W. Ashford, \$5.00; J. H. Timmons, \$2.75; Isabella Ashford, \$1.00; Mrs. B. Brisco, \$1.00; Mrs. M. A. Mitchell, \$10.00; E. L. Timberlake, \$1.00; Mrs. Hanna Polk, \$1.00; W. H. Timmons, \$1.00; C. G. Ashford, \$4.50; Bettie McCollie, \$1.00; R. B. Briant, \$1.00. We expect to go up to the Annual Conference in March singing "Every Claim in Our Hands We Bring."—E. M. Madden, Pastor.

SHELLMOUND, MISSISSIPPI

We are closing our first year's work on the Shellmound circuit with good results. We had a great revival and added 50 to the Church. The Church is spiritually and financially alive. We have organized a new point at Cane Lake with fourteen members. This part of the country is owned by Negroes, and this church, known as St. Mary, is destined to be a great church. The Rev. C. W. Butler held his fourth quarterly conference, which showed evidence of progress for which he highly commended these loyal people. He preached with great power. The pastor and officers met and declared war on all church debts as there was a debt of \$358.85 on our new \$1,800 church. A rally was planned for the fifth Sunday in October, which was quite a success. Four captains led the membership, viz: R. M. J. Murrell, \$146.90; Rev. Wm. Cummings, \$100.00; Brother N. E. Whitehead, \$58.00; public collection, \$54.00. Total, \$403.95. Brother R. J. Leonard and wife paid \$20 of the \$54 raised in the public collection. We have paid off the debt. Paid the District Superintendent his full year's salary, \$120, and are nearly ready for the Annual Conference.—W. H. Golden.

Revival Notes

The revival effort at Conway, Arkansas, was a splendid success. Nine souls were saved and two members added to the church.—J. H. Sanders, Pastor.

The Daleville, Mississippi Circuit was blessed with a good revival in which twenty-even souls were brought to Christ and twenty-six persons united with the church.—H. R. S. Erby, Pastor.

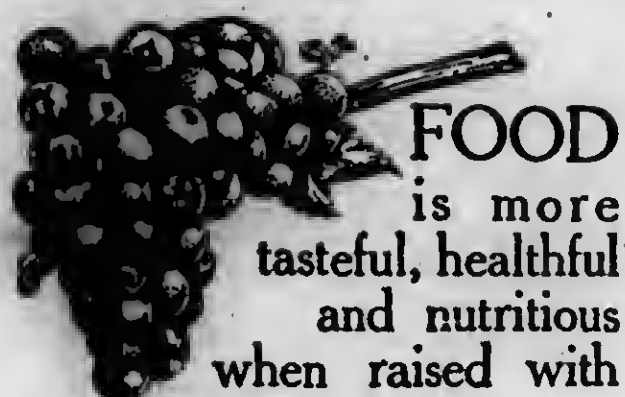
We have just closed at Pott's Camp, Miss., one of the greatest revivals ever held in this community. Between thirty and forty souls were happily converted. Twenty of these are married men.—Jessie Graham, Winboro, Miss.

The fifteen day's revival held at

Wiggins, Miss., is to be long remembered. We had the Rev. S. Jossell, of Gulfport, Miss., to help us; he is known as a great revivalist. There were 7 souls added to the church.—L. E. Johnson, Pastor.

We have just closed a very successful revival at Pomonkey, Md., with one hundred and twenty-seven conversions, and still they come and are saved at our weekly prayer meetings. One hundred and ten accessions, greatest in the history of the charge. The church is in excellent condition.—Chas. S. Briggs.

The Rev. W. H. Smith has just closed a glorious revival at the Turkey Creek church Handaboro, Miss., charge which resulted in 19 conversions an accessions, the greatest number that has



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been brought into this church in 18 years. Thirty have been added to this church this year. The Rev. J. E. Holmes rendered good service.

We have just closed at Wellsville, Mo., our revival meeting. The Lord wonderfully blessed us with eighteen conversions and twenty-one accessions. The Rev. J. H. Boon of St. Louis and others assisted in the meeting. This year has been one of the best since here I have been. The church is greatly revived spiritually and financially.—J. C. Guyton, pastor.

Our revival at New Chapel, Brights, Va., closed a few weeks since with five converts. We were assisted by the Revs. James Coles and Foreman Hamilton. At Sandy Level the pastor got no outside help but the meetings were very lively and the times of spiritual refreshing made them the best in many years. Our fifteen precious souls were happily converted, all of whom joined our church. Total conversions on entire work, 33; accessions, 42.—E. Adolph Hayes, Pastor.

Our revival on the Center Alabama Circuit closed Sunday Oct. 9 with the following results: Conversions, 16; added to the church, 13. The Rev. F. E. Wynn of the Cedar Bluff Circuit assisted me. The following brethren also gave valuable assistance: The Rev. J. H. Littleton of the African Methodist Episcopal church, the Revs. Hardwick and Jordan of the Baptist church. The people may not soon forget the spiritual strength gained from the services. Rally at close resulted in \$40.—John A. Harris, Pastor.

This is our second revival at Morton, Miss., and one of the greatest revivals ever held in Morton. The Rev. W. L. Mills, pastor at Meridian Station, preached three good sermons and five souls were converted to God. The Rev. L. Stinnes, pastor of the African Methodist Episcopal church, preached on Friday night and three others were converted and joined the church. Sunday the pastor preached at 11:30 o'clock. At night three persons joined the church. A strong sermon on baptism was preached by the pastor and twelve persons were baptised by sprink-

ling. Morton will pay the pastor every dollar that she has promised and pay all of her benevolence as well. Conversions, fourteen; accessions, three.—R. B. Anderson, Pastor.

Recent District Meetings

ST. LOUIS DISTRICT

The St. Louis District Association of the Woman's Foreign Missionary Society in the Central Missouri Conference, convened Saturday, October 22, at 4 p. m., at Kinloch Park, St. Louis County, Missouri. Prayer by District President, Mrs. C. A. Ward. The 28th chapter of St. Matthew was read by the corresponding secretary, Miss Alice L. Giles. General business and reports, Miss Georgia A. Mackey, our Conference solicitor, who is preparing to depart for Africa as soon as possible, was introduced and made a short address and also the Rev. R. G. Williams, the pastor in charge. It was voted that the next convention be held at Poplar Bluff, Missouri and in the month of July, instead of October. The session closed with prayer by the Rev. R. G. Williams. At 8 p. m. a concert was given by several members of the King's Heralds and Light Bearers Band of the Union Memorial Church, St. Louis, under the auspices of Miss Loveta Henson. Sunday, October 23, at 7 a. m., prayer meeting; at 9 a. m., Missionary program; at 11 a. m., address on Foreign Missions by Miss Georgia Mackey. After the morning services the ladies called at the homes of those where there was sickness and held a short prayer meeting. 2:30 p. m. Missionary program continued and several good papers were read and discussed; 3:00 p. m., Missionary sermon by the Rev. R. G. Williams. The sessions were all good and were enjoyed by all present. The work in the District is in a very good condition but we hope and pray that our reports will be better next year. Money raised during convention, \$9.00. We appreciate the assistance of Brother Williams, who was present whenever convenient, and who preached such an able sermon Sunday afternoon. We wish more of our preachers would allow themselves to be awakened to the fact that not only was our Savior the first Foreign Missionary, but that the Foreign Missionary Society is an auxiliary of the Methodist Episcopal Church and needs their support. The women of Central Missouri Conference are striving and praying that it can be soon said that, "All One Body We!" The following were elected as District officers: President, Mrs. C. A. Ward, Union Memorial Church, St. Louis; First Vice-President, Mrs. J. H. Boone, St. James Church, St. Louis; Second Vice-President, Mrs. Wetherly, St. James Church, St. Louis; Corresponding Secretary, Miss Alice L. Giles, Grace Church, Springfield, Illinois; Treasurer, Mrs. L. B. Winfrey, Kinloch Park, St. Louis. We closed with the motto: "I am only one, but I am one. I cannot do everything, but I can do something. What I can do, I ought to do, and by the Grace of God, I will do."—Alice L. Giles.

WACO, TEXAS, CIRCUIT

I joined the Methodist Episcopal Church under Brother J. D. Walden near Forest, Mississippi, in 1876, and in 1878 I was made exhorter under the Rev. G. W. Smith at Forest, Mississippi. In 1882 I moved to Texas, joined our church at Marlin and in the year 1884 I was made a local preacher

under the Rev. S. Gates. My first appointment was at Gatesville, and Valley Mills. I was ordained deacon by Bishop Foss in 1890 and I stayed on that circuit four years and six months. I was next sent to Groesbeck Circuit, where I stayed two years; on the Pelham Circuit I served four years, then came back to Gatesville and Valley Mills, staying three years. At Angum and New Zion Circuit I remained one year; Maysville Circuit two years; Mart Circuit two years, and I was next sent to the Waco Circuit, and this makes the third year on this work. My fourth quarterly conference was held October 30, by the Rev. T. S. McMorris, Sunday. He preached a good sermon at 11 o'clock and the Rev. J. S. Medlock preached a good sermon at 3 o'clock. The Lord's Supper was administered. The leaders contest was as follows: W. E. Bradshaw, class No. 1, \$3.40; R. W. Morse, No. 2, \$1.25; E. Williams, No. 3, \$4.60; L. R. Lindsay, No. 4, \$3.00; E. R. Robert, No. 5, \$5.10; G. W. Williams, No. 6, \$1.05; J. Young, No. 7, \$2.60; E. R. Snell, No. 8, \$1.40; W. M. Robinson, No. 9, \$1.40; J. A. Moore, No. 10, \$1.00; Birdie Lindsey, No. 11, 60 cents; J. C. Perkins, No. 12, \$1.50; total for the leaders, \$27.35. The Ladies contest for a free ticket to the Annual Conference: Miss Hattie Hndson, \$7.95; Mrs. S. A. Lisly, \$12.77; Mrs. M. L. Bradshaw, \$13.15; total for the ladies, \$33.87. District Stewards and Pastor's contest for a hat: District Stewards, \$12.45; Pastor, \$15.35; total raised, \$27.70; public collection \$19.25; grand total, \$108.12. The last quarterly Conference, for all causes, \$275.00. When I came to the Waco Circuit the membership was 130; now it is 200 and more. This work was asked to raise \$95, and we have paid all but \$2.00 of that amount which is for our Samuel Huston College. I have tried to do my best for my Church ever since I have been a member of this great old Methodist Episcopal Church. I have been in the pastorate twenty years and I have only missed four years. Have raised all the claims that I was asked to raise. Last Sunday was my SOUTHWESTERN day and I sent in eight subscribers.—J. Bickham, pastor.

TERRY, MISS.

Our Sunday School, Missionary and Union Convention held at Mt. Salem Methodist Episcopal Church, Terry, Miss., October 28-30, was very successful. Prof. Thos. A. Wright, chairman. The Rev. P. Holt lead the devotional services. W. H. Perkins explained the object of the meeting. A splendid program was rendered Saturday afternoon. Subjects presented: "Why and When Was the Missionary Society Organized" Miss Amy Holt; "Kindness to All," P. Holt Jr.; "Kindness," Mrs. M. M. Ford. Sunday morning the welcome address was read by Miss Minnie Owens. Program which followed: "When and by Whom Was the First Sunday School Organized, Miss Emma Holt; "Duty," Mrs. Lulu B. Perkins; "What Benefit is the Sunday School to the Church?" Miss Lillie Woodall; "What Good is the Sunday School to the Community?" S. C. Taylor; "What is Meant by Foreign Missions," Miss M. J. Woodall; "Spiritual Evidence," Miss Ella A. Wess; "What Relation Has the Preacher to the Sunday School," Miss Mary Woodall. The missionary sermon was preached Sunday at 3 o'clock p. m., by the pastor. We raised for Home Missions \$6.30 and for Foreign Missions, \$5.05; total \$11.35. Miss

CATARRH OF THE STOMACH

A Pleasant, Simple, But Safe and Effective Cure For It.

Catarrh of the stomach has long been considered the next thing to incurable. The usual symptoms are a full or bloating sensation after eating, accompanied sometimes with sour or watery risings, a formation of gases, causing pressure on the heart and lungs and difficult breathing, headaches, fickle appetite, nervousness and a general played out, languid feeling.

There is often a foul taste in the mouth, coated tongue and if the interior of the stomach could be seen it would show a slimy, inflamed condition.

The cure for this common and obstinate trouble is found in a treatment which causes the food to be readily, thoroughly digested before it has time to ferment and irritate the delicate mucous surfaces of the stomach. To secure a prompt and healthy digestion is the one necessary thing to do and when normal digestion is secured the catarrhal condition will have disappeared.

According to Dr. Harlanson, the safest and best treatment is in use after each meal a tablet, composed of Diastase, Aroptic Pepsin a little Nux, Golden Seal and fruit acids. These tablets can now be found at all drug stores under the name of Stuart's Dyspepsia Tablets and being a patent medicine can be used with perfect safety and assurance that healthy appetite and thorough digestion will follow their regular use after meals.

Mr. R. S. Workman, Chicago, Ill., writes: "Catarrh is a local condition resulting from a neglected cold in the head, whereby the lining membrane of the nose becomes inflamed and the poisonous discharge therefrom passing backward into the throat reaches the stomach, thus producing catarrh of the stomach. Medical authorities prescribed for me for three years for catarrh of stomach without cure, but today I am the happiest of men after using only one box of Stuart's Dyspepsia Tablets. I cannot find appropriate words to express my good feeling. I have found flesh, appetite and sound rest from their use."

Stuart's Dyspepsia Tablets is the safest preparation as well as the simplest and most convenient remedy for any form of indigestion, catarrh of stomach, biliousness, sour stomach, heartburn and bloating after meals.

Amy Holt, Secretary, S. C. Taylor, Treasurer; Rev. A. Ford, Vice-President; Mrs. Lula B. Perkins, assistant Secretary; W. H. Perkins, Pastor; E. Holt, Corresponding Secretary.

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District Conferences and Conventions

CONFERENCES

District	Place	Date	Dist. Supt.
Clarksdale	Clarksdale, Miss.	Dec. 13-18	Butler

CONVENTIONS.

Nov. 26-27...Hattiesburg District Missionary Convention, Collins, Miss.

Conference Notices

District Rounds

KNOXVILLE DISTRICT. Second Round.

Russellville, Jan. 21-22; Newport, 28-29; Jefferson City, Feb. 4-5; White Pine, 11-12; Byington, 18-19; Kingston and Oliver, 25-26; Harriman, Mar. 4-5; Clinton and Coal Creek, 11-12; La Follett, 18-19; Tazewell and Tate, 25-26; Knoxville-Seney Chapel, April 1-2; Knoxville-Vine Ave, Mar. 31-April 2; Morristown, April 8-9; Warrensburg, 15-16. My dear Brethren: The Church is expecting us to show ourselves men who shall not be ashamed at the time of giving account of our stewardship. This we can not escape except as we take heed and set ourselves to the task committed to our care. Our school at Morristown, must have a dormitory for our boys. We can't expect the general Church to do everything for us and we and our people sit and look on without lending a helping hand. Hence the call is, that on Sunday, Feb. 12, 1911, each charge on the Knoxville District, take a liberal collection to be applied to a fund for a dormitory for our boys at Morristown. Present the claim to the people and let them give to this all-important cause. Commence now, my brethren, raise your benevolent money, observe Easter Sunday, and all regular days for presenting the benevolent claims of the Church. Let us do our part in the matter of saving souls and taking subscriptions for the Southwestern Christian Advocate. I stand ready to assist in any way possible.—J. W. Tate, District Supt.

If afflicted with sore eyes, use Thompson's Eye Water.

GRACE CHURCH, BRUNSWICK, GA.
MRS. MARY E. DENT.

Grace Church is alive and in a prosperous condition under the leadership of the Rev. W. A. Holmes, our most efficient pastor, who came to this work five years ago, and from that time has proved himself an all-round pastor. We are now arranging for our church anniversary which will take place the third Sunday in November. A very interesting literary program followed by a rally for the stewards will wind up the anniversary services. The entire membership of the church is busily engaged in trying to bring up the arrears of the church so that our worthy pastor will be able to make a creditable report at the Conference. Our outside friends have all along manifested quite an interest in our church work, not only by their presence but in every way they have shown great liberality. Our pastor has fully shown his ability to lead and govern the church in a way to merit the highest appreciation of every member of the church. Intellectually he is considered the leading minister of the city, which means much for Grace Methodist Episcopal Church. A large portion of our

congregation is composed of minors; school children who have advanced and are still advancing. We find it very helpful and necessary to have as pastor of the church a man who is not only able to preach the gospel, but who also reads and acquaints himself with current happenings, which things are kept constantly before his congregation so that they may be profited by knowing them; or in other words a progressive and an aggressive man. And we feel that we have such a man in the person of our present pastor. As a church we appreciate the fact that not only now, but all along we have been blessed with worthy men as pastors. The Rev. James Jackson, the honorable district superintendent of the Waynesboro District, the Rev. Wm. Daniels, ex-district superintendent of the Savannah District, the immortal John Watts, our venerable father, all of these men and others have served creditably at this charge and if Grace Church has failed to meet or come up to the required standard, it is not because of any incompetence on the part of pastors. When men of this standard devote all of their time and talent to the service of the church, they should at least be paid what is due them, that is a decent salary. Churches that clamour for competent men as pastors should take into consideration that it takes more for such men to live than what it did in the past, the commodities of life cost more. It costs much to educate their children, and there is no more reason why ministers should be willing to slight their wives and children than any other class of men. And how can their families come up to the requirements if we fail to pay what we owe? The ministry is sadly in need of a better support. Thousands of young men would consider it an honor to enter the ministry; but the thing that discourages them is, as soon as a man enters the ministry and begins to serve the people, he is to a certain extent considered a beggar; and therefore these young men that the Church stands so badly in need of, fight against this calling and content themselves in doing other work where they are not compelled to first earn their money and then beg for it. Let us as Methodists and as Christians rally to the support of the ministry. Since we cannot get along without the church and ministry why not stand up like men and women and do our duty? God hasten the day when men and women will no longer consider the gospel of Christ a matter of convenience but honor the church and ministry by doing our duty.

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revive the torpid liver and restores its natural action. 10 and 25 cents a box. Sample free. Mail orders solicited. Cresap's Drug Store, 601 S. Rampart St., New Orleans.

NOTICE.

Prof. George Carrera is now connected with the Musical Department of Straight University and is giving lessons on the violin and orchestral instruments. Any student of said institution may register if desired.

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SCHOOL OPENS SEPTEMBER 29TH
Write R. S. LOVINGGOOD, A. M., Ph. D., President

Literary Note

THE WOMAN'S HOME COMPANION FOR NOVEMBER.

At this exact moment, houses are being renovated, wardrobes being replenished, and Christmas, in a measure, anticipated. Add to this the great holiday of Thanksgiving, now almost upon us, and we realize that there is need of counsel and suggestion. The November WOMAN'S HOME COMPANION seems to take all these points into more than careful consideration, and presents to the public a remarkable magazine, which besides being rich in itself gives a most vivid promise of what the Christmas issue will be. Among the stories we find the beginning of "The Admiral's Niece," an absolutely charming novelette by Kate Douglas Wiggin, Mary and Jane Findlater and Allan McAuley. "True Love," a serial story of the stage, reaches a point of great interest in this issue. "Buried Gold," by Richard Washburn Child, is a distinct departure from the ordinary short story, and "Squiggles' Turkey," by Ralph H. Graves, is the sort of Thanksgiving tale Dickens might have written had he been an American. Besides these there are many other excellent stories.

Among other attractions for children in this issue of the COMPANION are "The Adventures of Jack and Betty," by George Alfred Williams and Clara Andrews Williams, an entirely new cut-out feature in color, better than paper dolls, more exciting than a story; and for these same young readers Rose O'Neill has provided a new page of "Kewpies."

Anna Steese Richardson continues her remarkable articles about Suffrage, and Christine Terhune Herrick contributes a timely and beautiful article called "What Shall Children Read?" The big department of Home Decoration and Handicraft leaves nothing to be desired, and Miss Gould's Fashions and Fashion Talk will be used by every woman who wishes to be well dressed this autumn.

Madison Square, New York City.

Gleanings from the Field

ARKANSAS

Snow Lake.—The Rev. C. W. Whitehead, District Superintendent, recently preached one sermon and organized the Methodist Episcopal Church in our town with ten members. Raised \$2.00 for Freedmen's Aid and \$2.00 for missions. He also organized a Sunday School, raised \$2.15 with which to purchase Sunday School literature; secured two cash subscriptions for the SOUTHWESTERN and raised \$7.00 for himself. All this done in eleven hours' time, and that on Monday. The planting of the old church in this the bottom of the bottom of Arkansas, where no Methodist preacher ever dared to come, is an occasion which will never be forgotten in this land, and the ser-

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The next session begins Wednesday, September 28, 1910, at 9 o'clock a. m.

Address for Catalogue.

L. M. DUNTON, D. D., L. L. D.
PRESIDENT

Orangeburg, South Carolina.

mon preached rings as loudly now as when it first fell from the speaker's lips. May God bless the old church for sending out such men who are not afraid to beard the lion in his den and knows how when and where to strike for victory.—P. F. Scruggs.

Paraloma and Saratoga. — My third quarter was held Oct. 22-23. Our District Superintendent, Dr. W. R. R. Duncan, dispatched the business of the Conference with an eye single to each department of the Church. Good reports were presented and the District Superintendent rejoiced over the work done. On Sunday Saratoga was wide awake and Paraloma did not slumber nor sleep, but a united pull was made. Paid the deficiency of the first quarter, the second quarter and paid the third and a handsome amount over for the pastor. We are pulling on the right line. Last year the second points paid in at the annual Conference on benevolences, \$49.00. We have up to date for the two points, \$76.20. The second Sunday in November is set for a great rally for the pastor at Paraloma, the third at Saratoga, on the second they will unite forces. Raised for the second quarter, \$150.20. At 11:30 a. m., on Sunday the Doctor reached his zenith and truly our hearts did rejoice while he preached the word. Then he administered the Sacrament to eighty-seven souls. H. B. Night, Pastor.

GEORGIA

Cohutta.—We are very anxious that you know just what we are doing. Under the leadership of our beloved pastor, the Rev. S. L. Johnson, we have had a very successful year. We now have a large congregation of both Baptist and Methodist. His influence is of such that both denominations pronounce him an honorable, upright, Christian gentleman. On the 28th of October, we gave an entertainment for the benefit of our pastor, which was a great financial, as well as a social success. Sunday morning, October 30th, the District Superintendent being unable to attend the fourth quarterly Conference, the Rev. Mr. Johnson preached a forceful, spiritual sermon, at the close of which three persons united with the church. At the close of the morning services, several sisters entertained the pastor and friends at dinner. In the afternoon the Rev. Johnson held the conference. It was indeed a very good one. Reports were in good shape. Total collection, \$15.00. We are working earnestly for the growth of this church. —(Mrs.) Irene Prater.

West Point.—On a recent Wednesday night as we were preparing to go out to our prayer meeting, there was heard at the door of the parsonage the sound of many voices raised in song. A host of our members entered and laid on our table many choice groceries, with a purse of money. We sang a hymn and retired to church for prayer service. This was a complete surprise to us. We cannot mention each one by name because they were too many. May the Lord bless these good people. —J. A. Holliday, pastor.

KANSAS

Dunlap.—Under the directions of our pastor, the Rev. C. A. Wallace, a rally of the twelve tribes of Israel was planned on the night of October 28th, as follows: No. 1, Lydia Murphy succeeded in raising \$1.55; 2, L. E. McCrory, \$1.95; 3, Miss Pearl Davis, \$2.79; 4, Miss Verdine Williamson, \$2.53; 5, Misses Emma Smith, \$1.68; Gertrude Davis, \$2.37; Miss Nancy Mack, \$1.68; 8, Misses Hattie Davis, total, \$18.24, toward support of the pastor. Our pastor represented Moses. We made a fine display of the tribes. A very nice programme was rendered by the young people of Dunlap. The young people have put on new vigor. A first and second prize was presented by the pastor to Misses Hattie Davis and Pearl Davis. A very large and enthusiastic crowd were present. We want to put the SOUTHWESTERN in every home and raise all our benevolent collections. Our church is spiritually alive and is trying to care for each department of the church. Our Sunday School and Epworth League is constantly pushing toward the front. —Verdie M. Williamson.

Chetopa-Oswego.—Our third quarterly Conference was held in St. James Methodist Episcopal Church at Oswego, with District Superintendent D. E. Franklin in the chair. After song and prayer, Miss Oliver Porter was elected secretary of the Conference. The Rev. A. F. Lane, pastor and officials were present. Every interest of the church was looked after with care. We believe that this year will be a year of great success. Dr. Franklin preached three able sermons. We are always glad to have the Doctor in our midst. He always brings us glad tidings of great joy. The Lord's Supper was administered to 90 persons.

Collections were good. Paid district superintendent in full and gave the pastor a nice sum.—Mrs. J. E. Green, Recording Steward.

KENTUCKY

Maysville.—In Scott Methodist Episcopal Church our third quarterly meeting was held October 30-31, the Rev. Bailey, District Superintendent, in charge of services. The Sunday services were largely attended and all present seemed to enjoy the sermons. Ninety-nine communed. The offering was very good. Monday, October 31, our quarterly conference session by its reports showed the work in a prosperous condition. Tuesday night was love feast. Many were present. Thus closed our third quarter, one among the best quarters in the history of the church. The SOUTHWESTERN was not forgotten, two agents being appointed for the SOUTHWESTERN Rally in December. They are Misses Bertha Morton and Annabelle Fox. Visiting ministers present were: The Rev. McFarland, of Aberdeen and the Rev. Robinson of Plumville.—Annabelle Fox, Recording Secretary.

MISSISSIPPI

Byhalie.—The pastor, officers and members are in good spirit, and laboring hard to meet all demands of the Church. In recent rallies the following sums were raised. At Strickland Chapel, October 16, \$29.00; at Bright Prospect, October 23, \$65.00. Plans are on for the continuation of our rallies, and the pastor and members are working with a great degree of enthusiasm. J. W. Golden, Pastor.

Holly Springs Circuit.—My fourth quarterly Conference was a success at Collins Chapel, on the Holly Springs Circuit, with the Rev. Dr. N. R. Clay in the chair, November 5-6. Sunday Dr. Clay preached to quite a crowd, his text was "My kingdom is not of this world," and in his scholarly way he held the congregation spell-bound for thirty minutes. Raised Saturday and Sunday, \$46.55; raised during the quarter, \$28.42. Holly Springs is alive. 125 communed on Sunday. Too much praise cannot be given the great people of Holly Springs Circuit.—S. T. Walker, Pastor.

Nettleton.—October 16 was rally day at Mallstine Methodist Episcopal Church. The classes were organized into what was known as a Mock Annual Conference. Each class was represented by a district. The leader in each class was called the District Superintendent. Each District Superintendent had five preachers and it was a most enjoyable sight to see the lady preachers. They were divided into districts as follows: Aberdeen district, presided over by Mr. J. H. Talbert who raised for the Conference \$17.30; Nelson Hogan, Holly Springs district, \$13.75; Tupelo district, Ellen Thomason, \$14.45; Grenville district, Mrs. Sallie Dockings, \$17.12; Winona district, Mrs. Mandy McGangly, \$10.87; total raised that day was \$73.49. The Rev. G. J. Dobson, pastor at Amory, Miss., presided over our Conference, which was carried out very nicely indeed. There cannot be too much praise given to him for his services during that day. He also preached two stirring sermons which were enjoyed by all. Our Church work is marching to the front with God and our honorable pastor, the Rev. D. D. Reid, for our leaders.—J. H. Talbert.

Biloxi.—Sunday night, November 13, a box of groceries was presented to me in the pulpit by ten ladies and gen-

tlemen, namely: Mesdames A. B. Pittard, E. M. Gilbert, C. Bradford, Emma Brown, Jane Turner, S. Montgomery, L. House, Messrs. C. Davenport, Son McKlon and Jas. Pittard. May God bless them. These people named have stood by me all this year and have never failed to respond when called upon.—James Robinson.

Oxford.—I take this method to thank the good people of this circuit for the results of the storm that struck Janet Chapel on Saturday night, October 29, led by J. C. Harmon, P. J. Jones, W. E. Cooper, Tennessee Vester, Mariah Jones and others. Both Methodists and Baptists took great interest in the affair. The storm left all kinds of groceries and all sorts of groceries were placed on the table to the amount of about 160 pounds; and some cash. God bless the good people of Janet Chapel.—P. H. Jackson, Pastor.

Camden.—Our fourth quarterly Conference which convened at Couparle, November 5-6, was quite a success. We paid the District Superintendent up in full and paid the pastor \$5.20; total collections, \$32.20. The superintendent preached an able sermon Sunday and the Lord's Supper was administered. A. J. McNair and J. K. Comfort are the men for this place. The third Sunday in October was our rally day and we raised \$70.30 on pastor's salary. The month of September was our revival season, many souls were added to the church. The entire work (three churches) raised \$90 during the month. The Couparle work is spiritually and financially alive on all kinds of church work.—Mary E. Fleming.

Grenada.—Our fourth quarterly Conference was held in Vincent Methodist Episcopal Church, November 11-13, by Dr. N. R. Clay, district superintendent. Sunday night at 7:30. Dr. Clay preached from St. John, 18th Chapter 3 p. m. to the delight of all who heard him. The Sacrament of the Lord's Supper was administered to 94. We paid the superintendent in full and we raised on Sunday, \$38.21. Our beloved pastor, the Rev. J. W. Winbush, knows how to make things go and is wide awake to every interest of the church. P. F. Fitzgerald.

Chunky.—Mt. Zion Church the fifth Sunday paid pastor \$25.00. Mr. Mariah raised \$18.01; benevolence \$2.00; total \$46.01. St. Mark raised for the church the fifth Sunday, \$4.72, making \$50.76. June Williams, Pastor.

MISSOURI

Clinton.—Sunday, the 6th., was our quarterly meeting, and we had splendid services all day. Through the efforts of our zealous stewards Brothers Wilkinson and Alexander, we raised \$20.03. So willingly and largely did the young people contribute to the collection, that the Rev. McAllister, District Superintendent, named them the "John M. Langston" Club.—Nevada B. Dunning.

TENNESSEE

Chattanooga.—At Stanely Chapel my first quarterly conference was held October 29-30. Our much honored District Superintendent, E. J. Cox, presiding. The reports showed improvement over last year. Sunday was a great day. The Superintendent preached two masterly sermons, and administered the communion. One joined the church. The entire membership is anxious to build a new church. Clubs have been arranged and put to work for a \$400.00 rally the fourth Sunday in April. Each

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member is asked to pay \$10.00. We are moving along nicely with the church at this place. The parsonage committee has just furnished the parsonage with an entire set of new furniture. The pastor and members are working harmoniously and all prospects are bright for a successful year's work. Collection during quarter, \$13.55.—Wm. Johnson, pastor.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Sumner, Box 176, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

Gleanings from the Field

MISSISSIPPI

We have just started a little church here recently. There are only about seventeen Negroes in the whole place. When I returned from the District Conference where I received my license to preach, to my surprise I found only two were Christians. So I started prayer meeting with those two, and invited my beloved pastor, the Rev. H. W. Woods, who came to help me and two souls were added to the church. Now we have six added. The Rev. Mr. Woods preached two able sermons. We gave him \$3.00.—W. G. Hill.

Daleville Circuit.—This is my third year at this place, and we are getting along nicely in every way, save one (viz) The lands are very low, this causes crops to be short, thus my salary is short. We are preparing to build a new church at Daleville; we have 6,000 feet of lumber on the ground, and \$107 dollars on hand for building purposes. During the season of sickness we lost three of our best women, and one of the oldest local preachers. Every interest of the church is looked after.—H. R. S. Erby, Pastor.

Goodman.—Is situated eight miles south of Durant, and has a population of five hundred, white and colored. There are four churches among the colored people. Sand Feat Methodist Episcopal Church has quite a struggle in holding its own. But few of our churches have lost as many members by death and immigration as it has within the past two years. Twenty-six have dropped from the roll, leaving a total of thirty. Of these eight are infirm, the remainder are faithful, and loyal to the cause, as is seen from the push of their class leaders in their rally November 6th, as follows: Mark Harrington, \$13.00; Mrs. L. C. Ward, \$8.50; Wallie Patterson, \$3.60; total, \$25.35. This little band of Methodists is heroic and has purchased an organ which will be placed in the church in eight or ten days.—N. H. Williams pastor.

Toomsaba. — At Pleasant Grove Church the Rev. R. Howze has just closed a revival with one addition, which makes 24 for this year. A storm came while the meeting was in progress and left many pounds for the pastor. The same was lead by Miss M. E. Ott and F. Ott, W. M. Logan, Mrs. H. Carpenter, and others. Raised for the pastor, \$34.45, that makes total of \$41.32.—R. Howze.

Philadelphia.—While Pastor A. B. Britton was rallying at Mt. Zion Church for the paper we rallied here and raised \$75.00 on his salary. We have paid him up in full for this conference year, and given him four subscriptions for the SOUTHWESTERN. We are well pleased with our pastor.—P. H. Clemons.

DeSoto.—The fourth quarterly conference was held October 29-30 by the Rev. D. F. Dudley. Reports showed that the work is in good condition. The Superintendent's lecture filled our hearts with joy. Paid District Superintendent in full, \$17.50; paid pastor, \$91.13; paid assistant pastor, \$33.39; Rev. J. McRee is the assistant pastor. Sunday was a day of special effort. The sisters had a rally on Sunday and raised: Annie Martin, No. 1, \$1.25; Cora McTennessee, 2, \$6.65; Florence McRee, 4, \$1.25; Maslee McRee, 5, \$1.00; A. J. Maynehaugh, 6, \$1.25; C. Moore, 7, \$2.40; Sarah Stokes, 8, \$2.00; Jennie Stokes, 9, \$2.50; H.

Stokes, 10, \$2.35; Lessie Stokes, 11, \$2.90; Mary Rogers, 13, \$2.45; Willie Rogers, 14, \$3.30; Mosrean McRee, 15, \$1.25; Jane Crumbly, 18, \$1.90; Phillis McMillian, 25, \$5.00; Bessie Stokes, 3, \$2.50; total for the sisters, \$39.40; table collection, \$9.66; total, \$49.06. Paid this quarter, \$142.02; paid for all purposes, \$208.58.—J. E. Webb, pastor.

Malaria Causes Loss of Appetite.

The Old Standard Grove's Tasteless Chilli Tonic drives out malaria and builds up the system. For grown people and children. 50c.

NORTH CAROLINA

I want to thank Johns Station and Piney Grove, through the SOUTHWESTERN, for a purse of \$5.65, which they gave to the mission church at Fayetteville.—Lizzle V. McNeill.

OKLAHOMA

At Key West, Oklahoma, the sisters of the Home Mission and Church Extension met Sunday, October 30, Mrs. Malinda Harrison, president, also Mrs. Adeline Grant, president of the Home Mission Society of the Baptist Church, and Mrs. Annie Cox, president of the Aid Society, Methodist Episcopal Church. Several lectured along this line of mission work. Pastor H. B. Hubbard made the introductory remarks. S. Lucas and E. A. Harrison gave interesting talks. Collection, \$5.56. Miranda Harrison, President. Katie Brooks, Secretary.

Davis.—The fifth Sunday in October was rally day. We had the Rev. J. S. McMorris with us. He preached at 11 o'clock, text, Revelations, 22nd chapter, 1st verse, and also at 3 o'clock. We had with us the Baptist preacher who delivered a wonderful sermon. Sunday night before a crowded house the Rev. T. S. McMorris preached again. The pastor mentioned the SOUTHWESTERN and two subscriptions were secured. Collection for the church, \$15.40; for pastor, \$1.25; total collection, \$16.65.—H. D. McCain, pastor.

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TEXAS.

Hufsmith Circuit.—Our last quarterly conference was held at Springfield Oct. 22-23. Dr. W. Hartley Jackson, our able District Superintendent was at his best, and as usual, people for many miles distant came to hear the good things he always has to tell. At the opening of the quarter Dr. Jackson opened the doors of the church, and Elder G. W. Downs of the African Methodist Episcopal church joined.

On Sunday morning a nice crowd attended the Sunday School, in which service we raised \$8.35. At eleven o'clock the Superintendent preached a strong sermon to a crowded house. At three o'clock the Lord's Supper was administered. We came to Salem Sunday night where Dr. Jackson preached a powerful sermon, subject: "Keep the Light Burning." We wound up in a good shape. Paid District Superintendent in full for year \$80.00. Paid Pastor this quarter \$127.00. Raised during quarterly conference, \$47.00. Seven annual subscribers for the Southwestern. Total raised for the quarter \$184.25. The circuit is alive spiritually and financially.—Jas. Hants, Pastor.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

GILLESPIE

After a long illness Mrs. Mattie Gillespie, wife of the Rev. O. Gillespie, and daughter of Mrs. Mattie Carr, passed to her reward, from Pontotoc, Mississippi, November 2, 1910. She was formerly a teacher in this county. She was united in marriage to the Rev. O. Gillespie more than fifteen years ago, following him from work to work and was loved by all. She was faithful in her home life, in the Church and to her God. She said there was nothing between her and God, and that death was to her but a dream. Her husband was at her bedside when the end came. The funeral was attended by the Rev. J. W. Byrd.

DANIEL.—Alex Daniel, Sr., died November 12, 1910, at Yazoo City, Mississippi, in full triumph of faith. He had been a member of the Church for 34 years, being when he died a member of Double Springs Methodist Episcopal Church. He had served his church well in different offices for many years. He was born in North Carolina and was 79 years of age.—J. S. Thomas, pastor.

FORD.—Ethel Ford, of Yazoo City, Mississippi, daughter of Wesley and Jane Louis. Born May 8, 1885, died November 6, 1910, age 25 years, 5 months and 28 days. She was a member of the Methodist Episcopal Church eleven years. The deceased graduated from the Yazoo City public school No. 2, in 1902, after which she was a student of Alcorn A. & M. College one session. She also studied at New Orleans University. She taught two sessions and then was married to Henry Ford, who was a loving and devoted husband. They lived together four years and six months before the Lord called her from labor to reward. She leaves mother, father, two sisters, two brothers and husband. The funeral was attended by her pastor, the Rev. I. S. Thomas.

CAPITOL.—Sister Amanda Capitol, one of the oldest and most faithful members of Magnolia Methodist Episcopal Church, Jackson, Louisiana, died November 3, 1910. She leaves a husband, one daughter and a host of grand children. Sister Capitol was a true Methodist for over forty years. She was well thought of by both white and black. She died at her post of duty, giving her church good service to the last. The funeral was preached at her church by her pastor, the Rev. J. J. Woolridge.

BUTLER.—Ezekiel Butler, son of E. S. and Effie Butler, was born in Clinton, Louisiana, October 29, 1850, and moved to Muson, Louisiana, in 1893. He was a member of St. Peter's Methodist Episcopal Church for nearly seventeen years, serving as steward and trustee. He died in peace November 7, 1910, leaving a mother, wife, five sons, two daughters and a host of other relatives and friends. The funeral was conducted by the Revs. J. S. Hampshire and Thomas Levy. Interment in St.

A REAL BLESSING

What a blessing is perfect health! What enjoyment there is in feeling well! Life is all pleasure, and work is but play. But if one is continually ailing, life seems scarcely worth living.

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Peter's Cemetery.—L. L. Greene, pastor.

THOMPSON.—William Kelly Thompson, born in Atlanta, Georgia, March 11, 1854, died November 9, 1910. Aged 56 years. He married Miss Mattie Wilda Sykes January 21, 1875; five children blessed their union. He was converted and joined St. James Methodist Episcopal Church under the pastorate of the Rev. Wesley Jones in 1877, and lived a faithful member until his death. He was ever ready to respond to the call of his church, and in his death the church sustains a great loss. He said that he was ready and willing to go. Deceased was the brother of Mrs. J. M. Shumpert, of the Mississippi Conference. His wife, four children, two sisters and one brother survive. The funeral was attended by the pastor.—C. W. W.

SIMPSON.—Harriet Simpson, one of the oldest members of Mallalieu Methodist Episcopal Church was born April 28, 1843, Conway county, Arkansas. She passed from labor to reward Saturday morning, November 5, 1910. Her Christian life was an example to others. She leaves two sons and one daughter. The funeral was attended by the Rev. Mr. G. W. Brownlee, and the writer.—D. H. Harris, pastor.

CARLYLE.—Lucy Carlyle, a faithful member of St. John Methodist Episcopal Church, South Anniston, Alabama, died November 6, 1910 in the Christian faith. She leaves a husband, one son, and a host of friends. The funeral was attended at the St. John Methodist Episcopal Church by the writer, with the assistance of the Rev. O. Windom, pastor of Colored Methodist Episcopal Church of Oxford, the Rev. Littlejohn and the Rev. G. W. Hudgens. Peace to her ashes.—Wm. Perry, pastor.

SUTTLES.—Emme Z. Suttles, Jr., a member of Suttles Chapel Methodist Episcopal Church, which bore his name, East Macon, Georgia; born July 9, 1905, was burned to death November 7, 1910; age 5 years 3 months, 22 days. He leaves a faithful father, mother, the Rev. E. Z. and Julie E. Suttles; one aunt, uncle, grand mother and a host of relatives and friends, mourn his going. The home is bereft

Marriages

LOCK-COCHRAN.—On October 20, 1910, at Mt. Olive Baptist Church, McLain, Mississippi, in the presence of a large number of friends and relatives, Mr. George Lock and Miss Elvina Cochran. After the ceremony at the church all retired to the residence of the bride's parents where a grand reception was held. They received a large number of valuable presents. The Rev. J. L. Lewis, of Hattiesburg, Mississippi, officiated.—J. H. Brooks.

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of the only son. The church has lost a faithful member. The church wishes to express its sympathy in the behalf of the family. The funeral was conducted by the pastor, the Rev. H. W. Kimball.

SMITH.—Jesse Smith died at Gulfport, Mississippi, October 1, 1910, in full triumph of faith. She had been ill for nearly one year. She was converted April 29th, and joined the St. Mark Methodist Episcopal Church. Deceased leaves a mother and sister.—S. Jossel, pastor.

HUGHES.—Jeff Hughes was born in the year 1851. He joined the Methodist Episcopal Church at McComb, Mississippi twelve years ago and was the founder of Mt. Everett Methodist Episcopal Church at this place. Thirty years of his life were spent in the cause of his Master, trying to do His bidding. He was faithful to his church. At the time of his death he was a local preacher, steward and superintendent of the Sunday school. It was never too hot nor too cold for Brother Hughes to attend his church services. On the morning of the 23rd of August, 1910, the death angel came and took him to rest. His death was very sudden. He talked with his pastor a short while before his death. The funeral was largely attended by both white and colored. He leaves a wife, one child, mother, brothers and sister. Interment was made in White's Cemetery by the Pythians. The funeral service was conducted by the Rev. D. Green his pastor, assisted by the Rev. J. Burton, of Ackerman.

SENSLEY.—Alzena Sensley died November 5, 1910. She was a faithful member of a Baptist Church at Bayou Sara, Louisiana, but being married to a member of this church, who preceded her to the beyond a year ago, she was as loyal to this church as she could have been were she a member of it. Deceased leaves three sons, two daughters and several grand children. The funeral was conducted in the Mount Zion Methodist Episcopal Church. Rev. Louis Scott, pastor of the True Heart Baptist Church, of this town, and the Rev. William Nallor, of the Colored Methodist Episcopal Church, of Mississippi, Prof. Clark, principal of the Baton Rouge Academy and the writer, took part in the funeral services.—J. E. Rolax.

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Southwestern Christian Advocate

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Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

Grand Union Thanksgiving service at First Methodist church Thursday, Nov. 24, with the First Baptist church. Rev. J. Madison Young, D. D., will preach the sermon at 3 p. m.; at 7:30 p. m. a select program will be rendered, and a thank offering given. Let all the people come.—W. R. Butler, pastor.

On the evening of October 6th, a number of ladies and gentlemen met at the residence of Mrs. J. L. Dunn and organized the Virginia Ideal Social Club. Officers elected: Mrs. Carrie H. Johnson, President; Mr. Joseph Simon, Vice-President; Mrs. Julia Francis, Financial Secretary; Mr. Thomas Clemmons, Recording Secretary; Mrs. J. L. Dunn, Treasurer. Installation of officers on the 20th conducted by the Rev. F. T. Chinn followed by a reception.

The following officers of the Bluefield Club, composed of ladies, were installed Sunday November eighth, at their club room by the Rev. Arthur Robinson. G. Robinson, President; L. Turner, Vice-President; O. Collins, Financial Secretary; A. Logan, Recording Secretary; Kitty Clark, Treasurer, S. Chabier, Chairman Financial Committee; A. Smith, Chaplain, J. Smooth, Chairman Sick Committee; O. Jenkins, Sergeant at Arms; H. Clark, Chairman Trustee Board. After the installation refreshments were served.

Services at Ross Chapel continue good. A goodly number of our members are out in the sugar section, but the work is alive. Recently we were favored with the presence of the Rev. Dr. F. T. Chinn the Rev. C. S. Stanley and the Rev. T. Robinson of Kenner. The Rev. Mr. Chinn

delivered a special sermon. His text, "My Grace is sufficient for Thee," was handled in a masterly way. The Rev. Wm. Hamilton and the Rev. J. Jackson were also with us on this occasion and all rendered valuable service, for which we are thankful. We will report every dollar asked for at the conference.—T. B. Oville, pastor.

The Hon. W. T. Vernon, Registrar of United States treasury, Washington, D. C., will lecture in Central Congregational Church, Liberty and Gasquet Streets, Monday night, Nov. 28, at 8 o'clock; Subject: "The New Birth



HON. W. T. VERNON.

of Freedom." Every one should see and hear this distinguished man whose name appears on our United States currency. Mr. Vernon is a fluent speaker and a most gifted orator. His appearance in our city is endorsed by the Interdenominational Ministerial Alliance. Arrangement Committee: Revs. J. W. Washington and H. H. Dunn. Admission 25 cents.

Gleanings from the Field

LOUISIANA.

Fairfield.—The pastor and family wish to express their sincere thanks to the following ladies of the Stewardess Board of Fairfield church, Shreveport: Mesdames Cora Brown, Laura Berry, and Chanie Scott, who led off in a bazaar, proceeds for the pastor's salary, by their worthy president, Mrs. Clidy Mortenez. Notwithstanding the rain and other hindrances, they realized \$10.60. Mesdames Katie Robinson and Sallie Walspool contributed fifty cents each.—G. A. Payne, Pastor.

Frierson.—Our cornerstone was laid here by the Masons of Mansfield. W. R. Gardner, D.D., G. M. officiating. We raised \$84.00 assisted by seven other large bodies. The party from Mansfield came in a special coach to the corner-stone laying. A large congregation was present and the service was greatly enjoyed. The Rev. D. Shelby is the new pastor.—C. A. Withams.

Shreveport.—Daniels Chapel closed a successful benevolent rally at this place October 30. The rally began at 3 o'clock sharp and the church was packed to its utmost capacity. The following preachers were present and participated in the meeting: The Revs. T. F. Robinson, of Morgan City; P. A. King, of the African Methodist Episcopal Church, this city, E. S. Shills, of the Galilee Baptist Church, J. E. Evans, of the Pleasant Grove

Baptist Church, Taylor, of the Colored Methodist Episcopal Church and Bishop Watson. We raised \$20.30. The Lord is blessing us at this place. Daniels Chapel is moving up. The pastor and people are in love with each other. We are coming up to Franklin the seat of the next conference, with a good report.—E. W. Jackson, pastor.

This is to tender my thanks to the members and friends of Napoleonville for a suit of clothes presented to me recently and I especially desire to thank the following persons for the interest they took in collecting the amount required: Mesdames Maud Griffin, Agnes Johnson, Rosa Hardin, Angenetta Parker, Misses Ernestine Ayo, Louise Ayo.—J. P. Norris, Pastor.

With a heart full of gratitude, I take this method of rethanking the pastor and officers who on Friday night, 11th, so successfully represented the membership of St. Paul Methodist Episcopal Church, Shreveport. This hand led by the Rev. C. W. Reeves, pastor; Mrs. B. C. Murray, president Epworth League; Mr. W. J. Walker, superintendent Sunday School; Mr. Mitchell representing the stewards, and Mr. Thomas, president of trustees, took completely by surprise the inmates of the district parsonage, and left 140 choice pounds as a result of their successful attack. The presentation speech was made by Mr. W. R. Walker, responded to by the writer. Prayer was offered by the Rev. C. W. Reeves. The refreshments served were of the kind to suit the most exacting appetite. After spending several hours in merriment this ever-welcome band of officers, followed by a throng of young ladies and gentlemen, too numerous to mention, took their leave. Mrs. Reddix, also expressed her appreciation.—B. J. Reddix.

New Light-Alden Bridge. — November 13th the contest rally was under the leadership of C. C. Carper, and Mrs. Sarah Taylor. The church was well organized. We raised \$65.30. New Light will double the amount of mission this year. Every interest of the Church is looked after under the pastorate of W. R. London.—Wm Reed,

Woodside.—The Rev. J. O. Richards was to hold our third quarter at this place some time ago but the weather was so bad he could not do so. He came to us on the 15th instant. Our quarter was one of the best ever held in old Sumner Chapel. The officers had good reports. The people gave the pastor a purse of \$10.00. They presented the District Superintendent a number of fowls and other articles. We ask the Master's divine blessings upon them. The collections were \$10.75. Mr. Van Sumner, son of Mr. Dophus Sumner, the old progressive farmer of the Atchafalaya, is a man of great energy and tact. He knows how to manage business. The Sunday School under him is in a progressive condition. He is District Steward and is worthy of the office. The District Superintendent preached from the 11th Chapter of St. Matt., 28 verse, a noble sermon. The Southwestern was not forgotten by the pastor, three subscriptions were secured. This church is moving on nicely spiritually and financially. One joined last night, and four were at the mercy seat. The people at Sumner gave the pastor a grand surprise recently; more than 200 pounds and a purse of \$6.00 were presented him. The party was headed by V. Sumner, Sister Della Scott. May God bless them for their kindness.—C. D. G. Bryan, Pastor.

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TENNESSEE.

South Pittsburg.—The October rally was a decided success, and the Randolph Chapel is practically clear of debt. We had a year at hard work. The church was completed at a cost of nearly \$500.00, and now the membership has a chance to work along the spiritual line of the church. Miss Bessie Lane was the successful contestant. She and her faithful members raised \$43.00. For her earnest work she was given \$5.00 in gold, and deserves all praise. The ones who gave \$1.00 and more are as follows: George Gordon, Thomas Williams, Fred Griffin, N. S. Johnson, Laura Berry, \$1.00 each; H. C. Hight, I. D. Martin, J. C. Council, \$2.50 each; Ethel Council, \$1.50; Theresa Buchanan, \$1.00; Minnie Martin, \$3.00. Raised in all, \$56.00. The Rev. M. P. Murphey, pastor of the white Methodist Episcopal Church, preached for us at 3 p. m.; his sermon was strong and forceful. The Rev. E. O. Cowan and his good people were with us in the afternoon and night and rendered good service.—W. S. Hight, pastor.

Dechard.—On November 5-6 our first quarterly conference was held by our beloved District Superintendent, the Rev. T. W. Johnson, District Superintendent. This Conference was one among the best. We raised and paid the District Superintendent in full to date. Dr. T. W. Johnson preached two splendid sermons. Our people are rejoicing over their new pastor and District Superintendent for they are bringing things to pass. We plan to bring up all our claims this Conference year.—J. H. Nelson, pastor.

TEXAS

Hubbard.—The Rev. S. Hall is leading successful efforts to improve the Church properties at Hubbard. He came to us at the beginning of this Conference year and began work the best he could with no place to hold service. He secured the public school house in which to hold service, and through the successful plans of the pastor, officers and members, we are now in our own church. The Rev. Mr. Hall is known as a church worker; he brings things to pass wherever he goes. Our church is worth at least \$2,000. So we have pledged ourselves to stand by our pastor.—Reporter.

Write all articles as legibly as possible, and write only on one side of the sheet.

Southwestern Christian Advocate

ROBERT E. JONES, Editor
BATON & MAINS, Publishers

NEW ORLEANS, DECEMBER 1, 1910

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AMERICA FOR CHRIST AND CHRIST FOR THE WORLD

America in its missionary activities exceeds any other country on the globe. Dominated by the great principles that brought into being our Nation that all men are equal, American Christians are especially anxious that every man shall have an equal chance in life and particularly a chance as it refers to an equal opportunity to know the Christ. It is admitted by all that American churches exceed by far the churches of Europe in its efforts to evangelize pagan nations. With the exception of Thibet the world is open to the Gospel and wherever the Gospel is preached an American missionary will be found. First and last there can be no marked difference between Foreign Missions and Home Missions; all come under the general heading of the Master's command of preaching the Gospel to the people everywhere. If America is saved it will be a mighty basis of supply for the salvation of the world. It is poor strategy not to construct strong forts within friendly camps in order that during the invasion of the camp of the enemy reinforcements may be easily had and that there may be territory for the development of supplies. It is expected that for years and years to come the pagan nations will do very little in the matter of contributions toward the preaching of the Gospel of Jesus Christ among themselves. Let us bear in mind that for years the strategic leaders in this imperial movement must be furnished by the more favored Christian nations. If it is the thought of any person that Foreign Missions could be operated independently of Foreign Missions let this thought be dispelled. Without any invidious comparison it is safe to state that Home Missions as such are absolutely necessary for the carrying forward of a successful and far-reaching foreign propaganda. It is quite evident that the larger and stronger and more informed and more enthusiastic the home church is the more men and money there will be for the field abroad. What America most needs now is that during a period at least we shall work upon our basis of supply or else the end of our pole for the reaching of a foreign field will become heavy. A weak home church could do very little for outlying fields, a strong home church could do very much more. America is really in danger of becoming a foreign field, if not as a whole certainly in localities. New York, Boston and other cities of the East are increasingly becoming foreign. A million foreigners come into this country each year. Massachusetts and Connecticut are more than fifty per cent foreign and in Maine there is one city, the name of which we do not have at hand just now, which is eighty per cent foreign. For the past twenty-five years, except for the last year, the New England Conferences have been decreasing in membership and New England is fastly becoming a foreign missionary field. If it is meant by foreign missionary work doing work among foreigners, we have it here at home. Work is being conducted under the auspices of our Home Board among Bohemians, Hungarians, Poles, Swedes, Italians, Finns, Germans, Japanese, Chinese, Norwegians, Danes, Portuguese, Greeks, French, Welsh, Jews, Spanish, American Italians, Negroes and Americans. The missions among foreigners are being conducted in their native tongues. Besides these work is being conducted in Hawaii and Porto Rico. It would appear that if we were successfully assimilating and Christianizing and developing these foreigners in the home field we would have recruits for our foreign fields of every class and type who would be better schooled than any missionaries we might send because of being environed by American ideals and institutions and be-

ing saturated by the enthusiasm of the American churches. We would have a quota of missionaries who could do more effective work in foreign fields than possibly could be done by native Americans who must go upon foreign fields and learn the tongue, the customs and indigenious habits of the people.

The General Committee of Home Missions and Church Extension met under most favorable circumstances. There had been an aggregate receipt during the year of \$1,019,039.70, an increase of \$58,943.12. This increase of collection was most gratifying. It put a hopeful note in every address that was delivered during the meeting; it inspired confidence in making appropriations. The Bishops, the officers of the Society, the members of the Board and the members of the General Committees were reassured that the Church is behind the enterprise. The officers of the Board had curtailed their expenses to the extent that they had saved during the year \$16,590.15. This showed good business sense and met with congratulations on every hand. Not that this money thus saved could not have been wisely used, but in the pinch rigid economy was exercised and this action on the part of the managers at Philadelphia the Church will receive with a great "Amen." The debt of the Board of Home Missions and Church Extension was reduced last year \$72,107.78. The remaining debt is about \$100,000. This is not a debt on the Board but a debt on the Church, and it was incurred rather than to seriously cut the appropriations that had been made to the field. This year there was a practical five percent increase to all the Conferences. Certainly this would not hold good in every case for the individual needs of the field had to be considered. But inasmuch as the General Committee has seen fit to respond to the call of the Church for advanced appropriations to meet emergencies, it is sincerely hoped that every indebtedness of the Board will be wiped out during the present year.

The work of our Colored Conferences came in for its share of consideration and the Rev. G. W. Cooper, representing the Sixth District, and the Rev. B. T. McEwen and President R. S. Lovinggood representing the Seventh District, were constantly on the alert and did credit to themselves and to the Conferences they represent. There is a feeling abroad in the Church that our Conferences should come speedily to the point of self-support, and in this we most heartily agree. The Washington, the Delaware and the South Carolina Conferences are already self-supporting. Mississippi, Louisiana and the Upper Mississippi Conferences are nearing self-support. Our strong Conferences should at the earliest moment possible become contributing Conferences, that is they should put more into the treasury of the Board of Home Missions and Church Extension than they receive, and thus pay back, as far as possible, that which has been given to them for the support of preachers and the building of churches during the years gone by. While we believe that our Conferences should come to the point of self-support we see no reason for the assumption that the Colored Conferences as such should all be self-supporting, as a class, any more than any other group of Conferences in the Church. Until the good day comes there will always be needy fields, within the bounds of these Conferences and the problem of the redemption of the Negro in this country is just under way. It is preposterous to think that a race emerging from the slavery only forty years ago—a slavery that held it in ignorance, could by this time to the last man be redeemed to the ideals and ethics of the New

Testament type. There are broad fields to be occupied and the mission of the Methodist Episcopal Church is not to the mere three hundred thousand Negroes within that Church, but to the race of ten millions of people, as far as our opportunities lie within their way. For an instance, new towns are being opened in various sections of the country. We ought to be the first to enter and we should enter in such a way as to give strength and dignity to our position. Take for instance the territory within the bounds of the Lincoln Conference, which is practically a virgin territory. Here is the chance to do large constructive work—work that will make for permanency and work that will make for redemption, if taken hold of vigorously and at once. Again, take the problem of the Negro in the cities and it is becoming serious. The greatest handicap of the Negro to-day is that he is moving from the rural section into the larger cities and in these cities they are going down to death and destruction at a rapid rate. There must be a counter-acting influence. Some strong hand must provide for adequate effort to direct the attention of these Negroes to the Gospel and to the Church. Such a movement would pay. It must not be forgotten that within the memory of young men St. Mark's Church, New York City, was a mission; it is to-day a church of power and of outstanding influence. It is safe to say that no other Negro Church in all the City of New York touches the life of the Negro as does St. Mark's Church. We have been slow in reaching the Negroes in the cities, and if our work among Negroes is worth while at all it is worth while everywhere and all the time. Again, the Negro population is growing in the great West along the Pacific Coast. These Negroes ought to be housed and churched, and saved under Gospel influence. But yet once again, we are missing a great opportunity in not directing attention to the great Mississippi Delta. Now somebody will argue that there are churches in this section already, but no one who is familiar with the conditions of the churches as it now exists there, and will exist for years to come, no doubt, unless some strong hand interposes, are little better than no churches at all. Within the great Mississippi Delta are to be found hundreds of thousands of Negroes capable of large development, and certainly they are at least worth something to the Kingdom of God and His glory. What has been said of these various fields may be said of the new towns springing up in Texas. We have not been able to care for our Negro membership as it has moved from the South to Northern cities. But in spite of the losses from these sources our membership has held its own. But our Conferences are advancing toward self-support as they should. More and more the spirit is taking hold of our brethren to cut off the missionary appropriations and to require more of the people and live on less in order that we may manifest to the Church a spirit of self-respecting manhood to the extent that we are willing to care for ourselves, as much as the ability in us lies to do so. Representatives of the Board of Home Mission and Church Extension have not failed to emphasize this point and they have done so with telling effect.

The collections for our Conferences during the past three years will be of interest and they will be found in another column on this page.

As a matter of general interest we might as a fact or two along in the line of among our Colored Conferences. We are having large and substantial churches in many places, and in most cases without any outside

(Continued on Page Eight)

In Companionship With the True Kings and Queens of the Earth and Their Best

By Professor G. H. Trever, Ph. D., D. D., Gammon Theological Seminary, South Atlanta, Ga.

For man's growing dominion over the forces of nature we praise God. But even more do we thank Him for the ability to commune with the great souls of our race through books. Thank God that great books in abundance are now within reach of the humble and poor and that the common people are being educated to assimilate them. The power to enjoy the fellowship of the true queens of the earth at their best through books is one thing that distinguishes the savage from the sage. President Porter tells us that the savage who visited London with Livingstone could in some measure appreciate almost everything except libraries. He understood, at least somewhat, the art gallery, for the face of his own child answered to the cherub and seraph of Raphael. Cathedrals with their aisles, arches, and music he understood, for they remind him of his own altar and funeral hymn. He understood the city for it seemed like little towns brought together into one. But the great libraries, crowded from floor to ceiling with books, those strange white objects with crooked black marks upon them, over which people were bending with intense interest, brows corrugated, with smiles or tears, with anger, surprise, delight, or high resolve in their faces,—this was a mystery the savage could not understand. God be thanked for books. Ruskin calls them the voice of the distant and dead kings and queens of the earth, who, absent in time and place, can be our present companions, who can talk familiarly with us, give us their most precious thoughts, and pour the richest treasures of their souls into ours. Milton says, "A good book is the precious life blood of a master spirit embalmed and treasured up on purpose to a life beyond life." Let us hear also Carlyle, "Wondrous indeed is the virtue of a true book. Not like a dead city of stones, yearly crumbling, yearly needing repair. More like a tilled field, but then a spiritual field, like a spiritual tree, let me rather say, which stands from year to year and from age to age." Of all good things which men make here below what are worth more than great books.

How easily accessible they are to-day: A story is told of a Roman patrician who expended vast sums of money in purchasing a household of learned slaves, one had learned to recite to him Homer's Iliad, another, the odes of Pindar, and others the rest of the authors of classic antiquity. To-day we need not slaves to read to us, for what were once the coveted luxuries of the few are now the common property of the whole community.

"Who of us can tell
What he had been had Cadmus never taught
The art that fixes into form the thought—
Had Plato never spoken from his cell,
Or his high harp blind Homer never strung?"

A few generations ago even Oxford University possessed but a few tracts and classics kept in chests. To buy books was for the poor out of the question, and to borrow them was difficult. To-day poor indeed must he be who cannot afford a five foot shelf of the best thought of the world, and if he is so poor, there are great libraries thrown open to him for a song, where he may sit in fellowship with the kings and queens of mind, have as his friends poets, philosophers, historians, biographers, scholars, and thinkers, of all ages. We do well to remind ourselves of Ruskin's words that though we may never be privileged to get a glimpse of a great poet or to hear the sound of his voice or put a question in person to a man of science and be answered good humoredly, and never get a chance to talk with a great statesman, or if we do, he answered with words worse than silence . . . yet all the time there on our book case shelves is a society of the world's true kings and queens ready and anxious to talk to us their best thoughts in the best words they can choose. Let us see in books not mere paper and ink but the faces of living men of genius on their best behavior with their powers exercised at their highest

"All round my room my royal servants wait—
My friends in every season bright and dim;
Angels and seraphim
Come down and murmur to me sweet and low,
And spirits of the skies all come and go,
Early and late.

All from the old world's dim and distant date,
From the sublimer few
Down to the poet who but yestereve
Sang sweet and made us grieve,
All come assembling here in order due;
O friends, whom chance and change can never harm,
Whom death, the tyrant cannot doom to die,
Within whose folding, soft, eternal charm,
I love to lie
And meditate upon your verse that flows,
And fertilizes wheresoe'er it goes."

But what, now is the purpose of reading? Why should I live at all? A while ago a newspaper reporter undertook to become preacher. He made rather a sorry figure in the pulpit. As his fundamental principle of the philosophy of life he stated it as axiomatic that man's business here below is to know himself. But why know himself? Is knowledge an end in itself? Is it not our chief business here to be true men, full orb'd, high minded men, to do the work here that God wants us to do, and to achieve the proper eternal destiny of men? Men should companion with kings and queens of intellect chiefly that they may help in this business of manhood building.

We may, therefore, properly, within limits, read for recreation and pleasure. These have their place in the making of a true humanity. We must sometimes let the bow unbend. God does not take delight in seeing His children miserable. How much pure pleasure may be had from books. Macaulay once wrote to a little girl, "If any one would make me the greatest king that ever lived, with palaces and gardens and fine dinners and wines and coaches and beautiful clothes and hundreds of servants, on condition that I should not read books, I would not be king." To a healthy mind that is true even on the low level of honorable pleasure.

Then books may be beneficent angels bringing to us needful stores of knowledge, and for true knowledge the human soul hungers as the body for bread. In the battle for life ignorance is weakness. Books can bring to us the stories of star and rock, the teaming plant and animal life, arctic frosts and tropic suns, mountains, valleys, seas and rivers, all generations with their struggles and triumphs, their joys and sorrows, their mistakes and their heroism; their achievements for justice, liberty, civilization, and religion, the lesson of how and why great nations rose and fell, how great men have thought and sacrificed and left their impress on the world. Is it nothing that Livingstone and Stanley penetrated African jungles, that Motley spent six years writing the Dutch Republic, Dante thirty years in putting his life into the Divine Comedy, Grote fifteen years in getting acquainted with the living Greece of old, Gibbon twenty years in giving us the story of Rome's Decline and Fall, Milton twenty years in fitting himself to sing of man's first disobedience, and that these and such as these are willing to come and pour into our souls the rich products of their toil for a few pennies? A gentleman once waited a long time for the opportunity to hear a few words from Lord Tennyson. At least they were together in the same hotel. Eagerly the man listened for some word of wisdom from the poet's lips. At last he spoke. Lo! it was only some commonplace remark about coffee and tobacco. But in his In Memoriam or Idylls he will give you his richest thought set to noblest music. Read, then for the sake of knowledge, for the sake of strength and equipment to brain. Read books that teach facts and laws of life and that make the brain to sweat.

Read also to quicken the conscience, to ennoble the ethical ideals, to strengthen the will to high resolve, to make warm and tender the heart to spur the soul to achieve its immortal destiny of holiness and joy. Not simply to know with the world's great thinkers what is true, but to feel with them what is righteous and to be inspired to do the good we know. Let us read to learn duty better, to feel its sublimity and power, to be inspired to highest service to man and be made fit for companionship with the great and good and with God.

What then shall we read? We must make a selection. Life is short and books are a countless multitude. Frederick Harrison tells of being well nigh shipwrecked on the infinite sea of printer's ink and of his rescue as of one escaping from a region where

there was 'water, water everywhere and not a drop to drink.' I once went into the British Museum to study a certain subject. When I looked into the catalog for books on that theme there were so many that I was appalled, overwhelmed, well nigh utterly discouraged. We must choose. Books in themselves are no more blessings than would a mixture of bread, and pebbles, and fruits, and poisons, and garbage, be good nutriment. Some people are like Mr. Tulliver in Mill on the Floss. His little girl, Maggie, was reading the History of the Devil. A friend remarked that it was hardly the right book for a little girl. But the father replied, "Why, it's one of the books I bought at Partridge's sale. They were all bound alike—its good binding, you see, and I thought they would all be good books. There's Jeremy Taylor's Holy Living and Dying among 'em . . . and I thought they were all o' one sample . . . But it seems one mustn't judge by the outside. This is a puzzlin' world." Remember Ruskin's dictum, "If you read this, you cannot read that. What you lose to-day you cannot gain to-morrow." It is just as dangerous to pick up and read any book that chances to come to hand as to make boon companions indiscriminately of every person you may happen to meet in a great city, thief, gentleman, scholar, tramp, prostitute.

Eschew as you would avoid rattlesnakes every book tainted with moral poison. M. de Soissons once said to a witty critic, "I am ashamed that I have not read the last new novel." Well, was the reply, "You will be much more ashamed of yourself after you have read it." Apply that principle to story, play, poem. There is no sanctifying power in printer's ink. Any book that lowers the moral and spiritual tone is a breeder of spiritual leprosy and seed plot of small pox for the soul.

Do not waste too much time on the daily paper. It is necessary, but is not as a rule high literature. Read it, of course; to keep up with the main stream of current events, but one curse of American life is that the daily paper has become so large a share of the entire intellectual pabulum of so many people. The average newspaper does not mirror life, rather does it reflect the abnormal, the distorted, the sensational, the criminal, the darker aspects. Do not try to keep up with the flood of latest fiction, nor to be acquainted with all the literary fads of the hour. Lowell speaks of a

"Gentlemen, one of the omnivorous swallows,
Who bolt every book that comes out of the press,
Without the least question, of larger or less,
Whose stomachs are strong at the expense of their head—

For reading new books is like eating new bread,
One can bear it at first, but by gradual steps he
Is brought to death's door by a mental dyspepsy."

I was never ashamed to say that I had not read Trilby, Ships that Pass in the Night, Robert Elsmere, or even David Harum. I had not time. I was too busy reading greater books, the immortals. If any one asks "Have you read so and so?" the last silly novel or trashy story, be not ashamed to say "No, have you read Paradise Lost, Browning's Saul, Macbeth, Gibbon's Decline and Fall, Carlyle's French Revolution, Ruskin's Seven Lamps or Sesame and Lilies." Read not always what you like best, but learn to love such books as will refine the taste. Cultivate a relish for the best. If you will make yourself deserve the company of the kings and queens of genius, you may have it but you must learn to enjoy their society or they will never reveal their best to you. If you would rather read the life of Buffalo Bill than that of David Livingstone or Wendell Phillips, you may. If you prefer Mrs. Holmes to Tennyson or Shakespeare you can not have the latter as bosom friends. Cultivate a taste for street jingles and rag time noises and the Hallelujah chorus will not reveal itself to you. If you will read stories why not chose the best, those of Hugo, Scott, Dickens, Thackeray, George Eliot, Nathaniel Hawthorne? But do not let even these be the staple diet of the mind. Learn the world in which you live, through great fiction, poetry, history, biography, to read the book of the human soul, read the triumphs and heroisms of modern missions, and the thrilling history of the Church of God.

Above all do not neglect the Book of Books, with its beautiful story, its divinely guided history, inspired poetry, parable, idyll, philosophy, oratory, biography, its one matchless life Divine, its golden-spined Apocalypse. Read it, study it, this book of character and conduct and redemption, this Book of God.

An Open World

Appeal to the Methodist Episcopal Church by the General Committee and Board of Foreign Missions

This is not only "an age on ages telling," but it is the product of ages gone by. The present condition of the world is not an accident, but the culmination of world movements, ordered and guided by the world's Redeemer and Lord.

The Commission on carrying the Gospel to all the Non-Christian World, of the World Missionary Conference held last May at Edinburgh, says in its opening paragraph: "It is a ground for great hopefulness that * * * the Church is confronted to-day, as in no preceding generation, with a literally world-wide opportunity to make Christ known. There may have been times when in non-Christian lands the missionary forces of Christianity stood face to face with as pressing opportunities as those now presented in the same fields, but never before has there been such a conjunction of cries and of opening doors in all parts of the world as that which characterizes the present decade." This statement is fully confirmed by the following accomplishments:

First. The world is practically explored. The habitat of the last man is located. This could not be said until nearly the close of the nineteenth century.

Second. Facilities have been provided by which the remotest human habitation may be reached in a brief space of time. Swift steamers ply all the rivers and all the seas and nearly 700,000 miles of railroad traverse the continents and the more important islands.

Third. The facilities for spreading abroad information are on a wonderful scale. The printing press, driven by steam and electricity, turns off 100,000 impressions an hour, and a million people are constantly engaged in handling the mails of the world. The Bible is now printed in the languages of about 1,200,000,000 of the world's inhabitants. There are millions of miles of telegraph wires and submarine cables which make possible communication of information the world round almost instantaneously.

Fourth. Co-operation is now the watchword among all Protestant denominations. Once they were in hostile array, but now they are "one army of the living God." The Edinburgh World Missionary Conference was an illustration of the spirit of co-operation that now pulsates throughout the Protestant Christian world.

Fifth. There is an upward trend among the nations characterized by a spirit of toleration and religious liberty heretofore unknown. Tibet, in Central Asia, is the only closed land and even her borders have been invaded by Christian missionaries.

An open world invites the Gospel message. The agencies by which the Methodist Episcopal Church is attempting to do its part in entering and conquering the non-Christian world are the General Committee and the Board of Foreign Missions and the

Woman's Foreign Missionary Society. These organizations held their annual meetings in October and November. The income of the former was \$1,477,700 and of the latter \$743,990, sums which, while large and in advance of former years, are quite insufficient to provide for the work under their supervision. The standard of giving set by the General Conference of 1908 for foreign missions was \$4,000,000 for 1910, and a little more than one-half that sum was realized.

The standard set by the General Conference for the year 1911 is \$5,000,000. It does not seem unreasonable to ask the Church to place in the treasuries of these two organizations, during 1911, the sum of \$3,000,000, which would provide, on the basis of the income for 1910, \$2,000,000 for the former and \$1,000,000 for the latter. For the Board of Foreign Missions, the General Committee asks a minimum of \$1,500,000, but the Church is not restricted to that sum nor does it measure its real ability. It is hoped that many churches will place themselves on the honor roll as provided by the General Committee by increasing and even doubling their apportionments.

We appeal to every church not to fall below its apportionment, and to exceed it if possible. The General Committee and the Board of Managers most earnestly request that the new plan of apportionments be promptly put into operation. Let the lump sum apportioned to the Conference be promptly divided among their respective districts by the Annual Conference Board of Foreign Missions and the sums so apportioned be distributed to the pastoral charges by the District Boards of Foreign Missions. (See Par. 383-384 of the Discipline. We earnestly urge all our ministers and people to continue to co-operate with the Laymen's Movement and the Missionary Office in the diffusion of information concerning the success already achieved, and the world-wide opportunities that invite the Gospel herald. Deeply appreciating the increased contributions of 1910, which were quite in advance of any previous year, and earnestly hoping that 1911 may mark a still larger increase, so that reinforcements may be sent to the field and needed properties may be provided, we commend the cause of Foreign Missions to the sympathy, prayers and generous support of the entire membership of the Methodist Episcopal Church.

Signed for and on behalf of the General Committee and Board of Foreign Missions.

J. M. BUCKLEY, *President of the Board of Foreign Missions.*

A. B. LEONARD, *Corresponding Secretary.*

STEPHEN O. BENTON, *Recording Secretary.*

HOMER C. STUNTZ, *First Assistant Corresponding Secretary.*

HOMER EATON, *Treasurer.*

Appropriations to Foreign Missions for 1911

(Ordered by the General Committee of Foreign Missions, in Baltimore, November, 1910)

I. APPROPRIATIONS FOR THE MISSIONS TO BE ADMINISTERED DIRECTLY BY THE BOARD

1. Support of Missionary Bishops..\$24,250
2. Emergencies in the Missions.... 50,000
3. Incidental Needs of the Missions 30,000
4. Allowances for retired missionaries, widows and orphans 23,000

Total \$127,250

II. APPROPRIATIONS FOR THE MISSION FIELD

[NOTE.—All appropriations are to be distributed by the Finance Committees of the respective Missions, with the concurrence of the presiding Bishop and the approval of the Board of Managers. In the distribution of the appropriations, if in the judgment of the Finance Committees of the respective Missions, the Bishops in charge and the Board of Managers, any part thereof can be applied to property, it may be done.]

DIVISION 1—EASTERN ASIA

1. CHINA.
 - (1) Foochow Conference\$27,665
 - (2) Highwa Conference 13,722
 - (3) Central China Conference.. 38,545
 - (4) North China Conference 51,712
 - (5) West China Mission Conference 22,874
- Union Publishing House 1,500
- Salary and rent for editor..... 3,500
- Interest on loan to Publishing House 1,000

Salary and traveling expenses of

F. D. Gamewell 2,000

Salary of Spencer Lewis 1,300

Total for China \$163,819

2. JAPAN.

[NOTE.—The increase in the appropriation to West Japan over that of last year, (\$1,336) is at the disposal of the Board so as to permit the appropriation for the Loo Choo Islands to be made more than \$500 if it seems necessary.]

(1) East Japan Conference\$39,419

(2) West Japan Conference, of which \$500 shall be for evangelistic work in the Loo Choo Islands 22,042

Interest on Publishing House debt 3,000

Aoyama Gakuin 600

Total for Japan \$65,061

3. KOREA CONFERENCE \$39,922

Total for Eastern Asia \$268,802

DIVISION 2.—SOUTHERN ASIA

1. INDIA.

(1) North India Conference.....\$62,594

(2) Northwest India Conference.. 32,512

(3) South India Conference..... 24,670

(4) Central Provinces, Mission Conference 10,498

- (5) Bombay Conference 24,129
- (6) Bengal Conference 17,926
- (7) Burma Mission Conference .. 10,932

Total for India \$191,256

2. MALAYSIA CONFERENCE \$22,278

3. PHILIPPINE ISLANDS CONFERENCE, OF WHICH \$500 MAY BE APPLIED FOR CENTRAL CHURCH MANILA

Total for Southern Asia \$240,784

DIVISION 3—AFRICA

1. LIBERIA CONFERENCE\$15,612

2. EAST CENTRAL AFRICA MISSION CONFERENCE 14,883

3. WEST CENTRAL AFRICA MISSION CONFERENCE 12,774

4. NORTH AFRICA MISSION 4,000

Total for Africa \$47,269

DIVISION 4—SOUTH AMERICA

2. CHILE CONFERENCE:

1. EASTERN SOUTH AMERICAN CONFERENCE \$53,130

(1) Chile\$24,040

(2) Bolivia 5,410

Total for Chile Conference 29,450

3. NORTH ANDES MISSION CONFERENCE:

(1) Ecuador and Peru\$15,980

(2) Panama 2,300

Total for North Andes 18,280

Total for South America \$100,860

DIVISION 5—MEXICO

MEXICO CONFERENCE \$60,496

DIVISION 6—EUROPE

[NOTE.—The appropriations for Europe are subject to readjustment by Bishop Burt and the Corresponding Secretaries, so as to add \$500 to the appropriation for Finland Conference, without changing the total amount appropriated for Europe.]

1. AUSTRIA-HUNGARY MISSION \$3,500

2. NORTH GERMANY CONFERENCE 15,700

3. SOUTH GERMANY CONFERENCE ... 19,000

4. MARTIN MISSION INSTITUTE..... 1,000

5. SWITZERLAND CONFERENCE:

For the work\$7,290

Zurich Church 1,000

8,290

6. NORWAY CONFERENCE:

For the work\$12,000

Theological School 500

12,500

7. SWEDEN CONFERENCE:

For the work 14,250

Theological School at Upsala, at disposal of resident Bishop... 1,500

For interest 225

15,975

8. DENMARK MISSION CONFERENCE.. 7,950

9. FINLAND CONFERENCES

For the work 6,500

For Theological School 850

7,350

10. RUSSIA MISSION 4,000

11. BULGARIA MISSION CONFERENCE.. 9,500

12. ITALY CONFERENCE:

For the work\$54,234

For debt on property in Rome, at the disposal of the Board and on condition that an equal sum be raised for the purpose 4,000

58,234

13. FRANCE MISSION 6,840

Total for Europe \$169,839

III. GENERAL EXPENSES

1. EXPENSES OF COLLECTION:

(1) Publication Fund \$25,000

(2) Young People's Work 7,500

(3) Field Secretaries 10,000

(4) Cooperation in Laymen's Missionary Movement, including \$1,500 already advanced..... 15,000

Total \$57,500

2. EXPENSES OF ADMINISTRATION:

(1) Office Secretaries\$14,000

(2) Office and General Committee Expenses 18,000

Total \$32,000

3. MISCELLANEOUS:

Including interest on debt..... \$10,000

Total for General Expenses \$99,500

RECAPITULATION

1. APPROPRIATIONS FOR THE MISSIONS TO BE ADMINISTERED DIRECTLY BY THE BOARD \$127,250

(Continued on Page Ten.)

Book Reviews

THE STORY OF THE NEGRO. (In two volumes.) By Booker T. Washington. Publishers: Doubleday Page and Company, New York. Price \$3.00.

These volumes are a distinct contribution to the literature on the race problem. Dr. Washington knows the Negro. He is a student of his history, —a sympathetic student. He has gathered from wide fields covering many centuries data concerning the Negro and in a style peculiarly his own he has given the public this story of the Negro. A word for word reading of these volumes convince the writer that no one who would know the intricate details of the race should fail to note this work. The author has evidently been at great pains to find data from authoritative sources. Here is research in history, an application of economics and philosophy that make the volumes almost indispensable. Dr. Washington is an optimist but not blindly so. He sees the good because he sees the bad. He points out the strong points in the native African—elements of real manly strength. This is well. It shows the Negro a man apart from American civilization. It gives the Negro a basis for race contentment and therefore for racial growth. Dr. Washington makes slavery rather too pleasant a thing. There were no doubt instances of good treatment of slaves by good masters. We have heard little about this side of slavery and if a little light can be thrown upon that dark and barbarous picture of American life it may be worth while. In this volume will be found many epigrammatic sentences and characteristic sayings for which Dr. Washington is famous. The work is written in a serious vein from a viewpoint of a statesmanlike leader. It breathes the devotion of a soul hunting for the truth—truth to encourage his own kith and kin and truth to close the mouth of the race's enemies and truth to strengthen the position of the friends of the race. No volume on a race question has appeared during the year that will command on merit a larger reading.

IN THE SCHOOL OF CHRIST. By William Frazier McDowell, one of the Bishops of the Methodist Episcopal Church. Publishers: Fleming H. Revel Company, New York. Price \$1.25 net.

This volume embraces the Cole lectures for 1910 delivered before Vanderbilt University, Nashville, Tenn. At the time these lectures were delivered they were most cordially received. The press was loud in its praise of them for clearness of thought, scope of scholarship, and breadth of vision. To put them in permanent form is but to accede to the desire of many who know the strong personality of the lecturer and the high literary production of which he is capable. There are in all six lectures delivered in two groups. The first group, under the general heading "Chosen by the Master," are "To Hear What He Says," "To See What He Does," and "To Learn What He Is." The second group, "Sent Forth By the Master," discusses "A Message," "A Program" and "A Personality." The cause of our common Christianity has been notably served by Bishop McDowell in the preparation of this volume.

THE MEANING OF LIFE. By S. Arthur Cook. Price 35 cents net. Publishers: Jennings and Graham, Cincinnati.

The book was suggested by the question "What is your life," found in the Epistle of James. The aim of the author is to set forth that which the apostle taught in regard to this question, and to suggest the application to the life of today. For the sake of convenience, he has divided the book into five topics each of which is instinct with interest.

WHY? HOW? WHEN? WHAT? By Frank E. Day. Price 30 cents. Publishers: The Recorder Press, Albion, Michigan.

This booklet contains Constitution, By-Laws, and Ritual, as used by St. Paul Chapter of the Methodist Brotherhood. The author says this effort is not presented as a piece of literature to call forth criticism, but is simply an unpretentious every day message from a busy pastor in a Methodist College town, who has found that the successful Methodist Brotherhood is a tower of strength to our churches everywhere. He gives one a practical view of this new movement to enlist men in Christian work.

THE PASSOVER. By Clifford Howard. Price, \$1.00 net. Publishers: R. F. Fenno and Company, New York.

A breathing moving record of the latter period of Christ's life on earth as a man. The author quotes from the Scriptures this introduction: "But was in all points tempted like as we are," and makes an exceptionally beautiful story, written with a deep realization of the human Christ and the divine as well. The sentiment is both delicate and fine and the author's touch is both reverent and exceptional.

IN AND OUT OF THE HOMES OF INDIA. By Ada Lee. Price, 40 cents. Publishers: Methodist Press, Calcutta, India.

These are the experiences of the author during her work among the people of India. These are fresh in incident and gives many interesting facts concerning the growth and importance of our work in India.

The author, a lovely consecrated woman is worthy of great reverence. She is full of missionary zeal and eager to do her Master's will at all times.

This book is a valuable contribution to Missionary literature and will catch the interest of all because it is composed of uniquely interesting chapters of real Missionary experiences.

SHOP TALKS. By Edward Russell Stafford. Price 75 cents. Publishers: Jennings and Graham, Cincinnati.

These sane, clear-headed and thoughtful talks of a broad-minded and cultured Christian man are for a better understanding between the working man and the churches. The talks were delivered at the noon hour periods to workmen and have been productive of great good. They compel for they are alive with evident sincerity and a splendid purpose.

LESSONS FOR METHODISTS. By D. D. Vaughan. Price, \$1.00. Publishers: Jennings and Graham, Cincinnati.

These lessons have in view aid for the probationers' classes in churches of all denominations as well as our own. An attempt has been made to cover

such genial information as is considered necessary for intelligent membership in the Methodist Episcopal Church.

The subjects treated are those which have suggested themselves as needful in the practical experiences of teaching candidates for Church membership.

WORLD-WIDE SUNDAY SCHOOL WORKS. Edited by William N. Hartshorn and George W. Penniman, Associate Editor. Published by the Executive Committee of the World's Sunday School Association, Chicago.

This is the official report of the World's Sixth Sunday School Convention held in the city of Washington, May 19-24, 1910.

It contains The Roll-Call of Nations—Official Report of the World's Sixth Sunday School Convention. The addresses of many distinguished leaders, on subjects of vital importance and interest.—The President's Estimate of the Sunday School, by Hon. William H. Taft, President of the United States—Survey of the World-Wide Field by the World's Executive Committee—The Men's Bible Class Parade—A Graphic Story—Adjournment of Congress on Account of the Parade and other Features of Notable Character.

Besides these interesting contents, there is much more of equal importance.

BEHIND THE WORLD AND BEYOND. By Henry A. Stimson. Price, \$1.25 net. Publishers: Eaton and Mains, New York; Jennings and Graham, Cincinnati.

The title of this book is suggested by the opening chapter "What lies Beyond this Puzzling World?" It is most fruitful in its discussion.

The spirit of the author is admirable and his persuasion of his truth is without wavering. There are things said in new ways and put in new lights that really illuminate. He holds Jesus Christ up as the pattern of the Christian life.

The authors emphasizes very simply and clearly that God wants the truth declared, "the old truth, of course," but expressed in the light of modern thought and adopted to present needs.

MY GIFT TO THEE. By James Henry Potts. Publishers: Jennings and Graham, Cincinnati, Ohio; Eaton and Mains, New York.

Dr. Potts, the author, is the brilliant editor of the *Michigan Christian Advocate*—loved and honored throughout the church for his sterling worth and his beneficent character. Dr. R. J. Cooke, the Book editor of the Church has so aptly written of this book that we take his words for our own. Dr. Cooke says:

"This little volume of poems, grave and gay, tender and sweet, which Doctor Potts has been urged to put together, will please various tastes. It is not ambitious. The author has nowhere attempted lofty flights. He is content to fly, not to soar; nor has he sought by cunning dexterity in manipulation of rhyme and metre to exhibit his dainty skill in the use of imagery or mastery of language, or to make up in form for what he lacks in thought and emotion. Doctor Potts sings the Common Life: Love, Joy, Friendship, Character, Experience, the things we see, some trivial, and the unseen we hope for, are his themes, and through all there is vision and appreciation; keen delight in things beautiful and true. The tendency of life is to crass-

ness and sterility of thought and imagination unless it is freshened by the rills and brooks which come down from the mountains, and to the poet whose songs sweeten life's hard toil and whose value to the world, therefore, was never more than now, we owe unceasing gratitude. Doctor Potts will touch hearts everywhere and we heartily commend his little book."

ADVANCE IN THE ANTILLES. By Howard B. Grose. Publishers: Eaton and Mains, New York, and Jennings and Graham, Cincinnati, Ohio. Price cloth, 50 cents, paper, 35 cents.

What Cuba and Porto Rico are in the future will depend upon the attitude of the United States to those Islands. The war with Spain not only brought civic freedom to the people of these countries but religious freedom also. Already we are doing Missionary work among these people with telling results. This book, being as it is in Forward Mission Study Courses, seeks to inform the church on these countries from the view point of Missions. The author has done well. The volume is clear and concise in the presentation of the subject and will be studied and read by a large number with great interest.

THE KING'S CONQUEST. By the Rev. Frank Wellington Luce, D.D. Publishers: Jennings and Graham, Cincinnati, and Eaton and Mains, New York.

This volume of sermons and addresses will be of especial interest to ministers—but the laity will find it interesting reading as well. The opening chapter the "Minister for the Times," is strong and will be helpful to many.

FIFTY-TWO SUCCESSTIVE SERMON SYLLABI. By L. J. Coppin. Published by the author, 1913, Bainbridge Street, Philadelphia, Pa.

The helpful volume of sermon outlines is from the pen of Bishop Coppin of the African Methodist Episcopal Church. The Bishop is a close thinker and shows himself thoroughly familiar with the doctrines of the Bible. Preachers and leaders of prayer meetings will find the volume quite suggestive.

WIRELESS MESSAGES — POSSIBILITIES THROUGH PRAYER. By C. N. Broadhurst. Publishers: Fleming H. Revel Company, New York. Price, \$1.00 net.

No volume of this nature has been offered to the reading public of recent years that is superior to this one. This collection of incidents in prayer and other illustrations are most refreshingly told and partake withal of a deep spiritual life. There is a freshness and warmth in this volume that is simply delightful. The preachers who are looking for something fresh to weave into their sermons will find it here.

CHAPEL TALKS. By Daniel Clark Knowles. Publishers: Eaton and Mains, New York; and Jennings and Graham, Cincinnati, Ohio. Price, \$1.00 net.

The proper training of the young is always a vital question. In the school and college the chapel has had much to do in the formation of character of many a boy and girl. It is to be seriously deprecated that the chapel has no longer its vital place in some institutions as once upon a time. Dr. Knowles for a number of years the head of Tilton Seminary was exceed-

ingly effective in his chapel talks and in this volume he preserves some of the best of these addresses. All of them are direct and cover a wide range of subjects. Largely these talks deal with the fundamentals, "Veracity," "Honesty," "Self Mastery" and "Be Clean" are among the topics treated. It is good to be placed in the hands of any young person.

LETTERS OF A PHYSICIAN TO HIS DAUGHTERS. By F. A. Rupp, M.D. Board covers 50 cents net. The Vir Publishing Co., 214 North Fifteenth St., Philadelphia, Pa.

During the past few years not only physicians and surgeons, but even ecclesiastical conventions have advised the widest possible dissemination of judicious information concerning the influences which are annually sending so many innocent, unoffending and unsuspecting wives to the operating table. This booklet contains the earnest counsel of a judicious father, who is also a physician, to his daughters, and the information and counsel which it gives upon these vital subjects are couched in terms of utmost delicacy. They are heart to heart talks with young girls, seeking to safeguard them before marriage by intelligence upon the pernicious consequences of accepting without question the friendship of young men whose lives have been unrestrained by manly honor.

SOCIAL MINISTRY. Edited for the Methodist Federation for social service, by Harry F. Ward. Publishers: Eaton and Mains, New York; Jennings and Graham, Cincinnati, Ohio. Price, \$1.00.

This book affords a series of glimpses into the Social Service Movement. The broad outlines of the historic basis of that movement are here briefly presented, together with some of its practical aspects. Each chapter opens an inviting field for wider reading of for practical work. The writers speak with the authority of special study and experience. Their suggestions are worth the thoughtful consideration of all who are accustomed to pray, "Thy kingdom come." Among the contributors to this composite volume are Dr. George Eliot, President Charles J. Little, Dr. George E. Vincent, and Dr. Frank Mason North.

PETER CARTWRIGHT. By Phillip M. Watters. Publishers: Eaton and Mains, New York; Jennings and Graham, Cincinnati. Price, 25 cents net.

A series of "lives of the more conspicuous founders of Methodism" would be incomplete without a volume on this remarkable man and militant preacher. Dr. Watters has done a good job in condensing into this brief volume the outstanding elements in the life of this truly great man to whom Methodism owes so much. The book can be easily carried in a side pocket and is convenient for reading at odd moments.

PASTOR'S IDEAL FUNERAL BOOK. By Arthur H. DeLong, with an introduction by Bishop Quayle. Publishers: Jennings and Graham, Cincinnati; Eaton and Mains, New York. Price, \$1.00.

Just the thing pastors have been looking for. The volume contains appropriate scriptural selections, topics, texts and outlines, suggestive themes and prayers, striking quotations and illustrations forms of funeral services for a "child," "a young person," "middle life" and "aged persons."

THE TRAIL TO BOYHOOD. By Dennis Alonzo Watters. Published by the Western Methodist Book Concern Press, Cincinnati, Ohio.

This book of poems preserves in rhythmic metre the pranks of a country boy. While the poetry is not of a high order it will be of interest to every man who has been a boy. The volume is profusely illustrated.

A DAY WITH THE GOOD SHEPHERD. By Anna F. Manreoy. Publishers: Eaton & Mains, New York; Jennings & Graham, Cincinnati, Ohio. Price 50 cents.

Palestine was and is a pastoral country and because Palestine figures so largely in Biblical literature an illumination on pastoral narrative, symbolisms, parable and allegory is decidedly welcomed by students of the Bible. Any Bible student will find this volume carefully prepared and therefore will be exceedingly helpful.

THE SUMMITS OF THE SOUL. By Henry Howard. Publishers: Eaton & Mains, New York; Jennings & Graham, Cincinnati, Ohio. Price \$1.25.

A volume of pagent crisp, clear and though producing sermons which takes its title from the initial discourse of the volume. This is an English publication which has been imported through the thoughtfulness of our publishers. The sermons were first delivered in South Australia and were favorably received. Among the titles of the other discourses may be noted: "The Tested Will," "The Messages of the Soils," "The Rich Fool," and "The Beatitudes of Riches."

PRESENT-DAY PRAYER-MEETING HELPS. Edited by Norman E. Richardson. Eaton & Mains, New York; Jennings & Graham, Cincinnati, Ohio, publishers. Price 50 cents.

The mid-week prayer service needs a rejuvenation. Just what is best to do for the vitalizing of this service has been an open discussion among laymen and preachers for some years. This volume offers to meet the case. The author contends that the prayer service is no longer a testimony meeting. While people will not readily testify "they can be led to talk if a theme presented to them is in itself suggestive—some theme that is close to daily experience or that is provocative of thought by its suggestiveness." The editor of this volume has collected from among the alumni of Boston University School of Theology 54 themes which are briefly pointedly and suggestively treated—and can but be helpful to any leader of the prayer meeting service. Among the contributors are Bishop E. H. Hughes, Bishop J. W. Bashford, President F. J. McConnell, Dr. L. H. Dorchester, Dr. C. F. Reisner, Dr. Samuel Plantz, Dr. Louis A. Banks. These and others assure one in advance of a volume of real merit.

THE OTHER SIDE OF THE RAINBOW... By Florence Boone. Publishers: Eaton & Mains, New York; Jennings and Graham, Cincinnati, Ohio. Price 85 cents net.

This book is the adventures of old-fashioned Jane who when the adventures begin is a wee baby in the cradle. She grows apace and is a child of wonder, seeing fairies in every flower, and along the roadside as she goes in search for what is on the other side of the rainbow. The book consists of 12 chapters, each one exceedingly interesting for children, and is just the thing for an Xmas gift.

It is beautifully bound in white and green and would be gratefully received by the child fond of reading.

THE GIRL IN HER TEENS. By Margaret Slattery. Publishers: The Sunday School Times Co., Philadelphia. Price 50 cents net.

An extremely interesting picture of the young girl in her teens—that beautiful period of girlhood, showing the physical side, the mental side, the spiritual side, and the social side of the young girl, with her relation to the Sunday School, the Church, the Bible. The book constantly pleads with the mother of the girl in her teens to teach the girl to live for the large majority of girls are destined to live amid the commonplaces of life and they must be prepared for the "trivial round and the common task."

HOW TO BE RICH. By Alison M. Doak. Publishers: Jennings and Graham, Cincinnati. Price \$1.00 net.

Studies of the things that are worth while, consisting of ten interesting subjects, the first of which is the, the Sources of Wealth. The remaining nine are equal to it in interest and are animated throughout with convincing argument.

THE CHILDREN'S PAUL. By J. G. Stevenson. Publishers: Eaton and Mains, New York; Jennings and Graham, Cincinnati. Price 85 cents net.

The author dedicates his book "to my young friends," the readers of "The Christ of the Children" in the hope that they may learn to love St. Paul before they hear what the theologians have to say about him." Surely, the young folks could not be better placed than in the hands of the author for he knows and loves young people as perhaps no other English author of Biblical characters. This book is a splendid portrayal of the youth and older age of St. Paul, giving it a vital human interest such as will please young people and older folks as well. A splendid Christmas gift this and one to read again and again with great pleasure. This book is splendidly bound in the Christmas colors, green and red.

THE FROZEN NORTHLAND. By W. S. Mason. Price \$1.00 net. Publishers Jennings and Graham, Cincinnati; Eaton and Mains, New York.

The author tells very interestingly of his adventures of himself and friends through the regions of the Klondike in the search of riches to which they had been directed by a dying acquaintance.

He gives only personal experiences together with the knowledge gained by the way of the modes and customs of the inhabitants of that cold region. The facts as set forth by the author are more interesting than misleading fiction.

THE OTHER HAND UPON THE HELM. By Charles Frederick Goss. Publishers: Jennings and Graham, Cincinnati; Eaton and Mains, New York. Price 75 cents net, postpaid.

An interesting tale of considerable merit. It introduces the reader to Western mining camp life invariably found in new settlements.

The love interest centers about a splendid young woman very fine and wholesome and persecuted. The man concerned too is a splendid type of clean living and clean thinking and is in every instance deserving of the love of such a good woman. Substantially bound it is a book that will please.

THE GREATEST THINGS IN RELIGION. By Eugene M. Antrom. Price, 75 cents net. Publishers: Eaton and Mains, New York; Graham and Jennings, Cincinnati.

The author is earnest and reverent and deserving closest attention in this attempt to discover the truth. The question "What think ye of Christ" brings forth this effort.

It compels attention because it is filled with the highest possibilities of truth. He does not waver in his arguments and he compels by his own absorption in his own conviction in the truth.

FACINO EAST. By William Love, M.A., S. T. B. Price 50 cents net. Publishers: Jennings and Graham, Cincinnati, Ohio; Eaton and Mains, New York.

The book consists of eight discussions, the first of which is "The Rising Sun." The author discusses sanely and very thoughtfully these subjects and likens the rising sun as a god, in the ascent of life and power. He puts man in his youth as the sun rising and blessing and quickening all creation.

THE GOSPEL IN LITERATURE. By Joseph Nelson Greene. Price, 75 cents net. Publishers: Jennings and Graham, Cincinnati; Eaton and Mains, New York.

A most appreciative and tender tribute to the writers of "Enoch Arden," "The Cotter's Saturday Night," Goldsmith's "Village Parson," "The Vision of Sir Launfal," "The Prisoner of Chillon," "The Ancient Mariner," "Snow-bound" and "Saul."

The author makes literature and the gospel intimate friends. The lover of literature must come to have a wholesome regard for the gospel for if he reads understandingly, he must find that much of the beauty of color and the life of literature is furnished by the gospel.

HOLINESS—SYMBOLIO AND REAL. By Joseph Agar Beet, D.D. Price 60 cents net. Publishers: Jennings and Graham, Cincinnati; Eaton and Mains, New York.

The author is a close reasoner and a deep thinker with an uplifted heart and a realizing sense of the conception of Holiness held by the writers of the New Testament. The book will be helpful to those who wish to make a close study of the New Testament, and will be easy to grasp by miscellaneous readers as well.

WITH DANTE ON THE MOUNTAIN. By the Rev. Henry F. Henderson. Price 75 cents. Publishers: Jennings and Graham, Cincinnati.

This author has already given to the public "The Dream of Dante." This work is divided into two parts, the first is descriptive, and the second deals with more general matters. The scenes become very vivid and real under the hand of this author. It is intended as a guide through the circles of the Purgatorio.

THE KINGDOM WITHOUT FRONTIERS. By Thomas Moscrop. Price \$1.25 net. Publishers: Jennings and Graham, Cincinnati; Eaton and Mains, New York.

This book as its title implies is a missionary survey and as the writer has been a student of Missions for a quarter of a century and for many years a missionary in an Eastern land, he is fully able to put before the people in this survey a most interesting and valuable work. (Continued on Page 6)

THE CHRISTIAN LIFE

The Shared Burden

To every one on earth
God gives a burden, to be carried down
The road that lies between the cross and crown.
No lot is wholly free;
He giveth one to thee.

Some carry it aloft,
Open and visible to any eyes,
And all may see its form and weight and size.
Some hide it in their breast,
And deem it there unguessed.

Thy burden is God's gift,
And it will make the bearer calm and strong;
Yet, lest it press too heavily and long,
He says: Cast it on Me,
And it shall easy be.

And those who heed His voice,
And seek to give it back in trustful prayer,
Have quiet hearts that never can despair;
And hope lights up the way
Upon the darkest day.

Take thou thy burden thus
Into thy hands, and lay it at His feet;
And, whether it be sorrow or defeat,
Or pain or sin or care,
Leave it calmly there.

It is the lonely road
That crushes out the life and light of heaven;
But, borne with Him, the soul, restored, forgiven,
Sings out, through all the days,
Her joy and God's high praise. —Selected.

God Is Our Helper

Ignorance and superstition look on the mysterious forces in nature and above nature as hostile forces, or at least uncertain powers to be doubted and dreaded. The Bible gives us a more cheerful view. According to this Book the invisible world is a friendly world. God is man's friend and the angels are our allies in the battle of life.

This encouraging truth is applicable to all needful work. We are not left to work alone. The farmer does not labor alone. He sleeps at night, after the toils of the day, and the seed which he has planted grows while he sleeps, he knows not how. God gives life to the seed, fertility to the soil, and sends the early and the latter rain. The physician, if he be an intelligent and scientific man, may do something for the sick, but he cannot heal the sick alone. Some mysterious force which he cannot understand must come in to give efficacy to the remedies he uses. Who established the connection between certain substances found in nature and the health and strength of the body? God ordained this mysterious relation and He helps the physician heal the sick.

The business man does not work alone. He must follow fixed laws of trade which he did not ordain. Happy if he can discover them, and thrice happy if he is willing to obey them. But woe to him if he, in his self-sufficiency, shall work against truth and justice. The more money he makes in that way the worse it will be for him. The thinker who traces the hidden ways of truth in nature and brings to light valuable and helpful secrets of life does not work alone. Some one ordained these helpful secrets of nature and left them there to be discovered. It is God that gives the astronomer and the philosopher power to think and trace the thought of the Creator in the universe.

The laborer, the mechanic, the musician, the teacher, the politician, are all workers together with God if they are faithful servants. They must all be in line with God's thought if they mean to reach the highest goal. The Lord is our helper, or our defeat is certain.

This is the secret of the success of men who have been called to labor and fight against tremendous odds. "The race is not to the swift nor the battle to the strong." He that is with us is more than all that can be against us. Gideon's army was outnumbered and outclassed, but he prevailed, because the Lord helped him.

The other day a pastor found a Christian mother who, more than twenty years ago, had been left to fight the battle alone. She had three small children to care for. To support those children, to educate them and bring them up respectably in this world, where the weak are trampled down by the strong, in this age of expensive living, was a task which no woman could face without fear and trembling. But she did it. Those children are now grown, well educated, having graduated from college and

other schools and are filling profitable and honorable positions. They are among the good and useful citizens of the places where they live. But she did not fight this battle alone. The Lord was her helper. He who said, "I will strengthen thee, I will help thee," fulfilled His gracious promise to her because she trusted in Him.

Right may seem to be defeated and crushed, but it is only seeming. "Right is right since God is God, and right the day must win." No one was ever yet confounded who trusted in the Lord. In the Lord Jehovah is everlasting strength.

Look to the highest for help. There are other helpers or others that offer help. The world offers to help men. Many trust in the world. Some trust in the evil, the injustice, the folly of the world. They are doomed to disappointment. There is a striking example in the Old Testament which the men of our day should heed. It is recorded of Ahaz, one of the kings of Israel, that "He said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them that they may help me; but they were the ruin of him." This is a vigorous record. It should be carefully studied.

Some young men say, "The gods of this world help those who serve them. The dishonest, the unscrupulous, the selfish, the corrupt are the successful. They ride on the crest of the wave, they have more than heart can wish, they are crowned with glory and honor. We will serve their gods and they will help us also." But they are the ruin of them. Trust them not. Trust in the living God. His help may not come in thy way or in thy time, but His help is sure.

Love Covereth

I remember once moving to a new place, and I was hoping I should have a nice garden; but when I looked out to see what I had, I saw an ugly stump in the very center of it. What should we do with it? It could not be removed. At last a happy thought came: it could be covered. And so we made a mound, and planted and trailed the lovely flowers over it, and no one suspected the ugly stump. There are ugly stumps in families, in social life, and even in churches, and the best thing we can do is to have the "love" that "covereth"—trail the flowers of faith and hope and love so that no one shall know the ugly stump. —Margaret Botome.

It was said by a great Dutch painter, the teacher of many pupils, that "the end of the day is the proof of the picture." When all the little details are blotted out in the dusk, and you can see the perfect design of the artist, then you know whether he is an artist or not. And is it not the end of the day which is the proof of the picture in that painting at which we are all at work, the portrayal of our own personalities in our lifework? —D. Macfadyen.

Consecration

In consecration we give all; by faith we take all.

Consecration is the prerequisite of entire sanctification, as repentance is the prerequisite of justification.

Consecration is the voluntary act of a moral agent, having the power of choice; sanctification is an act of God's grace.

The act of consecration will not be performed without Divine aid; but that aid will not be withheld from any one who chooses and wills to consecrate himself.

Consecration implies sinking entirely into the will of God. In submissiveness to Him we must be willing to abandon every known sin, to do every known duty, to give up every idol, to bear every cross, to endure every affliction.

Consecration means an entire willingness on our part to be, to do, and to suffer, all that God wills.

Consecration is death to self-life and self-will.

Consecration is the condition of entire and permanent soul-union with Jesus.

Consecration is the highest privilege, and the richest joy; because, the best possible thing that can happen to us is, that God's adorable will concerning us may be done.

The act of consecration is to be followed by definite prayer for a clean heart; and then the act of faith, by which we receive what we ask for, and not something else.

"Take my life, and let it be
Consecrated, Lord, to Thee;
Take my hands and let them move
At the impulse of Thy love.
Take my feet, and let them be
Swift and beautiful to Thee.
Take my voice, and let me sing
Always, only, for my King.
Take my lips, and let them be
Filled with messages from Thee.
Take my silver and my gold;
Not a mite would I withhold.
Take my moments, and my days,
Let them flow in ceaseless praise.
Take my intellect and use
Every power as Thou shalt choose.
Take my will, and make it Thine;
It shall be no longer mine.
Take my heart, it is Thine own;
It shall be Thy royal throne.
Take my love, my Lord, I pour
At Thy feet its treasured store.
Take myself, and let me be
Ever, only, all for Thee."

—Douglas Clark, M. D., in "Offices of the Holy Spirit."

One of the great lessons of life is to learn not to do what one likes, but to like what one does.—Hugh Black.

"Get into the habit of looking for the silver lining of the cloud, and when you have found it, continue to look at it rather than at the leaden gray in the middle. It will help you over many hard places."

Sow the seeds of life—humbleness, pure-heartedness, love; and in the long eternity which lies before the soul every minutest grain will come up again with an increase of thirty, sixty, or an hundredfold.—Rev. F. W. Robertson.

Our past life is not past; it lives in at least two ways: in the character we have formed and the influence we have exerted. All life is a springtime of sowing: "in due season we shall reap." Heaven lies hidden in our daily deed, even as the oak with all its centuries of growth and all its summer glory sleeps in the acorn cup.—Selected.

"Farsightedness and nearsightedness are both defects in human eyesight. The same rule obtains in daily living. The man who looks forever into the far future does not see his nearest duty; and the man who sees only the daily routine close about him cannot advance toward larger things. To 'see life steadily and see it whole' should be each man's endeavor."

The Crucifixion

International Sunday School Lesson for December 11, 1910

(Matt. 27: 15-50.)

GOLDEN TEXT: "He was wounded for our transgressions, he was bruised for our iniquities."—(Isa. 53: 5.)

TIME: Friday morning, April 7, A. D. 30, from six o'clock A. M. till 3 o'clock P. M.

PLACES: Pilate's judgment hall and Calvary.

Daily Home Readings

M. Matt. 27: 15-32;—Tu. Matt. 27: 33-50;—W. Luke 23: 4-18;—Th. John 18: 28-40;—F. Matt. 27: 57-66;—Su. Isa. 53.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

The words of our Golden Text form a part of the wonderful prophecy of Isaiah concerning the Messiah. How full of meaning they are! How far reaching the effects of Christ's sufferings! How glorious the benefits! Had He not been "wounded for our transgressions," had He not been bruised for our iniquities, miserable indeed would we be. Though the sinless One He bears on His own heart and life the burden of the sins of others. He is the sent One who bears that burden as God, and for Him. He trod the pathway of shame alone. The thick clouds of malice, spite, and disappointment gathered thick about Him. Men reviled Him as seemingly helpless He hung upon the cross. From his own lips comes the dying cry, "It is finished." Yes, He died the just for the unjust that He might bring us unto God. By His death we are delivered from the power and penalty of sin and have secured unto us eternal peace with God. "Now mercy is free. Mercy herself through Jesus Christ is highest justice. Forgiveness by His grace is not the suspension, the destruction of law, but it is the union of law and love—it is love arrayed in garments more awful than those of law, it is law sweetened and beautified by the lineaments of love. Pardon is declared, mercy is extended, forgiveness spoken, and we know not what words can better set forth the blessed truth than the expression of the prophet, "He was wounded for our transgressions, he was bruised for our iniquities."

The day of the crucifixion was a dark and sad one. In Him who hung upon the cross was centered the spiritual hopes of humanity. Should that silent sufferer, fail to conquer the powers of death and hell then would the possibility of human redemption be forever gone. That cross meant eternal life or death. Through it would either come life and immortality or death and endless woe. As we stand with "the maddening crowd," and gaze upon that suffering form our hearts quail and shudder. What shall be the final outcome? Neither man nor angels know. God alone can tell. But now that we know let us enter upon the study of our lesson for to-day with grateful hearts and bless God for Calvary.

Light on the Text

15. *The feast.* The Passover. *The governor.* Pilate, who was at that time the Roman governor. *Was wont to release * * * a prisoner.* In order to keep public favor it was a custom to release, at certain times, such prisoners as the people might desire.

16. *A notable prisoner, called Barabbas.* He was a noted outlaw though not unlikely of respectable parentage. He was "notable because of having led a popular rebellion against Roman authority." It was on this account that the people desired his release.

18. *Knew that for envy.* Pilate was not ignorant of the causes that had led to the arrest of Jesus.

19. *When he was set down.* While he was setting. *R. V. His wife.* Claudia Procula. It is thought that "she was a proselyte of the gate." *That just man.* What she had heard about Jesus she concluded that He was not guilty of the charge made against Him. *This day.* Her dream concerning Jesus had probably come to her in the early morning of the day of His trial.

20. *But the chief priests and elders persuaded the multitude.* Seeing that Pilate was worrying they brought their influence to bear upon the people that they should ask Barabbas.

21. *They said Barabbas.* They chose a leader of sedition and rejected the Prince of Peace.

22. *What then shall I do with Jesus?* Evidently Pilate was not anxious to deliver Jesus unto them but preferred to release Him. "What shall I do with Jesus?" is a question that must be answered by all who hear the gospel. *Let him be crucified.* This was their answer. They sought His life and were determined that He should die.

23. *What evil hath he done?* Of what crime has He been found guilty?

23. *Washed his hands.* See Deut. 21: 6. He meant it to be a symbol of his innocence of the death of Jesus. *Se ye to it.* "Ye shall see to it; I presume that ye take to yourselves the whole responsibility of the deed."

25. *His blood be upon us.* They were willing that the vengeance of God should fall upon them and even on their children. It came sooner than they expected. Forty years had not passed ere the Romans came and crucified such large numbers of Jews that "there was no room for more crosses."

26. *Scourged Jesus.* A Roman custom. It was visited only upon the vilest criminals. It was considered as being very cruel and often resulted in the death of the victim.

27. *The common hall.* The Pretorium, or headquarters of the pretor. *The whole band.* The cohort, or subdivision of a legion.

28. *Put on him a scarlet robe.* A soldier's scarf.

29. *A crown of thorns.* Intended for both mockery and pain. *A reed in his right hand.* "A burlesque scepter for this fictitious king." *Bowed * * * mocked * * * Hail.* All of this was done in mockery.

30. *Spit upon * * * and smote him.* This was the lowest act of degradation they could commit upon Him.

32. *A man of Cyrene.* A city in northeastern Africa. He may have been a secret disciple of Jesus. *Him they compelled to bear the cross.* Having grown physically weak Jesus could not carry His cross. They consequently made Simon a sharer of His humiliation.

33. *Came unto a place called Golgotha.* A Hebrew word meaning a skull-place.

34. *They gave him vinegar.* A mixture of sour wine and water. *Mixed with gall.* The juice of the poppy used to dull the sense of pain. *When he had tasted thereof he would not drink.* Recognizing what it was intended for He rejected it as He wished to be fully conscious to the last. "It was an act of sublime heroism and courage."

35. *Parted his garments among them.* A custom of the times. *That it might be fulfilled * * * .* This is thought to be an interpretation by a copyist.

45. *The sixth hour.* Noon. Jesus had now been on the cross about three hours. *The ninth hour.* Three o'clock in the afternoon.

46. *Jesus cried with a loud voice * * * Eli, Eli, lama sabachthani.* A quotation from Psalm 22. They are here used as an expression of the divine abandonment, of the departure of the divine presence as part of his atonement endurance. They are uttered by him to show that he is enduring an intolerable agony, deeper than any external infliction.

47. *Called for Elias.* They understood the word Eli to mean Elias.

48. *One of them ran.* Hearing the cry of Jesus when he said, "I thirst." *and took a sponge.* The cork, possibly, of the bottle containing the vinegar. *Gave him to drink.* Christ drank this draught.

50. *Cried again with a loud voice.* John gives the words of this last cry: "It is finished." The atonement is wrought. *Yielded up the ghost.* Died a physical death.

Charleston, S. C.

The Messenger and the Saviour

The Epworth League Devotional Meeting Topic for December 11, 1910

(Mal. 3: 1, 2; Matt. 3: 1-2)

What the Scripture Means

Mal. 3: 1, 2. The prophet had accused the Jews of wearying the Lord with their words, and they challenged him to prove his accusation. In answer he gave them their own word, for they had gone so far as to say that God delights in those who do evil, and had asked with a touch of irreverent scorn, "What is the God of judgment?" It was a charge against the holiness and righteousness of God.

Malachi met all this by declaring that the Lord should come unexpectedly to his temple, sending his messenger before his face. The Gospels apply this message to John, preparing the way for Christ by his preaching and baptizing unto repentance, and by his declaration that the kingdom of heaven was at hand. The prophet declared that the messenger would be a preacher of God's judgment against sin. That judgment, as we know, was fully and perfectly expressed, not in John's preaching but in the life of Christ.

Matt. 3: 1-3. When John began his ministry he had two things in mind—to speak in the manner and with the power of the ancient prophets, and to fulfill his mission as the forerunner of the Messiah. It is true that he appealed largely to fear, but his message was far in advance of the most spiritual ideas of his time. He laid stress not on the ceremonial law but on righteousness, preaching repentance and amendment of life as preparation for the coming of the Christ.

"Repentance is not mere sorrow for sin, but a real change of life. It includes contrition, that is, sorrow for sin, regarded as an offense against God; confession of sin, always to God, and, when man has been injured, also to man; and amendment of life."

That is the sort of preparation which must always be made for the coming of Christ. He cannot dwell with the unrepentant, or bless the unyielding; for his coming the way must be made plain, and the crooked places straight. So the phrase of a modern evangelist, "Quit your meanness," is an echo, in less elegant phrase, of the preaching of John as a preparation for salvation through Christ.

The Topic in To-day's Life

Always the messenger prepares the way for the Saviour, but he is never to be mistaken for the Saviour. John said, "I am not the Christ, but a voice, to tell men that they must make straight the way of the Lord."

So he preached repentance, justice, compassion, restitution—all the things that would make a man "moral" if he practiced them. And all the while he said, "This is good, and it is my business, but it is only a preparing for something larger, better, more worthy of the children of God. After me comes Christ. And, when you have received my doctrine, you are ready to receive his, and to share his life. Make ready for his coming!"

Christ has many messengers, and the proof of them all is that they lead to him. If one professes to be working in the spirit of Christ, but declares that salvation consists in repentance, or good deeds, or honesty, or kindness, he is an enemy. For he makes a little good take the place of the great good, which is to find Jesus Christ, and to follow him to the end.

The Theme Illustrated

Preparing the way was a witness to the fact that some great person was coming. Thus in Egypt, when the late King Edward was about to visit that country, the preparation of the roads was a witness that he was coming. And to this day his name and the name of other great men are connected with the good roads made for their coming. So the preparation of the road-bed witnesses to the fact that railway and its trains are coming. Preparing the ground, the assembling of stones and lumber, witnesses to the coming building. Preparing the wires witnesses to the coming of the electric light, or cars or telegraph or telephone.

Make Straight the Way of the Lord. Dr. Trumbull, in his *Studies in Oriental Social Life*, speaks of the narrow streets of Alexandria packed with half-naked cripples, blind beggars, veiled women, men in bright-colored garments, children in donkeys trotting through the crowd, when, suddenly,

(Continued on Page Ten.)

Southwestern Christian Advocate

631 BARONNE STREET.

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- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
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- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

AMERICA FOR CHRIST

(Continued From Page One.)

sion help. The writer had occasion a year or two ago to figure out what the Negroes in our churches were doing along the line of self-support in church property. The Year Book at that time showed that our Colored Conferences had a parsonage valuation of \$672,244, and a church property valuation of \$5,072,602, making a total property valuation of \$5,744,846. Up to that time the Board of Church Extension had contributed in donations outright to erection of church and parsonage property \$402,514.48. The Board of Church Extension had made loans to the amount of \$245,242.27, making a total investment on the part of the Church in property in our Negro Conferences of \$647,756.75. Now let us assume that none of the amounts loaned were returned, but, as a matter of fact while these loans in some instances were slow in being returned to the treasury a fair proportion of the amount has been paid. But we will dismiss that. These Conferences had contributed up that time in Conference collections \$94,858 to the cause of Church Extension. Deducting this amount from the gross investment in donations and in loans and we have a neat investment on the part of the Church in property of Colored Conferences of \$552,898.41. This amount deducted from the gross valuation of parsonage and church property would leave the Negro Conferences to have contributed out of their poverty to the property valuation of the Methodist Episcopal Church \$5,191,947.21. We have not the figures down to date but the result would be about the same. This is really not a bad showing and it is an indication that our Conferences are on the right line. The Negro ought to be a man and except in instances of need, such as would be justifiable among any people, he should support himself.

The session of the General Committee was held in Grace Church, New York City, the Rev. Charles F. Reisner, D. D., pastor. Doctor Reisner and his assistants and the officials of the church provided every comfort for the Committee and their thoughtfulness added to the dispatch of the business as well as to the pleasure of each member of the Committee.

Bishop Hughes has on his heart and that quite heavily the problems of San Francisco. He has that difficult situation well in hand. One of the outstanding incidents of the session was the relinquishing on the part of California a part of the authorization that had been made for the reestablishment of our churches in that city which were so sorely stricken a few years ago. The renunciation amounted to some \$25,000. This came about by an effort on the part of California to reestablish her churches as far as possible by her own strength and resources, appreciating at the same time the needs of the field elsewhere. The Church will not regret having helped California, when it manifested thus such an unselfish spirit and a keen sense of honor as well as a vision of the need of the whole field.

The cities came in for their share of consideration. One of the great American problems of the city with its manifold wickedness, varied population and constant influx of the foreign element. Dr. Frank Mason North, corresponding secretary of the National City Evangelization Union, was ever to the front in the interest of the cities, not only the cities of the East but the cities of all parts of the country. He knows this problem thoroughly.

It was a delight to know that the Committee recognizes the City Evangelization Union which

was organized recently in the city of New Orleans. As far as we know this is the only city organization of the kind among our people anywhere in the country. It is deserving of large success. It is thoroughly in line with the provision of the discipline and should be encouraged from every quarter. The General Committee put its approval upon the movement by making an appropriation of \$500, which will pass through the hand of the treasurer of the Conference Board of Home Missions and Church Extension to the City Evangelization Union which will spend it wisely, no doubt, in the prosecution of the great work that is to be done in this, the greatest city of the South. Here we are strongly entrenched. We should enter and make fast and do good and we trust that this beginning will be so wisely directed that it will call forth larger appropriation and hearty commendation from the Church in all parts.

The methods of appropriation was a little different at this session to that of the Committee heretofore. The main work was done by a Committee of twenty-one, of which Bishop Cranston was chairman. There was no general speech making upon the needs of the field, except five minute addresses which were made by the General Conference district representatives. The pleas were made in the Committees, and while the method was new and objectionable to some, it no doubt facilitated matters somewhat. But it took some of the spice away from the meeting, for the discussions of the fields when the appropriations were up always added interest to the sessions.

The *Christian Republic* came in for a large share of discussion. The Board of Home Missions and Church Extension had agreed to discontinue its publication or consolidate with the *World-Wide Mission*. There is a very decided feeling against these two publications as they are now running, and hence the resolution passed by the General Committee on Foreign Missions and the General Committee on Home Missions to the effect that these two papers should be put upon a subscription basis and made self-supporting at the earliest possible moment. The *Christian Republic* has a circulation now of 50,000.

Dr. J. A. Rush, of Atlanta, Georgia, has on foot plans for the erection of a great Institutional Church within three blocks of Decatur Street, made famous by the Atlanta riot. On this strategic spot Doctor Rush hopes to construct a church that will reach a large element of our people. This enterprise appealed to a number of the members of the General Committee and the Bishops and General Officers and while a large appropriation was not made at this time, the matter was put upon their hearts with favor. It is understood that the white people of Atlanta are cooperating with Doctor Rush in the carrying forward of his plans for this great church, and our great denomination could do nothing less than assist in every way possible.

Bishop Berry is Chairman of the Committee on Aggressive Evangelism. He was excused from the sessions of the Committee in order that he might go home and prepare for a great campaign—a campaign that we trust will stir the entire Church. The Bishop in taking his leave made a brief address that stirred the Committee mightily. He was deeply moved by the call of the hour and he impressed the Committee with the grave situation that is before us. The imperative need of the Church is a spiritual awakening. Our great machinery means nothing unless we can bring men into the Kingdom. Bishop Berry realizes this and we will hear from him through the SOUTHWESTERN CHRISTIAN ADVOCATE and the other official papers of the Church in stirring appeals calling us to our knees and to active, aggressive evangelistic work. In the meantime every faithful and loyal Methodist should implore the blessings of Almighty God upon the Bishop and his great work to the end that Methodism may have a tremendous awakening.

The Boston Courier says that a decade hence there is every reason to believe there will be no Indians of consequence who are not citizens instead of dependent wards of the nation. Returns show a decrease in the last ten years of from 273,607 to 266,760.

COLLECTIONS, ASKINGS AND APPROPRIATIONS

COLLECTIONS

	1909.	1910.
Atlanta	\$ 595.50	\$ 635.00
Central Alabama	630.70	416.29
Central Missouri	582.67	677.03
Delaware	2,659.00	2,646.76
East Tennessee	288.00	737.00
Florida	585.11	477.50
Lexington	700.47	785.70
Lincoln	221.30	195.50
Little Rock	392.05	424.00
Louisiana	1,846.00	1,844.50
Mississippi	1,214.50	1,112.75
North Carolina	628.50	579.00
Savannah	594.50	542.65
South Carolina	2,962.00	3,574.75
South Florida Mission	130.00	135.00
Tennessee	426.49	878.38
Texas	1,562.70	1,534.54
Upper Mississippi	758.85	999.20
West Texas	1,061.32	1,317.95
Washington	2,669.72	2,960.00
Total	\$20,509.38	\$22,473.50

ASKINGS AND AUTHORIZATION

	Asked for Home Missions	Authorized for Church Extension
Atlanta	\$3,600.00	\$1,500.00
Central Alabama	1,320.00	600.00
Central Missouri	7,700.00	600.00
Delaware	8,250.00	1,500.00
East Tennessee	1,680.00	600.00
Florida	1,800.00	600.00
Lexington	4,140.00	1,000.00
Lincoln	840.00	1,000.00
Little Rock	1,740.00	500.00
Louisiana	5,400.00	600.00
Mississippi	5,160.00	1,000.00
North Carolina	2,900.00	650.00
Savannah	1,980.44	500.00
South Florida Mission	300.00	400.00
South Carolina	10,860.00	750.00
Tennessee	2,160.00	500.00
Texas	3,800.00	800.00
Upper Mississippi	5,200.00	750.00
West Texas	3,060.00	650.00
Washington	10,500.00	600.00

APPROPRIATED FOR 1910

Atlanta	\$ 900.00
Central Alabama	2,800.00
Central Missouri	1,700.00
Delaware	1,200.00
East Tennessee	2,100.00
Florida	1,000.00
Lexington	2,000.00
Lincoln	3,100.00
Little Rock	2,500.00
Louisiana	3,000.00
Mississippi	2,000.00
North Carolina	2,000.00
Savannah	1,100.00
South Florida Mission	700.00
South Carolina	1,800.00
Tennessee	1,900.00
Texas	2,900.00
Upper Mississippi	1,300.00
West Texas	3,470.00
Washington	1,650.00
Total	\$39,120.00

According to the Census Bureau Alabama has a population of 2,133,093, an increase of 309,396 or 16.9 per cent; Florida, 751,139, an increase of 222,597, or 47.1 per cent; Los Angeles, 319,198, a gain of 26,719, or 21.1 per cent.

Bishop John E. Robinson and Mrs. Robinson sailed from New York by the steamer Kaiser Wilhelm der Grosse, Tuesday, Nov. 8, for Genoa, where they will join Bishop and Mrs. McDowell on the further journey to India. Bishop Robinson has done heroic service in the last few months in raising money in the Immediate Advance Movement. Mrs. Robinson is returning to India after seven years spent in the United States where she has been caring for the education of her daughters. The youngest daughter, Muriel, is now a student at Northwestern University, and four daughters are in India as missionaries.

Of General Interest

THE MEXICAN REVOLT FAILED

The revolt which threatened Mexico for the past week with Francisco I. Madero as the active head has been crushed by the strong hand of government. President Diaz though quite an old man, has still nerve and force of leadership. The attempted revolt was directed principally against Diaz—but the rank and file of the Mexican people seem loyal to him.

THE PASSING OF PUBLIC DRINKING CUPS

Louisiana has fallen in line with other progressive states and is doing away with public drinking cups in public buildings and on railroad trains. The law will go into effect March 1st of next year. There is no doubt but that a great deal of disease is communicated by the public drinking cup and such an innovation in this state will be a sanitary blessing. The law will be strictly enforced, it is said, and the offenders vigorously prosecuted.

MONEY WASTED

The Commissioner of Internal Revenue gave out recently some rather startling figures showing the consumption of liquors and tobacco in this country during the past year. 163,000,000 gallons of distilled spirits were used, 30,000,000 gallons more than the year before. 59,485,111 barrels of fermented liquors were drunk, an increase of 3,000,000. When it came to smoking we seem to have money to burn for 7,600,000,000 cigars went up in smoke—160,000,000 more than 1909, and of the dangerous cigarettes, 6,830,000,000—an increase of 1,000,000,000. Of the filthy weed 402,000,000 pounds of plug, fine cut, cube cut, granulated or sliced smoking or chewing tobacco or snuff were used—4,000 more than the year before.

THE RUSSELL SAGE FOUNDATION

On Thanksgiving Day the Russell Sage Foundation, announced that a model suburban city would be established, some eight or nine miles from New York City, by Mrs. Russell Sage as a memorial of her late husband. Briefly, the project is to utilize a tract of one hundred and forty acres of land in Forest Hill Garden, Long Island, and the town will provide for fifteen hundred families. The initial expenditure will amount to \$2,250,000. Whether this will cover the entire expenditure is not known, but Mrs. Sage stands ready to supply sufficient funds to carry out her idea. This movement is not a charity one, but is to enable persons in modern circumstances to own their own homes at a minimum cost, offering better homes and to be freed from bad environment. The aim of this community is to provide for the average salaried man and the minimum cost of paying for a home in that settlement will be about twenty-five dollars per month, including principal and interest. It is hoped to thus help many and at the same time bring a moderate return on the money invested.

UNPREPARED FOR WAR

Major-General Wood, chief of the staff of the Army of the United States, gives a rather gloomy view of the condition of the United States as to its preparedness in the event of war. He says that we are totally unprepared to meet a first-class power there being a serious shortage of field artillery and ammunition and that there is also a great lack of sea coast ammunition. Referring to the slowness with which Congress makes appropriations, General Wood says: "At the present rate of appropriations, it is estimated to take more than fifty years to secure a reasonable supply of ammunition for the coast defenses and a still longer time to secure a reasonable supply of field artillery guns, carriages and ammunition. * * * Once a state of war exists there will be no opportunity to buy this material abroad or time to manufacture it at home, even if all available plants were running at maximum capacity, without such delay as would be fatal to our hopes of success." General Wood strongly urges the passage by Congress of the bill pending for raising a volunteer army in time of war. He says this will cost nothing, in time of peace, and will save the government millions of dollars in time of war. The present law is so unsatisfactory and vague that the general staff cannot make preparations in advance

for execution of its plans in the event of war. Other needs of the military service are set out in the report, including the addition of 610 officers, to replace those detailed from line duties to staff and militia work; the creation of a reserve of not less than 300,000 men, who have served in the regular army or militia; the concentration of the army in large posts; the re-establishment of the canteen; and, finally, the increase of the signal corps and the acquisition of aeroplanes.

A MEETING OF THE GOVERNORS

It was quite an aggregation of dignity and power which came together Tuesday of this week at Frankfort, Kentucky when the State Governors met in their Third Annual Conference. The meeting has no standing in law. It is merely a putting of heads together in the interest of what seems to be better government. The Governors present were: Weeks, Connecticut; Plaisted, Maine; Mann, Virginia; Pothier, Rhode Island; Kitchin, North Carolina; Fort, New Jersey; Noel, Mississippi; Vessey, South Dakota; Shafroth, Colorado; Deneen, Illinois; Marshall, Indiana; Hadley, Missouri; Norris, Montana; McGovern, Wisconsin; Harmon, Ohio; Spry, Utah; Sloan, Arizona; Brown, Georgia; Draper, Massachusetts; Ansel, South Carolina; Willson, Kentucky, and Burke, North Dakota. Governors-elect: Wilson, New Jersey; O'Neal, Alabama, and Gruce, Oklahoma. Governor-elect Wilson, of New Jersey, was considerably in the lime light as he likely will be for some time to come barring any mishaps. He thinks vigorously and fearlessly, and such a man is always forceful. This is the Governor-elect Wilson's first meeting with the high officials—and it is rather interesting that he should address the meeting on the "Possibilities of the Governors' Conference". Such a subject seems premature for one who has just come from the school room and has not as yet taken the oath of his office. At any rate his address was strong. He borders on the advocacy of State rights altho he concedes defence to Federal authority. Among other things he said:

"More and more completely has the net-work spread over every region and quarter of the great area. Centralized business has built up vast structures of organization and equipment which overtop all States and seem to have no match or competitor except the Federal government itself, which was not intended for such competitions. Amidst a confused variety of States and statutes stands now the colossus of business, uniform, concentrated, poised upon a single plan, governed not by votes but by commands, seeking, not service but profits.

"To put Federal law back of the great corporations would have been to give them the right to dominate and over-ride local conditions, to equip them with the majesty and supremacy of the law which created and regulated them, and to level the variety of communities before them. No absolute, uniform set of rules are likely to fit the infinitely various circumstances of the States and their people. Hence this conference. We have no foolish or pedantic jealousy of Federal power. We believe in the exercise of the Federal powers to the utmost extent wherever it is necessary that they should be brought into action for the common benefit. But we do not believe the invention of Federal powers either necessary or desirable. We are not attempting a task of mediation; neither are we trying to feud off revolution. We are striving neither to defend the States nor to resist the development of the Federal government as the instrument of the common life of the country. Our function is one of leadership. Leadership, I take it, is a task of suggestion, of adaptation, of the quickening of thought and the devising of means. It is our privilege and duty to study the problems common to all the States, and to suggest the means by which the States, without loss of their natural variety, or of their opportunities of local adaptation, may yet freely throw their energies into a common task of protection and development as in the spirit of a single Commonwealth, their measures varied, but their purpose the same."

A movement has been started by the citizens of Fort Dodge, Iowa, to erect a memorial to the late Senator J. P. Dolliver. Two of the wealthiest men in the city have offered to give one hundred acres of land along the Des Moines River to be named Dolliver Park. It is also planned to erect a memorial shaft in Fort Dodge.

People of Interest

The women of Washington now possess equal political rights with the men.

The Hon. W. T. Vernon matriculated, recently in the law department of Howard University.

Bishop Hughes has accepted the invitation of President Schurman to preach at the chapel of Cornell University, on Sunday, December eleventh.

Mr. and Mrs. Louis Wright announce the marriage of Mr. Wright's sister, Miss Ueberia Wright, to Mr. J. Walter Thompson, Tuesday evening, November fifteenth at Wichita, Kansas.

Andrew Carnegie celebrated his seventy-fifth birthday, November twenty-fifth, by the gift of a million and a half dollars to more fully equip the Technical Schools which he has established at Philadelphia.

Dr. J. W. E. Bowen, of Gammon Theological Seminary, will speak in the Phelps Hall Lecture Course, Tuskegee Institute, December 12-16, on "Church Government as Viewed by the Methodist Church."

Bishop T. B. Neely spoke before the "World's Christian Citizenship Conference," in Philadelphia, Friday, November eighteenth. His subject was, "The Governments of South America and Their Relation to Christianity."

Negroes of Chicago plan to erect as a "Paul Lawrence Dunbar Memorial" a sanitarium for the prevention, cure and treatment of the "white plague." This movement started at a public meeting held in Bethel African Methodist Episcopal Church.

Dr. Robert Forbes Corresponding Secretary of the Board of Home Missions and Church Extension will visit Conferences in Texas and Louisiana and speak in important centers in those States. He began in Dallas, Texas, November 24, and will end Monday, December 19, in New Orleans.

Mr. and Mrs. John Merrick, of Durham, North Carolina, gave in marriage their daughter, Geneva Belle, to Dr. Peter H. Williams. The ceremony was performed in St. Joseph Methodist Episcopal Church, November thirteenth. Dr. and Mrs. Williams will be at their home in Raleigh, North Carolina, after December first.

Dr. D. D. Martin, of Michigan Conference, has been appointed secretary of the Stewart Foundation, a fund of \$100,000, the income of which is applied to stimulate interest among young American Negroes in missionary work in Africa. He will also be professor of missions in Gammon School of Theology, Atlanta, Georgia.

Dr. I. G. Penn will spend next week in New Orleans and will speak in several of our churches. On Wednesday night he will speak at a mass meeting in the interest of the forthcoming Missionary and Educational Convention. The mass meeting will be held in First Street Church, the Rev. W. R. Butler, pastor. A full attendance of our Methodist people is desired.

Bishop Quayle and Bishop Hughes delivered the sermons on the reopening day of Union Church, Washington, D. C., October thirteenth. Bishop Moore and Bishop Hamilton assisted in raising the finances which amounted to \$8,500. The cost of improvement, which amounted to \$23,000, has been provided for all but \$2,000. Union Church is sixty-four years old and was used as a hospital during the Civil War.

George Bohon, administrator of the estate of Carl Etherington (white), the Ohio anti-saloon league detective lynched by a mob at Newark, filed suit in Columbus, Ohio recently against the county commissioners of Licking County. The suit was filed under Hon. Harry C. Smith's Ohio Anti-Lynching law, which holds counties liable for acts of violence committed by a mob. Mr. Smith is a Negro and editor of the Cleveland Gazette.

Mr. John Thomas of Hutchinson who, according to *The Mountain Leader*, came to Kansas about thirty years ago without a dollar is now worth about \$50,000, owns a couple of farms and some city property, a touring car and carriages. His home is one of the largest in Reno township and in it there is a well equipped music room. Mr. Thomas, now sixty-one years of age, is the father of sixteen children, twelve of whom are living and receiving a musical as well as a literary

Personal and General

The Rev. C. J. Nichols, of the Lexington Conference, after forty years of active work in the Methodist Episcopal Church, is located at 156 South Pike Street, Shelbyville, Indiana, where he was pastor twenty years ago. He has huddled wisely in providing a home for his old days. He desires his many friends to write him.

"A great reception was tendered the new pastor, the Rev. D. T. Burch, by the members and friends of Key Methodist Episcopal Church, Murfreesboro, Tennessee, Thursday night, November 10. The way in which he was received is evidence that the church is delighted to have him as its pastor. Of all the receptions ever given our pastors here for many years this reception will be long remembered as the grandest of all. Dr. G. C. Harden, as master of ceremonies, acquitted himself well. The following spoke words of cheer and encouragement: Daniel Curren, representing the Stewards; A. Simmons, representing the Class Leaders; A. McGregor, representing the Sunday School; Rev. B. F. Anderson, representing the ministers of the city; Rev. H. Prim, representing the Ministerial Alliance; Rev. P. R. Woodson, Rev. T. D. L. Ledbetter, so-called mocking bird evangelist of the

African Methodist Episcopal Church; G. C. Harden, M. D., represented the physicians of the city. Rev. D. T. Burch, the pastor, responded in a few fitting and timely remarks. The choir furnished most excellent music for the occasion. After the doxology, all were invited to the basement where an elaborate menu was served. Pledging our support to the pastor, all retired to their respective homes."—(Mrs.) Ollie Officer.

On the 25th of November the Rev. G. W. Richardson celebrated his eighty-sixth birthday at 3421 Stuart Street, Denver, Colorado. It was suggested that his friends and former parishoners send him a shower of congratulations on that day, and this we hope they did. He was for ten years presiding elder in the West Texas Conference. If any of the members of that conference would like to cheer his days of waiting let them drop a card or letter to the above address. The Rev. G. O. Richardson writes from Adams, Oregon: "Father and I laid the foundation for Sam Huston College. I think many of your readers will be glad to know that father is keeping along about the same, eating and sleeping pretty well; just getting frailer and whiter, but keeping bright and cheery and suffering acutely."

The National Convention of the Woman's Home Missionary Society

By Mrs. G. A. Sissle

The recent National Convention of the Woman's Home Missionary Society of the Methodist Episcopal Church, which closed its Thirtieth Annual Session in Richmond Avenue Methodist Episcopal Church, Buffalo, New York, was one of great numbers, interest and enthusiasm.

The voting body consisted of 218 women. Including visitors, there were upwards of 600 persons present.

The colored delegation was among the largest ever recorded. There were Conference representatives as follows: Upper Mississippi Conference, Mrs. Annie S. Gray, Mrs. M. E. Ferguson and daughter, Bennie; Little Rock, Arkansas Conference, Mrs. Annie Johnson and Mrs. Gray; Washington Conference, Mrs. Eliza Cummings and Mrs. Holmes; Delaware Conference, Mrs. S. A. Pullett and Mrs. O'Connell; Missouri Conference, Mrs. A. W. Packard; Lexington Conference, Mrs. J. P. Monroe, Corresponding Secretary, Mrs. Joseph Courtney, Mrs. Eliza Mundy, Mrs. Lizzie Whalen, Mrs. M. A. Sissle and Mrs. M. C. B. Mason. Miss Bessie M. Garrison, Field Secretary, who has been working in the Lexington Conference since August 30th, was also present. Miss Garrison spoke on two different occasions in the public meetings. Her interest and successful efforts are appreciated by the Society as was evidenced by the very hearty applause which greeted her each time she spoke. Miss Garrison's services in the Lexington Conference are meeting with telling results. She will close her itinerary in December.

Mrs. M. C. B. Mason pressed her claim for a Deaconess Training School for Colored Girls in Nashville, Tennessee. The colored conferences have been asked to give forty dollars each, for the two consecutive years Mrs. Mason has been advocating this cause. While some of us are a little averse to the idea of establishing this institution, yet we are going to give our support so far as we are able. Our difference of opinion is this: If the twenty colored conferences have not realized any year during their organization four thousand dollars for the support of the schools and homes already in operation for the colored youth of the South—and if Mrs. Mason has not realized five hundred dollars in two years from these conferences for the establishing of the Deaconess Training School, it seems that we are not ready for another institution to be maintained. We feel that all of the colored conferences are interested, but why such a meager showing of dollars and cents, we would like to know?

Mrs. J. P. Monroe, of the Lexington Conference, made a very conspicuous Conference Corresponding Secretary by the numerous pledges she made for her Conference. Her pledges showed sums to be given nine colored schools and homes, including a \$60.00 scholarship in Adeline Smith Home; \$40.00 to Colored Deaconess Training School. This is a renewal pledge

as \$40.00 was paid to this cause last year. The Navajoes Indian Home and Mother Jewels Home were remembered by this Conference. Mrs. Mundy, Mrs. Whalen, Mrs. Mason and Mrs. Monroe made personal pledges to the amount of twenty-five dollars to different institutions.

Not once during our eight days stay in Buffalo were we reminded of who we are. The beautiful Minard Hall, an annex to the Buffalo Deaconess Home, furnished homes for one dozen of the seventeen representatives. Our stay here was indeed a benediction to all. Our association with the consecrated women who dwell within those walls made our interest in the work of the society grow day by day.

Mrs. Mason was to have been entertained in the home of Mrs. Tuttle (white) had she not previously secured her own home.

Mrs. Joseph Courtney was the guest of Mrs. J. D. Larkin, of the Larkin Soap Company. Owing to the college relation between Mrs. Larkin's late sister and Mrs. Courtney during their life together at Old Berea College in Kentucky, Mrs. Larkin desired the company of Mrs. Courtney. How delightful for the rest of us that she was thus entertained, for one evening from 4 to 6 Mrs. Larkin entertained at a three course repast in honor of Mrs. Courtney, the California delegation, who were the guests of some of her friends together with the entire colored delegation. This was a very pleasant surprise as well as a rare privilege. Mrs. Sissle was accorded the honor of assisting in the receiving line.

Mrs. Courtney accepted an invitation from Mrs. Larkin's sister, Mrs. Heath, to address her class of young ladies. This she did with her usual ability, as she is at home with those of high school and college aspirations. This Presbyterian Sunday School is the largest in Buffalo, numbering over six hundred.

Long will be remembered the banquet night in the immense Hengerer Tea Room. Nine hundred persons were seated at one time. The toasts upon the work of the Society were full of wit and enthusiasm. This might well have ended the social events and all would have felt highly entertained, but not so, for on Saturday evening Bishop Berry's beautiful Episcopal residence was thrown "open wide ye gates." All delegates, visitors and hostesses were made welcome! welcome!! yea thrice welcome!!! The hospitality of Bishop and Mrs. Berry was greatly manifested in this manner of receiving, but equally great was the response from the guests of good cheer and beautifully appropriate gowns. The motion to divide the general society into fifteen divisions was carried at the meeting in Los Angeles. It was motioned and carried to reconsider the motion at this Convention. After timely consideration it was decided

unwise at this time to divide the society and the proper ruling was declared to set the motion aside.

Among the several resolutions, one was adopted requiring each Conference to send to the seat of convention at a specified time, ten dollars for each delegate and Conference Corresponding Secretary.

The good people of Buffalo have much for which to feel proud in their excellent way of handling so large a delegation. The street car service was extremely courteous and the city patrons were very gracious unto us. We were often accorded a seat and the first exit from the cars.

ALL PRAISE TO BUFFALO CITIZENS.

Appropriations to Foreign Missions

(Continued from Page Three.)

II. APPROPRIATIONS TO THE MISSION

FIELDS:

China	\$163,819
Japan	65,061
Korea	39,922
India	191,256
Malaysia	49,528
Africa	47,269
South America	100,860
Mexico	60,496
Europe	169,839

\$888,050

III. GENERAL EXPENSES:

Expenses of Collection	\$57,500
Expenses of Administration	32,000

Miscellaneous 10,000 99,500

Grand Total \$1,114,800

The Epworth League

(Continued from Page Seven.)

out of all this confusion, a sharp, clear voice was heard, "Take care, to thy right, to thy left," from a lithe-limbed young Egyptian, gayly dressed, with his loins girded, coming on the run, swinging a light staff in his hand, and repeating his cries to the throng in the street to make way for those who were to follow. Close behind him came an open carriage, drawn by a span of showy horses, containing an officer of the government. Thus John came to bid men, and customs, and prejudices, and useless forms, and sins of all kinds to stand aside and let the Prince of Peace come to their hearts and to their nation.

When Sir Humphrey Davy was applauded for his important discoveries, he replied, "My best discovery was Michael Faraday." After a man has attained eminence there are many to claim they foresaw his greatness. Zola wrote on for years before his pen earned his bread. Then suddenly a novel attracted attention, and all his works were in demand. Millet was once compelled to paint signs, instead of works of art, in order to buy food for his family. About the time his "Angelus" was finished he wrote to a friend: "We have only wood for two or three days more . . . I am suffering and sad." Later his works sold for fabulous sums. When he died there was an explosion of sympathy and an universal rendering of justice to his memory. —Dr. George P. Eckman.

Hymns to Sing

(From "Epworth Praises")

"Christ Receiveth Sinful Men."

"I Am Praying for You."

"Go Tell the Story of Jesus."

"Jesus Is Passing This Way."

"If You Could See Christ Standing Here To-night."

"Ye Heralds of Jesus, Go Forth with the Light."

"Hark! 'Tis the Shepherd's Voice I Hear."

"O Love That Wilt Not Let Me Go."

"Though Your Sins Be As Scarlet."

—From Notes on The Epworth League Devotional Meeting Topics.

"Sin enslaves, fastens guilt upon the transgressor, sways its power over him, and besides, it contaminates him. Let Christ throw it overboard, or else it will leave its slimy trail through your entire life ever throughout eternity."

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There are four ways by which money may be sent by mail at our risk—Post Office Money Order, by Bank Check, or Draft, or an Express Money Order, and, when none of these can be procured, in a Registered Letter.

You can buy a money order at your post office payable at the New Orleans post office. We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

If a Money Order post office or Express Office is not within your reach, your postmaster will register the letter you wish to send us. On payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

The Executive Board of the Woman's Home Missionary Society, Louisiana Conference, will meet Thursday, December 8, at 3 p. m., at 337 Adams Street. Let each officer connected with the Board be present as business of importance requires your attention.—Mrs. D. C. Mead, Conference President; Miss Emma Bessie, Conference Recording Secretary.

SACRED CONCERT AND SONG SERVICE SIMPSON MEMORIAL

Under the auspices of the Woman's Home Missionary Society at Simpson Memorial, Valence Street, Sunday, December 11, at 4 p. m. An excellent program will be rendered. Come and enjoy this great service. It will be an inspiration to all who attend.—R. C. Worsham, pastor.

COLORED Y. M. C. A.

On Sunday afternoon, December 4, Dr. James H. Dillard, Superintendent of the Jeanes Fund will address a mixed mass meeting in the Assembly Room—2220 Dryades Street.

Under the direction of the Colored Y. M. C. A. Mr. Charles Burroughs, of New York City, will appear in a Shakespearian Recital, Monday evening, December 5th. This, the first of the season's entertainments, will be held in the spacious chapel of New Orleans University, 5318 St. Charles Avenue. Mr. Burroughs will present Shakespeare's "Macbeth," and a rare treat is in store for the best critics place him "among the finest dramatic readers of the country regardless of race."

Season tickets for the four entertainments, including reserve seat privileges, \$1.00. Single ticket with reserve seat, 35 cents; admission to any seat in gallery, 25 cents; lower boxes per night, \$3.00; upper boxes, per

night, \$2.00. Parties desiring a box for the entire season should communicate with the Committee at once.

Conference Notices

Special Notices

Officers and members of the Woman's Home Missionary Society are hereby notified to meet at Bastrop, Louisiana, in Mt. Olive Methodist Episcopal Church, December 17, 1910.—Mrs. Ida M. Evans, District Manager; Mrs. O. Wiggins, Secretary.

THE LOCAL BOARD OF TRUSTEES OF GEORGE R. SMITH COLLEGE

Will meet December 30, at the College to audit the accounts, by request of the Board at Cincinnati.—R. E. Gillum, Chairman.

SHREVEPORT DISTRICT—PREACHERS' MEETING

The next Preachers' Meeting of the Shreveport District will meet at Johnson Church, Shreveport, Louisiana, December 15, 1910. By order of the District Superintendent. Business of importance. Don't fail.—N. R. Randolph.

BEAUMONT DISTRICT

If the SOUTHWESTERN has not done valuable service for us all, then there are no favors to be asked. It has helped us all; it has helped the entire colored membership, saying nothing about the whole Church. Let us make the heart of the Church glad by bringing to the Texas Conference at Huntsville, Texas, at least 250 cash subscribers; including the paying of our own subscription. Let the pastors of (new) Beaumont District at least bring two cash subscribers each for the paper.—W. L. Duncan, District Superintendent.

TEXAS CONFERENCE

Dear Pastors: On account of the above mentioned meeting, which convened last year in Bryan, on December 9, we shall authorize rate of one and one-third fare for the round trip; selling December 12th and 13th; with final limit to return December 20, 1910, from stations within the territory outlined, viz: From stations South and East of and on a line drawn from Texarkana, to Denison, through Ft. Worth, Waco, Milano, Houston, and Galveston. The above rates and arrangements are hereby respectfully tendered connecting lines for basing purposes.—Freeman Parker, Secretary.

District Rounds

MUSKOGEE DISTRICT (FOURTH ROUND)

Eufaula, December 10-11: Atoka, 12; Colbert, 13-14; Hugo, 15-16; McAllister, 17-18; Coffeyville, 31-January 1; Elliott, 3; Chetopa, 4; Oswego, 5; Nowata, 7-8; Boley, 14-15; Weleetka, 17; Wetumka, 18; Sapulpa, 19; Coweta, 20; Muskogee Spencer, 21-22; Grand River, 24; Hudson, 25-26; Okmulgee, 28-29; Okmulgee Mission, 30; Porter, February 4-5; Muskogee, Bethel, 7; Taft, 9; Boynton, 11-12; Wewoka, 18-19. Dear Brethren:—This brings us to the close of another Conference year. Now let us see how well we can do these closing weeks. I shall expect each pastor to report his collections in full to this quarterly Advocate Four Baker November 28—conference. Your vouchers will be suf-

ficient evidence that your collections are in. All supplies will be asked to turn over their collections. Our Annual Conference at Wichita, March 1, Bishop Moore, presiding. Let this be a great gathering. Let it be a record breaker. With all good wishes for you for a successful closing, a Merry Xmas and a happy New Year. I am yours for the work.—D. G. Franklin, District Superintendent.

TOPEKA DISTRICT (FOURTH ROUND)

Mound City, Mapleton, Kansas, December 29-30; Fort Scott, 31-January 1, 1911; Wichita, 7-8; Independence, 14-15; Kansas City, Kansas, 21-22; Rosedale, 23; Bonner Springs, 24-25; Valley Falls, 27; Topeka, Mt. Olive, 28-29; Dunlap, 30; Burlingame and Osage City, 31 and February 1; Alma and Wabaunsee, 2-3; Topeka, Asbury Chapel, 4-5; Salina Circuit, 7-8; Clay Center, 9-10; Manhattan Circuit, 11-12 Lincoln, Nebraska, 13; Omaha, Nebraska, 14-15; Hastings and Grand Island, Nebraska, 16-17; Denver, Colorado, 18-19; Colorado Springs, Colorado, 25-26. My Dear Kind Brother Pastors: Please do your best along all lines of your Church work in trying to help save souls and raise your Conference claims without fail and get your vouchers for the Annual Conference as our dear beloved Bishop Moore will hold it the first day of March, 1911, at Wichita, Kansas and do your best for the SOUTHWESTERN CHRISTIAN ADVOCATE as it is an educator for the people. May the Lord help each pastor of the Topeka District to be able to report in full at the Annual Conference as I believe the good Lord is well pleased with this year's work. From your true Brother in Christ, J. J. Cabbell, District Superintendent.

December Magazines

THE CENTURY

"Cranich's Portrait of Luther's Mother." "FFrontispiece. Printed in color. "Martin Luther and His Work." I. Boyhood and Youth. Arthur C. McGiffert.

"If Love Were Always Laughter." Annie Johnston Crim.

Cole's Engravings of French Masters: XIX. Intimate. By Eugene Carriere.

The Dweller on the Threshold. A Tale of Physical Research. In six parts. II. Robert Hichens.

The Education of French Children. Anna Bowman Dodd.

Mark Twain as Our Emissary. George Ade.

The Widow's Chaperon. A Story. L. Frank Tooker.

AA Beautiful Club for Women: The Colony Club of New York. Anne O'Hagan.

What Dim Arcadian Pastures. Alice Corbin.

Town and Country: A Conversation. Maurice Hewlett.

Challapine, The Russian "Mephistopheles." Henry T. Finck.

The Christmas Stratagem: Under the Mistletoe. (The Century's American Artists Series.) From the painting by F. D. Millet.

The Christmas Fiddle. A Story. Mary Austin.

Mac Burnie Gets Engaged. A Story. J. R. Stafford.

"Reflection." (The Century's American Artists Series.) Printed in color from painting by Sergeant Kendall.

The Trade of the World: I. The Commerce of Spain. Arthur Stanley Riggs.

Poe's Cosmopolitan Fame. Brander Matthews.

"The Bravest Deed I Ever Knew": I. The Woman and the Giant-Powder. James Barnes.

To a Roman Doll. (Found in a Child's Grave in Hawara, Egypt.) Mahlon Leonard Fisher.

The Surprising Madame Dubosc. A Story. Part one. Lillie Hamilton French.

Out of the Depths. Charlotte Leech. Ignacio Zuloaga. (Examples of Contemporary Spanish Art.)

Mothering on Perilous: I. The Two Homesicks. Lucy Furman.

The House of Governors. By its Originator and Permanent Secretary. William George Jordan.

Is Congressional Oratory a Lost Art? By the Leader of the Democratic Party in the House of Representatives. Champ Clark.

Topics of the Time.

Mayor Gaynor's Appeal against the Yellow Press—Lawlessness and Labor-Leadership—Some Sources of Happiness—Forestry and the Army. Open Letters:

On the Congressman that doesn't Count—George Braithwaite. Dis. Con. Picture of Harry Townsend—On the Difficulties of Play Writing—Sheridan Steele, Jr. Picture by Rachel Robinson—On Modern Prison Management Henry Wolfer.

In Lighter Vein:

A Change of Heart, John Kendrick Bange—A Railway Wreck, Henry Austin—Mythological Animals: VIII. The Salamander; IX. The Jinn, Oliver Herford, with drawings by the author—A Longing for Fame, Annie Pike Greenwood—A Rhyme of the Old-Time Country Doctor, W. Gilman Thompson. M. D.—Drawings by John Wolcott Adams.

The Century Co., Union Square, New York City.

WOMAN'S HOME COMPANION

There is a Merry Christmas indeed with the December number of the Woman's Home Companion. The cover by Jessie Willcox Smith is one of the most beautiful of modern Madonnas and is a work of art in itself. "The Enchanted Chimney," a Christmas cantata, by Mary Theresa Hart, beautifully illustrated, and "A Christmas Conspiracy," a one-act play by Anna Sttese Richardson, will prove boons for those of us who are getting up Christmas entertainments. A charming song by Louise Ayers Garnett is a contribution to holiday music. As for fiction timely stories are offered by such writers as Katharine Holland Brown, Laura Spencer Porter, Marion Hill, Philip Verrill Mighels, and a new story by Mary E. Wilkins Freeman is begun in this number. "The Admiral's Niece" by Kate Douglas Wiggin and her collaborators is now well started.

The practical side of the holidays is taken care of in hundreds of practical suggestions for presents, such as "Gifts From the Work-Bench," "Gifts in Painted China," "Binding Books at Home," "The Book-plate as a Gift," "Trimming the Home Tree," etc.

Edward Sandford Martin appears in an article entitled "We and Our Family," which should prove of universal interest; Kellogg Durland begins the romance of Spain's King and Queen, and an appropriate holiday essay is furnished by Sophie K. Underwood. The children are taken care of with new and delightful stories and suggestions, and for the housewife, and for the home dressmaker receipts and styles of the very best are to be found.

Madison Square, New York.

Gleanings from the Field

MISSISSIPPI

Brookhaven.—Our present pastor, the Rev. A. Randall, came to us in July. We held our fourth quarterly conference, November eighth. We raised on the work \$105. When he came we had seven members, we now have thirty-two. In our rally, October 16, we raised \$52.50. Three prizes were given. The following persons raised: Fanny Toller, \$1.00; Jane Johnson, \$1.55; Mattie Sturde, \$1.00; Melissa Nelson, \$5.35; Eliza Rigard, \$2.35; Eula Smith, \$1.15; Mary Jane Hogwood, \$3.10; Julia Rigard, \$1.30; Pet Sanders, \$0.45; Eliza Jane Rigard, \$1.20; Annie Nelson, 15 cents; Ollie Sanders, 50 cents; Levy Oatman, \$7.51; Mary Rigard, \$2.85, and others.

Summit.—Our fourth quarterly conference was held at St. James Methodist Episcopal Church November 19-20. The Rev. P. H. Rembert was on time and presided. The reports showed that the work was advancing on all lines. Raised during the session, \$31.67; raised during the quarter for all purposes, \$294.34; our benevolent money raised in full, \$100. The Rev. P. H. Rembert preached three strong sermons.—F. Smith, pastor.

TENNESSEE

North Lebanon Circuit.—I was assigned to this work at the Annual Conference held at Martin October 5, 1910, by Bishop Wilson. I came to the work on the third Sunday immediately after the adjournment of the Conference. The members received me cordially and each church on the circuit went to work to raise money to move my family from Memphis, Cedar Point, with Brother H. J. Bety and Brother Waymon Price, leaders. We raised for all purposes \$15.30. Mrs.

Sally Winter, Mrs. M. M. Betty, and other members of Smith Chapel—Rev. T. Woods, Louis Drake, Berry Clay, Mrs. Sally Clay, Mrs. Ahia Green—all leaders at Smith Chapel, raised for all purposes \$21.46; and at Seay Chapel, Willie Wln, Alf Tarver, Brother Geo. Denton and others raised for all purposes \$14.65; total since the Conference, \$51.41; and the members of Smith Chapel visited the pastor November 15, bringing 95 pounds and a purse containing \$1.85, led by the Rev. T. Wood, Berry, Clay and others. We are planning to raise our benevolent money on Thanksgiving day.—William Neal, pastor.

Sparta.—The good people of Sparta came to the home of their pastor on Thursday night, November 10, led by Brother Taylor Clark, one of the leading members of the church. They brought us groceries of every description for which we were indeed thankful.—F. N. Collier, pastor.

Lebanon Circuit.—The Rev. W. B. Crenshaw is bringing things to pass. He has organized the Ladies' Aid Society and they have a membership of 22. We meet every two weeks. We met on the 12th of November in the home of Mrs. Cellie Williams with Sister Mary Wair, our good president, in the chair. Mrs. Armilda Cardar is a splendid worker. She is the main-spring in the machine. We have raised \$26 since March 27, and have given our pastor one suit of clothes. We consider him worthy and in every way the right man in the right place.—Anna Rhone.

TEXAS

Hubbard.—The Rev. S. Hall is leading successful efforts to improve the church property at Hubbard where he has done the best work of years. At the beginning of this Conference year we had no where to worship and he secured the public school house. But since that time the pastor, officers and members have on a lot a beautiful edifice worth at least \$2,000. We are now in our own church. The Rev. Mr. Hall is known as a church worker, and the officers and members have promised to stand by him.

VIRGINIA

Glade Springs.—The action of the last Annual Conference held at Johnson City, Tennessee sent to us as pastor the Rev. J. J. Hamilton, who was received with more than usual enthusiasm. His few days with us have impressed us with the belief that he is a Christian gentleman, and with the present plans in view we hope to be able to do much for the cause this conference year. His first Sunday, which was given to the Trustees, met with quite a success, having raised \$44.00 for that cause. On Monday night following we gave a pound reception at the parsonage, where we received more than 146 pounds which amounted to quite a sum in value. We owe a little money on the repair work we had done on our church some months ago which amount we hope to cancel by the first of the year. We hope by carrying out our plans our pastor will be able to make a record-breaking report at our next Annual Conference at Glade Springs.—W. B. Waugh.

Condense, and leave out irrelevant matter. State facts. Do not put several items on one sheet.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

MOSELEY.—Lucy Moseley, of Daleville, Mississippi, is dead after an illness of nearly two years. She was a faithful member of our church at this place. She shouted and sang to the last. She leaves a mother and a husband, two children, four brothers, and a host of friends. The funeral sermon was preached by the pastor, the Rev. H. R. S. Erby.

BRANTLEY.—Clarence Brantley died in peace at Hazelhurst, Mississippi, October 11, 1910, aged 37 years. He was a member of the church for 16 years. A wife, five children, mother, father, five brothers and one sister survive.—R. H. Patton, pastor.

COLLIN.—Ike Collin, of Hazelhurst, Mississippi, is dead at the age of 68 years, after three months' sickness. The writer baptized him October 8, 1910, and read him in the Church. He was a good husband, father and citizen, and died in the fullness of faith leaving a wife, four children and many friends.—R. H. Patton, pastor.

BERNARD.—Lizzie Bernard, beloved wife of Mr. Isadore Bernard, and a faithful member of Wesley Methodist Episcopal Church, Baton Rouge, Louisiana, died Friday, October 28, 1910, in the full triumph of faith. She had served the church for 25 years. The funeral service was conducted at the church Sunday the 30th ult. The following ministers of the city, the Revs. I. B. Grandison, African Methodist Episcopal Church; Mr. Brooks, Baptist Church, and John McKee, St. Mark Methodist Episcopal Church, assisted the pastor. A large concourse of friends followed the remains to their last resting place. Truly a great woman is gone.—Joshua J. Obee, pastor.

KNOX.—Martha Knox, a member of Wiley Methodist Episcopal Church, Fordoche, Louisiana, was called Home October 22, 1910. She was 70 years of age, and leaves to follow two sisters and many other relatives. The funeral was conducted by the pastor assisted by the Rev. R. S. Small of the African Methodist Episcopal Church. She was a member of the Methodist Episcopal Church for 23 years.—S. A. Davis, pastor.

ESSEX.—Christopher Essex, the youngest son of Mrs. Julia Gray, a member of St. James Methodist Episcopal Church, Hahnville, Louisiana, fell asleep in Jesus Friday, October 21, 1910. The remains were interred Saturday in the Methodist Cemetery.—A. B. Harris, pastor.

GATEWOOD.—Mrs. Amanda Gatewood passed to her reward October 16, 1910, after an illness of six or eight weeks. She was about 90 years old, and had been for thirty or forty years a member of Green Church, Forest, Mississippi. Funeral conducted by her pastor and the Rev. Calvin Williams, of Forest. Her daughter, Mrs. Malissie Goodlow, of Vicksburg, and Mrs. Hattie Leflore, of Tulsa, Oklahoma, were at her bed side. Mrs. Leflore had been from her 20 years.—M. M. Duke, pastor.

BABY SAVED HER

"I was sick for three years," writes Mrs. Nolle Jones, of Russellville, Tenn. "I had a doctor and took medicine regularly, but grew worse, until last spring I was past going out and was just skin and bones."

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N. B. We will be glad to send you one of our Ladies Birthday Almanacs, if you will send postal card, asking for it. Address: Chattanooga Medicine Co., Chattanooga, Tenn.

JAMES.—Agnes James, a member of Wesley Chapel, Vicksburg, Mississippi, died October 13, 1910. She had been a long sufferer, but bore her afflictions with great patience. Her death was a great vindication of the triumph of the Christian faith. She leaves a husband, daughter and three sons. She was loved by many friends. The funeral was attended by the pastor, the Rev. J. C. Hibbler.

HALE.—Moses Hale, a faithful member of the Methodist Episcopal Church for forty years died at West Point, Mississippi November 16, 1910, as he lived, a true Christian. He will be missed. He leaves a wife, three sons and a brother. The Rev. J. A. Slate, his pastor, officiated.

JACKSON.—Harriet Jackson, of Rosedale, Louisiana, died October 25, 1910, age 74 years. She was a faithful Christian for more than 50 years in the Methodist Episcopal Church. She died as she had lived, in peace with her Savior and mankind.—J. H. Thompson, pastor.

GREEN.—Franklin Green, the father of Brothers R. P. Y., David and Frank Green, Jr., died at Rosedale, Louisiana, November 13, 1910, in full triumph of faith at the ripe age of 90 years. Brother Green was a native of Atlanta, Georgia. He was converted when quite a boy at old Loyd Street Church, under a bush-arbor in her first revival. He came to Louisiana more than forty years ago, settled on the East bank of Bayou Grosse Tete, at Rosedale, and joined the Mt. Zion, now Hartzell Chapel. He succeeded in raising all his children to manhood and womanhood. Advocate Three Baker November 26. The Church is proud of her sons, who are among our foremost leading preachers in the lay rank on the Baton Rouge District, Brother R. P. Y. Green being our lay delegate to the lay electoral Conference, January, 1908. Brother Frank Green leaves a host of children, grandchildren and friends to mourn. He has a daughter in St. Paul, Minnesota, and one in Virginia.—J. H. Thompson, pastor.

DOYLE.—Julia Doyle, age 62 years, a faithful member of Warren Street Methodist Episcopal Church, Mobile, Alabama, until she became an invalid about four years ago. She

Marriages

PARKER-SWANIER.—On Saturday, November 12, 1910, Miss Maggie Swanier and Mr. Edward Parker, of Delisle, Mississippi, at Bay St. Louis, Mississippi in the Methodist Episcopal Church parsonage by the Rev. Mr. J. I. Garrett.

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was born in Mount Sterling, Choctaw County, Alabama. Her parents, Malinda and Dave Chaney. She leaves five daughters and one son. The Rev. J. W. Landrum, of Wesley Methodist Episcopal Church, assisted the Rev. H. N. Brown, the pastor, in the funeral service.

DUDLEY.—Millie Dudley, a member of the Methodist Episcopal Church for thirty-five years, died at Loringburg, North Carolina, October 22, 1910, in her seventieth year.—Robert Smith, pastor.

HOWARD.—Selea Howard died at Loringburg, North Carolina, October 21, 1910. Aged eighty-five years. She was a member of Gates Church for thirty-eight years.—Robert Smith, pastor.

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This order does not make profit like other concerns. It is an organization "OF THE PEOPLE, BY THE PEOPLE, AND FOR THE PEOPLE." It is chartered "NOT FOR PROFIT." That is why we give you MORE PROTECTION and BENEFITS for THE MONEY.

No Other Order Attempts to Give You So Much For the Money.

We have many different memberships and policies to offer from 25c to several dollars a month. Compare our regular membership carrying with it a \$300.00 Graduated Death Relief for the member—also \$25.00 Death Relief on beneficiary of member—\$5.00 on children of member from 5 to 10 years old—and \$10.00 on children between 10 and 15 years of age. To individual members in any portion of the world the cost is only 50c A MONTH—and to lodges of twenty or more members this is further reduced to 25c A MONTH. This is but one comparison, but it shows HOW WE EXCEL.

The benefits you receive depend on the membership you choose. Sickness benefits range from \$3.00 per week to \$80.00 per month—Injury benefits the same—accidental death \$25.00 to \$2,500.00—natural death \$25.00 to \$600.00—also benefits for loss of arm, leg, eye, or both—hospital—doctor services—beneficiary's death—and so on. You will surely find here a membership that will give you the RIGHT KIND OF PROTECTION—and we GUARANTEE YOU FULL SATISFACTION.

Valuable Free Presents Given Members

We give away without cost to our members thousands of dollars worth of FREE PRESENTS—simply for paying the dues "ahead" of the regular date. We do this so that the protection may be kept continuously in force without lapse—and also to save ourselves expense of collection and useless bookkeeping. We give to our members the saving we effect by this plan. In this WE LEAD.

We Invite Members to Become Shareholders

Members are invited—even urged—to take out shares in the I-L-U. This carries a part ownership and a definite interest in the Order. Shares are issued ONLY TO MEMBERS, and at the low rate of \$1 each. This shows why we succeed. We treat you differently than you have been used to. Our plan is "ORIGINAL" and again WE LEAD.

The "First" Member Gets A Chance To Earn "Extra" Money

We give the first member to join in each neighborhood a chance to earn some "extra" money by introducing the Order to his or her friends. The pay is liberal. Many

members make \$12.50 to \$50.00 a month for just spare time. Others who give ALL their time make \$50.00 to \$150.00 and all expenses. We will give you the same opening WHEN YOU JOIN. NO OTHER SOCIETY PAYS SO WELL FOR YOUR FRIENDLY LABOR AS THE I-L-U.

More Agents and Traveling Men Wanted

At this writing we need five STATE MANAGERS—several good DISTRICT AGENTS—and three TRAVELING MEN. They must give all their time and be able to produce good business. WE PAY GOOD AND GIVE STEADY WORK. If you join right away and make a success in your neighborhood you will have an EQUAL CHANCE for PROMOTION to these HIGH POSITIONS.

Our Union Journal Magazine is Splendid.

Every member receives this Magazine. We pay for it to be sent to every member. It is full of good stories and THINGS you OUGHT TO KNOW. It will interest, amuse and instruct you. YOU SHOULD JOIN AND BEGIN GETTING IT RIGHT AWAY.

Our Mercantile Department Will Save You Money

You can buy your supplies—groceries—utensils and so on through the UNION MERCANTILE COMPANY and save MONEY. Wholesale prices are given to MEMBERS IN GOOD STANDING ONLY. You will be surprised at the money you can save—nickels—dimes—DOLLARS—yes, hundreds of them. On your groceries alone you ought to save TEN TIMES THE COST OF YOUR MEMBERSHIP. We are strictly originators—pioneers along "THE NEW WAY" of doing business—and in this, as in other things, WE LEAD.

We Invite You To Membership

Join this Order and begin RIGHT NOW to enjoy its many benefits and advantages. The cost is but little when you think of the great HELP—BENEFITS—and INFLUENCE it will bring you. If among strangers your hut-ton and membership card will gain you help and friends. The secret words and all the inside work WILL BE YOURS. In many ways you will be aided through this membership. No matter where you are—or what your station in life—

whether high or low—rich or poor—man or woman—YOU MAY JOIN AND ENJOY THESE BENEFITS. Our plan of business provides for members from all points. WE ACCEPT MAIL APPLICATIONS the same as from agents—and WITHOUT ANY DOCTOR'S EXAMINATION. You will find it a genuine privilege to be a member and to be given authority from the Grand Lodge to wear the official EMBLEM OF THIS SPLENDID ORDER.

We Guarantee Satisfaction Or Return Your Money

You take no risk in joining this Order. We guarantee you against dissatisfaction FROM ANY CAUSE WHATSOEVER. We return your money in full—WITHOUT ANY QUESTIONING—if you request within thirty days after joining. We believe that HONEST DEALINGS and a MONEY-BACK GUARANTEE will pay us in the long run. We therefore GUARANTEE to give you FULL SATISFACTION with your membership—or to satisfy you by the PROMPT RETURN OF YOUR MONEY IN FULL. This means a TRUE GUARANTEE OF FULL SATISFACTION TO YOU. In this, as in other things, WE LEAD.

We Do Business Everywhere

We transact business in every state and territory of the Union—all of our Uncle Sam's possessions—and in foreign countries. You will find our members WHEREVER YOU MAY GO. Wherever a letter will go—WE GO—and we have members there now—OR WE WISH TO HAVE THEM. We receive mail applications and members from all parts of the world—AND WE WILL GLADLY RECEIVE YOURS.

We invite you to membership in this great Order. We will welcome you into our Fraternity. YOUR MEMBERSHIP CAN BE PLACED IN THE GRAND LODGE NUMBER ONE AT THE HOME OFFICE RIGHT AWAY. If a Lodge be formed in your community later, you can then be placed in that, if you like. No matter what other protection you now carry—or what Lodges you belong to—YOU SHOULD INVESTIGATE THIS ORDER AT ONCE.

This is the plan you have been wanting for years—but no one ever placed it before you until now.

Write our Grand President for further and more complete particulars. With your letter enclose 10c coin or stamps and he will see that you receive a SPECIAL TRIAL SUBSCRIPTION for three months to the UNION JOURNAL MAGAZINE, and also circulars telling about the Order's great work and how to take out a membership. Address him as follows:



Special Offer to You

Right now our advertising Department has a contest on to see which paper will bring in the most replies to this advertisement. To help them we make you this offer: If you will cut out this "ad" and send it with your letter to our Grand President, we will send you with our answer a CASH COUPON GOOD FOR 25c in trade with this Order or any of its connected companies. (344.)

Hon. W. G. Critchlow,
Grand President

**344 I-L-U Bldg., Dayton, Ohio,
U. S. A.**

Southwestern Christian Advocate

IMPERFECT IN ORIGINAL

ROBERT E. JONES, Editor
BATON & MAINS, Publishers

NEW ORLEANS, DECEMBER 8, 1910

Vol. No. 44—No. 49

"NOT GUILTY"

Let it be stated in all frankness, the most trying circumstance that the Negro has to face in his struggle upward is the attitude of certain newspapers of this country that, consciously or unconsciously, are constantly misrepresenting the Negro before the American public and the world. The Negro has ills and burdens enough without any additional unjust ones. He has enough faults on that there is no need of any manufacture or any putting forward of any imaginative faults. It is entirely unmanly and unworthy of a strong newspaper of a strong race to take even an occasional opportunity to press the crown of thorns more tightly upon the brow of this despised and almost helpless people.

The *Daily Picayune* of this city takes as a text, in a recent issue, a certain document which was issued by a group of Negroes who were controverting a certain statement made by Dr. Booker T. Washington on his trip abroad. It is not necessary that we should go into the merits of this case. Suffice it to say that Doctor Washington's record stands for itself and that he has proved himself to be a very wise and a very safe leader. The *Picayune* takes as a theme "American Negroes Praying of Europe for Social Equality." This theme itself is a slander upon the race and is a misstatement of facts.

The document referred to, published by a certain group of American Negroes, states that the bulk of Negroes in eight states are by law denied the ballot while the most ignorant white man votes. And, further, this document claims that there is a systematic attempt to curtail the education of the Negro; that the proportion of school funds due black children are often spent on whites. With reference to the ballot the *Picayune* says:

"The arrant and absolute falsity of the specification in regard to the ballot is seen in the fact that every legal bar to the exercise of the ballot applies to whites and Negroes alike. Every elector (voter) must either be able to read and write or, in case of illiteracy, he must pay taxes on ordinary assessable property of the minimum value of \$300. These laws are strictly in accordance with the requirements of the Constitution of the United States, and have been so pronounced by the courts. For any deprivation of rights under that Constitution recourse may be had to the United States courts."

Now, the *Picayune* well knows that "every legal bar to the exercise" of ballot is not applied alike to Negroes and whites. Except in the city of New Orleans, and in the case of individual men in other parts of the state, the Negro is not permitted to register and vote, even though he may be able to qualify. It is a blow below the belt for a strong paper like the *Picayune* to take advantage of a situation and make such a statement as is made above. There are outlying parishes where there is scarcely a Negro registered, and out of the entire Negro population in the State of Louisiana there are not 3,000 registered voters, no, not 2,000. In the parish of East Feliciana out of 609 registered voters only two are Negroes. Such facts we must face notwithstanding there are colored men who are qualified both in property and in education to vote. Instances may be cited where colored men could qualify but were told that it was not expedient for them to vote. The whole intent of the suffrage amendment is to bar the Negro from voting because he is a Negro. Why not admit of the fact as it is? It is claimed that the suffrage amendments are strictly in accordance with the Constitution of the United

States. That remains to be seen; and yet it is an open fact, and can be proved by the speeches delivered when the suffrage amendments were under consideration, that the whole purpose of the law was to so hedge and so construct a paragraph as to evade the Constitution of the United States and at the same time bar every Negro possible.

The *Picayune* is of the opinion that it is a misrepresentation of facts when it is stated that ample provision is not made for the education of the Negro. The *Picayune* contends that very little is paid by the Negro for his own education. As a matter of fact, records compiled by Southern white men show that Negroes in the States of North Carolina, South Carolina, and Georgia, pay more into the treasury for educational purposes than they receive in toto for the education of their race. In the State of Georgia the excess paid by Negroes for the education of their children is \$140,000. If the *Picayune* thinks that there is anything like adequate provision made for the education of the Negro anywhere in the State of Louisiana all it needs to do is to look around. Take for instance some interesting facts recently submitted by Superintendent Harris, of the State of Louisiana with reference to the comparative provision made for the education of whites and colored in the State of Louisiana. The white teacher has an average enrollment of 36 with an average attendance of 23 while the average enrollment for each colored teacher is 69 with an average attendance of 56. But note further, the average salary of the white male teacher is \$75.00 per month and the average salary of the white female teacher is \$51.00 per month. As to the colored, the average salary for the male teacher is \$32.00 and the average salary for the colored female teacher is \$28.00. The Negro is not ungrateful for anything done for him by anyone. He is constitutionally a grateful being but at the same time he wants what is coming to him.

The *Picayune* says the condition which excites the indignation of the Negro most is that he is not accorded social equality, and adds that "it is the dream and unceasing desire of certain classes of the educated and ambitious Negro to marry and associate with white women." We know the Negro thoroughly. We are willing to risk the test of our sanity upon the proposition that the percentage of Negroes who desire to marry and associate with white people is so insignificant as to be imperceptible. As a matter of fact the social question is not involved. Every sane person knows that in the social realm no man has the right to intrude when a man says nay. On the other hand the Negro has a social life which is entirely satisfactory to him and in all of our wide acquaintance with the Negroes of this country we have yet to know a single case that would fit the proposition laid down by our distinguished contemporary, the *Picayune*. We wish we might dispel this feeling on the part of the people everywhere and set at rest, if possible, any apprehensions along this line. Now the bulk of the race must not be held responsible for a few abnormalities nor for the heinous outbursts of a brute now and then. But we are wronged, and wronged to the quick, when such charges as above are made. Men are most sensitive in their social relations and they have a right to be. In the social realm a man's whims, prejudices and notions are law and no legislature, state or federal, has the right to interfere with a man's social life. But were the Negro unconscious of this fundamental truth he is hedged about by a contentment in his own racial lines that make him so satisfied with the social life of his own race that it borders well nigh on to aversion of the social life of another. As a matter of fact, Frederick Douglass almost lost caste with his people when he married into the white race.

The document to which the *Picayune* referred, issued by a certain group of Negroes, calls attention to the fact that 3,500 black men have been lynched during the past twenty-five years. The *Picayune* justifies this slaughter because "low and beastly men seek to slake their Satyr-like salacity by the most brutish methods." And hence "these wild beasts in human form are subjected to summary and immediate retribution." The *Picayune* continues, "And this will and should go on until all savage despoilers are tamed or exterminated." Now we have not one word by inference or otherwise to condone the crime of any brute against the sacredness of womanhood. Such a brute deserves the most severe and immediate punishment that civilization can afford to administer. Such a man is a menace to society and his extermination is nothing more than the protection of society as a whole. It is only a question of how far a civilized community can go in this regard. But our friend, the *Picayune*, does not mean to infer for one moment that the lynchings that have occurred have all occurred for this nameless crime. As a matter of record, of recent years not twenty percent of the lynchings were for assault, attempted assault, or bore any sort of such relations to the sacredness of womanhood. Lynchings have occurred for anything and for things that are so frivolous that ought to cause us to hang our heads in shame. Eighty per cent of the lynchings have nothing whatever to do with the attacks upon the sacredness of womanhood. And even in the twenty per cent the charge often is simply attempted assault, and if the facts were known the presence of the Negro was for the purpose of robbery of something else rather than attack upon the sacredness of womanhood. We call attention to these facts in the interest of fair play for a people who are trying to work out their destiny as best they can under a great handicap. Already overburdened by our own faults and weaknesses we need as much charity as we can get, and the great stalwart Anglo-Saxon race, if it cannot be charitable, can afford at least to be just toward a people for whom they should bear the kindest interest.

TEN WONDERFUL YEARS

Such has been the decade just closed and celebrated by Samuel Huston College, Austin, Texas. Wonderful? To be sure. Ten years ago Samuel Huston College existed in name only with an unfurnished building and a forlorn hope of opening. True enough the location was there—the opportunity was there, but how should the school begin? The Church is familiar how the Freedmen's Aid Society managed to squeeze out a pitiful appropriation of \$500 to run the school a whole year. The Society went further and appointed a tried educator to take charge of the work with this small appropriation to care for his family and the school. Prof. R. S. Lovinggood and his self sacrificing wife accepted the call and went gladly. The school had scarcely a name, without a student, without a finished room, with only a ladder leading into the unfurnished building, without a school desk, without a chair, without a blackboard, or even a stick of crayon. To-day the main building has been completed and furnished, a Boy's Dormitory erected, a Laundry built and equipped, a President's Home bought, a Model Home of the Woman's Home Missionary Society added, a truck farm and athletic field purchased and as a climax an Industrial Building is in sight. Ten years ago there were two teachers, now there are eighteen, representing Yale University, Ohio Wesleyan University, University of Michigan, Boston School of Theology, Clark University, and other schools. Then there were no students, but

(Continued on Page Eight.)

"A Man and a Brother"

Colored Delegates Attend the 37th International Convention of the Young Men's Christian Associations

By the Rev. J. E. Moorland, D. D.

At the Detroit Convention held in 1868, a colored delegate from the New York Colored Association in addressing the Convention, said he had been received by the convention as "A Man and a Brother."

This was never more fully experienced by any group of colored men attending the convention, than in Toronto, at the 37th International Convention, held October 28th-31st, 1910. The President of the Convention made the following comment:

"Wonderful unity. Men of many Christian churches, of many nations of different races; white, black, yellow, red, of different classes socially, educationally, etc.; all men of strong convictions and feelings and yet, not a jar of discord."

This fully characterizes this great gathering of representative men from every section of the American continent with representations from the remote parts of the earth. This convention meets every three years. All associations of the United States and Canada, regardless of color, have the privilege of representation.

This meeting was of especial interest to us as a race, for it was in Toronto 3 years ago that this convention fully considered the work among colored men which resulted in a liberal subscription being made by delegates present. Sir George Williams of London, England, founder of the association, was present and gave \$100 for the colored work, the only gift he ever made to an American association. At this convention, there was no colored delegate though a number attended previous conventions beginning with 1867 at Montreal.

Kind hearted Christian white men from the South and North plead our cause. It is interesting to note that Southern men who were true friends, made the first appeal. They were ably seconded by sympathetic men from the North and many of these men, on both sides, had fought against each other in the great American conflict.

At the convention just closed, there were 18 colored delegates present, covering a territory extending from New York to New Orleans and as far West as Iowa. A number of the men were trained secretaries giving their entire time to this important work among colored men.

The work had grown in 34 years from a feeble effort to 135 associations with 12,000 members. At this convention, Dr. C. T. Walker, of Augusta, Ga., the organizer of two associations, namely: New York and Augusta, Ga., was our representative on the program. No man who appeared on the platform was more heartily received, nor wielded a greater influence from this exceptional audience,

and no man's address was more favorably commented upon by all the delegates than his. His appeal for the Christian brotherhood which would exemplify practical Christianity including every race, was simply wonderful. The Daily Press gave a very full report of his wonderful address. It was a straightforward Christian appeal for co-operation in the life and development of a race which loves the country and its institutions. Rounds of applause punctuated his most trenchant statements showing that the heart of the great body of Christian men in our land beats true to right and justice; and as truly as the night follows the day, when the temporary nightmare of designing politicians and avaricious novelists have passed, we will be surrounded by the conditions of a new day which pure and undefiled Christianity alone can bring to races and nations. No one can read the following resolutions, adopted unanimously by this convention, without taking fresh courage:

'Resolved: In view of the urgent need for aggressive effort among colored young men, that this convention urge upon the International, State and Provincial Committees and local Boards of Directors, the claims upon our associations of this work and these young men.'

And when it is remembered that members of other departments desired such recognition by resolution and were denied it, and the department for colored men, so recognized, it is an additional reason for rejoicing and hope.

To see the rightful owner of the land, the American Indian, with only one representative who was only allowed to stand up before the convention without a word to say, as against 18 strong, forceful representatives of a race recently liberated from bondage, given a conspicuous place on the program for one of their own number, to plead for his race as well as his nation, it is clear evidence of the innate ability of the colored men to rise to the scale of true civilization.

With the final word recommending in the strongest Christian terms the agency of the Church and kindred organizations as a solvent for all problems as the means best suited for the adjustment between races and as the quartet softly chanted, Harriett Beecher Stowe's famous Hymn, 'Still, Still With Thee,' we all determined to so work at the beginning of this new epoch in the field of two millions of young colored men, that greater things shall be accomplished in the coming generation than could be dreamed of by those in the past.

Washington, D. C.

Liberia---A Study---XXXIII

By the Rev. Alexander P. Camphor, D. D., President Central Alabama College, Mason City, Birmingham, Alabama

VI. RELIGIOUS WORK IN LIBERIA

The Lutheran Mission

Muhlenberg is the name of the American Lutheran Mission in Liberia. It is the one mission of the American Lutheran Church in Africa. It is located on the right bank of the St. Paul river, thirty miles inland from Monrovia.

Begun in 1860

The Lutheran Mission did not begin work until 1860. The Rev. Morris Officer, a minister in the General Synod of the Lutheran Church of the United States, after much pleading with the members of the Synod, succeeded in founding the mission.

The Rev. Morris Officer and Helgard

In 1851 Mr. Officer offered himself as a missionary, but the Board was not ready to appoint him, so he entered the service of the American Missionary Society, under whose auspices he worked in Africa for eighteen months.

He returned to the United States expressly to renew his pleadings. He presented the matter with such eloquence and forcefulness that the General Synod in 1859 yielded to his entreaties and voted to locate the Mission in Liberia, appointing Officer and Helgard missionaries.

Site

The site selected is one of the finest in Liberia, beautiful, elevated and ample for all the purposes of a mission. A grant of 300 acres of land from the Liberian Government was made—100 acres for a mission farm and 200 reserved for the settlers.

The mission and its sub-stations is situated in the midst of populous native tribes. Its buildings are adequate and substantial.

Mr. David Day and the Rev. William Beck

The Rev. David Day, superintendent of the Mission for twenty years, did much of the foundation work. His successors taking up the work where he left it, have expanded it and added new features.

The Rev. William Beck has served as superintendent for nearly twelve years. The work at present includes the central station, Muhlenburg, with its church, day school, dormitories, shops, farm and girls' school across the river, affording opportunity for evangelical, educational and industrial training. The Girls' School is a memorial to the faithfulness of Mrs. Emma V. Day, a zealous laborer with her husband in Africa. As off-shoots from this central station are the system of affiliated churches, and schools in charge of native workers. Mr. Beck has plans to push as far inland as the Kong Mountains, forming a

network of stations and sub-stations under native pastors and workers. This scheme, he hopes to materialize as soon as workers and funds are forthcoming.

Income from Coffee

When the coffee industry was flourishing in 1895, the Mission raised between \$4,000 and \$5,000 worth of coffee, which was shipped to America and sold to the members of the Lutheran Church, for the benefit of the Mission. This necessitated a large force of employees of the Mission. Labor was furnished by the neighboring tribes, whose control with the Mission proved a moral as well as a physical benefit.

Losses Exceeded by Gains

The Mission has suffered severe losses in recent years, by the death of a number of its missionaries, but the gain as measured in its work and influence among the tribes and the presence of the Mission as a moral force in the Republic more than compensates for the losses.

The African Methodist Episcopal Church

African Methodism was permanently organized in Liberia in 1891, by Bishop Henry M. Turner, D. D., LL. D., the present Senior Bishop of the African Methodist Episcopal Church.

Seventeen years previously, the Rev. Messrs. S. F. Flegler, Clement Irons and S. J. Campbell (formerly of the M. E. Church), had introduced African Methodism, and a beginning was made toward the permanent organization which Bishop Turner effected. Flegler was one of the "Azores" emigration. He organized the African Methodist Church at Arthington, but latterly returned to South Carolina.

The African Methodist Church received a serious drawback in the premature death of three of her ablest Presiding Elders, the Rev. Messrs. Geda, who accompanied Bishop Turner to Africa; Vreeland, and afterwards Ridgel, who was unfortunately drowned in the St. Paul's River. Had these men lived the work would have been extended beyond its present limitations.

Several Bishops from time to time have been assigned to administer the work—Bishops Turner, Moore, Grant, Shaffer and Smith. Bishop Moore died five months after his election. He never reached Africa.

Bishop William H. Heard, D. D.

In the General Conference which met at Norfolk, Va., in 1908, Rev. William H. Heard, D. D., ex-United States Minister to Liberia, was elected Bishop and assigned to West Africa. He had during his consulship in Liberia rendered valuable assistance to his Church, having built the Eliza Turner Memorial Church in Monrovia. The Rev. L. C. Curtis, D. D., for twelve years faithfully and efficiently served as pastor and general superintendent of the work. He has since returned to the United States. A conference is organized. An industrial school called the "Shaffer Institute," containing 100 acres of excellent land on the St. Paul's River, east from Monrovia, belongs to the connection. The property is worth \$2,500. The building is 37x27 feet.

Bishop Heard with his aggressiveness and vigor will extend the borders of African Methodism in Liberia. The waste places of the vast Hinterland begging for occupancy are open to him.

The African Methodist Zion Church

The African Methodist Zion Church in which Bishop John B. Small, now deceased, took deep and special interest, is located in Brewerville, Liberia. It is the smallest of the denominations in the country.

Independent Organizations

A few independent organizations are at work. Recently a Catholic Mission from Europe has begun operation in the rear of Brewerville.

Statistics of the Churches—Protestant Episcopal

Total number of baptisms administered up to 1885, 1,809; total number of baptisms administered during twenty years, 5,019; total number of persons confirmed up to 1885, 1,035; total number of persons confirmed during twenty years, 2,482; total number of communicants in 1885, 419; total number of communicants at present (1905), 2,038; total number of boarding pupils in 1885, 192; total number of boarding pupils at present (1905), 480; total number of day pupils in 1885, 185; total number of day pupils

at present (1905), 1,034; total number of Sunday pupils in 1885, 653; total number of Sunday pupils at present (1905), 2,131; total number of catechists and teachers in 1885, 14; total number of catechists and teachers at present (1905), 64; total number of lay readers in 1885, 5; total number of lay readers at present (1905), 28; total number of postulants in 1885, 3; total number of postulants at present (1905), 6; total number of candidates for Orders in 1885, 2; total number of candidates for Orders at present (1905), 10; total number of clergymen in 1885, 13; total number of clergymen at present (1905), 25; total number of churches and chapels at present (1905), 19; total number of stations and preaching places in 1885, 30; total number of stations and preaching places at present (1905), 30; total number of average attendance in 1885, 1,044; total number of average attendance at present (1905), 4,171; estimated value of mission property in 1885, \$22,668.00; estimated value of mission property at present (1905), \$82,800.00; total contributions in the district during twenty years, \$48,174.52.

Methodist Episcopal

For 1907. Members, 4,297; full members of Conference, 33; probationers, 9; ministerial supplies, 11; lay workers, 60; local preachers, 72; children baptized, 213; adults baptized, 352; Sunday schools, 62; officers and teachers, 689; scholars, 3,259; churches, 42; value, \$130,018; parsonages, 17; value of parsonages, \$16,250; paid for building and improving churches and parsonages, \$17,690. Accomplished for self-support from 1904-1908: Cape Palmas district, \$9,007.74; Sinoe district, \$1,800.85; Basso district, \$7,007.05; St. Paul's River district, \$7,701.50; Monrovia district, \$9,756.00; total, \$35,273.38. Schools, 43; enrollment, 1,200.

Baptist

Touching the strength and condition of the Baptist Church the most available data is as follows: Associations, 3; churches, 38; ordained ministers, 30; membership, 4,000; amount raised for educational and missionary purposes, 1899-1900, \$5,000. The following organizations are reported: Quarterly meeting of Montserrado county; Liberia Baptist Missionary Convention; four Woman's Missionary Aid Societies; one Sunday School Convention of Montserrado county; two high schools, Rich's Institute and Reeves Institute at Basso; one day school at Arthington.

African Methodist

Figures for 1906. Elders, 10; deacons, 5; licen-

tiates, 2; Sunday Schools, 8; Sunday School scholars, 220; probationers, 25; membership, 658; value of church property, \$1,000.

Presbyterian

Latest published figures. Membership, 431; ministers, licentiates and students, 10, 2 and 5, respectively; church and stations, 15; elders, 35; deacons, 23; Sunday School membership, 437; day schools, 4; teachers, 4; scholars, 63. There has been a falling off since these figures were published.

Lutheran

No statistics available.

A. M. E. Zion

For 1900. Churches, 2; adult membership, 38; infant membership, 8; ordained elders, 2; ordained deacons, 2; local preachers, 1; Sunday Schools, 2; valuation of church property, about \$1,000; day school 1.

A Closing Word

Liberia offers opportunities for missionary openings that can not be excelled anywhere in Africa. The Government, unlike some of the Governments of Africa under European administration, has no bias or prejudice against missions. From the first it has welcomed the missionary and given every encouragement within its power to foster Christian effort. Grants of land as much as 1,000 acres; exemption of imported mission goods from duty (at present such goods are dutiable); protection of lives and property, and finally aid in special cases have been given to missions by the Government, irrespective of race, nationality or creed. And with the English language constantly spreading among the tribes in the interior, who are anxious to acquire it for business and trade purposes with the coast, it is easily seen that Liberia possesses points which make it a field accessible to missions and a wide open door for the regions beyond.

The field is large and inviting. There is much work to be done. Two million heathen are yet without the fold of Christ. The disappointing results attending missionary effort on the whole are not, we believe, as much due to the difficulties of the field as it is lack of missionary spirit on the part of the churches. The evangelization of Liberia and Africa in general, while yet afar off, will speedily come when a more aggressive missionary spirit dominates the Church of Christ both in Liberia and America, to which Liberia owes its being. May that time be not unduly delayed.

Brieflets

By the Rev. W. R. Chase

Salvation is fully free and freely full.

* * *

A saved man is a safe man for he is lead by the Holy Spirit.

* * *

Lottery is pay and take what you get. Many seem to think the same about prayer.

* * *

The commentator Jenks says, "In the person and salvation of Christ the Lord has made provision for the sanctification as well as the pardon and justification of all believers; but all others must die unholy."

* * *

According to 1st Kings, third chapter and twelfth verse and fourth chapter twenty-ninth verse, God gave Solomon wisdom after he had come to the throne. He gave him a wise and an understanding heart to judge the people over whom he was king. In his case at least the heart and not the head was the seat of wisdom.

* * *

Copper cents and common sense are related only in sound. One may have abundance of the former with but little of the latter.

* * *

There are no bargain counters in the Lord's house.

There are no special sale days. He says, "come, buy wine and milk without money and without price." Yet the pearl of great price costs all that a man hath and is worth ten thousand times ten thousand more than that.

* * *

Peter's wife's mother was sick of a fever. Peter's wife was thereby hindered from doing much that otherwise she could have done. Many preachers are hindered from doing much that they could were it not for so many sick sheep in the flock that have to be looked after.

* * *

Zechariah tells us that a fountain has been opened to the house of David for cleansing. Most of us make it read "in the house." It was not the place where that was in the prophet's mind but the people for whom it was opened. This fountain is for those of the household of David and not for sinners. One must get into the house before they can have the privilege of the fountain.

* * *

It is unfortunate to be rich and feel poor. Yet many do. I know of one well past three score and ten without a chick or child in the world who has thousands and yet feels too poor to have cream for coffee.

* * *

I know of a good house on a good avenue in a good city that standing on a corner from three sides looks into neighbors back yards and from the fourth

at the wall of the adjoining house. Some folks spiritually live in a like situation. The faults of their neighbors seem to so fill the view that seemingly never see their better side. That is an unfortunate situation to live in. Garbage cans are always kept in the back yard and every yard has them. It is unfortunate to always see the worst side of folks around you.

* * *

Under red netting indifferent fruit makes a good showing. Fruit venders know this and take advantage of it. The lesson I learned from that was that humanity, even poor specimens of it, make it a good showing under the blood.

* * *

My watch refused to run regularly. I paid a dollar and a half to have it cleaned. It still refused to go but a part of the time. This time I took it to my brother who was in another city. He looked it over, after I had told him my trouble with it, and on its face, where the second hand is, called my attention to a small spot there. I think, said he, that the trouble is right there. So taking a pair of pinchers raised the second hand the least bit and handed the watch back to me. I have had no trouble with it since.

A small thing hinders in our spiritual life, may completely hedge the way so as to stop our communion. Our peace is to flow as a river. A river never ceases. If our peace does it is because something is wrong that needs righting. It may be a small thing, even as it was with my watch, but go at once to your brother, our elder brother Jesus, for He alone will righten the wrong.

* * *

You cannot judge the load by what is on top. They have a way of topping out loads. Nor can you tell folks by what is on top. Abroad they may have a fine smile, fine words, fine ways, but at home be found to be like the load that you judged by what was on top, a disappointment to you. Home life shows what the man really is.

Passing through market when strawberries were selling at fifteen cents a quart I saw one stand where they were marked ten. I stopped to inspect these as they were in a loose pile. The marketman was just beginning to fill a basket and I carefully, as I thought, watched him. The pile I saw was not all good by any means. But as he put the berries in the basket picking them up one by one they all looked good to me. I bought that basket thinking I had as good a quart of berries for ten cents as they were selling for fifteen elsewhere. But when I got home and poured them out I found I had poor fruit. Nice as they seemed to be as I watched him putting them in they were just like the pile he had picked them out of, poor berries.

I got a lesson from that purchase of berries that made me glad I had bought them. Men may fix their lives up so that they may seem to men to be all right. But in the last day, when men's lives will be poured out before God at the Judgment then it will be seen what those lives have in reality been. Every inferior berry showed up when I poured them out and so will every wrong thing in men's lives at the Judgment. It takes good berries to make a quart of good ones and likewise clean living to make clean lives.

One can be so used to wearing old or ill-fitting clothes that in new well fitting ones they will feel conspicuous and uncomfortable. This may explain why many are so slow to seek better experiences in their Christian life.

* * *

If ever this sin-cursed world becomes really prosperous it will be because it is evangelized. Let commerce be increased, the wealth of the people multiplied, every city be beautified and town and country be improved and the spiritual condition of the people not bettered, sin will still abound with its wake of misery widening and calling for penal and other institutions to be increased for walling in vice and misery. But let the world be evangelized vice and misery that result from sin will be cured not shut up as it now is within stone walls, and this old world will have entered an era of prosperity such as she has not enjoyed since the day sin first entered her domain.

Creston, O.

Book Reviews

A JOLLY HALF-DOZEN. By Mary McCrae Culter. Publishers: Eaton & Mains, New York.

An interesting story wherein the child characters are delightfully drawn. The little folks are the children of Methodist and Episcopal preachers and are a jolly half-dozen. Their fun and good times together make very interesting reading for children. The book is prettily bound in red and gold and is a splendid gift book.

SIMON PETER, SHEPHERD. By Francis B. Upham. Price, 75 cents, net. Publishers: Eaton and Mains, New York.

Twelve beautiful sermons by Simon Peter delightful and pure and simple in their construction.

The author impresses us with the truth of his sermons and one can almost feel that he sits in the audience and listens to the Man of God as he preaches, so simple and beautiful and impressive are these sermons. They ought to be, and will be read by many.

BELIEF IN A PERSONAL GOD. By A. C. P. Huizinga. Price, 50 cents net. Publishers: Sherman, French & Company, Boston, Massachusetts.

This book possesses an interest well sustained throughout. It contains 52 pages, setting forth reasons for the belief in a personal God. This will prove indeed very helpful to all who have entertained at any time a doubt of the intimate presence of Jesus. Even the busiest person can find time for this book because of its concise form.

It comes well bound in green cloth, gilt lettering.

THE ETHICS OF JESUS. By James Stalker, D. D. Price \$1.75 cents net. Publishers: Jennings & Graham, Cincinnati.

This is one of the great theological books of the year. It is the author's most important work. "Within the limits indicated, one will find here all that Jesus taught on every topic." The author gives us a very vivid picture of Jesus as the great Teacher of humanity, in close, intimate touch, with its problems and needs. Brilliant scholarship lies behind this book and it is very beautifully presented.

This book, with its substantial binding, would be a splendid addition to any library.

THE FACTS OF FAITH. By Charles Edward Smith. Price, 80 cents net. Publishers: Sherman, French & Company, Boston, Massachusetts.

The author says that the facts recorded are the facts of his own faith, which he recognizes as assured beyond doubt, and therefore rests upon without the slightest misgiving.

He adds: "Robert Browning once wrote to a friend, 'I want you to give my conviction a church,' and continues, 'Some of us have been living so long in an atmosphere of doubt that it is not strange that there are a good many of us who need to have our convictions clinched.'"

The book consists of eleven chapters of vital interest, capable of helping the religious life of the reader.

CHARMS OF THE BIBLE. By Jesse Bowman Young. Price, \$1.00, net. Publishers: Eaton and Mains, New York.

In the words of the author, "There

are hosts of people who deliberately neglect or carelessly ignore the Bible by means of absorption in matters pertaining entirely to this life, or perhaps on account of a worldly or religiously indifferent temper of mind; while there are vast numbers of professing Christians who seldom read, and never study the Scriptures." The aims of these volumes are to bring out in fresh array the beauties of the Scriptures, to illustrate those features of the Word, which surround it with never-dying attractiveness and to impress its supremacy in the world. It is splendidly written and deserves wide reading.

THE BIBLE, ITS ORIGIN AND AUTHORITY. By W. F. Lofthouse. Price, 50 cents net. Publishers: Eaton & Mains, New York.

The author refers us to Coleridge, who says: "In the Bible there is more that finds me than I have experienced in all other books put together, and the words of the Bible find me at greater depths of my being." The author considers it worth while to consider how this Book came into existence and what has placed it, not only above all other books, but in a class which no other book can enter, and proceeds to give a most interesting and enlightening study of the origin and authority of the Bible. For all those who love the Bible this book will be of exceeding interest and for the student it will prove a most satisfactory study.

CRIME AND CRIMINALS. By the Prison Reform League Publishing Company, 443 South Main Street, Los Angeles, Cal.

This book, dedicated to Leo N. Tolstol, is a moving, breathing record of the barbarous treatment of convicts in Ohio, California, and other States.

The Prison Reform League has used every effort to discover the truth in this matter of cruelty to convicts, and it sets forth an appalling array of instances of the most cruel treatment of convicts.

The facts of this book have been gathered from the best governmental and official reports available and from noted writers who have made this field their special study. It is designed for the use of writers, preachers and lecturers, in the hope that it may promote a more intelligent discussion of a subject that is calling for thorough ventilation.

QUESTIONS FOR THE HIGH CHURCHMAN. By R. J. Cooke. Price 25 cents net. Publishers: Jennings & Graham, Cincinnati; Eaton & Mains, New York.

This book first appeared as an article in the Christian Advocate, but so many persons desired to have it printed separately, that the author concluded to put it in this convenient form and present it to the Church, in the hope that it will be found useful both to pastors and people.

The inspiration of these pages is nothing more than a desire to prevent glaring perversions of history from becoming unquestioned facts in the minds of busy people who have no time for historical research, but who may be impressed by the assertions of those whose zeal for their cause will not prevent them from denying to

others the Christian character they claim for themselves.

MUSIC OF THE WILD. By Gene Stratton-Porter. Price \$2.50 net. Publishers: Jennings & Graham, Cincinnati; Eaton & Mains, New York.

The splendid list of this successful writer's books contains no volume of greater beauty or more interesting charm than "Music of the Wild," the latest work from her pen. It is a large book, consisting of three parts. Part I, Chorus of the Forest; Part II, Songs of the Fields; Part III, The Music of the Marsh, with a fullness of illustrations, beautiful and enjoyable.

Fitting quotations add to the wonderful charm of the book.

The author has grace and finish in her literary style and great beauty of thought and imagery. Her descriptive power is wonderfully beautiful.

The book is charmingly bound in emerald and white, decidedly pleasing to the artistic eye and making indeed a book worth the having.

The pictures of birds and fruits and insects and flowers are alone worth the price of the book.

Rarely is it given to a writer to produce so beautiful a book in both subject matter and in appearance. Mrs. Stratton-Porter, herself an ardent lover of God's humbler creatures, paints with such wonderful charm their habits that even the most unsympathetic reader must be brought to feel at least a part of the warmth of her affection for the things that move in field and sky and forest. To every lover of these, this beautiful book will bring fresh delight. We are almost persuaded to name it the book without a peer, but when we recall the "Birds of the Bible," we decide to place the two side by side in our affections and hold them as the most perfect books of their kind.

DES MOINES BRANCH WOMAN'S FOREIGN MISSIONARY SOCIETY

Held its twenty-seventh session in Cameron, Mo., October 13-16. Meeting opened at 1:30 p. m. on Thursday. Prayer by President, Miss Pearson; Scripture reading by Miss Viola A. Troutman, of the Topeka Branch. From the beginning until the close of the meeting it seemed that the Spirit of the Lord was there. Over two hundred delegates were present. Secretaries, giving their reports, showed a greater evidence of the Spirit of the Lord, for we asked the Lord for \$75.00, and He gave us \$77.00 and more. We are more than one month in the new year and we asked Him for \$80.00 in this year. So, dear Presidents and auxiliary members of the Central Missouri Conference, we have never seen brighter days for our work than now; let us begin at once to improve every opportunity. The Woman's Foreign Missionary Society is fifty years old, so this is JUBILEE YEAR as well, and it has been celebrated in quite a number of cities, Kansas City and St. Louis included, and we are rejoicing that over one million dollars has been raised in this month in the Jubilee meeting. You will see by this we need to bestir ourselves by prayer, supplications and faith in the Lord. We are also in the midst of a campaign for new members, which began November 1st, throughout the Des Moines branch, to enlist in the work of the Woman's Foreign Missionary Society every Methodist woman and

girl, securing them as members of Auxiliaries, Standard Bearers or Children's Societies. Why? That the seventy-five millions of women and girls in non-Christian lands, whose evangelization is apportioned to us by the Laymen's Missionary Movement, may receive the Gospel message. Officers of the Woman's Foreign Missionary Society, Mexico District, have been elected as follows: Mesdames H. T. Canady, Truesdale, Mo., President; Mollie Lock, Mexico, Mo., Vice-President; Luella Kenner, Montgomery City, Second Vice-President; Birdie Luckett, Forestel, Mo., Third Vice-President; Lucretia Hutt, Troy, Mo., Secretary; Lizzie Strather, Warrenton, Mo., Corresponding Secretary and Treasurer. These have under their control 2826 church members, of which I hope they will be successful during this campaign. Secretaries elected at the branch meeting for the Districts: St. Louis District, Mrs. C. A. Ward, St. Louis; Sedalia District, Mrs. Ella Fuell, Warrensburg, Mo.; Mexico District, Mrs. Lucretia Hutt, Troy, Mo.; Conference Secretary and Treasurer, Mrs. M. J. Gibson, Warrensburg, Mo., Lock Box 88.

ASBURY CHURCH, ATLANTIC CITY, NEW JERSEY

Asbury Methodist Episcopal Church, although once \$10,000 in debt, badly located and with a structure that had far outlived its days, is now fast coming to the front with the Rev. A. L. Martin as pastor. The Rev. Mr. Martin grasping the situation at once awakened the old church and built a temporary tabernacle, holding 500 or more on the new \$8,000 site out on Arctic Avenue in the very heart of the colored people and next door to the colored Y. M. C. A. The place has been beautified, carpeted, and nicely lighted and heated and is every Sunday crowded and the people smiling and happy. Over \$3,000 has been raised and they are now nearing the \$4,000 mark. Nearly \$3,000 will have soon been paid on debt. \$2,700 was offered cash for the old property. Rev. Martin succeeded in finding a gentleman a few days ago who has agreed to give \$3,000 cash, so the deal is on. The pastor hopes to be able to set a torch to at least a \$2,500 mortgage by January 1, 1911. A new church of latest designs is being arranged for, plans are being drawn, and a new church is on foot for the early part of next fall. It is to have a stone front and stone to the second story, then brick; slate roof. It is to have a seating capacity in auditorium ranging from 850 to 1,000; circular gallery and floor plan. A cut and further details will be given later. The three white Methodist Episcopal Churches and pastors responded to an invitation by the pastor, the Rev. Martin and turned out largely the second Sunday to hear Dr. M. C. B. Mason, who filled Asbury pulpit, in power, afternoon and night. Over \$600 crowned the rally for the Trustees, the white people giving liberally and further pledged their hearty support on the new church. Dr. W. P. Thirkield, President of Howard University, paid Asbury a visit at 9:45 p. m. last Sunday and left inspiring words of congratulations, he also bore testimony of the good work begun by the Colored Y. M. C. A. of Atlantic City and urged the people to stand loyally to both institutions. A hearty welcome is tendered all at Asbury, although humble it may be.

THE CHRISTIAN LIFE

Don't Let the Song Go Out of Your Life

Don't let the song go out of your life;

Though it chance sometimes to flow

In a minor strain, it will blend again

With the major tone, you know.

What though shadows rise to obscure life's skies,

And hide for a time the sun;

They sooner will lift, and reveal the rift,

If you let the melody run.

Don't let the song go out of your life,

Though your voice may have lost its thrill;

Though the tremulous note should die in your throat

Let it sing in your spirit still.

There is never a pain that hides not some gain,

And never a cup of rue

So bitter to sup, but what in the cup

Lurks a measure of sweetness too.

Don't let the song go out of your life,

Ah, it never would need to go,

If with thought more true and a broader view

We looked at this life below!

O, why should we mourn that life's springtime has

flown,

Or sigh for the fair summer time?

The autumn hath days filled with peans of praise,

And the winter hath bells that chime.

Don't let the song go out of your life;

Let it ring in the soul while here;

And when you go hence it shall follow you thence,

And sing on another sphere.

Then do not despond and say that the fond,

Sweet songs of your life have flown;

For if ever you knew a song that was true;

Its music is still your own.

—Western Christian Union.

We Must Be Like Him

By Scriptor

On a beautiful Sunday afternoon my little sister and I went for a walk along a quiet country road-way. The trees, touched by the first breath of the early frosts, were robed in all their golden glories, and nothing broke the stillness save the drowsy hum of insects, called forth from their hiding places by the warmth of the declining sun, and an occasional wave of melody borne across the meadows from the feathered songsters in a distant wood lot.

As we walked along, the beauties of nature, the peaceful quietude of the day and the sweet innocence of the child at my side led me to thoughts of Jesus; and since she had been teasing me to tell her a story I thought to tell her the old, old story of Jesus, the Saviour of men. So I told her all, from His humble birth in the manger to His death on Calvary. As I finished, I said to her:

"Bessie, do you know that some day we shall see this same Jesus up in heaven?"

She looked up, in her face an expression half of joy and half of wonder, and said:

"Yes, but do you know, brother, we won't be able to see Him unless we're like Him?"

Did you ever think of that, dear reader? You say that you expect, when life is over, to go to heaven; but has it ever occurred to you that you could never enjoy its riches, nor behold its beauties; that you could never look into the faces of those loved ones, that dear father and that sainted mother; that you would never see Jesus unless you were like Him?

Yes, we must be like Him. We must be spiritual. How could we enjoy the things of a spiritual kingdom if we were not spiritual? We must be pure in heart; for how could we expect to enjoy the presence of the pure and righteous if our own hearts were full of impurity? Is your heart pure? Have you a Christ-like nature? Do you want to be like Jesus? If you do, walk with Him daily. Take the first half hour of every day and spend it alone with Him. Be with Him often in prayer. Do you remember that man you met last summer, whose very presence seemed to speak to you of God? And do you remember how, after he had gone you said you would give anything to be like him? You can be. Better still, you can be like Jesus. Begin to-day to spend at least a half hour with Jesus in thoughtfulness and prayer and in a few years you will be so like Him that His nature will shine out in your face and your life, and everywhere you go people will feel that your very presence lifts them nearer God.

Are you weary with the burdens of life, dear

reader? Come to Jesus and He will give you rest. Are you in darkness? He is light. Are you tempted and tried? Trust in Him; for 'He will not suffer you to be tempted above that ye are able.' Are you in sorrow, mourning the loss of a loved one? Draw near to Him; for He is a 'man of sorrows, and acquainted with grief,' and He can comfort you. Have you lost your way wandering in untried paths? He is a guide; let Him lead you and your weary feet will tread and your path will be beside the still waters. Each day will be full of rejoicing and happiness and you will be a constant blessing to those about you. What is more, when the labors of life are over and you lay down your weary head to rest on the pillow in the valley, He will come to you and take you home to dwell with Him forever and ever.

"It doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is." Friend, this is worth striving for.—*In Central Christian Advocate.*

The Bible

BISHOP WILLIAM F. ANDERSON

The charter of all true liberty
The forerunner of civilization
The mold of institutions and governments
The fashioner of law
The secret of National progress
The guide of history
The ornament and mainspring of literature
The friend of science
The inspiration of philosophies
The text-book of ethics
The light of the intellect
The answer to the deepest human heart hungerings
The soul of all strong heart life
The illuminator of darkness
The foe to superstition
The enemy of oppression
The uprooter of sin
The regulator of all high and worthy standards
The comfort in sorrow
The strength in weakness
The pathway in perplexity
The escape from temptation
The steadier in the day of power
The embodiment of all lofty ideals
The begetter of life
The promise of the future
The star of death's night
The revealer of God
The guide and hope and inspiration of man.

—Western Christian Advocate.

Your Next Duty

"What is my next duty? What is the thing that lies nearest to me?" "That belongs to your everyday history. No one can answer that question but yourself. Your next duty is just to determine what your next duty is. Is there nothing you neglect? Is there nothing you know you ought not to do? You would know your duty, if you thought in earnest about it, and were not ambitious of great things." "Ah then," responded she, "I suppose it is something very commonplace, which will make life more dreary than ever. That cannot help me." "It will, if it be as dreary as reading the newspapers to an old deaf aunt. It will soon lead you to something more. Your duty will begin to comfort you at once, but will at length open the unknown fountain of life in your heart."—G. McDonald.

At Eventide

I love to connect our word "serene" with the Latin word for evening, as well as with its own mother-word *serenus*—clear, or bright.

Often, after a windy, stormy day, there comes at evening a clear, bright stillness, so that at evening time there is serenity as well as light. So often in life's evening there comes a lull, a time of peaceful waiting "between the lights," the burden-weighted heat of the day behind, the radiance of eternity before. Perhaps the day has been in truth "life's little day," swiftly ebbing to its close; perhaps the worn, tired pilgrim has lived even beyond the measure of threescore years and ten. In either case it is in truth the evening.

The dear face reflects "eternity's wonderful beauty," the sweet, serene spirit is freshened by dew from the heavenly Hermon, the fragrance of evening flowers fills the air, the songs of birds come in tender, satisfied cadences, and even the clouds which remain are enriched and made radiant by rays from the Sun of righteousness.

We whose evening is not yet, are entranced with the exquisite blending of the warm human affection with the celestial flame kindled from the sacred altar. With hushed souls we minister and are ministered unto, until, too soon, the twilight time is past, and the evening and the morning have become the eternal day.—*Christian Observer.*

"I Shall Not Want"

"Green pastures!" Green pastures, in which God "makes us to lie down."

I have learned myself this year the foolishness of the sheep who will not lie down, but whom God has to make lie down. Sheep herders will tell you very often that the reason they go in front of the great flock of sheep we have in this Western country is because the sheep feed too fast. The great thing is not to drive the sheep, but to hold them back, to keep on the same pasturage until it is time for new.

So God holds us back and makes us to lie down in the pastures of His refreshing. Refreshing and peace and rest—that is the type of God's mercies. There is always enough to go around and plenty left over.

When a man puts a meter on his water pipe, he is careful to turn on only a small stream of water and to shut it off before dark. But when God makes a fountain He turns a Niagara over its great, beetling cliffs and lets it pour for unnumbered centuries.

When the good Lord fed the hungry people in the wilderness, there was more left over than they had to start with. When Paul went to Him, asking to be relieved from his "thorn in the flesh," His answer was: "My grace is sufficient for thee." We eat of His manna by day, and then we pillow our heads upon His tender mercies at night and waken to His renewed blessings in the morning.

That nation is poor, and that family is poor that raises only enough corn and wheat for its own use. God Himself would be poor if, when I asked Him for something, He gave me only just what I asked for. I never had a prayer answered in that way in my life. He gives more than I ask or can ever think of.

God's beautiful pastures are always green when everything is bare and brown.

We have only to lift our faces and ask for our daily bread, and lo! all the world is His granary. And the bountiful God is bending over us, and all the fields of the world and all the storehouses of heaven are emptied to feed His hungry children.—*Robert J. Burdette.*

OUR YOUNG FRIENDS

The Guide of Youth

How shall the young secure their hearts,
And guard their lives from sin?
Thy word the choicest rule imparts,
To keep the conscience clean.

When once it enters to the mind,
It spreads such light abroad,
The meanest souls instruction find,
And raise their thoughts to God.

'Tis like the sun, a heavenly light,
That guides us all the day;
And, through the dangers of the night,
A lamp to lead our way.

Thy word is everlasting truth;
How pure is every page!
That holy book shall guide our youth,
And well support our age. —Isaac Watts.

"Bible as Good Reading"

"I wish I had something to read," said He.
"Well, what's the matter with the magazines?"
promptly replied the Other One.

"I have read them all," He immediately objected.
"Why, I thought you didn't want to read anything. I thought you said this was to be a vacation in the woods, with no reading or thought of anything else," said the Other One.

"Well, of course," said He; "but a fellow has got to have something to read, after all."

"Well," said the Other One, "let me read you something out of the Bible."

"The Bible?" said He. "Oh, no; I want some good reading. That's what I want."

They were in camp in the deep woods, many days' canoe trip from a human being. There were two tired-out men—wholly tired out when they started, with non-productive brains and with sore, ragged nerves from their year's hard work. They were none the less worn out that it had been a year of successful work—even of triumphant work.

So they said when they started: "Let's get a rest. Let's not even take any reading material. Let's obey Emerson's advice to the rest seeker in his 'Wood Notes,' where he says to leave everything behind: 'Enough to thee the primal mind.'"

And so they did. They arranged for their guides carefully (and you who go to the woods look well to that). They were scrupulous to the last degree about their cook (and you who go to the woods be very sure about that). They were particular about their tents, almost technical about food and sleeping accommodations and creature comforts; but reading matter—none of it for them. At the last minute, obeying the impulse of the civilized, they bought all the magazines in sight; and one of them, who always carried a Bible, had it with him on this occasion.

So, up the stream and over the lakes they went; and at last, far out from the path of even canoe voyagers, on the shores of a lake whose name is Beauty, and in the depths of a forest whose name is Delight, they swung their axes and built their camp. Already Nature had begun to work. They slept like pieces of iron, with the difference there was the delicious consciousness of going to sleep and ecstasy on awakening. They ate with the appetite of the primal man, but with the restraint of the civilized one when out in the wilderness. They were careful to get up from their meal always a little hungry. They joyed in the woods. The flight of birds was a thing to be looked at and to get pleasure from. The forests had strange attractive sounds. The occasional sentences of the guides were full of wisdom.

Instantly Nature began her work on the brain cells. These men had planned not to think at all. They were astonished to find that they thought more than ever and more sanely, more calmly, and yet with a good deal more vigor. Every suggestion of tree and flower and cloud and shadow and shine was fecund with thought. The rain induced more than sleep; it induced a curious yet delightful mental life. There was none of your neurotic thoughts which come of overworked nerves and all that sort of thing.

Of course you can not keep that kind of men down to not thinking at all. Their bodies, which so long have been unused and maltreated, demand exercise, long rambles among the trees and over mountains; canoe trips where every stroke generates more energy than it expends; target practice with pistol until the snuffing of a candle at night at twenty yards three times out of five is no extraordinary feat. Well, then, it was plain to see how the minds of these men demanded exercise just as the body did; for the minds had been more maltreated and neglected than the body.

"So I want something to read," said He.
"Well, what's the matter with the Bible?" said the Other One.

"Oh," said He, "I don't want anything dull. I don't want to be preached to. I feel in a religious mood, but not in a mood for a sermon."

"Why, man," said the Other One, "the Bible has more good reading in it than any book I know of. What will you have—poetry, adventure, politics, maxims, oratory? For they are all here." And he produced the Bible.

Thus occurred the first Bible reading in the woods. After it was over: "Why, I never knew that was in the Bible," said He. "Let's have some more of that to-morrow."

And on the morrow they did have more of it. By chance one of the guides was near, and he sat down and listened. The next day all the guides were there. The day after the reading was delayed, and Indian Charley modestly suggested: "Isn't it about time to have some more of that there Bible?" And more of it they had.

This continued day in and day out through the long, but all too brief, vacation in the woods—the real woods, the deep woods, the limitless woods—none of your parks with trees in them.

The comments of the guides were serious, keen, full of human interest. It was no trouble for them to understand Isaiah. They had the same spirit that inspired David when he went up against Goliath. They knew, with their deep, elemental natures, the kind of woman Ruth was and Rebecca was. Moses, slaying the Egyptian and leading the children of God out of Egypt, laying down the law in good, strict man-fashion, was entirely intelligible to them. One wonders what the "higher critics" and "scholarly interpreters" of the Holy Scriptures would have thought had they seen these plain men, learned in the wisdom of the woods, understanding quite clearly the twelfth chapter of Romans, or the voluptuous Song of Solomon, or the war song of Moses or, most of all, the Sermon on the Mount.

"Why, I never knew those things were in the Bible. How did you ever get on to them?" said He one day, when a perfectly charming story had been read.

"Why, this way," said the Other One. "Many years ago in a logging camp there happened to be nothing to read, and I just had to read. I had read everything—that is to say, I had read everything but the Bible. And I did not want to read that. I had read it over and over again in the church and in my own home and always with that monotonous nonintelligence, that utter lack of human

understanding that makes all the men and women of the Bible, as ordinarily interpreted to us, putty-like characters without any human attributes. But there was nothing else to read. So I was forced to read the Bible, and I instantly became fascinated with it. I discovered what every year since has confirmed—that there is more 'good reading' in the Bible than all the volumes of fiction, poetry and philosophy put together. So when I get tired of everything else, and want something really good to read, something that is charged full of energy and human emotions, of cunning thought, and everything that arrests the attention and thrills or soothes or uplifts you, according to your need, I find it in the Bible."—From the "Bible as Good Reading," by Sena or Albert J. Beveridge.

Julia's Reading

"Why, I shouldn't feel that I were living without reading!" Julia exclaimed. "I should feel as if I were wasting my life. Think of spending your time like Clara Hayes—just clothes and parties and visits! I don't suppose she opens a book from one week's end to another!"

"It is too bad," Aunt Isabel replied, her eyes upon her embroidery. "One real book a month is an opportunity no girl should miss if she can help it."

"One a month!" Julia echoed. "Why, Aunt Isabel, I read two or three a week right straight along! One isn't anything."

Aunt Isabel was silent while she worked a difficult curve in her monogram. Then she looked up with a smile.

"I said one real book," she answered.

"Oh, yes," Julia replied, vaguely.

Aunt Isabel was spending the winter with the family, to their great joy, for she was a rare and much-appreciated guest. One evening she called Julia into her room. "I have something to show you," she said.

Julia came, wondering. Her aunt handed her a sheet of paper. It looked like the report of the latest additions to the fiction department of the public library.

"What—" Julia began. Then slowly the color surged into her face. The record contained the names of forty-one novels—and nothing else.

"Is it right?" Aunt Isabel asked.

"I'm afraid it is," Julia acknowledged.

"How many of them were worth while?"

"About three," the girl replied, frankly.

She stood studying the list. Presently she put it down with an air of determination.

"Hear my vow before I go," she said, laughing and serious at the same time. "Not another novel; not even the most fascinating, for three whole months! But you'll have to help me out, Aunt Bel."

"Agreed," Aunt Isabel respondent, promptly.

Aunt Isabel's visit ended soon after that. She gave Julia lists of books to read, but heard nothing in regard to them until the next three months were over. Then she received a book list and a note. The list recorded one history, two biographies, two volumes of literary criticisms, one of art criticism, one of poetry, one of essays and one of sociology. The note was brief.

"Miss Julia Roberts, who has been the victim of a serious attack of the fiction habit, is now recovering, after a severe course of treatment."

Aunt Isabel, with a pleased look in her eyes, promptly sent a telegram.

"Warmest congratulations. I'm proud of you, my dear."—*Youth's Companion*.

Be patient, keep sweet. Do not fret or worry. Do your best and leave results with God. Believe firmly in God, in the fulfillment of His purposes and in the march of His providences. God's laws are immutable, and work with undeviating regularity. Walk in fellowship with God, and every year you will be a stronger, better, happier, and sweeter man. Do not mar your peace or power by needless worry. Live by faith in the Son of God, who loves you and gave Himself for you: On some bright tomorrow you will come to anchor under a haven of sapphire and a harbor of calm, with chimes ringing their welcome from the spires that sentinel the city of God, while from the battlements millions will shout, "Well done!" while God Himself will say, "Enter thou into the joy of the Lord."—George B. Vosburgh, in the *Living Church*.

The Resurrection

International Sunday School Lesson for December 18, 1910

(Matt. 28: 1-20.)

GOLDEN TEXT: "So, I am with you always, even unto the end of the world."—(Matt. 28: 20.)

TIME: Jesus was in the grave three days, from Friday, April 7, to Sunday, April 9, A. D. 30.

PLACE: The Resurrection was from a tomb in a garden near Calvary.

Daily Home Readings

M. Matt. 28: 1-20;—Tu. John 20: 1-10;—W. John 20: 11-20; Th. Acts 13: 26-37;—F. 1 Cor. 15: 1-11;—S. 1 Cor. 15: 12-26;—Su. Rev. 1: 9-18.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

Having conquered the powers of death, hell, and the grave, the time came for Jesus to return to the bosom of the Father from whence He came. The knowledge that He would soon leave them caused the disciples great sorrow. They could hardly realize that their Lord and Master would in a short while take His departure. What would they do without Him? The memories of the past crowded upon them. How sweet, how pleasant, how helpful, had their association with Him been! But His work was done. He was able to say to the Father, "I have finished the work thou gavest me to do." There was nothing more for Him to do but to return to glory and then act as a Mediator between God and man. But what of His disciples? Would they not need His constant presence and protection? Yes, they would need Him more in the years to come than in the past. While in the flesh He had borne the heat and burden of the day, had bared His breast to the shot and shell of the enemy. Not so now. His disciples must represent Him. Upon their shoulders would rest the responsibility of evangelizing the world. Could they do it without Him? No. What then? Simply this: Though absent from them in the flesh He would still be with them in the Spirit. He says: Lo, I am with you always, even unto the end of the world." He would never leave them nor forsake them. Precious promise! Glorious truth! How full of comfort! How full of inspiration! Yes, He is with His people to-day. The centuries have come and gone, and shall continue to come and go, but He abideth forever.

"Without controversy, great is the mystery of godliness; God was manifested in the flesh, justified in the spirit, seen of angels, believed on in the world, received up into glory." He who was rich, became poor, that we, through his poverty, might become rich. He humbled Himself and became obedient unto death, even the death of the cross, that He might reconcile us unto God. Though King of kings He had not where to lay His head. In manifested weakness He reclined beneath the cooling and refreshing shades of the wooing palms of Olivet, and revived Himself by the murmuring waters of the Kedron. He hungered, He wept, He suffered, He died! But the triumph of death was of short duration, "for it was impossible that He should be holden in death."

Our subject is one of the most important in the economy of grace. It is the foundation of Christian belief. "This great pillar bears all the weight of the Christian system; and could the Samson of infidelity remove it, the whole fabric must fall to the ground." Let us thank God that our faith is not in vain.

Light on the Text

1. *In the end of the Sabbath.* The Jewish Sabbath. This closed at sunset. Toward the first day of the week. As the sun began to rise on Sunday. *Mary Magdalene.* "One of the several women who ministered unto Him." *The other Mary.* The mother of James and Jesus.

2. *Behold, there was a great earthquake.* This incident is not recorded by any of the other evangelists. The reading would suggest that the earthquake and resurrection occurred before the women reached the tomb. *For the Angel of the Lord descended from heaven.* As a messenger from God he came to frighten the soldiers, and to demonstrate that Jesus was not taken from the tomb by human power, but arose therefrom Himself. *Rolling back*

the stone from the door and sat upon it. He certainly had no respect for the Roman seal. His remaining there was for the purpose of informing the disciples of what had taken place.

3. *His countenance.* His appearance. R. V. *Was like lightning.* Vivid and dazzling. *And his raiment white as snow.* An outward manifestation of his spiritual and heavenly nature.

4. *For fear of Him.* His appearance so sudden and dazzling caused the keepers to shake and become as dead men. They could not stand that august presence.

5. *The Angel answered.* Seeing that the approaching women were perplexed and fearful he said unto them, *Fear not ye.* The "ye" here is emphatic. While the keepers had reason to fear they had infinitely more reason to rejoice. *For I know that ye seek Jesus.* He knew their love for the Master and that because of this love they had come to the sepulchre.

6. *He is not here.* He is not in the tomb. *He is risen, as He said.* He has fulfilled His own predictions. He said He would rise again and He has. *Come, see the place where the Lord lay.* Come and see and be convinced that He has risen.

7. *Go quickly.* Now that you have seen, do not tarry. *Tell his disciples.* Let them know the good news. Remove their doubts and fears and sorrows by announcing to them the fact that He is risen from the dead. Mark adds, "and Peter." Doubtless he was the most sorrowful of all. How joyful the message that he had been called by name! *And behold he goeth before you into Galilee.* This He had promised to do. See Matt. 26: 32. His purpose was to meet the eleven there. *There shall ye see him.* There He would manifest himself unto the great body of believers living or congregated there.

8. *They departed * * * with fear.* Though the words of the Angel were intended to comfort them they nevertheless feared. *Great joy.* Though fearful they were also joyful at the good news that Jesus was alive and that they should see Him again.

9. *And as they went to tell his disciples.* This passage is omitted in the best manuscripts, also in the Revised Version. *Jesus met them, saying, All hail.* The ordinary Greek form of salutation. *Held him by the feet.* Fell at His feet and clasped them. *And worshipped him.* Touched the ground with the forehead.

10. *Go tell my brethren that they go into Galilee.* The general view is that our Lord referred to His brethren by spiritual relationship.

11. *Some of the watch.* The women having left

a portion of the guard went into the city to inform the Jews of what had taken place. *Chief priests.* Amos and Caiaphas.

12. *Assembled with the elders.* An informal meeting of the great Jewish council was no doubt held. It was at this meeting that the guard made their report.

13. *Say ye, His disciples came by night and stole him away.* A more palpable falsehood they could not have conceived. His disciples were no where near the tomb. Besides what good would a dead body be? And if they had His body how could his resurrection be proved? Would not a visible manifestation of the same be necessary to establish the claim that He had risen from the dead? *While we slept.* This could not have been true. Certainly all of the guard would not have fallen asleep at the same time. Moreover the penalty for sleeping at his post, inflicted upon a Roman soldier, was death. Then again, if asleep, how could they know by what means the body of Jesus was taken away from the tomb?

14. *If this came to the governor's ears.* If your laxity of duty is reported to the governor for judicial investigation. *We will persuade him.* "The word meant more than it would have been quite polite to express." "They say that gifts persuade even gods." *Excuse you.* Rid you of care. R. V.

15. *This saying is commonly reported * * * until this day.* The fabrication mentioned in verses 13 and 14 was dispersed everywhere. Even until this day it is being circulated by the enemies of the Gospel.

16. *Then.* Not later than two weeks after the resurrection. *The eleven disciples.* Having been convinced of the certainty of the resurrection of Jesus proceeded to Galilee. *A mountain.* Just what mountain is not certain. *Jesus had appointed them.* Others, besides the eleven, came to the place designated.

17. *Worshipped him.* Bowed before Him as their Lord. *But some doubted.* "Certainly none of the eleven, after what took place at previous interviews in Jerusalem. But if the five hundred were now present, we may well believe this of some of them."

19. *Go ye therefore.* Possessing all power I have the right to command. Therefore wait not for the people to come to you, but go to them. *And teach.* Make disciples of. R. V. *All nations.* Civilized and uncivilized, far or near. *Baptizing them.* Cause them to make an open and public profession and take the "oath of allegiance." *In the name of the Father, and of the Son, and of the Holy Ghost.* The baptismal formula. It is the cornerstone of the doctrine of the Trinity.

20. *Teaching them to observe.* To guard as a precious treasure the truths of the word of God, and to obey the Divine precepts. *Lo, I am with you always.* Though absent from you in the flesh I shall nevertheless be with you in the spirit to guide and help and inspire and protect you.

Charleston, S. C.

From the Watchtower

The Epworth League Devotional Meeting Topic for December 18, 1910

(A Survey of Missionary Conditions)

(Isaiah 21: 11, 12)

The Meaning of the Scripture

Without seeking to work out the actual conditions to which this passage refers, we may hold to the thought of the watchman on the wall, reporting to the anxious inquirer below the coming of day. "What of the night?" "The night is passing, and the morning dawns!" For this is the great outstanding fact of modern missions. The first modern missionary century was a time of painful, patient toiling in the dark. Many a field was occupied for years without a single convert being won. Prejudice, hostility, hatred, violence, martyrdom—these were the things the missionary faced in every land. Conditions are not yet ideal; the missionary enterprise is still a thing that calls for courage and devotion and a mighty faith; but there is a wondrous change. It is a new world in the last few years. Doors that resisted for generations are now swung wide open; everywhere the non-Christian people are more receptive, more amiable, more tolerant than they have been hitherto, and the gospel wins thousands where yesterday its trophies were a mere handful of folk.

From the Methodist Watchtower.—One of our colleges in Japan has an enrollment of 400. It

could have 1,000 easily if accommodations could be provided.

The size of some foreign mission fields is a constant challenge to the home church. In the Philippines our missionaries have districts containing from 200,000 to 500,000 people, with one missionary in each district! There is room and work and assurance of success right now for ten times as many workers as we have in the field.

Borneo, that mighty island of the Asiatic tropics, was until yesterday a land unknown to mission work. But a great beginning has been made. Cautiously at first, for fear of offending the government, which was not particularly friendly to mission work, but now with more boldness, since the value of the work becomes evident, the enterprise spreads. But it does not grow fast enough. Villages for many miles along the west coast of Borneo are sending to our missionary, asking for Christian teachers, and pledging their people to form classes for instruction if the missionary will send them leaders.

India is still a land of unoccupied fields. In one of our oldest missions, where the Methodist Episcopal Church has almost exclusive occupation,

(Continued on Page Ten.)

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

TEN WONDERFUL YEARS

(Continued From Page One.)

year's enrollment totaled 571. Then no graduates, to-day its Alumni numbers 71. The property then was worth \$12,000.00, to-day a conservative estimate places the valuation at \$80,000.00. Truly a wonderful record!

The success of any movement is but the expression of some personality who supplies the energy, enthusiasm and leadership. President Lovinggood has demonstrated beyond peradventure his force as an educator, and his ability to handle a difficult situation. President Lovinggood deserves and has the thanks of the entire Church for his splendid career. He owes it to his generation to take things more easily from now on or else he will wear himself out while yet a young man.

The observance of the Tenth Anniversary was in every way appropriate. On Friday afternoon, December first, a platform meeting was held in the college chapel, after welcome addresses on the part of the faculty and students, the first speaker was Mayor A. P. Woolridge of the city of Austin. Mayor Woolridge was especially cordial in his address and paid a high tribute to the school and to the work being done there. He said that he noted progress along all lines among the colored people and that the Negro as a race was not a burden to the white man. He further said that the Negro helped to support the government and that most of the race were law-abiding and self-respecting. Governor Campbell was detained by office business necessary to the closing up of his term as Governor, but he was ably represented by his Secretary of State, the Hon. W. B. Townsend. Dr. Lovinggood has been very fortunate in having the counsel and the cooperation of some of the best white people in Texas, high in the official rank of the Church and State. This fact in the history of Samuel Huston College is especially noteworthy. The white population of Austin has a local pride in the college. The City Council has several times passed measures that were favorable to the interests of the school. The Hon. R. L. Smith was also a speaker on this occasion. Mr. Smith is impressing himself upon Texas in a very large way for good. His speech was greatly enjoyed. The afternoon service closed with an address by the editor of the SOUTHWESTERN CHRISTIAN ADVOCATE.

The closing meeting of the Anniversary was held in Wesley Methodist Episcopal Church on Friday evening and addresses were delivered by the Rev. S. E. Jones, Dr. O. E. Thayer of Maine and Bishop David H. Moore. All the services looked toward raising an amount necessary for the erection of an Industrial Building. A subscription of \$3,000.00 from Mr. E. T. Burrows of Portland, Maine, was announced. The Freedmen's Aid Society has pledged \$2,000.00 and the cash collection and additional subscriptions amounted to about \$1,500.00, making a total of \$6,500.00. Mr. Burrows has given generously to this institution before. His gifts to this school now amount to \$12,000.00. His benefactions have been warmly received and a grateful people will ever remember him. The West Texas Conference also shares in the glory of this occasion for it was through the help of these men that so much has been accomplished. Samuel Huston College is justly the pride of the West Texas Conference.

So large is the place of this college in the life of the people in West Texas that it is hard to see how they survived so long without it. It has grown without the least affecting the other schools in that section. It has a place all its own, a place of large service for a people struggling upward. The SOUTHWESTERN offers to Samuel Huston College on the occasion of its Tenth Anniversary its sincere and hearty congratulations and God speed.

THE ST. MARK'S PLAN

We received recently from the Rev. W. H. Brooks, D.D., pastor of St. Mark's Church, New York City, a list of 42 subscribers, including renewals, for the SOUTHWESTERN CHRISTIAN ADVOCATE. There are 41 members of the official board of this church, the forty-second subscription was the pastor's renewal. At the May meeting held in Chicago our Bishops in a set of resolutions said: "In view of the helpful influence of religious literature in the home and among our people it is to be hoped that the effort to extend the circulation of the SOUTHWESTERN CHRISTIAN ADVOCATE will result in placing among its subscribers every office bearer in our Colored Churches, Sunday Schools, and Epworth Leagues thereby hastening the self-support of this useful paper, which is an immediate duty of our Colored Conferences."

St. Mark's is the first church to reach the notch—of course forty-two are not all the subscriptions we have in St. Mark's. When the leaders lead there will be followers. St. Mark's membership is loyal to the SOUTHWESTERN. What if all of our pastors would take hold of this plan and push it—every officer a subscriber; our list would take a substantial rise—not only so but our membership would be more intelligent. How many pastors will follow this splendid example? We will publish the name of pastor and the church whenever a pastor reports a list embracing every office bearer of his church.

"OPPORTUNITY RATHER THAN PROBLEM"

Such is the viewpoint of the *Pittsburg Christian Advocate* in a recent editorial comment upon the Negro and his relation to the Methodist Episcopal Church and the work being done by the Church through the Freedmen's Aid Society. The *Pittsburg Advocate* takes a very sane and practical view of the Church's relation to the Negro. The progress that has been made toward the solution of the problem has been the result of

"the honest and earnest endeavor of those who have regarded the freedmen in their need and in their relation to other citizens as an opportunity for service of a humane, patriotic and Christlike character." It was because they saw an opportunity to help" continues the *Advocate*, "where there was crying need for timely aid, that the churches and philanthropists of the North began the stupendous task of furnishing to the illiterate freedmen the priceless privileges of liberal and Christian training."

Following this position up logically the *Pittsburg Advocate* makes a very strong statement of the case and a statement which is very encouraging and may be pondered well. The *Pittsburg* says:

"The Methodist Episcopal Church, whatever faults may reasonably be charged against her, can not be convicted of being blind to see or slow to seize opportunities such as the helpless condition of the Negro people presented at the close of the Civil War. Because the Negro people needed training for the new life of freedom and citizenship to which they had been called, and because our church was in a position to aid in that work, we began to plant schools among the freedmen very soon after the proclamation of peace, and very naturally we also began to receive the colored people in large numbers into our fellowship. In that twofold work of offering the privileges of our fellowship and the training of Christian education to those who were in the utmost need of both, we have continued until this day. The thought of withholding the one privilege or withdrawing the other could not be entertained for one moment by the Church. The freedmen in this country afford us still a splendid opportunity for the evangelistic and educative work which we have believed and proclaimed our church to have been raised up to do. The success already achieved fully warrants the continuance of the work, and forbids any thought of its abandonment, but encourages rather the enlargement and completer equipment of the schools which have been established."

In closing the editorial which was a comment on

the work of the Freedmen's Aid Society, the *Pittsburg* says:

"The review and discussion by the General Committee of this phase of the great work which the church has undertaken for the uplifting of men only served to emphasize the fact that in the presence and needs of the ten millions of Negroes in this country the Christian church, and especially that part of it known as the Methodist Episcopal Church, has a great opportunity. It will be a step backward if we shall be led, through any sort of influence or for any consideration, to regard the Negro as mainly a vexatious problem, to the neglect of our God-given opportunity. It is to our credit that we have seized and used the privilege set before us, and our praise we can not afford to surrender; but we ought to become yet more worthy of it."

Of General Interest

CAN COOK "COME BACK"

Dr. Frederick A. Cook, the once hailed discoverer of the North Pole, has been in seclusion for some time. He again seeks notoriety and money. He now confesses that he is not sure that he reached the North Pole and virtually asks forgiveness of the American people for faking them. Dr. Cook has offered his formal statement for sale and it is stated that a reputable American magazine has bought and will publish the article by which Cook means to "come back" into the confidence and sympathy of the American people. Most people really enjoy being humbugged but it is safe to say they have enough of Cook. They were Cook-ed once that is sufficient.

THE EMPIRE OF TEXAS.

Texas is a great state. There are several counties in this state larger than several of our Eastern states. But Texas is great in resources as well as in size and its material progress is something wonderful. The total taxable valuation of the State of Texas is \$2,382,637,058. This is an increase of \$72,833,432 over the valuation of 1909, which was \$2,309,803,626. Likewise it is an increase of \$12,941,504 over the estimate prepared for the Automatic Tax Board when the State tax rates were fixed, the estimate giving a valuation of only \$2,369,695,554. This increase of taxable valuation is all the more notable when the drouth of the past year is taken into consideration.

NAVAL STATIONS IN DANGER

Secretary of the Navy Meyer has made public his annual report in which are several important recommendations. As the result of a recent tour of inspection he recommended the abandonment of eight naval stations located at the following places: New Orleans, La.; Pensacola, Fla.; San Juan, P. R.; Port Royal, S. C.; New London, Conn.; Sackett's Harbor, N. Y.; Culebra, Panama and Cavite, P. I. The average expense of maintaining these stations during the past five years has been \$1,672,675.00. Secretary Meyer points out that the amount of work done at these stations by no means justifies the expense of their maintenance. The Secretary has cut down the amount of appropriations asked for in the interest of economy. His estimates show a saving of \$5,000,000 as compared with the appropriation for the current year.

A NEW OCEAN QUEEN

The Hamburg-American Line has under construction a vessel which will surpass in size and elegance any ship heretofore built. Only a few years ago a vessel seven hundred feet in length was considered wonderful and called a "Leviathan of the Seas." The Europa, the new ocean liner, is to be 900 feet in length and 96 feet in width, or about as wide as Broadway at its widest point. In equipment and elegance of appointment it will excel even the best hotels. Some idea of the gigantic size of the Europa can be gained from the following facts: The material used in construction will weight 140,000,000. To carry this material would require a train of freight cars forty-four miles in length. She will have nine decks above the water line and will therefore be as tall as the largest apartment houses. 2,000,000 feet of Oregon fir will

be used in making these decks. The three largest hotels in New York City have together accommodation for 3,235 guests while the Europa will carry 4,250 passengers. She will have the most powerful wireless telegraph apparatus ever carried on sea and will therefore be enabled to keep in communication with land at all times.

It is a matter of conjecture as to how long the Europa will retain her title as "Queen of the Seas" for it may be possible that some rival company has already under consideration plans that will relegate the gigantic Europa to second place.

DIAZ INAUGURATED

With simple ceremonies General Porfirio Diaz was inaugurated on Thursday, December first, for the eighth time as President of the Republic of Mexico. The usual display was absent on account of the recent revolutionary disturbances in that country. Every precaution was taken for the bodily protection of the President and Vice President on their drive from the National Palace to the Chamber of Deputies. The route was guarded with a double line of soldiers. The American Ambassador, the Hon. Henry L. Wilson, acting dean of the Diplomatic corp, presented the congratulations of the United States and other foreign governments. In the course of his remarks Mr. Wilson said: "The marvelous development of Mexico during the successive administrations through which Your Excellency has been called by the mandate of the suffrages of your fellow citizens, the moral and material progress which has been achieved, the firm position of the public credit, and the faith felt by the Nations and the rulers of the world in the stability and responsibility of this Government, are matters of common history which, however, well known, may be repeated with profit upon this occasion, which is so profoundly significant for the future of the republic. In behalf of my colleagues, I again offer Your Excellency their sincere felicitations and the expression of their united prayers that you may be spared many years of usefulness to devote to the progress and happiness of the Mexican people, whose well being we are assured is the object of all your sacrifices and patriotic labors." President Diaz, in responding to this address assured the Diplomatic representatives of his high appreciation of the good wishes offered by their governments. In his address to the nations of the world President Diaz said: "It is very gratifying to me to say that my heart is full of faith in the progress of a people who, like the Mexican, has known how to conquer by its own efforts a place among the lovers of toil after having proved its valor in war in partotic defense of country, and that never as today could I declare that Mexico belongs definitely to the group of nations of assured stability, because against the firm guarantee of peace which we possess no influence tending toward its dissolution can now or ever shall be able to prevail." There was no change in the personnel of the Cabinet.

People of Interest

Bishop W. F. Oldham is delivering lectures on the Pacific Coast.

Bishop and Mrs. Hughes are to sail from San Francisco for Honolulu, Hawaii, January tenth.

Mrs. Josephine Silone Yates is secretary of the Western Negro Press Association, which met in Muskogee, Oklahoma, last month.

Prof. W. S. Scarborough, of Wilberforce University, has been invited to become a member of the Author's Club, an exclusive London organization.

The Rev. J. W. Lewis, a superannuate of the Louisiana Conference, died Saturday, November twenty-fifth, at the Charity Hospital, New Orleans.

Bishop J. M. Walden was one of the speakers at St. John's Church, Toledo, Ohio, on a recent Sunday. The occasion was in celebration of "Home Coming Day."

The Rev. George A. Simons, D.D., of St. Petersburg, Russia, sailed from New York City Tuesday, November, twenty-ninth, after a stay of about two months in this country.

Mr. William B. Patterson, assistant secretary of the Methodist Brotherhood, has resigned his office, in order that he may devote his time entirely to the editorship of *Methodist Men*.

Dr. M. W. Dogan, president of Wiley University,

Marshall, Texas, preached at Simpson Methodist Episcopal Church, Indianapolis, Indiana, Sunday morning, December fourth.

Bishop M. C. Harris is spending two or three weeks in Chicago in the interest of the Korea Quarter-Centennial Movement. The Bishop reports enthusiasm over bringing Korea to Christ.

Harry W. Bass, of the Seventh Ward of Philadelphia, will be the first Negro member of the Pennsylvania Legislature. He was elected to the Assembly from the Sixth District. The Seventh Ward has a large Negro registration.

The Birmingham American is a new publication put out from Birmingham, Alabama, with Robert W. Taylor as editor. The initial numbers are newsy and the general make-up of the paper very striking. We wish the *American* large success.

Bishop and Mrs. McDowell, after spending three days in Rome, were joined by Bishop and Mrs. Robinson at Genoa and the party sailed for Ceylon November seventeenth. On Sunday Bishop McDowell preached in the American Church in Rome and addressed the Italian congregation.

Dr. Booker T. Washington began on last Sunday a busy round of engagements in Chicago. He delivered a number of addresses, one at the Chicago University, and visited as many as possible of the business places operated by colored people.

Mr. W. N. Hartshorn, of Boston, and Mr. Marion Lawrance, of Chicago, distinguished Sunday School workers have spent several weeks in California, in the interest of the great International Sunday School Convention to be held in San Francisco June 20-27, 1911.

Bishop Oldham was the guest of honor at a great banquet at the Westminster Hotel, Los Angeles, California, Saturday, November nineteenth. The Bishop spoke on Sunday at St. James Methodist Episcopal Church at which time the California Christian Advocate says he raised \$8,300 for missions.

Bishop Clinton, Bishop Walters and Bishop Caldwell compose the committee, appointed by the Board of Bishops of the African Methodist Episcopal Zion Church, to confer with a committee of the Methodist Episcopal Church concerning a closer relation and co-operation with the Negro membership of our church.

Announcement is made that James K. Polk Taylor, a former slave has given 480 acres of land at Calhan, 40 miles east of Colorado Springs, Colorado, to the Charles Sumner Tuberculosis Association as a site for a national tuberculosis sanitarium for colored people. It is understood \$300,000 will be spent on the sanitarium.

John Adams-Acton, the distinguished English sculptor, died recently at the age of seventy-nine. To his skill Methodism is indebted for the Wesley Monument in Westminster Abbey and the statue of John Wesley that has its place in front of Wesley's Chapel, which is pronounced one of the finest examples of sculptor to be found in London.

Bishop Nuelsen, Bishop Quayle and Bishop McIntyre met with the ministers and laymen of the Des Moines Methodist Iowa, Nebraska and North Nebraska Conferences in a "Day of Consecration," at Broadway Methodist Episcopal Church, Council Bluffs, Iowa, December sixth. There were morning, afternoon and evening sessions conducted by Bishop Nuelsen, and the purpose was for "deeper consecration and more power with God."

The following have consented to serve as members of the Korea Quarter-Centennial Commission: The Revs. James M. Buckley, D.D.; Freeman Board, D.D.; Charles Parkhurst, D.D.; Stephen J. Herben, D.D.; J. J. Wallace, D.D.; Claudius B. Spencer, D.D.; Levi Gilbert, D.D.; Robert E. Jones, D.D.; L. H. Pearce, D.D.; Charles M. Levis, D.D.; William Downey, D.D.; Charles M. Stuart, D.D.; A. J. Nast, D.D.; J. H. Potts, D.D.; D. L. Rader, D.D.

Mrs. Charles E. Hughes, wife of Mr. Justice Hughes of the Supreme Court of the United States, says the *Watchman*, "a woman highly fitted for the honorable social station of her husband. She is a graduate of Wellesley and of Welles College, New York, where she was an associate with Mrs. Grover Cleveland. Justice Hughes read law in the office of her father, Walter S. Carter, of New York City, and their romance began with ripening acquaintance. As the daughter of an excellent jurist she became familiar with the discussion of legal problems and is fitted to have intelligent ideas as to her husband's work."

Bishop Quayle, president of the Epworth League of the Methodist Episcopal Church, delivered his address on "The Bringers of Tomorrow" at the twenty-first anniversary dinner of the Second General Conference District Epworth League, held in Wanamaker's New York City, Friday evening, November eleventh. Other addresses were given by Clarence A. Titus, president Second General Conference District; Bishop Joseph F. Berry of Buffalo, the first editor of the *Epworth Herald* and a former general secretary of the Epworthians; the Rev. Dr. Stephen J. Herben, of Chicago, editor of the *Epworth Herald*; A. C. Monagle, vice president Second General Conference District; the Rev. Dr. Edwin M. Randall, general secretary of the Epworth League, and Bishop Quayle.

News Paragraphs

Rosemary is the name of a new Negro town in Mississippi.

Harrison County, Texas, voted dry Monday, November 3, by a majority of 490.

The Negro Masons of Oklahoma have arranged to build a \$40,000 building at Boley.

Statistics indicate that less than one-fifth of the population of Portugal can read and write.

The State of Iowa holds one-twentieth of the membership of the Methodist Episcopal Church throughout the world.

Hampton Institute is to receive \$260,750 from the estate of the late Miss Alice Byington, of Stockbridge, Massachusetts.

The Farmers' Improvement Society, of Texas, of which the Hon. R. L. Smith is president, will open its new bank in Waco.

Collector of Port William Loeb, Jr., says that there are 234 Negro employees in the New York customs service and the total amount of salary drawn by them yearly is \$35,000.

A Normal and Industrial school for Negro youths is to be established at Atlanta, Georgia. Three hundred and thirty-five acres of land is being purchased for this purpose.

The Universal Race Congress is to meet in London next July. The purpose of this conference is to consider those great questions which lie behind the differences between the white, black and yellow races of the world.

The Oklahoma State Supreme Court decided Wednesday, October twenty-sixth, the "grandfather clause" constitutional amendment which provides that no man shall be eligible to vote unless his grandfather might have voted, is valid.

This country is now paying \$157,000,000 for pensions fifty years after the close of the Civil War. The reasons of the increase of the national expenditure for pensions, "when three-fourths of those who survived the Civil War are now dead" is questioned.

According to preliminary estimates, the aggregate production of crops in 1910 has been nearly eight per cent greater than the crops of 1909, and over nine per cent greater than the average annual production of the preceding five years. Corn is the most important crop in the list because of its quantity.

Saratoga, Asbury Park, Atlantic City, Columbus, Indianapolis, Des Moines, Minneapolis, Denver and Salt Lake City are all desirous of entertaining the General Conference of 1912. The commission, of which Dr. C. S. Wing is chairman, has visited all these places, and will report next February, at which time the Book Committee will decide upon the place.

The report of the Board of Conference Claimants from the Fall Conferences are very favorable and there is no doubt but what a connectional dividend of \$60,000 can be distributed next year on the basis of the funds now in hand. But the desire and purpose of the Board is to make the distribution \$100,000; and the Board is very urgent in its request that the pastors will take the collection for the Connectional Fund as early as possible. Take it during the Thanksgiving and holiday seasons, so that the money may be on hand December 31st, 1910 for the distribution. Many of the conferences passed resolutions asking the preachers to give an early bearing to this new, great, connectional benevolence, and we hope the treasury will be in such a condition at the close of this year that the dividends of \$100,000 may be realized. Meanwhile moneys are also received and investments made in the Permanent Fund.

Decks Cleared for Aggressive Action

By Homer Eaton, D. D.

Since the division of the old historic "Missionary Society of the Methodist Episcopal Church" into the Board of Foreign Missions and the Board of Home Missions and Church Extension, there has been no time when the Board of Foreign Missions has been free from debt. The expenses incident to the division of the old Missionary Society and the incorporation of the new Board of Foreign Missions, together with increased demands for the maintenance of our increasingly prosperous and rapidly expanding work in foreign fields, compelled the launching of the new Foreign Board with an accumulation of indebtedness to be provided for. It would have been unseemly to hoist a flag of distress when the new craft was just leaving port; therefore, she sailed away, bearing a burden of debt, but hoping for the best. The debt at that time was \$84,714.61. The next year it had increased to \$112,199.92, and at the close of the fiscal year ending October 31, 1909, the debt amounted to \$168,877.89. It was found impossible to reduce this indebtedness by reducing the appropriations to the various fields without calling home many missionaries and abandoning some of our important and successful work. Therefore, the large indebtedness was carried over into the year beginning November 1, 1909.

The Laymen's Missionary Movement was getting under way and gave good promise of largely increasing the regular contributions to the Board. This relieved my anxiety as its Treasurer and gave me courage to go on borrowing large sums of money to meet current expenditures throughout our vast work. Early in September, Bishop Bashford, of China,

Bishop Robinson, of India, Bishop Oldham, of Malaysia, Bishop Harris, of Korea, and other consecrated missionary leaders entered upon a concerted movement for an immediate advance in contributions it being plain that if the General Committee of 1910 were to face a large debt any advance in appropriations to the fields would be impossible. Indeed, unless some relief could be found, it was a fair question whether the three per cent cut of 1909 might not have to be followed by another and even greater cut in 1910. The movement was attended with gratifying success. The amount secured in cash and good pledges reached the sum of \$103,790, leaving a balance of debt unprovided for of \$42,810. When the General Committee met in Baltimore on November 3 last, this sum was deducted from the amount to be appropriated for work during the coming year, thus providing for the entire indebtedness of the Board up to that date. This cleared the decks for an aggressive and unembarrassed forward movement during the year upon which we are now entering.

It must be born in mind that the cash receipts resulting from the Immediate Advance campaign were credited to the regular receipts from Conferences, and the pledges now in hand, when paid, will swell the regular receipts from Conferences during the current year.

It is important and necessary, therefore, that the contributions from the churches during the present year shall be increased to a sum equal to the total receipts of last year, including receipts for Immediate Advance. Otherwise the treasury must inevitably show a debt at the end of the present year.

The General Conference Expense Fund

It is generally well known that this fund, of which Mr. Oscar P. Miller, of Rock Rapids, Iowa, is treasurer, provides not only the expenses of the meeting of the General Conference, but all related expenses, such as those of the several Commissions, the Judicial Conference, the Fraternal Delegates and the like. These aggregate a large amount, and were formerly paid, when other provision failed, out of the earnings of the Book Concern. The Church has resolved no longer to tax the Superannuate to pay these current bills, so if they are to be met when due, the General Conference Expense Fund must receive the active attention of pastors and churches.

The amount necessary to meet these expenses has been apportioned to the several Conferences as authorized by the General Conference: See Discipline, Par. 356. The same authority directs that this "amount shall be divided into three equal portions, and one-third of the full amount shall be raised in each of the three years preceding the session of the General Conference, in order that expenses occurring within the quadrennium may be promptly met."

The Treasurer indicates that in some of the Fall Conferences this has received careful attention, while others have not done so well. Much solicitude is felt for the results in the Spring Conferences. If this work is not done as directed, there is little chance or time for making up deficiencies due to the meeting of the General Conference in the Spring.

We urge, therefore, that the pastors in the Spring Conferences give this matter their most conscientious attention this year. The cause is worthy, the credit of the Church is involved, the plan of the Discipline is excellent, and the burden in no case a heavy one. As your brethren whom you have appointed to look after the entertainment of the next General Conference, we appeal to you that the means to do this work will be promptly paid in full to the Treasurer.

On behalf of the Commission on General Conference Entertainment.

CHARLES S. WING, *Chairman.*

ALPHEUS S. MOWBRAY, *Secretary.*

Laymen's Association, Texas Conference, Huntsville, Texas, December 17, 1910

We urge the District Presidents, Pastors, District Superintendents to encourage a large attendance upon this meeting. Let laymen come prepared to discuss in general their relation to the work of the church. We feel grateful to District Superintendents, Pastors, and Laymen for the splendid hearing given us at the District Conferences. We feel some good has been

accomplished. We hope each delegate to the Annual Conference will be able to answer the following questions in the affirmative: Have you paid your pastor and District Superintendent in full? Have all claims been raised? Is the church out of debt? Do you want your pastor to return?

Some subjects for discussion: The Bible Principle of Giving; Laymen's Duty to Wiley and Southwestern Christian Advocate, Discussed by B. C. Clemons, District President and Laymen of the Marshall District; Laymen's Obligation to Benevolences; Why so few young men are entering the Ministry?, discussed by Dr. N. J. Adkinson, District President and layman of the Parish District; Can a small Church pay its pastor? How?; Will the law justify turning a member out for failure to meet financial obligations when able?, discussed by W. C. Burgess, District President and layman of the Huntsville District; shall we have better parsonages?; should laymen be members of the Annual Conference? Discussed by H. N. Denson, district President and layman of the Beaumont District; is the pulpit keeping abreast with the pew?; shall we abolish the present plan of taking collections, i. e., going up to the table. Discussed by J. H. Roberts, District President and laymen of the Houston District; can we improve on our District Conference programs?; what financial plans have your church used successfully? Discussed by J. W. Cornish, District President and laymen of the Navasota District; the necessity of using methods in Church affairs; Laymen's duty to Conference claimants collection, Discussed by E. D. Mayes, District President and layman of the Palestine District.—H. B. Pemberton, Conference President Laymen's Association.

Episcopal Plan

January to June, 1911

CONFERENCES IN THE UNITED STATES

I. BISHOP WARREN

Wilmington—Wilmington March 15
Newark—Newark March 20
Troy—Saratoga Springs April 5

II. BISHOP CRANSTON

Porto Rico—Arecibo January 15
New England Southern—Warren, R. I. March 20
New Hampshire—Dover April 5
East Maine—Oldtown April 10

..... BISHOP MOORE

Kansas—Abilene March 15
Northwest Kansas—Hays March 22
Lincoln—Wichita March 1

IV. BISHOP HAMILTON

South Florida—Daytona February 16
Florida— February 22

St. John's River—New Smyrna March 1
New Jersey—Ocean Grove March 15

V. BISHOP BERRY

Southwest Kansas—Great Bend March 8
South Kansas—Paola March 15
Central Missouri—Columbia, Mo. March 1

VI. BISHOP NEELY

Mexico—Orizaba February 15
New England— April 5
Maine—Biddeford April 10
Vermont—Waterbury April 12

VII. BISHOP ANDERSON

Central Pennsylvania—Bloomsburg March 15
Washington—Lynchburg March 22
Baltimore—Washington March 20

VIII. BISHOP NUELSEN

Mississippi—Humboldt January 25
Louisiana—Franklin February 1
New York East—New Rochelle March 20
East German—Philadelphia April 6

IX. BISHOP QUAYLE

Upper Mississippi—Oxford January 18
Arkansas—Fort Smith January 25
Little Rock—Marianna February 1
St. Louis—Mountain Grove March 20

X. BISHOP SMITH

Philadelphia—Philadelphia March 15
New York—New York March 20
Delaware—Philadelphia April 6

X. BISHOP HUGHES

Hawaiian Mission—Honolulu
Lexington—Springfield, O. March 20
North Indiana—Kokomo April 5

XII. BISHOP MCINTYRE

Wyoming—Owego March 20
Eastern Swedish—Worcester April 5
Northern New York—Ogdensburg April 10

FOREIGN CONFERENCES

Bishop McDowell India
Bishop Burt Europe
Bishop Wilson Africa
Bishop Bristol South America

The Epworth League

(Continued from Page Seven.)

are yet nearly 50,000 villages in which no regular Christian services are held, either by the missionaries or by any native workers.

The mission in Rhodesia, British East Africa, is overwhelmed with appeals from native settlements within a hundred miles, where many thousands have no slightest opportunity of hearing the gospel. These villages, "Kraals," ask for native pastor-teachers, who must be trained in our school at Umtali. And a thousand boys and girls are ready to come to the school if they could only be cared for.

North Africa, in the early years of Christianity, was a great Christian territory. But the flood of Mohammedanism swept over it, and for a thousand years it has been in darkness. But now there is a glimmer of light. For the first time since the Saracen invasion there is religious liberty in the lands that stretch along the Mediterranean from Egypt to Gibraltar. In this field, with its 20,000,000 people, the only Protestant Church mission is our own, and that has been in operation only a few short years.

Korea is the marvel of modern missionary triumphs. A Methodist missionary coming home on furlough last year was told by his people: "Three thousand of your members will be praying for you while you are away." The Korean Christians are in the midst of an amazing enterprise—the winning of a million souls to Christ this year. That means five souls to be won by every convert. What wonder would stir the heart of Christendom if the Christian Church of America should set itself such a stupendous task as that!

But there is another side to the picture. It is true in every field that we cannot enter the open doors, because we have not the men and women to occupy them. That would be pitiful in any case. How much more distressing it is when we know that there has not been a year in the last decade in which the missionary authorities dared to send out all the competent and acceptable candidates who sought appointment as missionaries. They will give their lives; somebody must match that giving with their money, if the morning is to dawn for thousands now in darkness, who will not be reached unless we reach them, in our own time.—From "Notes on the Epworth League Devotional Meeting Topic."

NOTE.—The Young People's Missionary Department, 150 Fifth Avenue, New York City, will furnish three leaflets to leaders of this meeting that will be especially helpful. They will be mailed free but postage will be accepted when sent. One of these leaflets entitled "If You Were Told," will be furnished in quantities for distribution if especially requested. State the number desired and send postage at the rate of 10c per hundred.

Recent District Meetings

WEST TENNESSEE DISTRICT

The first district session of the West Tennessee District of the Tennessee Annual Conference, met in Price's Temple Methodist Episcopal Church, Dyersburg, Tennessee, November 16-20, 1910. The pastor, the Rev. J. P. Price and his good people had all things ready when the delegation came and all were royally entertained. At 10:30 a. m., Wednesday morning our District Superintendent, the Rev. J. M. Lyte, B. D., conducted devotions; prayer by the Rev. S. M. Strayhorne.

The Sacrament of the Lord's Supper was administered to a large number. The Rev. S. M. Strayhorne was chosen secretary; the Rev. H. P. Gorden and Mrs. Lizzie Linsley, assistants. The opening address delivered by the District Superintendent, was the key-note to the situation. The regular business of the Conference was taken up and dispatched with great care. The literary program was a source of great pleasure, interest and information to all who were present. The music furnished by Miss Nannie F. Lyte, and Miss Beatrice Stewart, and the Jubilee songs conducted by the District Superintendent, will ever live in the souls of each hearer. The ably prepared and delivered welcome address by Miss Lella Turner was one of unusual force and power. The responses by the Revs. S. M. Strayhorne, William Harris and J. M. Moody were pointed and electrifying. Following these our District Superintendent sang a solo: "Star of the East," accompanied by his daughter at the piano. The Rev. J. A. Kumler, D.D., President Walden University, spoke in highest terms of the welcome he and the Conference received. Dr. Kumler remained with us three nights, and his addresses—on Walden, and How to Get an Education, made lasting impressions upon the Conference and the city generally. Collections for Walden: Cash, \$21.15; subscriptions, \$14.50; total, \$35.65. During the sessions the Gospel was ably preached by H. P. Gorden, William Harris, E. J. Redick, S. M. Strayhorne, William M. Meals and S. W. Williams. The District Superintendent called for a special collection to be applied on the debts of this splendid property purchased in Dyersburg, and the following was the result: Cash, \$20.00; subscriptions, \$28.00; total, \$48.00. Total for all purposes, \$121.40. Brother Price and his people have done a great work here. He reported having raised during the quarter, \$130.62 for all purposes. Paid the District Superintendent, \$16.25, in full. The members of Price's Temple purchased a nice Church bell and had it up when

the delegates arrived. The sisters from Fowlkes united with those of Price's Temple in furnishing dinner each day for the delegates. They came to each call. Sunday was a special treat to all. Sunday School and Epworth League services created much interest, and were largely attended. The memorial service of the Rev. N. W. Ware was held Sunday afternoon. Revs. Meals, Price and Lyte were the speakers. Very appropriate resolutions were read and adopted. The Board of Education and the Faculty of the City High School gave us the use of the school building each night and on the Sabbath, and the people turned out in large numbers throughout the session. The Rev. W. R. Smith was called away early, we were sorry indeed.—Miss Nannie W. Lyte, Rev. Jessie P. Price, Reporters.

GREENVILLE DISTRICT

The second semi-annual session of the Greenville District, Upper Mississippi Conference convened at Gunnison, Miss., Nov. 17, the Rev. H. B. Hart presiding. Devotional service conducted by B. T. Tucker. All the pastors were present except two, and quite a number of other delegates. J. W. Terrell was elected Secretary, C. W. Evans and J. P. Watson assistants. J. S. Pleasant was elected Statistical Secretary, F. G. Wilbon and C. A. Jordan assistants. The reports of the pastors were full and when one considers what the pastors of this District had to confront, they can say that these faithful servants of God have done well. On Tuesday night, J. S. Pleasant preached the introductory sermon, and those who preached during the Conference were Revs. C. A. Jordan, A. Wilson, W. H. Jordan and M. C. McEwen. We were delighted with a visit from our loving brother and friend, Prof. M. S. Davage, business manager of the Southwestern. We turned over to him 86 subscriptions. Dr. J. T. Docking, president of Rust University, came in and delivered a strong address in the interest of that splendid school located in Holly Springs. We sent him away with every dollar of our assessment—\$180.00. There were seven recommended for admission on trial in Annual Conference. Inverness was selected seat of the next Conference for 1911. The Rev. M. C. Buffington, pastor of the African Methodist Episcopal Church, Gunnison, Miss., is a perfect Christian gentleman. His members, with his assistants, stood by our pastor and members in caring for the Conference. Many thanks. Sunday was a splendid day. The writer preached at 11 a. m.; 3 p. m. C. W. Evans preached. This closed a splendid session of the Greenville District.—J. W. TERRELL, Secretary.

ABERDEEN DISTRICT

Woman's Home Missionary Society. The Woman's Home Missionary Society of the Aberdeen District, Upper Mississippi Conference, convened in St. Paul Methodist Episcopal Church, Macon, Miss., November 22-23, Mrs. Georgia McGee, President, in the chair. Miss Pearl Troupe was elected Secretary and Mrs. M. E. Furgerson, Treasurer. The President read a splendid report, showing that much work was being done to make this Auxiliary just what it should be throughout the District. Mrs. Furgerson delivered a well prepared ad-

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SCHOOL OPENS SEPTEMBER 29TH
Write R. S. LOVINGGOOD, A. M., Ph. D., President

dress, taking for her subject, "True Womanhood." The impression she made will doubtless result in great good. The following read interesting papers on the object of the Woman's Home Missionary Society, T. Jones, Mesdames Ervy Hall, Pearl Troupe, V. Drake. "How Can We Best Build Up Good Working Societies In Each Charge?" Excellent papers were read by Mesdames Henderson, Wems, Hudson and Watson. Officers for the ensuing year. Mrs. George McGee, President; Mrs. M. M. Henderson, Vice-President; Miss Pearl Troupe, Secretary; Miss Virgie Ashford, Assistant Secretary; Mrs. M. E. Furgerson, Treasurer. Forty-two dollars collected for the Elizabeth Rust Home. The Conference may expect greater things from this work another year, as the leaders are a strong set of well-prepared women. Mrs. Furgerson has recently returned from the National Convention held at Buffalo, N. Y., and she was filled with animation from what the Woman's Home Missionary Society is doing throughout the home land, and her lectures and speeches are having the desired effect, thrilling and animating others in such a way until the missionary spirit will sweep throughout this Conference. The afternoon of the second day the Woman's Home Missionary Society having adjourned sine die, Dr. W. H. Whitlock, Missionary Secretary, took the chair, and after a great praise and song service, delivered a strong address. Subject, "Take a Step Forward." Dr. Whitlock was at his best. Many were the strong speeches made by the brothers on Home and Foreign Missionary Work. At night the Convention was graced with the presence of Dr. J. T. Docking, President of Rust University, Holly Springs, Miss. For more than an hour this great and good man held the large audience spellbound, while he talked of the great school and its aim and work.

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Dr. Whitlock called the roll of charges and the brethren laid \$101.50 on the table for Rust University. These were indeed two great Conventions from every viewpoint.—J. A. SLATE.

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Discipline Semi-Military. All students wear uniforms of navy blue. Boys working suits and shirts are khaki. The young men are under the care of a commandant from the United States Army. The young women are under the care of competent and experienced matrons.

All rules and regulations relating to good order, good morals, good health and prompt and obedient attendance upon all school duties will be rigidly enforced.

The next session begins Wednesday, September 28, 1910, at 9 o'clock a. m.

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NOTICE.

Prof. George Carrere is now connected with the Musical Department of Straight University and is giving lessons on the violin and orchestral instruments. Any student of said institution may register if desired.

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Conference Notices

Special Notices

UPPER MISSISSIPPI CONFERENCE

The Board of Examiners of the Upper Mississippi Conference is called to meet at Oxford, Tuesday, January 17, at 9:30 a. m. All candidates for examination are requested to be present so that we can get through our work before the Bishop comes.

W. H. GILLIAM, Chairman.

W. H. WHITLOCK, Secretary.

BEAUMONT DISTRICT

Ministers and Friends: Rates for the Texas Annual Conference at Huntsville, Texas, December 14, 1910,—Rates begin December 12, and end the 13th. The preachers are to be on the ground Tuesday, December 13, that our Statistical Blanks be filled out correctly and be ready to report first thing Wednesday morning; let no preacher fail to be present as per orders. I have the blanks. Yours for "Expansion and a Square Deal."—W. L. Duncan, District Superintendent.

PALESTINE DISTRICT

This is call the attention of the pastors of the Palestine District to the standing of our District. According to the reports at our last district Conference we were far behind. We came up one sided or half-dressed. Dear Brethren and co-workers of the Palestine District, the above statement tells just about how our District looks in the eyes of the great Methodist Episcopal Church. Your humble servant believes he can speak your sentiment in regard to the Palestine District. I believe it's your desire to see our District come up to the Annual Conference at Huntsville with a whole suit on, what I mean by that is a round report for every cause; let not a blank space appear in our statistics this year. It takes all of these causes to make the church, and it would not be fair to dress one cause and neglect the others. Let us do justice to each department of the church by bringing our full apportionment for each cause this year. It can be done and it ought to be done. Let us not feel satisfied until it is done. Last but not least, let us stand by the SOUTHWESTERN CHRISTIAN ADVOCATE for it so wonderfully helps us in our charges. Brace up. Be cheerful. Don't forget. Don't fret. There is a bright side, and it's the right side. The sky is just as blue for you as for your cheerful neighbor. Get busy and your troubles will pass away. The tougher you look the more need of singing, laughing. Laugh and the world laughs with you; weep and you weep alone.—A. L. Gabriel.

District Rounds

ST. LOUIS DISTRICT

(FOURTH ROUND)

Curryville Circuit, January 1-2; Bowling Green, 7-8; Grassy Creek, 4; Hannibal, 10-11; Jacksonville, 12-13; Springfield, 14-15; Bagnell Chapel, 17-18; Webster Grove, 19-20; Bridgeton, 21-22; Louisiana, 28-29; Clarksville, February 1-2; Elsberry, 4-5; Cairo, 7-8; Poplar Bluff, 9-10; Ironton, 11-12; Fredericktown, 14-1; Farmington, 18-19; De Soto, 25-26; East St. Louis, 28; Union Memorial, March 4-5; Rolla, 8-9; St. James, 11-12; St. Charles, 18-19.

Dear Brethren: Do not let any thing prevent you from raising every dollar of your benevolence. Let this be your motto: A sweeping revival and every dollar of your apportionment.—R. E. Gillum, District Superintendent.

BIRMINGHAM DISTRICT (FIRST ROUND)

Oneonta, December 10-11; Village Springs, 17-19; Seifville, 20; St. Paul, 23-25; Enon, 30-January 1; Woodlawn, 5-8; Scotts Chapel, 6-8; Bessemer, 14-15; Pratt City, 16; Ensley, 17; East Thomas, 20-22; Sayreton, 21-22; Tuscaloosa, 28-29; Brownville and Irondale, February 4-5; Blount Springs and Colony, 11-12; Warrior and Bangor, 18-19; Kimberly and New Castle, 20; Avondale, 23-26; Mason City, 24-26; Cardiff, March 3-5; Corona, 4-5. —J. W. Thomas, District Superintendent, Box 292, Birmingham, Alabama.

HUNTSVILLE DISTRICT (FIRST ROUND)

Centre Grove, December 17-18; Scottsboro, 24-25; Guntersville, January 1; Attalla, 7-8; Cedar Grove, 14-15; Oakland, 21-22; Sheffield, 28-29; Courtland, 26-27; Huntsville, February 4-5; Triana, 11-12; Lowes, 18-19; Athens, 25-26; Decatur, March 4-5; East Decatur Cir., 4-5.—A. W. McKinney, District Superintendent.

MONTGOMERY DISTRICT (FIRST ROUND)

Theodore, December 3-4; Wesley Chapel, Mobile, 17-18; Warrenton, Mobile, 24-25; Pensacola, December 31-January 1, 1911; Brewton, January 7-8; Castleberry, 14-15; Sandbar, 21-22; Evergreen, 28-29; Montgomery, February 4-5; Gordonsville, 11-12; Booth, 18-19; Troy, 25-26; Union Springs, March 4-5. Brethren, let us begin with the Conference year to raise our benevolence and the salaries. Do not wait till the last of the year. Remember the Southwestern and the Central Alabama College.—P. G. Goins, District Superintendent.

OPELIKA DISTRICT (FIRST ROUND)

Bethel and Eclectic Circuit, December 3-4; Wetumpka Circuit, 10-11; Rockford Circuit, 16-18; Lomax and Elmore, 23-25; Kellyton Circuit, December 30-January 1; Benson Mission, 7-8; Alex. City Station, 13-15; Dadeville Circuit, 20-22; Campbell Mission, 25; Opelika and Tuskegee, 27-29; Lanette Station, February 3-5; La Fayette Circuit, 11-12; Lanette Mission, 11-12; Five Points Circuit, 17-19; La Fayette and St. John, 24-26. Dear brothers and pastors and members of the Opelika District: You wrought the last Conference year. You won victories that the Church rejoices over, but we must go forth from conquering to conquer. Here is the watchword for this Conference year: More benevolences for every cause, better ministerial support, and more souls for the Master's Kingdom." Again I lay myself on the altar.—Lewis S. Price, District Superintendent, Box 181, Alexander City, Ala.

ANNISTON DISTRICT (FIRST ROUND)

Gadsden, December 9-11; Gadsden Mission, 9-11; Ashville, 17-18; Beaver's Valley, 16-18; Anniston, First Church, 23-25; St. John, Second Church, 24-25; Oxford, 22-25; Collinsville, 31-January 1, 1911; Cedar Bluff, 7-8; Center, 14-15; Heflin, 21-22; Choccolocco and Iron City, 20-22; Lamar, 28-29; Wedowee,

27-29; Roanoke, February 6; Mt. Olive and Rocky Mount Circuit, 5-6; Linneville and Ashland, 19-20; Sylacauga, 12-13; Glade and Spring Hill, 11-13; Talladega, 26-27; Alpine, 25-27. Dear Brethren:—The successful farmer begins breaking his land for a new crop as soon as the preceding one has been harvested. Such is true of the successful pastor; he plans for a greater harvest as soon as he returns to his new field of labor after reporting the gathered results from the old field; so begin now and plan for a great and glorious year's work for 1911. Our motto on the Anniston District is "A Round Report from Every Charge," not having neglected one interest of our great church. Push the young people's societies in every congregation, and the Southwestern Christian Advocate in every home and victory is ours.—S. J. Jordan, Sr., District Superintendent.

MAYSVILLE DISTRICT (FOURTH ROUND)

Washington, December 17-18; Germantown, January 7-8; Aberdeen, O., 10; Manchester, O., 12; Mayslick (11 a. m.) 14-15; Pleasantville, (3 p. m.) 15; North Fork (7:30 p. m.) 15; Flemingsburg, 21-22; Shenburne, 23; Tilton (3:30 p. m.) 24; Poplar Plains (7:30 p. m.) 24; Maysville, 28-29; Louisa, February 1-2; Ironton, O., 3; Portsmouth, O., 4-5; Dover, 8; Augusta, 11-12; Moorefield (11 a. m.) 18-19; Sharpsburg (3 and 7 p. m.) 19-20; Mt. Sterling, 25-26; Clay City, 27; Covington, 4-5; Orangeburg, 7; Tolesboro, 8; Boyd (11 a. m.) 11-12; Fairmouth (7:30 p. m.) 12-13; Lair, 17; Cynthia, 18-19. Dear Brethren:—Our conference meets in Springfield, O., March 29; Bishop Hughes presiding. Let us have no blanks. Hold revivals. Collect your benevolences, send them in and get vouchers. Do your duty and you cannot fail.—J. S. Bailey, District Superintendent, Box 342, Maysville, Kentucky.

GUTHRIE DISTRICT (FOURTH ROUND)

Waurika, December 3-4; Chickasha, 6-7; Meridian, 3-4; Luther, 10-11; Wellston, 13-14; Hennessey, 17-18; Caldwell, Kansas, 20-21; Mount Zion, 24-25; Purcell, 30-31; Ardmore, January 1-2; Bunwin, 6-7; Sulphur, 8-9; Wyennwood, 14-15; Oklahoma City, 21-22; Shawnee, 28-29; Earlsboro, February 4-5; McLoud, 7-8; Langston, 11-12; Guthrie, 18-19. Dear Brethren:—Let every charge have in hand all the benevolent moneys raised, and if you fail to do this you'll interfere with your own appointments, for you've had from six to twelve months to raise every dollar. Some of you have had successful rallies. H. B. Hubbard and Gatewood, also Jackson have round reports already for the conference which is to be held at Wichita, Kansas, March 1st.—W. F. Smith, District Superintendent.

STEUDEVILLE, OHIO. Sub-District Convention.

The forty-ninth session of the Steubenville Sub-District Epworth League and Sunday School Convention convened at Flushing, Ohio, November 16-18. After the devotional services, conducted by the Rev. Mr. Jones, the President, Mr. Nelson Howard, took the chair. Miss Mabel Burton was elected General Secretary. All the Sunday Schools and Epworth League Chapters were represented throughout the Sub-District. After the reports of the Sub-District officers, the

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Sunday School and Epworth League Chapters were reported by delegates, which was gratifying. Splendid papers were read on various subjects, which were very instructive and received by very appreciative audiences at each session. Two very able sermons were preached by the Revs. J. E. Burton, of Martins Ferry, and by Dr. E. A. White, District Superintendent. On Friday evening a reception was given by the local church in honor of the District Superintendent, pastors and delegates. This being the close of the District Superintendent's sixth year, three pieces of handsome Persian china were presented him by the Convention. The pastor and good people of Flushing deserve great credit for the kind hospitality which they accorded the Convention.—Mabel Burton.

If afflicted with sore eyes, use Thompson's Eye Water.

DISTRICT OF COLUMBIA

Oxen Hill Charge. The officers and members have just closed a ten days' meeting. There were 14 converts added to the church and received two members from other churches. The Ladies Aid conducted the tables and the president, Mrs. Chrity Hawkins, and her cabinet turned over to the stewards \$27.00; other collections, \$15.75; the whole amount paid to the pastor, the Rev. L. E. Nash during the meeting, \$42.75. One of our churches in Charles county of which the Rev. C. S. Briggs is pastor has closed a great meeting with between 120 and 130 converts and the greater part of them are old men and women.—Daniel Henson.

Gleanings from the Field

ALABAMA

Union.—We have had a splendid year's work here. The third Sunday in October we raised \$50.30 for our pastor, and the third Sunday in November we raised \$19.00 for the church. We have paid our pastor in full, also our District Superintendent and have met all other claims. Our church is out of debt; it is a neat, well built edifice and comfortably seated. Our church has good friends here among its followers. We have a good pastor and preacher and we hope that he may continue with us.—Malinda Strickland.

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KANSAS

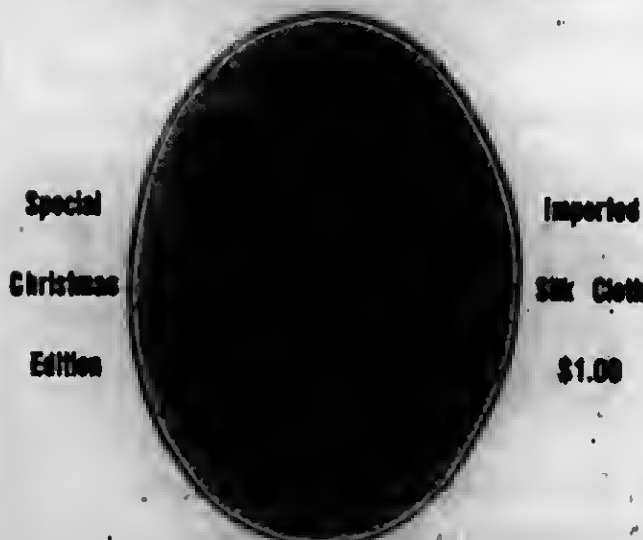
Topeka.—We are proud to report at this time a progressive upward and encouraging spirit in Mt. Olive Church. The Rev. J. E. Williams who at the last session of the Lincoln conference took the superannuate relation on account of sickness, has conducted one of the most successful revivals that has been held in the city for years. Our fourth quarterly conference convened the 12th and 13th; reports showed progress along all lines. Sunday the District Superintendent preached two splendid sermons and administered the Sacrament. The District Superintendent's claim was raised in full. We continued the meeting one week after the quarterly meeting, closing out with eight conversions and nine accessions. We had our baptizing Sunday, November 27. Raised for all purposes during the revival, \$76.27.—H. South, pastor.

KENTUCKY

Lexington.—In Stone Methodist Episcopal Church our third quarterly meeting was held November 9-10 by the Rev. P. T. Gorman, District Superintendent in charge of services. The services were largely attended and all present seemed to enjoy the sermon. The Holy Communion was administered. The offering was very good. We have put a new roof on our church at a cost of \$88.20, paid for same, and have insured it at a cost of \$23. We are enjoying our work this year. Our pastor, the Rev. L. W. Florer, is a working young man. He is bringing things to pass here. For the

CHRISTMAS SUGGESTIONS.

Poems of Phillis Wheatley.



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Every one has heard of Phillis Wheatley, the brilliant young Negro Poetess. But only a few have ever read her Poems, as they have been long out of print. The POEMS of PHILLIS WHEATLEY are now re-published to meet the demands of the cultured portion of the Race. No Christmas gift will be more acceptable. Bound in leather, \$1.50. Bound in fine imported silk cloth, \$1.00.

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You compliment yourself, your friend and recognize the superior genius of the Negro race by presenting a copy of Phillis Wheatley's Poems.

Southwestern he has secured here 575 subscriptions. We have a new district Superintendent.—Sallie Dillon.

LOUISIANA

Torras.—At Union Methodist Episcopal Church Thanksgiving Day services were a success in every way. The Stewardesses, under the management of their president, Mrs. Lillie Jackson, together with the many friends brought 162 pounds of choice groceries to the parsonage. Thanksgiving services began with the speaking meeting, after which the pastor preached the Thanksgiving Sermon from the 118th Psalm and 10th verse. The sermon was brimfull of good things. At night the Rev. James Lucas, of Mt. Carmel Baptist Church assisted the pastor in the services. The pastor and his family desire to thank Mrs. Mary Louis, a very prominent member of the Royal Oak Baptist Church who assisted our own sister, Georgia Shepherd a few weeks ago in giving the pastor and family a pound party which amounted to 60 pounds of groceries. We have had 24 conversions this year and we hope to come to Conference with a good report the Lord being our helper.—Miss Rosy Dorsey.

Bonita.—At Lawson's Chapel our Thanksgiving day services began at 11 a. m. Devotional exercises conducted by M. L. Duvall. The Rev. J. C. Clarke the pastor preached an able sermon. At 7:30 p. m. Literary exercises began. Welcome address by H. Tompkins; response by pastor. Several interesting papers on Thanksgiving were read on "Thanksgiving" by J. S. Anderson and others. Choir conducted by M. L. Devoli. Collection good.—J. S. Andrews.

Lutcher.—The Thanksgiving Day celebration, November 24, was very interesting at the Methodist Episcopal Church. A fine program was rendered under the auspices of the choir. Mr. I. E. Badie read the scripture lesson from the Psalms. Invocation by Mr. Louis Farrow; reading of the proclamation by little Miss Carrie Lee Cooper who acted her part well. Anthem by Prof. T. A. Holmes and the choir, Miss Florence Landry at the organ. Prof. L. T. Courseault, Principal Private Elementary School, Convent, delivered a masterly address. Mr. David Jones sang a beautiful solo. Dr. E. N. Ezidore, master of ceremony introduced Prof. J. S. Clark, A.B., President Baton Rouge College, whose subject was "Education." He was master of his subject, and soon captivated the entire audience. Mrs. V. J. Landry sang a solo accompanied by Prof. T. A. Holmes, cornetist and Miss Florence Landry at the organ. The Rev. J. D. Miles, of Garyville, made timely remarks. The musical part of the program was rendered under the auspices of Prof. T. A. Holmes, violinist and cornetist; Miss Florence A. Landry, organist, and Prof. J. B. Cooper, director and choirmaster. Thus a splendid Thanksgiving Day celebration closed.—Charles C. Landry, pastor.

Eola and Sunflower Circuit.—There was a Stewardess rally given at Macedonia Methodist Episcopal Church October 30, by the Gideon Knights and the Joshua Knights auspices for the building of a new church at Macedonia. The Joshua Knights raised \$23.00; the Gideons \$22.00; public collection \$16.56. The Rev. S. Harris and his congregation were with us and gave good service, a good many others also were with us, and we had a glorious time.—A. B. Venable, pastor.

Aiden Bridge.—November 19 a great feast in the wilderness was given by the Ladies' Aid conducted by the Rev. W. R. London. The sum of \$17.05 was raised. We are proud of our leaders, with such an energetic leader we will be able to look after all causes.—Caroline Scott.

MISSISSIPPI.

Sardis.—Our fourth quarterly conference was held in the new St. Paul Methodist Episcopal church in the town of Sardis by the Rev. W. R. Clay. Reports showed that the work is still making strides upward toward success. Dr. Clay preached on Sunday to the delight of all who heard him. Collection for the day, \$28.00.—D. P. Shaw, pastor.

SOUTH CAROLINA.

Spartanburg District, York Circuit, November 19, 1910. Hopewell Methodist Episcopal Church.—Our Epworth League anniversary was a grand success. The exercises were good. There were some wholesome discussions. The Rev. Mr. Anderson's subject was "What we must do to make our League a Success." The program by the little folks was indeed good. A paper by Miss Ella Armstrong, "Stepping Stones of Life." Paper by the Epworth League president, Mrs. Mary Anderson, "Christ's Care for His Little Ones." Paper by Prof. J. P. Harrison, subject, "Look Up, Lift Up, Bring Up." The Rev. Dr. J. B. Middleton from York Station gave an able address on "Education." We raised \$7.50. At night we held a splendid meeting. The question discussed was "What is the matter with the Church today?" This anniversary affair was worked up by the Epworth League president, Mrs. Mary Anderson and pastor, the Rev. J. C. Armstrong.

TENNESSEE.

Kingston Charge.—Our first quarterly conference, November 26-27, the Rev. Dr. J. W. Tate, District Superintendent presided. At 1 p. m. the District Superintendent preached a wonderful sermon to the delight of a great audience. Communion at 3 p. m. At night sinners came to the altar crying, "What must I do to be Saved." Our collection was the best in the history of the Kingston Charge at any quarterly conference, so the people say. We raised \$15.87 cents; paid off the District Superintendent and had quite a nice sum left. The members and the pastor have got new impetus to go forward and bring up the standard as is required.—F. S. Scruggs, pastor.

Dickson.—We came to this place from our Annual Conference at Martin, Tennessee, one month ago. Finding the membership scattered and somewhat discouraged we began at once to reorganize the different departments of the church and now the future looks bright, as the storm clouds are clearing. This membership is one hundred and twenty-five worshipping in a neat little brick church which is too small to accommodate the members and friends and they have long felt the need of a new church, which would meet the demands. Under the pastorate of the Rev. L. M. Moore, D.D., a new lot was bargained for at \$250.00, Dr. Moore paying \$50.00 down. We have raised enough to meet the payment of a \$50.00 note on the lot and will erect in the early spring a building to cost \$3,000. We are looking after every department of the church, not leaving a stone unturned. Our first quarterly conference was held October 22-23, the

FORCED BY GRATITUDE

OF HUNDREDS

To Repeat His Offer

I have been so moved the past few weeks by the gratitude of S. W. Christian Advocate Readers, that I have decided to make again the offer which I made the Nov. 3rd issue. This is what I said: "I am going to Give Away a Free Treatment for Deafness, to every sufferer who asks for it."



The letters I request have poured in; letters of grateful thanks have also poured in. From every part of the continent, the people whom I have cured of that terrible affliction—Deafness—are thanking me.

A letter from the For West says, "Allow me to thank you a thousand times for the good hearing you have restored to me." A letter from New England says, "I bless the day I saw your offer, for you have cured me of Deafness."

DEAFNESS TREATMENT FREE

These many letters of gratitude have touched my heart, and so I say again to the readers of the S. W. Christian Advocate "I will give away a Free Treatment for Deafness to every sufferer who writes for it." This offer can only be made for a very short time. If you are Deaf, or have any trouble with your ears, write for a Free Treatment.

This treatment is entirely free. I want to help you. I know what you suffer in the approach of Deafness, and the intolerable agony of complete Deafness. I know that I have cured many, people who were Deaf. I want you to have the same opportunity to hear again. Write to-day for my treatment for Deafness.

Send off now, a post card or letter request. Don't delay, or it may be too late. If you have even the slightest feeling that something is wrong with your ears, be on the safe side and send for treatment. It won't cost you anything. If you are growing Deaf, and have become discouraged and tired of experimenting, profit by the example of those who have been cured by my treatment. Many of these people thought that they never could be cured, they had tried so many different things which never did them any good. My treatment restored their hearing.

Write to-day, for a Free Deafness Treatment, Deafness Specialist Spruille, 432 Trade Building, Boston Mass

Rev. S. M. Utley, A.B., presiding. He preached two strong sermons and carried his audience at will. Dr. Utley is one of our greatest leaders—a preacher to the manor born. He is loved and respected by all the people of Dickson. We paid the District Superintendent in full. The writer was visited on Nov. 22 by a faithful band of thirty who filled the floor with many nice things and presented a purse of money.—J. H. Thompson, pastor.

Memphis.—The first quarterly conference of Centenary Methodist Episcopal Church was held November 12-14, District Superintendent J. M. Lyte was presiding. He also preached twice on the Sabbath to the delight of crowded houses. One hundred and forty-four persons communed at the Sacrament table. Collection for the day, \$38.00; and for the first three weeks of the new conference year, \$150.90 was collected for all purposes. Every thing bids very fair for a successful year in this charge. On Monday night of the quarterly conference a reception was given in the church by the members and friends in honor of the District Superintendent. The same was largely attended. After a carefully prepared program was rendered, refreshments were served in the latest style. This feature of the quarterly conference was in charge of Miss Daisy Robinson, Miss Elnora Franklin and Miss Sarah Cox.—W. R. Smith, pastor.

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Gleanings from the Field

LOUISIANA

We take this method of thanking the committees of charity, the Catholic ladies of Mandeville, who led a host of friends to the parsonage on the night of November 8, leaving there 100 pounds of choice groceries and a neat purse. Mesdames Henry Morgan, Joseph Brousseau, Berthme Gusman, Walter Lewis and Harry Lee.—M. J. Dyer, Pastor.

Allen, La.—This circuit is alive and on the upgrade for success. St. Paul and Rose Chapels are doing nicely, and the requirements along all lines will be met. The Rev. J. Robinson is sparing no pains to meet all claims. Thanksgiving was fittingly observed at the Morris School House. The people came from far and near to witness the occasion. Pastor Robinson preached a good sermon. At night the exercise was continued with songs, recitations and splendid papers. Thus closed a glorious Thanksgiving at this place.—Jas. E. Harrison.

Jennings.—Sunday, November 20, the Rev. Valcour Chapman preached an excellent sermon. He preached another instructive sermon at Welsh, and on Monday night the fourth quarterly Conference was held. The reports at both places were encouraging. The District Superintendent was paid in full at both places. The members and friends at Welsh presented the pastor with a purse of \$46 on salary.—David Harrison, Pastor.

MISSISSIPPI

Cary.—Our fourth and last quarterly Conference was held at Swedes, November 11-25, Dr. L. W. Price presiding. He handled the business with ease. His timely remarks will long be remembered. Sunday it rained us out, but a few people came. We had a rally on. Bro. B. J. Jones led in the leaders' report; Bro. B. J. Black followed. Good reports from all present showed the work alive on all lines. The Rev. M. F. Wood, of New Light Baptist Church, led in the preaching. Bro. John Simpson, Deacon of same, with the Rev. Geo. W. Jones, raised the collection; results, \$30.72; total for the quarter, \$42.72. Paid District Superintendent in full. We shall be able to meet the Conference with a round report. Dr. L. W. Price has put new life in the Vicksburg District. We all love him.—A. H. Lathan, Pastor.

Verona Circuit.—The fourth quarterly conference convened at Big Hill November 12th, the Rev. E. F. Scarborough presiding, and almost every quarterly conference member present. After the class leader reported, we had on the table \$18.10. Some of the class leaders had excellent reports, but Bro. John Williams, of Yates Chapel, led the circuit with his financial report. We were honored with the presence of our beloved pastor of Tupelo, the Rev. W. F. Isaiah, who made a few timely remarks. An excellent dinner was prepared and served by the good people of Big Hill. The work has made cyclopean strides toward the goal of success in every department of the church. The Sunday Schools have been active and doing yeoman service for the Master's Kingdom. We have fine superintendents all over the circuit. Yates Chapel has been celled, lamps bought, window panes have replaced shutters, bay window built, seats fixed and new pulpit bought. Big Hill.—New seats have been

placed in the church. The Ladies' Aid, under the efficient leadership of Mrs. Rose McGough, papered the bay window and placed matting in the pulpit. Also they have bought a new pulpit desk at this place. At Verona our people are making a heroic effort to build a beautiful church. On Sunday the District Superintendent preached an edifying sermon. Collections during the day, \$31.56. Total for Saturday and Sunday, \$49.76. They have almost paid the pastor out. Benevolence in full. We do things on the Verona Circuit.—E. O. Woolfolk, Pastor.

Clarksdale Circuit.—Our fourth quarterly conference convened November 25-26, the Rev. C. W. Butler, District Superintendent, in the chair. No Conference of the past has been so instructive. Our Superintendent promptly inquired into all of the departments of the church. He preached two strong sermons to the delight of all who heard him. We succeeded in paying up in full, a little running over. We raised for all purposes during the quarter \$281.50. I wish to heartily thank my good people of Clarksdale Circuit for the \$17.25 they gave me on my Conference suit. Among those who contributed were Mrs. Lee Cross, Tom J. White, Russell Whitfield, Sallie Whitfield, J. W. Whitfield, who led in contribution. I consider the circuit to be in a prosperous condition in every respect. We expect to put every wheel of Methodism to rolling.—D. D. Shelly, Pastor.

ASBURY CHURCH, HOLLY SPRINGS, MISSISSIPPI

Our church has become so dilapidated, that four months ago we decided to build a nice brick church. So we began raising money by dividing the church into twelve tribes and on October 30, the tribes reported: Tribe No. 1, Mrs. E. H. McKissock, captain, \$269.00; No. 2, Miss Ella Phillips, \$202.50; No. 3, Dr. J. H. Howard, \$128.85; No. 4, Mrs. N. H. Williams, \$53.70; No. 5, A. A. White, \$50.85 (deceased since); No. 6, Mrs. Laura Brothers, \$50.65; No. 7, Mrs. Hattie Newell, \$47.70; No. 8, Prof. C. A. Green, \$37.50; No. 9, Mrs. Julia Williams, \$32.55; No. 10, Mr. J. C. Clark, \$32.50; No. 11, Mr. H. C. Cole, \$30.00; No. 12, Mrs. Lucy McDonald, \$24.75; Y. M. C. A., Mr. Arthur Bolton, President, \$6.15; Bishop Cottrell, \$5.00, making a grand total of \$973.10. Too much praise cannot be given to the faithful captains, and good members and friends of Asbury.—B. F. Woolfolk, pastor.

The second session of the Mansfield Academy opened October 3rd, with Prof. J. H. Roberts, A. B., of Wiley University as principal. The school has an enrollment of 125 students. The outlook bids fair for 200 this session. Several departments have been organized, namely: Musical, Girls Industrial and Boys Manual Training Departments. Plans are arranged to have a Printing shop and an Agricultural School. We have been honored with the presence of his Honor, the Mayor of Mansfield, Prof. Adams of California, and many pastors of the District. Our greatest need is money. The public schools are running short terms and our people have decided to support Academic schools. We hope to have more of our leading educators to visit our city and school.—W. L. Dyer.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

WILBERT.—Lizzie Wilbert died in peace November 13, 1910, at Rosedale, Louisiana after an illness of more than a year. She had been a Christian more than 40 years and one of the first stewardesses, and to her Lord and Church she lived a faithful soldier of Jesus Christ. She leaves a large family.—J. H. Thompson, pastor.

JONES.—The funeral of Mrs. Belle Jones, held in Warren Street Methodist Episcopal Church, Warrensburg, Missouri, November 20, 1910, was the largest held here for many years. Mrs. Jones died November 18, (Friday morning, 7:30.) She was one of the most faithful members of our Church and no one in the community misses her so much as does the pastor. She was a devout Christian, a loving mother and a faithful wife. Time, from our memories many things may erase, but her death in our minds, shall ever have a place. We know the workings of God, for He taketh away the first, that He may establish the second. Our sister has gone out of the Church militant into the Church triumphant, which is without fault before the throne of God.—John L. Brooks, pastor.

PEOPLES.—Tomy H. Peoples, a member of Wesley Methodist Episcopal Church, Caldwell, Arkansas, born March 17, 1890, died November 11, 1910. He leaves a mother, father, five sisters, three brothers, and a host of relatives and friends. The funeral was conducted by the Rev. J. T. Hawkins, pastor.—Henry West.

HILL.—Nancy Hill died at Bonita, Louisiana, November 7, 1910. Aged forty-four years. Two brothers and a host of friends survive.

WILLIAMS.—The death angel visited the Lumberton, Mississippi Circuit and called from our ranks Saturday, November 19, 1910, one of our members, George Williams a trustee and steward. His hand work as a carpenter can never be forgotten as long as our church stands in Purvis, Mississippi. The funeral was conducted by the pastor, the Rev. E. H. Langston.

JAMES.—The sad death of Mr. John James which occurred at Bogalusa, Louisiana on November 1 caused from an accident at the Bogalusa log train. Mr. James was the son-in-law of Bro. Ned Sandifer, of Lumberton, Mississippi, our faithful steward. He leaves a wife and two children to mourn. His remains were laid to rest in the Lumberton cemetery; funeral was conducted by E. H. Langston.

WILLIAMS.—Lucy Williams was born at Canton, Mississippi and died at Little Rock, Arkansas, November 14, 1910. She was a member of the Methodist Episcopal Church at Canton. She was ill about two weeks and bore her affliction with the fortitude of a Christian and retained her faculties to her last moments, yielding her breath in full peace of mind and convinced that she was leaving this earthy state for a better and happier one in another world. She leaves a husband and two

WISHED FOR DEATH

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little children. The husband has lost a model wife, the little one a kind and loving mother and the community an excellent neighbor. The body was carried to Canton, Mississippi for burial.—(Mrs.) J. W. Nelson.

JACKSON.—Nelson W. Jackson died Saturday, November 19, 1910, at 11:40 a. m. at the Naval Proving Grounds, Indian Head, Maryland, as they were testing a gun there was an explosion and in a moment the angel of death came and bore our beloved friend and brother to the home of many mansions. A noble life has passed from this world to a higher and brighter one. Call him back? No. He is safely anchored where the storms of life are over, and his life will ever stand out as a pure and unflickering light. The Christian man never dies. Brother Jackson's well ordered Christian life was not only a source of help and inspiration to his immediate family circle, but a constant benediction to all who came in touch with him. At the time of his death he was an honored member of the Metropolitan Methodist Episcopal Church, Pomona, Maryland, the Rev. C. S. Briggs pastor. He was also a local minister. With a faith buoyant to the end, he went sweeping through the Gates of the New Jerusalem. Thursday night previous to his death, he attended the prayer meeting, and sang the hymn "Try Us O, God." On leaving his home Friday morning, as far as his loved ones could hear him, he was singing "God be With You Till We Meet Again." The hymn he loved so much was sung at his funeral, Monday, November 21, 1910. The pastor was assisted in the funeral services by the Rev. L. E. S. Nash, of Oxen Hill, Maryland; John Robinson, of Macedonia Baptist Church, and John Marbury, a local preacher of the Metropolitan Church. Deceased leaves an affectionate wife, four loving children, a host of relatives and friends.—M. Brewer Washington.

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Marriages

SMITH-RUMBLEY

The Reverend G. W. Smith, pastor of the Methodist Episcopal Church, Gate City, Virginia, to Mrs. James Rumbley at residence of the Rev. J. R. Hill. The bride was one of the strong members of the Methodist Episcopal Church, Helton Station. The Rev. Mr. Smith is a member of the East Tennessee Conference, Bristol District. The Rev. A. W. Randolph, pastor at Allendale, officiated.

LADNER-WOLFE.—Mr. Morris Ladner and Miss E. Laura Wolfe, in Lumberton, Mississippi, November 26, 1910, at the bride's home. The groom is a wide awake business man, his bride, who is one of the teachers in the Lumberton High School is the niece of the Rev. Wiley McNeill, our pastor at Clinton, Mississippi. The Rev. E. H. Langston officiated.

ANDERSON-DICKERSON.—At the home of the bride at St. Mary's, St. James Parish, Louisiana, Mr. Joseph Anderson, of Baker, Louisiana, and Miss Mamie Dickerson, in the presence of their many friends. The groom and bride left on the 3:20 P. M. V. train for Litcher, where they will reside.—Charles C. Landry.

NEWHORN-BUFFORD.—Mr. Horace Newhorn to Miss Maggie Bufford one of our prominent young ladies of Bethlehem Church, Dangerfield, Texas, November 27, 1910, at the bride's residence in the presence of a host of relatives and friends. The groom is a progressive young man and a Christian. The Rev. Hammond Taylor officiated.

ALLEN-JONES.—On November 27th, 1910, at Lawson Methodist Episcopal Church, Bonita, Louisiana, in the presence of a large number of friends and relatives, Mr. Henry Allen and Miss Adeline Jones. The Rev. J. C. Clark officiated.

In October, 1910, at the residence of the bride in Welsh, Louisiana, Miss Lillie Green and Mr. Johnny Glaze, the Rev. David Harrison officiating.

ROSE-WHITE.—November 10, 1910, at the bride's residence in Welsh, Louisiana, Mr. Lan Rose and Miss Emma White, by the Rev. David Harrison.

THOMAS-GIBSON.—At high noon, Wednesday, November 16, at the residence of the bride's sister, Mrs. Addie R. Clarke, 1404 Pierce Place Northwest, Washington, D. C., Miss Eva Blanche Gibson and Prof. James Simpson Thomas, of the Baltimore public schools, son of Dr. I. L. Thomas, Field Secretary of the Home Missions and Church Extension Society of the Methodist Episcopal Church. The ceremony was pronounced by Rector T. J. Brown, of St. Luke's P. M. church, assisted by the Rev. W. A. C. Hughes, pastor of Sharp Street Memorial Methodist Episcopal Church, Baltimore. The bride's trousseau was of oyster white satin, trimmed with pears, hand embroidered, and chiffon. Miss Gibson was attended by Misses Fannie Cromwell and Eslander V. Thomas, sister of the groom. Mrs. G. G. Smith, of Charlotte, North Carolina, was matron of honor. The bride was given away by Mrs. Clarke. Little Josephine Caldwell acted as flower girl. Prof. P. D. G. Pennington, of Baltimore, was "best man." The wedding reception was held in the evening from 5:30 to



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7:30. At 9 p. m. the happy couple left for Baltimore, where they will make their home at 3111 Druid Hill Avenue.

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Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

We, the few sisters in Haven Chapel a few months ago looking at the need of work on our church and the indebtedness that was hanging over it went to work with only seven members and formed what is now called the Ladies Club. We had a very strong fight to make, but the Lord was on our side and we went to work. Our Ladies Club increased daily. Our church was in debt over \$500.00. We organized with Mrs. Amanda Miller chairman; Mrs. Eliza Matthews, treasurer; Miss Willa Dark, secretary. We raised \$170; have paid \$100 on the debt and have \$70 in the bank.—Willa Dark.

SOUTH NEW ORLEANS DISTRICT

All the pastors of the South New Orleans District are urged to be present at Thibodaux, Louisiana, December 15, 1910, the place and date of the next District Preachers' Meeting. Those who have not paid the assessment for the act of incorporation of the Annual Conference, will be expected to report. Business of importance. Your yoke-fellows—B. Mack Hubbard, District Superintendent; Pleasant C. Colton, President.

ROSS CHAPEL, CAMPARAPET

Thanksgiving Day was observed in a very profitable manner. The occasion was a union meeting and basket dinner. The following named churches and pastors gathered at Ross Chapel: Revs. William Hamilton, Macedonia Baptist Church; P. Jackson, Jerusalem Baptist Church, and H. H. Hill of Mt. Calvary Colored Methodist Episcopal Church. The Rev. M. L. Pierce was master of ceremony. Speaking meeting and short sermons were the order of the day and enthusiasm was high. After the union offering had been received, the tables were spread and the ladies of Camparapet led by A. Lawson, S. J. Jackson and the several church committees, served a bounteous repast.—T. B. Oville, pastor.

If afflicted with sore eyes, use Thompson's Eye Water.

Rallies

The members of the Ladies' Aid Society of the Methodist Episcopal Church, Dudley, Oklahoma, convened at Dudley Chapel November 30 at 11 a. m. with Mrs. Jane Hubbard in the chair. Introduction by the Rev. Mr. Hubbard; prayer by Mr. Burgan. Address by Mrs. Sallie Claypool, subject: "The Condition of the Negro Race." Address, "What the Methodist Episcopal Church has done for the Negro," by Robert Claypool. Other very interesting subjects were discussed by Mrs. Miranda Harrison, President of Home Missionary Society, Key West, Oklahoma, and Mrs. Cora Burgan, Mrs. McFalls. A very interesting address by Mr. J. J. Johnson, subject: "What the Fourteenth and Fifteenth Amendment of the Constitution of the United States is to the Negro." Collection, \$4.48.—Miranda Harrison.

ST. PAUL CHURCH, SHELLMOUND, MISSISSIPPI

On October 30th, the St. Paul Methodist Episcopal Church pulled off quite a successful rally at Shellmound. Four captains led the membership. Their names are as follows: R. M. J. Murrell, \$146.90; William Cummings, \$100.00; N. E. Whitehead, \$53.00; John Randolph, \$50.05; collection from public, \$54.00; total, \$403.95. Shellmound needs no introduction, our beloved pastor, the Rev. W. H. Golden, is leading the host to victory. Everybody seemed enthusiastic over the rally. We are proud to say though the members were taxed from \$1.00 to \$2.50 each many gave \$5.00 and \$10.00 apiece. The Rev. Mr. Golden preached from St. John 10-27, and all went home rejoicing because the church debt had been lifted and only a small balance of pastor's salary to be raised. We thank very much the friends and members of other denominations for their timely assistance.—(Mrs.) C. J. Leonard.

A CARD OF THANKS

I take this method of extending thanks to the kind friends, who visited me during my illness, also the members of the church. Too much can not be said about the kindness of Mrs. Chanley Moro, Mrs. Bettie Moro, Mr. Henry Brew, Mrs. Annie Brew, and Mrs. Harry Spottville. Though members of the Baptist Church they were ever present, doing what they could for my comfort. Also little Ida May Patterson, who came each morning to the parsonage. She is one of our bright Sunday School pupils. I am indeed glad to say I am up and at work again.—B. F. Branch, pastor, Colfax, La.

THE DECEMBER AMERICAN REVIEW OF REVIEWS

Record of Current Events, with portraits; Election Results in Cartoons; John La Farge, the Artist, with portrait; Dolliver—A tribute of the People, with portrait; Real Presidential Politics in Brazil, by David Lambuth, with illustrations; The American Production of Maeterlinck's "Blue Bird" by Jeannette L. Gilder, with illustrations; The Winter's Music, by Lawrence Gilman, with illustrations; A Republic for Boys and Girls, by Jeanne Robert, with illustrations; Rushing Freight to New York, by Sylvester Baxter, with illustrations; A Socialist Critic Criticized, by David Y. Thomas; Leading Articles of the Month, with portraits, cartoons, and other illustrations; Postal Savings and American Enterprise; Some of the Books of 1910, with portraits and other illustrations;

The Season's Books for Children, with illustrations. 15 Astor Place, New York City.

Cleanings from the Field

TEXAS.

Daingerfield.—I am now closing my third year's work in the above named place. I have built here a parsonage and a church and have added to the membership 100. The people have been edified and the moral status has been raised. I have secured here 18 subscribers for the Southwestern Christian Advocate. I have married fifteen couples and have been instrumental in sending two students to Wiley and a promise of many more to follow. This is the first time students have gone from Daingerfield Charge in its history. We have raised \$75.00 for Wiley in three years. I have taken \$150.00 of my own money to help erect the parsonage. I have given \$31.00 for benevolence and have given thirty years of my life to the church. I am to spend and be spent in this work as long as it is appreciated by the Church. Now I leave here a membership of 265, a good church record and a well regulated congregation. I have four churches on the circuit; one of them, namely Bethlehem, paid out all her claims a month before the sitting of the Annual Conference. The other three are behind with pastor and benevolence money. Liberty is behind with pastor \$48.00, with benevolence \$25.00; Grahamfield behind with pastor \$38.75, with benevolence \$21.00. Daingerfield is a mission point, with only four members, so she is not considered. That is where the pastor lives. Now we go to the Conference, not as we wish to go, but we have done what we could under the circumstances. My work will not be in vain.—Aaron Taylor, Pastor.

Wallisville.—The Rev. J. M. Johnson, District Superintendent of the Houston District, held our fourth quarterly conference November 12th and closed out with great success. He was pleased to find the work in such good condition. There was great success achieved along all lines. This charge has done good work during the past year. Among the many things accomplished is the parsonage they have builded which cost something over \$500.00. Also at Double Bayou they have painted the church and put in stained windows at the cost of more than \$100.00. A rally was held at Double Bayou and the membership was divided into two tribes. Mrs. Ener Line Lewis, of tribe No. 1 raised more than \$20.00; Mrs. Mary Drem, tribe No. 2, raised \$16.20; total amount \$37.50. The Rev. James Jordan, our pastor, is closing out his second year's work with great success. Bishop Neely made no mistake in appointing this man to this charge the second year, and will make no mistake in returning him for the third year.—John Godfrey.

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Deaths

SMITH.—Alexander Smith, a member for forty years of New Light Church, Bradley, Mississippi, died October 26, 1910. He was a good man and died as he had lived—a Christian, leaving five children and a host of friends. He was greatly loved by all who knew him.—G. H. Harvey, pastor.

FOSSETT.—David Fossett, the oldest

Hurrah! The Union Wins!

No matter where you live—or what you do—you should know all about the great UNION movement that is now sweeping over the country by leaps and bounds. Over 1,000 Unions already chartered—more than 60,000 memberships issued—all groceries and supplies furnished at wholesale cost—sick, injury, accident and death benefits—and "every honest claim paid before sun set on the day of final proof."

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member of Harris Chapel, White Pine, Tennessee, died in peace at his home November 17, 1910. He leaves a wife, ten children, six grand children and a host of friends. The funeral was conducted by the pastor, the Rev. A. Beach, assisted by the Rev. E. S. Buse, of the African Methodist Episcopal Church and the Rev. J. B. Thompson, of the Baptist Church. Deceased was an old soldier of 83 years. He was a member of the church for fifteen years. The funeral was largely attended. Interment was made in the Beth Cemetery.

WADE.—Mr. and Mrs. Wade, of Eola, Louisiana, were called upon recently, to resign again to their Father's keeping their babe, who had been in their home and keeping but three short months and sixteen days. The Rev. A. B. Venable performed the last sad rites. "The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

HAMILTON.—John Hamilton met death by drowning October 17, 1910. He died out of Christ. Many relatives and friends survive. The remains were interred in Simpson cemetery, Eola, Louisiana.

HAMILTON.—Pierre Hamilton died at Eola, Louisiana September 15, 1910. Several sons, daughters and other relatives mourn their loss. The funeral was attended by the pastor, the Rev. A. B. Venable, at Simpson Methodist Episcopal Church.

BROWN.—Annis Brown, one of the oldest members of the Methodist Episcopal Church at Verona, Mississippi, passed from labor to reward November 9, 1910. Her Christian life was an exemplary one. She was ever ready to respond to the call of her church and in her death the church sustains a great loss. She was well thought of by the white and colored. The funeral was largely attended by both white and colored. Deceased leaves four sons and one daughter. Servant of God well done. The funeral was attended by the pastor, E. O. Woolfolk.

McGoughy.—John Henry McGoughy died November 2, 1910, at Verona, Mississippi. He was born March 2, 1835. Brother McGoughy was converted 59 years ago, since that time he lived a consistent Christian and faithful member of the Methodist Episcopal Church at Verona. He was a model steward of the church and was loved dearly by the church and a host of friends. He leaves a wife and three children, mother, and a host of other relatives and friends.—E. O. Woolfolk, pastor.

Southwestern Christian Advocate

ROBERT E. JONES, Editor
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KOREA FOR CHRIST



BISHOP CRANSTON
President of the Commission



BISHOP HARRIS
Vice-President of the Commission



GEO. HEDER JONES
Executive Secretary

A DAY FOR KOREA

THE Methodist Episcopal Church is looking towards Sunday, January 29th, 1911, as **KOREA DAY**. For the missionaries and native Christians in the land now called Cho-sen are praying that on the day set apart for them the stewards of the Lord's possessions in this country, will look over their trust in order to see if a portion is not intended for the advance of the Kingdom of God in Korea. Not only are they expecting that every Methodist will give something in the basket collection taken in the churches that day. They are asking for the prayers of the home church. For aggressive evangelism is the work of the hour in Korea. Every bit of energy is being used to preach the Gospel to every Korean. Our prayers are needed. There should be a large element of thanksgiving in our prayers. God is doing something for Korea. He is honoring the labors of our missionaries. Our prayers, our gifts, should be with rejoicing. Our offering might even be one of self-denial. Let us prepare for the day with enthusiasm, for it is our Christ to whom the Koreans are turning, and with our help, thousands may kneel with us at the throne of grace, and sing with us the song of the soul that is saved from sin and death.

KOREA DAY, SUNDAY, JAN. 29th, 1911



A STONE BUDDHA
With a Dead Faith



A HUMAN PREACHER
With a Living Hope

Condemn, Eradicate, Exterminate

By Bishop W. F. Mallalieu, D. D.

Those are three strong words, but none too strong when applied to the liquor traffic. The strangest thing in all the world is that Christendom does not rise en masse and do all that the three words signify. There never has been a previous period in the history of the human race when as now so much honest care and earnest thought was given to the toilers of the earth who earn their bread by the sweat of their brow. This is what might well be expected, for a moment's thought will lead directly to the conclusion that Christianity is the best friend of the workingman. And why not? Was not the Lord Jesus Christ an artisan, a worker in wood, a carpenter?

But the supreme enemy of the working man is the liquor traffic. It robs him of his hard-earned wages, and gives him nothing good in return. Well may it be asked in the words of the prophet, "Wherefore do ye spend money for that which is not bread; and your labor for that which satisfieth not?" Intoxicants of each and every kind supply no real need of food as nourishment to hungry men.

When the leaders of the labor unions open their eyes to the facts of the case, they will find that the grasping avarice of the worst combinations is not to be compared with the injury wrought upon labor by the malignant traffic in liquor. It may well be conceded that the time is not far distant when organized labor will demand the condemnation, the eradication, the extermination of the liquor traffic; and may God speed the day!

Again, this abominable traffic is the enemy of the home. There is enough of wretchedness and sorrow incident to a world where none are exempt from hardships, suffering, pain and death. But the unspeakable misery brought into millions of homes as the result of drink, is the supreme misery that crushes and breaks weary hearts, and turns homes that ought to be the abodes of happiness and joy into gloomy, grief-filled, hopeless caves of death. Would that the arch-destroyer of homes might speedily be destroyed with an everlasting destruction.

Then again, the liquor traffic is the most persistent and deadly enemy of the Church of the Living God. It is the mission of the Church, of Christianity, to alleviate human woes; to improve the conditions of life; to elevate the human race; to enrich with all good all mankind; to turn deathless souls from the ways of folly and sin; to open before the poorest, the weakest, the most forlorn and sinful, the doors of immortal hope.

Such work as this the angels of heaven delight to share. And surely the Father, Son and Holy Spirit are ready to co-operate to make possible such glorious results.

But who is there so utterly blind and insensible as not to see and know that the liquor traffic increases and embitters human woes. Drink is the source of the most aggravated woes that afflict humanity. If it were not for drink, half the woes of earth would be done away at a single stroke. It is drink that degrades and impoverishes and brutalizes all who indulge in it. There are a multitude of modern schemes and plans to improve the conditions of life. Organizations of laborers, fewer hours of daily toil, increase of wages, and endless other devices, but none of them reach the real heart of the difficulty. If with the breath of Almighty God the liquor traffic could be swept out of existence, then the physical conditions that seem so deplorable would be changed. It is the liquor traffic that tramples down with ruthless savagery the suffering millions of Christendom.

It is the thought of God, our Heavenly Father, it is an essential thought of Christianity to ennoble and elevate every son and daughter of Adam. The ideal of the Lord Jesus in this regard has never been realized; the ideal of the Church has never been realized. For nearly two thousand years Christianity has been a mighty power for the uplift of humanity, but in all these years, and possibly never more so than in the last two hundred years, the supreme obstacle in the way of success has been the vile and degrading liquor traffic.

No one believes that mankind, that humanity has as yet attained its ultimate victories in the subjugation and utilization of the forces of nature for the benefit and blessing of the race. True it is, that wonderful achievements have been realized, but we

may be sure that not a tenth part of the possible triumphs of mind over matter has been effected. Greater triumphs are before us, triumphs beyond the fondest dreams of the wisest and best are yet to be witnessed. But certain it is that the liquor traffic in a thousand ways blocks the onward sweep of human progress, and hinders the efforts to enrich humanity with all good.

Then surely it is the thought of God, it is the grandest work of the Church, to lay hold of those who wander from the paths of righteousness and lead them back into the paths of righteousness and peace; better than this, to take the youth in the very beginning of responsible childhood, to lay hold of them with the hand of love, and guide their feet into the ways of holiness, and save deathless souls from folly and sin. But, alas! And alas! The saloon, the liquor traffic, is the foe of all this. It is the liquor traffic that ruins more precious souls, that turns more away from the path of life into the path of death, than any other agency. Why not exterminate this outrageous business? Why not sweep it from the face of the earth? Why not rise in the name of our God and make an end of this source of destruction?

Then, it must be evident, if we walk abroad with

An Interesting Investigation Undertaken in Behalf of Systematic Religious Instruction in the Sunday School

By the Rev. Henry B. Meyer, D. D., Assistant Editor of Sunday School Publications for the Methodist Episcopal Church

I. Religious Instruction in the Public Schools of Bremen.

Among the most important movements within the church today must be numbered that movement which concerns itself with the reconstruction of Courses of Study for the Sunday School. Until recently the average Sunday school could perhaps better be designated as a children's and young people's church service. Only in exceptional cases and under the most favorable circumstances and best supervision has it been actually a school. One and the same Bible passages for all classes and all ages offers indeed a favorable point of contact for profitable exhortation as well as a common theme for family, congregation and community for a given Sunday, but material for thorough, systematic, progressive Bible study such isolated passages of Scripture can never give.

In the German churches of America more than in most of the English churches the need for thorough religious instruction had long been felt and an effort made to supplement the Sunday School lessons by the use of a catechism and a text book of selected Bible narratives. How woefully deficient the International Lesson System really was, however, the leaders of the American Sunday School movement failed to recognize until the system was subjected to the merciless criticism of specialists in the field of education. So much more gratifying, therefore, is the thoroughness with which the reform has been undertaken. Thousands of Sunday Schools have within the last year rearranged their courses of study according to the patterns of the newly introduced International Graded Lesson System.

In the interest of this new system, which is still in process of making, it was the privilege of the writer of this article recently to spend several months in Germany investigating courses of study, text books and methods of religious instruction in the public schools. Through the courtesy of the Department of Education at Washington and Berlin, and the personal interest taken in the investigation by the Commissioner of Education for the United States, Dr. Elmer B. Brown, and our Ambassador to Germany, Dr. David J. Hill, the necessary official permits were secured giving us access to the different types of schools (Volkschulen, Ecalzshulen, Gymnasien and Lehrersesinare), which we desired to visit in different parts of the Empire. On arriving in Bremen we found the North Germany Conference of our church in session in that city and were pleased to accept an invitation from Bishop Burt to address the brethren in their native tongue upon the new Graded Courses of Re-

open eyes, and see the real condition of vast masses of the people in all the lands of Christendom, and especially in the great cities, that there are multitudes of desperately poor people, people who suffer for want of the most common comforts of life, people who are weak in body and mind, people who have neither physical nor mental vigor, people who are utterly without hope, many of whom in abject despair may truly say, "No man cares for my soul." To save such as these, to bring them comfort and help, to lift them out of the dark depths of despair, to reach out a hand of love and tenderness to sustain and guide them, to fling wide open the doors of immortal hope to them is the duty of each and every Christian. Surely the Christ of Calvary is interested in this work; surely all good angels are alike interested; surely here is the field for Christianity for the Church to intensify its vigilance, and persistent activity. But alas! and alas! Do we not know that the abominable, the accursed saloon, the liquor traffic, is the mightiest agency as yet devised by the enemy of all goodness to thwart the divine Christ in His work of deathless love, to thwart the sympathetic helpfulness of all good angels, and to obstruct and neutralize and antagonize the work of the Church?

There is but one thing to be done. Let all good men, all patriots, all philanthropists, and all Christians of every name and creed, unite in one changeless purpose, in one determined effort, and *Condemn, Eradicate and Exterminate the Saloon!*

ligious Instruction for the Sunday School. All too short, however, was the time we were permitted to spend in the circle of conference fellowship before addressing ourselves to the specific task in hand.

The close organic relation between Church and State in all parts of Germany, together with the fact that State, Church, School and Home are all concerned in the problem of religious instruction, had made it difficult to inaugurate reforms in this particular department of educational work. Thus it has come about that in many places religious instruction has until recently lagged far behind other branches in the matter of the adaption of materials and methods to changing conditions and needs. For this reason many progressive and up-to-date teachers have become impatient at the conservatism in all matters pertaining to religious education. Thus five years ago the teachers of Bremen by an almost unanimous vote petitioned the government to remove religious instruction entirely from the common schools. Since that time, however, a less radical sentiment has gained control and the efforts of teachers and school authorities have been directed rather toward the correction of certain incongruities and evils in the system such as, for example, the following: (1) The law which required every teacher to teach religion regardless of whether or not he had any personal interest in the subject. (2) Too much memorizing of Bible verses, hymns and proverbs, through which the hour for religious instruction was often converted into a memory drill. (3) The misuse of religious instruction in the misuse of the State Church. The success with which this reform movement has met seems to have assured, for many years at least, the continuation of religious instruction in the public schools.

But in what does this instruction in religion consist, and what is its aim and its task? In the words of the Course of Study of the Volkschulen of Bremen, "The aim of religious instruction is to further the knowledge of the kingdom of God and to awaken and nurture the moral and religious life of the children." The subject matter of instruction is carefully selected and systematically arranged with aim to obtaining these results. It comprises stories from the Old and New Testament, connected Scripture passages selected from Historical, Prophetic and Poetical books of the Old and from the writings of the New Testament. To this kernel of Biblical material is added a number of Bible and other proverbs, as well as a number of carefully selected church hymns and a brief survey of the more important events of church history.

(Continued on Page Three.)

Workers in the Korea Quarter-Centennial Movement



THE REV. DILLON BRONSON, D.D.,
Secretary



THE REV. GEO. M. BURDECK, D.D.,
Missionary to Korea



THE REV. CARL C. CHETT,
Missionary to Korea



THE REV. JOHN L. MOORE,
Missionary to Korea



DR. F. H. SHEETS,
Secretary



THE REV. R. W. KEELER, D.D.,
Literature Secretary

Korea Turning to Christ

BY THE REV. GEORGE HEBER JONES, D. D.,

Secretary Korea Quarter-Centennial Movement.

When the Rev. John F. Goucher made his gift for the founding of the Korea Mission of the Methodist Episcopal Church, in 1884, there was no prophet whose vision could foresee that in 1910 there would be 50,000 probationers, members and inquirers, as a result of that small beginning. Prophecy has been outrun. To-day there is an Annual Conference of our Church in Korea with 34 full members and 21 probationers. Seven Conference Districts take care of the work being done in over a thousand cities, towns and hamlets, and the spirit of evangelism in the name of Jesus Christ is flaming from heart to heart among our workers, both ministers and laymen, in a manner unprecedented since the days of the Acts of the Apostles. The Gospel is being preached and thousands are turning to Christ. The sick are being healed, over 30,000 receiving treatment from our physicians last year. The youth are being taught, there being 6,000 boys and girls in our schools.

These results can be stated in a word. The underlying labor, strain and sacrifice of the years which brought the results cannot be written out. This is for the records kept above. But the results are at hand and they are a part of the tremendous radical change that the Korean people have felt in the last twenty-five years in their domestic, social and political life, for Christianity has had its part in the marvelous transformation. So much so, that now when the political distresses of the Koreans have reached their climax, and sorrow and loss of hope have filled their hearts, the Christian Church stands before them as the one refuge of the hour.

The Koreans are ready now as never before to accept the comfort and moral benefit which Christianity alone can give. Their hope is in Jesus Christ and they look to the great Methodist Episcopal Church in the United States to prove to them that the message of the Christ is for them. They want to be taught of the "Lamb of God which taketh away the sins of the world."

Providentially led by Him who ever foresees the needs of His kingdom and makes provision thereto, the General Conference of 1908, acting on the recommendation of its Committee on Foreign Missions, provided for the celebration by the Church of the Quarter-Centennial of the founding of our Missions in Korea, and instructed the Board of Managers to take such measures as might be necessary fittingly to observe that event. The formal beginning of the Quarter-Centennial was in November, and it is hoped that the consideration of the Christian triumph and the present opportunities for enlarging the Kingdom of Christ in Korea, will produce as great results in the way of inspiration and spiritual uplift to the Church in America as it will of financial benefit to the work of the Church in Korea.

New York City.

Korean Consecration That Consecrates

BY THE REV. RALPH WELLES KEELER, B.D.

The earnest Christian here in the homeland so often sings the hymn of consecration without fully realizing its all-demanding significance. The music and the sentiment covers over the deep content of what is sung. With momentary purpose we sing,

"All for Jesus, all for Jesus!
All my being's ransomed powers;
All my thoughts and words and doings,
All my days and all my hours."

and then go on our way rejoicing in Christ and our relationship to Him, without giving to Him all that our song has promised.

The Korean, however, fresh from the despotism of Buddhism and superstition, feels the reality of all that he sings. The burden that has rolled from his heart was so heavy, the newness of his life through Christ is so wonderful, that he is constrained to live his song of consecration. When the Korean convert to Jesus Christ sings,

"But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself to Thee,
'Tis all that I can do,"

he goes straightway to do as his song has pledged him.

Not that the men and women who become Christians in Korea rise into saint-hood at once. They do not. But they begin. They re-construct their ideal of home. The wife—previously a "thing"—becomes the loving companion in Christian fellowship. Business principles are readjusted. Honesty in dealing with others becomes a continuous practice. One day in seven is set apart from business cares. The income is re-apportioned, so that a part is given to the support of the Kingdom of God on earth—on Korean earth. The hours of the day are divided up, so as to give time for personal service to the new King, Jesus. The glorious truth of the Psalmist's acknowledgment is theirs: "It is He that hath made us, and not we ourselves; we are His people and the sheep of His pasture."

Day by day, hour by hour, these folk who have so recently learned what we have had the privilege of hearing all our lives, glorify the Saviour, who by His blood has redeemed them, and made them acceptable to God.

New York City.

A Good Ambition

Some Christian people say that it is sinful in one to be ambitious; but these people are mistaken. There is nothing in the Bible which is opposed to one's having ambition. Yet we must discriminate. Ambition may be either good or bad. A good ambition is one which leads a person to make the best use of his powers. It prompts one to make the right preparation for a life of usefulness. Far too many young people lack the ambition to obtain a needful education. They are too lazy to study. They are shamefully contented to remain ignorant, and unfit for serving others. They do not even serve themselves in a true way. One must have a good education to properly serve himself. One cannot be developed into noble manhood without a good degree of the right education. So I advise my young readers to be ambitious to procure a suitable education, not only for their own welfare, but for useful citizenship. Set high value upon a properly cultivated mind. You need it for an influential standing in so-

ciety. Ambitionless people have but very little influence in the community. People of but little education make no strong and healthy impression upon the intelligent and respectable ones around them. Then, too, be ambitious to have good moral character. It is even more important than mental education is. Education without sound morality is apt to be dangerous. The educated bad man is a great curse to society; therefore, let good education and good morals be combined in you. Be ambitious to be regarded as being one of the best persons in your locality. Have an ambition to rise high in the esteem of all good people. Never be contented to live on the level of those who have no respect for themselves. You would better have no companions at all than to have those who keep themselves low. Be ambitious to be manly or womanly. Determine to be so honorable that all people will respect and commend you.

C. H. WEATHERS.

An Interesting Investigation

(Continued from Page Two.)

The church catechism is not in the public schools of Bremen, the responsibility for catechetical and doctrinal instruction being thrown entirely upon the church.

The Volksschule of Bremen has eight grades, covering the ages from six to fourteen. These grades are again grouped into three departments, namely, (1) Lower (Grades 1 and 2, ages 6 and 7); (2) Middle (Grades 3 to 6 inclusive); and (3) Upper (Grades 7 and 8). Religious instruction begins with the second school year, the teacher conversing with the children in an informal and natural manner about God the Father and about Jesus the Friend of little children, and calling their attention to the evidences in nature and in human life of God's wisdom, power and love. Short prayers and memory verses with a religious content are utilized. Selected stories from Old and New Testament suited to the age and understanding of the pupils complete the subject matter for this grade.

In the Middle department (ages 8 to 11) the stories are increased by the addition of a selection of graded narratives which gradually take the form of a connected history of the development of the Kingdom of God. In the higher classes in which the desired historical continuity is achieved the narratives are grouped as far as possible about outstanding personalities and events, for example, The Patriarchs, Moses, The Giving of the Law, The Period of the Judges, The United and Divided Kingdoms, The Exile and the Return. The aim is constantly to present complete pictures of life and history in bold outline. There is a constant effort to bring out, clearly and in well chosen language, the underlying religious and ethical ideas. Memory verses are increased in number, selected stanzas of classic hymns being added in suitable places. Geographical charts and maps, together with drawings made by the pupils, are used to give the historical events studied a definite geographical setting in the minds of the pupils. In the Upper department, (Grades 7 and 8), the children are led to an acquaintance with the Bible itself, which now takes the place of a Bible Reader as text book for class instruction. Bible history is reviewed by epochs. The most important facts from Biblical archaeology are brought out, including the manners and customs of the people in Bible times. Lastly the principal epochs of church history are set forth by concrete pictures, which in turn are woven into a connected whole. (To Be Continued.)

THE CHRISTIAN LIFE

A Winsome Religion

A lovable Christian is one who hits the golden mean between easy, good-natured laxity of conscience on the one hand, and stern, ungenial moroseness on the other. He is sound, and yet ripe, sweet and mellow. He never incurs contempt by yielding to men's sinful prejudices, nor does he incur the antipathy of others by doing right in a hateful, surly, or bigoted way.

Did our blessed Saviour ever fall into either of these extremes for a moment? Was not his the sinless, incorruptible majesty that awed his followers, while his gentle benignity inspired their enthusiastic love? If Jesus were now on earth, we can imagine that the poorest people would not be afraid to approach him. Were he to enter a modern mission school, as he once entered a synagogue, how the ragged youngsters would draw to him! If he visited our houses, how welcome he would make himself at our fireside, and how our children would love to climb on his lap and kiss that sweet, pensive, benignant face! There is nothing derogatory to his divine dignity in this. Christ Jesus drew to him poor, suffering women, and outcast publicans, and sinners that had a sore heartache, and troops of little children who rejoiced to receive his benediction or to sing hosannas in his praise.

Now what Christ was every Christian should strive to be. He is our model, not only in spotless holiness, but in *winsomeness* of character also. Let us learn of him. Let us learn from him to combine the most rigid sense of justice, purity and integrity with the lovable attractions of a sunny face, a kind word, an unselfish courtesy, and a genuine sympathy for even the most hardened sinners. The worst men may scoff at Bible-religion, but at heart honor the consistent Christian who wears the beauty of holiness in his character and conduct. A *living, lovable Christian* is the most powerful argument for the gospel. No infidel ever yet refuted that.

Study Christ, then. Love Christ; get your heart saturated with him. Follow Christ. His example and his grace can turn deformity and sullenness and sin into the sweet comeliness of "whatsoever things are lovely, and whatsoever things are of good report." He that winneth souls is wise. But if you would win sinners to the Saviour, you must make your religion *winsome*.—Theodore L. Cuyler.

"He's Ma Brither"

Ian Maclaren tells somewhere a sweet story of his native Scotland—that while sauntering along a country lane one hot afternoon, he met a bonnie wee lass, all humped up and red, and puffing with the weight of a chubby laddie she was carrying.

"Isn't he too heavy for you?" asked the dominie.

"He's not hivvy, sir," came the reply, with a smile of loving pride; "he's ma brither!"

How vastly different this old world might be if more of us could or would make brothers of our burdens! Love is the greatest of all lighteners, and that which is borne lovingly seldom weighs sorely. Yet the lanes of labor are crowded with men and women who bend and sigh, and grow weary apace, because they are carrying strangers! To them the day's task is only monotonous or galling—there is nothing companionable or brotherly about it. In this spirit too often it is borne. How much happier might the heart be, how much more willing the hands, if place were more commonly given to the great thought that even in the humblest and least-seen achievement is hidden a part needed in developing this divinest of dramas! Who, feeling the truth of this within, might not say of the meanest task: "It's not hivvy, sir; it's ma brither!"

No man's Scotland is all abloom with heather. In the vales are thickets, and up in the hills, barren and jagged precipices threaten dire things. Times come, I know, when even the loads we carry lovingly do bear down on us somewhat, and when the

lane seems longer than we can traverse. But I know, too—and I love to feel that the world is full of those who are with me in this—that the brightest morning is that which ends a night of unrivaled darkness; that the green of spring never again glows with quite the same charm as in that first blade which pushes upward to the light through the brown blanket of dead leaves. And beyond this, from the record of the years that have been, I know that they who hope to leave this place better for having lived in it, must learn to bear patiently, if not in love, what is here their portion.

It is only in feeling, in knowing that our part, however small, is essential to the final betterment of things that we can make it truly so. It is only through a brother's love for what is given us to carry that we have peace and can smile as we go along. The world around may see little and know less, but what does that matter? There is One who does know all, and who measures justly; whose portioning should never weigh heavily—for He's ma Brither!—Lehigh M. Hodges.

The Final Test

REV. N. W. STROUP, M. A.

God has two families of children, said Dr Newman a half-century ago, the once-born and the twice-born. The first see God as the impersonation of Kindness and Beauty. The second class have been conscious of sin and have come to know the regenerating power of a new life in Christ. That society is composed of these two distinct groups is almost universally recognized. The personal character and conduct of each must argue as to the desirability of their manner of life. In the words of the great Teacher, "By their fruits ye shall know them."

We are all apt to be Christian pragmatists. The results must either justify or condemn the causes. We have come to lay added emphasis upon the fruit and to give less attention to the root and branch. In other words, our attitude toward Christianity is not determined by a chemical analysis of seeds and soils, but rather by a practical inventory of the grain and fruit produced. It is easier to preach oak-trees than to explain acorns. This transfers the problem from the sphere of the unseen and mysterious to that of the visible and concrete. There is less chance for misunderstanding and controversy, and more opportunity for demonstration.

The new method of testing the claims of our system of faith is far more scientific and, we believe, more nearly in accord with the Master's method. This is an age of science, and despite the unsteadiness of many scientific theories, the general public have come to rely upon its methods and message, so that we do well to make our religious thought conform to the accepted standard. Henry Drummond stated in one of his essays, a quarter of a century ago, that "Christianity was learning from science to go back to the facts. The evidence for Christianity is not the evidences. The best evidence for Christianity is a Christian."

The final test of Christianity is thus made to center in the genuineness and desirability of its chief product—a Christian. This challenge is one that we are coming now to accept. We are realizing as never before that it is advantageous both to the man who has already accepted Christ and to those whom we are anxious to win as disciples. It widens the field of evidence and modernizes the message by relating it to living epistles who are known and read of all men. Without in any way detracting from the Book and its "thus saith the Lord," without involving us in many mooted questions of theology, without making it essential to debate the problem of ancient miracles, we present men whose daily lives are miracles of divine grace.

We come to the same Christ who alone has power to save, but we bring men by way of life, and not by means of our logic in the interpretation of an

authoritative Book. In place of one Pauline example we have many; instead of one Prodigal coming home we have scores of modern prodigals who have made heaven and home to rejoice over their return from the "far country of sin." The same power that was demonstrated in the life of Peter and John is seen to-day in the ministry of "Gypsy" Smith and F. B. Meyer. The conversion of five thousand on the day of Nentecost is duplicated at home and in the foreign field, tens of thousands are added to the church daily of such as are being saved. India, Korea, and China are having the unseen Christ made visible in the life and service of regenerated individuals whom they can not but read and show. This transition of emphasis from the philosophical to the practical is being used most effectively in the message and ministry of modern church work. We rejoice in the evident truth of the statement made by the late Professor Bowne a few months before his decease, "That religion has a far better standing to-day than it had a generation ago, and that it is now cordially admitted as a great human fact and not an adventitious outcome of animal needs, changed by association.—In "The Western Christian Advocate."

If I covet one high grace,
It is this—upon my face
Just to show an inner light
To illumine others' night.

—Anna Burnham Bryant...

A young man strolled aimlessly through the ruined gateway that led into an old-time sunken garden. As he wandered along the weed-grown paths he was perhaps as near serious thinking as he had been in those three pleasure-filled years since he had left college. He was looking back over those three years, seeing what they had given him. There had been a little desultory studying, a little travel, much entertaining of friends and of being entertained—it had surely all been pleasant enough, but of late a shadow of discontent had marred the pleasure. He fell idly to poking the moss that had crept over the old sun-dial in the center of the garden. There was a legend inscribed there. Slowly he traced each letter till they formed these words:

"I am a shadow,
So art thou.
I mark time,
Dost thou?"

For a long time the young man stared at the pointing finger on its stained marble face. The morning sun climbed up over the trees. In its noontide heat the young man pried up the stone base of the sun-dial carried it from the old-garden, and planted its standard close beside the public highway. Then he straightened his shoulders and turned, purposeful, toward the busy hum of the distant market-place.—Wellspring.

Timely Doing

BY MRS. FRANK A. BRECK

Hast thou some heaven-sent task? with promptness choose it;

Some little talent given? fail not to use it.

Hast found some stream of truth? be quick to span it;

Or spark of latent good? be swift to fan it.

If Wisdom's pearl is yet unfound, then seek it;

Is there some comfort-word unsaid? oh, speak it.

Is there a cry of woe unheeded? then heed it;

Some worthy cause unhelped by thee? go speed it!

Behold life's rushing tide of ill, and stem it;

Where wrong is blatant—undisturbed—condemn it.

Thou crime be skulking—well-concealed—yet find it;

Go chase it from its secret lair and bind it.

Are life-lines short? then thou the cords must lengthen;

Where faith, hope, love, are weak—haste thou to strengthen.

When tempted souls despairing falter, nerve them;

Wherever human lives have need, there serve them.

Haddonfield, New Jersey.

In "The Independent."

OUR YOUNG FRIENDS

A Little Boy's Lullaby

Little groping hands that must learn the weight
of labor,
Little eyes of wonder that must learn to
weep—
Mother is thy life now, that shall be to-morrow.
Time enough for trouble—time enough for
sorrow.

Now—sleep!

Little dumb lips that shall wake and make a
woman,
Little blind heart that shall know the worst
and best—
Mother is thy love now; that shall be hereafter.
Time enough for joy, and time enough for
laughter.

Now—rest!

Little rosy body, new-born of pain and beauty,
Little lonely soul, new-risen from the deep—
Mother is thy world now, whole and satisfying.
Time enough for living—time enough for dying.

Now—sleep!

—Brian Hooker, in McClure's Magazine.

The Meanest Man

Lottie Bennett sat on the side porch, eating her supper of bread and milk. Her brother Harry was there, studying his Sunday school lesson.

"What is it about?" asked Lottie.

"It's about the meanest man there ever was, I guess," said Harry.

"Why? What did he do?"

"He did a mean thing—as mean a thing as I ever heard of," said Harry. "His name was Peter, and he lived in the same place where Jesus did when He was here, and went about with Him, and made believe to belong to Him."

"Oh, yes," said Lottie, "I know Peter; he was one of the disciples."

"Well, do you know what he did—that was very mean?"

"I don't remember that," said Lottie. "Is it a story? Tell me about it."

"Why, Jesus, you know, was good to Peter, and did lots of things for him. Then, one night, when that old Judas went and told the soldiers which one was Jesus, and they took Him away to the court, and began to ask Him questions, Peter ran off—at first all the disciples did; but Peter slipped back, and hid in the hall somewhere, so they wouldn't see him. They did see him, though, and when a girl said, 'You belong to that Man,' he said, 'I don't!' and he kept saying, 'I don't! I don't! I don't!' three times over, and was cross about it. Jesus heard it all the time! Wasn't he the meanest man?" said Harry.

"He was horrid," said Lottie. "What made him do it?"

"Oh, 'cause he was a coward, that's what he was; hate a coward."

Just then Harry's friend, Willie Porter, came in at the gate. "Let's have a game of marbles," he said to Harry.

"All right," said Harry. Pretty soon Harry's mother called from the window: "Harry! Harry!"

"Your mother is calling you," said Willie Porter.

"Keep quiet!" said Harry. "She doesn't want me; I guess she is calling somebody else. Here, let's slip round here where we can't hear folks calling all the time."

Lottie, sitting on the steps, heard every word. She sat still for a few minutes, then she got up and went round to where the boys were playing. "Harry Bennett," she said, "I think you are every bit as bad as Peter! You are making believe, and running away where you can't hear mother call."

"You go away, Lottie Bennett!" said Harry, and his face was red. "I'm not a coward like Peter, anyhow."

"Yes, you are! a coward runs and hides, and that is what you did, and I think you are just as mean as Peter; and you make believe you love mother ever so much."

"So I do love her," said Harry, dropping his marbles, "and I'm going right straight in to tell her I'm sorry; and then I'm going after milk as fast as I can march. I'm not a coward, Lottie Bennett, and I won't be like Peter!"—Selected.

The Wear and Tear

It isn't my work that bothers me; it's the extras.

It isn't what I have decided I ought to do in life, but what other people think I ought to do.

It isn't the routine, but the unexpected.

I could sing under my burden, but it is hard to sing under other folks' burdens.

I go with a rejoicing heart to my chosen recreation, but with a heavy heart to the "amusement" that fashion or even friendship picks out for me.

I can work indefinitely when there is no lash, but under the lash I fall in an hour.

My idea of heaven is that I shall be allowed to do the things that I can do best, and that, therefore, I best like to do, and shall have time enough to do them without feeling rushed.

And I have decided to set up heaven on earth, and right away.

I have decided to obey my conscience, and not other people's idea of what my conscience ought to be.

I have decided to do one duty at a time.

I have decided to select the recreations that recreate me, and not those that recreate other folks, and that, therefore, they think ought to recreate me.

I have decided to live my own life, since no one else will live it.

I have decided to listen carefully to all the good advice given me, accept when it commends itself to my judgment and conscience, and when it does not, forget it and not let it worry me.

I have decided to refuse the tasks that cannot be done well, and to remember that well-doing means serene doing.

I shall not let myself be hurried.

I shall not let myself be harried.

I shall not let myself be worried.

And I am perfectly sure that thus I shall best please my friends in the end, and best serve the world.—Caleb Cobweb, in *Christian Endeavor World*.

The Longest Jump

A kangaroo and a rabbit
Once laid a heavy stake,
And vowed that they would settle which
The longest jump could make.

A measuring worm was summoned,
And into service pressed.
Then each took a run and a jump,
And did his level best.

But the point was never settled,
And doubtless never will be;
For a saucy English sparrow
Ate up the referee.

—P. H. McArthur.

Strange Companionship

The hermit-crab perpetually carries about on the shell it inhabits a species of sea-anemone. The crab feeds the anemone, and when he changes his shell for a larger abode, the anemone is detached from the old habitation and carefully placed on the new one. The anemone gets not only food, but also change of air and scene, cheaply and without effort, and the crab gets protection from the anemone. Fishes do not relish anemones as diet, and the presence of the polyp on the shell will deter them from an approach to seize its inmate. There are other crabs which carry an anemone on each of their nipping claws, and change their burdens to the new shell after the old one has been slipped off.

There is a species of fish known habitually to live inside a big sea-anemone, and to swim in and out of the body of its host at will. A pea-crab is found living inside the large horse-mussel, and other mollusks possess crustacean tenants of allied species.

The shark has a companion—the pilot-fish. They are ever upon his fins, his head or his back, and feed on the scraps left after the shark has fed. They are in the form of a trout, and streaked like a mackerel, but the streaks are white and black, and there is more black than white. Probably the fish removes parasites from the skin of his larger neighbor.

The Crocodile has a companion, the spur-winged plover. The crocodile opens its mouth, the bird goes in, and the mouth is closed. In a minute or two the mouth of the reptile opens, the bird comes out, goes to the river, as to drink, returns to the crocodile, enters its mouth, and again comes out and goes to the river as before.—*Presbyterian Banner*.

Senator Vest's Eulogy on the Dog

The words printed below are the peroration to a speech in a suit at law to recover damages for the death of a dog. The speech was delivered in a law court in Missouri in September, 1870, by George Graham Vest, who eight years later was elected a U. S. Senator from Missouri and served until he died in 1904, being five times re-elected.

"Gentlemen of the Jury: The best friend a man has in this world may turn against him and become his enemy. His son and daughter that he has reared with loving care may become ungrateful. Those who are nearest and dearest to us, those whom we trust with our happiness and our good name, may become traitors to their faith. The money that a man has he may lose. It flies away from him when he may need it most. Man's reputation may be sacrificed in a moment of ill considered action. The people who are prone to fall on their knees and do us honor when success is with us may be the first to throw the stone of malice when failure settles its cloud upon our heads. The one absolutely unselfish friend a man may have in this selfish world, the one that never deserts him, the one that never proves ungrateful or treacherous, is the dog.

"Gentlemen of the Jury: A man's dog stands by him in prosperity and poverty, in health and in sickness. He will sleep on the cold ground, when the wintry winds blow and the snow drives fiercely, if only he may be near his master's side. He will kiss the hand that has no food to offer, he will lick the wounds and sores that come in encounter with the roughness of the world. He guards the sleep of his pauper master as if he were a prince.

"When all other friends desert, he remains. When riches take wings and reputation falls to pieces he is as constant in his love as the sun in its journey through the heavens. If fortune drives the master forth an outcast into the world, friendless and homeless, the faithful dog asks no higher privilege than that of accompanying him, to guard him against danger, to fight against his enemies, and when the last scene of all comes and death takes his master in its embrace and his body is laid away in the cold ground, no matter if all other friends pursue their way, there by his graveside will the noble dog be found, his head between his paws and his eyes open, but open in alert watchfulness, faithful and true even to death."

Christmas Lesson

International Sunday School Lesson for December 25, 1910

(Luke 2: 6-20.)

GOLDEN TEXT: "For there is born to you this day in the city of David a Saviour, who is Christ the Lord."—(Luke 2: 11.)

TIME: B. C. 4.

PLACE: Bethlehem.

Daily Home Readings

M. Luke 2: 6-20;—Tu. Luke 2: 25-40;—W. Luke 1: 46-55;—Th. Matt. 2: 1-12;—F. Matt. 2: 13-23;—S. John 1: 1-14;—Su. I. John 4: 7-14.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

"The foundations of the first creation were laid with shouts of joy, and the sons of God sang together. The foundations of the new heaven and the new earth are here laid, and all is gladness again." Yes, the strains of humanly music as sung by the angelic choir were the harbingers of a great and glorious event—the birth of the Christ-child—the coming of the long promised Messiah—the Saviour of a ruined and fallen world. As we stand and gaze upon the Christ-child in that manger at Bethlehem, we see the One of whom the silver-tongued prophet of the Old Testament spoke when he said: "Unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, the mighty God, the everlasting Father, The Prince of Peace."

The message of the angels was the most joyful that ever fell upon mortal ears. It announced the fact that to earth had come One who should save His people from their sins. It was a message of peace and good-will to all the earth. It was a much needed message for throughout the earth there was no peace. It was good-tidings indeed when promises came that men were yet to beat their swords into plow-shares and their spears into pruning-hooks and learn war no more. Therefore, thank God for that mid-night song! Rejoice that its message is being heralded throughout the world! Lift up your hearts in praise and gratitude and thanksgiving unto Him who, because of His coming, has made it possible for us to become Sons and Daughters of God. Thus Christ challenges our faith in his divinity by the lovely and gentle way in which he entered our humanity. The voices of nature, of humanity, and of divinity, blended sweetly in his advent. The very air seems holy since it bore such a message from heaven; the very earth is consecrated by the coming of the Son of God. May our hearts receive the Lord of heaven and earth, who still comes as a little child to every soul that seeks his peace!

Our lesson to-day is a study of the advent of Jesus. For centuries it had been predicted and looked for. Hence when it was announced that His star had been seen in the East, and that He was born in Bethlehem of Judea, wise men and great, patrician and plebeian, Jew, Gentile, and Magi of far away lands turned towards that little town with conflicting thoughts—wondering whether or not it was true that the long expected Messiah had come. Let us enter upon the study of this lesson with thankful hearts knowing as we do that He has certainly come, and that with His coming life and immortality have been brought to light.

Light on the Text

1. *In those days.* The days in which the events mentioned in the preceding chapter took place. *Caesar Augustus.* The ruling Roman emperor at that time.

3. *Every one into his own city.* The Roman method of enrollment was to enroll each person at his place of residence. But in this instance they made a concession to Jewish prejudices.

4. *Went up from Galilee.* Went "up" literally the way thereto being a steady ascent. *Nazareth.* A small town seventy miles north of Jerusalem. *Judea.* The southernmost division of the Holy land. *The city of David.* Named after David. *House and lineage.* "House and family."

5. *To be taxed.* To be enrolled. *His espoused wife.* "Who was betrothed to him." R. V.

7. *Wrapped him in swaddling clothes.* Wound the babe round and round with bands or blankets. *Laid him in a manger.* A place made for the housing of domestic animals. It was not uncommon in those

days for human being to lodge in such apartments. *There was no room for them in the inn.* The inn was a humble caravansary—a yard with a high wall, around the inside of which were chambers of recesses. Travelers frequently found lodging in the stables attached to the inns.

8. *Same country.* In the same neighborhood. *Shepherds abiding in the field.* It was no unusual occurrence for the shepherds not to house their flocks at night. This was sometimes done in very cold weather. Usually they kept their flocks in the fields, sleeping on the ground. *Keeping watch.* The dangers to be guarded against were many. Hence they watched by "turns." *Their flock.* Not necessarily theirs. The sheep belonged to the temple authorities.

9. *The angel of the Lord.* A messenger from God. The Revised Version has it: "An angel of the Lord." *Came upon them.* "Stood by them." *The glory of the Lord shone round about them.* A cloud of intolerable brightness. It was the manifestation of the Divine presence. *They were sore afraid.* "Feared a great fear."

10. *The angel said unto them.* Noticing the great fear that had come upon them he hastens to calm them saying, *Fear not.* There is no need to fear for I bring you good tidings. My coming is to make you glad and joyful. My message is fraught with joy and love and peace. *To all people.* My message is universal.

11. *A Saviour, which is Christ the Lord.* He is

the Saviour of the world, for He is the "anointed Lord."

12. *This shall be a sign.* "The babe, the swaddling, and the manger were three tokens; the sign was not miraculous, but the prediction of it was." *The babe.* Rather a babe.

13. *A multitude of the heavenly host.* As soon as the angel had announced his message an army of angels came near his side. *Praising God.* This had ever been done, "but now for the first time their praises were heard by human ears."

14. *Glory to God in the highest.* In the highest places. *On earth peace.* Let the place where confusion now reigns have peace. *Good-will toward men.* Good-will among men.

15. *The angels were gone.* The message having been announced and the heavenly song having been sung, the angels depart and soar away to the fair scenes from whence they had come. *Shepherds said one to another.* Now that they were alone they began to converse with each other. *Let us now go and see.* Let us put to proof the strange news we have heard.

16. *Found.* Discovered. *Mary and Joseph.* The mother and father of the child. *A manger.* "The manger," that spoken of by the angel.

17-18. These verses tell how the shepherds after leaving the manger went out and told what they had heard and seen, and how those who heard their strange story wondered.

19. *Pondered.* Put together the strange and various circumstances. Evidently their full import had not yet dawned upon them.

20. *Glorifying and praising God.* Says Whedon: "This conduct on the part of the returning shepherds indicates that the supposition is true that they piously waited for the hope of Israel, the Messiah." *Charleston, S. C.*

The Fullness of the Time and God's Great Gift

The Epworth League Devotional Meeting Topic for December 25, 1910

(Gal. 4: 4, 5)

BY A. L. ALLAIS, CHICAGO, ILLINOIS

The Meaning of the Scripture

Paul, in addressing the Galatians, wishes to establish the fact that there is an appointed time in which one comes to a fuller, truer, and more complete realization of all his faculties, a time in which all the great possibilities lying latent in one are fully brought to light. One who has great possibilities within himself differs in nothing from him who has but little, so long as these great possibilities remain dormant. Paul says, "The heir, as long as he is a child, differeth nothing from a servant, though he be lord of all." The heir rejoices, and justly so, when he enters into full possession of that which has been left him.

So is the young man or young woman who is brought to see his true worth before God and man. It is a fact ever to be regretted that so many of us never come to a full realization of our true worth to God and to our fellow men, and therefore live a life that is not our own, that is not true self, our best self. And whoever fails to become the very best of himself is guilty of a great wrong, and is responsible to God. To develop the very best of ourselves we must have for pattern Christ Jesus, who is the true and perfect man. His Spirit must abide within us—"Christ in you the hope of glory."

When we have become all that it is possible for us to become in Christ Jesus, it then behooves us to do what we should for our neighbors, for Paul says: "When the fullness of time was come, God sent forth His Son." The fullness of time has come to him who has actually received Christ for his Saviour, and who feels that he is being directed by the Holy Ghost. Of such it might be said: "When the fullness of time comes God sends forth His sons," for, in a certain sense, the consecrated Christian is sent today to redeem his fellow men. While it is true that Christ died to redeem the world from sin, it is also true that the "scheme of redemption" must be carried on by human agency. The glad tidings must be carried on by willing hands and happy hearts. Young Christian people can do much in bringing joy in the hearts of those who are less fortunate.

The Spirit of Christmas

The Spirit of Christmas should not be, "What shall I get as present?" but, rather, "What shall I do to make others happy?" It is in trying to make

others happy that we become so ourselves. In our endeavors to bring joy to other people we should not limit ourselves to one method and to one class of people. In some communities a few poor families are picked out every year and baskets full of eatable are sent them. This is good and commendable, but we should go a little farther, for in the same communities there are some aching hearts who need no basket of eatables, but who would welcome a visit from some of us, and just a kind word would put new life in them.

We have said much and we have done a little for the poor, whom we shall always have with us. We should do more, but, alas! is it not true that we have almost entirely forgotten the poor rich man who needs us and suffers much? Because of him it could truly be said, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." Let us therefore direct our endeavors in bringing the glad tidings to poor and rich alike.

The Greatness of Christmas

Christmas is the season of hope. It speaks of the coming of One whom the world still needs more than it needs civilization, or prosperity, or any other good.

Christmas is the season of faith. It is the appeal of the unseen to men and women who live in the world of things. Nobody can enjoy Christmas who does not kindle at the thought of God's love in Christ.

Christmas is the season of love. The Redeemer's coming is the greatest proof of the love of God. The Redeemer's work in our own lives is surest proven by our spirit of love. The Redeemer's work for all mankind is in every outgoing word and deed of love. It cannot be done otherwise.

Christmas is the season of life. Whether in the midst of our winter or the summer of life, below the equator, whether ushered in by icy blast or fragrant breeze, Christmas is everywhere the festival of life. He who came at Christmas brought a multitude of blessings, but his greatest gift to the world was his own life, lived for and shared with all who will open their lives to his vitalizing power. From "Notes on the Epworth League Devotional Meeting Topic."

Central Alabama Conference

The thirty-fifth session of the above named Conference convened in the Methodist Episcopal Church, at Lafayette, Ala., November 24, 1910, with Bishop C. W. Smith, D. D., President. The devotional services were conducted by the Bishop. The Lord's Supper was administered. G. W. Lewis was unanimously elected Secretary, with G. W. Man and W. T. Trammel, assistants. C. L. Dunn was unanimously re-elected Statistical Secretary, with J. J. Harrison, L. H. Hundly, S. D. Davis, P. P. Wright, W. L. Darius and D. T. Tony, assistants. W. H. Jordan was elected Treasurer by ballot, with F. F. Owen, J. A. Holiday, A. S. Williams, J. C. Chuman, and I. Townsend, assistants. W. H. Nelson was elected Recording Secretary.

The Rev. W. H. Rickey, of the Methodist Episcopal Church, South, was introduced and delivered the welcome address, to which the Bishop fittingly responded. After the usual preliminaries, the Conference settled down to business. No preacher had been guilty of any crime; hence the character of each passed. The reports from the six District Superintendents showed progress in every department of the work.

Among the General Officers and visitors of note were Miss S. E. Abbott, of Thayer Home, Clark University, representing the Woman's Home Missionary Society; Doctors Ward Platt, of the Board of Home Missions and Church Extension; E. C. Clemans, of the Board of Conference Claimants; H. Trever, of Gammon Theological Seminary; E. M. Jones, of the Board of Sunday Schools; W. W. Lucas, of the Board of Foreign Missions; C. L. Johnson, of the American Bible Society; E. H. Oliver, E. M. Randall and I. G. Penn, of the Epworth League.

The evening before the sitting of the Conference, Dr. M. C. B. Mason was present and delivered, as he usually does, a matchless address.

Prof. M. S. Davage, of the SOUTHWESTERN, was, as usual, a welcome visitor.

Dr. and Mrs. A. P. Camphor splendidly took care of the interest of the Conference School, Central Alabama College, Mason City, near Birmingham. Moses M. McKinney was ordained Deacon and W. J. London, John A. Harris, Jesse T. M. Willis, S. L. Damues and W. O. Pearson were ordained Elders. J. L. Wilson was transferred from the Little Rock to this Conference.

The total Benevolent collections for the year showed an increase of about six hundred dollars. During the year R. J. Buckner has been suspended and goes down in the Minutes as withdrawn under charges.

Some accessions had been made in each church, and many charges had glowing revivals. George W. Wynn, an old veteran of the Conference, was placed in the Supernumerary Relation. James A. Curry was transferred to the South Carolina Conference.

P. P. Wright, Isaac Autrey, G. G. Tuggle and C. D. Dickerson were admitted into full membership. The following are the District Superintendents of the Conference: P. G. Goins, J. W. Thomas, J. W. Martin, L. S. Price, A. W. McKinney and S. J. Jordan. Rev. R. M. Davis and the members of the church of which he is pastor, nicely cared for the Conference. Everything was dispatched with ease. Bishop Smith is indeed kind and business-like. The Conference admires him.

The seat of the next Conference is Birmingham. The Conference sustained one loss by death, L. D. Williams.—G. W. Lewis.

Appointments—1910

BIRMINGHAM DISTRICT.

J. W. Thomas, Superintendent.

(P. O. Box 292, Birmingham, Ala.)

Avondale, T. M. Ham; Bessemer and Rama, Eugene Mixon; Birmingham—Enon, W. H. Nelson; S. Paul's, J. L. Wilson; West Side, to be supplied. Blount Spring and Colony, W. T. Trammel; Brownsville and Irondale, G. W. Mann; Cardiff and Dora, S. L. Springer; Corona, C. H. Brown; East Thomas, W. O. Pearson; Kimberly and New Castle, to be supplied; Mason City and Wesley Mission, to be supplied; Pratt City, to be supplied; Sayreton, J. L. Carr; Scott Chapel, Israel Townsend; Selfville and Holston, to be supplied; Tuscaloosa, Andy Callahan; Village Springs and Lehigh, J. P. Gregg; Warrior and Bangor, William Leonard; Woodlawn, F. E. Winn.

HUNTSVILLE DISTRICT.

A. W. McKinney, District Superintendent.

Athens and Johnson, supplied—J. A. Ruffin; Courtland, to be supplied; Decatur, W. L. Darius; East Decatur Mission, supplied—Frank Williams; Centerville and Albertville, Wm. Storrs; Huntsville, Wm. Jones; Cedar Grove and Mt. Moriah, H. J. McLin; Center Grove and Springhill, J. B. Webb; Attalla, R. E. L. Beasley; Scottsboro and Stevenson, P. P. Wright; Hollywood and Bynum, supplied—George Miller; Lowe and Fuller, supplied, L. B. Smith; Triana and Madison, H. F. Thomas; Oakland and Bellmina, J. G. Williams; Sheffield, supplied—T. N. White.

MARION DISTRICT.

J. W. Martin, District Superintendent.

Eutaw and Springfield, A. L. Boyd; Gainesville and Soul's Chapel, S. D. Davis; Marion, W. H. Jordan; Mantua, T. S. Saunders; Mt. Sterling, R. H. Flemming; Newbern and Walthall, Elijah Frazier; Oak Grove and Scott's, I. L. Johnson; Old Town and Simpson, J. L. D. Knox; Union and St. Paul, J. W. Knox; Westgreen and Clinton, E. L. Gary; Wedgeworth and Akron, R. H. Cox; Selma and Ellen's Grove, J. T. Tompkins—supply; Lusk Mission, H. J. Jackson.

ANNISTON DISTRICT.

S. J. Jordan, District Superintendent.

Anniston, A. G. Glenn; Anniston (St. John's), V. D. Oatman; Ashland and Linnville, J. C. Sammons; Ashville and Springville; Eugene Green; Attalla and Macedonia, Eugene Mixon; Cedar Bluff, W. F. Dancy; Center, W. J. London; Gadsden Mission, S. D. Thornton; Glade and Spring Hill, D. R. Traylor; Gadsden, N. H. Rederick; Fort Payne and Collins, J. A. Harris; Heflin, Dennis Heron; Iron City and Choccolocco, G. W. Thrasher; Lamar Circuit, G. G. Tuggle; Mt. Olive and Rocky Mount, supplied—Chas. Coleman; Oxford, J. W. Wright; Pulliam and Weaver, J. A. Collie; Roanoke and Hunters, J. H. Bynum; Sylacauga, B. G. Smith; Beaver's Valley and Ragland, A. D. Moon; Talladega and Kild Street, D. G. Tony.

MONTGOMERY DISTRICT.

P. G. Goins, District Superintendent.

Brewton and Pollard, J. W. Landrum; Union Springs, —; Union Springs Circuit, J. C. Chuman; Castleberry, Isaac Autrey; Evergreen, G. W. Lewis; Mobile—Warren Street—H. N. Brown; Mobile—Wesley Chapel, B. S. Kirk; Montgomery, L. H. Hundley; Pensacola, A. S. Williams; Theodore and Tensaw, N. J. Adams; Sandbar and Pine Grove, M. M. McKinney; Troy Circuit, Osborn Nelson; Booth and Prattville, J. W. Smith; Gordonville Mission, Jett Ellis.

OPELIKA DISTRICT.

L. S. Price, District Superintendent.

Alex City, W. J. Smith; Bethel and Eclectic, R. R. Williams; Benson and Riverside, S. L. Damus; Dadeville, G. W. Reeves; Five Points Circuit, J. J. Harrison; Lafayette, R. M. Davis; Lafayette Circuit and Lanette Mission, J. W. Paul; Lanette, J. A. Holiday; Lomax and Elmore, supplied—B. F. Butler; Kellyton Circuit, C. D. Dickerson; Opelika and Tuskegee, C. L. Dunn; Rockford and Central, L. D. Dauntel—supply; Wetumpka Circuit, J. A. Knox; Camphill Mission, J. W. Williams.

Personal and General

The Rev. J. C. Clark desires that his correspondents address him at Bonita, Louisiana, R. F. D. No. 1, Box 41.

Report of the Colored Conference Corresponding Secretaries to National Corresponding Secretary of Woman's Home Missionary Society for year ending June 1909:

Atlanta, members, 100, cash \$138.66; Central Alabama, 20, cash, \$20.00; Central Missouri, 184, cash, \$152.25; Delaware, 413, cash, \$139.59; East Tennessee, 55, cash, \$90.00; Florida, 35, cash, \$75.90; Lexington, 252, cash, \$340.39; Little Rock, 65, cash, \$73.75; Louisiana, 80, cash, \$92.00; Mississippi, 39, cash, \$40.00; North Carolina, 75, cash, \$161.47; Savannah, 40, cash, \$55.00; South Carolina, 35, cash, \$103.10; Tennessee, 10, cash, \$24.00; Texas, no report; Upper Mississippi, 10, cash, \$10.00; Washington, 426, cash, \$536.16; West Texas, 155, cash, \$346.00—M. A. Sisle

"Lack of Good Sunday School Work"

BY MISS INEZ B. GODMAN

In 1894 we left Louisiana, and in 1910 I returned—with a great big question in my heart.

Had it paid?

Fox sixteen years I had watched over my father and mother, and endeavored to help their weary bodies to comfort and to rest. When my mother's health failed I asked physicians the cause.

"Old age," they replied.

"But," said I. "She is not really old. She is yet a comparatively young woman."

"Yes," said they, "but some people live a whole life in twenty years."

A whole life in twenty years! Truly, it was a whole life—that twenty years in Louisiana.

And, did it pay?

To give a cultured, scholarly gentleman and his brilliant little wife the task of personally farming a great plantation and teaching a crowd of untrained, half-grown boys and girls—and all upon nothing a year!

I had seen the result upon the teachers, in broken health and feeble nerves. What about the result upon the taught? Had it paid?

Three months is not a long time for investigation, and I was not strong, but I just walked quietly among you last winter and earnestly sought the answer to my questioning heart. I found it necessary to close my eyes to the pressing needs of the future and fix my attention upon the past and present, and—Brethren, IT PAID!

Now a word about the future. I have neither space nor strength to say what I would like to have accomplished among you, but I must ease my heart of one burden—the lack of good Sunday School work.

Everywhere I have asked, "Have you no intelligent, devoted men and women in your church to put your School right?" and the reply has usually been—

"Oh, yes, but they have no time."

Not one hour of the Sabbath to give to God's little ones?

If your best teachers are occupied in the morning put the school in the afternoon, in those quiet, pleasant hours between five and seven o'clock when everybody is ready to go somewhere, and see that the children are taught, really taught.

There should be 'helps' and papers and lively Teacher's Meetings, and the teachers should put soul into the work. How many schools I entered where the lesson gave way to practicing Christmas hymns, or to listening (?) to a rambling talk upon some outside subject. How many times I found no school at all and the children playing in the street—the teachers had not come. And how few, how very few of the children I found who could tell one thing they had learned that day.

Some had a vague idea of a lesson from a piece of paper, but none could find it or anything else in the Bible itself, and one bright twelve-year-old looked at me with moist eyes after I had read the story of Christ's birth and said, "Did that really happen?" Yes, Brethren, he had been a prize attendant at Sunday School for five years, and had had a faithful teacher who made her scholars like her, but did not know one thing about teaching and never seemed to think it necessary to lead them to practical religion and Christ.

Now you need not tell me that you have no members competent for the work. The Negro race is in a sad state indeed, if there are not a few of the right kind of teachers in each church. I know there must be, but they are absorbed in their own affairs and have not awakened to God's call.

If a Sunday School is of the right kind the children will come gladly, join in the work heartily, and learn. Learn the Bible, not just a lesson leaf; learn to fight evil, not just to talk about it; and learn to love God.

Brethren, my prayer to God is for such schools among you.

Madison, Conn.

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

WANTED, THE KING ETERNAL!

The politician who desires to see his ideas of government prevail, injects them into the popular mind at the most opportune moment. Usually it is at a time when some other theory has been tried and has not met the need. For at such times the people are looking for something else, something better.

Korea has known the bitterness of having leaders who have failed to bring to pass the things that were desired, were needed. Their Emperor was to them a great father of the land. He should have led them into ways of peace and prosperity. He should have placed a father's protection over them. Instead he led them into untold woe and sorrow. Their trust in the intent and ability of human leaders has languished. Everything of earth seems not to be worth while. One voice and one only speaks of hope and comfort—the voice of King Jesus. And to the standards of King Jesus the Koreans are flocking in great multitudes.

Now that Japan has taken Korea the Korean mind is even more accessible than before. For now each Korean knows how utterly all trust in their Emperor, the thousands of demons and spirits—their endless superstitions—has failed. They know also how the faith some have had in Jesus Christ has held them up in the hours of uncertainty and doubt. They have seen how many have changed their way of living because of the Book. And they believe that the great Methodist Episcopal Church in the United States will stand by them in their need and help to give the great King Jesus to the multitudes who want to be his subjects, but who have no one to read to them the constitution of His Kingdom, and accept their vow of allegiance.

The recent annexation does not in the least alleviate the situation. The young Japanese Church cannot take up the work that we are doing there. We have begun the cultivation of a portion of the vineyard and we must continue. Aye, we must increase. And the rate of increase is in our own hands. Native ministers, native doctors, native teachers—all are waiting to be shaped and trained. And once trained and developed, they will carry the standards of the Great King to every corner of Korea.

Are we, a Church with three million members, able to lead them to the King and give them the Kingdom?

"WHAT ONE NEGRO DID"

In a recent number, the *Epworth Herald*, under the above title, calls attention to the achievement of a Negro and makes a plea for a fair chance for the race. A fair chance is all the Negro race can ask and nothing less than this can the Anglo-Saxon afford to grant. The *Herald* says:

"Some days ago down in Kansas a Negro walked up to a real estate dealer and put down ten thousand good American dollars for a piece of farming land near one of the large centers of the State. Then he turned around and closed a deal for another farm in a little different direction for fifteen thousand dollars. There is nothing very remarkable about this, perhaps, from some standpoints, but when it is stated in this connection that thirty years ago this same Negro went to Kansas without a dollar in hand and began doing odd jobs about town, and that to-day he is worth at least fifty thousand dollars, the story is worth telling. It lays emphasis upon what the Negro can do, with himself and for himself under certain circumstances. Honesty, sobriety, and a chance will make the Negro a man of whom the nation may well be proud. It is for this very thing

that the Methodist Episcopal Church has contended right along. Let the Negro have education through a good system of schools, let him be guided in the principles of the higher life by the Church, and then give him a chance. And the nation will rejoice in the results."

MAKING READY FOR THE NEW ORLEANS CONVENTION

The Educational and Missionary Convention to be held in New Orleans next June was given a decided boost on Wednesday, December 7. On that day the Methodist Episcopal preachers of New Orleans assembled at the call of Dr. I. G. Penn, to discuss ways and means for the holding of the Convention and to organize a local Committee of Arrangements. There was a full attendance of the preachers. The morning meeting was held in Scott Chinn Church, the Rev. Eugene Baptiste, pastor. The session was enthusiastic throughout. Addresses were delivered by Dr. Edwin M. Randall, Corresponding Secretary of the Epworth League, and Dr. I. G. Penn. Dr. I. G. Penn is the Corresponding Secretary of the Convention movement. After the addresses and a number of questions and answers, the brethren entered into the organization of the local committee, with the following results: Chairman, the Rev. R. C. Worsham; Vice-Chairmen, the Hon. R. C. Metoyer, the Rev. B. M. Hubbard, D. D., and the Rev. W. J. M. Price; Secretary, Mr. M. S. Davage, Business Manager of SOUTHWESTERN CHRISTIAN ADVOCATE; Treasurer, the Rev. T. B. Cooper. The following were named Chairmen of Committees as indicated (the additional members to be announced later: Finance, R. E. Jones; Reception, the Rev. F. T. Chinn; Place, the Rev. W. H. Logan, D. D.; Registration, the Rev. P. Landry, D. D.; Pulpit Supply, the Rev. W. R. Butler; Press and Promotion, the Revs. D. J. Price and J. D. Pool; Printing, the Rev. J. F. Marshall, D. D.; Music, Attorney F. B. Smith.

On the evening of December 7 a Mass Meeting in the interest of the Convention was held in First Street Church, the Rev. W. R. Butler, pastor. The Rev. R. C. Worsham presided. Addresses were delivered by Dr. E. M. Randall, Dr. I. G. Penn, President John Weir, of New Orleans University, and R. E. Jones. At the close of the speech making subscriptions were called for to finance the local committee in its arrangements, and \$495.00 was subscribed in a few minutes. (An itemized list of these subscriptions will be published later). The meeting was largely attended and harmony and enthusiasm prevailed. It is safe to say that New Orleans means business and that nothing will be left undone that can be done by our united Methodism for the success of the movement. New Orleans pledges in advance a hearty welcome to all the Conferences comprising the group that will make up the New Orleans Convention.

When the meeting closed all concerned felt that the Convention in New Orleans would be a success as far as local arrangements are concerned.

THE SUPERANNUATED PREACHERS REMEMBERED

The late Dr. Charles F. Simmons, of Texas, has set a good example for philanthropists by his generous provision for the superannuated preachers of the Methodist Episcopal Church, South, of Texas. Dr. Simmons set aside in his will 630 acres of land in Live Oak County, Texas, to be divided in tracts of 10 acres each. He has left also \$100,000.00 for building cottages on the ten acres, to cost \$1,000 each, and to dig wells and make such other improvements as may be necessary to make the farms ready for use. To insure that farms shall be in constant use, the will provided that when one is not used for a period of two years it shall revert to the estate. The Bishops of the Church South are to designate such superannuated ministers as they see fit to occupy these farms for such a period as they may name. It seems that Dr. Simmons was born in a parsonage and therefore knew at first hand the needs and difficulties of a minister's life. This timely philanthropy will make brighter the closing days of many ministers who otherwise would find themselves straining to make ends meet. So long as the Church does not provide adequate support so that a preacher may lay by for old age, so long as the Church in its varied enter-

prises must make such a drain upon a minister's purse and energy, so long will the Church owe to the minister a comfortable pension in his old age—a pension which will be for services rendered as clearly as that of any other wage earner.

THE COLLECTION FOR THE BOARD OF SUNDAY SCHOOLS

While many pastors and superintendents have reported their Church and Rally Day Offerings for the Board of Sunday Schools, it is evident that many others are retaining the money for report at Conference. The fiscal year of this Board ends with December 31st. The monthly budget is a fixed and large item. It is earnestly desired that every pastor shall see that the collection is promptly forwarded to the Corresponding Secretary, Dr. David G. Downey, 57 Washington Street, Chicago, Ills. Compliance with this request will be a great advantage to the work and will be highly appreciated. A voucher for Conference use will be sent on receipt of remittance. Rally Day has been very widely observed and the sale of the program prepared by the Board has been larger than in any previous year. Thus far the collections for 1910 show a substantial increase over those of 1909 for the same period.

Of General Interest

CHIEF JUSTICE WHITE

Associate Justice Edward Douglass White, of the United States Supreme Court, has been named by President Taft for the Chief Justiceship of that tribunal, and the nomination was confirmed by the Senate.

For some time it was believed that President Taft had in mind the elevation of Charles E. Hughes to this position, but it was urged that Justice Hughes was the youngest member of the Court and that his experience at the bar was hardly sufficient to warrant his promotion at this time.

Justice White is generally regarded as being eminently qualified for the position of Chief Justice. He has participated in some of the most famous cases which have come before the Supreme Court in recent years. His opinions, whether as dissenting or as expressing the opinion of the Court, have been regarded by bench and bar as clear and able.

Justice White was born in the Parish of Lafourche, in the State of Louisiana, sixty-five years ago. His father, the late Edward Douglass White, was also a statesman and jurist of ability. Before being appointed to the Supreme Bench by President Cleveland in 1894, Justice White had served for a number of years as associate justice of the Louisiana Supreme Court and had also served three years in the United States Senate.

THE CENSUS

According to an official estimate of the United States Bureau of the Census, based upon the results of the recent thirteenth decennial census, there are 101,000,000 persons living under the Stars and Stripes. This includes Alaska, the Panama Canal Zone and our insular possessions. Exclusive of all outside territory, the United States has a population of 91,972,266. This is a gain approximately of 16,000,000 and an increase of 21 per cent. over the figures of 1900. The growth in population was even greater than had been anticipated by the experts who studied the country's increase in population. There has been a wide disparity in the growth of the various States. In Iowa there has been a decrease of over 5 per cent., while Washington has increased 120 per cent.

With reference to the growth of cities as compared with the rural districts, the director says:

"While there has probably been a somewhat greater difference between the growth of urban population in the last decade than in that preceding, the difference was not so great as that in the decade of 1880 to 1890, or as it was most of the early decades.

"The conclusion can not, therefore, be safely drawn that there is in a broad sense an increasing tendency by the population to leave the country and go to the city."

There are many interesting facts to be obtained from a study of the census returns, many of which will be referred to from time to time.

THE RURAL PROBLEM

Sooner or later this country must vigorously consider and put in operation some plan to prevent our rural districts from becoming a "waste howling wilderness." The Rural Free Delivery was a step in the right direction—but the cities are becoming crowded; many are so crowded now that the municipal authorities cannot cope with the situation. Some recent figures given out by the Census Bureau indicate the trend, and should become a warning signal. The present population of Tennessee is 2,184,789, as compared with 2,020,616 in 1900 and 1,767,518 in 1890, an increase of 164,173 or 8.1 per cent in the last ten years. There are ninety-six counties in Tennessee, and of this number thirty-six rural counties show a falling off in population in the ten-year period. But only two counties showed a falling off in population in the census of 1900, as compared with 1890, as well as the present census as compared with the previous one. In other words, the tendency toward congestion of population in cities at the expense of the rural regions has only become marked in Tennessee in the last decade. Minnesota shows out of eighty-five counties a falling off in twenty-eight, while the state has an increase in population of 18.5 per cent. What is true in these two states is also true in others. The cities are literally crowded while abandoned farms are on the increase. This seems a problem for our National Secretary of Agriculture or the Secretary of the Interior to face.

THE PRESIDENT'S MESSAGE

President Taft's message to Congress was read in the Senate and House, December 6. The message was extremely voluminous and long-drawn out. There will probably be very few persons who will undertake to read the document in its entirety. The following are some of the more prominent features:

He declares it is time to stop legislating with reference to regulation of corporations, and to witness the effect of vigorous execution of the laws already on the statute books. The exact limitation upon business methods imposed by law will doubtless be made clearer by pending decisions of the Supreme Court. Just at this time, the President says, he believes the activities of the Government, in addition to enforcement of the laws, should be directed toward the building up of home industry, and the strengthening of confidence of capital in domestic investment.

Mr. Taft recommends strongly some form of ship subsidy to increase American shipping, especially to South America.

The Tariff Board is not ready to submit a report on any of the schedules of the Payne law, and Mr. Taft says he will not recommend any tariff legislation until the new Congress convenes in December, 1911.

He urges that the Tariff Board be made permanent, and that all future revisions be made schedule by schedule. He vigorously opposed another general revision.

The Panama Canal should by all means be fortified. An appropriation of \$19,000,000 is recommended for this purpose.

It is proposed that second-class mail rates should be adjusted so as to charge a much higher rate on their advertising sections.

Estimates for Government expenditures during the next fiscal year have been cut to \$630,494,013.12, which is \$52,964,887.36 less than the actual appropriations for the current year. The estimated receipts for the next fiscal year are \$680,000,000.

The President urges the extension of the civil service principle to all classes of postmasters and to the diplomatic and consul corps, and the acquisition by the Government of residences and offices for its diplomatic officers.

Some criticisms of the Payne tariff act are just, says the President, but more are unfounded.

There should be more officers for the army. The engineer corps should be increased by sixty.

Regarding the Panama Canal the President says: "The progress of the work is most satisfactory. It will be completed well within the time set, January 1, 1915, and within the estimated cost of \$375,000,000. The slides in Culbera Cut offer no great reason for delay."

Failure to fortify the canal would leave the United States powerless to enforce the universal and equal use of the waterway against a desperate and irresponsible enemy, and would defeat the object of

the canal in increasing the military effectiveness of the American navy.

Interstate railroads should be prevented from owning or controlling ships trading through the canal.

Regarding the courts, the President declares the crying need of the United States is cheapening the cost of litigation by simplifying judicial procedure and expediting final judgment. The Supreme Court should be relieved from unnecessary appeals. The salaries of federal judges should be increased.

Postal savings banks will be established in a number of cities January 1. A parcels post on rural delivery routes is recommended. Postmaster General Hitchcock is given high praise for putting the Postoffice Department on a self-sustaining basis.

People of Interest

Bishop Neely spent last week in New Orleans and on Friday afternoon delivered an affective address before our New Orleans preachers.

Bishop Hamilton will hold the Florida Annual Conference at Palatka, Florida, February 22, 1911, instead of at Daytona, as has been announced.

Miss Annie Louise, daughter of Mr. and Mrs. R. R. Greene, of Jackson, Miss., was united in marriage to Mr. John T. Risher, Sunday evening, November 20.

Mr. George R. Marshall announces the marriage of his daughter, Harriette Anna, to Mr. George Edward Barre, Wednesday evening, November 23, at New York City.

Dr. I. L. Thomas is in Wisconsin delivering addresses at great Home Mission and Church Extension Conventions. He is on the program for similar meetings in Illinois and Indiana.

Mr. and Mrs. Allen Seales, of Shelbyville, Tennessee, will give in marriage their daughter, Lavonia V., to the Rev. R. A. Dowell, pastor of Simpson Methodist Episcopal Church, Farmington, Tennessee, Wednesday, December 28th.

Dr. I. G. Penn Assistant General Secretary of the Epworth League held League Institutes last week in several of our city churches. On Thursday night, he addressed a League Mass Meeting in Haven Church, the Rev. P. Landry, D.D., pastor.

Among the first gifts to the Korea Quarter-Centennial Fund is one of \$175,000 from Mr. Tatsuno and Mr. Abe, of the London Branch of the Yokohama Specie Bank. Mr. Abe joined the Methodist Church while a student at our Aoyama College, Tokio.

The opening exercises of the George W. Hubbard Hospital, at Meharry Auditorium, Nashville, Tennessee, were held Thursday afternoon, December 15th. Short addresses were delivered by Bishop J. M. Walden, Bishop Walter R. Lambuth, Dr. M. C. B. Mason, Mayor Howse and others.

At a meeting of the Boston Social Union, Monday evening, December 19th, Korea will be discussed. The speakers are to be Professor Hober B. Hulburt, A.M., F. R. G. S., author of "The Passing of Korea" and "The History of Korea," and Dr. George Heber Jones, Executive Secretary of the Korea Quarter-Centennial Movement.

Mr. J. H. Murphy, editor of the *Afro-American Ledger*, Baltimore, Md., is to be tendered a banquet, on December 25th, in honor of the seventieth anniversary of his birth, which falls on Christmas Day. Mr. Murphy has had a splendid career. He has been a journalist for more than twenty years. He has a wife and nine children, and each of these children, besides having been given a High School training, has been taught a trade.

First Street Methodist Episcopal Church, this city, will be dedicated, free of debt, by Bishop T. B. Neely and Dr. B. M. Hubbard, Superintendent of South New Orleans District, Tuesday evening, December 20th, at eight o'clock. Pastor Wesley R. Butler extends a special invitation to all ex-Presiding Elders of the South New Orleans District and to the Rev. H. J. Wright, the Rev. Valcour Chapman, the Rev. F. T. Chinn and the Rev. C. W. Reeves, ex-pastors, to be present and participate in the dedicatory exercises.

Prof. A. W. Stewart, of Shreveport, La., for thirty years engaged in the public school work of the State, died suddenly at his residence at Shreveport, Wednesday, December 8. He is survived by Mrs. Stewart, who is the mother of Mrs. Davage, the wife of our Business Manager. Prof. Stewart had the respect of the entire State for his upright conduct, his high ideals, and his devotion to the cause

of education. We are indebted to the *Shreveport Enterprise* for the following facts concerning Prof. Stewart's career:

"He was a native of Caddo Parish; educated at Straight University, New Orleans, and on leaving school dedicated his life to teaching, and his labors have borne great fruit, as can be evidenced by the large number of our worthy men and women who were pupils under him and imbibed those lofty ideals which made him esteemed by all. He was married to Mrs. Cora Armstead, of Alexandria, and was the father of a lovely daughter, Pansy Ray, besides a wife and child he leaves three sisters, Mesdames Grace Williams, Belle Lourie and Sophie Boatner, of Fargo, Ark., who, with the entire community, are grief-stricken at his death."

The family has the full sympathy of the SOUTHWESTERN.

News Paragraphs

Nearly one thousand couples were married in Chicago on Thanksgiving Day.

The Methodist Episcopal Church, South, has forty-six annual conferences.

For the cover of Oxford Bibles alone, the skins of 100,000 animals are used every year.

Four women were elected to the Colorado House of Representatives at the November election.

Negroes of Richmond, Virginia, own property the valuation of which is placed at \$2,500,000.

Citizens of New York have started a fund to pay the doctors' fee resulting from the injury of Mayor Gaynor.

The *Texas Church Record* is a bright sheet published at Navasota, Texas, with the Rev. A. W. Carr as editor.

The \$5,000 house which Matthew Anderson, a Negro of Kansas City, was erecting was destroyed by dynamite recently.

John Street, the oldest Methodist Episcopal Church in New York City, celebrated its 144th anniversary October thirteenth.

Mr. James T. Hyde treasurer of Lincoln, Illinois, who is now ninety-seven years of age, is supposed to be the man longest in public office.

Fifty white Atlanta real estate men are said to have entered into an agreement not to rent or sell property to Negroes within the limits prescribed by the Forth Ward Progressive Club.

The Bishops of the African Methodist Episcopal, the African Methodist Episcopal Zion and the Colored Methodist Episcopal Churches, will hold their triennial session in Mobile, Alabama, February ninth.

The St. Louis *Daily Globe-Democrat* says: "It would be a great injustice to operate a grandfather clause against any one of the colored men who went into Oklahoma on the opening day, or against any of their descendants. And there were not a few of them between Guthrie and Kingfisher. These pioneers are surely entitled to some consideration."

In the contributions to the Board of Foreign Missions the Pittsburg Conference leads, giving last year \$40,889.00. The Philadelphia comes second in this cause, giving \$39,498.00. In contributions to the Board of Home Missions and Church Extension the Philadelphia leads with \$35,900, the Central Pennsylvania takes second place with \$34,056, and Pittsburg takes third place with \$29,056.

Count Tolstoy, Russia's great thinker, artist and genius, according to his wish, was buried with simple ceremony. His sons bore the body to the home where it was viewed by thousands of people and at sunset, while the great throng kneeling sang "Eternal Memory," it was carried through their midst to a woody knoll on the estate and buried under Poverty Oak. The Duma adjourned for a week in his honor.

The *Crisis* gives the following: In the New York custom service there are 234 colored employees, drawing \$35,000 a year. In the Internal Revenue Service in New York there are the following colored men: One Collector of Internal Revenue, \$4,500 a year; one Examiner of Corporations, \$3,500 per year; one United States Internal Revenue Gauger, \$1,400 per year; one Division Deputy Collector, \$1,400 per year; one Office Deputy, \$1,200 per year; one Stamp Deputy, \$1,200 per year; one Signigrapher, \$1,200 per year; one Corporation Deputy, \$900 per year; one Messenger Clerk, \$900 per year.

St. James, Beaumont, Texas

Few towns in the South have grown as Beaumont, Texas. The reason is not hard to find. Oil was discovered in that section a few years ago and soon "gushers" were brought in—capital and labor came simultaneously. With capital and labor came a floating population which became permanent. The growth of Beaumont—the



THE REV. W. F. BARNES

oil city of the South—has been nothing less than remarkable. Likewise has Methodism grown. The opportunity and the right man met and success was the result.

When the Rev. J. A. Barnes was assigned to St. James, Beaumont, four years ago our congregation there was worshipping in an old box-frame house with the parsonage in the rear. Good leadership, which had characterized the labors of Brother Barnes in his previous appointments, had opportuni-

Barnes also secured a fine seven-room parsonage with modern improvements. After the location came the new church. A substantial frame structure costing \$12,000 now graces the corner and is a credit in architectural design and construction, a credit to the whole community. Of the cost of the building \$8,000 has been paid and that too without any aid from the Board of Home Missions and Church Extension. But this is not all. More than 250 members have been added to the roll making a total of 500 members. These faithful members have cooperated freely with Brother Barnes in all his plans. Also Mrs. Barnes comes in for an equal share of the credit for the success achieved. Brother Barnes' career has been uniformly successful during his entire ministerial career. While a local preacher he was given a work at Hineckley, Texas without a member or a Sunday School scholar. He went to work at once and organized a Sunday School and conducted a revival. Souls were converted and a church organized with the assistance of the Rev. C. C. Minnigan, at that time District Superintendent of the Paris District. Brother Barnes called his members together and took up subscriptions and raised money enough to buy an acre of ground for a parsonage and church and put lumber on the ground to build the church. He left this work with fifty members and sixty Sunday School scholars. Brother Barnes joined the Texas Annual Conference on trial December, 1899, under Bishop D. A. Goodsell, and was appointed to the Prairie Plain Circuit, now the Shilo Circuit. There he served two years; many souls were converted in his revivals and joined the church. Here he remodeled the church and left money in the treas-



ST. JAMES METHODIST EPISCOPAL CHURCH

ty for full play here. A new location was needed. It was found; St. James is now situated on the corner of College and Neches Streets—just across from the High School (white). The location is ideal. It is one of the best streets in the city. With the purchase of this new location Brother

ury to start two new churches. From there he was appointed to Boynton Chapel, Houston. His revival was successful and many were added to the church. New pews, new light fixtures were installed, the building remodeled and all paid for. Many scholars were added to the Sunday

School. He served three years at this place. His next appointment was at St. Paul, Palestine. Here he paid off an old debt of 18 years' standing, put in new light fixtures, repaired the church, built new fence around the church and parsonage; total cost, \$750.00. He also conducted a revival. He was two years at Palestine. From Palestine Brother Barnes was sent to St. James, Beaumont, where he has enjoyed the best years of his ministry. Brother Barnes is faithful to the claims of the Southwestern and Wiley University.

FOR FEVERISHNESS AND ACHING
Whether from Malarious conditions, Colds or over-heating, try Hicks' CAPUDINE. It reduces the fever and relieves the aching. It's Liquid—10, 25 and 50 cents at Drug Stores.

Gleanings from the Field

ARKANSAS

Fayetteville.—Our Thanksgiving Entertainments were quite a success. They were planned and carried out by Mr. T. J. Rogers, our great church worker, who was the general manager. The church was nicely decorated. These entertainments continued three nights with a splendid program rendered each night. We were ably assisted by the teachers of the Public School and members and friends of our church to whom we are very much indebted. The young people took quite an active part. Four young ladies prepared four cosy corners which were a credit to their taste. Each lady received a prize; the one who had the cosiest corner was awarded the first prize. The people showed their appreciation by attending each night. The house was crowded the last night to its utmost capacity. Total amount raised, \$42.00.—W. H. Simpson, Pastor.

KENTUCKY

Hardinsburg.—We have just closed a great revival with thirty-two ascensions to the church. We were assisted by the Rev. W. H. Pope, the Conference Evangelist; he is a great evangelist. During the progress of our meeting the Rev. J. W. Robinson, district superintendent, held our third quarterly meeting, and remained with us a week and rendered valuable service in our revival.

We have placed in bank \$214 toward the building of a new parsonage.

With eighty-nine members we have raised for benevolences \$41. The interest of the Southwestern Christian Advocate has been cared for. The people are thanking God, and our watchword is "Victory." — Geo. W. Thomas.

Pewee Valley.—This has been a glorious year with us. This year we had a very successful camp meeting—successful spiritually and financially, and conducted a church fair in which we raised \$300, paid off the debt of the church and are ready to repair. November 9th was our quarterly meeting and the spirit of the Lord was with us. During the day there was one convert and many seeking Christ. Raised \$17. The church is growing rapidly. The Sunday School, under the superintendency of Mrs. Komonia Flourney, is in better shape than it has been in many years. The Rev. P. T. Gorham, district superintendent, preached a strong sermon; it had telling effect. We hope to make this the greatest year in the history of the church. The Rev. Abel N. Hewitt is pastor—Mary F. Sutton.

Lagrange.—In the beginning of the year we had very little to be proud of.

Royal Baking Powder

Absolutely Pure

Distinctively a cream of tartar baking powder

The only baking powder made from Royal grape cream of tartar.

Pure, Healthful, Dependable

The Rev. W. H. Evans was sent to us in a very feeble condition. He grew worse until his death in July, then we were left without a pastor and the church in a deplorable condition. The Rev. P. T. Gorham, our district superintendent, sent us the Rev. Abel N. Hewitt to fill out the balance of the year by dividing his time with Powell alley and here. We could not see our way and did not know just what to do. But, with the assistance of Pastor Hewitt, we have been able to gather together the membership and in two months raised enough money to pay off a debt that has been on the church for sixteen years. The church was divided up in clubs of three under Mrs. Dunbar, Jennie Gibson and Mary Bulet. Mrs. Bulet raised \$53 through her club. We had a successful quarterly meeting. The Rev. P. T. Gorham preached a stirring sermon. We are glad that our church is alive again and we expect to go to the front under the leadership of the present pastor. Pray for our success.

MISSISSIPPI

Crystal Springs Circuit.—We held our fourth quarterly Conference, Dec. 1st., the Rev. P. H. Rembert, district superintendent, presiding. Reports showed that the charge is on the uphill march. Mt. Salem Methodist Episcopal Church at Terry, Mississippi, is a coming little church. We have a large crowd of young people, also sixty members, who are doing a great work. The Woodall girls, seven in family, are of great help to our church. They belong to the Baptist Church, and are members of our Sunday School, each one of these girls gave from 50c to \$1.30 each for missions. On the fifth Sunday in November White Oak Church is looking up, though a great many of the leading members are moving to the Delta, leaving us with about forty-five members in this church. They are going ahead with their church, they say, and by the help of God they will take care of their pastor. We raised this quarter for District Superintendent, \$16.15; for pastor, \$56.51; we have raised \$30.00 benevolent money in full. We are now getting ready for Conference. The District Superintendent preached a able sermon Thursday evening at 8 o'clock.—W. H. Perkins, pastor.

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\$3 a Day Sure

Send to your address and we will show you how to make \$3 a day absolutely sure. Furnish the work and teach yourself, you will be healthy where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of \$3 for every day's work, absolutely sure. Write at once. ROYAL MANUFACTURING CO., Box 1846, Detroit, Mich.

Gleanings from the Field

MISSISSIPPI.

Oklahoma.—At Wesley Chapel the fourth quarterly conference for Carthage Circuit was held November 12 and 13 with good results. Dr. A. J. McNair held the best session known for years at this place. Raised on Saturday and Sunday \$35.20; paid district superintendent \$23.90; paid pastor \$11.30. A number of souls have been added to the church this year. Dr. McNair and the Rev. I. C. Rucker are the right men for the places they occupy.—H. E. Eldridge.

Handshoro Charge. — Our fourth quarterly conference was held Nov 28 by District Superintendent S. H. Cannon. Reports showed the work to be in good condition. The pastors reported forty-two conversions and accessions; seven children baptized. The church is in splendid condition. The trustees made a splendid report, showing that \$919.69 had been raised and expended on the church and parsonage. The stewards showed that the pastor and district superintendent had been paid fairly well. Paid the district superintendent his entire apportionment, less \$5.00, which will be paid. The pastor had collected \$52.00 of this benevolent money. We are now ready to receive the Mississippi Annual Conference. The fifth Sunday in October was a day of great joy—the debts were lifted and the church dedicated. The Revs. J. C. Huston, J. Holmes and J. B. Burks were here and rendered good service. The Rev. Mr. Brooks preached at 11 o'clock. The Rev. Huston preached and dedicated the church at 3 o'clock. The Rev.

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Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.

Insist on having what you call for.

If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.

The cure begins at once and continues rapidly until it is complete and permanent.

You can go right ahead with your work and be easy and comfortable all the time.

It is well worth trying.

Just send your name and address to Pyramid Drug Co., 32 Pyramid Building, Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.

Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home.

No knife and its torture.

No doctor and his bills.

All druggists, 50 cents. Write today for a free package.

Holmes preached at night. The five captains reported as follows: No. 1, Mrs. L. Michel, \$39; No. 2, Mr. F. Socia, \$78.50; No. 3, Mrs. R. Jackson, \$37; No. 4, Mrs. Mary Feaks, \$14; No. 5, Mrs. Georgia Jackson, \$17; the club donated \$25; total collections, \$222.80 for the day.—W. H. Smith, Pastor.

Malaria Causes Loss of Appetite.

The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. For grown people and children. 50c.

MISSOURI

Joplin.—The conference year is rapidly coming to a close, with just a few more weeks in which to wind up one of the best years' work that has ever been done at Trinity Chapel. The pastor, the Rev. C. S. Webster, has worked zealously for the success of this church since coming here last April, and as a result the church is now enjoying a prosperous season. Peace and harmony prevail in every department. The Trustee Board is composed of the leading men of the church, men who are interested at all times in the welfare of the pastor and people. The services of the church are of the highest order, the pastor looking well to that part of the work and is commended by the members and citizens as being an earnest, conscientious, Christian gentleman. One of the most important things this church feels thankful for, is, that God directed to the church the Rev. Mr. Webster, and his good wife as leaders of these people and who since coming here have proven themselves to be competent and equal to every emergency. The church is enjoying the patronage of the young people as never before. The devotional service of the Epworth League on Sunday evening is being looked after by the pastor and superintendent B. D. James. The Literary Department on Friday night is attracting the attention of the young people in large bodies under the presidency of John C. Jackson, and his secretary, Miss Ruby Hoops. Trinity choir of fifteen voices, S. M. Clark and Miss V. Willene Jackson, choirsters, is adding inspiration to every service, making the services for the pastor much easier and at the same time increasing the attendance. The Ladies' Aid, with Mrs. J. A. Holt as president, is keeping in line with the work pertaining to that department with much credit. The Sunday School, with the Rev. J. A. Holt and his corps of teachers is giving good attention to that part of the churches work, and lastly, the Trustee Board, under the vigilant eye of that old veteran and father, the Rev. Wm. McCutcheon, is doing its work harmoniously and with discretion, looking well at all times to the best interest of this, the Beacon Light of Methodism in this city of churches among our race. Great things are now being planned for the future. This church will celebrate its Anniversary of the new church donated by the late Thomas Connor, on or about the second Sunday in May, lasting over Monday and Tuesday. A trustees rally will be held in addition to the Anniversary at which time we hope to have some one of our General Officers with us.—Lewis M. Clark, Secretary of Church.

TENNESSEE.

Savannah.—On November 25th, the Rev. Dr. C. L. Fields, District Superintendent came to Savannah to hold his first quarterly conference. On the 26 Dr. Fields held his business session

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SCHOOL OPENS SEPTEMBER 20TH
Write R. S. LOVINGGOOD, A. M., Ph. D., President

with great executive ability. On the 27th., which was Sunday, the pastor introduced the new District Superintendent, who took for his text Matt. 19-20. With his theological and logical ability he swayed the large congregation. Savannah is greatly stirred up over the great sermon preached by Dr. Fields. The people think him a great man. On Monday night the 28th, the pastor, with members and friends gave Dr. Fields a reception which is said to be one of the grandest affairs ever witnessed in Savannah. The following persons delivered addresses of welcome: The Rev. Dr. G. W. Moore, pastor Colored Methodist Episcopal Church; Prof. W. C. Casey, Principal Savannah High School; Miss M. I. Graham, Miss Anna Young, and Mrs. Nannie Montague. Several solos and duets by Miss Mattie Benton, the Rev. J. W. Sebastain and others.—J. W. Sebastain, pastor.

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All rules and regulations relating to good order, good morals, good health and prompt and obedient attendance upon all school duties will be rigidly enforced.

The next session begins Wednesday, September 28, 1910, at 9 o'clock a. m.

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NOTICE.

Prof. George Chaffee is now associated with the Musical Department of Straight University and is giving lessons on the violin and orchestral instruments. Any student of music tuition may register if desired.

Free at Last

First Street Methodist Episcopal Church, New Orleans, at last is free of debt. It was built in 1895 during the first term of the Rev. W. R. Butler as pastor of this church. The building

\$861, being a balance of the original cost. He began to rally his people and as a result on November 1, the last penny on the church was paid. Of course there was rejoicing—what else



THE REV. W. R. BUTLER

originally cost \$15,000, but interest and other incidental items made the building cost considerably more. Of the original cost Elder Butler paid during his first pastorate, \$11,000.00. Last

could one expect? The older members of the church who had struggled for years long and hard had every reason for being happy. To these faithful members and the Rev. Mr. Butler



FIRST STREET METHODIST EPISCOPAL CHURCH, NEW ORLEANS

January after a lapse of twelve years the Rev. Mr. Butler was reassigned to First Street Church by Bishop Neely. The new pastor found a debt of great credit is due. In addition to paying off the balance of the debt, \$189.00 has been paid on insurance and \$265 on the pipe organ, making a

total of \$1,315, on these items, while the current expenses have been kept up and the benevolent collection almost raised in full. Dr. B. M. Hubbard the District Superintendent, helped in every possible way to bring about this achievement. It should be mentioned in this connection that all the pastors who served this church since 1899, (the year marking the close of Brother Butler's first term as pastor), paid something on the mortgage notes and they deserve credit also for this fine showing. The church is a very beautiful structure. One of the white daily papers said that this church would do credit to an aristocratic white congregation and that it showed the Negro's great church pride.

The church is situated on the corner of First and Dryades streets. The principal front extends fifty feet on First street and seventy-eight feet deep on Dryades street, with the old building making a total depth of 118 feet. The spire is eighty-eight feet high. The principal entrance is on the Dryades street front of the spire. All external doors are made to open outward as a precaution in the event of panics from fire. Under the end of the gallery there is a very pretty arcade formed in the main wall of the front with large, well-proportioned window in the center of the gable. The side walls are relieved by strong buttresses between the windows. The outside walls have a very pleasing effect from the combination of gray brick with red brick trimmings. The main entrance opens into a neat porch with concrete floor. The auditorium is seated with neat oak pews, arranged with center aisle and side aisles at the walls, the benches being slanted to face the pulpit. At the entrance end of the church is a large gallery capable of holding about 120 people. It is reached by a neat staircase near the entrance and has a very pretty paneled front. The pulpit end of the church is pleasingly proportioned, with the pulpit recess in the center, with a large gothic arch above, having a triangular shaped window in the center filled with pretty colored glass. The altar rail is also of neat design.

Malaria Makes Pale, Sickly Children

The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. For grown people and children. 50c.

Recent District Meetings

WINONA DISTRICT.

The Woman's Home Missionary Society met in Durant, Mississippi, Wednesday morning, Nov. 23. The meeting was called to order by the President, Mrs. S. E. Simon, with Mrs. Watt as secretary. The reports showed that missionary enthusiasm exists among us and that much good was being done on the District. The topics were then taken up and ably discussed by the delegates from the different charges. Wm. A. S. Gray, Corresponding Secretary, was introduced, and spoke of the work at large and of her trip as our delegate to that great missionary assembly that convened at Buffalo, New York. Her address, which was complete within itself, setting forth in such clean and lucid manner the conditions of the work, was replete in facts and figures showing the great advancement of the work of the Home Missionary Society. Misses Becker and Barbour, from E. L. Rust Home, were with us, and Miss Becker spoke with touching eloquence of the needs of that Home. Her

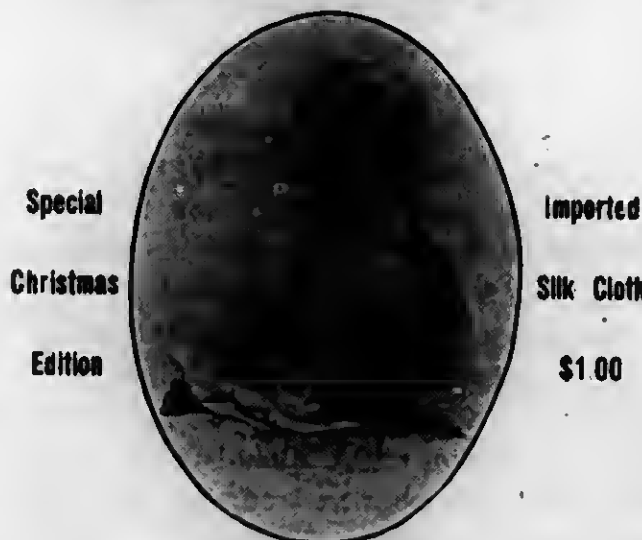
earnest appeal soon demonstrated to us the interest that she is daily manifesting in our girls. Twenty-six dollars was given Miss Becker toward building a laundry for that Home. Long may these good women live to help and bless the womanhood of our race. The missionary sermon was preached by the Rev. J. R. Nevils, and was full of thought, inspiration and missionary enthusiasm. The following officers were elected: Mrs. S. E. Simmons, President; Mrs. Mary M. Scott, Vice-President; Mrs. Lula A. Wright, Corresponding Secretary; Miss Daisy Hardman, Recording Secretary; Mrs. S. C. Splix, Treasurer, Mrs. P. L. Bullock, Organist,—Mary M. Scott.

NASHVILLE DISTRICT.

The District Conference convened in Howard Methodist Episcopal Church, Tullahoma, Tennessee, Nov. 23-25. The Rev. E. J. Guthrie was elected secretary; S. J. Boone and H. W. Rucker, assistant; H. P. Belcher, statistical secretary; C. A. Todd, treasurer; D. T. Burch, reporter. The welcome address was delivered by the Rev. E. J. Guthrie, the pastor. Response on behalf of the Conference, by the Rev. D. T. Burch. The Rev. Thomas W. Johnson, district superintendent, presided with much ease and dignity. He made a deep impression upon the brethren and they believe he is the man for the place. He is affable, tender and kind. The impartial and brotherly way in which he conducted business caused the brethren to pass resolutions endorsing his administration and pledging him their hearty support. The church may look for large results on the Nashville District. The Rev. Guthrie and his good people deserve much praise for the way in which they cared for the Conference. The Conference was a very great blessing to all who attended. All the regular pastors except two were in attendance and left inspired to do more efficient work for the Master. The next District Conference will be held in Murfreesboro next summer. The following brethren preached during the session: the Revs. H. W. Rucker, S. J. Jenkins, A. Ransom, J. H. Nelson, W. L. Lillard, and J. W. Richmond. Their sermons were much enjoyed. Every interest of the Church was looked after. The Southwestern was not forgotten.—D. T. Burch.

CHRISTMAS SUGGESTIONS.

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Our Colored Methodism in the Metropolitan District

By the Rev. F. H. Butler

Within a radius of twenty miles of the New York City Hall may now properly be termed the Metropolitan District. The completion of the great tunnel systems and the consequently improved means of transportation bring all points within this circle within easy access of the great metropolis and make one vast community of interests of which Manhattan Island is the centre. This is properly termed the Metropolitan District and embraces all the towns within this radius. These municipalities are very close together and a stranger would hardly know where one ends and the other begins unless he has map in hand and follows it very closely for the streets meet and in some cases part of a house may be in one municipality and part in another so close are they together. Like as what use to be Brooklyn, Williamsburg, Long Island City, State Island and New York now constitute Greater New York so will on the Jersey side Jersey City, Newark, the Oranges, Montclair, Bloomfield, Kearney, Arlington and Harrison some day constitute a Greater Newark or a Greater Jersey City.

The great influx of population into this district brings its attendant problems. How to properly care for their moral and religious welfare concerns us. Our people are coming in large numbers from different parts of the country. Colored Methodism in this district is making some advances. We haven't as many churches as we might have if we had more means but we are consoled with the fact that we are doing about as well as others.

The Negro population in the Metropolitan District is nothing like as great in comparison with the aggregate population as it is in Philadelphia, Baltimore or Washington. In the midst of a population of six million, a Negro population at the most liberal estimate, of one hundred thousand isn't so much after all. Colored Methodism in this district is about thirty-eight years old. In June, 1872, the Rev. William F. Butler, D. D., in New York and the Rev. John Swears in Newark led a movement which resulted in the organization of St. Mark's Church in New York City and the taking over in Newark of the St. John's Congregation from the African Methodist Episcopal Zion Church. The Rev. Mr. Swears did not live long after this movement was inaugurated but Dr. Butler lived and aided in the organization of missions at Orange and Montclair, which was accomplished about ten years later.

The growth and development of St. Mark's in New York has been steady and sure. The Church has a remarkable history for unity, loyalty peace and charity. Each pastor has stayed the full limit of time. Each pastor has been royally treated. Each pastor has gone on from where the others left off and hence progress has been continual. Today St. Mark's is a Gibraltar of Methodism. She has a membership of twelve hundred. Dr. W. H. Brooks enters upon the fourteenth year of his successful pastorate

with a greater vision of things to come than ever before. St. Mark's is thoroughly organized as a great people's church, her development in this line has contributed much to her strength and influence. Distinguished men of spotless reputation have filled her pulpit and boundless is her opportunity for the future.

Salem is the robust young daughter of St. Mark's in the upper section of the city known as Harlem. Under the careful supervision of the New York City Church Extension Society and the energetic pastorate of the Rev. Frederick A. Cullen, this mission has grown to become a well organized church with a membership of 250. It is situated in the largest section of the city now occupied by our people. The remarkable growth of the Harlem section has been largely due to the energetic efforts of real estate men who have been able to rent the properties to colored tenants at a slight advance over the amounts others are willing to pay and landlords looking for good dividends on their investments have consented to this programme. The City Church Extension Society has recently purchased a row of six dwelling houses at the corner of Thirteenth Street and Lenox Avenue, as an investment for the Salem congregation. Part of the property is being remodeled for church purposes giving a modern building accommodating about seven hundred persons and thus placing Salem on a firm footing and giving us a second strong church in Manhattan. The part of the property not devoted to church purposes will be rented out thus insuring a good revenue to assist in carrying the obligation. Across the Harlem River in the Bronx section we have Epworth Memorial. This is also a promising field. The church at present has a membership of fifty. The City Church Extension Society is also interested in this project. The Rev. Charles Andrews is the present pastor. In Brooklyn we have Newman Memorial with the Rev. W. A. T. Miles as pastor. The section in which the church is located is a very promising one for growth. The congregation is in possession of a splendid lot and as soon as it is fully paid for a creditable building will be erected. This is the great need now, the present quarters being too small for the number who attend. On the New Jersey side of the Hudson we have St. John's in Newark, St. Mark's in Montclair and St. John's in Orange. Our church in Newark has a great future before it. The rapid growth of Newark within the past five years gives promise of a city, if the growth continues, the size of Boston within the next five years.

The present location of St. John's is being encroached upon by business extension and it is only a question of a short time when it is believed the present property can be sold at a good profit and a better location secured further up in the residential section of the city. This church has a large following of young people and one of the greatest Epworth Leagues in Methodism. Dr. W. R. A. Palmer is the

present pastor. The membership is about three hundred. St. John's in Orange is a strong and vigorous organization. The congregation possesses a splendid equipment for aggressive work. The present pastor, the Rev. J. C. Dunn, is pursuing a campaign of expansion with unusual vigor. The present building is the most modern we have in this section and stands as a monument to the perseverance and excellent executive ability of the Rev. W. C. Jason, D.D. The membership is about two hundred.

St. Mark's in Montclair is the one of our best churches. For punctuality and system in meeting responsibilities few churches in any of our conferences excel her. The church is so organized that it is a bee hive of activity. The growth of this congregation has kept pace with the growth of Montclair until now it is crowded for room. The church has an admirable location on Bloomfield Avenue the main business thoroughfare of the city and only one square from the proposed new half million dollar railroad terminal. Twenty years ago this property was purchased for three thousand dollars, recently thirty-five thousand dollars was offered for it. The officials in this church are looking forward to greater things and plans are now being formulated for enlarged activities. The total membership is three hundred and sixty. Your humble servant is serving his sixth year here.

We have a flourishing work at Ossining, New York under the care of the Rev. E. F. Morris with a membership of sixty. A new work has been recently organized at Yonkers, New York that gives promise of substantial growth and there is also a flourishing mission at White Plains, New York, of which the Rev. C. W. Winder is in charge. Rev. F. T. Chinn has charge at Yonkers.

In the capacity of leadership in the development of our northern work as a matter of fact Dr. H. A. Monroe, ex-district superintendent of the Philadelphia District, has had more to do with the bringing about of present conditions for success than any other man now living. Seventeen years of his life has been spent in vital touch with every phase of the development of this work. Five years as pastor of St. Mark's in New York during the most critical period of her history, he succeeded in giving to that congregation an impetus from which since there has been no backward step, and twelve years as a District Superintendent on the Philadelphia and New Jersey District gave him official oversight of this work when it was new to the Delaware Conference and unacquainted with the responsibilities of self-support and of contributing to the general church benevolences. Following the safe and sane leadership of his first term was the term of six years during which the Rev. A. R. Shockley faithfully pursued the work of the district with his accustomed energy and vigor meeting with success. Dr. Monroe was again appointed to succeed Dr. Shockley and rendered faithful service for five years more. The Rev. F. J. Handy, D.D., learned, young and vigorous is now at the helm and greater things are expected of our colored Methodism in the Metropolitan District than we have ever had before.

Montclair, New Jersey.

Conference Notices

District Rounds

COLUMBUS DISTRICT

(FIRST ROUND)

Columbus, December 17-18; Alleyton and Eagle Lake, 31-January 1, 1911; Columbus Circuit, 7-8; Oakland and Browns Chapel, 14-15; Schulenburg and Flatonia, 21-22; Welmar and Smithpoint, 23-24; Hallettsville and Adams Branch, 28-29; Sublime Circuit, 30; Yoakum and Sweet Home, February 4-5; Wharton and Bay City, 11-12; Edna and Morales, 18-19; Goliad, 25-26; Cologne Circuit, March 4-5; Victoria, 11-12. My Dear Pastors:—Let us push our revivals early as possible; raise our full apportionment for benevolence; urge our people to subscribe for the Southwestern Christian Advocate; consecrate our life to the blessed Master. Remember Samuel Huston College.—J. W. Warren, District Superintendent.

GAINESVILLE DISTRICT

(FIRST ROUND)

Suwanee, December 17-18; Duluth, 31-January 1, 1911; Union Grove, 7-8; Lawrenceville, 14-15; Lavonia, 21-22; Athens, 27-29; Maysville, 28-29; Toccoa, 29-30; Commerce and Nicholson, February 4-5; Elberton Circuit, 11-12; Pearl's Circuit, 10-12; St. Luke, 17-19; Edwardsville and Rouseville, 18-19; Norcross, 19-20; Doraville, 19-21; Gainesville Station, 24-26; New Bethel and Flowery Branch, 25-26; Oxford, March 3-5; Hoschton, 11-12; Monroe, 13; Gillsville, 18-19; Leo, 19-20; Fort Street, 24-26. My Dear Brethren:—Conference is over and we start out now for a new year's work. Let us put the Lord in front and follow him and success will be ours. Begin your benevolent collections on Lincoln's birthday, February 12. The pastor's and district stewards will meet at St.

Paul's Church, Gainesville, Georgia, February 24, 10 a. m. Let all be present.—J. A. Ritchie, District Superintendent.

WAYNESBORO DISTRICT

(FIRST ROUND)

Asbury and Thomas, December 17-18; Augusta, 25-26; Millen, 31-January 1, 1911; Waynesboro and Morrison, 6-8; Rocky Ford, 14-15; Bascom, 21-22; Sylvania, 28-29; Charlestown, 4-5; Porter, 10; Statesboro, 11-12; Herndon and Wadley, 18-19; Pulaski, 25-26; Dublin, 27; Undine, March 2-3; Hagan and Bellville, 4-5; Summit, 11-12. District Stewards and Preachers' Meeting at Millen January 20, 10 a. m. Let each District Steward and pastor be present, and now my brethren let us take up our work with Holy zeal and plan to make this the best year in our history. God and the church expects great things of us this year. Lay well your plans for raising the benevolence,

start early and get the people to give fifty cents each.—James Jackson, District Superintendent.

WACO DISTRICT

(FIRST ROUND)

Groesbeck Circuit, December 10-11; Groesbeck and Kossie, 17-18; Bremond Circuit, 24-25; Maysfield Circuit, 31-January 1, 1911; Calvert and Mt. Zion, 7-8; Marlton and Big Creek, 14-15; Cameron and Rosebud, 21-22; Mooreville, Chilton and Gurley, 28-29; Majors and Andrews, February 4-5; Mart and Springhill, 11-12; Waco, St. James, 18-19; Waco, Mt. Zion, 25-26; East Waco Circuit, March 4-5. Dear Pastors:—Begin with the year to do a year's work. We did well last year but there is room for improvement. Have all the committees out; don't forget the Southwestern.—T. S. Moore, District Superintendent.

(See pages 14 and 16 for other District Rounds.)

Conference Notices

District Rounds

DALLAS DISTRICT (FIRST ROUND)

Mexia Circuit, December 10-11; Pelham Circuit, 17-18; Corsicana, 21; Hubbard and Dawson, 31-January 1; Milford and Italy, 7-8; Waxahachie and Lancaster, 14-15; Ennis and Ferris, 21-22; Fort Worth, St. Andrews, 28-29; North Fort Worth, February 1; Sherman, 4-5; Fort Worth Circuit, 8; Denison, 11-12; Pilot Point, 18-19; Dallas, St. Paul, 25-26; North Dallas, March 1; Hillsboro and Cleburne, 4-5. Brethren: Begin at once on your benevolences. I suggest that you take a collection for Missions at the close of your watch night service. Ask each member to give not less than ten cents.—J. S. Wyatt, District Superintendent.

CUMBERLAND RIVER DISTRICT. Second Round.

Livingston Circuit, Algood and Cookville, Jan. 13-16; Buffalo Valley Circuit and Gordansville Circuit, Jan. 21-23; Liberty Circuit and Alexandria Station, Jan. 27-30; Cherry Valley, Feb. 4-5; Doyer, Feb. 11-12; Springfield, Feb. 18-19; Bradins and Briersville, Feb. 25-26. Mitchelville and Gallatin, March 4-5; Hartsville, March 11-12; Lebanon, March 18-19; Lebanon Circuit, March 25-26; North Lebanon March 18-19.—J. B. Booth, District Superintendent.

INDIANA DISTRICT. Fourth Round.

Madison, Dec. 16; N. Vernon, Dec. 17-18; Connersville, Dec. 31-Jan. 1; Rushville, Jan. 7-8; Shelbyville, Jan. 8-9; Bloomington, 14-15; Port Fulton, 17; Watson, 18-19; Cementville, 20; Jeff Wesley, 21-22; Princeton, 28-29; Browns, 30; Boonville 31; Rockport, Feb. 1-2; Newburg, 3; Evansville 4-5; Cannelton Circuit, 6-7; Anderson, 12-13; Muncie, 14; Greenfield, 15; New Castle, 18-19; Indianapolis Scott, 22; Indianapolis Barns, 23; Indianapolis Simpson, 26-27; Chicago St. Mark, March 4-5; Chicago Scott, 9-12; Terre Haute Merrills, 17; Terre Haute Saulsters, 18-19. Answer this card, have minute money; let there be no blanks. Conference meets March 29th, at Springfield, Ohio.—D. E. Skelton, District Superintendent.

Gleanings from the Field

NORTH CAROLINA

Stanley and Kings Mountain.—Just at the close of the conference, at Leaksville, we were notified that our first quarterly conference would be held October 22-23. We met with good reports. The business session was good. Sunday morning the District Superintendent, the Rev. H. L. Ashe, preached a powerful sermon, after which Sacrament was administered. Total amount of money raised, \$24.60. At Stanley, we observed Thanksgiving Day, and at night, at the close, a storm arose and about \$5.00 worth of groceries for the pastor and his family was the result. This helped greatly as we had then sickness in the home. R. B. Rhyne, Pastor.

TENNESSEE

Livingston Circuit.—The good people

of Hainde Ridge greeted their new pastor and wife, the Rev. and Mrs. S. M. Carmichael, with a grand reception November 29, 1910. Mrs. Carmichael has been ill, but is able to be out again. We are proud to have the Rev. Carmichael as our pastor this year, for we believe he is a Christian gentleman and a wise and able leader. We are taking on new life at Livingston and we are planning to raise all of our benevolent claims this year.—Hattie Bolton.

Intense Suffering

From Dyspepsia and Stomach Trouble.

Instantly Relieved and Permanently Cured by Stuart's Dyspepsia Tablets.

A New Discovery, but Not a Patent Medicine.

Dr. Bedwell relates an interesting account of what he considers a remarkable case of acute stomach trouble and chronic dyspepsia by the use of the new discovery, Stuart's Dyspepsia Tablets.



He says: "The patient was a man who had suffered, to my knowledge, for years with dyspepsia. Everything he ate seemed to sour and create gases in the stomach. He had pains like rheumatism in the back, shoulder blades and limbs, fullness and distress after eating, poor appetite and loss of flesh; the heart became affected, causing palpitation and sleeplessness at night.

"I gave him powerful nerve tonics and blood remedies, but to no purpose. As an experiment I finally bought a 50-cent package of Stuart's Dyspepsia Tablets at a drug store and gave them to him. Almost immediate relief was given and after he had used four boxes he was to all appearances fully cured.

"There was no more acidity or sour, watery risings, no bloating after meals, the appetite was vigorous and he has gained between 10 and 12 pounds in weight of solid, healthy flesh.

"Although Stuart's Dyspepsia Tablets are advertised and sold in drug stores, yet I consider them a most valuable addition to any physician's line of remedies, as they are perfectly harmless and can be given to children or invalids or in any condition of the stomach with perfect safety, being harmless and containing nothing but fruit and vegetable essences, pure pepsin and Golden Seal.

"Without any question they are the safest, most effective cure for indigestion, biliousness, constipation and all derangements of the stomach, however slight or severe."

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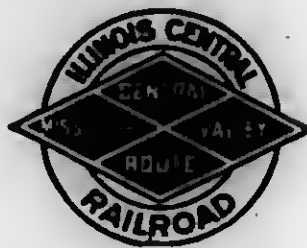
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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

Johnson.—Anna Johnson, wife of Wm. Johnson of Madisonville, O., died at her home, Monday evening, Nov. 21, 1910, and was buried from Center St. Methodist Episcopal Church, of said village, on Thanksgiving Day, Nov. 24, at 10.30 a. m. She professed Christianity at the age of eight, and had been for forty years a member of the church and a faithful follower of Christ. Citizens, both white and colored, mourned her death, and the children of both races stood about the doors of the crowded church that they might take the last look and pay the last respects to that one whose entire life had been a continual act of kindness.—Frank S. Delaney, Pastor.

Greenwood.—Nov. 28, 1910, the angel of death summoned sister Greenwood from Carthage, Mississippi, to the Bar of God. She lived a consistent Christian 21 years, and was for many years a class leader in Greenwood Chapel. Deceased leaves four children, husband and many friends. The funeral was attended at Greenwood Chapel, by the Pastor, I. C. Rucker.

Bryant.—Norah Bryant, a faithful member of St. Paul Methodist Episcopal Church, Marrion, Mississippi, died November 20, 1910, after a long illness. She was a good wife and a loving mother. She will be greatly missed in the home and church. For twenty-four years and four months she proved her faithfulness to her husband. Aged 48 years, 4 months, 1 day. Six boys and three girls, husband, mother and two sisters survive. The funeral was preached by the pastor before a large concourse of friends. W. L. Mills, Pastor.

Handy.—Wm. Handy, one of the eleven class leaders of Riley Chapel, Handsboro, Mississippi, was shot and killed by his son-in-law, Monday morning, November 7, 1910. Brother Handy was a good man. He leaves a wife, several children and a host of friends, for he was loved by all who knew him. The funeral service was conducted by the pastor, the Rev. W. H. Smith.

Parker.—William Parker died at Gray, Louisiana November 1, 1910 aged 87 years. He was the founder of the Mt. Olive Baptist Church, Battleville, Louisiana, of which he was a member for 60 years. He was 20 years a deacon of the church and at the time of his death he filled both the offices of deacon and treasurer. He leaves a wife, seven daughters and a number of grandchildren. He was a worthy citizen and was respected by both white and colored in the community. He was buried November 2, the funeral being conducted by his pastor, the Rev. J. W. Smith, assisted by the Revs. C. H. Merritt, William Rainy, Jules Benn Dr. C. S. Collins and the Rev. J. D. Wilson of the Methodist Episcopal Church.—J. D. Wilson

Samuel.—Neala Samuel, daughter of Mr. and Mrs. James Samuel, died November 28, 1910. She was a faithful and consistent Christian, and Sunday School student.—D. R. Bentley, pastor.

TO YOUNG WOMEN

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Brown.—James Brown, a faithful member of St. James Methodist Episcopal Church, Ocean Springs, Mississippi, died Saturday, December 3, 1910. In his death the church loses a prominent member, the Sunday School loses an efficient superintendent, the SOUTHWESTERN, a loyal supporter. Peace to his ashes.—Jesse E. Holmes.

Lucas.—J. W. Lucas died in peace November 12, 1910. He was a faithful member and local preacher of the Methodist Episcopal Church, Lettsworth, La. He leaves wife and son, mother, brothers, sisters and friends. The funeral service was conducted by the Rev. Carter E. Williams.—R. Jones.

Bankston.—Maggie L. Bankston, born March 31, 1892, died November 29, 1910, at Prairieville, Louisiana, in the great faith of Christ. She leaves father and mother, six sisters, one brother and a host of friends. The funeral was conducted by the pastor, the Rev. R. B. Sanford.

Aaron.—Betsy Aaron, thirty-nine years a faithful member of the Village Church, Sildell, Louisiana, fell asleep in Jesus. She was loved by all. She had been of great help to all the pastors of the charge and had made many bed quilts for the parsonage. The church has lost a faithful member and a great worker. A great many friends witnessed the funeral. Peace to her ashes.—Frank Walker, pastor.

Harris.—A. B. Harris, a member, class leader and steward of Wesley Chapel, Benton, Mississippi, died Monday night, November 28, 1910. He had gone into town with his cotton to sell, and was taken sick just before he reached Yazoo City. Mr. Huckaby, a white man, took Brother Harris into his home, and cared for him, furnishing him a doctor and all the attention that could possibly be given. He kept him there, allowing his many friends to call and see him, until he died. Brother Harris being too sick to go home his wife remained with him to the end. We cannot say enough for Mr. and Mrs. Huckaby, who were so kind to him through all his sickness, and came out with the body to the church service. Brother Harris was a faithful man, true to his church,

Marriages

Douglas-White.—At Jones Methodist Episcopal Church, December 1, 1910, Welsh Louisiana, Mr. Nora Dugas and Miss Rose Anna White. Music was furnished by Miss Ida Guldry.

Stanley-Adauf.—On November 24, 1910, Mr. E. L. Stanley and Miss Julia Adauf of New Orleans, at Malden Methodist Episcopal Church, in the presence of a large number of guests, white and colored. The bride is an amiable Christian young woman and is highly respected by white and colored. The groom is a brother to the Rev. Calvin S. Stanley; he is an industrious young man. The Rev. W. J. M. Price, District Superintendent, officiated.

Blakney-Lano.—At Hattiesburg, Mississippi, Miss Matilda Blakney and Mr. Joseph Lang, by the Rev. I. L. Pratt, at the residence of the bride's parents, Mr. and Mrs. Haywood Blakney, Wednesday evening, November 30, 1910. Miss Matilda is one of Hattiesburg's best young ladies; Mr. Lang has indeed won a prize in securing her as his wife; she is a member of St. Paul Methodist Episcopal Church. Mr. Lang is an industrious young man; he is a member of Mt. Carmel Baptist Church.—Emma D. Pratt.

Ivory-Williams.—Mr. Morris Ivory and Miss Bertha Williams, the estimable daughter of Mr. and Mrs. H. Williams, November 28, 1910, at the bride's home, Jeanerette, Louisiana. The home decorations were beautiful and the wedding reception was an up-to-date affair. The Rev. S. M. Haynes read the ceremony.

Donald-Jack.—Mr. Kirk Donald, a young man of DeKalb, Mississippi, and Miss Sarah Francis Jack, at the home of the bride's parents, November 30, 1910. The bride was a member of DeKalb Church, a good and faithful Sunday School worker, also secretary. The Rev. D. R. Bentley officiated.

Roberts-Reed.—Sammie Roberts, a class leader and a loyal member of New Hope Church, DeKalb, Mississippi, also a progressive farmer, to Miss Callie Reed, a young lady of our town and also a member of New Hope Church, and a Sunday School scholar, at the home of the bride's brother, November 27, 1910. The Rev. D. R. Bentley, officiating.

Hudson-Anderson.—Thursday evening, December 1, 1910, at the home of the Rev. Frank Walker, in New Orleans, Mr. Charley Hudson and Miss Selena Anderson, who is an accomplished musician. The Rev. T. B. Oville officiated.

true to his fellow man and faithful and true in all the walks of life. All who knew him, knew that he was a Christian gentleman; a man who lived above fault in his dealings with mankind. The church has lost a good and a true and faithful friend. He was also a constant reader of the Southwestern. A dear wife and two children, all members of his church, Wesley Chapel, survive. Interment was in the Wesley Chapel cemetery, November 29.—P. H. Davis, pastor.

Simpson Chapel.—Bola, Louisiana. The memorial service of the late Rev. Abraham Hilton was held Sunday, November 27, 1910, conducted by the pastor. The Rev. W. A. Hilton was present. The Rev. S. Green preached the memorial sermon. Bro-



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ther Albert Dines, one of the oldest members here, talked on the life of the Rev. Hilton, recalling the fact that he established Methodism here in the year 1869, when he preached in cabins, homes, sugar houses, and wherever he could, amid many oppositions. He bought this church in '71; it being the first free colored church to open on Bayou or Canal.—M. A. Edwards.

Southwestern Christian Advocate

631 BARONNE STREET.

Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail, add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

A surprise party was tendered Mr. and Mrs. M. R. Hite in honor of their marriage, at their residence, 4616 Liberty Street, November 28, by the officers and members of Simpson Memorial Methodist Episcopal Church, under the leadership of Mrs. Amelia Ford. The Rev. F. T. Chinn, on behalf of the friends, presented Mr. and Mrs. Hite with two wicker chairs and Mr. E. P. Damons in their behalf received the gifts and in a few fitting remarks thanked the friends. Delicacies of the season were then served, and an enjoyable evening spent.—E. P. Damons.

A SERIES OF EVANGELISTIC MEETINGS

Under the direction of the New Orleans Preachers' Meeting, of the Methodist Episcopal Church, to be led by the Rev. W. W. Lucas, D.D., Field Secretary of the Board of Foreign Missions, will begin Sunday, December 18, 1910, and will continue to the 23rd, as follows: Sunday, December 18: Mt. Zion, 11 a. m., Williams Church, 3 p. m.; Simpson Memorial, 7:30 p. m.; Monday, December 19, Haven, 8 p. m.; Tuesday, December 20, Mallalieu, 8 p. m.; Wednesday, December 21, Pleasant Plains, 8 p. m.; Thursday, December 22; Union, 8 p. m.; Friday, December 23, St. Mathew, 8 p. m. It is understood that each pastor of our city work and adjacent churches will be present at all these meetings and urge the attendance of his members. Committee: J. F. Marshall, Chairman; C. Stanley, Secretary; W. H. Logan, W. R. Butler, T. A. Brown, R. C. Worsham, D. J. Price, E. Baptiste, T. B. Oville.

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Literary Notes

NEWS NOTES ON THE CHRISTMAS CENTURY.

Club-women all over the land are interested in the "Colony Club" of New York City, concerning which Anne O'Hagan has written for the Christmas Century of its architecture and arrangement, its objects, its ways, its members, and its unique features; reproductions by Vernon Howe Bailey.

Arthur Stanley Riggs's presentation of "The Commerce of Spain" will be a concise table showing Spanish imports into foreign countries, 1896-1908, and American competition.

"The House of Governors," apropos of its second meeting in Frankfort, Ky., by William George Jordan, originator of the idea and permanent secretary of the organization; and "Is Congressional Oratory a Lost Art?" by the Hon. Champ Clark, leader of the

Democratic party in the House of Representatives, and probably its next Speaker.

The first chapters of the Rev. Dr. Arthur C. McGiffert's *Life of Martin Luther* will appear in the Christmas Century; and, it is said, they make Luther, boy and youth, a very human and very real person.

An unusual attraction announced is "a conversation," set down by Maurice Hewlett, between himself and two of his characters, Senhouse and Sanchia, in which the three talk of town and country, and what the two offer their followers.

In the second installment of Robert Hichens's "The Dweller on the Threshold," the fiction feature of the December Century, the unfolding of the tale shows even more clearly than the earlier chapters that the story is written around the seemingly supernatural influence which one human being sometimes exercises over another. "The dweller on the threshold," Mr. Hichens explained in a recent letter, is, of course, the soul contemplating its double. As an experiment the Century is in this tale putting forth a story in six instead of twelve parts, and giving also a three-part story, "The Surprising Madame Dubosc," by Little Hamilton French, which, besides its vivid and entertaining action, may be called "a biography of a French village."

The paper in the December Century on "The Education of French Children," by Anna Bowman Dodd, author of "Three Normandy Inns" and "Cathedral Days," will be the first of a group of papers to appear in the Century during 1911 on child culture in different countries—papers designed to be of helpful and suggestive interest to American parents and educators.

THE CHRISTMAS LIPPINCOTT'S

The complete novel for December is "There Was Once a Queen," by Edith Robinson, author of "A Mock Caliph and His Wife." It is a brisk and actional story, with its scenes laid in a small German principality, the hero being in the diplomatic service there. He falls in love shortly after his arrival, and is thereby led into some strange adventures. There is a decided mystery in the plot.

As to the short-stories, it is safe to say that a more interesting collection has seldom, if ever, been gotten together in one magazine. John Reed Scott, author of "The Impostor," "The Colonel of the Red Hussars," etc., contributes an immensely entertaining automobile story entitled, "Mrs. Randolph's Nerve." Nevil G. Henshaw, who wrote "Allies of the Grand Woods," is responsible for "The Tree of His People," a Christmas tale of rare charm. Hulbert Footner's offering is "Laurie of the Plainsman," a newspaper yarn of Western Canada; Ella Middleton Tybout's "Aides-de-Camp to Cupid"; Eleanor Mercell Kelly's "The Glvin'est Lady," a wholly delightful story of the South; Caroline Wood Morrison's, another Christmas narrative called "The Mother"; Olivia Howard Dunbar's, "The Willow Garland."

Among the other features, one of the most important is "Immortality," a beautiful sketch by Mrs. Israel Zangwill. George L. Knapp, author of the present best-seller, "The Scales of Justice," stands sponsor for a trenchant paper on spiritualism entitled, "Make the Trip Worth While." "The Decline of the Collar" is an amusing sketch by Frederick Drew Bond. Other prose offerings are "A Growing Menace," by Minna Thomas Antrim; "Human Nature and the Public Health," by Clifford Howard; "A Plea for the Pe-

sant," by Frank M. Bicknell; "On Reforming Christmas," by R. T. H.; "The Fable of the Golden Plough," by Clifton B. Dowd; "Truths," by Ellis O. Jones.

There are delightful poems by "John Carter," Florence Earle Coates, John Kendrick Bangs, Aloysius Coll, Theodosia Garrison, and others. "Walnuts and Wine," the sixteen-page department of humor, will afford the reader many a good laugh.

CONFERENCE NOTICES

District Rounds

WAYCROSS DISTRICT (FIRST ROUND)

Bainbridge, December 15; Thomasville, 16-18; Sparks, January 1, 1911; Valdosta, 6-8; Barnesville, 14-15; Forsyth, 21-22; Liberty Hall 28-29; Blackshear, February 3-5; Waycross, 10-12; Folkston, 18-19; Patterson, 25-26; Waresboro, 28; Glenmore, March 1; Douglas, 2; Cordele, 4-5; Macon, 10-12; Eastman, 18-19; Fitzgerald, 25-26; East Mason, 27; Flovilla, 28; Dames Ferry, 29; Bollingbroke, at night, 29; New Zion, April 12. Dear Brother Pastors:—We have started out in another year. Please do your best along the lines of your church work. In trying to save souls, begin in the first of the year, raise your conference claims, send money to the office and get vouchers for the annual conference. Let me call your attention to Easter Sunday, April 16 and to Abraham Lincoln's birthday, Sunday before February 12. District Stewards' meeting, Cordele, Georgia, March 3, at 9 a. m.—F. R. Bridges, District Superintendent, Forsyth, Georgia.

WINONA DISTRICT

The Second District Conference of the Winona District, Upper Mississippi Conference, convened November 24-27, 1910, in John Wesley Methodist Episcopal Church. The Rev. W. H. Gilliam, District Superintendent, presided. G. Orange was elected Secretary; J. R. Nevils Statistical Secretary. All pastors were present but one who was sick. The District Superintendent's report showed considerable advancement along every line of every department of church work; the pastor also reported quite a number of souls added to the church, besides other church work. Quite a large delegation attended the conference. Among the distinguished visitors who addressed the conference were, the Rev. J. T. Dock-

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Ing, D.D., President of Rust University, who made a strong address on behalf of the school and received \$103 for his cause; the Rev. J. H. Everett, District Superintendent, Starkville District, represented the Southwestern and received 40 subscriptions; the Rev. G. G. Logan, D.D., made an able address; also the Rev. Mr. Roberson, of the M. B. Church; the Rev. H. B. Hart, D.D.; the Rev. Mr. Moore, Presiding Elder of Colored Methodist Episcopal Church. The pastors and members of the District presented the Rev. W. H. Gilliam, District Superintendent with a purse of \$41.00. The following ministers preached good sermons: Wm. Campbell, J. R. Nevils, A. H. Gaston, H. Y. Sauter, G. Orange, M. H. Haywood, J. M. Walton, W. H. Gilliam, District Superintendent; D. A. Bragg. The collection was good. Total benevolent collection for the year \$1,000.47. Public collection, \$100.00. The pastor and people spared no pains in caring for the conference. Thus ended the best session of the District.—G. Orange.

A WOMAN'S APPEAL.

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NEW ORLEANS

Southwestern Christian Advocate

ROBERT E. JONES, Editor
EATON & MAINS, Publishers

NEW ORLEANS, DECEMBER 22, 1910

-Vol. No. 44—No. 51



"The Highway of Hope"

By the Rev. William Wallace Youngson, D. D.

Janssen's great painting, "They All Follow the Star," one of the most precious possessions of the Dusseldorf Academy, may or may not have to do with the Star which guided the Wise Men to the Infant Cradle of Bethlehem, but, whatever be the case, the picture exercises a peculiar fascination over all who have viewed it. There is, accurately speaking, no star in the picture; only a gleam of light in the sky—a rainbow, more likely than not—and a great array of men and women, many of them burdened and suffering, with eager faces turned and uplifted toward it. In the front are three figures richly mounted, Caspar, Melchior, and Balthasar, the three Kings of the Orient; perhaps only types of the wise of all generations who keep their eyes lifted toward the hope of new and better days.

Beside them a sturdy young peasant mother, drawing her children by the hand, leads the march afoot toward the land of hope. Close behind is an aged couple, supporting each other as they, too, press still onward. Beside these again trudges a determined youth, pushing a handcart bearing an emaciated girl, his sweetheart, wife or sister. A prisoner lifts his manacled arms to the light of the star. Its effulgence rests on the brow of a cowed nun and brightens that of a blind beggar. It glorifies a fair-haired bride and her noble husband, and rests with even purer splendor on the face of an infant uplifted in his mother's arms. Ragged beggar and beruffled aristocrat are companions on the broad highway of hope. There is room besides all these for fierce men whose eyes yet seek the light that beckons all men; for women who peer out of their shame at the wonderful star; for the crippled and the fallen; for those who sing and those who sigh; for all who bear the likeness of humanity.

Many who have seen the picture or reproductions of it, undoubtedly saw it simply as a modern mystical interpretation of the scene of the coming of the Wise Men to Bethlehem, though all must have felt its teaching of the larger meaning of that beautiful story. Others may have connected it with the injunction of the great English poet to "follow the gleam." Still others, and all in some degree, must have seen in it a representation of the beauty and power of hope.

That, apparently, was the primary idea in the mind of the artist. The yearning of the human heart for a guide to better things; the faith of the soul in

a future; the cry of men for deliverance from burdens of soul and ills of body—these are the thoughts Janssen says were in his mind when he painted the great canvas.

"When they were come into the house, they saw the young Child, with Mary, His mother."

These wise men came to the house at last. Nothing could baffle them or daunt them or dismay them. They were following a Star. He who sees no star never can be stable. When life is filled with a great and quiet purpose we too will come to the house at last. "And they came into the house and saw." When you come into God's Temple to-day what do you see? It all depends upon what you come to see. Tell me what you are seeking and I will tell you what you see. If you come with your money-bags; if you come like a petty governor, puffed up with pride because of your official business; if you come in the brutal insolence of a Roman soldier to stand guard; if you come to lay down a few dogmatic oracles; if you come as a hanger-on or a lounge about the fire—a consumer but not a producer—when you are come into the Temple will you find any more than the governor and the soldier and the hanger-on found in that eastern sun? If you seek to find fault you shall find it very easily, for neither preaching nor singing nor prayer is ever perfect. If you seek the fellowship of men and women, if you come to see how many people will make an effort to speak to you and how few you will endeavor to speak to yourself, you will find out. But, if you seek for more than that, if you seek light and guidance, if you seek power to live well, power to die well, if on the "Highway of Hope" you "follow the gleam," then poor though your worship may be, you will find that which you seek. The critic who will find fault and will not help in the amendment of things complained of is hardly worth giving much attention to. It is easy to condemn and criticize. The harder and braver thing is to co-operate, and to improve conditions that have incurred criticism. Why did the Wise Men see the King when all others that night at Bethlehem were blind to Him? Simply because they were seeking Him. On the "Highway of Hope" what seekest thou?

"Tis the deed of love that alone may last;
The rest is chaff in the winnowing blast;
In the garden of life a weed."

Christmas---Christ---Christianity

By the Rev. Price Alexander Crow, Ph. D.

Christmas! Christ! Christianity! These mean so much to all hearts—yes all classes, conditions in every place! They mean everything to the dear children! Why? Because Christ brought to every child a new existence. At the time of Christianity's appearing, a low estimate was placed upon childhood. Only boys were important in the eyes of parents. For boys could fight battles by learning to be soldiers and thus help butcher and slaughter their fellow beings! If a boy could steal, cleverly, so as to avoid detection, it was regarded as a virtue instead of wrong as in our times. Reverence for parents was an unheard of thing. Instance the stories of Jupiter, Neptune and Plato as illustrations. Christ's coming reversed all this; making childhood sacred and holy as it should be. He said: "Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of heaven." Again: "Whoso shall receive one such little child in My name receiveth Me." Yes, blessed joy, blessed peace and truth comes to childhood by the coming of Christ and Christmas and Christianity!

Christ and Christmas means everything that is good, wholesome and true, to those of mature years. Manhood was elevated and womanhood released from an awful degradation and tyranny. In Athens, when Christ came, the wife was a slave possessed of no legal rights. Marriage was only a loose bond to be thrown aside on a mere trifle! Slavery at this time was universal. The freeman might be a slave tomorrow. In Attica, there were twenty thousand citizens and four hundred thousand slaves! Slaves were not allowed any privileges but made to toil and drudge—were not even considered persons! But see the mighty transforma-

tion which has taken place since Christ placed His sacred feet on this sin-cursed world!

Christ, Christmas and Christianity brings a glad-some joy, without any language to express, to the aged and infirm. When visions grow dim and all lovable ties are rudely broken by death, there shines the radiance of the Cross, studded with starry bands of loved ones, who have broken through the tomb and are anchored securely in the heavenly port forever!

Christ means ultimately deliverance from all evil and ruin of whatever kind. Political despotism shall be completely overthrown. When Christ came, dictatorship was universal. The Roman, as Nero as a prototype, imprisoned, burned, racked, tortured and confiscated. It was the way of the world. Even the Jewish Sanhedrim, the best institution then in existence, was cruel and guilty of some of the most revolting crimes. But the change has been marvelous! Today, through the influence of Christ and His Christianity, the nations are constantly becoming more liberty loving and patriotism is exalted beyond measure. The iron hand of the Czar of all the Russias is gradually releasing. Abdul Hamid, the despot and butcher, has been compelled to abdicate his throne and probably a new and better day has dawned for Turkey and especially the God-fearing Armenians. Japan wakes up wondrously in the new role of Christian civilization! China is awaking from her long, long sleep and her humanity stretches itself and breathes the air of Christ's and Christianity's freedom! So, everywhere, the light and progress of Christian civilization is manifested and more and more as Christmas comes around.

Christ means an end of ecclesiastical tyranny. The Pharisees were not content with spiritual leadership, but they must possess the keys of life and death. Hence, hear the cry, 'Crucify Him! Crucify Him!'

Saul of Tarsus, armed with fresh letters of authority to bring men and women to prison, saw a great light and that light shines brighter today than ever! The Puritans beheld it on New England's shores and found the way of spiritual freedom. Its life giving arm strengthened the arm of the Huguenot and enabled him to strike off the shackles of Spain. It infused new courage in Martin Luther; comforted the humble Quaker as he followed the Indian paths of the Pennsylvania woods. And this light is growing lighter. Through Christ and Christmas, the time is practically now here, when men everywhere give every other man the right to think, speak and pray as he desires, when good order is conserved and humanity uplifted!

What a lesson the native Chinese Christians have furnished the world, in trusting in Christ and overcoming their superstitious fears. They endured with heroic and Christian fortitude, while their children were being murdered, their women outraged, and their own bodies tortured by the knives of the Boxers, like another, they murmured, "Even so, Lord Jesus, come quickly." Through Christ and Christmas death has lost its sting, the grave its victory, for He arose, and we shall also burst the tomb asunder.

King Saul sought the Witch of Endor for supernatural light. Following Christ's resurrection, some thought it was a spirit, but the only spirit we know is the Holy Spirit who "shall guide us into all truth!" The Holy Comforter whom Christ sent in His stead. Witches and spirits have lost their power in this Christian age, but the Holy Spirit witnesses with our spirits God.

Christ and Christmas mean the destruction of selfishness. Did not Christ wash the Disciples' feet? Did not this humility of the Master utterly put to rout the selfishness of the Apostles and ought it not to do the same for all Christians everywhere? Our missionaries leave wives, children and fortune behind and with God's word singing songs of praise, penetrate the dark places of the earth, not for self, but for others! Is not this the Christ spirit? Never were Christian Missions so flourishing as this holy Christmas tide. Never have men everywhere learned the lesson of bodily restraint and control of appetite as now. "I keep my body under and bring it into subjection" is the crowning effort of godly men and women today.

Christ and Christmas mean, more than anything else, freedom from sin. Before Christ, the shining top of Sinai and the tables of stone were the ideal of spiritual life. But it was a cool, formal ideal. It consisted of forms, ceremonies, the High Priest entering the Holy of Holies, personal castigations, chastisements, sacrifices of lambs and of turtle doves.

But these did not make men good, for goodness is not simply an outward expression, but an inward grace. Therefore, godly influences were from without. They beat upon a closed shutter, with little of light and warmth within. Now, thanks to Christ and Christmas, the light is inside the shutter! The living Christ reigns within the heart a hope of glory and a song of victory. Thanks be unto God which giveth us the victory through our Lord Jesus Christ. Yes, thank God, a million times and more, for Christ, Christmas and Christianity!—In *Central Christian Advocate*.

Who can measure the worth of a thankful spirit? It sustains and keeps one long after loved ones and property are gone. One of God's saints says in a letter: "I do not think a lone woman ever had warmer friends or more homes, but the dearest and nearest is that One I have claimed for more than seventy years."—*W. H. Jordan*.

"Jesus was born," and in His birth the whole world put off its old and helpless self to begin with new energy and new hope. He came to give every man the morning star—new ideas, new impulses, new ambitions—a new star, and a new sky. By this sign we know that the Son of Man has come into the world and into our hearts; all is new, dewy, young, immortal! We cannot tire; we cannot die. In Christ we are young forever, for He has given unto us "the morning star."—*Joseph Parker*.

The World's Greatest Christmas Picture

By the Rev. Ezra S. Tipple, D. D.

There may be a difference of opinion as to which of the Madonnas or other pictures relating to the nativity and childhood of our Lord Jesus Christ is the greatest picture, but many people accord this distinction to Raphael's Madonna di S. Sisto, the glory of the Dresden Gallery. Sentiment undoubtedly has much to do with the ranking of this picture. Its age, its subject, the high position of Raphael, the encomiums of thousands of people through many years, these have unquestionably enhanced the value of the painting. What everyone wants to see must be worth seeing. The voice of the years cannot be misleading. But aside from this, you yourself when you see it feel that it is a great picture. It lays hold of you; of this there can be no doubt; it compels your admiration; it wins your judgment; and somehow whether you are familiar with the laws of technique or not, whether you know anything of perspective or of the harmony of colors, you become conscious sooner or later that there is matchless power in this wonderful picture.

Comparatively little is known concerning the painting of this picture as no studies or sketches of it are in existence. It is said, however, that it was painted for the altar of the Black Friars' Monastery on San Sisto in Piacenze, Italy. It was painted "on order," and, contrary to the common feeling that the greatest creations in art and literature have been immediate inspirations. There can be no question that this is not infrequently the case. Men generally have done their best work because they had to do it, there being no escape from it. But many of the greatest contributions to the world in literature or art have been of slow growth. Milton tells that he spent thirty-four years of solitary and unceasing study in accumulating the material for that great epic poem of his; Gray, the poet, hammered out his verses with great difficulty; Massillon worked over his sermons ten years before publishing them. Nestor, standing before the Greek generals, and counseling an attack upon Troy, said, "The secret of victory is in getting a good ready." And while it is claimed that the actual work on the Sistine Madonna was done entirely by the artist within three months, he had back of him, nevertheless, years of preparation and experience, for this painting belongs to what is known as the third or Roman period of Raphael's life, 1508 to 1520, and after he had painted such glorious canvases as the Madonna del Gran Duca, the Madonna del Cardinello, the Madonna of Foligno, one of his most beautiful compositions, and after he had painted the wonderful frescoes on the ceilings of the Sistine Chapel in Rome. He had had almost literally worlds of experience, and as one writer says: "This Virgin, in which Raphael has surpassed himself, was painted in a moment of veritable exaltation of genius. It was not laboriously conceived; it was born of itself, spontaneously complete, like the antique Minerva, with its perfect form and body, and it was the recompense for an entire life consecrated without remission to the search after nature and truth."

The history of the painting after its completion is interesting. For two hundred years and more it remained in the monastery for which it was ordered. Then in 1734, the degenerate monks of that monastery, preferring gold to their inestimable masterpiece, sold the Madonna to August III, Elector of Saxony and King of Poland, for about the equivalent

of fifty thousand dollars. There is a story concerning the welcome given to the picture on its arrival at Dresden, which ought to be true even if it is not a fact. It is said that when the picture arrived it was taken directly to the throne-room, where it was found that it could be seen to the best advantage when placed where the throne stood, and this was pushed to one side by the foot of the Emperor, who said, "Make room for the great Raphael." His words were prophetic. The Court of Saxony and the King have passed away and have been almost forgotten, but Raphael's Sistine Madonna has added to its devotees thousands upon thousands through the passing years. The setting of the

whisper, "Isn't it funny that everyone steps so quietly in this room. No one speaks out loud." It is not at all strange. A half-dozen school-girls, with their chaperone, are gaily chattering in an adjoining room, their voices coming through the open door like waves of discordant sound, but the moment they enter the room where Raphael holds sway their voices are hushed into silence and even their step is guarded; it is as if one is on holy ground. There is an almost oppressive sense of sublimity, and one is consumed with an overmastering feeling of awe, such a Moses must have experienced at the sight of the burning bush.

Now, what makes the picture? Not the cherubs, nor the clouds, nor the draperies, nor the gorgeous figures on either side, nor the teeming angel faces which frame the background. It is the Mother and Child which make the picture, and more especially the latter, most people would say. But the Virgin, like every Madonna, wearing a red robe, of a purple tint in the shadows, and becoming rose in the light, and white mantle, is "beautiful as the skies, light as the cloud that bears her." She stands on the clouds; the saints on either side are kneeling on clouds; the earth is not visible, except to the imagination, but somewhere, however, must be thronging multitudes of sinful men, for whom divine mercy is desired. The part which imagination plays in art is well known, and it requires but little of it to see redemption in the faces of the Mother and Child. The principal figure is unquestionably the figure of the Child. Someone says that "that figure is the God of justice and of the last day, and the infant Jesus seems to recoil from the spectacle of human shame. He lovingly presses against the Virgin's breast; softly rests his forehead against his Mother's cheek, and darts towards the world one of those flaming and terrible glances, at which it is said everything in heaven, on earth, and in hell trembles. His disordered hair stands upright and quivers as in the breath of the tempest, and sombre clouds pass across the widely modelled forehead. The brows are frowning, the pupils dilate, and the flame is ready to dart forth; the eyes, profound and terrible, are preparing to flash with lightning; they still withhold it, but we feel that it may break forth,

and we tremble. This glance is truly splendid; it fascinates you, attracts you, and, at the same time, fills you with terror." But it does not seem so to me. I do not read such wrath and terrors of judgment in those eyes. They are indeed wonderful eyes; no copy ever reproduces them; no photograph adequately fathoms the depths of inner light. Life and immortality are brought to light in them; the world's redemption shines from them; death and hell are vanquished in them. How they enthrall you! You lose sight of the cherubs and the kneeling figures, and Mary even, as your gaze is riveted on the eyes of the Child, and not until you have gone away do you ask the color of them. It is not the color which absorbs you; it is power. It is as if he sees the travail of His soul and is satisfied. He is not the "enraged Son" of the Virgin, but the Blessed One "who hath visited and redeemed His people," to the end "that we, being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness all the days of our life." It is the power of wrath which

(Continued on Page 6.)



RAPHAEL'S MADONNA di S. SISTO

picture in the Dresden Gallery is superb. It has a room all to itself. This is as it should be, for this painting is in a class by itself. There are many well-known paintings in this famous Gallery, but there is not one which approaches the Sistine Madonna in popularity or power. "Why is it, when looking at this picture, we have moments of divine oblivion, in which we fancy ourselves in heaven?" asks one critic. Another asserts that the Virgin is "the divinest image that ever shaped itself in palpable hues and form to the living eye." The floor of the room is polished; the wainscoting is oak in square panels, and around the capping of the wainscoting at regular intervals are golden angel heads in relief; the walls are covered with subdued tapestry of crimson silk, with a frieze of gray of appropriate design; the ceiling is of dark oak decorated simply in gold with here and there a touch of red and black. The picture stands on an altar-like pedestal, framed massively, the simple words "Raphael Sanzio," in the frame beneath the picture. "Everything is arranged to give the canvas a dramatic setting."

There is perfect stillness in the room. The room is crowded, but there is no noise. I heard someone

FOR UNTO US A CHILD IS BORN, UNTO US A SON IS GIVEN:

AND THE GOVERNMENT SHALL BE UPON HIS SHOULDER:

AND HIS NAME SHALL BE CALLED

WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE.

Peace on Earth—Good Will to Men

Only once through the ages long
We catch the sound of the wondrous strain;
Only once—with the angel's song—
The flash of the heavenly train.

It came when the temple courts were still,
And dim were the ancient altar lights;
When the shepherds sat on the lonely hill,
And watched through the night of nights.

They saw the marvel, and heard the sweet,
New name with a holy, rapturous fear;
"Let us haste," they cried, "to the royal feet,
For the Christ our Lord is here!"

They knocked at the door of Bethlehem's inn;
"Awake! awake! for the Christ is born!"
But the weary world with its load of sin
Slept on till the holy morn.

And out of the East the Wise Men came—
The Wise Men learned in the lore of old—
With silk and silver and gems aflame,
And bearing their gifts of gold.

"For Him that is born the King—the King!"
They cry, but in vain, at the palace gates,
Till, lo! a star, in its wandering,
Stands still where the Christ-child waits.

Then lack, through the waste of the desert whirled,
They pass, with the vision of Christ to be:
And still the heart of the weary world
Is asking, "Oh! where is He?"

We wait for the song the angels sing;
We watch for the wondrous shining star;
Let us seek once more for the Child, and bring
Our gifts from the lands afar!

Till the time shall come on the lonely heights,
Or deep in the dusk of the desert haze,
When the splendid dream of the night of nights
Shall dawn in the day of days.
—Emma Huntington Nason.

The Son of God

Out of Infinity,
Born from Eternity,
Came once a Child from the
Father above.
Low in the manger He
Lay where Great Destiny
Named Him forever the
Savior of Love.

Child of Immensity,
Sent to show you and me
How that we too may be
Saviors of men;
Binding the broken heart,
Breaking the bonds apart,
Bidding the downcast start
Upward again.
Deep as Infinity,
Broad as Eternity,
Great as Immensity,
Being of Thine!
Thou art the Life, the Way,
Thou art the Truth to-day,
Thou art the Love for aye,
Perfect, divine!

—Prof. William A. McKeever, Kansas State Agricultural College.

One of the Shepherds

FRANCES BENT DILLINGHAM

Ah! wife, you are waiting and troubled?
I have hurried across the brown hills,
Since the gray and the pink of the dawning,
Though the morning the heaven now fills,—

To tell you our night of sweet marvels,
To tell you how blessed this night:
You know how I started with Jacob
In the first faintly tender twilight?

You remember the ewe lamb so ailing,—
How I carried it safe on my breast?
As we watched the gray flocks in the gloaming
I kept it apart from the rest.

I was dreaming of you and our home here,
I thought how you came to the door,
A-crooning a song of our fathers
That I never had heard of before.

I woke and the air was a-throbbing,
With the silver-winged angels' own song,
For angels ablaze with white glory
Were sweeping the heavens along.

And I, a plain creature and simple,
Hid deep in the grass my dimmed eyes;
"Glory to God in the Highest,"
I heard, but I dared not arise.

Then Jacob was calling to follow—
I saw that the crimson and gold
That had beat through the night's heart of purple
Had turned to a star shining bold.

And the star was sailing, was sailing,
And the shepherds ran on in its light;
I caught the ewe lamb to my bosom
And, behind, stumbled on through the night.

At Bethlehem, suddenly stopping,
The star like a flame in the air,
Bent over a cave in the hillside;
We entered. What think you was there?

Just a baby, a tiny pink baby,
He looked like our Joseph to me,
And a mother—do you recall Mary
You met once in far Galilee?

But that baby! He is the Messiah,
I know, though I cannot tell how;
I had only the ewe lamb to offer,
But I wish I were kneeling there now.

The Messiah—the hope of our nation!
Ah! blessed this night and this day!
And, wife, you must go to see Mary,
And help her in your woman's way.

For they will be coming and coming,
The nation will come to its Own!
And Mary—Ah! happy is Mary;
But she looked to me young and alone.
Auburndale, Mass. —From "Zion's Herald."

Glory to God in the Highest

In the fields with their flocks abiding,
They lay on the dewy ground;
And glimmering under the starlight,
The sheep lay white around;
When the light of the Lord streamed o'er them,
And lo! from the heaven above,
An angel leaned from the glory,
And sang his song of love.
He sang that first sweet Christmas,
The song that shall never cease,
"Glory to God in the highest,
On earth good will and peace."

"To you in the City of David
A Savior is born today!"
And sudden a host of the heavenly ones
Flashed forth to join the lay.
O never bath sweeter message
Thrilled home to the souls of men,
And the heavens themselves had never heard
A gladder choir till then.
For they sang that Christmas carol
That never on earth shall cease,
"Glory to God in the highest,
On earth good will and peace."

And the shepherds came to the manger,
And gazed on the Holy Child;
And calmly, o'er that rude cradle,
The virgin mother smiled;
And the sky in the starlit silence,
Seemed full of the angel lay:
"To you in the City of David
A Savior is born today!"
O they sang, and I ween that never
The carol on earth shall cease:
"Glory to God in the highest,
On earth good will and peace."

Frederic W. Farrar.

A Christmas Carol for Children

Good news from heaven the angels bring,
Glad tidings to the earth they sing:
To us this day a Child is given,
To crown us with the joy of heaven.

This is the Christ, our God and Lord,
Who in all need shall aid afford:
He will Himself our Savior be,
From sin and sorrow set us free.

To us that blessedness He brings,
Which from the Father's bounty springs,
That in the heavenly realm we may
With Him enjoy eternal day.

All hail, Thou noble Guest, this morn,
Whose love did not the sinner scorn!
In my distress Thou cam'st to me:
What thanks shall I return to Thee?

Were earth a thousand times as fair,
Beset with gold and jewels rare,
She yet were far too poor to be
A narrow cradle, Lord, for Thee.

Ah, dearest Jesus, holy Child!
Make Thee a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for Thee.

Praise God upon His heavenly throne,
Who gave to us His only Son:
For this His hosts on joyful wing
A blest New Year of mercy sing.

Martin Luther.



Fritz von Uhder

HOLY NIGHT

The Holy Child

By the Rev. E. Adolph Haynes

The twenty-fifth of December brings us once again the premier festival of Christendom, and whatever may be the nature of the Higher Criticism upon the events associated with the birth of Christ, certain it is that no life has exercised as great an influence upon mankind as that life whose anniversary we celebrate. The sublime associations that have clustered around the birth of the Holy Child have indeed been the scoff of many, but the piety of millions has been deepened and refreshed by the guiding Star and the lowly Manger and from that cradle there has arisen a Light that for nineteen hundred years has shed an incomparable radiance on the world.

During the season, Christian teachers will no doubt call attention to that remarkable series of prophecies embellished by the noble and God-inspired imagery of Isaiah and other Hebrew prophets telling of times when there should arise "One whose name shall be called, Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace, who should be the world's greatest benefactor—the liberator of men from the wretched serfdom of sin.

It is not uncommon for the followers and admirers of Buddhism to call its great founder, "the Light of Asia," and no doubt the lofty standard of ethics proclaimed by such men as Buddha, Mahomed, Confucius, Marcus Aurelius and other great teachers, may, when compared with views of piety and morality existent in their day, be regarded as radiant beams of light proceeding from stars of the first magnitude and illuminating the dark places of the world. Buddha indeed has been called "the Light of Asia," but as Buddhism robbed the world of the import truth of the immortality of the soul, and Christianity supplied the missing link, with greater reason, therefore, has the Holy Child been called "the Light of the World." Canon Liddon in his Divinity lectures, insists on the maxim, *Christus, si non Deus, non bonus*, but for the purpose of comparison with other Eastern sages, it is not necessary to discuss the Divinity of the founder of Christianity.

In the first place it must surely be conceded that no light has given such inspiration to art and culture as that of the Great Rabboni. To withdraw this august personality from the world would mean the

oblivion of the greatest creative influence in art and culture and even in science itself. What would become of Milton and Dante in poetry; would the noble edifice of the poetry of the hymns, by which millions of worshippers from century to century have breathed the spirit of prayer and of praise, be permitted to stand? Would it not mean the destruction of the best things in music, such as, the magnificent Oratorio, Handel's "Messiah" and the Masses of Mozart? In painting it would remove "Madonna and Her Child," "Christ at the Home of Mary and Martha," "The Crucifixion," and those other wonders of portraiture in which the canvas has been invested with life and thought.

The removal of the Personality of Christ from the sphere of intellect and genius would most undoubtedly be the extinction of that light which would obliterate those marvels of architectural structure nobly preserved in the cathedrals of the world, and would create a darkness that would banefully affect the length and breadth of Christendom. We may leave it to be determined by others whether the world is more indebted to The Perfect Philosophy for an example of The Perfect Life than it is to the Colossal-minded and Indomitable Founder of Christianity.

The tendency of modern criticism is apparently to extol the excellence of the Life, but to depreciate the value of the teaching, it seems, indeed, to the critics a strange humility that would benevolently condescend to wash the feet of His followers, that would busy itself at all times in the mitigation of human suffering, giving sight to the blind; and hearing to the deaf, making the lame man leap like a hart, and the tongue of the dumb sing. But the critics lose sight of the fact that though this personal example of benevolence was, nevertheless it was not and could not be of greater value than the two great Doctrines of the Fatherhood of God and the Brotherhood of Man which the Invincible Teacher gave to the world—doctrines that have been the very main spring of that philanthropy which, with all the defects of our civilization remains so bright a feature of modern life. Brotherliness—that mighty propelling force is so gaining upon the hearts of men that even the infidel in a Christian community—whether he does it to follow the principles laid down by the great Exemplar, or merely to

gain the admiration of men—contributes his quota to the happiness of other men. Besides these two basic principles of piety and morality, the Beatitudes in the Sermon on the Mount epitomize a course of conduct suitable alike to all sorts and conditions of men, and which must be the great regenerating force in human society. And the regret is that neither nations nor individuals have given these principles a fair chance.

It is manifest that Christmas brings a special message to everyone not to spend the season in lounging, drunkenness, riot or frivolity but to doggedly strive after the accomplishment of some great work in the service of man, and should incite us to labor tenaciously to extend the Empire of Christianity until "the earth shall be filled with the knowledge of the Glory of the Lord as waters that cover the sea." Should we direct our energy, yea, our very life to that end, we shall then exultantly be able to blend our spirits and with the heavenly host break forth in the impassioned halidom like the mighty anthem of the free, "This is none other than the Christ—the Rock of Ages."

God help us so to commemorate each Christmas that we may have perpetually imbedded in us that happy, glorious and regal birth which culminated in a death which has won for us the full freedom of the Eternal City—The New Jerusalem.

Toshes, Virginia.

God's Relation

"How desolate were Nature, and how void
Of every charm, how like a naked waste
Of Africa, were not a present God
Beheld employing in its various scenes,
His active might to animate and adorn.
What life and beauty, when, in all that breathes,
Or moves, or grows. His hand is viewed at work
When it is viewed unfolding every bud,
Each blossom tingeling, shaping every leaf,
Wafting each cloud that passes o'er the sky,
Rolling each billow, moving every wing
That fans the air, and every warbling throat
Heard in the tuneful woodlands. In the least
As well as in the greatest of His works
Is ever manifest His presence kind."

THE CHRISTIAN LIFE

Christmas

By Bishop Warren

"It is the Christmas time:
And up and down 'twixt heaven and earth,
In the glorious grief and solemn mirth,
The shining angels climb."

In our Christmas joys we should not merely enjoy the lower ranges of the joys of gifts, a day's vacation and the ample dinner, but should remember what Mulock calls in the above verse the "glorious grief and solemn mirth." May we remember what it cost of humiliation of the Christ to bring us our joy. He "existing in the form of God counted not the being on an equality with God a thing to be

grasped, but emptied himself, taking the form of a servant." He was rich—how inexpressibly—but for our sakes. He became poor, poorer than anybody. "Foxes have holes and the birds of the heavens have nests, but the Son of Man hath not where to lay His head." In this contemplation we shall sympathize with the glorious grief and solemn mirth of the Son of God on Christmas day.

The Christmas Joy

He comes. The clear stars on the Syrian hills look down on the little inn at Bethlehem. The shepherds stir and watch their midnight flocks. The silent heavens roll by. There is a star, a sight of wings, a song that never yet was heard in heaven or earth; the song of Glory to God and peace and good will to all this troubled world: He came, a babe, a lad, a youth, a man, to work, to love, to heal, to teach, to die. And it was all for joy—for the joy of love, for the joy of help, the joy of living for others.

He came. He comes. He comes to bring to us His own joy; even as He said. We have that joy when we, too, live for others the holy life of self-forgetting love.

Unto You is Born a Saviour

The Christmas bells must not chime so loud as to deaden the deep notes of that voice which proclaimed that the babe of Bethlehem should be called Jesus because He should save His people from their sin. He should be Savior and Lord. He was born that He might die for others. The center of the Incarnation is the Atonement. God so loved the world that He gave His only begotten Son that whoever believeth in Him might not perish but have everlasting life.

Hallelujah! We have a Savior who can save and still does save, who can save to the uttermost and does in many saintly lives exhibit the power of that strong love which took Him even to Gethsemane and Calvary.

Hallelujah, for unto us is born in the city of David a Savior who is Christ the Lord. He is our Savior, our present Savior and our Lord.

The Mother and Child

Christmas is the festival of the "holy family." It is the mother and the Child that are the central figures in the stable at Bethlehem. Angels are there, but their eyes are fastened on the lowly mother and the child. It is the apotheosis of the home—poor, yet rich enough for angels.

Does not the Christmas ideal sanctify all motherhood and all childhood? Is it not a heaven-born, heaven-blessed bond that exists between each mother and her child? It is not necessary that the family should be rich; it is only necessary that it should be holy and that there should be boundless love. Alas, that there is so little family love in this old world; alas, that homes are wrecked by so much unconscious selfishness, pettiness, brow-beating—so much loneliness.

If we knew those tiny fingers,
Pressed against the window pane,
Would be cold and stiff to-morrow,
Never trouble us again,

Would those little fingers annoy us as they do? Would our words be sharp, touchy, hard—and no forgiveness asked—no regret spoken? If only they knew—if only they could see—would parents be such slave drivers, such critics, so unfeeling, so preoccupied? Alas, the pang of it all is that family love can die, and does die, chilled by neglect, by

fault-finding, by stinging words for which forgiveness is never craved; and this whilst the family still lives—not dead bodies but a dead love.

But the family which as that tragedy simply has never learned the Christmas lesson, or caught the Bethlehem vision. On such a family angels may look, but look to weep. Mary loved her babe with a love unutterable; she treasured in her heart each word, even the iron word of prophecy of the coming pain. All the while, so long as she appears moving along the pages of Holy Writ, she loves, she seeks, she follows, her babe, her child, her son, her Lord. She loved. She lived the holy life of love.

Oh, Bethlehem tidings, break thou to-day on all the homes of this world!—From *Central Christian Advocate*.

The true Christian not only keeps Christmas Day sacred as the most religious of feast days, but he will do all in his power to help others to keep it sacred. There are in every community, in every neighborhood, friendless persons. They may be strangers far from home, alone and lonely; or they may be persons whom fate seems to have marked for misfortunes. The very happiness depicted in the faces all about them may make their own loneliness so much the more despairing. These, ye Christian friends, are, on Christmas Day, the ones whom God expects you to save for Him. Give a brother's hand to these. Let them feel that Christmas Day is theirs to enjoy as well as it is yours. Be a true friend to at least one such person in honor of the day. Take him, if need be, into your very home and make him happy. Let him feel that you put yourself along with him in that brotherhood of love of which the Christ Child is the Supreme Master, loving him no less than he loves you. Make as many happy as you can on Christmas Day. Thus you will be celebrating Christmas Day rightly.—*The Catholic Citizen*.

The World's Greatest Christmas Picture

(Continued from Page 3.)

eyes of Mary's Son. This is the revelation here: "Thou shalt call His name Jesus, because He shall save His people from their sins." The Child is Emmanuel—God with us, and with us to redeem us from all sin.

Christmas is worth celebrating because it is the sign and token of a glorious fact. Let us be glad in God this blessed Christmas season.

"Sacred Infant! all divine!
What a tender life was Thine!
Thus to come from highest bliss
Down to such a world as this!
Hail! thou ever blessed morn!
Hail! redemption's happy dawn,
Sing through all Jerusalem,
Christ is born in Bethlehem."

Christmas is indeed truly a festival of childhood. But as more than one writer has reminded us, it must also be regarded as a festival of motherhood, for the child, even the holiest, is not divided from the mother. And in the world's greatest Christmas picture the Mother and the Child share together the approbation of the world.
Madison, New Jersey.

Christmas Thoughts

BY THE REV. JOHN B. CHASE.

"Remember the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive.'"

We have such words as "artful," "beautiful," "cheerful," "eventful," "fearful," meaning full of fear and full of cheer and so forth, but we have no word such as "giveful." That would mean full of giving. Mighty few, if any, have such a fullness as that. That is the reason we have no such word. Yet Christmas stands for the giving spirit. Some of us should become so full of this spirit that the word "giveful" would need to be coined.

Somehow in this old sin-cursed world it takes war to make for peace. "I came," said Jesus, "not to send peace, but a sword." "The sword of the Spirit, which is the word of God," is the sword He has given into our hands to wield and with which we are to "war a good warfare."

The business of soldiers is war, fighting is their occupation. They are not on the lookout for "snaps," but for "scraps," conflicts, that they may overcome their enemies, well knowing that there is no victory without a conflict. So they are in the army for fighting purposes and for nothing else. Nor are soldiers of the cross supposed to be looking for "flowery beds of ease."

"Sure I must fight, if I would reign;
Increase my courage, Lord;
I'll bear the toll, endure the pain,
Supported by Thy word."

Soldiers give their lives for the cause they represent. Soldiers of the cross are expected to do no less. That is what our Captain did; He gave His life, laid it down, lost it, and says to us, "follow me." "If any man," says He, "will come after Me, let him deny himself and take up his cross (a cross is something on which men died) and follow Me."

We know what love is, through Christ's having laid down His life on our behalf; and in the same way we ought to lay down our lives for our fellow men. The spirit of giving is in that.

"I gave, I gave My life for thee;
What hast thou given for Me?"

If every member of our Church would now give themselves to this old world for the New Year, so soon to be here, as Jesus did on that Christmas long ago, what a marvelous change there would be in it by the next Christmas Day.

May we all give ourselves to Him and so be

Christlike—Phil. 2: 5.
Holy—1st Peter, 1: 16.
Renewed—Isa. 40: 31.
Illuminated—Heb. 11: 32.
Sober—1st Thess. 5: 6.
Teachable—Matt. 5: 6.
Merciful—Matt. 5: 7.
Affectionate—Rom. 12: 10.
Sons of God—1st John, 3: 1, 2.

and thus in our lives spell out Christmas.
Creston, O.

When the heart is full, it shows itself in action as well as in speech.—*David Starr Jordan*.

To try to make others comfortable is the only way to get right comfortable ourselves, and that comes partly of not being able to think so much about ourselves when we are helping other people. For ourselves will always do pretty well if we don't pay them too much attention.—*George MacDonald*.

Kings worship the Child. Kings bring presents and bow at the manger. All-wise men offer gifts. The hearts of the fathers are turned to the child. The wild beasts of the earth lie down in peace together, for the little Child at last is leading them. Bethlehem tells us: Forget the old, the past, the darkness; for the new life is before us.
—*Rev. W. S. Sayres, in Detroit Free Press*.

OUR YOUNG FRIENDS

A Real Santa Claus

Santa Claus, I hang to you,
By the mantel, stockings two:
One for me, and one to go
To another boy I know.

There's a chimney in the town
You have never traveled down.
Should you chance to enter there,
You would find a room all bare;
Not a stocking could you spy,
Matters not how you might try.
And the shoes you'll find are such
As no boy would care for much.
In a broken bed you'd see

Some one just about like me,
Dreaming of the pretty toys
Which you bring to other boys.
And to him a Christmas seems
Merry only in his dreams.
All he dreams, then, Santa Claus,
Stuff the stocking with, because
When it's filled up to the brim,
I'll be Santa Claus to him!

Frank Dempster Sherman.

A Christmas Mistake

By Alice E. Allen

Dimple and Teddy Bear looked out of the play-room window upon the roof of the porch.

"I don't see any reindeer tracks anywhere," said Dimple to Teddy Bear. "And I was 'most sure I would. 'Cause Santa Claus was here. He brought my snow shoes and sled and dollie and books and dishes and you, Teddy Bear. It was funny that you should be marked 'Merry Christmas to Elsie.' 'Course Elsie is my real-true name. But Santa Claus always has said 'Dimple,' like every one else. Why, Teddy Bear, what's that?"

Teddy Bear looked 'way, 'way down to the ground. There were some queer rounded tracks with little lines running criss-cross over them.

"Snowshoe tracks," cried Dimple. "Could Santa Claus have come on snow shoes? Let's go see, Teddy Bear."

Dimple and Teddy Bear put on their sweaters and caps and Dimple strapped on her new little snowshoes, and away they went towards town, following as well as they could the big tracks in the snow. The tracks turned off into the fields and kept just back of the houses.

By and by Dimple and Teddy Bear came to the tiniest house with the tiniest box of a porch. It was all painted red. It had green shutters. Over the porch trailed a bittersweet vine. There were red and yellow berries still on it.

"Teddy Bear," said Dimple slowly, "I'm 'most sure this is Santa Claus' own house. It's all red and green like a Christmas box and it's trimmed with real berries."

The snowshoe tracks didn't stop at the house. But Dimple and Teddy Bear did. Dimple took off her snowshoes. Then she and Teddy Bear climbed the steps to the little porch, went under the bright berries, and knocked softly.

"Clump, clump, clump, sounded from within. Then a little girl on two crutches opened the door. She had the sweetest little face, with fluffy yellow hair and great gray eyes. As soon as Dimple saw her, all her dimples came out.

"Oh," she cried, "Are you Santa's little girl?"

"No," said the little lame girl. She looked wonderingly at Dimple in her red cap and sweater and at Teddy Bear in his red cap and sweater.

"Doesn't he live here?"

"He didn't even stop here," cried the little lame girl sadly. Then Dimple saw that in spite of the shine in her eyes there had been tears in them not so very long ago.

"Oh, dear," she said, and stopped short. It seemed such a dreadful thing that Santa Claus had forgotten.

"I'm Elsie Lane," said the little girl. "I live all alone with my grandmother. Won't you come in, please?"

For a long, long minute Dimple didn't answer. She was thinking—thinking—thinking. At last she held out Teddy Bear.

"Santa Claus just made a mistake," she said. "He meant Teddy Bear for you—he was marked

'for Elsie' just as plain. Elsie's my name, too. But there were so many other things for me, I know Santa meant him for you. He couldn't forget anybody."

If you could have seen the little lame girl's eyes as she held Teddy Bear in her arms. And if you could have seen Dimple's dimples when she told Mother all about it.

"I don't wonder Santa Claus makes mistakes sometimes, do you, Mother?" she said. "He has so much to do and there are so many little girls and boys who have the same names. But I am so glad I found out about it in time."—In *"Sunday School Times."*

Lowville, N. Y.

Christmas Song

BY MRS. JOHN WIER

On this blessed Christmas morn,
Christ, our Lord, a babe was born.
Born to bring to all men life,
Born to conquer sin and strife.

Chorus:—

Come and worship, come and worship
Worship Christ of Bethlehem.

The shepherds, their infolded sheep,—
Quietly their watches keep,
In that calm and lonely field,
From all harm their flocks to shield.

Suddenly, on Bethlehem's plain,
Bursts the grand ecstatic strain:—
"Glory be to God on high!"
The Saviour of mankind is nigh.

Hear the seraphic choir above,
Sung of peace, of joy, of love;
The shepherds hear with great amaze,
And fearing, turned to earth their gaze.

See the Star! The Eastern Star!
Sent to guide those from afar.
Now they come with gifts of gold,
Of frankincense, and myrrh, untold,—

To the lowly Babe in stable-bed,
With heavenly halo round his head.
There the mass lowly kneel
To show the worship that they feel.

What shall earth-born children bring,
To the new-born heavenly King?
Nothing less than hearts of love,
Cleansed by power from above.

Chorus:—

Come and worship, come and worship
Worship Christ of Bethlehem,
Delaware, Ohio.

On the Way to Bed

To bed we go, to bed we go,
Holding our candles in a row,
On Christmas Eve, on Christmas Eve,
For Santa Claus, you'd best believe,

To go to bed, to go to bed,
And put each little sleepy head
Upon its pillow long before
His reindeer sled comes to the door.

To bed we go, to bed we go,
Holding our candles in a row.
Old Santa will be glad to see
How fast asleep we all shall be.
The Churchman.

"Christmas Gift"

It was the one who shouted this first who received the gifts of the other members of our family when I was a little girl.

I want to get in my bid for a "Christmas gift" for the Orphanage in Hinghua.

I wish it could bring some gift from every reader of this appeal.

Listen! Here is the cry that comes from the Chinese Vice Principal of our Orphanage:

"We have not been able to take in a single orphan since you left (May, 1909). We have forty to fifty children on our waiting list. We have been having such a hard time; the lack of money to feed the children we have has made it necessary to refuse all applicants.

"I entreat you to take the cause of these destitute children and present it to the earnest, loving people in America. We hope this cry of need may touch many hearts and bring a response.

"Oh, that the money would come to enable us to take in these suffering children."—Rev. Go Teng-hi.

In a vision I seem to see those children standing outside a closed door. They look through the bars and see our Orphanage children eating dinner, and then the pathetic cry comes, "I am so hungry, feed me or I die."

They see the Orphanage boys and girls plainly but warmly clothed, and draw closer to each other to keep their rags together. Even that crowding does not hide the cold, blue bodies as the north wind sweeps down the street.

Does the gate still remain closed?

Again the poor children peer through the gate and see the Orphanage children in school. Listen! They hear the kindergarten children singing:

"Jesus loves me, this I know." They say, "Who is it loves?" Listen again: "Yes, Jesus loves me." "Jesus, who is Jesus?"

The missionary comes to the gate and is soon surrounded. "Who is Jesus?" "Does He love me?" "Yes, yes, He loves you." "Then why am I so hungry and so cold? He loves those inside the gate, but certainly not this crowd of waiting, suffering children. We are outside. How can we get in to know Jesus and His love?" It is a vision, yet represents the cry of the fifty applicants.

I have just received a cable asking my immediate return. In January I am to start back to Hinghua, and every one of these applicants will come before me. What must I say to them?

This is the message and burden I pass on to you: "Christmas gift," for the fifty children outside the Orphanage gate.

"Can you take as much as one fifty dollar share in our endowment or permanent land fund? You pay half this year and half next year.

If this is beyond your ability, then any Christmas gift for the Orphanage you can spare. Send something. Do it now. I am praying for a "shower" of money orders, or checks, or registered letters.

MRS. W. N. BREWSTER,
175 N. Liberty Street,
Delaware, Ohio.

After January 8, 1911,
Hinghua, China,
via Foochow.

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to Eaton & Malins, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.

FORWARD MOVEMENT IN RUSSIA

Methodism is in the forefront for the conquest of the world for Christ. Russia long withstood the Christian Church. Methodism has a foothold now in that great empire, as a basis for a great forward movement. The Methodist Episcopal Church is the first on the free church list in Russia.

In St. Petersburg we have a Sunday School of 175 scholars, 70 per cent. of whom are Russians. Our Russian Methodists support a Mission School in China and another in Korea. A member of the Russian Douma is a Methodist Episcopalian.

We now have a chance to buy a fine church site in St. Petersburg at a cost of \$50,000. The Board of Managers of Foreign Missions, on the recommendation of the General Committee, which met at Baltimore, made a loan for the purchase of the property, provided an additional \$25,000 can be raised for that purpose.

Dr. George A. Simon has proven himself a wise and forceful leader in handling the situation in Russia.

"THE CRISIS"

The Crisis is a new race journal published monthly by the National Association for the Advancement of Colored People, at No. 20 Vesey Street, New York City.

It is edited by Dr. W. E. Burghardt Du Bois, with the co-operation of Oswald Garrison Villard, J. Max Barber, Charles Edward Russell, Kelly Miller, W. S. Braithwaite and M. D. Maclean.

In its salutatory it sets forth clearly its mission, which, if lived up to, will make *The Crisis* a power for good. In its initial number *The Crisis* says:

"The object of this publication is to set forth those facts and arguments which show the danger of race prejudice, particularly as manifested to-day toward colored people. It takes its name from the fact that the editors believe that this is a critical time in the history of the advancement of men. Catholicity and tolerance, reason and forbearance, can to-day make the old-world dream of human brotherhood approach realization; while bigotry and prejudice, emphasized race consciousness and force can repeat the awful history of the contact of nations and groups in the past. We strive for this higher and broader vision of Peace and Good Will.

"The policy of *The Crisis* will be simple and well defined:

"It will first and foremost be a newspaper; it will record important happenings and movements in the world which bear on the great problem of inter-racial relations, and especially those which affect the Negro-American.

"Secondly, it will be a review of opinion and literature, recording briefly books, articles, and important expressions of opinion in the white and colored press on the race problem.

"Thirdly, it will publish a few short articles.

"Finally, its editorial page will stand for the rights of man, irrespective of color or race, for the highest ideals of American democracy, and for reasonable but earnest and persistent attempt to gain these rights and realize these ideals. The magazine will be the organ of no clique or party and will avoid personal rancor of all sorts. In the absence of proof to the contrary, it will assume honesty of purpose on the part of all men, North and South, white and black."

ON EARTH PEACE

The primary purpose of the coming of Christ on earth was to promote peace—peace among contending factions; peace by subduing error to truth; peace by the clearing of misunderstandings; peace by the introduction of tolerance and forbearance, and peace by the settlement of disputes by arbitration. The recent gift of Mr. Carnegie of \$10,000,000 for the promotion of international peace is a fitting tribute to the mission of Jesus Christ. It is a Christmas gift to the world. Mr. Carnegie would hardly state that he was moved by an allegiance to Jesus Christ in his making of this large gift, nevertheless he was dominated by an Unseen Power, and though unconsciously, Mr. Carnegie was aiding the coming of the prophecy of the angelic choir, "on earth peace." And why should there not be international peace? Why should men live the life of the savage and the barbarous? It is well enough for animals to settle their differences in physical combat, but it is a poor tribute to man's intellectual and moral attributes to war against his brother in the settlement of many differences that are really petty. Not only should there be international peace, but why should there not be peace between the races in this country? If the races cannot live together in peace and mutual tolerance under the banner of Jesus Christ and on the platform which He promulgated, then there is no possible chance to settle our differences amicably. With the Christian spirit, and the spirit of Christ's Birthday, it seems to us entirely possible to have a full settlement of all differences—inter-racial and international—to the satisfaction of all.

A PLEDGE TO CHILDHOOD

Jesus Christ is essentially the children's King and what a kingdom of beauty and of strength is the Kingdom of Babyhood and of Childhood! Here is a profound and interesting study in psychology. Here is an abundance of pathos and of devotion. Here is frankness and sincerity unalloyed, and in the kingdom of babyhood there is love that is almost infinite. For the protection and preservation of babyhood Jesus came. There is much talk about the conservation of natural resources. What if we would apply the same amount of energy and national attention to the conservation of American childhood? The education of the last child—white and black—American born and foreign is demanded in the name of the Christ child. The abolition of child labor which is one of the real crimes of American civilization should speedily come. Jesus Christ came and served His tenure of office in the Kingdom of Childhood as a pledge to child life that it should have a square deal. L. H. Robbins wrote a remarkable poem recently, which appeared in the *Newark Evening News*, on "The Children's Christ." The prelude of this poem of beauty and of strength we herewith append:

"Round a baby in a picture that a master left behind
There's a cloud of angel faces, cherub faces, fair and kind,
And their little lips are parted in a hymn of heavenly joy,
Joy and gratitude and triumph at the coming of this boy.
Harken, mothers, to the singing; 'tis for you the song is made,
Yours the ears that catch the meaning of this angel serenade;
For the singers, flocking round the Babe to honor and adore,
Are the poor, lost, friendless children, countless children gone before."

OUR GIVING

Many a person is embarrassed by the custom of Christmas gifts. If we would be sensible we would recognize that it is not the value nor the form of the gift that makes it appreciated, but the love and the affection of the one who gives. There are persons who embarrass themselves seriously in making extravagant gifts to friends and by so doing misses entirely the spirit and the appropriateness of the Christmas gift. A simple token, and the simpler the token the more it will be appreciated, and will bear more of the spirit of the Christmas time than some extravagant gifts to friends and by so doing miss an handkerchief, or any simple token and you will move the friend who receives it to an appreciation that perhaps some larger token would not merit. Lucy Larcom has written a most beautiful poem under the title "A Christmas Thought." It makes good reading just at this point:

Oh, Christmas is coming again, you say,
And you long for the things he is bringing;
But the costliest gift may not gladden the day,
Nor help on the merry bells ringing.
Some getting is losing, you understand;
Some hoarding is far from saving.
What you hold in your hand may slip from your hand;
There is something better than having.
We are richer for what we give,
And only by giving we live.

Your last year's presents are scattered and gone,
You have almost forgot who gave them;
But the loving thoughts you bestow live on
As long as you choose to have them.
Love, love is your riches, though ever so poor;
No money can buy that treasure:
Yours always, from robber and rust secure,
Your own without stint or measure.
It is only love that we can give;
It is only by loving we live.

For Who is it smiles through the Christmas morn—
The Light of the wide creation?
A dear little Child in a stable born,
Whose love is the world's salvation.
He was poor on earth, but He gave us all
That can make our life worth living;
And happy the Christmas Day we call
That is spent for His sake in giving.
He shows us the way to live;
Like Him, let us love and give.

THE CHRISTMAS EXHORTATION

The day of exhortation has not passed and we are very much inclined that way at this time. Many of our people grow reckless during the Christmas holiday, just the most inappropriate time of all the year to be reckless and indifferent. Of course it is a season of joy, but not a season of hilarity and frivolous fun. Nothing is more inappropriate to the observance of the holy Christmas time than carousing, dissipation, the use of whiskey, the discharging of fireworks and other barbarous and heathenish practices. We would exhort our people to stop these things. We call upon our preachers to emphasize this exhortation and urge upon the people to practice the virtue of self control; to live sober and above all not to waste their hard earnings in a good time which is but for a moment and which will be an occasion for regret soon thereafter.

The Rev. Charles S. Buchanan, of Java, sailed from New York City, on the steamship Nieu Amsterdam, Saturday, December 10, returning to the field after a year's furlough. Mrs. Buchanan, who is to remain longer in this country, may still be addressed at Holland, Michigan.

Of General Interest

UNITED STATES SECOND

According to the new Navy Year Book prepared by Pitman Pulsifer, Clerk of the Senate Committee on Naval Affairs, the United States still occupies second place among the nations in naval strength. Great Britain, of course, occupies first place. Germany's ambitious contest with England in the building of Dreadnaughts will soon cause this country to sink into third place. Japan is in the fifth position, while Russia and Italy occupy the sixth and seventh places respectively.

Soon, no doubt, the nations, in reckoning their strength, will have to consider the ships that fly as well as those that float.

TEETOTALISM IN THE NAVIES

Emperor William, in an address delivered at the dedication of the new naval academy at Flensburg, said: "Victory in the next war will crown the colors of the nation which consumes the least alcohol." Canada, who has undertaken to build a navy, has declared that the use of intoxicants will be strictly forbidden on the ships of her new navy. Admiral Lord Charles Beresford, one of England's greatest authorities in naval affairs, said that his prize gunners were men who did not drink and were for that reason able to shoot with more precision than those stimulated and unsteady by intoxicants. More and more men are becoming sober. Some because of principle and others because of necessity.

BRITISH ELECTIONS

The British elections which have been going on for some weeks are now about completed. The result is that the new House of Commons will be practically the same as the old. A little while ago the political leaders and the English press as well thought the country was plunging into the most momentous constitutional crisis in many years. But while the leaders seemed somewhat confused, it is said that the British electorate remained calm and level-headed and refused to be stampeded. So it is believed that the way is now opened for a quiet consideration of political differences with a view to their adjustment. The Liberals, Laborites, Nationalists and Independent Nationalists representing the Government coalition have together a total of 393 members, while the Unionists have 271.

CARNEGIE'S GIFT FOR PEACE.

Andrew Carnegie, whose total benefactions amount to something like \$180,000,000, has just announced a gift of \$10,000,000 in securities to be used for the abolition of war and the establishment of universal peace. And then when wars and rumors of wars will have ceased the fund is to be used for such purposes as "will best help man in his glorious ascent onward and upward by the banishment of the most degrading evil or evils then harassing mankind." This money being invested in first-class mortgage bonds is valued at \$11,500,000. A number of distinguished men have been chosen as trustees of this fund. Senator Elihu Root, the permanent representative of the United States at the Hague, was chosen as permanent chairman of the Board of Trustees, and James Brown Scott, solicitor in the State Department, and president of the American Society for Judicial Settlement of International Disputes, was chosen as permanent secretary of the Board.

VALUE OF FARM PRODUCTS

The annual statement of the Secretary of Agriculture, showing the value of farm products for the current year was published December 7. The value of agricultural products for the year 1910 reached the enormous total of \$8,926,000,000. This is by far a greater amount than has ever been produced by any other country in the world's history.

There were produced 3,121,381,000 bushels of corn worth at least \$1,500,000,000. Corn is king so far as the value of the crop is concerned. The value of all the other cereals combined will equal only three-fourths the value of the corn crop.

The cotton crop is the second in value, amounting to \$900,000,000.

The hay crop, valued at \$720,000,000; the spring and winter wheat crop, at \$625,000,000; the oat crop, \$380,000,000, occupy third, fourth and fifth places respectively.

These are amounts which are almost beyond

comprehension in their magnitude. They go to show the vast productiveness of American fields and the growth of the American farmer in agricultural knowledge.

People of Interest

Bishop Hughes was forty-five years of age December 7th.

Bishop M. C. Harris is spending some time in Chicago in the interest of the Korean Quarter Centennial movement.

The Rev. I. W. Davis, a supernumary of the Mississippi Conference, died at Magnolia, Mississippi, November 25th.

Bishop Berry is devoting himself to the work of the General Conference Commission on Evangelism, of which he is president.

Dr. H. T. Kealing, the new president of Quindaro College, Quindaro, will continue his work as editor of the *A. M. E. Review*.

Dr. Booker T. Washington will appear on the program at the dedication of the new Science Hall of Howard University on December 30.

Bishop Bashford, who goes to hold the West China Mission Conference, will be accompanied by Dr. John F. Goucher and his daughter.

Steven Bundy, a Negro porter on the New York Central lines, after twenty-seven years of continuous service, has retired. During his service with this company he has accumulated property that is said to be worth \$140,000.

The Revs. J. J. Obee, of Baton Rouge, J. W. Turner, of Lake Charles, D. S. Sloan, of Franklin, D. M. Seals, of New Iberia, and the Rev. Frank Walker, of Slidell, were welcome callers at the office of the SOUTHWESTERN recently.

Bishop Berry announces that the date of the Central Missouri Conference is changed from March 1 to March 22. This is done by special request of the District Superintendents and the church at Columbia, where the Conference will be held.

Dr. I. Garland Penn, our Assistant General Secretary Epworth League, delivered the closing Prohibition address at Fernandina, Fla., in the last campaign. He was presented with a Souvenir Silver Spoon by the white ladies of that city. His address was regarded as one of the strongest of the campaign.

Dr. Christian F. Reisner, pastor of Grace Methodist Episcopal Church, New York City, in his church paper recently gave his parishioners the following welcome to the church: "This is our Father's house. Feel at home. We are fellow-members of His family. Lay off burdens. Relax nerves. Push away anxiety. Breathe prayerfully. Believe for visions. Listen expectantly. Get blessings to be a blessing. God never faileth."

The addresses by Dr. I. L. Thomas before the Home Mission and Church Extension Conventions held at La Crosse and Appleton, Wisconsin, at Springfield, Ill., and at Shelbyville, Ind., were exceedingly well received. He thrilled the Conventions with his eloquence and made an impression for the race that will bear fruit for many years to come. The daily papers paid a high compliment to his ability and his remarkable gifts as an orator.

The Board of Home Missions and Church Extension has elected the following officers for the year 1911: President, Bishop Luther B. Wilson, D. D.; Vice-Presidents, John W. Sayers, D. D.; Richard H. Gilbert, D. D.; Philip M. Watters, D. D.; William S. Pilling, James E. Ingram; Recording Secretary, Alpha G. Kynett, D. D.; Treasurer, Samuel Shaw; Assistant Recording Secretary, Samuel W. Gehrett, D. D.; Assistant Treasurer, John A. Wallace; Field Agents, Henry J. Coker, D. D., and Isaac L. Thomas, D. D.

The Lexington Conference has been favored with the services of Miss Bessie M. Garrison, Field Secretary of the Woman's Home Missionary Society for the past three and a half months. The itinerary was a successful one, in that forty-eight charges were visited, seven new auxiliaries were formed, one hundred and sixty-one new members and thirty-five subscribers to *Woman's Home Missions* were secured. All charges were inspired and energized. At the National Annual Meeting held in Buffalo, N. Y., October 19-26, the Conference Corresponding Secretary, Mrs. J. P. Monroe, pledged \$150 from the Conference to various schools of the Society. These pledges were conditional, the condition being that Miss Garrison should raise

that amount during her itinerary. The pledges are now secure, for \$151.61 was raised by Miss Garrison among the charges. Miss Garrison will be the guest of Miss Addie F. Sweet, Fisk University, Nashville; Tenn., during the holidays.

News Paragraphs

There are now on the shelves of the Library of Congress 1,793,158 volumes.

Mrs. Eddy left an estate of \$2,000,000, which goes to the Christian Science Church.

World-Wide Missions has ten times the circulation of any other foreign mission paper published in this country.

A movement is on foot in Cincinnati to raise enough money to equip a factory for industries in which at least four hundred and fifty blind people can work and become self-supporting.

The annual meeting of the trustees of the American University has just been held in Washington, D. C. The enterprise never before has been so promising. Loyalty to a wider vision of the work with a more aggressive spirit of determination stirred those present. Reports showed that the institution is being administered with the utmost economy, while the endowment funds are steadily increasing. The active personal leadership of Bishop Cranston in bringing this undertaking to careful business methods at the same time that new and varied endeavors ceaselessly are put forth is being felt everywhere. The last six months have recorded a most notable advance. Hon. John L. Donovan, of Watseka, Illinois, was elected a member of the Board of Trustees.

The Western Christian Advocate publishes in its last issue an appeal in behalf of the Cincinnati Protective and Industrial Association for Colored Women and Children. The Western says that "among all the various agencies created to care for the young women who come to Cincinnati by the thousands, we are informed that not one dollar is expended for the young colored women who enter our gates, strangers and alone, too often to fall through overwhelming temptations immediately confronting them." The purpose of this organization is to secure and equip a house of twelve or fourteen rooms that will give temporary shelter and direction to the women and girls whose morals may be in danger because of ignorance of the city or improper environment, to give industrial training, do neighborhood work, and conduct a nursery. The cost for the maintenance of this work one year is \$4,000 and \$2,000 of this amount must be raised before the home can be opened. Nine hundred dollars has been subscribed. This work is entirely non-sectarian, the various denominations of both white and colored races contributing, and represented on the Board of Trustees. Prominent among these are J. N. Gamble, J. G. Schmidlapp, Luke Staley, Miss Hannah M. Pierce, M. C. B. Mason, T. L. Ferguson, and Mrs. J. P. Monroe. The field secretary, Deaconess Home on Wesley Avenue, Cincinnati, Ohio.

The twentieth annual session of the Tuskegee Negro Conference will convene at Tuskegee Institute on Wednesday and Thursday, January 18th and 19th, 1911. On Wednesday, the first day, the Tuskegee Negro Conference will be held. Among the topics to be discussed are: Making Farming Pay; Successful Truck Farming; Fruit Raising; Live Stock and Poultry Raising; Cotton Raising; How to Successfully Manage a Large Plantation; How to Make a Living on a Small Farm. A number of prominent white planters are expected to be present and the question of making tenant farming more profitable both to the landlord and to the tenant will be discussed somewhat at length. On Thursday, the Annual Workers' Conference will be held. On this occasion an unusually large number of persons directly engaged in Negro education from the schools of the South especially, or interested in the uplift of the Negro, are expected to be present. Among the subjects that will be taken up at the Workers' Conference is the following: How Can Ministers, Teachers and Business Men Assist the Farmers to Make Agriculture More Profitable? particularly by assisting in teaching farmers more efficient methods of farming and also to develop the business side of farming. The indications are that the coming annual Tuskegee Negro Conference will be the largest and most successful of all the conferences held at Tuskegee Institute.

The Kingdom Divided

International Sunday School Lesson for January 1, 1910

(1 Kings 12: 1-24.)

GOLDEN TEXT: "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed."—(Prov. 13: 20.)

TIME: B. C. 982 (Beecher) or B. C. 939 (Hastings).

PLACE: The capital was at Jerusalem, but the disruption took place at Shechem.

DAILY HOME READINGS

M. 1 Kings 12: 1-24;—Tu. 1 Sam. 8: 10-22; W. 1 Kings 10: 1-29; Th. 1 Kings 11: 26-40;—F. Prov. 4: 1-19;—S. Prov. 15: 20-33;—Su. Ps. 1: 1-6.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

Our lesson to-day is the first of a series of lessons we shall study this quarter on "The History of Israel and Judah." A careful study of these lessons cannot help but prove interesting and instructive, for historical studies are calculated, when rightly pursued, to enlarge one's vision and to give a deeper insight into the mysterious dispensations of the Ruler of the universe. Indeed "the significance of history depends upon the understanding of the sequence of its events."

The history of the two kingdoms may be divided into three epochs. First: The period from Jeroboam to Omri in Israel, and from Rehoboam to Aza in Judah. These kings were hostile towards each other and continued so until Israel was finally defeated by Judah. Second: The hostility mentioned terminated under Ahab and his sons Ahaziah and Joram in Israel, and under Jehosaphat, Joram and Ahaziah of Judah, the two royal families connecting themselves by marriage and forming an alliance, offensive and defensive, against their foreign foes. This continued until both kings, Joram of Israel and Ahaziah of Judah, were slain by Jehu. Third: From Jehu in Israel and Joash in Judah, until the destruction of the kingdom of Israel by the Assyrians.

The causes leading to the division of the kingdom under Rehoboam were many. For some time feelings of jealous-rivalry had prevailed between the tribe of Judah and the rest of Israel. Making David king of Judah without the approval of the other tribes; the fierce contention between Judah and Israel in bringing David back to Jerusalem; the impossibility of successful revolt during the reign of David and Solomon; the continued levies of men made by Solomon in order that he might carry on his many public works, together with the constant opposition of Hadad, Rezon, and Jeroboam, made the road comparatively easy. Hence when Rehoboam ascended the throne and refused to accede to the demands of the people, the opportune moment for revolution presented itself and was taken advantage of by those who had long been waiting for its coming.

LIGHT ON THE TEXT

1. *Rehoboam went to Shechem.* This was contrary to custom. He should have remained in Jerusalem and have had the Israelites come to him. This itself was ominous, but he had not the foresight to see it. *To make him king.* This was a usurpation of the Divine right. It was not their business to make kings—that right belonged to God. Thus they showed their disloyalty "to authorized usages."

2. *When Jeroboam, the son of Nebat, who was yet in Egypt, heard.* Not the coronation at Shechem, but "heard that Solomon was dead." *They sent and called him.* Sent a deputation after him, or to him. Being a rebel against Solomon, he had sought refuge in Egypt. He came before the convocation was held at Shechem. Thus their plans were all prearranged.

4. *Thy father made our yoke grievous.* The yoke was the servile work they had been compelled to do, and the heavy taxes they had been forced to pay in order to make his court the most magnificent in the world. *Make thou . . . his heavy yoke . . . lighter, and we will serve thee.* Remove these things and require of us that which is reasonable and all shall be well. Wisely did the king ask for time in which to consider their request. Likewise was he wise in consulting the older men who had been his father's counselors. 7. *They spake unto him.* Complied with his request for advice. *If thou wilt be a servant.* Here they would have him

bear in mind that after all rulers are but servants of the people. This shows that they had "a right conception of kingship." A good ruler always consults the wishes and sees after the interests of his most humble subject. *This day.* "The advice was not that the king should permanently resign the office of ruler, but that he should for once be ruled by his people." *Good words.* Kind words, "soft words." *They will be thy servants.* They will be loyal to the kingdom and give you a strong support. "There are no chains so strong as those forged by love." 8. *But he forsook the counsel of the old men.* Evidently he was not pleased with their advice. It did not suit him. His idea of what a king should be was altogether different from theirs. *Consulted with the young men.* He turned from the advice of wise and experienced men and sought the advice of fools. Knowing his haughty and ambitious nature, they knew at once what reply to give. 9. *That we may answer.* Two days of the time requested for considering the demands of the people had already passed. He must be ready against tomorrow—hence the urgency of his request. 10. *The young men . . . spake unto him.* Having "grown up with him," they hesitated not to flatter him by recommending an attitude of despotic tyranny. "They gave their advice not only because they believed it, but because they knew it agreed with Rehoboam's wishes." *Speak unto this people.* Make this reply to the demands that have been made upon you. *My little finger shall be thicker than my father's loins.* A proverbial expression meaning: "My power is greater than my father's, and my exactions shall come upon you accordingly." 11. *I will add to your yoke. I will make your work heav-*

ier and your taxes greater. "My father used ordinary means to keep you at work, but I will do it with extraordinary and severe means." 11. *I will chastise you with scorpions.* Whips having leaden balls at the end of their lashes, with hooks projecting from them. 13. *The king answered the people roughly.* The most foolish thing he could do was done. "Rough words do one of two things, they wound or they madden." 15. *The king hearkened not unto the people.* Sought not how to lighten their burdens nor to appease their anger. *The cause was from the Lord.* That is, "it was brought about by the Lord." This does not mean that God was responsible for Solomon's sins nor for Rehoboam's foolishness. It simply means that "without interfering with man's free will, God guides the course of events, and accomplishes His purposes." *Spake by Abijah.* See Chap. 11: 29-39, and Chap. 14: 6-16. 16. *All Israel saw that the king hearkened not.* Says Josephus: "They were struck by his words as by an iron rod." *What portion have we in David?* What concern have we about David and his house? *Neither have we inheritance in the son of Jesse.* We do not belong to him as Judah. *To your tents, O Israel!* An old war-cry of Ephraim. Let every one return to his home without acknowledging Rehoboam. *See to thine own house.* Look to your own interests. 17. *Children of Israel . . . in the cities of Judah.* Over these Rehoboam reigned. 20. *Adoram, who was over the tribute.* He was the chief of the socagers. Accordingly the king sent him to negotiate with the people. This made bad matters worse. 20. *Made him (Jeroboam) king over all Israel.* Naturally this angered Rehoboam, who immediately prepared for war. However God held him in check. 21. *Assembled all the house of Judah.* Called together the representative men. *A hundred and fourscore thousand.* Not to be taken as literally correct. 22. *Shemaiah.* This is the only place in the Bible in which this prophet is mentioned. 23. *Rest of the people.* "Numbers of other tribes and non-Hebrews living within the territory."

Charleston, S. C.

Whence Our Life Derives its Character

The Epworth League Devotional Meeting Topic for January 1, 1910

(John 15: 1-7; 1 John 3: 24; 5: 12.)

(Morning Watch.)

Concerning the Scripture

John 15: 1-7. Jesus is speaking to his disciples on the very eve of his departure. It will not be long now before they are left alone, and very naturally they are heavy-hearted over the separation that is about to take place. He begins his words of encouragement to them in the fourteenth chapter by telling that they are not to be discouraged; as they believe in God, so are they to believe in him. He is going before them to prepare a place for them, that they may be all together in the heavenly home. Then he tells them how they are to continue his work on earth, even asserting that they will be able to do greater work than he has done after he is gone. But how is this to be accomplished? The answer is found in the passage that is given us as a lesson for this evening. We are to have his life flowing in us and through us. Beautiful is the imagery that is here given us: "I am the vine, ye are the branches." A perfect union is there between the two. Of what use is the branch if it be severed from the vine? It has no life, and it can bear no fruit. It is absolutely worthless. So is it with the disciple. His life is derived from union with the Master. There is the source of it all.

1 John 3: 24. The sacred writer emphasized here another phase of the same truth. If we dwell in him and he dwells in us, we keep his commandments. In other words, we do his will, we live his life. There can be no mistaking the fact that is here brought out. We cannot be his followers and not do his will. And, contrariwise, if we do his will, we are his followers. Here again it is the connection of our life and his that is all important. The source of life is in him.

1 John 5: 12. Emphatically in the words of this verse the source of all life is declared to be in Jesus Christ. With him there is life, and without him there is life, and without him there is no life. How forcibly these words of John bear out the statement that is made by Jesus himself. Christ uses the analogy of the vine and its branches. John makes the

statement in so many words. Tersely, without ornamentation, in a clear-cut, matter-of-fact way, he states that "He that hath the son hath life; and he that hath not the Son of God hath not life." On the authority of Holy Writ it can be unequivocally stated that our life derives its character from Christ.

What the Lesson Means to Us

It is important to get a good start. In athletic contests the runner who does not start well is almost certain to lose out; at any rate, he is handicapped for the whole race. It is important to start well upon the new year that opens with this service. And there can be no better beginning than that of realizing our dependence upon Christ as the source of our spiritual life. With him, and with him only, is there life for us.

It is well for us to consider what it means for us to have the divine life in us.

1. It will be the same kind of life as Jesus lived. It is a well-authenticated law of nature that like produces like. As a man sows, so does he expect to reap. We get potatoes from potatoes, and wheat from wheat. The acorn produces the oak. The life projects itself. Now, if we have the life of Christ within us, in the very nature of the case we shall live the same life as he did. That is one way of looking at the truth that is here declared. But how would it do to turn it about and look at it from a different angle? If our life is like that which Jesus lived, then we have his life in us, and if it is not, then we have it not. That, after all, is simply saying what Christ himself said in his parable of the vine and the branches.

2. If we have his life, tautological as it may sound, we shall be alive. It is a misnomer to speak of dead Christians. There can be no such thing. Christ came, according to his own testimony; that we might have life, and have it more abundantly. He who has Christ is alive. He is full of life, in the things of the spirit. That which the church needs as much as anything else is that its members

(Continued on Page Twelve.)

West Texas Annual Conference

West Texas Annual Conference of the Methodist Episcopal Church was held in Wesley Chapel, Austin, Texas, Thursday, December 1. Bishop David H. Moore presided. The devotional exercises were conducted by Rev. M. S. Jordan, of Oakland, Texas. After the devotional exercises, which were a spiritual feast to all present, the Bishop, in a fatherly way, encouraged the brethren to do well the work of the Conference. The Bishop said he had heard and was expecting great things of the West Texas Conference. At this point Rev. T. H. Wyatt, Secretary of the last Annual Conference, came forward and called the roll. Revs. J. T. Jacobs, W. H. Davis and Jefferson Bud had broken ranks and crossed the river, waiting the arrival of the West Texas Conference in the beyond. After roll-call the Conference bowed its head in humble submission to the Great Father above and Rev. H. Swann offered a fervent prayer to the Throne of Grace in behalf of the families of the deceased, asking God's protection and provision for them.

The Organization.

For the eighth year in succession, Rev. T. H. Wyatt was unanimously elected Secretary of the Conference, with Revs. J. W. Warren and S. E. Jones as assistants. Statistical Secretary, Rev. L. H. Richardson, with Revs. W. B. Lott, Geo. Walters, J. G. Brown, Riley Soda and J. W. Normeley as assistants. Rev. A. Brown was re-elected Treasurer, with Rev. A. L. Carper, assistant.

The Standing Committees were read and elected. After the organization, the following visitors were then introduced: Drs. E. M. Jones, Field Secretary of the Board of Sunday Schools; R. E. Jones, Editor of the Southwestern Christian Advocate; W. Scott Chinn, of the Texas Conference; Revs. Ferdinand Parker, W. L. Duncan, District Superintendent; Prof. Lovingsgood, President of Samuel Houston College; Rev. J. J. Williams and Rev. Mr. Kleth, of the African Methodist Episcopal Church; Drs. Robert Forbes, of the Board of Home Mission and Church Extension, and Stephen O. Benton, of the Board of Foreign Missions of the Methodist Episcopal Church.

Following the introduction of the above named persons, the District Superintendents made their reports. Rev. F. L. Kirkpatrick, of the Austin District, Rev. D. C. Lacy, the retiring District Superintendent of the Columbia District. Brother Lacy showed that the District had increased 200 per cent in six years, 35 per cent in church building and improvement and 43 per cent in membership. He left the District with honors, having made such marked increase in finance, building and membership. Rev. J. W. Warren, lately of Gammon School of Theology, of Atlanta, Ga., succeeded Rev. D. C. Lacy, on the Columbia District as District Superintendent, and Rev. D. C. Lacy went to St. Paul, San Antonio, as pastor. Then came the reports of the new District Superintendents, viz., A. M. Mason, T. S. Moore and E. L. Jackson. After reading the reports, it was hard to tell which of the new District Superintendents had succeeded most. Rev. E. L. Jackson and his self sacrificing men with him, on the new District (the San Angelos), far surpassed all expectations.

Raised for General Benevolence \$5,401.00; for Local Education more than \$2,000.00. More than \$5,500.00 was given also by friends to Samuel Houston College. The membership had been increased to more than 1,000 full members, making the Conference 12,500 members strong.

Never in the history of the Conference have we had a Bishop who was more kind, yet positive, than Bishop David H. Moore. As long as any of the members present live, so will Bishop Moore live in the memory of the West Texas Conference.

Wesley Chapel and its pastor showed the other brethren of the Conference how to care for such august bodies. On Thursday afternoon, December 1st, from five to seven o'clock, the church gave the Conference a banquet. More than 600 plates were served and all went away filled with good things and the praise of Wesley Chapel upon their lips. Wesley Chapel was more than pleased to have Rev. T. H. Wyatt returned to them for his third year. On Monday morning, December 5th, at early dawn, the members and visitors were making their way to Wesley Chapel, for Bishop Moore had withheld the appointments until that hour. The devotional exer-

cises were conducted by Rev. J. M. Warmeley, Rev. S. O. Benton offered a prayer in behalf of the brethren, asking God to give them strength for another year's work. After prayer, the good Bishop then gave the Conference a heart-to-heart talk, saying that the Cabinet had done their best for each man and charge of the Conference, and his parting prayer was that we make the most of our fields of labor for the Master and humanity. Then came the reading of the appointments. On the whole, they were received gladly, and thus ended the thirty-seventh session of the West Texas Conference, and each brother took up his bundle and went to his work.

Appointments—1910

DALLAS DISTRICT.

J. S. Wyatt, District Superintendent.
Corsicana Circuit, Caleb B. Melton; Dallas, North, W. W. Williams; Dallas, St. Paul, Narwood J. Johnson; Denison, Thos. S. McMorris; Ennis and Ferris, George Waters; Fort Worth Circuit, Lee S. Brown; Fort Worth, North, P. A. Morrow; Fort Worth, St. Andrews, Moses Smith; Hubbard and Cleburns, R. A. Appling; Hubbard and Dawson, Seahron Hall; Mexia, Richard H. Duncan; Millford and Italy, C. P. Westbrook; Pelham Circuit, R. D. Dennis; Pilot Point, Peter H. Hill; Sherman, Western White; Waxahatchie and Lancaster, A. T. Jackson.

SAN ANGELOE DISTRICT.

E. L. Jackson, District Superintendent.
Ablene Circuit, Geo. M. Mallory; Belton Circuit, A. L. Carper; Brownwood Circuit, L. W. Roberts; Coleman and Ballinger, Rev. Mr. Whitley; El Paso, A. D. Jacques; Gatesville Circuit, J. E. Brown; Lampasas Circuit, L. R. Parker; Marble Falls, Jordan C. Mays; Moody Circuit, E. D. McCoy; San Angloe Circuit, Jas. G. Brown; Temple, Monroe Caviness; Wichita Falls, to be supplied.

AUSTIN DISTRICT.

F. L. Kirkpatrick, District Superintendent.
Austin Circuit, Eugene C. Henderson; Samuel Houston College, R. S. Lovingsgood; Simpson Tahernacle, H. H. Qualls; Wesley Chapel, T. H. Wyatt;

Cedar Creek Circuit, W. M. H. Mosby; Davilla and Granger, J. L. Parker; Fayetteville and Industry, Samuel N. Harvey; Georgetown and Hutto, W. B. Lott; La Grange Circuit, D. F. Vance; Little Circuit, Jas. S. Medlock; Lockhart Circuit, Jas. Hutchinson; Luling Circuit, S. E. Jones; Winchester Circuit, Geo. V. Cavette; San Marcos Circuit, W. M. Perkins.

COLUMBUS DISTRICT.

J. M. Warren, District Superintendent.
Alleyton and Eagle Lake, S. W. Harvey; Columbus John W. Warmely; Columbus Circuit, August E. Tyler; Cologne Circuit, Robert H. Ponton; Edna and Morales, J. P. Napier; Goliad, Andrew J. Lynch; Hallettsville, Geo. W. Nevils; Oakland and Brown's Chapel, M. S. Jordan; Schulenberg and Flatonia, Jos. H. Harford; Sublime Circuit, J. L. Stevens; Yoakum, Wesley E. Blackson; Victoria, Harry Swann; Welmar and Smith Point, H. L. Williams; Wharton and Bay City, M. S. Stevens.

SAN ANTONIO DISTRICT.

A. M. Mason, District Superintendent.
Beeville Circuit, Tenola Edwards; Belmont Circuit, I. T. Sanford; Boenle Circuit, Chas. T. Crockett; Cuero, Albert Johnson; Del Rio Circuit, F. W. Brown; Floresville Circuit, W. M. Mooney; Gonzales Circuit, T. J. Carper; Hamilton Circuit, Wade H. Purnell; Hondo Circuit, Clark H. Franklin; Jourdantown, N. H. Townsend; Kerrville Circuit, J. W. Wright; Kingsbury Circuit, I. H. Timmon; Lavena Circuit, J. R. Cannes; Nixon Circuit, Alfred Dickerson; Pleasanton Circuit, B. J. Armstrong; Runge Circuit, John Coe; San Antonio, E. End, Riley Soda; San Antonio, St. Paul, D. C. Lacy; Seguin Circuit, P. M. Carmichael; Westoff Circuit, John D. McKay; Yorktown Circuit, J. C. Eusan.

WACO DISTRICT.

T. S. Moore, District Superintendent.
Bremond and Long Branch, N. J. Moore; Calvert, J. W. Weakley; Cameron and Rose Bud, Emmanuel Henderson; Groesbeck Circuit, B. P. Bennett; Groesbeck and Korne, Sand D. Humphrey; Mailin and Brown's Chapel, J. H. Swann; Mart and Springfield, B. J. Goff; Maysfield, Thos. Carter; Moorsville and Chilton, J. W. Stones; Waco, Andrews, W. M. Reed; Waco, East, Henry A. Jones; Waco, Mt. Zion, John Blackham; Waco, St. James, L. H. Richardson.

Savannah Annual Conference

The Thirty-fifth session of the Savannah Annual Conference convened at Valdosta, Georgia, Thursday, December, 1910. The session was opened in Trinity Methodist Episcopal Church at 9 o'clock a. m., Bishop Thomas B. Neely, D.D., L.L.D., presiding.

The devotional service was conducted by the Bishop, who with the assistance of the District Superintendents, administered the Sacrament of the Lord's Supper. The Bishop's lecture was greatly enjoyed. G. H. Lennon was unanimously elected Secretary; assistants, W. J. Hamilton, Charles W. Prothro and J. H. Grant. W. J. Holmes, Statistical Secretary; assistants, Wm. Daniels, I. T. Griner, J. C. Williams and D. G. Greer; R. R. O'Neal, Treasurer, assistants, J. O. Murphy, W. H. Brown, S. L. Deas, and J. B. Maddox. The Rev. A. W. Bryant brought fraternal greetings in behalf of the Baptists of the city. A fitting response was made by the Rev. E. D. Giddens, District Superintendent of the Savannah District.

A very touching and impressive address of welcome was read by Miss Mary E. Priester. After the reply by District Superintendent E. D. Giddens, the Bishop followed with instructive and encouraging remarks. Thursday evening was the anniversary of the Board of Foreign Missions. Dr. W. W. Lucas was greeted by a large and appreciative audience, and with his gift of oratory he swept his hearers before him.

The Bishop's lecture on Friday evening was most profound. Among the General Officers, who favored us with their presence were: Dr. E. S. Idleman, President of Clark University and Gammon Theological Seminary; Dr. Clemons, Secretary Board of Conference Claimants; Dr. David G. Downey, Corresponding Secretary Board of Sunday Schools; Dr. E. M. Randal, General Secretary of the Epworth League; Prof. E. T. Barksdale, of the Waynesboro Academy; the Rev. M. S. Davage, Business Manager of the Southwestern Christian Advocate. These addresses were very helpful and made a profound impression on the entire city. One hundred and ten subscriptions were received for the Southwestern.

Bishop Neely preached Sunday at 11 o'clock, a most wonderful sermon. At the close of this service Peter W. Rock, Benjamin F. Cowley, and James H. Kemp were ordained elders. William B. Hester and D. L. Clark were admitted on trial. Thus passes into history one of the most interesting sessions of the Savannah Conference. Brunswick, Grace, was chosen as the seat of the next Annual Conference.—G. H. Lennon.

Appointments—1910-11

LA GRANGE DISTRICT

J. S. Stripling, District Superintendent, P. O. La Grange, Georgia
Chilpley, T. A. South; Columbus, J. H. Hankins, Concord, W. A. Hill; Culloden, J. O. Murphy; Greenville, S. L. Deas; Hamilton and Catawba, supplied by J. H. Baugh; Harris and Odessa, John O. Sapp; Knat, supplied by J. W. Parks; La Grange, G. H. Lennon; La Grange Circuit, S. C. Crandall; South La Grange Circuit, Nicholas C. Handson; Stoval, J. H. Pinkney; Warm Spring, supplied by R. Holland; West Point, J. W. Brown; Whitesville, A. D. McClen don; Woodbury, F. L. Johnson; Yalesville, Jacob B. Maddox; Zehulon, W. H. Brown.

SAVANNAH DISTRICT

E. D. Giddens, District Superintendent, P. O., Savannah, Georgia
Baxley, P. B. Gibson; Brunswick, Grace, J. C. Williams; Brunswick Mission, to be supplied; Brunswick Circuit, Wm. Melton; Clio, M. P. Moore; Jesup, D. H. Martin; Kingsland, Joseph F. Robinson; Ludwick, to be supplied; Lyons and English Eddy, J. R. Wallace; Mount Vernon, D. G. Greer; Reedsville and Ebenezer, W. J. Hamilton; Saint Mary's, E. J. Kimball; Savannah, Ashbury, W. V. Daughtry; East Boundry, to be supplied; Savannah Circuit, E. H. Mabry; Palis Memorial, I. T. Griner; Slaton, to be supplied; Vidalia, to be supplied; Waynesville, G.

W. Rutledge; White Oak, A. C. Allen; Woodbine, Eli T. Micheal.

WAYCROSS DISTRICT

F. R. Bridges, District Superintendent, P. O., Forsyth, Georgia

Bainbridge, to be supplied; Barnesville, James H. Kemp; Blackshear, W. W. Clemons, Boilingbroke, to be supplied; Cordele, W. H. Odum; Dames Ferry, to be supplied; Eastman, P. W. Rock; East Masou, H. W. Kimball; Fitzgerald, to be supplied; Flowilla, to be supplied; Folkston and Traders Hill, M. K. Farmer; Forsyth, R. R. O'Neal; Glenmore and Homerville, to be supplied; Liberty Hill, C. P. Cannon; Macon, to be supplied, A. N. Jackson; New Zion, W. Clayton; Patterson, Eddie M. Neals; Sparks, J. Lewis A. Crawford; Nichols and Douglas, Edward

H. Grant; Thomasville, J. W. Green; Valdosta, A. P. Gilliard; Waycross, Wm. Daniels; Waycross Circuit, B. F. Cowley.

WAYNESBORO DISTRICT

James Jackson, District Superintendent, P. O., Augusta, Georgia

Asbury and Thomas, J. S. Shuman; Augusta, Albert G. Stephens; Bascom, W. R. Hester; Charlestown, S. P. Bryant; Dublin and Brewton, W. H. Williams; Hagan and Bellville, J. B. Liburd; Herndon and Wadley, D. L. Clark; Millen, A. M. H. Evans; Porter, to be supplied; Pulaski, E. W. Moore; Rocky Ford, J. H. Cannady; Statesboro, Wm. Bellinger; Sunnyside, J. H. Cole; Sylvania, C. W. Prothro, one to be supplied; Undine, to be supplied; Waynesboro and Morris Grove, W. A. Holmes.

Baltimore Letter

By the Rev. C. G. Cummings, B. D., Morgan College

This institution that has been engaged in fitting leaders of the race for a generation opened its Fall term September 26. The attendance is the largest in its history. The college department has the greatest increase. The outlook for a prosperous year is not without sufficient evidences. A notable addition is that of a musical department. This is in charge of Miss Louise B. Anderson, a graduate of the New England Conservatory of Music. It is the purpose of Doctor Spencer to build up a musical faculty, so that instruction may be given on any instrument desired. The physical laboratory is furnished for practical work. The members of the faculty are: J. O. Spencer, Ph.D., President; the Rev. C. E. Young, D.D., Dean, History and Biblical Literature; Carolyn Lorena Clark, H.B., Latin and Greek; Charles Albert Johnson, A.B., Mathematics and Education; Robert Daniel Williams, A.M., Ph.D., Philosophy, Education and German; Eva May Kendrick, A.B., English; Louise B. Anderson, Preceptress and Music; Texanna Moore Fisher, Tutor in Mathematics and Drawing; Stephen H. Dix, Assistant Tutor in English; Abram G. Henry, Laboratory. Rev. T. H. Kiah, A.B., is principal of Princess Anne Academy. This school has reached its limit for the accommodation of pupils. The prospects are exceedingly good for a successful school year. Prof. Frank Trigg, A.M., has succeeded Prof. G. E. Stephens as principal of the Virginia Collegiate and Industrial Institute, Lynchburg, Virginia. The outlook for the year is very encouraging.

ELLCOTT CITY

Rev. G. H. Goodrich, pastor of this charge is accomplishing great things for the Kingdom of God. Competition is great. This is a suburban work. It is of easy access to Baltimore City; steam and electric facilities for travel are the best. Notwithstanding these things and other allurements from the house of the Lord, Brother Goodrich has his work well in hand. His loyal people very hospitably entertained the Epworth League Convention of the Annapolis District, August 24-29. Dr. I. G. Penn was present at this meeting and made a very fine impression on the young people. This is Brother Goodrich's ninth year as pastor of this charge. During this time he has provided entertainment of three league conventions and one District Conference. He reports that all financial demands are met, and that a bank account is kept. Three mortgages have been lifted during present pastorate, two of \$800 each and the third of \$700. At the present time this charge is engaged in lifting a mortgage of \$1,700 of which sum \$1,057 has been raised with three more years to pay the balance. All the churches have been repaired, and a new parsonage built, a new tenant house bought and paid for. When Brother Goodrich took charge of this work \$30 a year was being raised for the benevolences, now they have gone up to \$200 a year. All the apportionment for Morgan College has been raised except \$20. This amount will be forthcoming before Conference.

MAGOTHY AND HALLS

During the month of August a very successful campmeeting was conducted by the pastor, the Rev. H. H. Carroll. There were seventy conversions; nearly all joining the churches of this circuit. Rev. R. R. Robinson, Hedgesville, West Virginia, preached three excellent sermons. Rev. W. H. Draper, one of the fathers of the Conference, preached with great power. Brother Carroll was also assisted by the following local preachers: Revs. W. H. Hoy

and J. W. Bowyer, of Ames Memorial Church, and Rev. Clark Chaney, Lutherville, Maryland. The Carnegie Fund and the regular benevolences will be in advance of last year. The circuit lost one of its brightest and most promising members, in the death of Miss Ozeller Spencer, 17 years of age. She died in great peace. The colored people of Anne Arundel County are making substantial material intellectual and spiritual progress. We give one illustration. Mr. Frank Williams, a member of this charge. He is a farmer. His crops brought over \$5,000 this season. After paying all outstanding obligations he has a balance of \$1,500.

BALTIMORE DISTRICT

Union Chapel and Sidney Park Churches, of the Michaelsville Circuit, observed anniversary days Sunday, October 2 and 9. Rev. C. H. Matthews is due much praise and credit for the elaborate and beautiful historical souvenir which he compiled and published. Its merits were such that a copy of it was sought for the archives of the Harford County Historical Society. The circuit was organized in 1849.

Bel Air, Rev. A. L. Jenkins, pastor.—The church has been remodeled at the cost of \$600. A vestibule and belfry have been built; the pulpit platform enlarged so as to accommodate the choir at one side.

Federal Hill, Rev. R. H. Adams, pastor.—This congregation formerly worshipped in a school house. A church has been built at the cost of \$1,000.

Buckeystown Circuit, Rev. J. H. Ruddock, B. D., pastor.—Brother Ruddock has been abundant in his labors this year. Two churches have been erected, one at Hope Hill, the other at Pleasant View. The cost of each respectively was \$1,000 and \$800.

This charge has six preaching places, and is exceedingly taxing on the strength of the pastor who is kept going early and late.

Rev. R. R. Boston, is the pastor of Middletown Circuit. He has been very successful this year. A beautiful and attractive parsonage has been secured on a lot one and a half acres of ground. The cost was \$1,100.

Williamsport, Maryland, completed a parsonage that cost \$2,000. This debt was for a time very embarrassing. It has been satisfactorily adjusted; so that the people can handle it. Rev. A. F. Wallace is the energetic pastor.

Rev. A. P. Shaw, B.D., is our pastor at Harrisburg, Pennsylvania. This capital city marks the Southwestern boundary of the Washington Conference. We have not a very large membership nor is our church as advantageously situated as it might be, however, commendable success is attending the untiring efforts of Brother Shaw.

THE MORGAN COLLEGE CARNEGIE FUND

On November 2nd there was held at Morgan College a very important meeting of the District Superintendents of the Delaware and Washington Conferences. The object of the call was to canvass the situation concerning the progress being made by the two Conferences in raising the amount apportioned to the same. Two things were set forth. First, that if the amount was not raised by a certain time that the offer might be withdrawn by the donor. Second, that there are a number of subscriptions that have been made by good white friends, whose conditions if not met about the first month of 1911 they will lapse. With these stubborn facts before them it was decided by the District Superintendents to issue an appeal to the churches to raise their apportionments at once, even if the money has to be borrowed by the official

boards. We believe that the desired object will be attained.

UNION OF METHODISM

In Trinity Methodist Episcopal Church, South, on Wednesday, November 30 at 3:30 p. m., there assembled the three commissions appointed by the General Conferences of the Methodist Episcopal Church, South, and the Methodist Protestant Church, on federation or organic union of Methodism. The first service was of a devotional character. Prayer and Scripture reading were conducted by Bishop Hoss and Dr. Lewis. The administration of the Lord's Supper then followed. This was in charge of Bishops Walden and Denny and Dr. D. G. Helmick. The three commissions commenced at the same table. These services were very uplifting and breathed the spirit of unity and brotherly love. After this service the commissions adjourned to meet the following morning at the First Methodist Episcopal Church. On Thursday morning the commissions assembled with Bishop Chandler presiding. He occupied the chair in place of Bishop A. W. Wilson who, although present, did not feel that his physical powers were equal to the task. Impressive devotional exercises were conducted. The following papers were read: "Words of Jesus on the Union of His Disciples," by Rev. W. W. Evans, of the Methodist Episcopal Commission; "The Present Day Trend to Union," by Rev. M. L. Jennings, D.D., of the Methodist Protestant Commission; "Our Common Heritage," by Rev. F. M. Thomas, D.D., Methodist Episcopal Commission; "What Advantages May Be Expected from the Re-union of Our Three Denominations?" Papers on this subject by President S. R. Huyler, L.L.D., of the Methodist Episcopal, South, Commission; S. R. Harris, of the Methodist Protestant, and R. T. Miller and T. A. Patten, of the Methodist Episcopal. The public was permitted to hear these papers, but all discussion of these subjects and other matters by the joint commission, it was decided should be in private sessions. The secular press reported that there were heated debates and that organic union is very remote. A committee of nine consisting of Bishop Cranston, Dr. F. G. Goucher, and Mr. R. T. Miller, of the Methodist Episcopal Church; Bishop E. E. Hoss, Rev. F. M. Thomas and Mr. M. L. Walton, of the Methodist Episcopal Church, South; and Rev. T. H. Lewis, Rev. M. L. Jennings, and Mr. S. R. Harris, of the Methodist Protestant Church, was appointed to prepare a detailed plan for further procedure.

The next meeting place of the joint Commission will be held at Chattanooga, Tennessee, on the call of the Chairman of the Commissions.

CORDIAL WELCOME

Dr. Ernest Lyon, former United States Minister to the Republic of Liberia, who was appointed to John Wesley Church, was given a most hearty welcome by this congregation Sunday, November 27. The outlook is very encouraging for a successful closing of the year's work.

The Epworth League

(Continued from Page Ten.)

shall grasp this fact. Why not on this important day of the year resolve that you will show forth the life of Christ? How many ways there are in which this can be done! They are to be found on almost every hand. Be active. Do the next thing.

3. There must be constant union with Christ in order to maintain life. We must therefore always keep the channel open to the source. In the summer time there are streams that always go dry. The reason for this is that the source has become dried. The same effect will be produced upon the stream by cutting off its connection with its head waters. The flow of life from Christ to us must be constant, or else, Christian life, ceases to be. Let us remember this, and keep in constant touch with him.—From "Notes on The Epworth League Devotional Meeting Topic."

Missionary Personals

The announcement has been received in the offices of the Board of Foreign Missions of the marriage on November 17, in Callao, Peru, of the Rev. Hays P. Archerd and Miss Mildred L. Grinols, both of Minnesota. Mr. Archerd went to Peru under appointment by the Board in the spring of 1909. Miss Grinols sailed for the field from New York City October 22, 1910. They will be at home after February 1, in Callao.

Conferences Notices

GRIFFIN DISTRICT (First Round.)

Stockbridge, December 17-18; Decatur Circuit, 31-January 1; Oak Hill, 7-8; Conyers, 6-8; Hampton, 14-15; Covington, 20-22; Griffin, 27-29; Griffin Circuit, 28-29; East Point, February 3-5; Jonesboro, 4-5; East Atlanta, 10-12; Decatur, 11-12; Williamson, 18-19; Brook Station, 25-26; McDonough, March 3-5; McDonough Circuit, 4-5; Fayetteville, 11-12. Dear Brother: Again we have the privilege to fall in line for another year's work. Let's go forward with faith in God, doing all we can to make this the best year in the history of our ministry. Now is the time to plan your work. The third Sunday in April is Easter. Do your best to raise your full Benevolent Assessment on that day. Let the Stewards push the pastor's salary now so that we will not be so far behind in the fall. The District Stewards and Pastors Meeting will convene at Jonesboro, February 3, at 10 o'clock. Let each pastor and steward be present.—J. D. Lovejoy, District Superintendent, Griffin, Georgia.

NASHVILLE DISTRICT (Second Round.)

Sparta Station, January 13-15, 7 p. m.; Bon Air, 16; Sparta Circuit, 14-15; Sparta Circuit, Doyle, 16, 7 p. m.; McMinnville Station, 22-23; McMinn-

ville Circuit, 28-29; Dechard, 28-29; Mont Eagle, 30; Manchester, 31; Tulsa, February 5; Eaglesville Mission, 8-9; Shelbyville Station, 11-12; Murfreesboro Circuit, 18-19; Salem Circuit, 20; Murfreesboro Station, 26-27; Christiana, March 4-5; Butler's Mission, 6; Cainsville Circuit, 11-12; Spencer's Mission, 13; Smyrna, 18-19; Nolensville, 25-26; Hubbard Chapel, April 1-2; Thompson Chapel, 2-3; Clark Memorial, 9-11.—Thomas W. Johnson, District Superintendent.

LA GRANGE DISTRICT (First Round)

South LaGrange Circuit, December 31-January 1, 1911; Whitesville, 7-8; Concord, 14-15; Woodbury, 21-22; Zebulon, 28-29; Yatesville, February 4-5; Greenville and Columbus, 11-12; Harris, 18-19; LaGrange Station and Circuit, 25-26; Chipley, March 4-5; Stovall Circuit, 11-12; Knott and Warm Springs, 18-19; West Point, 25-26. Dear Colleagues: An opportunity is afforded us again to try our strength for His cause, shall we do our best? I trust so. Begin at once, observe Lincoln's Day, Easter and Children's Day and complete the claim. Our motto: "Through hardships to success." District Steward and Preacher's meeting at Woodbury, January 20. Let each one be present.—J. S. Stripling, District Superintendent.

Texas Conference Appointments---1910-11

BEAUMONT DISTRICT.

W. L. Duncan, District Superintendent, Beaumont.

McCabe, S. J. Wood; St. James, W. G. Alston; Bouvier Circuit, P. A. Dismuke; Center and Timpson, to be supplied; Hemphill Circuit, Edw. Somers; Jasper Circuit, J. L. Blue; Nacogdoches, E. P. Drew; Newton Circuit, Hilliard Garrett; Orange, Geo. E. Belcher; Port Arthur, Geo. W. Downs; Rockland Circuit, J. W. White; San Augustine Circuit, S. A. Pryor; Voth to be supplied.

HOUSTON DISTRICT.

J. Mercer Johnson, District Superintendent, 2316 Dowling St., Houston.

Angleton and Columbia Circuit, H. C. Watson; Batson and Sour Lake Circuit, Aaron Adair; Crabb Switch Circuit, Burl Mack; Crosby Mission, William Austin; Dills Dale Mission, Wm. Miller; Dickinson Circuit, L. L. Givham; Galveston, St. Paul, L. S. Blakey; Galveston Heights Mission, J. M. Martin; Galveston, Wesley Tabernacle, W. Scott Chinn; Harrisburg, Wm. White; Houston, Boynton, R. H. Warren; Dowling Street Mission, to be supplied; Hamilton Chapel, Jesse Stewart; Mallalieu, D. A. Runnels; Mt. Vernon, K. W. McMillan; St. James, T. S. Pryor; Sloan Street, D. C. Hally; St. Mark, to be supplied; Trinity, G. A. Deslandes; Kendleton Circuit, F. W. Johnson; Liberty Circuit, Gabriel Felder; Richmond & Rosenberg, Wm. Mack; Roeville Circuit, E. D. Hubbard; Thompson Circuit, A. E. Gibbs; Wallisville Circuit, James Jordan; West Houston Mission, A. Britton.

HUNTSVILLE DISTRICT.

W. H. Jackson, District Superintendent, P. O. Box 11, Conroe, Tex. Bedlos and Red Hill, Thos. Bookman (supply); Benford and Carmona, J. W. Thomas; Camilla and Cold Spring, M. B. Evans (supply); Conroe and Tar-

mina, J. H. Anthony; Dodge Circuit, C. M. Moore; Fostoria & New Caney, L. E. Mitchell; Hofsmith Circuit, Jas. Hants; Huntsville Circuit, J. E. Epperson; Lamb and Melvid, B. F. Williams (supply); Laurelia and New Willard, S. D. Hackett; Livingston Circuit, P. L. Jackson; Lovelady Circuit, W. A. Parham; Montgomery and Keenan, Tooley M. Edwards; New Waverley Mission, Asa Williams (supply); Oakhurst and Point Blank, W. M. Holman; Onalaska Circuit, J. H. Anderson; Richardson and Ulmer, Jno. King (supply); Shiro, C. C. Smith; Spring City Ford, Geo. T. Helm; Trinity Mission, A. F. Johnson; Willis Circuit, C. C. Minegan; Riverside and Smither, S. W. Matthews.

MARSHALL DISTRICT.

J. O. Williams, District Superintendent, 405 Carter St., Marshall, Tex. Daingerfield, Jas. Clark; Ebenezer, J. E. Bryant; Gilmer, S. A. Andrews; Harlton, R. Hillary; Hawkins, Taylor Moore; Jefferson, J. P. Belcher; Lassater, Felix Mohan; Lodi, C. S. Williams; Mallalieu, J. E. Beal; Marshall Circuit, R. V. Doakes; Mineola, T. Scott; Pittsburg, to be supplied; Queen City, G. R. Turner; Texarkana, E. H. Holden; Tyler and Longview, E. H. Taylor; Wiley University, M. W. Dogan; Woodlawn, C. C. Sapp.

NAVASOTA DISTRICT.

B. M. Taylor, District Superintendent, P. O. Box 222, Navasota, Texas. Anderson Circuit, E. Mischeaux; Brenham Station, H. R. Smith; Brenham Circuit, Chas. Pratt (supply); Brenham Mission—Chappell Hill, Brown McDaniel; Belleville Circuit, J. A. Tillory; Brookshire Circuit, W. A. Fortson; Caldwell Circuit, M. C. Gillespie; Clay, Tunis and St. Joseph, R. W. G. Allen (supply); Hempstead Station, Freeman Parker; Hempstead Circuit, Rebt. E. Dyer; Hockley and Rose Hill, W. M. Josey; Millican, L.

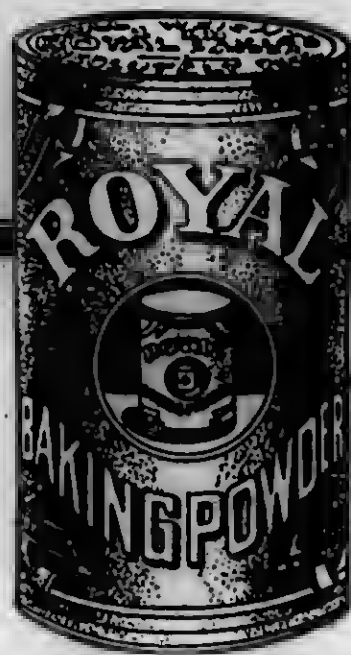
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PALESTINE DISTRICT.

M. Q. A. Fuller, District Superintendent, P. O. Palestine, Texas. Bryan Station, P. H. Jenkins; Bryan Circuit, J. P. Patrick; Boggy Mission, Benj. Fisher (supply); E. Calvert Circuit, A. D. Gabriel; E. Mexia, G. W. Gill; Fairfield Circuit, W. M. Brooks; Franklin Circuit, S. S. Frazier; Hearn and Sutton Circuit, L. L. Neal; Jacksonville Circuit, Wesley Robinson; Jewett and Buffalo Circuit, E. D. Blacknell; Leona Circuit, G. W. Carter; Madisonville Circuit, R. B. Reid; Oakwood Circuit, G. W. White; Palestine, B. R. Booker; Palestine Circuit, A. Al-

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(Continued on Page 16.)

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Conference Notices

Special Notices

MISSISSIPPI ANNUAL CONFERENCE

To the Conference Board of Home Mission and Church Extension Society: You are requested to meet in our Annual Meeting at 12 p. m., January 24, 1910, at Handsboro, Mississippi, in Riley Methodist Episcopal Church. Let each member of the Board be present. Matters of much importance to this conference will come up before this meeting and your presence is needed as a member of this Board.

R. N. JONES, President.
J. A. LAGRONE, Secretary.
W. M. M'MORRIS, Treasurer.

SEDALIA DISTRICT

We are nearing the Fourth Round. I have visited and held in person all but one quarter on the Third Round. Many of your benevolent collections were not what we expected. Let us put forth every energy to raise all of our apportionments. Give the people a chance. Let us, the Lord willing, come to the Conference with no blanks. Hold a revival in all of the charges. Work until your benevolent committees. Get subscribers for the Southwestern Christian Advocate. Give Editor Jones a royal reception at the next annual conference by sending in now—not then—annual subscribers. Rally your forces for the completion of the Boy's Dormitory at the Geo. R. Smith College. I am sending each pastor a District plan for benevolences. Rub it with all your mind, body and soul. Such a year of prosperity; such golden opportunities for usefulness and such a number of willing workers have brushed away all excuses for failure to bring to Conference full reports for all of the causes. John H. McAllister, District Superintendent.

SHREVEPORT DISTRICT

The pastors of the Shreveport District are requested to be present at Franklin, Louisiana, January 31, at 3:30. Let each pastor attend.—B. J. Reddick, District Superintendent.

BIRMINGHAM DISTRICT

The Woman's Home Missionary Society of the Birmingham District will hold its District Meeting in the Morning Star Methodist Episcopal Church, at Bessemer, Alabama January 6, 1911. A full delegation from each auxiliary is expected to be on hand. Dear Sisters. Let's be up and doing. We have a great object before us for this year. Bessemer led in the last meeting; will you let them lead in the next? If you can't lead them, let's be even. We are praying for a great meeting.—(Mrs.) J. W. Thomas, District President, Box 292.

MISSISSIPPI CONFERENCE

All of the candidates to be examined will please meet the Board of Examiners in the Methodist Episcopal Church at Handsboro, Mississippi, January 24, 1911, at 9 o'clock a. m.—H. L. Kennedy, Chairman.

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If afflicted with Thompson's Eye Water—sore eyes, use it.

District Rounds

SAN ANTONIO DISTRICT (First Round.)

Cuero Station, December 24-25; Belmont Circuit, 31-January 1, 1911; Hamilton, 7-8; San Antonio, St. Paul, 14-15; San Antonio, E. E., 21-22; Laveria Circuit, 28-29; Runge Circuit, February 4-5; Seguin Station, 11-12; Yorktown Station, 18-19; Nixon Circuit, 25-26; Beeville Circuit, March 4-5; Floresville Circuit, 11-12; Jourdantown Circuit, 18-19; Pleasanton Circuit, 25-26; Westoff Circuit, April 1-2; Corpus Christi Circuit, 8-9; Del Rio and Eagle Pass, 15-16; Hondo and Sabin, 22-23; Kerrville, 29-30; Pearsall and Cotulla, May 6-7; Beorne and Comfort, 13-14; Kingsbury Circuit, 20-21; Clinton and Thomaston, 27-28. Dear Brother Pastors: We have commenced for another year's work for the Master. You were very faithful indeed last year. Hold your fast days, and Love Feast meetings on Fridays before the quarter. We must work together for success. Your charge, or circuit, will be what you make it. God bless you all this year, with the best of health and success. Yours in His name.—Alexander M. Mason, District Superintendent.

AUSTIN DISTRICT (First Round.)

Littig and Manor, December 24-25; Winchester Circuit, 31-January 1; Lockhart, 7-8; Luling, 14-15; Lagrange, 21-22; Fayetteville Circuit, 28-29; Simpson Tabernacle, February 4-5; Austin Circuit, 11-12; Sam Houston College, 15-16; Wesley Chapel, Austin, 18-19; Smithville, 26-27; San Marcos, March 4-5; Davilla and Granger, 11-12; Sede Creek, 18-19. Dear Pastors: You are aware that one of the best conferences we ever met was held in Austin, Texas, December 4-9. Bishop David H. Moore presided. Now, dear pastors plan your work now for the year, and stick to it. Let us come up with a round report next year should we live. Arrange and have good revivals. Your Brother—F. L. Kirkpatrick, District Superintendent.

ATLANTA DISTRICT (First Round)

Battle Hill, December 22-25; Fairburn, 24-25; Newman Circuit, 31-January 1; Ariel Bowen, 4-8; Foss Chapel, 8-9; Hogansville, 13-15; Hogansville Circuit, 14-15; Grantville Circuit, 21-22; Warren Chapel, 22-23; Oakland City, 27-29; Palmetto, 28-29; Luther-ville, February 4-5; Central Avenue, 12-13; University, 15-19; South Atlanta, 19-20; Franklin Circuit, 25-26; Newman, 26-27. Dear Brethren: Once more we are sent forth into the field to work for the Master. Let us go with faith in God and faith in ourselves. If we have will power we shall triumph. The District Stewards and pastors meet in Newman, Georgia, February 24, 1911.—C. L. Johnson, District Superintendent.

BETTER THAN SPANKING.

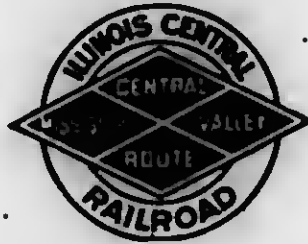
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Gleanings from the Field

LOUISIANA.

Alden Building.—The Thanksgiving service at New Light Methodist Episcopal Church at this place was something that we never before knew any thing about. We had a service that will never be forgotten. At eleven o'clock was held speaking meeting. At 2 o'clock the pastor, the Rev. W. K. Lendon preached the Thanksgiving Sermon. The night service was rendered by the public teachers and students. The pastor delivered a strong, helpful lecture. A number of souls came to the altar for prayer.—(Mrs) Mary E. Burns.

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MISSISSIPPI

Bowerton Circuit.—Our fourth quarterly conference convened November 12-13, the Rev. P. H. Rembert, District Superintendent found the work in a prospering condition. Nearly every officer was present with well written reports, which showed the work to be in a live state. We have had a grand revival on the work which resulted in the conversion and accession of 78 precious souls. We are doing well on our benevolent collection and will report our full apportionment at the annual conference. Paid pastor this quarter \$148; paid District Superintendent in full to date, \$90. The future for this work is bright. We have a large membership, two good churches, and a good parsonage which is well furnished.—A. Davis, pastor.

Ruleville Circuit.—Our fourth quarterly conference was held October 29, by Dr. H. B. Hart, District Superintendent. We had held revivals resulting in 16 conversions and ten accessions. In connection with the quarterly conference we had a rally and raised \$107.40. The Superintendent preached at 11 o'clock a splendid sermon before a crowded house and baptized four children. Although he was sick he preached again at night to the delight of a crowded house. Ruleville is alive along all lines. We intend to come up to the conference with a full and round report.—C. A. Jordan.

TEXAS

Shiro Circuit.—At Mathew Chapel Thanksgiving Day was faithfully observed. A nice program was rendered. Appropriate remarks by H. A. Bolding of the Baptist Church. Response by Mrs. J. L. McCowen, and Miss K. P. Phellyaw our teacher. Mrs. McCowen rendered excellent music. Devotions conducted by A. McCowen. Sermon to the school children by W. M. Mack. Collection, \$7.00.—E. D. McCowen.

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Recent District Meeting

TUPELO DISTRICT

The second semi-annual session of the Tupelo District Conference convened in Mt. Pisgah Methodist Episcopal Church, Okolona, Mississippi, December 2-4, the Rev. E. F. Scarborough, District Superintendent, presiding. Secretary elected, the Rev. G. J. Dobson, with E. O. Woolfolk, assistant; Statistical Secretary, J. W. Byrd, J. T. Cannon, assistant; Representative of Southwestern Christian Advocate, the Rev. E. O. Woolfolk; Reporter, W. F. Isalah. The roll was

A "SQUARE DEAL"

It is often argued that women do not have an equal chance with men, for enjoyment and usefulness, because women suffer so much from pain and weakness. In a general sense, it is true that women bear more physical pain than men. However, the belief that women must suffer regularly, on account of ailments and weakness peculiar to their sex, has been successfully contradicted by the relief so many women have obtained by the use of Cardui, that great remedy for suffering women.

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What Cardui has done for Mrs. Allred and other women, it surely can do for you. Try it at once. Give yourself a "square deal." You will never regret it. Sold everywhere.

called and several local preachers and exhorters, and all the pastors except the Revs. L. W. Mosely, G. W. Logan, N. H. Isom, F. T. Compton, R. B. Buchanan, and J. W. Johnson answered to their names and reported Committees: For License to Preach, J. T. Cannon; Admission on Trial, B. T. McEwen; Ordination, W. F. Isalah; Four Years' Course of Study, first year, L. A. Armstrong; second year, G. J. Dobson; third year, D. D. Reid; fourth year, W. F. Isalah. Introductions: The Rev. Mr. Brown, pastor of African Methodist Episcopal Church and Esquire Brown of Okolona, Mississippi, were introduced. The Revs. J. M. Thompson and W. C. Weatherall of the Starkville District and W. C. Conwell, of the Aberdeen District were also introduced and addressed the conference. Dr. J. T. Docking, President of Rust University, in a few words set forth the claims of Rust University and a collection of \$98.00 was given for the University. At 7:30 p. m. the Rev. B. T. McEwen preached a splendid sermon. Then Dr. Docking for 45 minutes spoke to us on the Past, Present, and Future of Rust University and the work of the Freedmen's Aid in general. Saturday at 12:30 p. m., the business of the conference was completed and Verona was fixed as the seat of the next District Conference. Saturday night the Rev. W. S. Gallispe preached an instructive and inspiring sermon. Sunday after love feast the Rev. G. J. Dobson preached and for 30 minutes we hung upon his words as he told unto us the story of the cross. At 7:30 p. m., the Rev. H. A. Robinson preached the closing sermon and the people thought the last to be the best. The work of the District is progressing; the standard is being raised; young men are being appointed to our schools as the open door into our conference. Recommendations: One for Ordination and one for Admission on Trial. Others were advised to get to school and get ready for their life's work. The statistics will show that the District is in advance of previous years. Total benevolence reported \$972.00; subscribers to Southwestern Christian Advocate, 12. The Rev. E. F. Scarborough, our District

CLAFLIN UNIVERSITY

This is a high grade Literary, Industrial and Commercial School for young men and women.

The Campus contains ten acres and ten school buildings. Among the conveniences and comforts are steam heat, electric lights, pure water, modern sanitary arrangements, healthful climate and agreeable environments.

There are forty teachers and about seven hundred and fifty students enrolled.

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All rules and regulations relating to good order, good morals, good health and prompt and obedient attendance upon all school duties will be rigidly enforced.

The next session begins Wednesday, September 28, 1910, at 9 o'clock a. m.

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NOTICE.

Prof. George Carrere is now connected with the Musical Department of Straight University and is giving lessons on the violin and orchestral instruments. Any student of said institution may register if desired.

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Superintendent, was presented a purse as a token of respect and esteem for his impartial and Godly way of administering the affairs of the District. The Rev. J. J. Johnson, the pastor and the good people of Okolona deserve much credit for the hospitable entertainment given the conference and visitors during the week.—W. F. Isalah.



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Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

The pastor of First Street Methodist Episcopal Church, the Rev. W. R. Butler, preached a special sermon to men on last Sunday night, December 11th. More than two hundred men, besides the regular congregation, were present. His subject was "Men Looking Up," based upon that passage of scripture which describes the attitude of the disciples at the ascension of Christ. This large church was filled. A male choir led the singing. Prof. C. W. Dale presided at the organ. The speaker made a great impression upon the audience. His sayings were timely and practical. When it is remembered that, except for society anniversaries, or an address, by some speaker of prominence from away, it was thought almost impossible to get so many colored men to church at one time in order to listen to a sermon, the pastor of this church is undoubtedly a man of great magnitude and highly respected in the community. Among the many practical suggestions made by the Rev. Mr. Butler and accepted by this gathering of men was that they would attend some church every Sunday, if possible. These men as special guests were introduced by groups. Their occupations ranged from laborers to the various professions. This is a forward movement toward the moral and religious uplift of the colored people and one worthy of emulation. At the close of the service it was suggested by several of the men that a meeting be called in the annex of the church in order to organize a movement to put into effect some of the many practical and uplifting suggestions made by the speaker. Friday, December 23, 1910, 7:30 p. m., was unanimously agreed upon. Thus will be inaugurated one of the

most significant movements ever put forth by the colored people of this city.

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Texas Conference

(Continued from Page 13.)

PARIS DISTRICT.

James I. Gilmore, District Superintendent, P. O. Paris.

Bagwell Circuit, W. A. Parks; Brookston Circuit, M. D. Harrison (supply); Chicota Circuit, Bailey Owens; Clarksville Station, S. M. Bolden; Clarksville Circuit, Chas. Woffard; De Kalb Circuit, P. H. Halley; Free Hope Circuit, W. D. Lewis; Greenville and Terrell, Jesse W. Gilder; Honey Grove and Hart Chapel, Muford Fountain, Medill Circuit, E. D. Hobbs; Paris Station, A. W. Carr; Paris Circuit, H. C. McCarty; Paris, West and Morgan, Jeff Davis (supply); Quayle Chapel Circuit, D. T. Young; Rosser Circuit, Cato Calhoun; Sulphur Springs and Cooper, Jesse Jones; Wolfe City and Ladonia, E. B. Hocker.

JACKSON DISTRICT

The Missionary and Sunday School Convention in Pratt's Chapel November 8, 1910. Convention called to order by Dr. A. J. McNair. The President, P. W. Baldwin, conducted the religious exercise. P. W. Baldwin was, elected secretary, and Miss Bettie Collins, assistant. Dr. McNair read a splendid report of his work on the District, which showed the cause of Missions to be in advance of last year; \$5.99 had been raised for benevolence. Topics discussed: "The Methodist Episcopal Church as a Missionary Church," opened by Dr. G. W. Smith; "The Duty we Owe to Africa in America and Africa Beyond the Sea," opened by Dr. Threlkeld, showed he was the man for the occasion. Sanctification was discussed by the Rev. H. May. Drs. Smith, Threlkeld, McNair, and J. A. Williams spoke on same subject. The following ministers preached during the convention: G. W. Smith, D.D., W. P. C. Morrison and R. P. Threlkeld, D.D. The District was divided into groups as follows: Group 1, Peahatchie and Morton, Mrs. Dora Ormond, secretary; 2, Brandon, Jackson Mission, Flora, Pratt's Chapel, and Central, Miss B. O. L. Hemmingway, Secretary, Jackson; 3, Carthage, Couparie, Canton, Canton Circuit, Miss Myrtle Z. Coleman, Secretary, Canton; 4, Benton, Wiseton, Yazoo City Circuit, and Saint Stephen, Mrs. Katie B. Jamison, Secretary, Yazoo City; 5, Roseneath, Silver City, and Green Hill, G. W. Byrd, Secretary, Roseneath. Resolutions of thanks to the pastor and his good people for having cared so nicely for the convention were passed. The convention adjourned to meet at Rick's Chapel, Canton Circuit, 1911.

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ATTENTION TEACHERS!

If there are any teachers who have a little spare time after school hours and would like to use it profitably, they should write Mr. A. R. Stewart, Tuskegee Institute, Alabama.

Literary Notes

SOCIAL SOLUTIONS. In the Light of Christian Ethics. By Thomas C. Hall. Price \$1.50 net.

The aim of this book is in the author's own words, "to arouse interest and discussion and also to illustrate what seems to the writer should be the Christian adult's way of looking at life. "Those who are not professedly Christian may be interested in seeing what a modern Christian intelligence would wish put in the foreground of the Christian message." "The treatment has been kept as simple as possible and every effort has been made by the writer to do justice to the various proposals he reviews." The author's desire for the book is that it may help to light the fires of social enthusiasm that are to show the way to God's kingdom. The treatment of the subject is strong, clear and original.

METHODISM AND THE REPUBLIC. By the Board of Home Missions and Church Extension of the Methodist Episcopal Church.

This book is intended to be an answer to people inquiring and anxious concerning missions. The Church, eager, wants information. The aim of this book is to supply it. Once the Church is thoroughly informed, it will be thoroughly aroused. This book does not pretend to be an adequate survey of the Home Mission field, but it does seek to impress upon pastors and congregations what has been done in this particular field and the crying need of greater effort for the cause of Home Missions.

This is the first book of this kind in Methodism, and will no doubt be followed in time by others of like importance.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
MAYOR & MAINS, Publishers

NEW ORLEANS, DECEMBER 29, 1910

Vol. No. 44—No. 52

A NEW YEAR'S MESSAGE TO NEGRO AMERICANS

Each recurring first day of January carries with it the significance of the New Year. We cannot efface the past but we can make better and brighter the future because of the knowledge gained in the past. The New Year untouched offers man his imperial opportunity to make good.

"A flower unblown; a Book unread;
A Tree with fruit unharvested."

But to the Negro it is more than New Year's day. It is the day when he was born as a race with the great American nation as his sponsor. And that he will recall with gratitude the name of Abraham Lincoln is a tribute to the Negro's consciousness of his claim upon our common humanity and makes him all the more worthy of the supreme effort of the greatest commoner the world has ever seen; the tallest white angel that ever came from heaven to earth,—Abraham Lincoln,—the maker and builder of a race and the saviour of a nation.

The Negro was born as a race into the American household just at the time when the nation needed additional strength. The Negro, the bone of contention, was in the providence of God a factor in his own emancipation and, however weak and insignificant his power, might have been at the time, it was of the necessary quantity to change the tide of battle and to make the nation his debtor. The Negro on the side of the Confederacy the Confederacy would have won. The victory of the Federal troops is recognized now by all as the ultimate purpose of Providence and as the best for all—the South as well as the North. If there is a suggestion of truth in this statement the South and the North alike should accord to this new addition to the American family his just deserts and felicitate him on this his natal day and wish him God speed in his struggle on the upward path.

If we were permitted to give an exhortation to the Negro peoples of this country, in addressing to them a New Year's message, we would say:

Take Stock

One will note as he passes along the main thoroughfare of any town about the first of the year signs on the front of the stores and of business houses reading, "Closed, Taking Stock." This means that the proprietor, with help, is on the inside of the business establishment ascertaining the actual condition of his business—his assets as well as his liabilities. What he finds will determine whether he will liquidate or whether he will continue in business or whether he will enlarge his business on new lines and go in for larger returns. This is a happy New Year suggestion for the Negro. Let him cease orating for a while on "the past, present and future," and go within his own doors, close himself for the time being from the world and absolutely study himself until he is familiar with his weaknesses as well as his virtues. Taking on inventory of his liabilities as well as of his assets, ascertaining what line of goods he can best dispose of, thus determining his policy for the future. That line of action which is the most unselfish, which will bring larger returns in moral and spiritual life, which will be productive of good fellowship and of peace among men, let him pursue.

Make Friends in the South

This exhortation is not made at all in a spirit of truckling or subserviency. It is conscientiously uttered with the firm belief that it is both the practical, the sensible, the Christian-like, the manly, the just, and the statesmanlike thing to do. The Negro

in the South is on the minority side in numbers, in intelligence, in wealth, in political power. So far as we are permitted to do so, we can easily afford to make the advance step toward peace and reconciliation between the races. And what is more we will not be rebuffed in the attempt for peace and for friendship and for mutual cooperation. To be sure there are men in the South who will sneer and withdraw the hand and will not receive our offer. On the other hand there is an increasing number of men and women in the South who wish the Negro well, who want him to develop the best possible manhood of which he is capable and who are willing to grant him a man's chance. This fact, though denied by some, will stand the test. Barring the political demagogue who of necessity must be to the front and who must show the virtue of his wares above the din and noise of every day life, there is a considerable element of Southern white men who more and more are responding to a God-given conscience, to the Anglo-Saxon sense of justice and of fair play, and the irresistible and eternal principle of right, and who will accord to the Negro all that he longs to him. In making friends with the South it is not necessary to repudiate our friends at the North—we need both. We may have both without any straddling of the fence, without any hypocrisy or duplicity, without any fawning or cringing.

Develop Internal Virtue

We are more concerned about the internal virtues and the internal weaknesses of the Negro than we are concerned about the external privilege and the disadvantage under which he must labor. This statement is made not to minimize the difficulties of the Negro or to ignore the injustices which he suffers continually and the discriminations, which are unfair, are therefore only temporary, but because we believe this is the best policy to overcome any difficulty. In the end the internal virtues are those that count, and they will surmount any difficulties. Without internal strength no external privileges and advantages will avail. Tailor-made clothes will not transform a dummy into a man nor can a real man be unmanned by being clothed in rags. Like a diamond in the rough where there is intrinsic worth it will assert itself. When the Negro is fully developed internally, when he will have cut loose from his own weaknesses he will be more independent in action and will then be prepared to assert himself in his demands for what he conceives now to be just privileges against imposed disadvantages.

Enter a Protest

Following upon just what has been said it seems to us that we should exhort at this time our people to enter a protest in a manly and conservative way against local, state and national affairs in which the Negro has been misrepresented or mistreated. The man who submits to every infringement and insult will be deemed unworthy of any consideration whatever. It means that we are unworthy of that which has been accorded us if we see it taken from us without the slightest protest or the slightest effort on our part to retain it. We are assured of the fact that the right of petition is inherent in all men. And this right of petition will be respected by liberty loving people everywhere. During the past year there have been almost innumerable attestations of this fact here in the South. Wherever the Negro had a case which was manly, conservatively and boldly presented it has commanded a hearing and in many cases his requests have been squarely acceded to. Such a policy will somewhat check the aggressiveness of our enemies and will make bare the arm of our friends North and South. They will say it is worth while fighting for a people who can appreciate when they are insulted or mistreated. In carrying forth this injunction there should be great caution. Like dynamite in the hands of a child it is exceedingly dangerous in the hands of hot-headed, irresponsible and indiscreet men and women. It is a hazardous undertaking, but it is worth while when it is done with prayer, with caution and with sincerity and purity of purpose. We should pay our taxes and demand better schools. We should qualify to vote and demand to be registered. With the assurance that the press and the pulpit and the forum of the South in a measure will be with us.

Participate in Politics

The time has come when the Negro should assert his citizenship and should lay claim to every right granted him under the several constitutions of the Southern States. The Negro owes this to himself, to his State, to his record of progress, to his appreciation of his status as a citizen of the greatest government on earth. Every constitution in the South declares that the Negro may vote if he will qualify, and the Negro shows himself unworthy of even this consideration if he does not make an effort to qualify and then cast his ballot, which should be unpurchasable, untainted by bias, but which is cast in the name of patriotism, loyalty and consciousness of wish—name of patriotism, loyalty and consciousness of his obligation to city, state, and country.

Protect Our Women

The beginning of this new year permits us to say that there has been progress along this line. Negro womanhood stands for more today than it has for generations past. There are more and truer women among us today than we have ever had. Perhaps we are not unlike other peoples who have lived side by side with a stronger race with whom it has been the misfortune, as it is ours, to have its womanhood preyed upon by the men of the stronger race. This is one of the blackest pages of our contact with American civilization. White men without compunction of conscience have taken unto themselves Negro women, have assaulted their virtue, and have in turn been the worst enemies of the race. Our daughters should be protected and should be brought up holy and sacred. On the other hand, this country owes it to us and to itself to give us a helping hand in throwing around the womanhood of the Negro race the strongest sort of a wall of protection to the end that Thomas Dixon's "Sin of the Fathers" shall be absolutely nothing less than a record of the past.

A Fair Chance

It is said that a number of Negroes were requested once to form a program for the solution of the race question, and that after a deliberation an old time Negro was chosen to represent the Committee. When this committee stood in the presence of the commission of white men, and it was stated that the old Negro was the spokesman of the committee of the seven Negroes, the old man stepped forward, stretched forth his hands that were knotted and rough and showed marks of hard and continuous service and said "Gemmen, all dat de Negro wish is dat you gib him a fair chance." And this is the request to-day that the Negro makes for himself, nothing more and nothing less. A great strong race cannot afford to grant less without a very serious reflection upon its claims of superiority both in morals and in intelligence. In the sporting world if the man who lays claim to superiority would re-

(Continued on Page Eight)

An Interesting Investigation Undertaken in Behalf of Systematic Religious Instruction in the Sunday School

By the Rev. Henry H. Meyer, D. D., Assistant Editor of Sunday School Publications, for the Methodist Episcopal Church

II—Religious Instruction in the Higher Schools of Berlin

KINDS OF SCHOOLS

The term Higher Schools in Germany is used not as in America to designate schools for older pupils who have already completed the Grammar School course, but is applied to schools which have a longer and fuller course of study than is offered by the Volksschulen. The course of study for the Volksschulen in Prussia covers eight years (age of pupils 6 to 14); that of the Higher Schools nine or twelve years according to the type of school.

The Higher Schools include the Realschule, with a nine years' course, and the Gymnasium, Realgymnasium and Oberrealschule, with each a twelve years' course. A pupil, who has completed the eight-year course of the Volksschule may enter a trade or continuation school, and prepare for some special trade, or for business in which he more thoroughly qualifies after securing a position, or he may enter a Lehrerseminar (Normal School) and after completing a six years' course and successfully passing a civil service examination become a teacher in a Volksschule.

The Higher Schools, on the other hand, prepare the pupils for entering the University or one of the Technical High Schools of equal rank with the University. The Gymnasium (taken, as is our English word, from the Greek, but signifying a place for the exercise of the mind) and the Realschule differ from each other in that the Gymnasium lays special stress upon the classical languages (Greek and Latin), while in the Realschulen and Oberrealschulen these subjects are not taught, the emphasis being placed upon modern languages and the sciences. The Realgymnasium, as the name indicates, takes a middle position between the two types already mentioned, Latin but not Greek being taught.

AIM OF RELIGIOUS INSTRUCTION

In all types of Higher Schools, however, the same course is given in religious instruction, except that in the higher classes of the Gymnasium the New Testament studies are based on the Greek Text. Prussia differs from Saxony in not having so-called Confessional schools, that is separate public schools for Protestant, Catholic and Jewish children. In Prussia children of all three faiths attend the same school, but meet in separate classes for religious instruction. We limit this sketch to the material and methods of Evangelical (Protestant) religious instruction.

The printed course of study for the Higher Schools of Prussia states that it is the aim of religious instruction, supported by the entire work of the school, "to develop substantial, independent and worthy Christian personality in the pupils by means of instruction in the Word of God, and this in such a way that the pupils shall in later life, through their walk and testimony, and especially also through active participation in the work of the Church, exercise upon their environment a wholesome influence, befitting their station in life as members of the Christian Church and community."

MATERIAL OF INSTRUCTION

The Bible is the chief text-book. All other materials of instruction, such as the catechisms, church hymns, church history, and doctrinal teaching, are made to contribute to the fuller interpretation of its precepts and principles. The catechism is taught in Grades four to eight (ages 9 to 13). It is not, however, the sole text-book in religion in any grade, but together with the memorizing of hymns and Bible passages it supplements the principal instruction in Bible history and interpretation. In the higher grades, after the completion of the catechism, Church History and Christian Doctrine and Ethics are added to the course.

In the work in Church History emphasis is placed

upon the great outstanding events and movements, such as the Triumphal Entry of Christianity into the process of the world's history, and the Apostolic and Post-Apostolic periods of the Church, the Church of the Middle Ages, the Reformation, and the more important aspects of modern Christian history and life. The aim throughout is to prepare the pupil for an intelligent appreciation of and participation in the Church life and activity of to-day.

Christian Doctrine and Ethics are not taught according to any fixed system, but rather in connection with the interpretation of the Gospels and Epistles, and in connection also with the study and explanation of various historic creeds. Attention is also given to the principal doctrines and teachings of the various branches of the Protestant Church other than the Established Church of which the pupils are members.

METHODS OF INSTRUCTION

The hour of the school program devoted to the study of religion is in fact as well as in name an hour for instruction. In most of the classes we visited the teacher held the attention and interest of the pupils, and the pupils on their part were responsive. The school rooms are supplied with reference books, maps, pictures and models which can be used to aid instruction, yet the teachers depend chiefly upon verbal description or narration. In the lower grades the pupils are asked to repeat in well-chosen words of their own the stories or descriptions given by the teacher. This gives them a clearer and more definite knowledge of the subject matter of instruction than is possessed by the average American Sunday School scholar.

In the higher classes pupils are asked to give, after home preparation, character sketches of patriarchs or apostles, analyses of Psalms or other passages of Scripture, or to mention the moral and spiritual lessons that a given passage is intended to teach. The results obtained are in many cases worthy of a student in the theological seminary.

The teaching of religion is characterized by the same thoroughness for which German schools are everywhere noted. It would be difficult to find on the streets of Berlin a boy (or girl) of fourteen or fifteen years of age who does not know the chief events of Old Testament history, the life and teachings of Jesus and His apostles, the best known Church hymns, the principal questions and answers from the catechism and a choice number of Bible passages which he has memorized. Of how many Sunday School scholars in America could this be said? Of how many boys and girls of our country who do not go to Sunday School? Unfortunately knowing the right does not always make one virtuous, and there may be other influences which choke the seed of truth. However, with such thoroughness in religious instruction it must be true that in the lives of many pupils the high ideal and aim of the course of study is reached, and that these pupils grow up into God-fearing, efficient and useful members of the Church and of the community.

III—Outstanding Impressions from Leipzig

In Leipzig the name of Burgerschulen (Citizens' Schools), is given to schools which in Bremen and Prussia are called Volksschulen. Of these again there are three types, known respectively as Hohere (Higher), Burgerschulen, Burgerschulen and Bozirksschulen (District Schools). All three types offer essentially the same course of study, the principal difference between them being the amount of tuition charged and consequently the class of pupils attending. Free schools are not yet common in Germany, although tuition is in no case exorbitant. Thus in Leipzig it ranges from 4.80 M., or \$1.15 per year in the Bezirksschulen, to 60 M., or between \$14 and \$15 per year, for the Hohere Burgerschulen. In purchasing value, however, the mark is more nearly equivalent to the dollar than the actual rate of exchange indicates, and thus it transpires that even the minimum tuition for the Bezirks-

schulen is an actual hardship upon not a few of the poorer families of the city, while only those in comfortable circumstances can afford to send their children to the Hohere Burgerschulen or to the higher schools, Gymnasium and Oberrealschule.

In general curricula and hence also in courses of religious instruction do not differ materially from those of Bremen and Berlin. The aim and subject matter of such instruction we have already set forth in the preceding articles of this series. In the present paper we desire to record briefly certain impressions made upon us by a first-hand contact with the actual religious instruction in the class-room, and more especially by our brief personal fellowship with two teachers of religion in the public schools of this city.

AT THE GIRLS' HIGH SCHOOL AND NORMAL SEMINARY

Not the least interesting among the schools of Leipzig is the Second Hohere Madcenschule und Lehrerseminar (Girls' High School and Normal Seminary) with its famous director (principal), Professor Dr. Goudig, whose writings have so greatly aided the cause of education for women in Germany. This particular school constantly attracts educators from many lands, and during our brief visit we met here a teacher from Sweden and another from Prussia, together with a delegation of teachers from St. Petersburg, who had come to spend six weeks in studying the organization and methods of instruction in this famous institution. We chose for purposes of observation the class of Professor Dr. F., whose lecture before the Young Men's Christian Association of the University of Leipzig only a few days before had attracted much attention. We were introduced to a man of perhaps fifty years of age. He was plainly dressed and wore a long beard, but his alert manner and keen eye showed that he still possessed the vigor of youth. The lessons for the term were from the period of the Maccabees and would doubtless have been uninteresting in the hands of an unskillful teacher, but taught by a man who seemed as familiar with the inter-Testament history of the Jews as with the history of his own country, the subject glowed with life. And when during the course of the recitation the pupils were led to see the ethical and religious significance of the events studied, it seemed to us as if a teacher of literature were interpreting a poem which he loved.

RELIGIOUS INSTRUCTION A LIFE WORK

It was in an Oberrealschule of the city that we met Professor B., a Doctor of Philosophy from one of the leading universities and regular member of the faculty of this high school for boys as special teacher of religion. We observed the work of Professor B., in teaching a class of twelve-year-old pupils a lesson from the Book of Acts. The pupils' task was exacting. They were required to know the names of the small provinces of Asia Minor which constituted the scene of Paul's missionary activities, and to point out each on the map as the route of one of the Apostle's journeys was traced during the course of the recitation.

The emphasis of the lesson, however, was placed upon the message which Paul brought to the people of each province in which he preached. Religion was defined as the personal life communion of the individual with God, and the ideal way in which Jesus exemplified this relationship to the Father was pointed out. Faith was defined as the trusting surrender of oneself to Christ and the personal acceptance of Him as Savior and as pattern and guide through life. Jesus was exalted as the center and source of all Christian religious life, and as the highest authority in matters of conduct involving right and wrong. Aside from the map work, an occasional question and answer, and the assignment of the advance lesson, the lecture method was employed. The style was somewhat dogmatic and just a little "ex-cathedra," but the spirit was deeply reverential and sincerely devout. The interest and responsiveness of the pupils was marked.

Attracted by the spirit and personality of the teacher we accompanied him from this class to another, chatted with him during the recess period, and quickly found that our life interests had enough in common to prompt a rather free and unreserved exchange of experiences. During our conversation, Professor B. volunteered the following facts about himself: As a young man he had decided to prepare for the ministry, but while a student of theology at the university and under the influence of extreme rationalistic teaching he had lost his grip and made

shipwreck of faith. Under these circumstances he could not conscientiously plan to preach, and therefore entered upon a new course of university study in the department of science, graduating with the degree of Doctor of Philosophy in this department. Receiving an early appointment he spent several years working in this field, all the while, however, carrying on in private further studies in theology and philosophy, groping for light and mourning the faith he had lost. Then gradually the light returned, and with it faith. Not the same naive faith in the infallible letter of a verbally inspired Book, but a nobler faith born of a new appreciation of the Bible, and of religion viewed in the light of its own historical development. Then came the desire to be a teacher, not of theology, but of religion, not of adults, but of the young. And thus it has come about that this man of culture and scholarship, so splendidly equipped for his work, is spending his life as a teacher of religion in a high school for boys. And the enthusiasm with which he speaks of his work proves that he considers it well worth while.

A PRIMARY TEACHER'S IDEALS

A day was spent in one of the Burgerschulen. An odd hour found us observing an arithmetic class in the third grade. The lesson was one in decimal notation and the precision, thoroughness and ease with which the recitation moved forward bore testimony to previous work well done and to the masterful skill of an experienced pedagogue of the Herbertian school. Such splendid instruction it has seldom been our privilege to observe on this side of the Atlantic.

The teacher extended the usual abundant courtesy of the Germans, and learning of our special interest in the teaching of religion, went a step further and invited us to visit him at his home. The invitation was promptly accepted, and a few days later we spent the late hours of an early summer afternoon in the library and workshop of a typical schoolmaster of the ideal heroic type. The modest home, the signs of thrift and of discriminating taste

reflected in its decorations and every appointment; the well-chosen working library of a professional man, whose thought life moves in realms above the plane of daily routine, the pictures and the music, all form part of a composite picture indelibly impressed upon the page of memory devoted to that visit.

In this teacher's library we found a surprisingly large number of standard books on pedagogy and among these several recent volumes on the theory and technique of method in religious instruction; also two splendid, complete and modern series of text books in religion for elementary schools, books in which the formal Herbertian steps as modified by Ziller, Vogt, Hartmann, Lange and Rain, are applied to instruction in religion. Here also we found files of annual reports of the National German "Society for Scientific Pedagogy," of which our host, though himself not a university graduate was an intelligent and active member.

* * *

Such are some of the teachers of religion in the public schools of Germany. A majority of them are men—men of high ideals and splendid equipment. Men who consider it worth their while to make the teaching of children their life work, and who address themselves to their special task of religious instruction with serious purpose and humble, reverential spirit, putting into this work the same effort, enthusiasm and professional skill that characterizes their teaching in other branches. Is there not a suggestion here for Sunday school leaders in this country? The masculine note in religious instruction, the higher regard for the work of teaching and the better preparation of our teachers—when shall we come to appreciate the essential importance of these factors in our Sunday school problem? That is the question that suggested itself over and over again during the weeks and months spent in acquainting ourselves with the work of religious instruction in different parts of Germany.

(To be continued.)

The Past and the Future of the Negro in the Church

By the Rev. I. L. Thomas, D. D.

Providence has directed many ways to help elevate our people since emancipation. Lying at the foundation of our uplift have been the transforming influences of the Church of Jesus Christ. The Methodist Episcopal Church has been a very important factor in the spiritual, moral, intellectual and material progress of our people.

Our Church, from 1784 to the present time, has recognized the right of every man, regardless of race or color, and has placed responsibility in proportion to development and fitness. The door which emancipation opened gave the Church a great field for the inception of a work among a people who needed Christian sympathy and help. Those of the race who remained in the Mother Church have found her always ready to help in the time of need. Her first pioneers labored among us and Methodist Episcopal chapels began to spring up all over the Southland as a result of the consecrated offerings of white friends in the North, who sought to help us, because they believed we were "kith and kin" of the human family. The Church saw long ago, that when you send a missionary among a people, you put a two-fold agency in a community, namely, a messenger of righteousness and a watch-tower or a life-saving station.

It is not difficult to see that after emancipation the colored people needed the simple and plain Gospel of Christ, a house where they could meet, worship, praise God for their deliverance, and have their inner life quickened with the transforming influences of the life of Christ as well as arousing them to an appreciation of the nobler things of secular life.

Wherever the Methodist Episcopal Church has gone, it has shown sympathy for the colored race, not merely in words but in deeds.

Heroic men and women of this Church were among the first on the scene to reach out the helping hand to this helpless people. This struggling people, by the help of the Methodist Episcopal Church and others bear record in life, and character, and justify the large outlay of money that has been contributed toward their elevation. They still

need friends and plead for time and a man's chance in every avenue of life.

It seems at times that public sentiment expects too much of the colored man in the brief period of forty-five years. We are a weak race financially and otherwise, and are not responsible for a great deal of our condition.

Where the strong are helping the weak, it should not only be commended, but should be an incentive to the broadest Christian fellowship. There is room and need for all the several denominations to help save our people. The problems before us are too serious for us to waste any time upon petty differences. Our hearts should beat with Christian fellowship for all who are in Christ Jesus. We are simply trying in many ways to extend the kingdom of our dear Lord. Let us be brethren and neighbors in the kingdom, willing and ready at any time to extend to each other the helping hand. No one branch of the Protestant faith can reach all the people. The Lord Jesus said: "Other sheep I have which are not of this fold." When we become magnanimous enough to recognize the rights of the other branches of the Christian Church, to work in a community among our people, we who are first in the field above unjust criticism and the spirit of arrogance—then, we shall have the key to the spread of the Glorious Kingdom of Christ. Such attitude will enable us to see the force of what the Psalmist meant when he said: "Behold how good and how pleasant it is for brethren to dwell together in unity."

Our race may depend upon the Methodist Episcopal Church remaining true to every interest touching our welfare. She will not, yea, she cannot, lower her banner with the inscription, "All men up." She has fought many battles for our race and she will remain on the line of brotherly love. She will be heard in this nation until Old Glory shall be able to say to Union Jack, "Come up higher."

Since America is the favorite land of the people of the earth, for many reasons—more desiring to come here than are able to get here, and since we

have been here since the infant days of the Republic, our claim for recognition is too substantial and just for us to consent to colonization. Seclusion makes one selfish, dull in intellectual keenness and thereby clogs the wheels of advancement. We see the baneful effect of colonization from the condition of the American Indian, and we do not want it, and will not have it.

The talk of our people going to Africa in great numbers is a dead letter. The Methodist Episcopal Church has a great mission to all the races, and we thank God for what it has done and is doing—since the white man and the black man together have made this country what it is. The only solution of the race problem is for these two men to go up together. Our white brother with a clear view of the real situation of the races, with the smoky glasses of prejudice thrown away, with the keen-sightedness of great men and women in the nation loyal to Jesus Christ and giving their lives for the uplift of all mankind; looking into the future, warning the nation of the serious condition in the coming generations to attempt to go up without taking the colored man, see that it is far better for all concerned not to leave us behind, but all go up together.

Since we are all Americans, "white and black," the key-note should be sounded everywhere, "All up together." Then, and not until then, can America rightly claim the first place among the nations.

Korea as Seen Through Methodist Eyes

Knowledge is essential to a real appreciation of the work and needs of our missionaries in foreign fields.

The Korea Quarter-Centennial Movement has provided an excellent supply of information about Korea in their literature just published, "The Korea Mission" (10 cents), is crowded with the story of Korea, its people, customs, religions and history; and is so illustrated as to make alive the convincing array of facts presented. "The Korean Revival" (10 cents), is the thrilling story of the revival which began in the Korean churches in 1907, and which is being continued in the great evangelistic campaign intended to reach every Korean, man by man, until the fourteen million hear the story of Jesus Christ. It also is illustrated. "Education in Korea" (5 cents), and "Christian Medical Work in Korea" (5 cents), both illustrated, give the reader definite statements of what this work is accomplishing among the "Top-Knots," gives the location and a description of our Methodist Episcopal Schools and Hospitals, and depicts their present needs. "How Kiubim, Youngpokie, and the Tiger Helped to Evangelize the Village" (5 cents), is a concrete example of what evangelistic work actually accomplishes, and is illustrated with pictures of the very people told about. All these pamphlets are well worth while and ought to be read.

A package containing all five will be mailed, postpaid, for 25 cents, by the Korea Quarter-Centennial Movement, 150 Fifth Avenue, New York City. Write for the pamphlets to-day and be informed concerning one of the most wonderful outpourings of God's Spirit since the Day of Pentecost.

Power Through Print

By C. H. WETHERBEE

It has often seemed to me that more real good has been accomplished through the printing of truth than by preaching in a public manner. The printed truth gives opportunity for more careful thought and reflection than spoken truth does. The reader has plenty of time to meditate upon the message before him. He can turn back to parts that he has read, and look at them again, thus fixing the truth in his mind. The story is told of a man who was engaged as a missionary among seamen in Boston. He related this incident: "I went into a saloon on Richmond street, with some tracts, and gave one, entitled, 'Swear not at all,' to an old sailor there. He replied with a curse. He had been drinking, and his glass stood near him, but he took the tract, and I prayed for the blessing of God to attend it. A few days after, the man came into the little mission meeting and said: 'That tract you gave me in the saloon in Richmond street has been the means of my conversion. I have sailed the ocean for forty-five years,

(Continued on page 10.)

THE CHRISTIAN LIFE

The Good Shepherd

By Charles O. Oaten

Into the night where the cold winds are blowing,
Into the darkness where shadows lie deep
Goes the kind Shepherd, our waywardness knowing,
Goes forth to call and to succor His sheep.

We are but wanderers on life's desert dreary,
Lost, sick, faint-hearted, trembling, and cold;
Lead us, kind Shepherd, we who are weary,
Patiently lead us, O Christ, to thy fold!

Far have we strayed on the cold barren mountains
Far into thickets and brambles have gone;
Still doth his love unceasingly urge him,
Still doth he call and seek for his own.

O patient Shepherd, thou Saviour of sinners,
O loving Christ, who hath borne all our woe,
Follow us, call to us, shelter, defend us—
Follow us, call to us whither we go!

— Into thy fold, O kind, patient Shepherd,
May we be gathered ere night shades shall fall.
Follow us, call to us, shelter, defend us—
Till in thy fold thou hast gathered us all.
Duluth, Minnesota.

The Cheerful Outlook

By the Rev. Edward Herbruck, D. D.

I met him on a railway station not long ago. He was a man of robust build, but his face indicated that he was in trouble. He sat by me in his seat, and I noticed that he bowed his head upon his hands. I said to him, "Are you ill?" I wish I were," was his reply. "It would be far preferable to what is at my heart." By degrees I learned his story. He had suffered losses. Everything seemed to be against him. He was cast down, and there seemed to him to be nothing worth living for. He did not take into consideration the fact that he was strong and hearty, that he had a faithful wife and children, and that God never puts a burden upon any man that he cannot bear, for along with the burden he also gives the strength to endure.

The above circumstance brought to my mind the truth the almost every man has his time of despondency. This is true even of the eminent servants of God. They may have been discouraged, but they never lost their faith in God. In reading the life of Paul there is only one hint that he may have been respondent, and that was when the friends from Rome came out to meet him as he journeyed toward their city. The record says, "He thanked God and took courage." He was facing dangers that would have blanched the face of almost any man, and yet the same courage that bore him up in the jail at Philippi supported him as he was going to meet the Caesar to whom he had appealed. It is true that some of God's best servants have permitted their fears to make cowards of them. Elijah imagined mountains of trouble, and went moping into the wilderness and cast himself under a juniper tree, requesting that he might die. When God wants men to die he lets them die, but when they have a work to perform he calls them into the arena, where they may carry out his will. It is an open fact that there is a tendency among men to look only upon the unpleasant side of everything they see the shadow, but forget that it is within themselves, and not without. It was Job who said, "And now men see not the bright light in the clouds," and we know that one of the prophets asked the question, "Wherefore doth a living man complain?"

David, the great king, was subject to these gloomy moments, some of them probably on account of his own sins. We hear him say, "Why art thou cast down, O my soul?" This language seems to indicate that he had no reason for such a condition. We know that his life was full of trouble. His own son strove to wrest the scepter from his hands. He sinned deeply, not only against one of his faithful soldiers, but also against God. He was mortal, and the ills of life came thick about him. He may have been passing through some severe trial, and the heavens seemed black and starless above him, and yet, looking out from under the cloud, he could say to his soul, "Why art thou cast down?" He had no more reason for such a state than had my fellow trav-

eler in the railway car. Frederick Douglas was once discoursing on the future of the colored race.

THE NEW YEAR'S TASK

By the Rev. Ralph Welles Keeler

A new day. The sun is up over the mountain. The cool morning air invites to untended toil. The blood flows strong. The only burden is the undone task of yesterday. An added weariness will come in the effort to make it a part of to-day's endeavor and finish today's set task. But it is the New Year as well. A multitude of unaccomplished purposes, unfinished intentions, unpaid pledges, stand waiting at the morning's gate. They must be met and satisfied before a free swing will start the steps along the New Year's journey. No use bemoaning. The waiters only moan back. No use dodging. Each claim shifts with the changed direction. To meet these demands of other days, then to meet each new day's duties with a buoyant heart,—this is my song this New Year's morning. Then shall I bring to each returning night, a peaceful soul, a rested mind, and energies fit for the next day's battle. And please God, I shall glorify His name in all these doings thro Jesus Christ, His Son!

The picture he drew was a most disheartening one. Back of him on the platform sat Sojourner Truth. She kept her patience as long as she could, but when the orator continued with the gloomy outlook, she shrieked aloud, "Frederick, is God dead?" My fellow traveler was wrong, and David was wrong, for God was not dead. They had only to look up. There was the bright blue sky, and, above all, the smiling face of the kind Heavenly Father.

Our moments of gloom are largely the creation of our own imagination. It is true we all have times of depression, but there is no reason why any man should go mourning through this fair world. If there is gloom within our hearts, it is because we are so far from Him who giveth songs in the night. The fact that we have opposition is not a cause for dejection. Poor, miserable weaklings would we be if everything in life were to flow on as smoothly as a summer sea. Trials have their uses. Storms clear the atmosphere, and so the tempests that beat about our souls help to strengthen them. Why need anyone fear who trusts in God? All this outward commotion does not affect him. I have seen a shadow pass over the meadow, caused by a cloud coming between it and the sun, but the meadow was not changed, nor

did it lose any thing by the cloud. Let every man of clouded life look up and hear what God has to say. The Lord of all the earth will certainly do right. Suppose he does take your property, is not the entire universe his? Suppose he does take your health or friends, is he not able to compensate you? He is doing everything to make your life a happy one, and you should go through the years with a song on your lips.

"When friends are few or far away;
Sing on, dear heart, sing on!
They rise to sing who kneel to pray;
Sing on, dear heart, sing on!
The songs of earth to heaven ascend,
And with adoring angels blend,
Whose ringing echoes ne'er shall end;
Sing on, dear heart, sing on."

—From *Christian Work and Evangelist*.

One Sure Source of Strength

Jesus would not have put such emphasis upon prayer if it were not a necessary element in the development of the Christian character. Nor would He have given Himself up so much to the exercise of the grace of intercession if it were not the very food upon which His soul was nourished.

The statement of the Master that "men ought always to pray, and not to faint," suggests that strength comes out of prayer, and that the Christian who does not pray always is likely to be of the faint-hearted sort.

True prayer has certain elements in it. Not always does it seek for the gratification of our own desires, nor the supplying of what we conceive to be our needs. It is important that we should go to God about these things, for nothing is too small or trivial to be brought to His attention, since it often happens that out of these apparently insignificant things great and really important matters develop. But there are other elements in prayer that we should not ignore or belittle.

Prayer is for adoration and confession and intercession and thanksgiving, as well as for supplication concerning our own creature comforts or the urgent needs of our material life. And it is as much in these particular uses of prayer that we find access to God, and come into possession of His power, and see evidences of His loving favor, and gain revelations of His wisdom and purpose, as through the prayer of supplication.

Prayer is a divinely appointed means of grace, and we should always avail ourselves of its opportunities and blessings. The Christian who is constantly in an attitude and atmosphere of prayer will keep in the way of righteousness, for he abides under the shadow of the Almighty.—*Epworth Herald*.

Our Christ

I know not how that Bethlehem's Babe
Could in the Godhead be;
I only know the manger-child
Has brought God's life to me.

I know not how that Calvary's cross
A world from sin should free;
I only know its matchless love
Has sent God's love to me.

I know not how that Joseph's tomb
Could solve death's mystery;
I know there is a living Christ,
Our Immortality.

—Harry Webb Farrington.

A Mother's Creed

MRS. OZORA S. DAVIS.

I believe in the eternal importance of the home as the fundamental institution of society.

I believe in the immeasurable possibilities of every boy and girl.

I believe in the imagination, the trust, the hopes, and the ideals which dwell in the hearts of all children.

I believe in the beauty of nature, of art, of books, and of friendship.

I believe in the satisfactions of duty.

I believe in the little homely joys of every-day life.

I believe in the goodness of the great design which lies behind our complex world.

I believe in the safety and peace which surround us all through the over-brooding love of God.

—In *"Zion's Herald."*

OUR YOUNG FRIENDS

Keep Singing As You Go

By Mrs. John Wier

Tho' the days be dark and dreary,
Keep singing;
Tho' your heart be sad and weary,
Keep singing;
'Tis better far to laugh than cry,
The clouds will scatter by and by,—
Keep singing.

Should sorrows many be your lot,
Try singing;
In anger, God afflicteth not,
Try singing;
He knoweth that we are but dust,
In Him, then, let us put our trust,
Try singing.

If happiness should fill our days,
Keep singing;
And flowers sweet bestrew our ways,
Keep singing;
For life is short—so let us try,
To sing our song as the days go by,
Keep singing.

Below Stairs

One of the first things an observant American traveler notices in the manners of the English is their marked courtesy to servants. The Englishman may be surly to his superior in rank, and arrogant even to insolence to his equal, but he has always a "Thank you," and a pleasant word for the man who waits behind his chair. The courtesy may proceed from genuine kindness, or it may be only a defense from rudeness, but the effect is the same; the Englishman is served with an alacrity and zeal almost unknown in American households.

In the old country homesteads of England there are still to be found butlers, nurses and maids for fifty years inmates of the same household, who are regarded, and who regard themselves, as part of the family.

The servant question is one which is thrust at a very early age into the life of a girl. Much of the daily discomfort and happiness of the young girls arises from the relations they have established with these members of the household—more, perhaps, than they care to acknowledge.

"The misery of an American woman," writes one of them, "usually hides in her kitchen." Other writers have bewailed in every note of complaint the difficulty of dealing with Bridgets, Patricks, Gretchens, Sambos, and even Wah Lees. The difficulty apparently lies, in their opinion, in the enforced close contact, in daily life, between the educated and refined, and the uneducated and vulgar, when no conscious inferiority is felt, and no deference shown by the latter.

What is the other side of the question? "Young girls comin' from Ireland now to go into service," said a gray old cook the other day, "has hard luck. In my day ladies tuk an interest in ou, an' yer family, an' yer belongings. Now it's all a matter of business in the kitchen and parlor—so much work on one side, and so much wages on the other, and no love on either."

She touched the root of the matter. When a mistress of a household recognizes a human being, and not a hired machine, in her cook or chambermaid, with qualities which demand respect, with faults which Christian sympathy can do much to cure, half her difficulties are over. Why should she give her money to send Christ's message back to Africa or China, when she does not carry it to her own kitchen?—*Youth's Companion*.

"Toting a Rail"

An old Confederate soldier says that when he was returning with Dick Taylor's command from the Red River campaign he was greatly discouraged. He came along with his command over a country road in Louisiana. The sun was hot and the road was dusty, and everything about him showed discouragement. His worn blanket was heavy and his knapsack was never too full, seemed almost made of lead. His gun was burdensome, and heaviest of all was his own heart. He thought he might be cured

of his discouragement if only his mind might be diverted, and so going to the side of the road to an old-fashioned worn rail fence, he selected a good substantial rail, and putting it on his shoulder walked along the road. His comrades laughed at him, asking if he were not already well enough loaded, but he went silently along for a hundred yards or more. As long as he had the rail, he couldn't think of anything else. Its weight and awkward shape combined to take his mind from all pressing distresses. By and by he threw it down and took up his march with fresh strength and courage. He felt rested from the exertion of carrying the rail. There is many a man among us who is carrying a heavy heart that might have its distress removed if only he would take the burdens of another, heavier than his own, and carry them for a season. Such service would be all the more blessed since it would be in fulfillment of the law of Christ, "Bear ye one another's burdens." (Gal. 6. 2).

The Friend

Take the lid off your heart and let me see within;
Curious, I, and impudent, a rugged man of sin;
And yet I hold you truer than would president or priest;
I put my howl against your lip and seat you at my feast;
I probe your wound and chafe your limbs and get my gods to see
That you are strengthened as we fare the forest and the sea.
Strike hands with me—the glasses brim—the sun is on the heather,
And love is good and life is long and two are best together.

—Richard Wightman, in *Success Magazine*.

"Long ago, when I was a child," said the little woman in gray, "I read a story about a hen who couldn't say anything bad enough about one of the other hens because she (the other hen) had a speckled feather in her wing, while all the time the gossip was being laughed at by the whole barnyard because she had two speckled feathers in her wing and didn't know it. I reminded myself of that hen the other day.

"For a long time I've been annoyed by the mannerisms of my family. Tom doesn't eat his soup in the quietest fashion, and father keeps up a continual tattoo with his fingers while talking; and even my dear mother hums about her work—off the key, too,—in a way that gets on my nerves awfully. I've said little things from time to time about mannerisms, and they promised to reform, but yesterday they turned on me. I proposed that we set up a mite box and each one put in a penny whenever he or she gave way to a mannerism.

"And if I have any mannerisms, you must remind me when I sin," I said generously, but feeling quite

sure that I'd kept too close a watch over myself to have any annoying habits.

"There was silence. Then my mother spoke. 'Well, dear,' she said, 'if a mite box would only cure you of that way you have of giving a perfectly meaningless "tee-hee" at the end of nearly every sentence you speak, I'd be in favor of it.'

"Her "tee-heeing" isn't half so bad as the way she has of rocking madly while she converses.' This came from my younger sister.

"Then Tom cut in and said he could stand the rest of my faults if only I'd cure myself of that dreadful habit of drumming on the edge of the chess-board when he was trying to concentrate his mind on his next play.

"And dear old father finished me by saying mildly: 'My dear, of course you're not conscious of it, but that trick of sniffing is growing upon you. Now, for a lady to sniff'—

"*Et cetera, et cetera*. Well," finished the little woman in gray, "we haven't set up that mite box yet."—*Tribune*.

"It Pays"

By Lou Bertha Price.

It pays to wear a smiling face,
And laugh our troubles down;
For all our little trials wait
Our laughter or our frown.
Beneath the magic of a smile,
Our doubts will fade away;
As melts the frost in early spring,
Beneath the sunny ray.

It pays to give a helping hand,
To eager, earnest youth;
So note with all their waywardness,
Their courage and their truth.
To strive with sympathy and love,
Their confidence to win;
It pays to open wide the heart,
And let the sunshine in.

Tunica, Miss.

A Sense of Humor is a Blessed Thing in a Woman

A sense of humor is the most valuable thing a woman can have. Fortunately more and more of the sex are obtaining it.

The woman who takes herself too seriously is even funnier than the man because her life is composed of narrow incidents and she makes a mountain out of a mole hill.

Chanticleer, who believes he makes the sun rise, is not more deluded than some women who are very small frogs in a puddle indeed and yet imagine the universe depends on them.

Have you ever been in a gathering of serious women, all terribly afraid of hurting each other's feelings, blessed the arrival of the joyous little woman who could laugh heartily at a joke made at her own expense?

A real sense of humor means a minimum of conceit; it means being broad minded, lovable and greatly in love with life; it means friends, good health and prosperity, and, above all, it means retaining one's youth and spirits.

The woman who cannot laugh heartily is missing a large part of her life.

The woman with a real sense of humor is never bored. She sees something amusing on every side. And—let this be said with emphasis—she is rarely spiteful.

To have a real sense of humor one must have suffered, one must thoroughly be at sympathy with all the world.

Only small natures are warped by misfortune and hard work. The others learn from these things how to laugh.—*Times-Herald*.

I remember one of the first and best men whom I have ever known, after he had lost a dear son by death. "Everyone," he said, "is so careful for me. Everyone is so eager to do something to serve me. If I never knew what the worth of love was before, I know it now. For in the tender watchfulness of my friends, I live on angel's food."—*Edward Everett Hale*.

Jeroboam Makes Idols for Israel to Worship

International Sunday School Lesson for January 8, 1911

(1 Kings 12: 25-13: 6.)

GOLDEN TEXT: "Thou shalt not make unto thyself any graven image."—(Exod. 24:4.)

TIME: The date of the Division, to 961, B. C.

PLACE: The Division occurred at Shechem. The images were set up in Dan and Bethel.

DAILY HOME READINGS.

M. 1 Kings 12: 25 to 13: 6;—Tu. Exod. 32: 1-35;—W. Psa. 106: 1-46;—Th. 1 Kings 13: 1-10;—F. 2 Kings 23: 15-20;—S. Hos. 4: 1-19;—Su. Rom. 6: 1-23.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

Worship is natural to man, therefore, every man must have a god. This great truth needs no demonstration—it is self-evident. It is because of this natural disposition to worship something that has led to idolatry. When mankind, in the infancy of their existence, opened their eyes upon creation, they beheld everything wonderful and splendid in the scene. What could be more calculated to awaken spiritual contemplations? Thus homage was paid to the sun, moon and stars, and gradually to men of genius, and images of their own make. But such practices are displeasing unto God as well as a perversion of the intent and purpose He had in mind when He created man. As the Creator, He claims to be the God of each individual and as such lays claim to his worship and service. Indeed, without this, there can be no true religion, for the recollection, and admiration, and love, and worship, and obedience, and fellowship of God, form the substance of true religion. Hence the command: "Thou shalt not make unto thyself any graven image." Thus God shows that He must have the supreme homage of the heart, and forbids every substitute for Himself as an object of adoration and love. We must not form in the mind an image of anything which turns aside the mind from God. Let us in this our day and time be true to God. Let us cast from our hearts every idol, however lovely and dear, and worship in spirit and in truth the only true and living God.

The separation of Judah from Israel did not at first destroy the religious unity of the nation. It was simply political. But herein lay Jeroboam's great trouble. He was afraid of the priests and Levites. He dreaded their religious loyalty. He knew that the people regarded the temple as their national sanctuary, that they would continue to come up to Jerusalem to the annual festivals in great numbers, and thought that, possibly, they might be led again to the house of David. This he did not want as he saw in it the possibility of the destruction of his kingdom. As it seemed to him, there was but one way to offset this possibility—the establishment of religious centers within the bounds of his own kingdom. Thus his people would not be compelled to go up to Jerusalem to worship. Coming to this conclusion, he proceeded at once to set apart such centers. Here our lesson begins.

LIGHT ON THE TEXT.

25. *Jeroboam.* He was the son of Nebat and Zeruiah, and was born at Zenda in the Valley of the Jordan. He was an Ephraimite. *Built.* Began to fortify. *Shechem.* A city at the foot of Mount Griguin. It lay north of Jerusalem. *Mount Ephraim.* R. V. "the hill country of Ephraim." *And went out from thence.* Having fortified his capital, he transferred his forces to another place. *And built.* Enlarged and strengthened; possibly, in a large measure, rebuilt, as Gideon had, in the time of the Judges, destroyed its fort, etc. *Peniel.* Formerly called Peniel, which means "face of God." It was here that Jacob wrestled with the angel of God. 26. *Jeroboam said in his heart.* Not being willing to trust his people, and fearing lest he lose his kingdom, he "reasoned with himself." *Now shall the kingdom return.* That is, now shall Israel and Judah become one under Rehoboam. This he knew was possible if his people continued to go up to Jerusalem for the observance of their annual religious feasts. He knew that "unity of religion

would lead to unity of state." 27. *And they shall kill me.* He feared that his own people would not hesitate to put him to death if by so doing a reconciliation between the two kingdoms could be effected. 28. *Whereupon.* Because of these fears and possibilities. *The king took counsel.* Advised with the chief men of his kingdom. *And made two calves of gold.* "They were probably of considerable size, and represented a young and full-grown bull." They were made of brass and overlaid with gold. "The ex-symbol of God was most natural for an agricultural people . . . being a material embodiment of the divine strength and beneficence." *It is too much for you to go up to Jerusalem.* As it required a journey of eighteen hours to reach Jerusalem, he thus appeals to their love of ease and willingness to forego the toil and trouble incident to such a journey. *Behold thy gods, O Israel.* By this he did not mean that those images were God, but that they were visible representatives of Him. There were two images, but they represented but one God. The intention was not to introduce a new form of worship nor a new god, but to save them the trouble of going to Jerusalem to worship God in that place, as commanded. *Which brought thee up out of the land of Egypt.* Not that these images had done so, but the God whom they represented. 29. *He set one in Bethel.* A town of pre-eminent sanctity, located near the southern border of the kingdom. *And the other put he in Dan.* Formerly called Laish. It was in the northern part of the kingdom. 30. *This thing became a sin.* "It was not

designed to be idolatry, but it speedily ran into it." From worshipping God under a false and unauthorized form, they learned to worship other gods altogether. Beware of the first wrong step. *Before the one, even unto Dan.* "Each of them." 31. *Made a house of high places.* Made or built houses such as the heathen built for their gods. *Made priests of the lowest people.* Rather, of all classes, for the Levites would not assist in his idolatry. Besides, Jeroboam desired to destroy all the sacred associations of Israel's former life. *Ordained a priest in the eighth month.* Probably done to divert the memories of the people from the Feast of Tabernacles. This feast fell on the 15th day of the seventh month. *He offered upon the altar.* Literally, he went up upon the altar. Thus Jeroboam himself officiated as priest. *So did he in Bethel.* Did the same thing in Bethel as in Dan. 33. *So he offered upon the altar.* He now usurps the priesthood. *Which he had devised of his own heart.* "Breaking with established custom."

1. *There came a man of God.* An unknown prophet. God is always prepared for an emergency. *By the word of the Lord.* Not commanded by, but in the power of the word, "obeying its impression." *Jeroboam stood by the altar.* Was either preparing or in the act of burning incense. 2. *Cried against the altar.* Apparently ignoring the king, "for the prepared altar possessed a vaster solemnity than the mere agent of its profanation." *Josiah by name.* This is a literal evidence of the inspiration of prophets. The prophecy here made was fulfilled after a lapse of 360 years. (See 2 Kings 22: 1; 23: 15.) 3. *A sign the same day.* A confirmation of his right to prophesy. 4. *Put forth his hand from the altar.* "Paused in the act of sacrificing long enough to point to the intruder and command his arrest. 6. *Entreat now the face of the Lord thy God.* "Entreat the face," soften the rigor of its expression. Charleston, S. C.

Reading for League Effectiveness

The Epworth League Devotional Meeting Topic for January 8, 1911

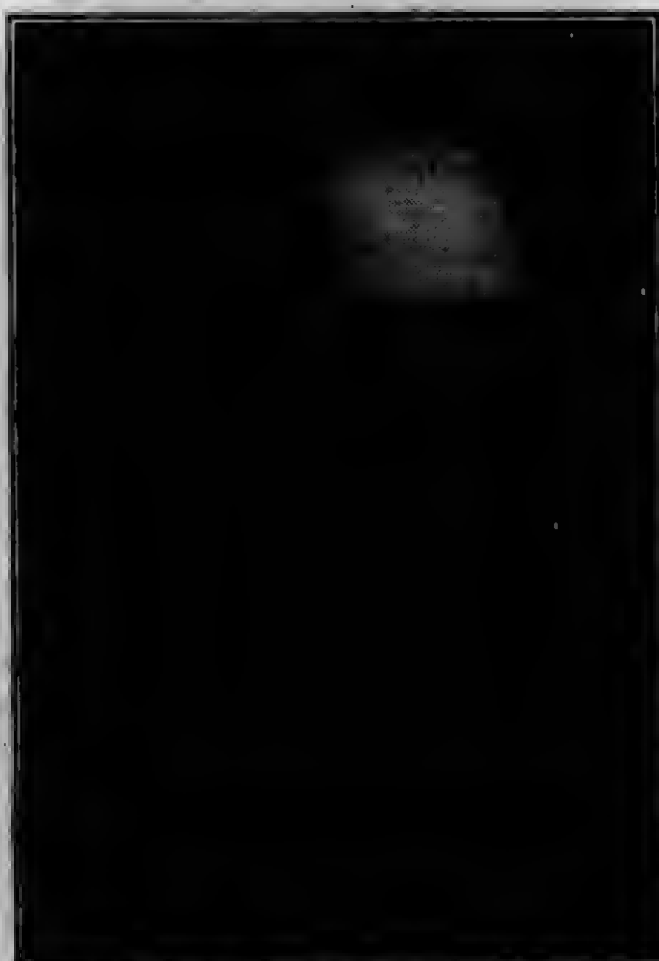
(Epworth Herald Day.)

(1 Tim. 3: 14; 2 Tim. 2: 15.)

Bible Light on the Topic.

In the two Epistles to Timothy, Paul is putting before his son in the Gospel the ripe results of years of experience. It is a picture of the old leader giving counsel to the young one, the veteran instructing the recruit, the master workman advising the apprentice.

The two special words in which we are interest-



THE REV. STEPHEN J. HERBEN, D. D., LL. D.
Editor of the Epworth Herald

ed just now are, "Give attention to reading," and, "Study to show thyself approved unto God, a workman."

Of course Paul was thinking about the reading and the concern about good work which belonged to Timothy's time. But the essence of his advice belongs as truly to our own time. Without irreverence, we may be sure that Paul would have told any young Methodist Timothy of to-day that he

ought to read *The Epworth Herald* and to use in his League work the material it provides.

Why not? Did he not say, "Give attention to reading?" And, for Epworthians, what does that mean? It means a study of League life, League problems, League ideals, League methods, not, for the League's sake, but for the sake of the Kingdom and of the Church. And where is the material for this study, if not in *The Epworth Herald*?

And Paul told Timothy, also, to take care with his work, that he might never need to be ashamed of it. Many a man's work brings him shame because he does it without vision. He knows nothing of what others are doing or have failed to do. He has no touch of elbows with other workers who are, at tacking the same problems and meeting the same difficulties as himself.

For the most part, the young Methodists of to-day who are doing Christly work, efficient work, lasting work, are those who welcome the weekly visits of *The Epworth Herald*.

A Religious Asset of the League

The *Herald* must be of really religious use to the League. Otherwise we should not presume to set aside a meeting for its consideration. In fact, we should not need it at all.

But it is of religious value. It touches every side of the League's religious life. It affects every reader's inner experience, and influences the outward expression of that experience. It works unceasingly to get "the highest New Testament Standard" realized in its great constituency.

In the Devotional Meeting, the *Herald* works for more devotion, more intelligence, more definite religious expression, more general participation in spiritual exercises.

It sounds the positive, joyful note in all its urging toward better living.

It stimulates Bible study and Mission study and every other form of intellectual horizon-widening which the young Christian needs.

It pleads unceasingly for more personal evangelism, for giving as Christians, for the dedication of all life to the Lord of life.

It provides that inspiring consciousness of belonging to a great religious movement which means so much in the life of the League.

It works for ever-increasing efficiency and aggressiveness in the manifold activities of the League, giving methods, plans, and working directions for a thousand varieties of League usefulness.

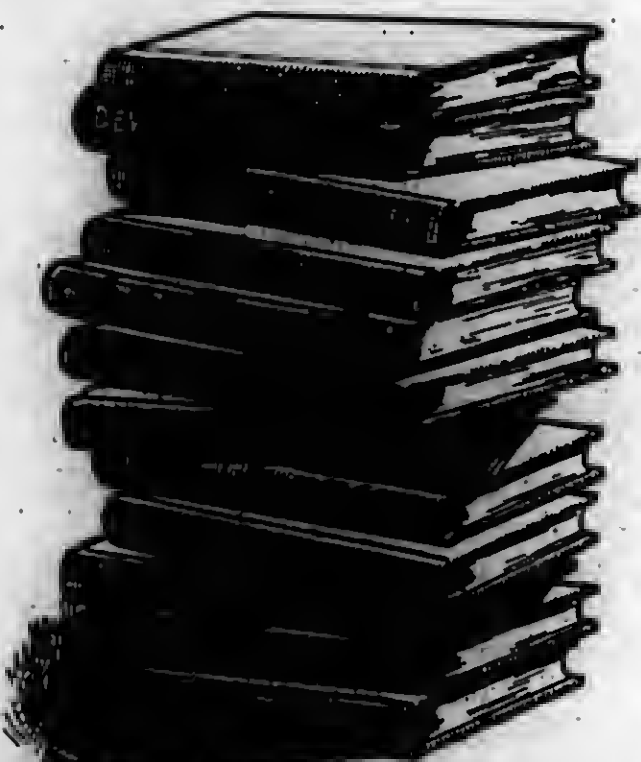
The League to-day, and, still more, Methodism of to-day, would be vastly poorer if the influence of the *Herald* on the developing young life of the last twenty years were taken away.

The Religious Value of The Epworth Herald

Either it has a distinct religious usefulness, or we can do without it. There are better story papers, papers with more pictures, papers of wider literary appeal. Our young people have no lack of reading, but where else is so fully expressed, for our young men and women, the Christian meaning and use of life?

Take the Devotional Meeting itself. It is not a perfect institution, but it takes up and considers the great themes of Christian experience and duty. Where the *Herald* is used wisely, these themes are illuminated and emphasized as they cannot be elsewhere; for the young people are driving the truth home to themselves. That is always the surest way to make it count. Where the *Herald* is used unwisely, even there the great Christian truths are presented, and some impression is made that would not be made without the paper's help.

Then consider the value, through the years, of



The Epworth Herald's Annual Library

the constant presentation of spiritual ideas and ideals in every department.

Count up the gains which come to the paper's readers through the editor's counsel and guidance.

Take stock of the *Herald's* discussion of the world's life from the Christian point of view, thus correcting the one-sided impressions of the morning and afternoon "extras."

Remember the inspirational value of the League touch-of-elbows, which only a League-wide paper can give.

And see if you would be willing to give up the *Herald's* aid and leadership in the actual doing of Christian work. Think of the Bible study it fosters. Think of its abundant missionary information and inspiration. Think of its suggestive and attractive supply of methods for every department of Christian life. Think of the education in Methodist life and service which it affords.

The *Herald* has been for twenty years the textbook of the most promising young life of the Church. Much of the Church's new alertness and aggressiveness, much of our keener Christian intelligence and warmer Christian sympathy as a Church is due to the influence of this paper. And, best of all, uncounted souls are in the Kingdom because of the persistent, eager, pleading emphasis on personal evangelism which has been foremost of all the crusades of *The Epworth Herald* and the Epworth League from the beginning.

A Dozen Good Reasons

We need *The Epworth Herald* in our Chapter:
To help us in our personal religious life.

To show us new and better ways of doing all our League work.

To make possible a livelier, more interesting, more popular, and more resultful Devotional Meeting.

To tell us what is being done by the other Chapters in the League's wide field.

To make us more intelligent and more interested members of the Church.

To give our Juniors a weekly feast of good reading.

To furnish our minds with clean and wholesome literature.

To interpret for us the really important news of the day.



To give us a larger feeling of League fellowship and responsibility, and to make us more conscious of "the tie that binds."

To make us better soldiers of Jesus Christ, leagued for effective service in His name.

To show us the needs, the tasks, and the triumphs of the Gospel in all the corners of the world which is our parish.

To keep us informed about the great moral and reform movements, especially the war on the saloon.

Annual Meeting of the Board of Education

The annual meeting of the Board of Education of the Methodist Episcopal Church convened Thursday, December 8th, at 9:30 a. m., in the Board Rooms of the Book Concern, 150 Fifth Avenue, New York City. The questions for consideration embodied in the report of the Corresponding Secretary, Dr. Thomas Nicholson, the discussions of various educational topics, and the new policies of the Board necessitated by the widening scope of its activities and its relations to the entire educational field, together with the visits and addresses of Dr. H. S. Pritchett, of the Carnegie Foundation, and Mr. C. F. Birdseye, editor of *The American College*, made this one of the most interesting and important meetings in the history of the Board.

In the absence of the President of the Board, Bishop W. F. McDowell, who is in India administering Conferences, Dr. W. V. Kelley, one of the Vice-Presidents of the Board, presided over its deliberations. The opening devotional services were conducted by Bishop E. H. Hughes, a newly appointed member of the Board, designated by the Bishops to fill the vacancy occasioned by the death of Bishop Goodsell. A good attendance of the Board was noted, twenty-nine of the thirty-six members being present at the sessions. The Recording Secretary, Dr. E. S. Tipple, was directed to send a letter of sympathy to Mrs. J. P. Dolliver, the late Senator Dolliver having been an honored member of the Board. Greetings were also sent Bishop W. F. McDowell, the President of the Board, absent on official duty; to Judge H. C. M. Ingraham, the Vice-President of the Board, detained by illness, and to Dr. J. W. Lindsay and Mr. J. D. Slayback.

The report of the Corresponding Secretary, Dr. Thomas Nicholson, gave a comprehensive survey of the entire educational field, suggested several new and substantial policies, and outlined a program of subjects for consideration by the Board, which engaged its most earnest attention during its succeeding sessions. The following program of procedure, presented by a Committee in order to expedite business, will indicate the scope and variety of subjects suggested for consideration of the Board by the report: (1) Finance Committee's Recom-

For the Leader
The material provided here is intended to make possible a reverent and interesting, an attractive and Devotional Meeting.

Send to the publishers, Jennings & Graham, 57 Washington Street, Chicago, for subscription blanks and sample copies of *The Epworth Herald*.

Ask the fourth Vice-President to share in preparing the program for the meeting. Whatever else the fourth Vice-President does, he or she ought to present the matter of *The Epworth Herald* subscriptions.

The blanks should be circulated, signed, and returned to the fourth Vice-President, and collection of the subscription money should be made as early as possible in the week following.

An Unusual Rate for this Unusual Meeting

The lowest number of names ordinarily accepted as an *Epworth Herald* club is ten, but to signalize this special *Herald* meeting and to make the club rate available to even the smallest Chapter, the publishers authorize a rate of \$1 for what may be called a Cabinet club.

There are seven elected members in every properly organized Epworth League Cabinet. A Cabinet club, therefore, is a club of seven names. These do not need to be the names of the officers, although that is the best possible arrangement.

All the publishers ask is that the club shall have as many names as the regularly elected Cabinet has members. That is to say, from any Chapter which has not already an *Epworth Herald* club, seven names will be accepted at the club rate of \$1 a year each.

If ten names are secured, an extra copy is sent free to the one who forwards the list. For larger clubs there are larger rewards, which the publishers will describe on application.

The minimum aim of every Epworth League Chapter should be a Cabinet club of *Epworth Herald* subscriptions. With fewer than that no Chapter is really equipped for its work.

Recommendations; (2) Loans to Colored People; (3) Loans to Students in Foreign Countries; (4) Public Educational Collection; (5) Central Fund; (6) Request of New England Academies for Co-operation; (7) Woman's Auxiliary; (8) Institutions Which Desire to be Dropped from List of Methodist Schools; (9) Request of Dr. Wright, Superintendent of Italian Mission, for Appropriation for Training Special Workers; (10) Interdenominational Campaign; (11) Diversion of Children's Day Collections; (12) Creation of Committee on Revision of Rules for Loans; (13) Report of Committee on By-Laws; (14) Special Committee on General Conference Legislation. In addition to the items of this program, the educational work in the South, or the status of and the appropriations to Southern schools, was made a special order for Friday morning, and after a full presentation of the subject by the Corresponding Secretary, a report appropriating, in the aggregate, \$24,655, together with the following important recommendations, was adopted:

"We recommend an apportionment of at least twenty-five cents per member for Christian Education; eighty per cent of the total amount received in each annual Conference to be at the disposal of the Conference for local educational purposes, and the remainder, or twenty per cent, to be forwarded to this Board for our Aid of Institutions Fund. In annual Conferences where no local educational institutions exist, we earnestly recommend that at least five cents per member be forwarded to this Board for our Aid of Institutions Fund.

"Your Committee recommends that the Corresponding Secretary be directed not to plan any appropriation for an institution whose name is not a proper indication of the real scholastic rank as determined by the regulation of the University Senate.

"We recommend that the Board direct the Corresponding Secretary to notify those men who have been collecting funds at large for these Southern schools, that no person shall be recognized as authorized to represent any of our academies, schools, or colleges in the South, or to solicit money or any gifts for the same, without the indorsement of this

(Continued on Page Ten)

Southwestern Christian Advocate

631 BARONNE STREET.

- 1—All business letters should be addressed to Eaton & Malins, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.

A NEW YEAR'S MESSAGE TO NEGRO-AMERICANS

(Continued from Page One)

fuse to give his opponent a square deal his action would be interpreted as cowardice, and the indication not of superiority but of inferiority. The traditional sense of justice and of fair play on the part of the Anglo-Saxon is in the balance and will be determined largely by his attitude toward the Negro, who is in no position to demand or to force from his stronger brother a fair and equal consideration. If the Anglo-Saxon refuses to grant a fair chance to the Negro he belittles himself and makes himself thoroughly unworthy of the world leadership which God Almighty has placed within his hands. Will he be recreant to the trust?

Keep Head Above the Waves

Our closing word to our own people, is an exhortation to keep cheerful and sing however dark the day and long the road. The problem in which we are the chief factors is solvable and is in the course of being solved. Any man or set of men who assert the contrary is ignorant of the forces that are at work and the results being accomplished. There is absolutely no doubt about this. The question is not being solved by radical and revolutionary methods, but it is being adjusted as it should be along peaceful and conservative lines. There is every reason why the Negro should preserve his buoyancy, his hopefulness, his faith in God and men, and sing in the spirit, in the faith, in the hope, in the patriotism, in the prophecy of the fathers, which has been preserved to him in that crude, but ever significant plantation melody

"Keep inching along,
Keep inching along,
Like a poor inch worm
Jesus will come by and by."

BISHOP NEELY DEDICATES FIRST STREET CHURCH

First Street Methodist Episcopal Church was dedicated on Monday night, December 19, free of debt, by Bishop T. B. Neely, D. D., LL. D. A vast audience was present. The Bishop's sermon was profound. The words of the text were, "I speak concerning Christ and the Church." Among other things the Bishop said that the building or house in which we worship is not the Church, though sometimes called the Church, but that the Church is the congregation of faithful believers who gather about their leader to hear the word of God. He traced the development of the Church from the time of Abraham to Moses and from him to the Judaic dispensation and thence to Christ. The Bishop said that the Church with Christ as the head represented the full flower; that only those of pure lives should be members of the Church. He said that there is as much need to-day for the Protestant Church as in the days of Martin Luther; he gave a glowing account of the history of Methodism in America. The members of First Street Church were congratulated on their beautiful church and on being able to dedicate it free from all incumbrances.

The pastor, Rev. W. R. Butler, made special preparation for this service. A reception was tendered the Bishop and visiting ministers and friends and the choir rendered special music. The Rev. E. C. Clemons, D. D., of the Board of Conference Claimants, was introduced by Bishop Neely, and made a spicy address. He was given a special invitation to preach at First Street Church. Dr. B. M. Hubbard, District Superintendent of the South New Orleans District, assisted the Bishop in the dedicatory exercises. The Board of Trustees, through the President, Attorney F. B. Smith, pre-

sented "the building to be dedicated as a church to the service and worship of Almighty God." Attorney Smith gave a resume of the work of the congregation. He said the work on the new church was begun in March, 1895, and that the church as it now stands represents a cost of \$35,000; that great praise is due to the pastor and the noble band that stood by him; that it was quite an honor for the Rev. Mr. Butler to have erected this edifice and then to have been re-assigned at this church this year and pay the last dollar of indebtedness; that among the original members of the Building Committee there were still living E. H. Anderson, E. W. Williams, Alfred Chestan, James Clark and M. R. Jackson. The present Board of Trustees are F. B. Smith, T. M. J. Clark, N. J. Dennis, Ed. Williams, John Williams, R. D. Clark, Richard Wallace and Morris Wilson. The following ministers of our Church were present: Revs. G. B. Hines, A. C. Leifeste, J. B. Kenna, H. M. Germany and J. C. Duplantis, R. C. Worsham, P. W. Clark, T. B. Oville, T. B. Cooper, B. M. Hubbard, A. B. Harris and W. R. Butler. The following resolutions were adopted unanimously:

"Resolved, That we, the members of First Street Methodist Episcopal Church have listened to our edification to the dedicatory sermon of our resident Bishop, the Rev. T. B. Neely, D. D., LL. D.

"Resolved, further, That we heartily appreciate his godly judgment in re-assigning the Rev. W. R. Butler to this church.

"Resolved, further, That the inspiration of this service shall be to us a stimulus to greater efforts in the future."

After the Dedicational Service, Bishop Neely, followed by District Superintendent Dr. B. M. Hubbard and visiting ministers, with the congregation, repaired into the Annex, where a reception was tendered the Bishop and visiting ministers. Supper was tastily served under competent caterers.

OUR WORKERS IN LIBERIA COMMENDED

Missionary work at its best is not a luxury except as we may regard it as a large opportunity for service, but missionary work in Africa, particularly in Liberia, where one must fight fever and disease as well as heathenism and loneliness in heathendom, is exceedingly difficult. When our representatives succeed in that trying field they deserve the gratitude of a warm-hearted Church. That we are succeeding is confirmed by several disinterested witnesses. Mr. Edgar Allan Forbes, managing editor of *The World's Work*, has visited Africa, spending four months in Liberia. His article of some months ago, published in *The World's Work*, was reproduced in the columns of this paper. Mr. Forbes has put his African observations in book form, under the title of "The Land of the White Helmet." In this book he makes reference to the work of our representatives in Liberia. The work of Bishop Scott, Dr. Ernest Lyon and Miss Emma Hall is deservedly referred to in a most complimentary way. We have not seen the book referred to, but we are debtors to the *Epworth Herald* for liberal excerpts hearing upon the work of our representatives in whom we are all interested.

Writing of Bishop Scott and his work there Mr. Forbes says:

"The Methodists have more than a thousand students in their colleges and day schools. West Africa College at Monrovia is the most efficient institution of higher learning in this part of Liberia. Cape Palmas Seminary at Harper, a large boarding school for boys and girls, has Dr. Sherrill of Atlanta, a real educator, at its head. All the Methodist schools are on the upgrade under the direction of Bishop Scott, an American colored leader of the Booker Washington type. Endowed with common sense to an unusual degree, and also with a sense of humor, this jovial, unpretentious, earnest Bishop is a man greatly esteemed in Liberia. He is as thoroughly at ease in meeting the hardships of hush travel as in conducting a religious service."

While Dr. Lyon was in the service of the United States Government he nevertheless kept closely in touch with educational and religious forces at work in Liberia. Dr. Lyon has since the visit of Mr. Forbes returned to this country and is now pastor of John Wesley Church, Baltimore. Concerning Dr. Lyon Mr. Forbes says:

"It was a great pleasure to find that the man who represented the United States Government in Li-

beria was not a figurehead. At the time of my visit Dr. Ernest Lyon, a colored minister from Baltimore, was minister-resident and consul-general; and he was nearing the close of six years' distinguished service at that sweltering point. As a rule, American diplomatic and consular officers occupy a very small place in the political and social life of African cities, but in Monrovia I found the representative of the United States to be the big man among the legations. His residence was in the most conspicuous location; he was the only foreign representative above consular rank—but he was the American minister, which is the main thing. Himself a man of ripe experience and wide culture, and an official of strict rectitude, the leaders of the Liberian government long leaned upon him as a friend in hours of perplexity, and he shared their confidence to a greater degree than any other foreigner in the republic. He knew everybody of prominence in the entire country and traveled through the interior more widely than the President himself. Everybody knew him and nearly everybody liked him. Through all the years of his service he retained his energetic and systematic habits of work. It was his privilege to watch the development, step by step, of the series of international moves that led up to the gravest crisis in the modern history of Liberia, and he kept the State Department regularly informed of every event as it unfolded. Dr. Lyon filled a difficult post—one where life is lonely and health uncertain. The West Coast fever was as frequent a visitor in his home as is "the grippe" in America, and within the last year he was called upon to pay the toll of African service in the loss of his accomplished wife. There has been much talk about measures to improve the consular and diplomatic service. May one who has seen something of American and other consuls suggest that Washington try the experiment of appointing more men like Dr. Lyon?"

Miss Anna E. Hall is one of the most successful missionaries that our Church has sent to Liberia. Mr. Forbes visited Miss Hall's work and has only words of praise to say concerning it, all of which she really deserves. Of our Garraway Mission and Miss Hall, its superintendent, Mr. Forbes says:

"At lonely Garraway, near the farther extremity of the Liberian Coast, is another young Negro woman—Miss Anna Hall, of Atlanta. I had heard so much about her work that I did not protest (though I was sick at the time) when a jovial Methodist Bishop hauled me out of bed at 3 a. m. to make a pilgrimage to her station. In an open boat, rowed by Kroo-boys, we went twenty miles by sea along a dangerous coast, and had to come back by night, in the dark of the moon—but it was worth it."

"Miss Hall is an unpretentious, matter-of-fact woman who does the work of three husky men. She conducts a boarding school for about a hundred boys and girls from the villages scattered throughout the bush. That of itself is a far-sized job. Then she oversees the little farm that produces most of what her school children eat. She teaches the principal classes herself and also finds time to manage an industrial department as a side line."

"Having been trained in Spelman Seminary (Atlanta) as a nurse, she has established a small hospital and a big clinic for the natives. From the balcony of the mission house, on the top of a high hill, you can see the lonely grave of the only white man on that part of the coast—a young English trader who went swiftly by the fever route. It was Miss Hall's skillful hands and not those of a rough Kroo-boy that smoothed his way to the end; she gave him a Christian bed with white sheets to die on; he had benefit of clergy as well as cooling cloths on his head; and, when it was over, he went to his grave like an Englishman."

"There are so many ministrations to this Negro woman's credit that I lost count. Somebody is getting big dividends from the money invested in that young woman's work. To prove that I am not biased in her favor, I may add that she wouldn't let me smoke on her porch!"

WAS IT CAMPAIGN SOP?

It is exceedingly unfortunate that the National administration permitted the pre-election announcement of the appointment of William H. Lewis as Assistant Attorney General of the United States, and now since the election is over failed to make good what was understood to be a definite promise. The announcement in October, concerning

Mr. Lewis was good news. The race recived it with a shout; there were those, however, who said it was too good to be true. It seems as though the latter were the prophets.

The present administration can not hope to have the support of the Negro if he is to be "played." Mr. Cottrill's appointment to the Collector of Customs in Honolulu is appreciated, as is also the appointment of Mr. Whitfield McKinley at Washington. If this is all the administration intended doing, why not have gone that far and no further? You can fool all the Negroes sometimes; you can fool some of the Negroes all the time; but you can not fool all the Negroes all the time.

The Republican party has been playing the Negro a long time—so much so that planks written in the National Republican platform are known by all concerned as campaign thunder. The Democrats know this, and therefore do not fight the Negro plank as of old. The Republican party knows it is sop and laughs in its sleeves. The Negro knows it is sop, too. He has been fed on it so often. He knows it by taste and smell. Was the National administration dishing out campaign sop when it gave out, or caused to be given out, or knew that it was given out and did not deny it, that William H. Lewis would be appointed Assistant Attorney General? Mr. Lewis is competent. It is said attention was directed to him when attorneys seeking a pardon for a client declared that it was Mr. Lewis' eloquence and legal ability that convicted their client and not evidence. The race feels keenly this disappointment; the more so because the sincerity of the administration in its pre-election announcement is questioned.

The administration can not hold the Negro with such an uncertain policy as has been pursued during the past two years. The Negroes in large numbers lined up with the regular Democrats in Tennessee, and the Negroes who lined up with the Democrats were not all whiskey-heads nor anti-Prohibitionists. They were men who distrusted the Republican party. Likewise, the Negroes in large numbers in New York voted for straight Democracy in the last election. If the administration wants to drive the Negro vote from the party just another break or two like the announcement and failure to appoint Mr. Lewis will do it.

Of General Interest

THE MEXICAN REVOLT SPREADS

The promised crushing of the Mexican revolt has not materialized. On the other hand, the insurrection has been gaining force and has given the Government troops a real battle. At Cerro Prieto the fight was a draw, while the rebels won a victory at Mal Pazo. General Navarro has charge of the main force of federal troops. Recently a troop train of the Government was entrapped in the mountains and many of the Government force were killed and wounded. President Diaz has sent to General Navarro reinforcements and renewed efforts will be made to crush the revolt.

ARKANSAS MOB CLAIMS ONE

A white man charged with killing Sheriff Houpt, of Hot Springs, Arkansas, was the victim of a mob while in the custody of the law and near a prison where he was to have been protected. Three or four men did the shooting while twenty-five others were a few steps away. The men were masked. The deputy sheriff who had the prisoner in charge surrendered on the demand of the mob. The mob spirit grows. When white men are lynched as often and for light offenses as Negroes are now, the country will awake to the strength of the mobocracy. One white man lynched to-day and the mob unpunished may mean that more will be lynched to-morrow.

THREE HUNDRED DIED IN AN ENGLISH MINE.

A most disastrous mine accident was the entombing of 300 miners in the Little Hulton Colliery, in Bolton, England, Thursday, December 21. The accident was due to an explosion, the cause of which is not yet known. Rescue parties put forth heroic efforts but were unable to bring out of the mine but a few men alive, and these were in a serious condition as a result of breathing the noxious gases with which the mine was filled. To add to the horror of the scene fire broke out in the mine and the Government Inspector issued a report that it was impossible that any of the miners were alive. Those not

overcome by gases had been burned to death. The scenes about the colliery, where frantic women and children waited, were such as to harrow the soul.

FAMINE IN CHINA

The provinces of Kiang Sui and Yang Tse, China, are the seat of a great famine, which will have no let up until May or thereabout. The generous contributions by the Government and the people prove inadequate, because of the size of the famine-scourged area. The international committee in Shanghai suggests that missionaries co-operate with the Chinese to raise funds and to distribute the same. The population of these two provinces numbers nearly 38,000,000, and a large part of it is desperate. Floods which devastated a portion of the country 33 miles wide by 67 miles long, left the people entirely destitute. The provisions which have already been made to help the situation is a mere trifle, considering the crying needs of the millions of people.

CITY POPULATION

There is a growing tendency on the part of the American population to flock to the cities. Mr. Roosevelt's visit to the abandoned farm district of the State of New York emphasizes this fact. The recent facts given on this point by the Census Bureau show that the tendency throughout the country is toward the cities. Of the 92,000,000 people in the United States more than twenty-eight and a half millions reside in cities exceeding 25,000 in population. There are 228 of these cities. Nineteen of them have a population exceeding a quarter of a million and fifty exceed 100,000. The exact population of the 228 is 28,507,007. Of this number 20,303,047 reside in the larger cities of more than 100,000 population. The rate of increase in the large cities for the decade between 1900-1910 was 33.6, against 32.5 during the decade between 1890-1900.

THE CHICAGO AND PHILADELPHIA FIRES

Two destructive fires occurred December 22, in which fifty people, most of whom were firemen and policemen and watchmen, were killed and double that number were hurt. At the stockyards plant of Morris & Company, Chicago, a score of men, two companies of firemen and their chief, lost their lives under falling walls of the four-story building. Some of the bodies were so horribly mutilated that the relatives were not permitted to view them. The list of dead includes the chief, assistant chief, two captains, five lieutenants, thirteen city firemen, two private firemen and a railroad employee. The Philadelphia fire was in a great leather factory and here also firemen and policemen were imprisoned under falling walls and fearfully crushed. Fourteen firemen and policemen are dead and more than forty injured. This wholesale killing of men is one of the most frightful tragedies to occur since the Iroquois fire. Whether it was the inferior material and faulty construction caused the sudden falling of the walls which resulted in the death of so many men who were trying to save life and property, is not known, but the opinion is that this terrible calamity demands a rigid investigation.

People of Interest

Bishop Wilson announces that New England Conference will be held at Cambridge, Mass.

Dr. O. S. Baketel, Editor of the Year Book, expects to leave for Egypt and Palestine, February fourth.

By request, Bishop Berry has changed the date of Central Missouri Conference from March 1 to March 22.

Vice-President James S. Sherman becomes chancellor of the Smithsonian Institute, succeeding the late Chief Justice Fuller.

Bishop McDowell is one of the chief speakers at the Triennial Convention of the Young Men's Christian Association of India, which began in Bombay the twenty-eighth.

In honor of Ellen Thoburn Cowen, of Mobile, Alabama, a sister of Bishop Thoburn who is greatly interested in India missions, an \$11,800 hospital has just been dedicated at Kolar, India.

The Commission on the Missionary and Educational Conventions to be held next May and June, in Baltimore, Atlanta, New Orleans and St. Louis, will meet in Atlanta January 7, 8 and 9.

Dr. W. W. Lucas filled the pulpit of Wesley Church, this city, last Sunday morning, and at night

the pulpit of First Street Church. The Doctor is a favorite in New Orleans and this section.

At the recent meeting of the managers of the Board of Foreign Missions a furlough was granted to the Rev. John A. Simpson and Mrs. Simpson, of Liberia, because of the serious illness of Mrs. Simpson.

Bishop Burt, upon the request of the General Committee on Foreign Missions, is to go to Jerusalem and investigate the Mission established there by the late Mrs. Newman, widow of Bishop John P. Newman.

Mr. M. S. Davage, our manager, spent Christmas in Shreveport, Louisiana, where Mrs. Davage went recently on the account of the death of her step father, Prof. A. W. Stewart, notice of which appeared in a recent issue.

Prof. George E. Vincent, dean of the Faculty of Liberal Arts of the University of Chicago, succeeds Dr. Cyrus Northup, retired, as president of the University of Minnesota. President Vincent is the son of Bishop John H. Vincent.

Mrs. Hurst, mother of the Rev. John Hurst, financial secretary of the African Methodist Episcopal Church, died recently at Port au Prince. Mrs. Hurst had not long returned to Haiti, after a long visit to her son in this country. Mrs. Hurst was seventy-six years of age; she was active in religious work and was beloved by all classes of Haitians.

Dr. W. H. Logan, pastor of Wesley Church, this city, delivered the Founders' Day address at Gammon Theological Seminary, Atlanta, on Friday, December 23rd. His address made a profound impression on the student body, faculty and visitors. The address was pronounced by those who know as one of the very best Founders' Day addresses ever delivered before the Seminary.

Mrs. I. M. Terrell, of Fort Worth, Texas and Miss Nellie V. Landry, of Paris, Texas, were in the city this week and witnessed the marriage of their sister, Miss Lillian Landry to the Rev. H. H. Dunn, pastor of Central Congregational. The ceremony took place Wednesday evening, December 28, in Central Congregational Church, the Rev. Alfred Lawless, Jr., the Rev. J. W. Smith and the Editor of the SOUTHWESTERN officiating.

The Board of Home Missions and Church Extension has elected the following officers for the year 1911: President, Bishop Luther B. Wilson, D.D.; Vice-presidents, John W. Sayers, D.D., Richard H. Gilbert, D.D., Philip M. Watters, D.D., William S. Pilling, James E. Ingram; Recording Secretary, Alpha G. Kynet, D.D.; Treasurer, Samuel Shaw; Assistant Recording Secretary, Samuel W. Gehrett, D.D.; Assistant Treasurer, John A. Wallace; Field Agents, Henry J. Coker, D.D., and Isaac L. Thomas, D.D.

Colonel J. O. Midnight in expressive terms through the Afro-American Ledger, voices his administration of the "cheek" and the "gall" of Governor George W. Donaghey, of Arkansas. This Governor says the Colonel, said in his recent address before the Arkansas Baptist convention: "I did not come to talk politics to you, nor did I come to solicit your votes because you are not a voting people. You are best fitted for the farm, and a good farm hand has been spoiled by men trying to be doctors and lawyers."

The twenty-seventh annual revival at Claflin University, Orangeburg, S. C., was held this year by Dr. A. F. Campbell, of Brooklyn, under the auspices of the Committee on Evangelism. The necessity of a change of heart and a call to definite and earnest work were forcibly presented and seventy students responded. The entire school, composed of about six hundred students, is now practically Christian. The effort of the Committee, under the generalship of Dr. Theo S. Henderson, to reach the student body in all of our colleges and secondary schools can not be too highly commended.

Dr. I. L. Thomas is doing most effective work as Field Agent of the Board of Home Missions and Church Extension. His work was strongly commended by the Board of Managers at the last meeting of the General Committee. Referring to the Doctor's work, the report says: "Dr. I. L. Thomas has rendered a year of efficient and faithful service among the colored people. We commend his work and are certain that his influence in the Colored Conferences is beneficial, not only in securing increased contributions to the Board, but in its general effect upon the colored people. The office has recommended to Dr. Coker that Dr. Thomas be employed as one of the speakers at the coming Conventions."

Annual Meeting of the Board of Education

(Continued from Page Seven)

Board of Education. We direct the Corresponding Secretary to call the attention of the trustees of each institution to the importance of conforming to this requirement; and, furthermore, that the Corresponding Secretary be directed to withdraw appropriations which fail to comply with this request.

"We recommend that the Corresponding Secretary require each authorized agent to forward to the New York office an itemized and certified report of all receipts and expenditures at least once a quarter. He should also use every endeavor to bring about the adoption and use of a thorough system of bookkeeping and accounting in each institution.

"We cordially approve the general features of the policy for our Southern schools outlined by the Corresponding Secretary in his annual report. Our careful consideration of the whole subject justifies us in expressing the conviction that this is one of the most valuable benevolences for which appeal is made to the Church, and that the collection should everywhere be urged upon our people."

The report of the Treasurer, Mr. J. Edgar Leaycraft, showed an encouraging condition of the finances, the collections for the Children's Day Fund amounting to \$82,352.49, a slight increase over the amount received the preceding year. The collections for Aid to Institutions account amounted to \$22,186.65, a slight increase also over receipts of the preceding year. The amount received on Returned Loans was \$46,022.12. Total of all receipts for the year, \$175,897.02; total disbursements, \$138,207.06.

An important item claiming the attention of the Board was a communication requesting the co-operation of the Board in a campaign in the interest of the Secondary Schools of New England. A report of a committee—consisting of Charles F. Rice, Robert F. Raymond, and Thomas Nicholson—approving the movement and recommending co-operation was adopted by the Board. The following supplementary resolution, introduced by Judge Raymond in reference to the subject, was also adopted:

"1. The time has come when every institution endorsed and every field in any way aided by this Board should be investigated with scrupulous care. We owe it to the Church and we owe it to the educational interests of the country to refuse to support and encourage struggling and poorly equipped institutions where they are no longer needed. No considerations of sentiment concerning past history, no pressure from local communities, from alumni or interested friends, should tempt us to lend aid to schools when expert and disinterested judgment decides that they are no longer needed or that their character should be changed. We, therefore, urge our New England friends to consider carefully whether we ought to attempt to provide for so many Academies in New England; to avail themselves of the fullest conference with our ablest ministers and laymen in that field and of the expert judgment of our Senate Committee now so fully and commendably investigating these subjects in all our fields. However urgent the case may seem, we strongly advise that no general campaign be begun until there is a substantial and practical determination of these matters. If the necessary decisions cannot be made before the sessions of the Spring Conferences and the campaign be begun in May, as proposed in the meeting of the representatives of the Academies held in Boston, November 28, 1910, we urge that each Conference in their territory appoint a reasonably large commission empowered to act for the Conference.

"2. We request the Senate Committee to give prompt and early attention to this New England situation and to appreciate its urgency.

"3. We request our Corresponding Secretary to bring the matter to the early attention of our Senate Committee, but to decline to commit himself or this Board to any plan or any campaign which does not approve itself to his best judgment, which has not been approved by the Senate Committee referred to and further approved by the Executive Committee of this Board after due consideration in a properly called meeting."

A special committee, consisting of Bishop Hughes, Dr. A. C. McCrea, Dr. J. C. Nicholson, Dr. C. J. Little, and Dr. E. S. Tipple, was appointed to take into consideration the whole question of training workers for work among Italians and other foreign-

ers and report at the meeting of the Board next year. This subject was brought to the attention of the Board through a communication by Superintendent Wright, of the Italian Mission, requesting an appropriation for the purpose of training Italian workers for the Mission.

The fraternal visit of Secretaries Buttrick and Sage, of the General Education Board, to the session of the Board of Education in 1909 was pleasantly recalled by a resolution introduced by Mr. J. A. Patten, calling attention to reports of conditional offers made to Methodist educational institutions aggregating \$850,000. It was stated that the successful outcome of these campaigns would add \$4,100,000 to the capital of these institutions. The Board recorded its appreciation of these generous gifts to these worthy institutions, which, taken with the settled policy of the General Board of Education to insist upon high educational standards and the most approved financial methods in administration adds encouragement to the determination of the Board of Education of the Methodist Episcopal Church to address itself to the development of a denominational system that will meet the present need.

The following officers were elected for the ensuing year: President, Rev. Bishop W. F. McDowell, D. D., LL. D.; First Vice-President, H. C. M. Ingraham, Esq.; Second Vice-President, Rev. W. V. Kelley, L. H. D.; Recording Secretary, Rev. Ezra S. Tipple, D. D.; Treasurer, J. Edgar Leaycraft, Esq.

Several important items, including questions of policies of the Board in reference to approval or confirmation of Boards of Trustees of colleges and universities, elimination of institutions from list of Methodist educational institutions, care of Methodist students in State institutions, General Conference legislation, revision of rules and applications for loans, and character or standard of property endowment were referred to Special and Standing Committees for consideration and report at the next annual meeting.

On Friday afternoon, in the closing hours of the session of the Board, addresses of great interest were delivered by Dr. H. S. Pritchett, of the Carnegie Foundation, and Mr. C. F. Birdseye, of the Amer-

ican College. Dr. Pritchett's remarks were cordially received, and the emphasis placed by him on the necessity of sincerity by educational institutions in the name assumed and work attempted was strongly approved. He made a pleasant impression on the Board by clear statements of the methods and purposes of the Carnegie Foundation. Mr. Birdseye gave a novel and unique application of corporation law and ideals to the college and university as a corporate entity. The Board thanked both these gentlemen by vote for their presence and addresses.

A vigorous discussion was occasioned by the request of several institutions to be dropped from the list of Methodist institutions, and, as indicated above, a committee was appointed to canvass the entire subject and report at the annual meeting in 1911.

After prayer by Dr. W. C. Evans, of California, and benediction by Dr. W. F. King, the Board adjourned Friday afternoon.

Power Through Print

(Continued from page 3)

and I have been the terror of the ship in fighting and drinking and quarrelling; but now am going to sea again, and I hope I shall be a missionary on board, telling what God has done for me.' He has since sailed on another voyage, rejoicing in the Lord, his Saviour." It was the power of God, through that tract, which won the hard sinner to Christ. In his leisure moments he had time to read and reflect, and while thus engaged, the Holy Spirit convicted him of his sinfulness, and of his need of salvation. That tract cost but little, and only a moment was spent in handing it to him; but how great were the results. And yet not all the results were confined to that man, for it is most probable that he was instrumental in the conversion of other people. I suggest that every pastor should have a supply of Gospel tracts, and distribute them as they go among people. I also suggest that pastors, as well as others, distribute copies of the religious paper or papers which they take. Save all of them for that purpose, and pray God to bless their use. It is a great work.

Korean Jubilee Leaders Are Banqueted in Chicago

By the Rev. William Bernard Norton, Ph. D.

The Korean Jubilee had a brilliant inauguration in Chicago the evening of December 15, when the Chicago Methodists Social Union made the leaders of the movement the guests of honor at a banquet in the magnificent banquet hall of the Auditorium Hotel attended by 600 representative Methodists. The honored guests were Bishop M. C. Harris, Dr. George Heber Jones, Dr. J. Wilbur Chapman and Dr. F. H. Shoats. Dr. Shoats is a member of the Chicago Methodist Social Union and might therefore be considered both guest and host. To him was assigned the privilege of introducing Bishop Harris and Dr. Jones to his Chicago friends. It is not always true that a prophet is without honor in his own country.

Dr. Chapman's participation in the celebration, for such it was, proved to be exceedingly opportune. He had opened his way, as Arthur R. Clark, president of the Social Union explained in his happy introductory address, to the hearts of the people by the splendid evangelistic campaign which he and Mr. Alexander had recently conducted. Then, too, he had within the year returned from an evangelistic tour of China, Japan and Korea and his knowledge was first hand. He spoke with a glow of enthusiasm of the success of our mission work in these countries and particularly of the work in Korea that both informed and thrilled his hearers. Dr. Chapman stated that he had arranged to return to the Orient in January, 1912, for a further evangelistic tour. Accompanying Dr. Chapman was Ernest W. Naftzger, soloist of the Chapman-Alexander evangelistic party and Mr. Ralph C. Norton, one of the special workers, who in this instance acted as the piano accompanist of Mr. Naftzger. Mr. Naftzger, who is a finely trained and most effective soloist, is the son of a Methodist minister. Dr. Chapman paid a special tribute of praise to his own mother who, he said, was a life long Methodist. Dr. Charles Bayard Mitchell, St. James Church, and Dr. H. C. Harmon, Wood-

lawn Park Church, said the word of prayer at the beginning and close of the program.

The banquet was in every way a complete success. President Clark faithfully guarded the interests of all concerned so that there was no trespassing on the time of any speaker and the guests as a whole were kept unwearied. Dr. Jones prefaced his address with so much good humor and the other speakers were so vitally awake that the impression created was one of stimulation and of positive enjoyment. The Japanese consul in Chicago, Mr. W. K. Yamakati, sat beside Bishop Harris at the speakers' table and was introduced by the Bishop. He arose and bowed and showed by his smiles that he was pleased with the attention shown him. If the Korean Jubilee will continue to receive the endorsement and right of way given to it by Chicago Methodism it will have a triumphant accomplishment of its cherished purposes.

Some of the significant utterances at the banquet were:

Dr. Sheets:—

"It is a great thing to stand by and watch such events as are taking place in the East and far East. It is, I think, a tremendously greater thing to be a participant in those events, and one who is helping to shape the destinies of hundreds of millions of our fellow beings."

"When I was in school the conditions were such in the little empire of Korea that no foreigner could enter the nation under penalty of death. Two years ago this spring my wife and I rode from Antung, on the Yalu River, over a broad gauge, rock-ballasted, with rolling stock bought in America—over six hundred miles from Antung to Fusan."

"Korea has become spiritually changed with power and a spiritual leader of the whole Orient."

Bishop Harris:—

"We have turned 12,000 Methodist converts over to the Presbyterians and others. The catechism

didn't come up for consideration. I say it reverently, God has carried us beyond the catechism, Methodist or Westminister. The Koreans believe in a Divine Christ and they are one in love and service."

"As to the change that has been brought about by the union of Japan and Korea—I call it union—no one so far as I know—and I have late news—has left the church. The premier of Japan called me to him and desired me to say that Japan would give Korea a large, generous and just policy."

"Mr. Carnegie's gift of \$10,000,000 in the interest of a world peace will be hailed with hosannas all through the far East. When the nations come together to settle questions by arbitration and abolish war China and Japan will accept the program."

Dr. Jones, who took for this subject, "The Little Land of Big Things."

"Greece was small but it mightily influenced Rome. Scotland has been in the front line of Britian's world-belling empire. Chicago's greatness is not measured by its high buildings but by its great men and its big institutions. By this standard Korea is big politically, commercially and religiously."

"Previous to 1905, before Korea's union with Japan, Japan faced America, and Korea was simply a back door neighbor; but since 1905, Japan has changed her face. She is now facing Asia, big with possibilities and with policies and Korea has become the front door of the Japanese empire."

"Japan during the past five years has spent over forty million dollars in railroad exploitation in Korea; but those railroads are built of Pittsburg rails, laid on Oregon ties, with locomotives from the Baldwin Company and rolling stock from the Pullman and other American companies."

"The Koreans have a genius for religion. There is dawning upon the Christian world a Korean interpretation of Christian life and practice."

"I used to hope to live to see the day when there would be a thousand Korean Christians. Now there is a Korean church numbering 250,000 and more believers in Jesus Christ."

Dr. Chapman:—

"I have met missionaries all over the world. I have seen them in the Fiji Islands, I have seen them in the New Herbildes, I saw them in China and Japan, but not in all my life have I seen such a company of Christian workers as faced me in Seoul, the capitol of Korea."

"The hour has struck, the heavens are open, God's spirit is on the people, and anybody giving his time, or money or children to China or Korea will be enriched for Eternity."

South Carolina Conference Notes--Revival at Claffin

The first week in December was set apart as "A College Student Campaign." This campaign was in charge of Dr. T. S. Henderson, an expert in that particular field. Young college men went out two by two, and visited the entire list of Methodist Episcopal Universities and Colleges, and held special meetings and personal interviews with students. Twenty-six of these visitations were made during December. The object was to quicken the spiritual life of Christian students, to seek to save the unconverted, and to secure recruits for the ministry, foreign missionary service and deaconess work.

Our Claffin University was one of the schools included in the list of visitation. This school has had an annual revival now for twenty-six years, and each year scores of young men and women have happily been converted. Some of these converts are now successful ministers of the Gospel and teachers in our graded and rural schools. Some of the brightest stars in our Conference today are Claffin converts. Dr. Dunton and his splendid corps of teachers are surely building for eternity.

The revival at Claffin for this year has just closed, and was one of the most successful, in every way, that has ever been held there. It was conducted under the direction of the Commission on Evangelism appointed by the General Conference of the Methodist Episcopal Church in 1908. Dr. A. F. Campbell, of Brooklyn, New York, had charge of the meeting. He delivered nineteen addresses covering the Bible plan of salvation and the call of every man to some definite work in life. Seventy-five students professed a change of heart and life, and practically the entire student body took a decided stand for a higher moral life.

At the closing service, which was Sunday night, December 11th, the Holy Sacrament of the Lord's Supper was administered, and fully 400 students partook of it. The writer of these lines was present on that memorable occasion, and was one of the ministers that officiated. I never saw the like in all my forty years of service as a minister of the Gospel. Such a host of representative young colored people, who meekly bowed and received the bread and wine—emblems of the blood and body of our Lord—oh, who can tell the results of their combined influence for good, when they go out into the world as educated young men and young women! It was a sight worthy of the attention of the angels of heaven. Those students know how, and love to sing Gospel hymns. Sometimes with the piano, and sometimes without it, they made that large chapel resound with beautiful and sweet songs. They did not forget, neither did they neglect the best of our spiritual songs. Here are some of them: "Swing Low Sweet Chariot"; "Steal Away, Steal Away to Jesus"; "Let Nobody Turn You Round, Turn You Round," Etc.

The closing scene was awe-inspiring. The students all joined hand and formed a circle, and with upturned faces pledged Dr. Campbell to meet him in the New Jerusalem. With hands joined, they sang, "God Be With You, Till We Meet Again."

Before I close these notes, I want to say a few words about Dr. Campbell. He is a strong and instructive preacher of the word of God. He is also a sweet singer, and enjoyed hearing the students sing. He knows how to do the work of an evangelist, and how to run a revival meeting. "He is a good man, and full of the Holy Ghost, and of faith, and much people have been added to the Lord."

Claffin is an up-to-date school. She has a vested choir. It is composed mostly of girls. On Sunday night the choir was robed in beautiful white surplices and black skirts, and they looked quite picturesque.

On Monday morning Dr. Campbell left for his home in Brooklyn, New York. The depot at Orangeburg is some three hundred yards below the college. The train on which Dr. Campbell left on, ran by the college gate. At the suggestion of Mrs. Dunton, the student body and many of the teachers repaired to the railroad track in front of the college gate. As the train ran by they gave him the "Chautauqua Salute." The waving of 500 or 600 white handkerchiefs, in the hands of young Christians, was a beautiful sight. When the conductor came round to take up my ticket, he said to me: "Reverend, who is that big man on board, that the students saluted as the train ran by?" I told him that it was Dr. A. F. Campbell, of Brooklyn, New York, who is a great revivalist and has been conducting a meeting at Claffin. The conductor in using the expression "big man" did not refer to Dr. Campbell's physical stature, but to those powers or influences that go to make a man big. He referred to his work, standing, and influence.

It was a great work of grace.

I. E. LOWERY.

The Kansas City Letter

The work on the St. Joseph District is in excellent shape, and moves along smoothly, with splendid indications of success, and with an increase in all benevolent collections. Old and new debts are being rapidly paid off.

Improvements of some kind have been made in almost every charge. The spiritual interest has not been neglected, but many conversions and additions have been reported. With the increase in the benevolent claims pastors are receiving better support, and their salaries doubtless will be paid up in full the close of the conference year.

In detail we make the following mention:

Arrow Circuit has had a revival with good results at both points. Armstrong has paid nearly \$200 on its old indebtedness, and also remodeled the parsonage. The Rev. T. H. Lockwood, the beloved pastor, on the 28th of December, will bring his bride to her new home. It is said that she is a lady of rare accomplishments, and personal charms, and will be a true helpmeet to this worthy servant of God.

Blackburn, and Malta Bend are doing well. The respective pastors think their collections for all causes will surpass last year by at least 20 per cent.

Wellington is in the front ranks, and the pastor thinks his charge one of the best in the conference. The death of Brother Henry Clay, an influential and faithful layman, is a positive loss to this charge, who

for over 50 years was a strong helper to pastors in the church of his choice.

Glasgow seems to know no defeat in anything like church work. Everything worked favorably for a grand report at the last quarter. Recently a little stranger arrived at the parsonage, who will hereafter bear the honored name of William Rufus Rive, Jr.

At Wood's Chapel, the Ladies Aid Society raised \$110 to pay on the church debt by a grand fair. All honor and credit to these noble, and faithful women.

Slater was never in a better condition, spiritually, and temporally than the present. The new sidewalk, and other improvements give it the appearance of a city charge.

Marshall is one of our oldest and best charges. It has had a revival and has had several rallies to raise money to make needed improvement on church property. It has a live pastor, a spiritual church, and a splendid Sunday School. Independence is striving hard to pay the interest on its large church debt. Although the pastor has been sick most of the year, nevertheless he has made some payments since April 10.

Lexington is doing nicely in every way. They have a newly built, and neatly furnished parsonage which adds much to the appearance of the church property.

Oskaloosa, Iowa—The membership here is making good along all lines of church work, and expect to have a good report the close of the conference year.

Des Moines, Iowa, St. Joseph, Missouri, and Clark Chapel are Mission charges and need the encouragement of the district, and support of the Conference. The ministers of these special charges are making many sacrifices to meet pressing obligations that they succeed.

Centennial—Kansas City—This charge is in a most flourishing condition. It has a loyal membership and they are indeed active in their efforts to liquidate their church debt. On Sunday, November 27, 1910, they had a grand rally to raise funds to meet certain payments on the debt. The membership was divided into two clubs, as follows: "The 100 Club," the Rev. Preston Overton, captain, and "The 400 Club," George Pryor, captain. For eleven weeks these clubs had been most active in their friendly rivalry to see which would be able, on the fourth Sunday, to report the most money. The struggle became more fierce from the fact that in a former rally "The 100 Club," had defeated "The 400 Club," so therefore, it was a battle royal for supremacy on this occasion. The reports were rendered Sunday night, and when the smoke of battle had cleared away it was found that "The 100 Club," the Rev. Preston Overton, captain, or called General Grant, had raised \$219, while "The 400 Club," George Pryor, captain, or called General Lee, reported \$427.31. This announcement was received with a hurst of applause, not so much because of the defeat of the one, or the success of the other, but because these two excellent clubs had raised in the rally, \$646.31.

The pastor, the Rev. Dr. Davis, has worked most incessantly since here as the pastor of this church, not only to pay off the debt on the church, but with a growing membership of about 700, Dr. Davis has been identified with every good movement started for the uplift of the race. He is beloved by all and stands high in public confidence as an upright Christian gentleman. The total amount raised during the year in rallies for the church debt aggregates \$1,512.66. The outlook for Centennial Church is bright. When paid for the trustees of this church expect to enlarge it to meet the needs of a growing congregation.

The third quarterly Conference for this charge, convened December third, to the fifth. It was a surprise when the reports divulged what had been accomplished, not only on the church debt, and the benevolences, but of the grand work done all along the line.

The quarter was one of the best in the history of the church. The attendance was good, the collection was \$60.71. And with the Love Feast, Monday night, the Conference closed.—A. H. Higgs, District Superintendent.

The South Carolina Conference

The Forty-sixth session since re-organization of the South Carolina Conference passes into history as one of the best and most successful sessions ever held. The Conference convened in John Wesley Methodist Episcopal Church, Greenville, South Carolina, on Wednesday morning, November 24th. Dis-

of Thomas B. Neely, D.D., LL.D., presided. The Conference was opened by the administration of the Sacrament of the Lord's Supper. The service was solemn and impressive. The Bishop's address on the meaning of this Sacrament, how it should be taken, and who may take it, was very instructive and helpful. J. B. Middleton was elected Secretary and named V. S. Johnson, W. H. Jones, E. W. Stratton, R. L. Hickson and N. T. Bowen, Jr., as assistants. J. C. Martin was elected Statistical Secretary, and named D. H. Kearse, J. C. Gibbs, L. L. Thomas, B. C. Jackson, W. B. Romans, Isaac Myers, C. H. Harlston, A. D. Brown, and I. L. Hardy, as assistants. G. J. Davis was elected Treasurer and named W. S. Thompson, B. S. A. Williams, G. W. Cooper, C. R. Brown, A. G. Kennedy, and C. C. Scott, as assistants. The sessions of the Conference were interesting throughout. The brethren seemed delighted to have Bishop Neely as their presiding officer, and the resolution unanimously adopted by the Conference, requesting the Board of Bishops to assign the holding of the next session of this Conference to Bishop Neely, whose fatherly tenderness, brotherly love, profound sympathy, wise administrations, fair and impartial rulings, endeared himself to the hearts of the brethren, were not merely complimentary, but sincere. Bishop Neely is indeed not only a great parliamentarian, but a great man. The Conference sermon was preached by B. S. Jackson—a noble effort, and was listened to by a large and attentive audience. Dr. L. M. Dunton made an able plea for higher education and in a masterly way presented the claims of Claflin University upon the Conference, and the membership of the Church, for funds adequate to its needs, present and future. Dr. J. L. Grice preached the Thanksgiving Sermon—a great sermon it was. The following were admitted into full membership: W. C. Summers, A. H. Hays, S. A. Funchas, S. A. McLellan, Lawrence Bouaguard, Charles C. Clark, Frank Suick, Wesley Wilson, Geo. W. Rodgers. The Bishop's address to this class was one of the best we have ever heard, strong, practical, helpful. The following were graduated from the Conference Course of Study and ordained elders: Thomas C. Frazier, John F. Green, Arthur R. Howard, J. A. Murray, J. E. Jenkins, Gudy R. Graham and John F. Wood. The District Superintendents, J. W. Moultrie, of the Charleston District; D. J. Sanders, of the Beaufort District; H. C. Asbury, of the Bennettsville District; I. H. Fulton, of the Florence District; E. B. Burroughs, of the Orangeburg District; W. H. Redfield, of the Sumter District; James F. Page, of the Greenville District; and J. A. Bowen, of the Spartanburg District, presented excellent reports showing that their respective Districts were in good and prosperous conditions. The Statistical Secretary's report showed a gain in membership of one thousand members. The aggregate benevolent collections exceeded \$17,000. The Bishop's lecture on South America on Friday night, his great sermon on Sunday morning were masterly efforts, and will linger in the minds of those who heard them as the distinct features of this Conference. The address delivered by our distinguished visiting General Officers, Dr. I. Garland Penn, Dr. C. M. Randall, Dr. David G. Downey, Dr. W. Lucas, Dr. E. C. Clemons, Dr. Charles C. Jacobs, Dr. J. P. Wragg, Dr. George H. Trever, and Prof. M. S. Davage, were of the usually high order—from a literary point of view these address would compare favorably with those of the ripest scholars, and most profound thinkers of the age. Listening to them one is impressed with the earnestness of their plea, the unselfishness of their service, and the unswerving devotion to their duty. Their addresses, instruct, inspire, and help immensely in the furtherance of the Kingdom of Christ. Other visitors from whom we received encouragement, were: Dr. M. M. Jones, District Superintendent of the North Carolina Conference; Mrs. Abbott, of Thayer Home, Atlanta, Georgia; Mrs. Gage, of Browning Home, Camden, South Carolina, and Mrs. L. Moore, of Orangeburg, South Carolina. Much interest was centered in the proposition recommended by the committee, to divide the Conference. The two-thirds vote required to divide fell 14 short. The advocates of division will come back again at the next Conference which meets in Sumter, South Carolina.—D. C. Kearse, Conference Reporter.

P. S.—This report has been delayed on account of waiting on Dr. Burroughs, Dr. Bowen and Dr. Wilson to send in the appointments on their respective Districts which have not yet come in and I have

been forced to copy their Districts from the Southern Reporter.

APPOINTMENTS CONFERENCE 1910-11

BEAUFORT DISTRICT

D. J. Sanders, District Superintendent.

Aiken, S. D. Williams; Appleton, S. W. McWille; Allendale, A. R. Howard; Beaufort, R. E. Romans; Barnwell, W. M. Steele; Bamberg Station, J. B. Thomas; Bamberg Circuit, A. M. Wright; Cottageville, M. O. Stewart; Ehrhardt, W. G. White; Grahamville and Hardeeville, W. M. David; Greenpond, J. T. Wilson; Hampton, W. M. Stoney; Jacksonboro, J. L. Chestnut; Lodge, G. W. Gantt; Ruffin, S. A. Funches; Springtown, J. T. Latson; Seiglingville, M. B. Mason; Walterboro, E. W. Stratton; Umato, E. J. Curry; Yamasee, E. Forest; Malet and Cook Chapel, to be supplied.

BENNETTSVILLE DISTRICT

H. C. Asbury, District Superintendent

Bennettsville, B. S. Jackson; Bethune, I. H. Richardson; Bishopville, R. F. Harrington; Cheraw, C. C. Scott; Cheraw Circuit, D. E. Thomas; Cheraw Mission, C. D. Glenn; Chesterfield, C. C. Robinson; Clio and Tatum, W. B. Romans; Darlington, L. G. Gregg; Darlington Circuit, J. A. Gray; Darlington Mission, E. W. Washington; Dillon, J. McLeod; Dunbar, W. S. Neal; Hartsville, J. E. Wilson; Hartsville Circuit, F. W. Vance; Jefferson, J. R. Graham; Little Rock, S. Green; McBee, L. H. Thomas; North Marlboro, B. C. Jackson; Spears, B. S. Cooper; Society Hill, R. L. Bowers; Smyrna, J. McEaddy.

CHARLESTON DISTRICT

J. W. Moultrie, District Superintendent

Charleston, Centenary, M. M. Mouzon; Charleston, Old Bethel, C. H. Harleston; Charleston, Wesley, R. L. Hickson; East Mission, S. Bonnean; West Mission, J. H. Wilson; Cooper River, Daniel Brown; Johns Island, I. L. Hardy; Maryville, F. D. Smith; Pinopolis, G. S. McMillan; Ridgville, A. R. Smith; St. John's, J. F. Greene; St. Stephen's, G. F. Miller; St. Thomas, Thomas Judge; Summerville, N. W. Greene; Washington and Ladson, T. G. Robinson; Dorchester, M. Stewart; Holly Hill, B. G. Frederick.

FLORENCE DISTRICT

I. H. Fulton, District Superintendent

Black River, J. T. Martin; Brookgreene, A. D. Jackson; Cades, D. Saiters; Florence, W. S. Thompson; Georgetown, T. J. Robinson; Greelyville, W. B. Bowers; Kingstree, G. L. Davis; Kingstree Circuit, J. P. Robinson; Lake City, W. Littlejohn; Lanes, C. B. Lowenz; Latta, York Goodlett; Marlon, A. S. J. Brown; Marshbluff, W. M. R. Eady; Mullens, J. F. Wood; McLellanville, J. A. Norris; Rosemary and Pleasant Grove, J. A. Gibson; supply; Salem and Wesley, J. A. Harold; St. Mary, Benjamin Brown; St. Luke, C. H. Hood; St. Paul and Waccamaw, G. W. Rodgers; Springville, M. Wilson; Timmonsville, J. L. Grice; Turkey Creek, N. T. Bowen, Jr.

GREENVILLE DISTRICT

J. F. Page, District Superintendent

Abbeville and Lowndesville, S. E. Watson; Anderson, A. J. Kennedy; Belton, T. C. Frazier; Easley, L. L. Thomas; East Anderson, W. G. Dease; East Greenville, S. M. McCollum; Greenville, John Wesley, W. G. Valentine; Greenville, St. Andrew's, to be supplied; Greenville, Liberty, J. C. Martin; North Greenville, J. A. Curry; Kendleton, Central, J. A. Lewes; Pickens, J. C. Gibbs; Rock Mill, L. W. Williams; Seneca, B. S. A. Williams; South Greenville, C. L. Logan; St. Mark, R. W. Williams; Townville, L. Rice; Westminster and Waltham, J. E. C. Jenkins; West Anderson, W. F. Smith; Williamston, J. A. Brown; Sterling College, D. M. Minus.

ORANGEBURG DISTRICT

E. B. Burroughs, District Superintendent
Charleston, South Carolina

Badham Mission, W. C. Summers; Branchville, A. B. Murphy; Columbia, A. S. Cottingham; Columbia Mission, J. H. Johnson; Denmark, V. S. Johnson; Ediston Folks, J. S. Thomas; Jamison, I. E. Lowery; Lexington, G. W. Williams; Macedonia, S. J. Cooper; Midway, J. S. Tyler; North, J. D. Mitchell; Neeces and Norway, R. H. Cunningham; Orangeburg, A. E. Quick; Orangeburg Circuit, J. L. Henderson; Pineville, N. T. Bowen, Sr.; Rowesville, A. J. Townsend; Reevesville, H. H. Cooper; St. George, J. B. Taylor;

Springfield, W. J. Smith; Swansea and Woodford, G. Livingston; St. Matthew, to be supplied; L. M. Dunton, President of Claflin University, Member of Orangeburg Quarterly Conference.

SUMTER DISTRICT

J. E. Wilson, District Superintendent

Antioch, A. D. Brown; Blaney, J. A. Murry; Borden, J. Richards; Camden, R. A. Cottingham; Camden Circuit, J. C. Burch; Lamar, S. S. Sparks; Lynchburg, Isaac Meyers; Longtown, A. H. Hayes; Mayesville, W. H. Redfield; Mechanicsville, G. W. Moore, Mt. Zion, R. A. Thomas; Rock Spring, G. B. Tillman; Shiloh, C. H. Dangerfield; St. Matthew, T. W. Williams; Sumter, W. M. Hanna; Sumter Circuit, P. R. Camlin; Sumter Mission, M. J. McDaniel; Wateree, W. H. Jones.

SPARTANBURG DISTRICT

C. R. Brown, District Superintendent

Blacksburg Circuit, R. C. Campbell; Bradley, H. H. Matthews; Campobella, W. M. Smith; Chester, J. I. Miller; Clover, J. B. Middleton; Cowpens Station, D. H. Kearse; East Spartanburg and Chesnee Circuit, A. D. Harris; Gaffney Station, R. F. Freeman; Greenwood Circuit, J. A. Glen; Greens, E. W. Adams; McConnellville Mission, W. M. Griffin; New Berry and Trinity Circuit, F. Quick; Ninety-six, J. M. Groves; Pacolet, C. C. Clark; Reedville, T. E. McLaughlin; Rock Hill, D. P. Murphy; Spartanburg Station, G. W. Cooper; Spartanburg Circuit, S. R. King; Spartanburg Mission, C. B. Brown; St. James Circuit, A. H. Fuller; Union and Jonesville Mission, H. J. Kirk; Weiford Circuit, W. T. Kelly; Wilkensburg, J. A. Summers; York Circuit, J. C. Armstrong; Yorkville Station, N. S. Smith; Laurens Mission, M. F. Butler.

Texas Conference

The Forty-fifth session of the Texas Conference was convened at St. James Methodist Episcopal Church, Huntsville, Texas, December 14, 1910, with Bishop David H. Moore, D.D., LL.D., presiding. At 9 o'clock the Sacrament of the Lord's Supper was administered and after such an impressive service the roll was called and all the preachers reported present with one or two exceptions and five names were reported deceased, namely: Rev. William Bartley, Thomas Cole, J. K. Loggins, O. H. Hervey and Raphael Beaver. The following officers were elected: Freeman Parker, unanimously elected secretary; G. A. Deslandes, J. E. Bryant, and P. H. Jenkins were nominated as Statistical Secretary. G. A. Deslandes and J. E. Bryant declined in favor of P. H. Jenkins, K. W. McMillan, was unanimously elected treasurer. G. A. Deslandes, Secretary of the Board of Conference Claimant and Edward Lee was elected temporary chairman to take the place of Doctor W. H. Logan, transferred to the Louisiana Conference. The seven District Superintendents made their reports which showed marked improvement along all lines and was well received by the Conference. The Rev. A. W. Carr moved that the report of the District Superintendents be made a part of the record of the Conference minutes. It was so ordered. Dr. Forbes, of the Board of Home Missions and Church Extension delivered a masterly and inspiring address at night, which was well received by the Conference. His witticisms, poetic expression, diction and eloquence, won the hearts of the Conference; all extend to him a hearty invitation to come again. Dr. Edgar Blake of the Board of Sunday Schools delivered an eloquent address on behalf of the Sunday School which went to the hearts of the brethren and won for himself a place in the Texas Conference. Dr. S. O. Benton, of the Board of Foreign Missions, also delivered an inspiring address, which was well appreciated by all. Dr. E. C. Clemons represented the Board of Conference Claimants and was equal to the emergency. His brotherly advice as well as the very able address placed him at once at a true Methodist Brother and we ask that he may be with us at our next Annual Conference. Dr. R. E. Jones, our own Editor of the Southwestern Christian Advocate, was at home among the brethren, while we know that he belongs to twenty colored conferences, yet we feel that he belongs to the Texas Conference. All were delighted to have him, and whenever he rose to make an announcement the demonstration that greeted him showed how he lives in the hearts of the brethren. Dr. I. G. Penn, our worthy representative and appreciative Secretary of the Epworth League was also present. It has been a couple of years

since Dr. Penn was last with us and indeed by the many greetings that he received would lead an observer at once to note that those sessions of the conference when he was absent that his presence was greatly missed. On every side one could hear commendations, and delight of having Dr. Penn's presence again with us. The dignity and the ease with which he moved among the brethren made it very easy for him to get his share of the Conference funds appointed for the Epworth League and in his very able address he expressed himself as being well satisfied with the collection from the Texas Conference. God bless our Brother Penn in his efforts and struggles for the Epworth League. Another conspicuous personality was Dr. E. M. Jones, of the Board of Christian Education, who electrified the Conference with his very able and uplifting addresses. He is always ready to speak upon all and every topic and the Conference felt that the Methodist Episcopal Church made no mistake when Dr. E. M. Jones was called to this noble work. We were also delighted to have with us Dr. J. H. Hubbard, of Gammon Theological Seminary, who represented that institution, as well as the Stewart Missionary Foundation for Africa, and right well did he represent these two causes to the delight of all. On Sunday at 11 a. m., Bishop Moore preached an able sermon, long to be remembered in the history of the Texas Conference. He has the prayers and hearty cheer of the Conference. Long may he live to preach God's truths to the hearts of men.

The Statistical report was far in advance of last year along all lines. The Texas Conference is making rapid strides towards self-support. The Texas Conference could not be complete without the presence of our own Dr. W. H. Logan, who has the distinguished honor of belonging to two conferences: the Texas and Louisiana. He was here to represent the Book Concern and to collect the accounts, and how well did he represent the cause can be best explained in his own words as he expressed himself as being well satisfied by the splendid showing of the brethren. He could scarce retain himself at times during the session of the Conference. Several times he would rise to address the chair, when some momentous question was being discussed, then he would check himself by "Excuse me, I forgot that I am not now a member of this Conference." We do not know who felt it more keenly, the Doctor or his friends. We were all glad to have him with us and hope that the Book Concern will give him to us each year as its representative so that he may still be a part of the Texas Conference.—G. A. Deslandes.

Dedication Week at St. Mark's Church, Laurel, Maryland

The Rev. A. Angold Brown, Lit.B.S., Pastor. Sunday, November 13, to Sunday, November 20, 1910. Phenomenal success attended the meetings held in St. Mark's Methodist Episcopal Church, dedication week. The weather was ideal and the attendance at all the diets of worship was good. The dedication took place on Sunday, November 13, at 3 o'clock, when the Rev. John H. Jeffries, D.D., of Centenary Methodist Episcopal Church, Laurel, preached from the text, "I Tim., 3:14, the subject being 'The Church of the Living God.'" His sermon was practical, helpful, and full of good spiritual food. All who heard him felt greatly uplifted and are anxiously

awaiting another visit from him. The Rev. Dr. Edge, of the First Presbyterian Church, Laurel, and the pastor of St. Mark's assisted in the ceremony. The vested choir sang well and both the recession and procession were very impressive. The anthems, "O How Lovely is Zion" and "The Lord is My Light and My Salvation" were rendered with great credit. The collection at both the afternoon and night services amounted to \$30, together with a check from Mayor W. E. Gilbert, of Laurel, of \$100. Monday night, November 14, was set apart for "Interdenominational Greetings," and the Rev. M. W. Clair, Ph. D., D.D., presided. Many letters of congratulation were read and among them were greetings from the Rev. J. O. Spencer, president of Morgan College; the First Baptist and First Presbyterian Churches of Washington; Fourth Moravian Church, New York City; Miss Flora Strout, late of Japan, and Mayor W. E. Gilbert, of Laurel. Tuesday night we were favored with the presence and help of the Asbury Methodist Episcopal Church choir of Annapolis Junction. The chief speaker of that evening was the Rev. M. J. Naylor, D.D., superintendent of the Baltimore district, who twenty-one years ago was pastor of Laurel charge. His name is peculiarly linked with its history, and it was during his administration that the building and land were bought. On Wednesday and Thursday nights two sermons were delivered, by the Revs. James C. Van Loo, D. D., and G. W. W. Jenkins, D.D., respectively. The pastor occupied the pulpit on Friday night, when the Baptist choir of Guilford, Maryland, furnished the music. The meetings closed Sunday night, November 20, and there was hardly standing room, the surrounding counties being well represented. The district superintendent, the Rev. E. S. Williams, D.D., delivered the sermon. Recent donations: Carpet, by Ladies' Aid Society; lamps, Epworth League; imitation paper for windows, Sunday School; a clock, members of the Choir. Collection for the week, \$63.75; previously raised by various organizations, \$37.50; total, \$101.25. The Church now stands a credit to the community and a blessing to its members. We take pleasure in thanking all who have contributed to this great cause.

Personal and General

The Rev. S. M. Carmichael's address is now Algood, Tennessee, instead of Cookeville, Tennessee, as heretofore.

The Rev. Harry Swann desires to announce that his address is changed from San Antonio, Texas, Box 775, to Victoria, Texas, Box 566.

The Rev. Harry Farmer, Mrs. Farmer and their three children sailed from San Francisco on the Steamship Siberia, Tuesday, November 29, returning to their field of work in the Philippine Islands. While in this country Mr. Farmer rendered valuable service in the work of the Laymen's Missionary Movement. A new booklet on the Philippines, recently added to the series of ten-cent booklets on the mission fields, was written by him the last year.

Mrs. Edna Grover Wenberg, wife of Mr. J. H. Wenberg, of the Methodist School in La Paz, Bolivia, arrived in New York City on the steamer Clyde, November 22, having left the field October 26. Mr. Wenberg went to Bolivia in the employ of the American Bible Society in 1902; he became an instructor

in our school in La Paz about a year and a half ago, and has now entered upon a trip through the interior of Bolivia and Brazil under temporary engagement with the American Bible Society and will join his wife in this country about six months later. Mrs. Wenberg is to study nursing at the Lucy Webb Hayes National Training School in Washington.

Mrs. Joseph Courtney, the wife of Dr. Joseph Courtney, of Springfield, Ohio, is the newly elected president of the Ohio District Woman's Home Missionary Society, of the Lexington Conference. Mrs. Courtney's services in this work will be a great asset to the District if she proves to be the help to the Society that she has been in her local church. We know she will. She is a product of old Berea College, of Kentucky. Until very recently she had been for a number of years, teacher of Mathematics and English in the High School of Lexington, Kentucky. Mrs. Courtney resigned her office as teacher that she might give all of her time to her husband's chosen profession. Her services are truly counting, for she is busy early and late, extending help in all departments of work.

Episcopal Plan

January to June, 1911

CONFERENCES IN THE UNITED STATES

I. BISHOP WARREN	
Wilmington—Wilmington	March 15
Newark—Newark	March 20
Troy—Saratoga Springs	April 6
II. BISHOP CRANSTON	
Porto Rico—Arecibo	January 15
New England Southern—Warren, R. I.	March 20
New Hampshire—Dover	April 5
East Maine—Oldtown	April 19
III. BISHOP MOORE	
Kansas—Abilene	March 15
Northwest Kansas—Hays	March 22
Lincoln—Wichita	March 1
IV. BISHOP HAMILTON	
South Florida—Daytona	February 16
Florida—Palatka Fla.	February 22
St. John's River—New Smyrna	March 1
New Jersey—Ocean Grove	March 15
V. BISHOP BERRY	
Southwest Kansas—Great Bend	March 8
South Kansas—Paola	March 15
Central Missouri—Columbia, Mo.	March 22
VI. BISHOP NEELY	
Mexico—Orizaba	February 15
New England—Cambridge, Mass.	April 6
Maine—Biddeford	April 19
Vermont—Waterbury	April 12
VII. BISHOP ANDERSON	
Central Pennsylvania—Bloomsburg	March 15
Washington—Lynchburg	March 22
Baltimore—Washington	March 29
VIII. BISHOP NOBLESEN	
Mississippi—Humboldt	January 25
Louisiana—Franklin	February 1
New York East—New Rochelle	March 20
East German—Philadelphia	April 6
IX. BISHOP QUAYLE	
Upper Mississippi—Oxford	January 18
Arkansas—Fort Smith	January 25
Little Rock—Marianna	February 1
St. Louis—Mountain Grove	March 29
X. BISHOP SMITH	
Philadelphia—Philadelphia	March 15
New York—New York	March 29
Delaware—Philadelphia	April 6
XI. BISHOP HUGHES	
Hawaiian Mission—Honolulu	March 29
Lexington—Springfield, O.	March 29
North Indiana—Kokomo	April 6
XII. BISHOP MCINTYRE	
Wyoming—Owego	March 29
Eastern Swedish—Worcester	April 6
Northern New York—Ogdensburg	April 19
FOREIGN CONFERENCES	
Bishop McDowell	India
Bishop Burt	Europe
Bishop Wilson	Africa
Bishop Bristol	South America

Gleanings from the Field

MISSISSIPPI

Hattiesburg.—At St. Paul Church, the Fourth Quarterly Conference was held December 11-12, by the Rev. D. F. Dudley, District Superintendent. He did not preach for us at this quarter. The Annual Conference of the Methodist Episcopal Church, South, was in session in this city and they gave us a preacher to all services for the day and these, Revs. El. L. Peebles, J. Q. Bennett and J. M. Morse, certainly did give us able sermons. God bless these men of the Lord. The pastor read his report including the year's work. Members joined church during year, 45; dismissed, 6; died, 4; turned out of church, 5; leaving net

gain of 30. The quarterly collection was \$227.80; paid pastor \$202.80; District Superintendent, \$25.00. Mrs. Nellie Jones and Mrs. M. V. Hall presidents Ladies' Aid and Woman's Home Missionary Societies, paid on pastor's salary and church improvements, \$135.25. May the Lord bless and crown these ladies. Our Sunday School, Mr. A. B. Wilson, Superintendent, is doing well with many young men and women as well as children in attendance. Our Epworth League, though blooming in the summer, seems that it must die or go to sleep during winter. We have put the Southwestern Christian Advocate in 21 homes and it should be in 50 homes, for it is the best paper in the world for our people to read. Our

benevolent collection will be in advance of last Conference year.—I. L. Pratt, pastor.

New Albany.—I was assigned to this appointment at Kosciusko January, 1910. I came and found a long standing debt at both points, St. Mary's and our parsonage at New Albany, which amounted to \$700.00. We have paid the last note on the parsonage, and the trustees have a clear receipt, and the debt at St. Mary's has been reduced from \$400.00 to \$200.00. Up to date we have raised for all purposes this year, \$1,039.54. This charge is now in a growing and prosperous condition. We have labored hard to infuse life into the work and have succeeded. We are working earnestly to put our charge on equality with

other leading charges in the Conference, and by God's help we must succeed.—L. A. Armstrong, pastor.

LOUISIANA.

Longville.—Our District Superintendent, Dr. Chapman, held the fourth quarter on the 9th, and preached a very interesting sermon on the 10th, after which a committee of ladies served oyster sandwiches and chocolate tea. Dr. Chapman is a man of much power and lives in the heart of our people in Longville. Come again, we are yours for success.—Mrs. Minnie E. Nichols, Lucy Farmer, Lavinia Jordan, Julia Handy, Committee.—R. C. Coleman, Recording Secretary.

Conference Notices

District Rounds

NAVASOTA DISTRICT (First Round)

Anderson Circuit, December 31-January 1; Caldwell Circuit, 7-8; Somersville Circuit, 14-15; Clay and Tunis Circuit, 17-18; Bellville Circuit, 21-22; Searcy Circuit, 28-29; Brookshire Circuit, February 4-5; Hockley Circuit, 11-12; Brenham Mission, 17-19; Brenham Circuit, 18-19; Brenham Station, 19-20; Waller Circuit, 25-26; Hempstead Circuit, March 4-5; Hempstead Station, 5-6; Navasota Station, 11-12; Millican, 18-19; Yarboro Circuit, 25-26. Dear Brethren:—We find ourselves on the field again. The Lord blessed us in the past year, and we enter His vineyard for another year with rejoicing. I am proud of the brethren in the Navasota District, and I must commend you for the noble way you stood by the cause of the church this last year. My heart and good wishes go out with those dear brethren, who changed out into other Districts. Now, Brethren, let us rally this year to do more than last and begin now to plan for a glorious, successful year's work. Remember, at the District Steward's Meeting, we are to report the collections for the Board of Foreign Missions; the Board of Home Missions and Church Extension; the Woman's Home Missionary Society, and the local collections for the District Church Extension Board. It would be such a good thing if we could raise the full amounts for these claims on Easter, April 16th., and be able to report at the District Steward's Meeting, which is to convene in Courtney, April 25th. Begin now to make preparations for a big benevolent rally on Easter.—B. M. Taylor, District Superintendent.

LOUISVILLE DISTRICT (Fourth Round)

Auburn, December 29-30; Bowling Green, 31-January 2; Mumfordsville, 3; Booneville, 4; Upton, 5; Sonora, 6; Leitchfield, 7-8; Beaver Dam, 9-10; Morgantown, 11-12; Indian Camp, 13; Hartford, 14-15; Dundee, 16; Taylor Mine, 17; Greenville, 18; Princeton, 19-20; Smithland, 21-22; Paducah, 23; Grand Rivers, 24; Eddyville, 25-26; Dulaney, 27; Louisville, Coke Chapel, 28-29; Hardensburg, February 4-6; Harned, 7; Irvington, 8; Vine Grove, 9; West Point, 10; Cloverport, 11-12; Lewisport, 18-19; Hawesville, 19-20;

Louisville, 35th Street, 26-27; Louisville, Lloyd Street, 27; New Haven, March 1; Boston, 2; Lebanon Junction, 3; Louisville, Jackson Street, 4-6; Mt. Washington, 7; Waterford, 8; Owensboro, 10-12. Dear Brother:—Have a revival; a full benevolent meeting; salaries paid in full. Conference with Bishop E. M. Hughes, March 29. Robinson District Superintendent, 310 Lincoln Avenue, Evansville, Indiana.

SAVANNAH DISTRICT (First Round)

Olyo, January 1; Brunswick Circuit, 7-8; Brunswick, Grace, 8-9; Brunswick Mission, 3 p. m., (by J. C. Williams), 8; Bakley, 14-15; Waynesville, 21-22; Jesup, District Steward's and Prayer Meeting, (26) quarter, 28-29; Mt. Vernon, February 4-5; Vidalla, Robertson Church, 3 p. m., 5; Cobs Creek, 8 p. m., 3; Reidsville and Ebenezer, at Ebenezer, 11-12; Lyon and E. Eddy, (at Bruks Church), 19-21; Savannah (Palen Memorial), 24-26; Savannah (Asbury), 26-27; East Boundary, 23; Savannah Circuit, March 315. Our Motto: "Start Well" in order "to end well." One hundred souls for Christ, and spiritual edification of the churches, Lincoln's Birthday celebration, Collection for Freedmen's Aid Society, February 12. The District Steward's and Preachers' Meeting in Jesup, Georgia, January 26. Sermon on Expansion by Rev. W. V. Daughtry, 8 p. m. On the 27, 8 p. m., sermon by Rev. J. C. Williams on the Missionary Spirit. Sunday a great day in this meeting with Revs. P. B. Gibson and M. P. Moore to stop over and assist District Superintendent in conducting a great missionary meeting with Miss Caassie E. Zeigler, Conference President Woman's Home Missionary Society, present to conduct a great woman's meeting at 3 p. m., January 29. Keep in mind that Easter Day will come on the third Sunday in April. Let's raise our full apportionments. Keep in mind that master parliamentarian and profound Bishop Neely, D. D., L.L.D. Vigilance is the price of liberty. Stand by the Southwestern Christian Advocate.—E. D. Giddens, District Superintendent, 621 Cohen St., Savannah, Georgia.

THE WOMAN'S HOME MISSIONARY SOCIETY OF SAVANNAH ANNUAL CONFERENCE

Held its Anniversary session with the Savannah Annual Conference on Saturday evening, December 3, with Miss Cassie E. Zeigler, presiding. She heard reports from Haven Memorial, Statesboro, Georgia; St. Andrews, of Sylvania, and others. Mrs. Fannie Grant, the Missionary Organizer of the Savannah Conference, from Sparks, Georgia, was present. The president of this Society seems to be full of Christian zeal for this work, which had been committed to her care. She plead with the ministers of the various churches for their support. "To succeed in this so important work is difficult and almost impossible without the aid of the pastor unless some one was paid to devote their entire time to the work. She made a Macedonian plea and the ministers promised to answer. The Rev. G. H. Lennon made remarks touching this work. Officers were elected for the ensuing year. A collection of \$4.75 was taken and disbursed as follows: For piano for Haven Academy, \$3.25; for printing minutes, \$1.50. May the Lord bless the Woman's Home Missionary work, and raise

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Free to You and Every Sister Suffering From Woman's Ailments.

I am a woman.
I know woman's sufferings.
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TEXAS.

Deaths

JACOB.—Sunday, November 7, 1910,
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Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

Every man among us should pay his poll-tax before January 1. The Southwestern office will receive your money and secure your poll-tax receipt. Only three days remain. Get in a hurry.

Mrs. Eva Dixon entertained in honor of the Virginia Ideal Social Club at her home, 1416 General C. Ogden Street, on Thursday evening of last week. An elegant dinner was served.

Williams Church.—On Thursday, November 24, Thanksgiving Day was observed at the aforementioned church by the Epworth Leaguers tendering the old folks of the church and surrounding neighborhood a dinner. A very interesting program was rendered by the League, followed by a masterly address by that rising young divine, Arthur Obee, son of the Rev. Joshua J. Obee. Miss Corinna Wilson read the Thanksgiving Proclamation.—Rosa Faulk, President; Elenora Parker, First Vice-President; Ida Maxwell, Recording Secretary.

Mrs. Thomas, a loyal member of Union Chapel for many years, writes: "I have been wonderfully blessed. I feel thankful and grateful to God for what he has done for me through these children. I am now over seventy years old and have never had such a blessing. These children saw me pulling my wagon through the streets and felt that I needed help. They formed a club among themselves and on Friday, December 23, they surprised me with lots of good things and some money. May God bless them and their good parents. My prayer shall be for them while here on earth I stay. There are wonderful works accomplished through children." The following is the list of names of those who participated: Gladys Augustin, Odile Murphy, Gladys Young, Louisa Jones, Marie Augustin, Mrs. Williams, Florisca Augustin, Hazel Young, Mr. Parris, Mrs. Aun, Mr. Marshall, Sedonia McCondent, Thomas Murphy, William Young.

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Gleanings from the Field

MISSISSIPPI

Columbia.—On Lampton charge our fourth quarterly conference was held on the 24th of November, with our beloved District Superintendent, the Rev. P. H. Rembert, present. A large crowd was also present. Our work for the year is as follows: Conversions, 48; amount raised for all causes, \$935.75. We will make a round report at conference as our work is doing well. The Rev. P. H. Rembert said many good things for the members at Langston. He is loved by all. We have never witnessed a better quarterly conference; and every body seemed to be satisfied, and ask the return of our pastor, the Rev. H. J. Jordan.—J. B. James.

DeSoto.—George Chapel, Methodist Episcopal Church held a club rally December 11. Esther McNight, captain raised \$1.25; Hattie Baannicks, \$1.62; Hattie Collins, \$1.05; M. Phillips, \$1.90; W. Davis, \$1.00; A. Horn, \$2.25; W. M. Jimson, \$2.00; B. J. Cooper, \$2.25; total, \$13.32. Brashertown is doing well. Paid pastor, \$11.11. Paid pastor, \$128.89, with only 22 members. Paid Superintendent in full. We are doing good work this year at Brashertown. The charge will pay up in full.—Jack McRea.

LOUISIANA ANNUAL CONFERENCE

Dear Brethren: Owing to the high cost of living I am compelled to ask each brother to come prepared to pay

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something for board. I have arranged for board and lodging at 50 cents per day, \$3.50 per week in advance. So please come prepared to help yourselves. I would advise our brethren to leave their wives at home owing to the limited amount of accommodation, or come prepared to pay \$1.00 per day each for board and lodging. Those that contemplate bringing their wives will please let me know in time so that I can arrange for same. You will please consult your railroad time table so that you can take trains that will arrive at Franklin in the day time. As there will not be any one to meet night trains. On arriving at Franklin station you will find a large bus which will convey you to the Church for 25 cents per head. Please take notice and govern yourselves accordingly. Yours truly, Dudley S. Sloan, pastor of Asbury Methodist Episcopal Church, Franklin, Louisiana.

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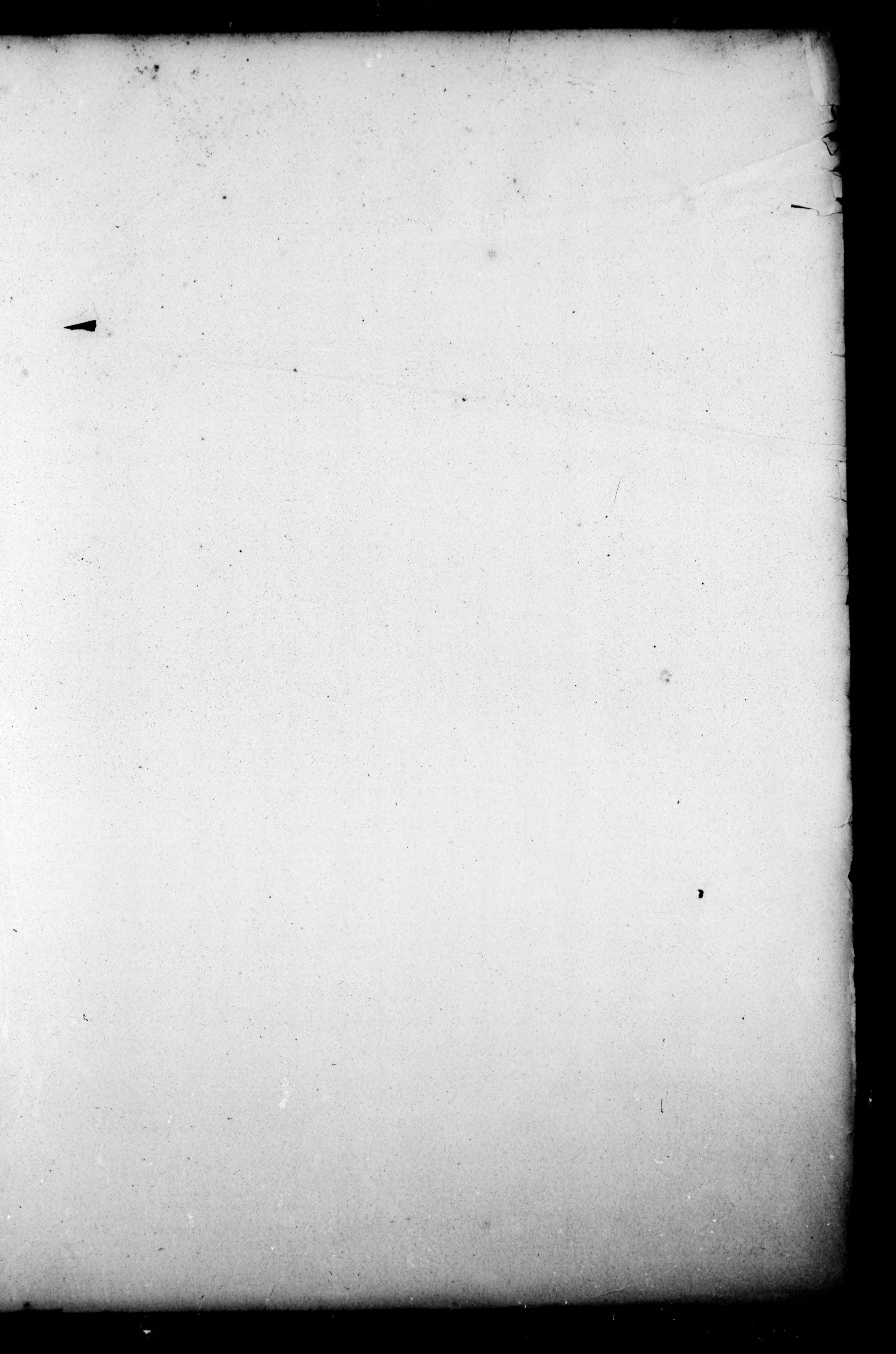
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